

## Existence of Yogopanisads and their essence

Sumana Pothugunta<sup>1</sup> and Dr. K Ramesh Babu<sup>2</sup>

<sup>1</sup> Research Scholar, Department of Yoga and Consciousness Andhra University, Visakhapatnam, Andhra Pradesh, India

<sup>2</sup> Associate Professor, Department of Yoga and Consciousness Andhra University, Visakhapatnam, Andhra Pradesh, India

E-Mail: [sumankrishna78@gmail.com](mailto:sumankrishna78@gmail.com)

Received: 11.08.2020 Revised: 13.09.2020 Accepted: 15.10.2020

### ABSTRACT

The Yoga Upanishads deal with the theory and practice of Yogic techniques, with varied emphasis on methodology and meditation. The Vedas are considered *Shruti* ("what is heard") in that they were received by sages in a deeply meditative state directly from God. The Upanishads are among the best-known philosophical-religious works in the world. Upanishads do the ancient Indian classical anthologies comprise the knowledge, revelation and logic. The Upanishads teach that human can be happy once they realize the Truth and their inner essence. Happiness results from Knowledge - the Knowledge of Reality. This Knowledge is different from sensory knowledge but can be attained through steadfast pursuit - through discrimination and contemplation. They discuss different aspects and kinds of Yoga, ranging from postures, breath exercises, meditation (dhyana), sound (nada), tantra (kundalini anatomy) and others.

**Keywords:** Perception, Willingness to Pay, Organic Rice

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DOI: <http://dx.doi.org/10.31838/jcr.07.16.698>

### INTRODUCTION

Upanishads form the core of Indian philosophy. They are an amazing collection of writings from original oral transmissions, which have been aptly described by Shri Aurobindo as "the supreme work of the Indian mind". It is here that we find all the fundamental teachings that are central to Hinduism—the concepts of 'Karma' (action), 'Samsara' (reincarnation), 'Moksha' (nirvana), the 'Atman' (soul), and the 'Brahman' (Absolute Almighty). They also set forth the prime Vedic doctrines of self-realization, yoga and meditation. The Upanishads are summits of thought on mankind and the universe, designed to push human ideas to their very limit and beyond. They give us both spiritual vision and philosophical argument, and it is by a strictly personal effort that one can reach the truth. The Upanishads are a collection of texts of religious and philosophical nature and containing the traditional Vedic religious order. The Upanishads are ancient texts, which record the foundation of Hindu thought. They are the final part of the Vedas, the part that is concerned with pure knowledge and briefly expound the philosophic principles of the Vedas and are considered the essence of the Vedas. The Upanishads were composed in Sanskrit, the main language of classical Hindu learning.

Etymologically, the name Upanishad is composed of the terms Upa (near) and Shad (to sit), meaning something like —sitting down near. The name is inspired by the action of sitting at the feet of an illuminated teacher to engage in a session of spiritual instructions, as aspirants still do in India today. It points to a period in time when groups of pupils sat near the teacher and learnt from him the secret teachings in the quietude of forest 'ashrams' or hermitages. In another sense of the term, 'Upanishad' means 'Brahma-Knowledge' by which ignorance is annihilated. Some other possible meanings of the compound word 'Upanishad' are "placing side by side" (equivalence or correlation), a "near approach" (to the Absolute Being), "secret wisdom" or even "sitting near the enlightened". The authors of the Upanishads were many. They were poets prone to flashes of spiritual wisdom, and their aim was to guide a few chosen pupils to the point of liberation, which they themselves had attained. The traditional number of Upanishads is 108, though there are many more, especially of recent origin. Of these, 11 are usually considered most important

In Muktika Upanishad is a tutelage of Lord Rama to Lord Hanuman. It gives an index of 108 Upanishads. The composing

period of Upanishads ranges from the 10th Century BCE to the 14th century CE. In the 18th Century CE, Sri Ramachandrendra Sarasvati by his cognomen name Brahma Yogi wrote.

### Classification of Upanishads

The following is the classification of Upanishads into different groups.

- Mukhya Upanishads-13
- Saiva Upanishads-14
- Vaisnava Upanishad-14
- Sakta Upanishads-8
- Samanya Upanishads-21
- Sanyasa Upanishads-18
- Yoga Upanishads-20

The Upanishads that deal with yoga are Yoga Upanishads. The primary subject of these Upanishads is yoga, unlike other Upanishads which talk about yoga here and there. The basic Philosophy of the Upanishad based upon the realization of the Supreme reality and the method or way to realize it. The root cause of the all evil and suffering is the limited manifestation of the self because of the root ignorance or the Avidya. Upanishad insists upon the Knowledge and Yoga both for the highest attainment or eradication of the root cause of sufferings. In this connection Yogopnishad insist upon the efficacy of Jnana and Yoga equal in the path of Yoga siddi. Yogopnishad initially aims for the "Yogasiddhi" or the attainment of Yoga. In this connection maintenance of the health and elimination of the diseases have also been discussed. The Yoga Upanishads elaborates various aspects of yoga practices to attain the knowledge of Brahman and the state of Samadhi, which is the plane of getting liberation. For this, Yoga Upanishads unfold Yogangas like Sadanga, Astanga and Panchadasanga Yoga, which are interweaved systematically to attain the state of Samadhi or union of Jivaatma and Paramatma.

Yoga is an antiquated custom drilled in India and it is one of the Shad Darshanas. The word 'yoga' as it happens in the Rigveda has been gotten from the Sanskrit root word "Yuj" or 'yujir' and later it got from 'Yuj Samadhau' which expects to burden or joins or joined. As indicated by the Upanishad the word yoga comes from yujate anena iti. It importance is to be joining the singular soul with incomparable soul, mind with the preeminent brain and human body to the holy body. The central object of yoga is to achieve the province of Samadhi. To arrive at the condition of samadhi, different Upanishads and Hatha yoga texts recommends unique Yogangas. These Yogangas are interlaced in methodical and successive request according to the Upanishads and texts. However, the quantity of appendages and their elaboration are different to each

Upanishads. The professional should rehearse in consecutive way and further just continue while dominating the past one, any other way it will prompt disappointment in the fulfillment of Samadhi.

The Yoga Upanishads explains different Yogangas like Sadanga (Yoga of six limbs); Astanga (Yoga of eight limbs) and Panchadasanga (Yoga of fifteen limbs) to accomplish the information on Brahman and the territory of Samadhi, which is the plane of getting freedom. The Upanishads Amritanada, Kshurika, Dhyana Bindu and Yoga Chudamani endorse Sadanga yoga. The Upanishads Yogatattva, Trishikibrahmana, Mandala Brahmana, sandilya, Darsana and varaha endorse Ashtanga Yoga. The Tejobindu Upanishad just depicts Panchadasanga yoga. The Upanishads Advayataraka, Pashupatabrahma, what's more Mahavakya not referenced regarding any appendages of the yoga. The Upanishads Hamsa, Amritabindu, Nadabindu, Advayataraka, Brahmadevidya, Yogashika and Yoga kundalini not depicted any collapsed way, yet these Upanishads portrays the specific a couple of limbs Broadly, Yogopanishad describe the diseases as per the ancient Indian Medicine System i.e. as per the classification of Ayurveda viz. Vataz, Pittaz and Kaphaz diseases. At various places in Upanishad there are the references for elimination of the disbalance of these three through the particular practice or the result of the Yoga Abhyasa.

**Primarily, practices referred in Yogopanishads are as follows**

**Asana, Pranayama, Pratyahara, Dharana, Dhyana, Samadhi**

A Yoga sadhaka through the practice of the Asana eliminate diseases, by the practice of the Pranayama the diseases of the mind or ill effects of the actions, discomfort and mental disorders are eliminated through the practice of the Pratyahara. By the Dharana Yoga practice mental stability and peace are attained. Through meditation one can achieve Samadhi which is the highest state of consciousness. It consists of a yoga practitioner reaching spiritual enlightenment where the self, the mind, and the object of meditation merge together into one.

Yoga Upanishads are twenty in number. They describe different types of yogas, like Raja Yoga, Laya Yoga, Mantra Yoga, and Hatha Yoga. Also, they explain techniques like Hamsa Vidya and Brahma Vidya of the twenty Upanishads, only Nada Bindu Upanishad belongs to Rig Veda. Likewise, ten Upanishads belong to Krishna Yajur Veda. Four Upanishads are of SuklaYajur Veda. Similarly, there are two Sama Veda Upanishads and three Atharva Veda Upanishads. Based on the commentaries of Brahma Yogi, Pundit T.R. Srinivasa Ayyangar translated the Yoga Upanishads. The work was published by The Adayar Library in 1938 CE.

#### Names of the Yogopanishads

1	Hamsa Upanishad	11	Yoga Chudamani Upanishad
2	Amirta Bindu Upanishad	12	Mandala Brahmana Upanishad
3	Amirta Nada Upanishad	13	Advayataraka Upanishad
4	Ksurika Upanishad	14	Sandilya Upanishad
5	Tejo Bindu Upanishad	15	Yoga Sikha Upanishad
6	Nada Bindu Upanishad	16	Pashupatha Brahma Upanishad
7	Dhyana Bindu Upanishad	17	Yoga Kundalini Upanishad
8	Brahma Vidya Upanishad	18	Darshana Upanishad
9	Yoga Tattva Upanishad	19	Maha Vakya Upanishad
10	Trisikhi Brahmana Upanishad	20	Varaha Upanishad

#### 1. Hamsa Upanishad

HamsaUpanishad is a minor Upanishad of Sukla Yajur Veda. It is the 15th Upanishad in the list of Upanishads found in Muktikha Upanishad. It is also known as Hamsopanishad. It expounds on the doctrine of Hamsa Vidya and Nada Yoga through the Ajapa Gayatri Mantra. This Upanishad is in the form of tutelage by Sage Sanat Kumara to Sage Gautama. Hamsa Vidya is explained in detail. It gives a detailed account of Chakras. Also, it elucidates Ajapa-Hamsa-Mantra and Nada Yoga.:

The text is in the form of the conversation between the Guru and his Disciple. Sage Sanat Kumara gave this tutelage to Sage Gautama. Gautama asked Sanath Kumara to explain the way to obtain Brahma Vidya, the realization of God. Sanath Kumara replied that Hamsa Vidya is the means to obtain Brahma Vidya.

#### 2. Amrita Bindu Upanishad

Amrita Bindu Upanishad is the 20th among the 108 Upanishad in the Muktika Upanishad Order and forms part of Krishna Yajur Veda. This Upanishad, being one of the five Bindu Upanishads (Tejo Bindu, Nada Bindu, Dhyana Bindu, and Brahma Bindu upanishads) is one of the twenty Yoga Upanishads. The main teaching of this Upanishad is Jnana Yoga. It is small Upanishad and contains only 22 verses. It gives meditation techniques for liberation. The core technique involves the meditation upon Om as Brahman wherein the Om dissolves and Brahman remains.

#### 3. Amritanada Upanishad

Amritanada Upanishad belongs to Krishna Yajur Veda and contains 38 verses only. It is the 20th Upanishad in the list of Upanishads found in Muktikha Upanishad It expounds on the yoga of six limbs. From the typical Ashtanga yoga of eight limbs, we could not find Yama, Niyama, and postures. Instead, it adds inference as a limb. It describes Omkara Dhyana in detail. It enumerates the impediments to the yoga and benefits of meditation as well.

#### 4. Ksurika Upanishad

Ksurika Upanishad is the 31st among 108 Upanishads and forms part of Krishna Yajur Veda. It is one of the twenty Yoga Upanishads. The Sanskrit word Ksurika means Knife. This Upanishad prescribes yoga that will cut asunder the bondage between Atman and rebirth. The mode of yoga taught in Ksurika Upanishad is Raja yoga or Astanga Yoga.

#### 5. Tejobindu Upanishad

Tejobindu Upanishad is one of the major Upanishads that belongs to Krishna Yajur Veda. It is the 37th Upanishad in the list of Upanishads found in Muktikha Upanishad It deals with all the important tenets of the philosophies of Vedanta and Yoga. This Upanishad is the bigger one when comparing with the other Upanishads that in the group of yoga upanishads

The first chapter of the Upanishad starts with Para Vidya. It explains the nature of Brahman. Next, we could find the details of Raja yoga of fifteen limbs. In addition to eight limbs, Tyaha, Mouna, Desa, Kala, Mula-Bandha, Deha-Samya, and Drk-Sthiti are added as additional limbs. Samadhi is explained in greater length. The second chapter elucidates the nature of Brahman as Chinmatra. Sarvam Chinmatra Mevahi is one of the Mahavakya found in this Upanishad. Likewise, Aham Brahma Asmi is one of the Mahavakyas of Vedas. The third chapter is about Aham Brahma Asmi. Likewise, the fourth chapter describes Jivan Mukti and Videha Mukti. The fifth chapter explains the nature of Atman and Anatman. Similarly, the last chapter expounds on the nature of Brahman and its state of Sat-Chit- Ananda.

#### 6. Nāḍabindu Upaniṣad

Nāḍabindu Upaniṣad is the only Yoga Upanishad of Rig Veda. It is the 38th Upanishad in the list of Upanishads found in Muktikha Upanishad It describes the technique of Nada Yoga. Nada is the sound heard in the ear during deep meditation. Bindu means the dot. It also means the drop, the sperm and the starting point. The sound of Om is the starting point of the cosmos. Cosmos begins out of Bindu and dissolves into bindu. Nada Bindu Upanishad is the philosophy of the sound Om. Also, it gives Vairaja Vidya, Vairaja Pranava Vidya, and Maha Vairaja Vidya. All of these doctrines involve Pranava Dhyana in a specific way that results in Nada Yoga. The technique for the cessation of Karma is also explained.

#### 7. Dhyana Bindu Upanishad

Dhyana Bindu Upanishad is the Upanishad of Krishna Yajur Veda. It is the 39th Upanishad in the list of Upanishads found in Muktikha

Upanishad. It contains 106 verses. Yet, in some manuscripts, a smaller version is found attached to Atharva Veda. Besides; it gives a detailed account of Pranava Dhyana, Meditation, Sadanga Yoga, or the yoga of six limbs, and Ajapa Hamsa Vidya. It describes Chakras, Nadis, and Vayus. Kundalini awakening along with Mudras and Bandhas. It expounds on the nature of Atman. This Upanishad and Yoga Tattva Upanishad contain some common verses.

#### 8. Brahma-Vidya Upanishad

Brahma-Vidya Upanishad affiliates with Krishna Yajur Veda. It is the 40th Upanishad in the list of Upanishads found in Muktikha Upanishad. It contains 110 verses and found attached in Krishna Yajur Veda. Yet another version of this Upanishad containing 14 verses is found attached in Atharva Veda. It describes the nature of Brahman, Atman, Guru, Pranava Mantra Japa, Soham Mantra Japa, and Hamsa mantra. Besides, it gives a secret doctrine that involves Hamsa Vidya and Hamsa meditation. Brahma Vidya is the knowledge of Brahman. Hence this Upanishad deals with the knowledge of Brahman.

#### 9. Yogatattva Upanishad

Yoga Tattva Upanishad belongs to Krishna Yajur Veda. It is the 41st Upanishad in the list of Upanishads found in Muktikha Upanishad. Yoga Tattva Upanishad contains 142 verses. This Upanishad gives the details of four kinds of yoga along with four stages. Also, it enumerates the obstacles and Siddhis (psychic powers). Eightfold yoga is expounded from the perspective of Hatha Yoga. It enumerates twelve important Hatha yoga practices of yogic locks and seals. Likewise, in the Dharana section, we could find the practice of five-fold Dharana on Pancha-Bhutas along with Bija mantras. Also, it highlights the importance of Pranava worship.

#### 10. Trishikhibrahmana Upanishad

Trishikhibrahmana Upanishad belongs to Sukla Yajur Veda. It describes the concept of creation with reference to five basic elements. The types of yoga are explained. Moreover, Eightfold yoga is explained in a different context. Also, the limbs of yoga are explained in detail along with Nadis and Vayus.

Tri-Sikhi means three tufts. Tri-Sikhi Brahmana Upanishad literally means the Upanishad about the Brahmin with three tufts. It is the forty-fourth Upanishad among 108 Upanishads and found attached to Sukla Yajur Veda.

#### 11. Yogachudamani Upanishad

Yoga Chudamani Upanishad belongs to Sama Veda. It is the 46th Upanishad in the list of Upanishads found in Muktikha Upanishad. It is found attached to the Sama Veda and contains 121 verses, expounding mainly the Sadanga Yoga, the yoga of six limbs taught by Lord Sri Rama to Lord Sri Hanuman. It describes the yoga of six limbs or Sadanga Yoga. In addition, the descriptions of Chakras, Vayus, and Nadis are provided. Also, it gives methods of practicing various Mudras and Bandhas. Besides, we could find detailed descriptions of Practices like Pranava Japa and Ajapa Gayatri. Also, it highlights the importance of Pranayama and the precautionary steps for avoiding diseases. The subjects covered are similar to Dhyana Bind Upanishad. Furthermore, we could find a brief outline of the nature of Atman and Brahman.

#### 12. Mandala-Brahmana Upanishad

Mandala-Brahmana Upanishad also belongs to Sukla Yajur Veda. It is the 48th Upanishad in the list of Upanishads found in Muktikha Upanishad. It contains five chapters. The first chapter explains the eight limbs of yoga but in a different context. It explains the three types of Focus and two types of Taraka. The second chapter describes Shanmukhi Mudra, Shambhavi Mudra, and the five states of consciousness. The third chapter is about the state of mindlessness. The fourth one explains the five types of ether. The last chapter talks about Samadhi through non-mindedness. Mandala means sphere. This Upanishad speaks about the meeting of Yajnavalkya, the great sage, with Lord Aditya, the Sun God at Aditya Mandala (Sphere of Sun or the world of Sun). Hence this Upanishad is called by this name.

#### 13. Advaya Taraka Upanishad:

Advaya Taraka Upanishad belongs to Sukla Yajur Veda. Advaya Taraka Upanishad is otherwise known as Advayatarakopanishad. It is the 53rd Upanishad of Muktika Order. It is one among the 19 Upanishads of Shukla Yajur Veda and one among the 20 Yoga Upanishads. It talks about the three types of Focuses and two types of Taraka. Also, it describes the Shambhavi Mudra. It gives the definitions of Guru and Taraka. It is a notable fact that it is composed of prose and poetic verses unlike other Upanishads which are composed of poetic verses only.

Advaya in Sanskrit indicates the oneness or the non-dual. Taraka means rescue, liberate or deliver. Advaya Taraka Upanishad means the Upanishad of the non-duality that liberates. For the sake of the aspirant who has controlled his senses and is having the six qualities of Sama (mental equilibrium), Dama (Self-control over actions), Uparati (tolerance), Titikaa (happiness), Samadhana (one-pointedness) and Shraddha (unconditional faith).

#### 14. Sandilya Upanishad

Sandilya Upanishad belongs to Atharva Veda. It is the 58th Upanishad in the list of Upanishads found in Muktikha Upanishad. This Upanishad is given as the answer to questions of Rishi Sandilya as a seeker, hence named as such. It contains three chapters. The first chapter is about Eightfold Yoga and divided into eleven sections. The first three sections explain Yama, Niyama, and yoga poses respectively. The fourth section is about Nadis, Vayus, and Kundalini. Similarly, the fifth one deals with Nadi Shuddhi or the purification of Nadis. The next section is about breath control using Pranava. The seventh one explains Mudras and Bandhas. Similarly, the last four sections elucidate Pratyahara, Dharana, Dhyana, and Samadhi respectively. The second chapter glorifies Brahman. The last chapter gives the forms of Brahman.

#### 15. Yoga Sikha Upanishad

Yoga Sikha Upanishad belongs to Krishna Yajur Veda. It is the sixty-third Upanishad of Muktika Upanishad order. Yoga Sikha Upanishad is also called as Yogasikhopanishad. Sikha means the cranium, the primary limb of the body. Yoga Sikha Upanishad literally means the Upanishad relating to the prime aspect of yoga. It is one of the biggest Upanishads like Tejo Bindu Upanishad and contains six chapters. The first chapter explains the nature of the Self, Supreme Self, Prana, and its control. The method of awakening kundalini is also mentioned. It talks about the four-fold yoga that contains Mantra, Laya, Hatha, and Raja yogas. The Upanishad describes Sushumna Yoga and its benefits. Moreover, it gives details regarding psychic powers, and the Chakras and their presiding deities. In the second chapter, it widely discusses Pranava Mantra and also the kinds of Brahman. Likewise, the third chapter expounds on the nature of Nada and Bindu. The subject of the fourth chapter is the Supreme Self and the empirical world. Similarly, in the sixth chapter, we could find the process of kundalini's awakening and Psychic Powers. It also gives a detailed account of Sushumna Yoga.

#### 16. Pashupatabrahma Upanishad

Pashupatabrahma Upanishad is affiliated with Atharva Veda. It is also called Pasupathbrahmopanishad. It is the 77th Upanishad in the list of Upanishads found in Muktikha Upanishad. It has two sections namely Poorva Khanda and Uttara Khanda. Poorva Khanda contains 32 verses mainly dealing with Hamsa Vidya. Uttara Khanda contains 46 verses mainly dealing with Para-Vidya, the philosophy of Atman and Paramatman.

Omkara of four Matra is the deity. It is my (Brahman) own Atman. I (Brahman) am the Ruler of the three worlds. He act of merging the Atman with Paramatman is the mental sacrifice. For this Hamsa is the Yajna-Sutra. The Pranava is the sacrificial thread. One who engages himself in the observance of Brahma Yajna is the Brahmin. Those engaged themselves in the path of Brahman are Gods.

#### 17. Yoga Kundalini Upanishad:

Yoga Kundalini Upanishad is attached to Krishna Yajur Veda. It is the eighty-sixth Upanishad of Muktika Upanishad order. It is also known as Yoga Kundali Upanishad. It contains three chapters.

The first chapter deals with postures breathe control, yogic locks, seals, and Samadhi. It also lists the obstacles to yoga practice. Then, it gives a detailed method of Kundalini awakening. The second chapter is fully dedicated to Khechari Vidya that includes Khechari Mudra, Mantra, and Philosophy. The third chapter talks about Jivan Mukti and Videha Mukti. It contains 171 verses classified into three chapters. The first chapter contains 87 verses dealing with Kundalini Yoga involving Asana, Pranayama, Bandhas, and Samadhi. The Upanishad describes and discusses the method of awakening Kundalini in detail. The second chapter contains 49 verses. The Upanishad gives Khechari Vidya involving mantra and Mudras in detail. The qualities of Atman, Jivan Mukti, and Videha Mukti are described in the 35 verses of the third chapter.

### 18) Darsana Upanishad

Darsana Upanishad is often called Jabala Dharsana Upanishad it is also known as Darshanopanishad attached to Sama Veda. It is the 90th Upanishad in the list of Upanishads found in Muktikha Upanishad. This Upanishad consists of 109 verses in ten chapters and mainly deals with Eightfold Yoga together with Vayus, Nadis, Kundalini, Yogic locks, and seals. This Upanishad is the dialogue between the great Sage Dattatreya who is the four-handed Maha Vishnu himself and who is the king of yoga territory and his devoted disciple and the great sage Sankriti. Sage Dattatreya proceeds to present the description of Pranayama.

### 19. Mahavakya Upanishad

Mahavakya Upanishad belongs to Atharva Veda and contains just twelve verses. It is the 92nd Upanishad of 108 Upanishads of Muktika Upanishad Order. Hamsa Vidya or Chit Aditya Vidya is described. Also, it describes Atman, Anatman, and Paramatman or Brahman. It deals with Hamsa Vidya and the concepts that relate to Atman, Anatman and Paramatman. It is a minor Upanishad containing twelve verses.

The yogi should apply it constantly with a meditation on Atman in its threefold aspect for a longer duration. Then Paramatman will manifest on his own as Sat Chit Ananda: Existence, consciousness, and Bliss. Sat Chit Ananda is the state of glorious shining with the luminosity of innumerable Suns. It is like a wave-less Deep Ocean which cannot be absorbed because of its vastness and enormous nature. This is not Samadhi. It is not the result of the successful accomplishment of any yoga. It is not the dissolution of the mind. It is the oneness of Brahman.

### 19. Varaha Upanishad

Varaha Upanishad is also a major Upanishad of Krishna Yajur Veda. It is the ninety- eighth Upanishad of 108 Upanishads of the Muktika Order. It contains five chapters. The first chapter deals with the Tattvas of different philosophies. The second chapter is about the knowledge of Brahman. The third one is about the knowledge of self. Similarly, the fourth chapter describes Jivan Mukti and the methods of attaining. The method of the bird and the method of an ant for attaining liberation are discussed. The last chapter vivifies the practice of yoga. This Upanishad is in the form of tutelage by Lord Vishnu to Sage Ribhu. It contains 251 verses in five chapters.

### Conclusion

A great store of psychological knowledge was possessed by the Rishis of the Vedas and Upanishads. This knowledge included the knowledge of the unconscious, subconscious, superficial conscious and its faculties of sense-perception, and of various states of mind. This psychological knowledge was expanded by the cultivation of inner or subliminal states of consciousness, resulting in the knowledge. The knowledge of the super conscious states also included that of universal consciousness, transcendental consciousness, and comprehensive consciousness. The Vedas and the Upanishads provide descriptions of the cosmic yoga that is constantly being practised by the cosmic life that can be seen pulsating in this vast universe. The infinite is Brahman, the Atman, and the Supreme Self. Vedanta is the science of the Atman that helps the aspirants to eradicate fear, sorrow, grief, delusion and to realize the Self.

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