

ESTABLISHMENT OF SANKHYA & YOGA IN GARUDA PURANA

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Garuda Purana is a most significant Composition, composed by Krishna Dvaipayana Vedavyasa. It has a special position in the eighteen well known Puranas. According to Padma Purana it has sixteenth position. There are three parts of the Garuda Purana, as 1. Aacharakhanda, 2. Pretakhanda and 3. Brahmakhanda, but the third part of Garuda Purana is available only in Venkateshvara Press Bombay Edition. So regarding this paper only two parts (First and Second) are subject of study. All references are shown according to "Pandit Pustakalaya Edition 1963" edited by Pandit Rama Teja Pandey. The dating of Garuda Purana is a subject of dispute, but some scholars accept about 500 B.C. based on Mahabharata and Dharmasutras. The subjects of Garuda Purana are shown as— 1. Sarga, 2. Pratisarga, 3. Vansha, 4. Vanshanucharita and 5. Manvantara.

On account of Philosophical thought the compiler Vedavyasa has made it very sublime with the principles of Sankhya & Yoga in connection to Shrimadbhagavadgeeta are primarily presented, are enough to certify the importance and popularity of the Garuda Purana. In this way some important works have done by N. Gangadharana in his book 'A study of Garuda Purana' but in philosophical area, he referred only some philosophical names. Other way Dr. Avadhabihari Lal also has dealt with various subjects in his book 'A Study of Garuda Purana'. But he did not deal any philosophical subject. If we see, we find mostly the principles of Sankhya and Yoga, presented in significant places,¹ as well as original thoughts presented in Sankhyakarika, Shrimadbhagavadgeeta and Yogasutra. Some Verses of Geeta occur same to same in Garuda Purana.² In this manner we find a full chapter related to Shrimadbhagavadgeeta named 'Gitasara' which follows the philosophy of Geeta.³

PHILOSOPHICAL THOUGHT OF SANKHYA

Sankhya Philosophy is the oldest philosophy in Philosophical Schools. Its principles are found in Shruti, Smriti, Puranas and other texts. All the scholars accept undisputedly that the Mahamuni Kapila is the father of Sankhya philosophy. Who is accepted as the fifth incarnation of Lord Vishnu.⁴ Same way The Garuda Purana also accepts this fact.⁵

Accepting this tradition of Kapila Muni, the compiler presents different philosophical facts. In this context "Prakrita Sarga" or "Srishti Vivechana" is most important. Total eight kinds are described here. There are three Sargas called Prakrita and five Vaikrita. Above eight Sargas are given below—

1. The First Sarga (creation) is a special structure of Brahama; which is arisen from modified perception of Nature.
2. The Second Sarga is the collection of Panchatanmatras; which is known as Sukshmasarga or Bhutasarga. The five primary elements (Earth, Water, Fire, Wind & Sky) are the modification of above 'Panchatanmatras'.
3. The Third Sarga is related to sense-organs. It is called Vaikarikasarga (Modified Creation) because the sense-organs are only 'Vikriti' (Modification).
4. The Fourth Sarga is very important. All the motionless and living creations are arisen from this Sarga.
5. The Fifth Sarga is 'Tiryaksarga' (Oblique Creation) from which all the forms of oblique-livings arise.
6. The Sixth Sarga is Urdhavasrotas, which is called Devasarga.
7. The Seventh Sarga is Arvaksrotas, which is known as 'Manavasarga' (Human Creation).
8. The last Sarga is called 'Anugrahasarga' which contains both Gunas, Sattvika and Tamas.

The Principles of creations, described in Garuda Purana⁶ are similar to the Sankhyakarika of Ishvarakrishna.⁷ Including these three forms of Ahankara:— 1. Sattvika, 2. Rajas and 3. Tamas. Sattvika Ahankara generates the group of eleven Sense-organs. Tamas Ahankara generates the group of five Tanmatras, and Rajas Ahankara is common in both Ahankaras.⁸

Regarding Bhautika Sarga, Ishvarakrishna accepts eight kinds of Devasrishti and five kinds of Tiryaksrishti (oblique-creation). Manavasrishti (Human-creation) have no any part. Vachaspati Mishra (Commentator of Sankhyakarika) accepts following eight divisions of Devasarga and five divisions of Tiryaksarga—

(i) **Deva Sarga**— 1. Brahma, 2. Prajapatya, 3. Aindra, 4. Paitrya, 5. Gandharva, 6. Yaksha, 7. Rakshasa and 8. Paishacha.

(ii) **Tiryak Sarga**— 1. Pashu (Animals), 2. Pakshee (Birds), 3. Mriga, 4. Shareesripa and 5. Sthavara. Manavasrishti has only one form, because the human's body construction has seen same in all humans (Brahmanas, Kshatriya, Vaishya, Shudras, etc). It is the substance of Bhautikasarga.⁹

Thus, according to Ishvarakrishna the Sattvapradhana creation is found in Urdhvalokas. Tamasapradhana in Adholokas and Rajasapradhana in Madhyalokas.¹⁰

These facts certify that the compiler of the Garuda Purana was well acquainted with different significant compositions described in Sankhya Philosophy, not only in Sankhyakarika.

Excepting these the compiler describes some mythological tradition in the favour of creation, in which we find Sankhya Philosophy which is given below—

The Supreme power God (Vishnu) is called Niranjana, Aja, Paramatman and Paramabrahma. Lord Rama and Vasudeva Krishna were his Incarnation. He (Narayana) dwells in living body as a Purusha or Aatma. So we find that God (Narayana) is Anadi (Birthless), Ananta (Endless), Data (Provider), Dhata (Holder) and Sanharta (Destroyer). According to Garuda Purana the Aatma arises from him¹¹ —

नरनारायणो देवो वासुदेवो निरंजनः। परमात्मा परं ब्रह्म जगज्जनिलयादिकृत् ॥
तदेतद् सर्वमेवैतद् व्यक्ताव्यक्तस्वरूपवत्। तथा पुरुषरूपेण कालरूपेण च स्थितम् ॥
व्यक्तं विष्णुस्तथाव्यक्तं पुरुषः काल एव च। क्रीडतो बालकस्येव चेष्टास्तस्य निशामय ॥
अनादि निधनो धाता त्वनन्तः पुरुषोत्तमः। तस्माद्भवति चाव्यक्तं तस्मादात्मापि जायते ॥

A similar thought we find in Upanishads too—

यतो वा इमानि भूतानि जायन्ते। येन जातानि जीवन्ति। यम्प्रयन्त्यभिसंविशन्ति.....तद् ब्रह्म¹² अयमात्मा ब्रह्म¹³ ईशावास्यमिदं सर्वं यत्किंच जगत्यां जगत्¹⁴

Perception arises from Aatma, Manas from Perception, Sky from Manas, Fire from Wind, Water from Fire and Earth from Water. The real structure of Purusha (God) is called Hiranyagarbha, but for creation he assumes elementary body.¹⁵ Rigveda also says—

हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत्। स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम¹⁶ ॥

In the favour of above Creation (Srishti) from Deities to inactive, all the livings are divided in four classes— 1. Devata, 2. Asura, 3. Pitra, and 4. Human beings. These four classes are described by compiler of Garuda Purana as given below—

In the beginning of srishti, when Brahma's manasaputra Prajapati desired to create the livings, then Asuras arisen from the Thigh of Prajapati. So Prajapati left His Tamasasharira (Gloomy-body), which is seen as Night. When He held second body and created the livings, then from the excess of purity, the Deities are generated. So Prajapati left His pure-body too; which is seen as Day (light). After this, Prajapati accepted the third pure body and recreated the livings then the Pitras were produced. Seeing them also unable for creation, Prajapati left His that body too, which is seen as Evening in the middle of day & night. This thought is referred

by great Poet Kalidasa also.¹⁷ At last, when Prajapati hold an aggregated body of Sattva & Rajas, and created the livings, then the Human beings generated from this fourth body, because this body was the aggregation of Sattva and Rajas. So the hunger and anger both are seen in this body. When Prajapati left this body also, then it changed into Moonlight, which is called Jyotsna—

ततो देवासुरपितृन् मानुषांश्च चतुष्टयम् । सिंसृक्षुरम्भांस्येतानि स्वयमात्मानमयूयुजत् ॥
मुक्तात्मनस्तु मात्रायामुद्रिक्ताभूत् प्रजापतेः । सिंसृक्षोर्जघनात् पूर्वमसुरा जज्ञिरे ततः ॥
उत्ससर्ज ततस्तां तु तमोमात्रात्मिकां तनुम् । तमोमात्रा तनुस्त्यक्ता शंकराभूद्विभावरी ॥
सिंसृक्षुरन्यदेहस्थः प्रीतिमाप ततः सुराः । सत्त्वोद्रिक्तास्तु मुखतः संभूता ब्रह्मणो हर ॥
सत्त्वप्राया तनुस्तेन संत्यक्ता साप्यभूद्दिनम् । ततो हि बलिनो रात्रावसुरा देवता दिवा ॥
सत्त्वमात्रान्तरं गृह्य परतश्च ततोऽभवत् । सा चोत्सृष्टाऽभवत् सन्ध्या दिननक्तान्तरस्थिता ॥
रजो मात्रान्तरं गृह्य मनुष्यास्त्वभवस्ततः । सा त्यक्ता चाभवज्ज्योत्स्ना प्राक्संध्या याभिधीयते ।
ज्योत्स्ना रात्र्यह्नी सन्ध्या शरीराणि तु तस्य वै । रजो मात्रान्तरं गृह्य क्षुद्रूतकोप एव च¹⁸ ॥

Evening is the middle link of the day and night. Same position is here that the "Pitra" is the middle link of the Deities and Devils.

In the favour of fourth class, which is related to human. The human is the born of aggregation of Sattva and rajas. The rajas is the symbol of luxuries, therefore human feels hunger, thrust, greed, sex and anger etc. Thus all above facts are briefly described by compiler in the philosophical technique by the medium of the day, night, evening and moonlight, which are the modification of sattva, rajas and tamas.

PHILOSOPHICAL THOUGHT OF SHRIMADBHAGAVADGEETA

When we consider briefly, we find that the compiler of Garuda Purana was not only well versed with the principles of Sankhya and Yoga, but he was also familiar with Shrimadbhagavadgeeta. Many verses of Geeta are found in Garuda Purana, for example—

वासांसि जीर्णानि यथा विहाय, नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही¹⁹ ॥
नैनं छिन्दन्ति शस्त्राणि, नैनं दहति पावकः । न चैनं क्लेदयन्त्यापो, न शोषयति मारुतः²⁰ ॥

In addition to these following verses are found with some changes—

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च । तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि²¹ ॥

"Vasansi jeernani yatha vihaya....." Its related thought is described in Pretakalpa/ Garuda Purana. After the death, when Soul goes out from mouth, nose, eye, ears etc. then motionless body is destroyed. At that time this Soul enters in another new body, based its good or bad works, like a house holder enters in another new house, after the burning of his own house.

The 229th chapter of Garuda Purana (First part) is called "Geetasara". There are many principles of Geeta, are described from shloka 1st to 30. For example—

आत्मलाभः परो नान्यः आत्मदेहविवर्जितः । रूपादिहीनदेहान्तः करणत्वादिलोचनम् ॥ 2 ॥
विज्ञानरहितः प्राणः सुषुप्तोऽहं प्रतीयते । नाहमात्मा च दुःखादि संसारसमन्वयात् ॥ 3 ॥
मनोबुद्धिरहंकारमव्यक्तं पुरुषं तथा । प्रसंख्याय परव्याप्तौ विमुक्तो बन्धनैर्भवेत् ॥ 8 ॥
इन्द्रियग्राममखिलं मनसाभिनिवेश्य च । मनश्चैवाप्यहंकारे प्रतिष्ठाय च पाण्डवः ॥ 9 ॥
अहंकारं तथा बुद्धौ बुद्धिश्च प्रकृतावपि । प्रकृतिं पुरुषे स्थाप्य पुरुषं ब्रह्मणि न्यसेत्²² ॥ 10 ॥

Besides these, following verses of Garuda Purana also present some special principles of Geeta, regarding Sankhya Philosophy as given below—

आत्मानमात्मना केचित् पश्यन्ति ध्यानचक्षुषा । सांख्यबुद्ध्या तथैवान्ये योगेनानेन योगिनः ॥ 41 ॥
जितेन्द्रियात्मकरणो ज्ञानदृप्तो हि यो भवेत् । स मुक्तः कथ्यते योगी परमात्मन्यवस्थितः ॥ 43 ॥
सर्वभूतेषु कारुण्यं विद्वेषं विषयेषु च । लुप्तशिश्नोदरादिश्च कुर्वन् योगी विमुच्यते ॥ 46 ॥
इन्द्रियैरिन्द्रियार्थास्तु न जानाति नरो यदा । काष्ठवद् ब्रह्मसंलीनो योगी मुक्तस्तदा भवेत् ॥ 47 ॥
मन्थनाद् दृश्यते ह्यग्निस्तद्दद् ध्यानेन वै हरिः । ब्रह्मात्मनोर्यदैकत्वं स योगश्चोत्तमोत्तमः²³ ॥ 49 ॥

Thus it is clear that the compiler of Garuda Purana was well versed regarding philosophy of Sankhya, related to Shrimadbhagavadgeeta.

PHILOSOPHICAL THOUGHT OF YOGA

The Yoga is science of all sciences. It has been accepted as the base of self-development by significant Indian philosophers. Through the practice of 'Yoga' a man has been able to subdue his mind, he can remember about his past lives without the aid of the sensory equipment. But 'Yoga' is not subject of modern natural sciences. Just going of materialistic path, we may deny it, but it is clear that we are quite ignorant. It can surely operate, whether we admit or not, as the light of the Sun is here, whether the owl accepts it or not. The great and fundamental tenet of the most schools of Indian Philosophy, with the exception of the Charvaka (Materialist), in the practice of 'Yoga' and unlimited power of Soul.

The principles of yogic philosophy is presented in Garuda Purana's 1st Part/ chapter 44, 49, 218, 227, 228 and 229, based on **Yogasutra** of Patanjali. So here we will see a comparative study between Garuda Puran and Yogasutra. Defining 'Yoga' the compiler of Garuda Purana writes— "तत्रैकचित्ता योगः" 1/227/42, although 'Patanjali' compiler of Yogasutra writes— "योगश्चित्तवृत्तिनिरोधः" 1.2. Here both sutras have same meaning because closed and undisturbed attention is subject of emotional absences only, as it is coated by commentator of Vyasabhashya— "यस्त्वेकाग्रे चेतसि सद्भूतमर्थं प्रद्योतयति, क्षिणोति च क्लेशान्, कर्मबन्धनानि श्लथयति, निरोधमभिमुखं करोति, स सम्प्रज्ञातो योग इत्याख्यायते" ²⁴ | Here we see, in the position of undisturbed attention, only pure feelings remain. Thus compiler of Garuda Purana writes, '**Tatraikachittata Yogah**'. It means the preventions of all emotions is called **Yoga**, but the presence of only pure emotions is also called **Yoga**. So Saint Vyas writes, "सर्वशब्दग्रहणात् सम्प्रज्ञातोऽपि योग इत्याख्यायते" ²⁵ |

Regarding '**Ashtangayoga**' we should know that it has been explained at many places by the Saint Vyas compiler of Garuda Purana. Few important places are here, as 1/ 44/ 9 & 10; 1/ 49/ 29-39; 1/ 227/ 18-42; 1/ 229/ 13-30; 1/ 218/ 12-14. Here we can see the Philosophy of Ashtangayoga in very easy and impressive words, ²⁶ as stated by Saint Patanjali also— "यम-नियमासन-प्राणायाम-प्रत्याहार-धारणा-ध्यान-समाधयोऽष्टावंगानि" ²⁷

The **Samadhi**, climax of meditation is second name of **Yoga** is called "**Nirbeeja Samadhi**" or Asamprajnata Samadhi; but in above Sutra, used word "**Samadhi**" is a part of **Yoga** or **Nirbeeja Samadhi**; which is known as "**Sabeeja Samadhi**" or **Samprajnata yoga**. I mean **Sabeeja Samadhi** is the primary position of **Yoga**, seen as the eighth part of **Yoga**; but **Nirbeeja Samadhi** is a perfect **Yoga**. Here in the light of Garuda Purana, all eight parts of 'Yoga' are well defined as given below—

1. YAMA (CONTROLLINGS)

The Harmlessness (Ahinsa) etc. are known as '**Yama**' (Controllings). Here are Five Controllings, known as Ahinsa, Satya, Asteya, Brahmacharya and Aparigrah. ²⁸ These five-fold controllings are also presented by Saint Patanjali— अहिंसा-सत्यास्तेयब्रह्मचर्यापरिग्रहाः यमाः ²⁹ |

The central idea of "**Ahinsa**" is pity for all creatures with action, speech and mind. Although we should know that 'Harm' is harm, but that harm which is prescribed by **Veda** and other **Dharmashastra**, are called Ahimsa (harmlessness). Declaring the importance of Ahinsa, Saint Patanjali writes- "अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः" ³⁰ It means all the creatures become harmless around the Yogi, after the status of respective feeling of harmlessness.

The second Yama "**Satya**" (Truth) is known as real position of Speech and Mind. It means as seen, as heard; just same narration is called Satya. The definition and status of 'Truth' is given as— "सत्यं भूतहितं वाक्यम्" ³¹ | Regarding it another lovely verse also stated by Compiler of Garuda Purana—

सत्यं ब्रूयात् प्रियं ब्रूयान्न ब्रूयात् सत्यमप्रियम् । प्रियं च नानृतं ब्रूयात् एष धर्मः सनातनः ॥ गरुड पुराण ॥ 1/ 229/15.

Thus in the respect of "**Satya**" Saint Patanjali wrote, in the accomplishment of "Truth" the speech of Yogi becomes the base of result— "सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम्" ³² It is also stated in Garuda Purana—

सत्यं हितं मितं ब्रूते यस्माद्वाक् तस्य संयता । यस्य संयतान्येतानि तस्त किं तपसाध्वरैः ॥ गरुड पुराण ॥ 1/ 227/9.

The third Yama "**Asteya**" (Non-stealing) is known as prevention of theft. It means the possession of other's property is theft. So its prevention is 'Honesty'. It is known 'Asteya' as given below—

यश्च द्रव्यापहरणं चौर्याद्वयं बलेन वा। स्तेयं तस्यानाचरणम् अस्तेयं धर्मसाधनम् ॥ गरुड पुराण ॥ 1/ 229/16. The same thought is stated by Saint Vyasa, in the commentary of Yogasutra, known as Vyasabhashya.³³

The fourth Yama is "**Brahmacharya**" (Celibacy). In the favour of Brahmacharya (controlling of sexual organs), the Garuda Purana says "अमैथुनं ब्रह्मचर्यम्"³⁴. Its Supplementary verse is given below, which have the same meaning—

कर्मणा मनसा वाचा सर्वास्वथासु सर्वदा। सर्वत्र मैथुनत्यागं ब्रह्मचर्यं प्रचक्षते ॥ गरुड पुराण ॥ 1/229/17. Saint Vyasa writes about 'Celibacy' in the commentary of Yogasutra, — "ब्रह्मचर्यं गुप्तेन्द्रियस्योपस्थस्य संयमः ॥"³⁵ In this manner The Atharvaveda also declares—

"ब्रह्मचर्येण तपसा देवा मृत्युमुपाघ्नत। इन्द्रो ह ब्रह्मचर्येण देवेभ्यः स्वराभरत ॥"³⁶

The fifth Yama is "**Aparigraha**" (Non-acceptance), which is described as "सर्वत्यागोऽपरिग्रहः"³⁷ by the compiler of Garuda Purana. In another words—

द्रव्याणामप्यनादानमापत्स्वपि तथेच्छया। अपरिग्रहमित्याहुस्तं प्रयत्नेन वर्जयेत् ॥³⁸ It means the acceptance of not more than necessity is called Aparigraha.

The aggregate and pure success of above five 'Yamas' is called '**Mahavrata**' by Saint Patanjali— "जाति-देश-काल-समयानवच्छिन्नाः सार्वभौमा महाव्रतम्"³⁹.

2. NIYAMA (PRECEPT OR RULE OF ACTION)

Purity and its supplementary parts are known as '**Niyama**' (Precept), as Saint Patanjali admits— "शौच-सन्तोष-तपः-स्वाध्यायेश्वरप्रणिधानानि नियमाः ॥"⁴⁰ On the ground of precept, the compiler of Garuda Purana accepts five precepts as given below—

नियमाः पंचशौचाद्याः बाह्याभ्यन्तरं द्विधा। शौचं च सत्यं च सन्तोषस्तपश्चेन्द्रियनिग्रहः ॥

स्वाध्यायः स्यान्मन्त्रजपः प्रणिधानं हरैर्यजिः ॥ गरुड पुराण ॥ 1. 49. 31-32 ॥

The first Niyama is '**Shaucha**' (Purification). It means 'Shaucha' is the avoidance of external and internal dirt— "द्विधा शौचं मृज्जलाभ्यां बाह्यम् भावादथान्तरम्"⁴¹ | Delivering the same meaning, Saint Vyas says in the commentary of Yogasutra— शौचं मृज्जलादिजनितममेध्याभ्यवहरणादि च बाह्यम्। आभ्यन्तरं चित्तमलानामाक्षालनम्⁴² | Thus with both purifications, Yogi gains the eligibility of purity.

The second Niyama is '**Santosh**' (Satisfaction). The Satisfaction with his own limited property is seen as Santosh— यदृच्छालाभसंतुष्टिः सन्तोषः ॥⁴³ The English Poet Alexander Pope also admitting this thought says, only that man is happy, whose desires and cares are limited in his few paternal areas and who contents in his native air, water, fire, earth and sky presented by the Nature. Saint Patanjali writes— सन्तोषादनुत्तमसुखलाभः ॥⁴⁴ It means anybody can feel the Supreme Pleasure through the respect of 'Satisfaction'.

The third Niyama is '**Tapa**' (Penance). That is the unity of mind and sense-organs, is known as 'Penance' as Krichhra, Chandrayana, Santapana etc. as stated by Saint Vyas also— तपो द्वन्द्वसहनम्। द्वन्द्वश्च जिघत्सा-पिपासे शीतोष्णे स्थानासने काष्ठमौनाकारमौने च। व्रतानि चैषां यथायोगं कृच्छ्रचान्द्रायणसान्तापनादीनि ॥⁴⁵

The fourth Niyama is '**Swadhyaya**' (Study of Vedic Literature). According to Garuda Purana the Muttering of Omkar or the Study of Veda, Upanishads, and other religious compositions are called, Svadhyaya—स्वाध्यायः स्यान्मन्त्रजपः ॥⁴⁶ Having the similar meaning, another verse also stated by the compiler of Garuda Purana—वेदान्तशतरुद्रीयप्रणवादिजपं बुधाः। सत्त्वशुद्धिकरं पुंसां स्वाध्यायं परिचक्षते ॥⁴⁷

The fifth Niyama is '**Ishwarapranidhana**' (The Prayer of God). That is the Remembering, Worship and Prayer of God with mind, speech, actions and sacrifices are called **Ishwarapranidhana**, as stated by Garuda Purana—स्तुतिस्मरणपूजादिवाङ्मनःकायकर्मभिः। अनिश्चला हरौ भक्तिरेतदीश्वरचिन्तनम्⁴⁸ ॥ In the same way teaching to Arjuna, Lord Krishna says— सर्व धर्मान् परित्यज्य मामेकं शरणं ब्रज। अहं त्वां सर्व पापेभ्यो मोक्षयिष्यामि मा शुचः⁴⁹ ॥

3. AASANA (POSTURE)

The sitting in some peculiar Posture, as Siddhasana, Padmasana, Svastikasana etc. are known as '**Aasana**'. That is a special condition of body, in which we can stay pleasantly for a long time, is known as Posture; so Saint patanjali writes— स्थिरसुखमासनम्।⁵⁰

4. PRANAYAMA (CONTROLLING OF BREATH)

The Meditation with breath as Marujjaya, Bhastrika, Plavane, Sheetalee etc. are known as '**Pranayama**'. It is a special direction of breathing in peculiar style through the nostrils is said to be Pranayam. It is done and controlled by 1. Puraka, 2. Kumbhaka, and 3. Rechaka. These are the three parts of Pranayam— प्राणः स्वदेहजो वायुरायामस्तन्निरोधनम्।⁵¹ The Pranayama performed by Mantras and Meditaitaion, which is known as Sagarbhaka Pranayama and its opposite, Agarbhaka Pranayama. Thus both Pranayams have three parts— Puraka, Kumbhaka and Rechaka. With inside breathing (inhaling) is called **Puraka**, outside breathing or leaving of breath is called **Rechaka** and retaining of air is called **Kumbhaka**.⁵² Pranayama with 12 Mantras is called **Laghu** (Small), with 24 Mantras is called **Madhyama** (Medium) and with 36 Matras is called **Uttama** (The Best).⁵³ Here having the same meaning another Verse also stated—

लघुर्यो द्वादशमात्रस्तु द्विगुणः स तु मध्यमः। त्रिगुणाभिस्तु मात्राभिरुत्तमः स उदाहृतः⁵⁴।। Here we should know that Mantra is a special duration of time in the muttering of different Mantras including the Omkara. According to Patanjali, definition of **Pranayama** is given here— तस्मिन् सति श्वसप्रश्वसयोगतिविच्छेदः प्राणायामः।⁵⁵

5. PRATYAHARA (ABSTRACTION)

The **Jaya** (Victory of Sense-organs) is called '**Pratyahara**'. We should know that human's sense-organs being wander in its objects. The avoidance of wandering of these sense-organs in its subjects and making them Spiritual is known as Pratyahara. Making it more sublime Saint Patanjali Writes— स्वविषयासम्प्रयोगे चित्तस्य स्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः।⁵⁶ According to Patanjali, after the accomplishment of Pratyahara, the Sense-organs become humble— "ततः परमावश्यतेन्द्रियाणाम्"⁵⁷

6. DHARANA (RESOLUTION)

Manhdhriti (Steadiness of Manas) is called **Dharana**.⁵⁸ The firmness of temperament is known as Dharana.⁵⁹ Saint Patanjali describes it very briefly but in very fine and effective words, as stated here— "देश-बन्धचित्तस्य धारणा।⁶⁰ It is also described by Saint Vyasa— नाभिचक्रे हृदयपुण्डरीके, मूर्ध्निज्योतिषे नासिकाग्रे, जिह्वाग्रे, इत्येवमादिषु बाह्ये वा विषये चित्तस्य वृत्तिमात्रेण बन्धः इति धारणा।

7. DHYANA (MEDITATION)

The Contemplation or **Meditation of God** is known as '**Dhyana**'.⁶¹ It means thinking about the form and formless structure of God is known as '**Meditation**'.⁶² It is also define by Saint Vyasa— "तत्र प्रत्ययैकतानता ध्यानम्।⁶³" On account of Dhyana Garuda Purana admits two another verse, which given below—

ध्येये सक्तं मनो यस्य ध्येयमेवानुपश्यति। नान्यं पदार्थं जानाति ध्यानमेतत् प्रकीर्तितम्।।
ध्येये मनो निश्चलतां याति ध्येये विचिन्तयन्। यत् तद् ध्यानं परं प्रोक्तं मुनिभिर्ध्यानचिन्तकैः।।⁶⁴

8. SAMADHI (DEEP MEDITATION)

The Status of Supreme Pleasure or 'Brahmi sthiti' is called as '**Samadhi**'. When a Sadhak (Yogi) feels, "**अहं ब्रह्मास्मि**" (I am the divine flame), then he thinks that he is formless even if he holds a human body. Similarly, He finds himself to be Senseless, even when He is endowed with all the sense-organs. In addition to, he feels himself to be mindless, preceptless ahamkarless and at the same time he also realizes that in jagrata, svapana and sushupti, he is Divine Flame, Eternal, Purified, Perfect, Pleasant and only Soul. In this position in the light of spiritual knowledge, the Purusha or Aatma remembering his original structure becomes Brahma, because it is rule that 'Brahmavid Brahmaiva Bhavati.' It is called Brahmavagati or "**Perfect Samadhi**." It is the Liberation of **Purusha (Aatma)**, which is called **Moksha**. Thus the philosophical theory of 'Yoga' is evaluation of the Soul and it is intellectual necessity also with a logical unavoidable result.

In the favour of Samadhi, Saint Patanjali has same thought, as presented by compiler of the Garuda Purana. The Sutra written by Patanjali and its commentary stated by Sain Vyasa are given below—

"तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः।" अर्थात् ध्यानमेव ध्येयाकारनिर्भासं प्रत्ययात्मकेन स्वरूपेण शून्यमिव यदा भवति, ध्येयस्वभावावेशान्तदा समाधिरित्युच्यते।⁶⁵

Thus we find very sublime thought about Sankhya and Yoga in Garuda Purana. I think its some part is earlier then Sankhyakarika and Yogasutra, but it is also seems the contemporary of Mahabharat. On account of Philosophy nobody can ignore its prosperous and respective place. Regarding Jeeva and Jagat "Garuda Purana" is like an immeasurable Ocean.

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एकादशकश्च गणस्तन्मात्रा पंचकश्चैव॥
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भूतादेस्तन्मात्रः स तामसः तैजसादुभम्॥ सांख्यकारिका॥ 24-25॥
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पशु-पक्षि-मृग-सरीसृप-स्थावराः। मानुषकश्चैकविधः इति ब्राह्मणत्वाद्यवान्तरजातिभेदाविवक्षया, संस्थानस्य चतुर्ष्वपि
वर्णेष्वविशेषात् इति। समासतः भौतिकसर्गः। घटादयस्त्वशरीरत्वेऽपि स्थावरा एवेति॥ वाचस्पति मिश्र की व्याख्या॥
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