



## SS-9 YOGIC SCIENCES IN THE VEDIC LITERATURE

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The Vedas are the very first scriptures that deal with Yoga. In all pages and in all parts of the Vedas, one can see the same yogic insight that takes different forms as deities, rites, arts, sciences and even occupations that include agriculture, therapy, engineering etc. To the seers everything that they saw became the several manifestations of the same spirit that can be actualized by the Yogic insight. Their mundane life is not separated from spirituality. They saw the same conscious Being in all beings and lead a happy life.

The term Yoga in the Vedas can be seen in the different places in different meanings. Generally, Yoga in the Vedic Literature is to unite. Yuj is the root from which the term Yoga is derived. Yuj is to unite. The Lord Savita in the Vedas is called as the unifying factor of mind and intelligence. Savitar is also described as the enkindling factor of higher intelligence. The route yuj is also to kindle or to yoke. The Vedas describe that Indra's chariot is kindled by the Mantra. ( vacoyuk). Thus in the Vedas the term Yoga is to enkindle and to unite.

The Vedas in the gross level speak of the yoga (unity) of people in the society. (sangachadhvam samvadadvam). They also speak of the yoga of the beings in the whole universe and see the whole universe as one personality-(purusha evedam sarvam). The Vedas also speak of the yoga (unity-harmonizing faculty) of different occupations that include various skills, arts and sciences.

By describing Vishnu as the same bearer of all Dharmas the Vedas speak of yoga of Dharmas. (dharmani dharayan). In subtler level the Vedas speak of the yoga of will powers. (ano bhadrata kratavo yantu vishwatah). The Vedas also speak of the yoga of intellectual faculties. (sa dheenam yogaminvati). In camaka prasna of Yajurveda the yoga of all positive forces is perfectly described. (Dyumnaivajebiragatam)

In their deepest level the Vedas speak of the yoga (unity) of all beings with self. To see the self in all and all in self is the most important insight in the Vedas (yastu sarvani butani atmanyevanu pasyati. sarvabhuteshu chatmanam tato na vijugupsate. aham manurbhavam suryaschaham kaschivan rushirasmi viprah.)

The Vedas always speak of unity and universal harmony; they pray for the welfare of all beings - (indra ashabyaspari sarvabhyo abhayam kartu) the terms like Vishwa (all), Vishnu (all pervasive), Vaishwanara (universal) are often repeated in the Vedic literature. Thus the Vedas represent the yoga (unity) of all beings with self.

**Karma yoga:** Karma yoga is selfless and righteous action. The main elements in karma yoga are very much described in the Vedas.

To offer the fruits of karma that we perform to the Almighty is very much there in the Vedas. Eg: yadanga daashushe tvamagne bhadram karishyasi. Tarvetsatyamangiraha. "Oh!

Lord of light! The delight that you offer to the offerer, is also unto you". To sacrifice the egoistic desires also can be seen in several places of the Vedas. (agnaye idam na mama ) this is for the lord; and not to me"

Reconciliation of being and becoming, silence and action and Divinity and humanity is very important element in the

Vedas. The Vedas shun neither Divinity to achieve humanity nor humanity to achieve Divinity, unlike most of the other philosophies do. (asatyena rajasa vartamano nivesayannamritam marthyancha)

To dedicate the life and our actions to the Divine will occurs throughout the Vedic literature. Eg: agne naya supatha raye asmaan. "Oh! Divine will! Lead us through the luminous path".

To eat the fruits of only righteous and selfless deeds is also there in the Vedas. (chakshuryajna kalpatam mano yajna kalpatam vagyajna kalpatam yajno yajna kalpatam). Let sight be by yajna; mind be by yajna; word be by yajna; hearing be by yajna and yajna itself be by yajna".

**Raja yoga:**

All important stages of Raja yoga can be seen in the Vedic literature.

The very Yamas and Niyamas occur in several places of Yajurveda.

Yamas and Niyamas are framed according to the Rita (the cosmic order). This Rita is described in the Rgveda in many of its chapters; almost in all chapters. Eg: rutena mitravarunavrutavrutaspusha Mitra and varuna grow Rta by Rta and touch Rta by Rta.

Yamas and Niyamas are in the basis of Dharma; this Dharma is also very much explained in the Vedic literature.

Pranayama is to master the life energy; this is described in various places in the Vedas. Eg: pranapanabhyam balam abharanti. She bears the strength by prana and apana.

Dharana and Dhyana are quiet often described in the Vedas. The Vedas prescribe various types of Dhyanas. Eg: Bhargo devasya Dhimahi. "Let us meditate upon the light".

To search, to seek and to find out in the inner heart is beautifully explained in the various places of Vedas. Eg: yamrushayo mantrakrito maneeshinaha anvajchan devastapasa shramena.

"Rishis found out the vak (the word) with the great difficulty and tapasya"

The Vedas also speak of various yogic experiences and various levels of samadhis. Eg: chatvari vakparimita padani tani vidurbrahamana ye maneeshinaha! guha treni nihitanengayanti turiyam vacho manasya vadanti!! "Rishis know all four vaks. Three vaks are hidden in the cave of heart and the fourth vak (gross), all human beings speak".

The Vedas speak of the highest level of samadhi. Eg: yastanna veda kimrucha karishyata. "what a person who does not know the great space in which all mantras exist, will do with mantra".

**Bhakti yoga:**

Bhakti yoga is the yoga of love. Bhakti yoga includes the boundless love towards Isvara and to see Him in all beings. The Vedas in several places speak of Isvara, His Omnipotence, Omniscience, Omnipresence, His boundless nature, His all pervasiveness and so on. Eg. Yo rudro agnou yo apsu ya oshadhishu yo rudro vishva bhuvana vivesha tasmai Rudraya namo astu. "The Lord who is in fire, in water, in plants, who pervades throughout the universe, to Him my salutations". The Vedas speak of his/her all pervasiveness throughout all their parts.

The Vedas proclaim that the Isvara is one (eko vishwasya bhuvanasya raja); But they speak of various forms and names of the same Isvara. (ekam sadvipra bahuda vadanti).



The Vedas describe the boundless love towards Iswara as love of husband and wife and love of calf and cow. (gava iva gramam yuyudhirivasvan vashreva vatsam sumana duhana. Patiriva jayamabhi no nyetu dharta divah savita vishwavarah.

To sing the glories of Iswara can be seen throughout the Vedas. In many places the Vedas themselves insist to sing the glories of the Lord. Eg: a tveta nishidatendramabhi pragayata. "yee friends! Come here and sit; sing the glories of the Lord." The Vedas also glorify the name of the Lord throughout their chapters. Eg: namani te shatakrate vishwabirgirbhirimahe "Oh Lord! We chant thy names with all vaks".

To surrender unto the Lord occurs in many places of the Vedas. The concept of saranagati is very much there in the Vedas. Eg: upa vamavah sharanam gameyam .

The Vedas insist in many places to lead a Dharmic life that will please the Lord and proclaim "let us be in the will of Lord" (vaiswanarasya sumato syama)

The Vedas proclaim in many places that the Lord is lovable, affectionate, adorable and enjoyable.

Thus the principles of Bhakti Yoga can be seen throughout the Vedic literature.

Jnana Yoga:

(i) Analysis of the source of the cosmos with the deep quest can be seen in the tenth mandala of the Rkveda in many places. Eg: ko addha\_veda ka iha pravochat kuta ajata kuta iyam visrustihi arvag deva asya visarjanaya atha ko veda yat avabhuvu . iyam visrushtiryat a babhuva.

(ii) To see the self in all occurs in the Vedas several times. Eg: aham rudrebhirvasubhischaramyahamadityairuta vishwadeve. Aham mitravarunobha bibhar hamindrani ahamashvinobha.

(iii) The Vedas speak in several places the concept of (svadha)-svadha (self bearing) that is very important in jnanayoga.

(iv) The Vedas proclaim that the finding out of the cosmic womb is the way to get rid of bondages. Eg: garbe nu sabhanvesamavedam aham devanam janimani vishwa. satam ma pura ayasirarakshabhadhashyeno javasa niradiyam.

(v) The Vedas also speak of the being which is without attributes, qualities, forms and names.

( anidavatam svadhaya tadekam yasmaddanyanna para kinchanasa)

"It alone breathed without air, by self bearing, except which nothing existed."

(vi) The Vedas speak of the concept of Maya. (indro mayabhi puurupa iyate)[48]. "The lord by Mayas take varied forms".

Thus all elements of jnana yoga can be seen in the Vedic literature.

The Vedic literature is the primordial yogic text that has become the source of all other yogasastras. The uniqueness of the Vedic literature in its teaching of yoga is its integral approach. While most of the later scriptures view these yogas as different ways, the ancient Vedas see all yogas as the limbs of a same yoga.

Actually the Vedas make us to realize the life and self by synthesizing all yogas. The Vedas establish the yoga (unity) of all yogas. The integral way of teaching of the Vedas help a sadhaka or an aspirant a lot to understand and live the self or Truth.