



Focus On The Germs Of Sāmkhya In The Śvetāśvataropaniṣad

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Abstract:

Sāmkhya is the oldest system of philosophy in Indian tradition. The ancientness of *sāmkhya* is proved by the fact that some *Upaniṣads* of our great Vedas such as *Kathopaniṣad*, *Muṇḍakopaniṣad*, *Śvetāśvataropaniṣad* etc carry the witness of the existence of such Indian philosophical system. The seeds of *sāmkhya* are already sowed in different *Upaniṣads*. This leads me to engage myself to search and explain the seeds of *sāmkhya* laid in the *Śvetāśvataropaniṣad*. Whenever we speak of the principal *Upaniṣad*-s we tend to speak from Advaita corner first because of its well circulation and popularity. But from our analysis of verses and terms of the *Śvetāśvataropaniṣad* we, no doubt, may conclude that so many important and significant germs of *sāmkhya* (in the sense of *sāmkhya-yoga*) which can be explained parallelly from *sāmkhya* point of view instead of *vedānta* are present there. We may also reach into the conclusion that the *Śvetāśvataropaniṣad* is undoubtedly one of the important germ carriers of *sāmkhya*.

Keywords: *Sāmkhya*, *Upaniṣad*, *puruṣa*, *prakṛti*, *Brahmacakra*, *guṇa*, *aṣṭaka*, *bhāva*, *aiśvarya*, *ajñāna*, *siddhi*, *trimārga*, *praṇava*, *anādisaṃyoga*, *sāmkhyayogādhigamya*, *prāṇāyāma*.

Sāmkhya is the oldest system of philosophy in Indian tradition. So many text books of this system are unavailable today, because the continuous flow of time, which waits for none, has been washed away. Again, the ancientness of *sāmkhya* is proved by the fact that some *Upaniṣads* of our great Vedas such as *Kathopaniṣad*, *Muṇḍakopaniṣad*, *Śvetāśvataropaniṣad* etc carry the witness of the existence of such Indian philosophical system. The seeds of *sāmkhya* are already sowed in different *Upaniṣads*. This leads me to engage myself to search and explain the seeds of *sāmkhya* laid in the *Śvetāśvataropaniṣad*.

In this article the word '*sāmkhya*' is used in the wider sense and in this sense both *sāmkhya* and *yoga*, the theoretical and practical aspect, the knowledge of difference between *puruṣa* and *prakṛti* (*sattvapuruṣānyatāpratyaya*) and cessation of mental modifications (*cittavṛttinirodha*) through practice in association with good friends (*suhṛtprāpti*), is meant to only two sides of the same coin. If we think of *sāmkhya* and *yoga* as the two distinct system of Indian philosophy, it will be a great blunder. *Sāmkhya* and *yoga* is *samānatantra*; that is the same system with few difference of opinion.

Bhagavadgītā says that one who thinks *sāmkhya* and *yoga* as the same system of philosophy is the true wise person¹. We also find in this old authentic text that only the first learner of *sāmkhya-yoga* philosophy thinks it as two distinct systems, but the wise persons never think so.²

Actually, theory without practice is empty verbiage and practice without theory is blind, the boat without a rudder. One is incomplete without the other. Practice helps theory to be executed and theory helps practice to be successful in true sense. Theory and practice being combined with each other creates a complete unitary scheme.

The important *Upaniṣad*-s in which the seeds of *sāmkhya* were sown in the Vedic Age, *Śvetāśvataropaniṣad* was one of them. Again, the most significant and symbolic germ-career of *sāmkhya* is the 4th verse in chapter 1 of this *Upaniṣad* and that's why we can bring it into the focus of our analysis first.

tamekanemiṃ tribṛtaṃ ṣoḍaśāntam

*śatārdhāraṃ bimśatipratyarābhiḥ .
aṣṭakaiḥ śaḍbhirbiśvarūpaikapāśaṃ
trimārgabhedam dvinimittaikamoham.. -1/4*

A lot of symbolism is hidden in this verse of the *Upaniṣad*. The wheel that is referred here is the wheel of existence that comes into shape at the time of creation and revolves continuously till the great dissolution (*mahāpralaya*) comes. The individual soul or *jībātmā* is compared to the wheel of a chariot and is called *Brahmacakra*. Such wheel is construed of one felly (*eka-nemim*), triple tire (*trivṛtam*), sixteen end-parts (*śoḍaśa-antam*), fifty spokes (*śata-ardha-aram*), twenty counter-spokes (*bimśati-pratyarābhiḥ*), six sets of eight or aṣṭaka (*śaḍbhiḥ-aṣṭakaiḥ*), one rope (*eka-pāśam*), three different paths (*trimārgabhedam*), one illusion due to two conditioning causes (*dvi-nimitta-eka-moham*).

One felly (*eka-nemim*): *Puruṣa*, according to the *sāṃkhya* point of view, is unlimited single pure consciousness. But when it, due to ignorance, is reflected on *buddhi* and attributed by the same, becomes limited, plural and is mixed up with matter. Such state of pure consciousness is called individual soul. A wheel is material by nature and also limited indicated by its rim or felly (*nemī*). That's why an individual soul, which is actually the pure consciousness or *puruṣa*, is compared to a wheel and its rim or felly is nothing but ignorance (*māyā*).

Tripple tire (*trivṛtam*): The individual soul is covered up by three *guṇa*-s—*sattva*, *rajas* and *tamas*. These are the three constituents of *prakṛti*, which are known as *sattva*, *rajas* and *tamas*, are expressed as happiness, suffering and confusion accordingly in our experience. These constituents of *prakṛti* act as rope for binding *puruṣa* and that's why they are called *guṇa*-s. Though *guṇa*-s are infinite in number, they have been classified as three because of their three different characteristics. Nature of *sattva*, *rajas* and *tamas* is *prīti*, *aprīti* and *viśāda* accordingly.³ *Prīti* means pleasure, *aprīti* is pain and *viśāda* is delusion. Pleasure and pain are not the mutual negations of each other. The term 'ātman' connotes their positive reality.

When *sattva guṇa* predominates, the other two gets their subdued form. Again, in predominance of *rajas*, the remaining two becomes subordinate. Similar is the case about *tamas*. *Sattva*, *rajas* and *tamas*—these *guṇa*-s perform their function of mutual domination, dependence, production and consociation.⁴ The function of illumination of *sattva guṇa* can be performed properly only with the help of *rajas* and *tamas*. *Rajas* cannot act properly until and unless it gets assistance of *sattva* and *tamas*. Again *tamas*, only with the help of *sattva* and *rajas*, can restrain properly. Such need of mutual co-operation for performing their functions clearly indicates their interdependence. Since everything in the material world, according to *sāṃkhya-yoga*, is ultimately constituted of three *guṇa*-s, all living beings are also mutually dependent by their nature.

A lovely woman is a source of pleasure to her husband, cause of pain to her co-wife and matter of delusion to the disappointed person.⁵ A king, at the same time, is the cause of happiness to his good tenants and the cause of suffering to the bad. Cloud, at the same time, can cause of delight to the animate objects by pouring rain and also can cause of overwhelm to the absent lovers with forlornness. So, each *guṇa* can produce the functions of the other two.

No enjoyment of sensible objects, according to Gauḍapāda, is possible without doing harm to others.⁶ The same view is expressed in *Yuktidīpikā* also.⁷ Liberation, from *sāṃkhya* point of view, means separation from such interdependency.

These three *guṇa*-s are mutually dependent on each other for their action, nature and even existence. The interdependency of human beings is originated from the interdependency of these *guṇa*-s.

Sixteen end-parts (*śoḍaśa-antam*): Five organs of sense (*buddhīndriya*) i.e., eye, ear, nose, tongue and skin; five organs of action (*karmendriya*) i.e., speech, hands, feet, anus and the organ of procreation; mind (*manas*) and five gross elements (*bhūta*-s) i.e., earth, water, fire, air and ether are the sixteen end-parts of the wheel. Eleven organs are originated from the *sāttvika* part of *ahamkāra* empowered by the attribute *rajas*. And, the five gross elements appear from five subtle elements or *pañcatanmātra* which are originated from the *tāmāsa* part of *ahamkāra* empowered by the attribute *rajas*.⁸

Fifty spokes (*śata-ardha-aram*): A group of fifty *bhāvas*, which are arranged in four different sets in *Sāṃkhyakārikā*, is compared with the fifty spokes, which represent the moving force of the *Brahmacakra*. The first set of *bhāvas* is construed of five *viparyayas* or erroneous knowledge namely *tamas*, *moha*, *mhāmoha*, *tāmisra* and *andhatāmisra*. The second set consists of twenty-eight kinds of *aśaktis*. These are eleven *indriya-vadha*-s or organic injuries namely deafness (*badhiratā*), leprosy (*kuṣṭha*), blindness (*andhatā*), numbness of tongue (*jaḍatā*), insensibility of the olfactory nerves (*ajighratā*), dumbness (*mūkatā*), paralysis of hands (*kouṇya*), lameness (*paṅgutā*), impotency (*klīvātā*), intestinal paralysis (*udābarṭta*) and idiocy (*mandatā*). The third set is constituted by the nine satisfactions (*tuṣṭi*-s)—four spiritual i.e., *prakṛti*, *upādāna*, *kāla*, *bhāgya* and five external i.e., *pāra*, *supāra*, *pārāpāra*, *anuttamāmbhah*

and *uttamāmbha*. The fourth consists of eight perfections (*śidhi-s*)—*tāra*, *sutāra*, *tāratāra*, *ramyaka*, *sadāmudita*, *pramoda*, *mudita* and *modamāna*.

Twenty counter-spokes (*bimśati-pratyarābhiḥ*): Counter-spokes are five organs of sense (*buddhīndriya*) i.e., eye, ear, nose, tongue and skin; five organs of action (*karmendriya*) i.e., speech, hands, feet, anus and the organ of procreation⁹; and the objects of these ten organs. These are twenty in all.

Six sets of eight or aṣṭaka-s (*ṣaḍbhiḥ-aṣṭakaiḥ*):

a) Eight evolutes of *prakṛti*—*buddhi*, *ahamkāra*, *manas* and *pñcatanmātra* (subtle rudiments of sound, touch, light, taste and smell).

b) Eight conditions of *buddhi* (*bhāva-s*)—divine power-lack of divine power (*aiśvarya-anaiśvarya*), virtue-vice (*dharmā-adharma*), non-attachment-attachment (*vairāgya-avairya*) and knowledge-ignorance (*jñāna-ajñāna*).

c) Eight forms of divine power (*aiśvarya*)—*aṇimā*, *laghimā*, *mahimā*, *prāpti*, *prākāmya*, *vaśitva*, *īśitva* and *kāmāvasāyitva*. *Animā* is an atomic state. A person of possessing this power wanders over the world transforming into an atomic form. A person who attains the power *laghimā* becomes as light as the fibre of a lotus stalk and that's why can stay on the tip of the filaments of flowers. Being enriched by the power, *mahimā*, a person wanders in large form. The power *prāptiḥ* makes possible for a person to get his desired object, whatever it may be. A person, being possessed of *prākāmya* power, can do whatever he likes. If a person achieves the power of *vaśitva*, everything comes under his control. *īśitva* is the power by which a man, due to his lordliness, can reign over the three worlds. Being powerful by the *kāmāvasāyitva*, a man can sit, stand or walk over anything he wishes.¹⁰

d) Eight types of ignorance (*ajñāna*)— thinking *prakṛti* as a soul, thinking *mahat* as a soul, thinking *ahamkāra* as a soul, thinking five subtle elements each (*pañcatanmātra*) as a soul.¹¹

e) The fourth set is eight perfections or attainments (*siddhi-s*)—*ūha*, *śabda*, *adhyayana*, *duḥkha-vighātas-trayaḥ*, *suhṛtprāpti* and *dāna*.¹² But these eight kinds of *siddhi-s* are termed by Gauḍapāda as follows:

tāratāra, *sutāra*, *tāra*, *pramoda*, *mudita*, *modamāna*, *ramyaka* and *sadāmudita*.¹³ *Ūha* or *tāratāra* means reasoning to establish the truth by removing all doubts. *Śabda* or *sutāra* means receiving of verbal instructions from guru and understanding of these. *Adhyayana* or *tāra* is the study of the *sāṃkhya* philosophical texts. The term 'duḥkha-vighātas-trayaḥ', used in *Sāṃkhyakārikā*, refers to three-fold suppression of misery, namely, *pramoda*, *mudita* and *modamāna*. *Suhṛtprāpti* or *ramyaka* is nothing but the association of good students fellow aiming at achieving success in correct reasoning through the discussion with them. *Dāna* or *sadāmudita* means the purity of *citta* or mind and also the purification of the same.

f) Eight kinds of divine order (*devatāṣṭaka*)—*Brahmā*, *Prajāpati*, *Soma* (*Pitṛ*), *Indra*, *Gandharva*, *Yakṣa-s*, *Rākṣasa-s*, and *Piśāca-s*.¹⁴ According to *Yuktidīpikā*, these are *Brahma*, *Prajāpati*, *Indra*, *Pitṛ*, *Gandharva*, *Nāga*, *Rakṣa*, and *Piśāca*.¹⁵ It is the celestial creation, one of the three-- *devayoni*, *manuṣyayoni* and *tiryagyoni* mentioned in the *Sāṃkhyakārikā*.

One rope (*eka-pāśam*): It signifies to the addiction or attachment to all worldly objects and heavenly world. Addiction, though related to many objects, is one which ties up a person with the hell.

Three different paths (*trimārgabhedam*): There are three different paths of spiritual journey—the path of virtue (*dharmā*), the path of vice (*adharma*) and the path of knowledge (*jñāna*). Performing virtuous deed one goes upward, reaches into the higher world, which is comparatively better than the earth. But one who performs vicious deed is compelled to take a downward journey, goes into the lower world and his spiritual status is decreased. By the discriminating knowledge (*sattvapuruṣānyatāpratyaya* or *viveka-khyāti*) one can attain liberation.¹⁶

One illusion due to two conditioning causes (*dvi-nimitta-eka-moham*): Out of three different paths of spiritual journey *dharmā*, *adharma* and *jñāna*, the first two leads a follower into the illusion of considering non-eternal objects (non-self) as eternal self. So, the word 'dvi-nimitta-eka-moham' implies that the rest path, the path of knowledge, is only the right way for a practitioner to get rid of all afflictions. Here lies the similarity with *sāṃkhyas* that they also opine the knowledge of differentiation between *puruṣa* and *prakṛti* leads a person to the state of liberation.

Not only the above mentioned verse of this *Upaniṣad* can be explained from *sāṃkhya* point of view, there are also so many verses which are conceived of the oldest philosophical thought, *sāṃkhya*, and that's why can be explained rightly from *sāṃkhya* corner.

The eternal *puruṣa* cannot be revealed by the light of the sun, moon and stars. Even the fire too cannot reveal *puruṣa*. All these things are the expression of material *prakṛti*. Only *puruṣa* is conscious and self-luminous principle and that's why all evolutes of *prakṛti* are enlightened by the light (consciousness) of *puruṣa*.¹⁷

In *sāṃkhya* metaphysics, *prakṛti* is assumed as the non-perceptible root cause of this perceptible world, animate or inanimate. *Māyā* is another name of *prakṛti*¹⁸; since being connected with the *prakṛti* an individual soul thinks the attributes of it (*prakṛti*) as his own. *Māyā* or *Mūla prakṛti* is one and beginningless (*anādi*). Though this ultimate principle is non-perceptible, it is described as red, white and even black coloured¹⁹. Actually, *mūla prakṛti* is nothing but the equilibrium state of its three constituents-- *sattva*, *rajas* and *tamas*. *Sattva* is compared to white colour, since it is illuminative and self-shinning. *Rajas* is compared to red colour, since it is stimulating and moving. *Tamas* is of black colour because of its enveloping and restraining power.²⁰

Jīva (individual soul), according to *sāṃkhya-yoga* system, is the reflected *puruṣa* on *buddhi*. Due to this reflection, *puruṣa* is conditioned by the attributes like pleasure, pain, materiality etc of *buddhi*. Thus the single *puruṣa* is revealed as many and non-eternal (*anitya*) though by nature *puruṣa* is only one, eternal (*nitya*) and conscious (*cetana*). The words '*nityo nityānām*' and '*cetanaś cetanānām*' refer to the *parama puruṣa*, who is single, eternal and conscious. Such unconditioned and non-reflected *parama puruṣa* (soul as an ultimate principle) is eternal and absolute conscious than the reflected, conditioned and, appeared as many, non-eternal *puruṣa*-s.²¹

This world is the combination of perishable and imperishable, manifest and unmanifest, and also consumed by the *paramapurūṣa*. Naturally, the question here arises that how *puruṣa* can be the consumer of manifest and unmanifest world? From *sāṃkhya* point of view, only individual soul can be the enjoyer of the world. The answer of this objection is that neither *puruṣa* nor the individual soul is the enjoyer. Both the enjoyment and liberation is only of *prakṛti*. But individual soul, which is actually *puruṣa*, due to ignorance, wrongly thinks that he enjoys. *Prakṛti* becomes thankful being enjoyed by the individual soul just like a dancer who thinks herself great performing her dance before the audience. The individual soul is *anīśa*, the one without lordship, controlled by the forces of *prakṛti* and bound to the world by its actions. These bonds can be cut asunder only through the knowledge of *puruṣa*.

The word '*īśa*' refers to the absolute consciousness, the *parama puruṣa*; since *prakṛti*, without the help of *puruṣa*, cannot able to be evolved.²² The unconscious purpose of *prakṛti* is fulfilled due to the beginningless conjunction (*anādisamyoga*) of *puruṣa*. Though *puruṣa* is inactive, its conjunction with *prakṛti* makes *prakṛti* successful.

Sāṃkhya dualism is vividly expressed in the verse 1/9 of this *Upaniṣad* through the words '*jñā-ajñou*', '*dvou-ajou*' & '*īśa-anīśa*'.²³ From *sāṃkhya* point of view, *jñā* means knowledge, the *puruṣa* and *ajñou* refers to the unconscious *prakṛti*, the opposite principle of *puruṣa* by nature. The word '*jñā*' is also seen to mean *puruṣa* in this *Upaniṣad*.²⁴ *Prakṛti* is *ajñā*, since it is ignorance or *māyā*. The word '*dvou-ajou*' indicates explicitly to the *puruṣa* and *prakṛti*, because both these *tattva*-s are unborn and uncaused. Though both *puruṣa* and *prakṛti* are two ultimate principles, *puruṣa* is superior in the sense that *prakṛti* does anything for the interest of the *puruṣa*. This interest is nothing but the enjoyment & liberation (*kaivalya*) of *puruṣa*. It is the only unconscious goal of *prakṛti* that how she can make the *puruṣa* to get rid of all sorrows (*duḥkha*) and even joys (*sukha*) and infatuation (*moha*).²⁵

This *Upaniṣad* also prescribes the way or the instrument to know the eternal & single cause of manifold world by the word '*sāṃkhyayogādhiḡamya*'.²⁶ It (*sāṃkhyayogādhiḡamya*) bears a very significant sign of *sāṃkhya-yoga* thought. *Sāṃkhya* philosophers opine that the theoretical discriminative knowledge of *prakṛti* & *puruṣa*, technically *sattvapuruṣānyatāpratya*, leads an aspirant to the state of liberation. Again, yoga philosophers give emphasis on the practical aspect of the way of getting rid of afflictions. Practice of eight limbs and association with good friends helps an aspirant to be ceased of all mental modifications, to reach into the state of yoga. It can obviously and indubitably be said that the seeds of *sāṃkhya-yoga* thought was present in the *Śvetāśvataropaniṣad*.

According to *Pātañjala Yoga*, austerity (*tapah*), study of Scriptures of own course (*svādhyāya*) and devotion of all actions to God (*Īśvarapraṇidhāna*) are called action-yoga (*kriyāyoga*)²⁷ and recurring practices of such yoga removes five types of afflictions (*kleśa*-s)—i.e; ignorance (*avidyā*), egoism (*asmitā*), addiction (*rāga*), aversion (*dveṣa*) & clinging-to-life or fear from death (*abhiniveśa*) from the *citta* of a practitioner. It is remarkable that the same view is also expressed by the words '*kṣīṇaiḡ kleśaiḡ janmamṛtyuprahāṇiḡ*' in the *Śvetāśvataropaniṣad*.²⁸ The expression '*tasyābhidhyānātṛṭiyam ... viśvoīśvaryaḡ ...*' explicitly indicates that a practitioner can attain the power or capacity (*aiśvarya*-s), the third, extra something other than afflictions and birth-death cycle, through the uninterrupted continuous meditation of God.²⁹ Power which is one of the eight dispositions (*bhāva*-s) is itself of eight kinds—minuteness (*aṇimā*), lightness (*laghimā*), magnitude (*mahimā*), attainment (*prāpti*), gratification of will (*prākāmya*), subjugation (*vaśitva*), dominion (*Īśitva*) and irresistible purpose (*yatrakāmāvasāyitva*).³⁰

Śvetāśvataropaniṣad gives a prescription to the practitioner for their deep concentration and uninterrupted meditation which obviously reminds us some verses of the *abhyāsayoga* chapter in *Śrīmadbhagavadgītā*. This *Upaniṣad* preaches to a practitioner about his body posture that he should sit steady and the three parts of the body namely, chest, neck and head should be held erect.³¹ *Gītā* also prescribes from the same point of view that a *yogin* should keep him steady and backbone, neck and head should be held straight and unmoved.³² A practitioner should sit in a clean, lonely and noiseless place which is not too much high or low for his practice of yoga.³³ Such body posture, prescribed both in the *Śvetāśvataropaniṣad* and *Śrīmadbhagavadgītā*, is technically called *āsana* in the Yoga system of philosophy.³⁴ Physical surroundings for the yogic practices are also recommended in this *Upaniṣad*. A practitioner needs a congenial ambience for his exercise of yoga. He should place himself in such a location where there is no external disturbances like high wind, noise caused by the people of nearby market or pond, which is free from pebbles, gravels, fire etc and delightful to his mind and pleasant to his eye.³⁵

The word '*brahmoḍupena*' indicates to the *praṇava*, the sacred syllable 'AUM'.³⁶ An aspirant, by means of the raft of *praṇava*, crosses the torrents of the world. *Praṇava* is the referent of the reference, God (*Īśvara*).³⁷ A practitioner should chant *praṇava* or AUM after knowing the referent-reference relation between *Īśvara* and *praṇava*.³⁸

The seed of yoga conception of breath-control lies in the Upanishadic words '*prāṇān prapīdyeha samjuktaceṣṭaḥ / kṣīṇe prāṇe nāsikayocchvasīta*'.³⁹ *Prāṇavāyu* are of five kinds- *prāṇa*, *apāna*, *vyāna*, *udāna* and *samāna*. Breath-control is the restraint of *prāṇavāyu* by cutting off the natural procedural flow of inspiration and expiration, and technically called *prāṇāyāma* which consists of three parts—*inhalation* (*pūraka*), *exhalation* (*recaka*) and *retention* (*kumbhaka*).⁴⁰ After the repetitive practice of such *prāṇāyāma* for a long time, a fourth state of *prāṇāyāma*, an extra-ordinary state of retention unlike the third, takes place.⁴¹ Now, a *yogin* is enabled to control his senses and at the same time, he can fix his mind or *citta* on the object of meditation.⁴² It is called *dhāraṇā*, the pre-condition of meditation.⁴³

It is well-known to us that the interpretation of Sri Shankaracharya, the advaita *guru*, of the principal *Upaniṣad*-s is well circulated and popular. That's why whenever we speak of the principal *Upaniṣad*-s we tend to speak from advaita corner first. But from our analysis of verses and terms of the *Śvetāśvataropaniṣad* we, no doubt, may conclude that so many important and significant germs of *sāṃkhya* (in the sense of *sāṃkhya-yoga*) which can be explained parallelly from *sāṃkhya* point of view instead of *vedānta* are present there. We may also reach into the conclusion that the *Śvetāśvataropaniṣad* is undoubtedly one of the important germ carriers of *sāṃkhya*, the oldest Indian philosophical tradition.

References:

1. *ekam sāṃkhyam ca yogam ca ya paśyati sa paśyati*.- *Śrīmadbhagavadgītā*—5/5
2. *Śrīmadbhagavadgītā*—5/3
3. *prītyaprītiṣādātmakā... -kārikā-12, Sāṃkhyakārikā*
4. *anyonyābhībhavāśraya ---kārikā-12, Sāṃkhyakārikā*
5. *Gauḍapādabhāṣya on kārikā-12*
6. *na anupahatya bhūtānya upabhoga ityēśahimsādoṣaḥ -- Gauḍapādabhāṣya on kārikā-50*
7. *anupahatyāonyabhūtāni viśayabhogāonupapatteḥ, striyamāsevamānenāonyāsām strīṇām-- Yuktidīpikā on kārikā-50*
8. *Sāṃkhyakārikā, kārikā—25*
9. *ibid*
10. *The Sāṃkhya Philosophy, P-41-42*
11. *Tattvakaumudī on kārikā-48*
12. *kārikā-51, Sāṃkhyakārikā*
13. *Gauḍapādabhāṣya on kārikā-51*
14. *aṣṭavikalpo daivaḥ - kārikā- 53 & Gauḍapādabhāṣya*
15. *... brahmaprajāpatīndrapitṛgandharvanāgarakṣaḥpiśācāḥ --Yuktidīpikā, on kārikā-53*
16. *jñānena cāpavarga—kārikā-44, Sāṃkhyakārikā*
17. *Śvetāśvataropaniṣad --6/14*
18. *māyām tu prakṛtiṃ--4/10, Śvetāśvataropaniṣad*
19. *ajāmekām lohitaśuklakṛṣṇām—4/5, Śvetāśvataropaniṣad*
20. *Śvetāśvataropaniṣad --4/5*
21. *Op.cit. --6/13*
22. *Op.cit. --1/8*

23. *Op.cit.* --1/9
24. *Op.cit.* 6/16, 6/17
25. *Op.cit.* 6/13
26. *ibid*
27. *Yogasūtra*—2/1
28. *Śvetāśvataropaniṣad* -1/11
29. *ibid*
30. *Yogabhāṣya on Yogasūtra*-3/45
31. *trirunnataṁ sthāpya samam śarīraṁ*--2/8, *Śvetāśvataropaniṣad*
32. *Śrīmadbhagavadgītā*—6/13-14
33. *Op.cit.* --6/11-12
34. *sthīrasukhamāsanam*—2/46, *Yogasūtra*
35. *same śucau śarkarābahnibālukā-vivarjite śabdajalāśrayādibhiḥ / manoanukūle na tu cakṣuṣpīḍane ...* 2/10, *Śvetāśvataropaniṣad*
36. *Śvetāśvataropaniṣad*—2/8
37. *vācya Īśvaraḥ praṇavasya--Yogabhāṣya on Sūtra*-1/27
38. *tajjapastadarthabhāvanam*--1/28, *Yogasūtra*
39. *Śvetāśvataropaniṣad* --2/9
40. *... śvāsapraśvāsayorgativicchedaḥ prāñāyāmaḥ*--2/49, *Yogasūtra*
41. *Yogasūtra*—2/51
42. *duṣṭāśvajuktamiva bāhamenm/vidvān mano dhārayetāpramattaḥ*—2/9, *Śvetāśvataropaniṣad*
43. *deśabandhaścittasya dhāraṇā*'—3/1, *Yogasūtra*

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