CHAPTER- II

BRIEF SURVEY OF
THE 20 YOGA UPANIṢADS
CHAPTER-II

BRIEF SURVEY OF THE 20 YOGA UPANIṣADS

1. Advayatārakopaniṣad (ATU)

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1. भाष्य: - 19

2. उपक्रम: - अध्यात्मताराकोपनिषत्व व्याख्यायार्थानो चतुर्यो ज्ञेयनिष्ठाय ज्ञातियमर्गान्युगपूर्णाय।

3. विश्वास्या: -

(अ) वर्णितः: - ताराकयोगसाधिकारः लक्षणाजुनायनाविष्यः;

(ब) विनिर्दितः: - द्विविधाताराकम् अन्तर्लक्षणिकल्पः अन्यत्त्रयासारम्;

(क) लक्षणम्: - ताराक अन्तर्लक्षणः, विनिर्दितः, माध्यलक्षणः शांतिभूमिः, आचार्यः, ताराकयोगः.

4. उपसंहारः: - अन्यत्त्रयासारम्

य यत्रन्तवायतित्व तत्स्यासाधारनान्त अवति: - सर्वजनगुणां पार्वं तथावदेव न्यायं सर्वां कामायनायोति य एवं वेदं इद्यपुत्रिष्टम् !१९॥

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Here, the Tāraka-yoga is specifically dealt with. The word ‘tāraka’ means literally ‘he who crosses’ or ‘deliverer’ which denotes the ultimate reality. The term is already found in the yoga sūtras1 where it refers the knowledge resulting from continuous discernment (Viveka).)

After detail study of the ATU, we come to know that it consists of 19 mantras – 13 prose and 6 matrices (verses 8,14 to 18. This upaniṣad, though very short in content, seems to be important for yogic point of view.

It begins with the eligibility of a person for the Tāraka yoga. A yogi has to control his senses and should possess the six qualities like tranquility (śāma), control over senses (Dama) etc.

The very structure of upaniṣad is as follows:

It introduces the topics in the beginning and then, explains them in detail.

As the name suggests, it discusses (1) Eligibility for Tāraka yoga and

(2) How to attain the three kinds of perception (lakṣya)

Here, different types of topics mentioned below, are given good treatment (i.e. defined)
(1) Tāraka, (2) Internal perception (Antarlaksya), (3) External perception (Bahirlaksya), (4) Intermediate perception (Madhyalaksya), (5) Śām b h a ν i Mūdrā, (6) Preceptor (Acārya) and (7) Tāraka yoga.

It mentions: (1) Two fold Tāraka (2) Forms of Internal perception and (3) fruit borne by the study of this Upaniṣad.

It ends with the remark that one who reads and understands this Upaniṣad even once, becomes released from the cycle of births and deaths.

Thus, it systematically discusses the different topics pertaining to Tāraka yoga and ultimately points out the result or outcome as the fruit of this yoga.

This Upaniṣad appears to have served as a model for the more elaborate the MBU. It does not make any attempt to integrate the yoga of light phenomena with Haṭha Yoga techniques.

2. Amṛtanādopaniṣad (ANU)

1. गणना: - ३८
2. उपब्रम्भ: - श्रवणायुपाय:
   आरामायस्ति नेरावी अत्यस्त च पुनः पुनः ।
   परमेव ब्रह्म विज्ञाय अत्यकतात्रस्वयंसुऽज्ञेत् ॥१ ॥
3. शिष्या: -
   (अ) वर्णिता: - प्रणोपासना, समाधिशिङ्गचन्द्राय: ,अध्यासफलम्
   (ब) लिखिता: - श्रवणायुपाय:, पद्मचोक्त: प्रणायामाधिकलम्, योगस्व लिखितकर्मायत:ा, सा स्वामिभासिनि, भयावदिति त्यां: ,
   योगस्वित्वाम्, चिन्तेयाधिपकार:, 'भायिग्रामणम्, 'प्रणादीति त्यां: स्थायाः, परस्कल्पम्:
   (क) शक्रणम् -
4. उपस्माहः: - यन्त्वेदं मण्डलं श्रीचा मार्गो याति मूर्तिं ।
   यत्र यथा ब्रह्मेदगणे जया भूयोशिज्ञायते ॥३८ ॥

Here, Worship of the praṇava is mentioned, not in much detail, but the very title of the Upaniṣad is Amṛtanāda. Which suggests the reverberation(nada) of the word om (Praṇava) which grants immortality.

It consists of 38 mantras

It begins with the import of scriptures, understanding which, one should give up them, like, a torch after the object is seen. The very structure of this Upaniṣad is as follows:
It deals with the topic one by one—

It explains (1) worship of the *pranava* and (2) the expedient to be employed for the achievement of the absorption (*Samādhi*).

The importance of the ANU lies in the fact that it has defined the six subservients with an excellent manner: (1) Control of the sense organs (*Pratyāhāra*); (2) The breath-control (*Prāṇāyāma*); (3) Expiration (*Recaka*) Inspiration, (*Pūraka*); Retaining (*Kumbhaka*); (4) Concentration (*Dhāraṇā*); (5) Reasoning (*Tarka*). 3 (6) Absorption (*Samādhi*)

Over and above, here the following topics are, though not discussed fully are mentioned, (1) The expedient such as study (*Śravaṇa*) etc. (2) The six fold yoga (3) Three types of the breath control and its fruit. (4) The constant practice of yoga. (5) The seven doors loading to the attainment of the Atman, (6) The giving up of fear etc. (7) The thing to be meditated on through Yoga. (8) The manner of meditation. (9) The limit of breathing. (10) The seats of the vital Airs (*Prāṇa*) etc. and their colours and; (11) The final fruit.

It concludes, with the remark that a yogi practising thus, is not born again! 4

3. *Amṛtabindūpaniṣad* (ABU)

1. *Mandala:* 22

2. *Upākrama:* 男子 **प्रियियं प्रोक्तं स्तुतं चाज्ञुज्ज्वेत च**।
   अत्रुतं कामसंस्कारं शुद्धं कामविवर्जितं ||
   मनं एवं मनुष्याणं कारणं बल्भोक्ष्योऽः ।
   बल्भायां विषयास्तरं मुद्यते निर्विशयं स्मृतम् ||

3. *Viśaya:* 3

   (आ) वर्णितः:-
   मनं एवं बल्भोक्ष्योऽः कारणं , भविष्यवाहुसंध्यालेन निर्विशयेष्वलाहिनम् , आरिजः एकत्रयं , शव्ववाहुसंध्यालेन पश्वलाहिनम् ,
   (ब) निर्विशयौ:
   शव्ववाहुलेन तत्वाभावप्रलोकः ।
   (क) तत्वम्

4. *Upāntāra:* 22
   अर्थशास्त्राधिवासां यद्यते च वसूलयः ।
   स्वरूपस्वाधिकरते तदर्भवं वासूर्देवः ||

The title *Amṛtabindu* suggests the esoteric instruction on the immortal point - bindu of *om*, which signifies the Higher Brahman.
It consists of 22 mantras.

It commences with the two-fold mind as the cause of bondage, as well as that of liberation. The very structure of this upaniṣad is as follows:

It deals with the topic one by one.

It discusses (1) The mind as the cause of bondage and liberation (2) Attainment of non-qualified (nirviśeṣa) Brahman through pondering over the qualified (Savīṣeṣa) Brahman, (3) The oneness of the Atman and (4) The attainment of the transcendental (para) Brahman by meditating on the  śabda-Brahman

It deals in short with: (1) the attainment of Brahmanhood by the knowledge of the Brahman and (2) Realisation of the Absolute (nirupādhika) Brahman.

It completes with the worship and that, too, in the form of “I am Vāsudeva” i.e. there is the experience of the Brahmarāhavā as “I am that vasudeva alone.”

Though it is very small in contents of yogāṅgas, it systematically discusses the vedantic topics pertaining to the attainment of the Para Brahman; it points out the realization of the Absolute Brahman, by means of meditation (Dhyāna)

4. Kṣurikopaniṣad (KRU)

1. मन्त्र: - २४
2. उपाम: - क्षुरिकं संप्रवहयामि धारणा योगविज्ञये ।
   यां प्राण्य ल पुनर्जग्म योगसुक्रस्य जायते ॥१ ॥
3. विषया: -
   (अ) मर्गिता: - आपलोकानागाणी, तत्वाधार: धारणाध्यानसमाध्य:, समाधिषिफलम्
   (ब) तिरिक्ता: - योगवाणिकार:
   (क) लक्षणम्: -
4. उपसंहार: - प्राणायामसतीतीक्षेण मानवारोणेण योगविवः
   वैयण्योपसत्वेष्टेन चिन्तता तत्तुं न बस्यते ॥२४ ॥

Like a razor (Kṣurikā), the yoga, described in this Upaniṣad, cuts through the obstructions to the knowledge of Brahman, that is the secret of the title ‘Kṣurikopaniṣad.’

The yogin has to detach himself not only from all external objects, but also from his own corporeality This detachment is like a successive cutting away of the individual parts of the body, which is accomplished by means of the manas as a
razor, in the process, attention is concentrated (Dhāraṇā) on the individual parts of the body, thereupon one remains detached from them, successively.

It consists of 24 mantras.

It begins with the Kṣurikā (knife) of concentration (dhāraṇā) for the proper attainment of yoga, where with the obstructions to the knowledge of the Brahman are cut as under

The very structure of this Upaniṣad is as follows:

It deals with the topic one by one.

It discusses (1) The sitting posture (Āsana) and the breath-control (2) Concentration, meditation, Absorption and (3) the fruit of absorption.

It mentions the eligibility for the yoga and its means.

It ends with the remark that the knower of yoga cuts off all vital points of the body by concentration of them, he breaks all the chains of the samsara and is no more born again.

The Upaniṣad is very small in contents, it does not give the name śadāṅga, though it mentions the six sub servants of yoga viz. āsana, prāṇāyāma, pratyāhāra, dhāraṇā, dhyāna, samādhi Among which, it gives much importance to the concentration (Dhāraṇā) explaining it metaphorically.

5. Tejobindūpaniṣad (TBU)

1. मल्ल्यः - ४६७
2. उपक्रमः - तेजोविन्दूपरं ध्यानं विद्वातानहि संस्थितम् ।
              अपूर्णं शालं व शानं सहस्त्रसूक्ष्मवर्णं क यत् ॥१॥
3. विषयः -

(अ) वर्णिताः - समाधिविन्दूपरं ध्यानं विद्वातानहि संस्थितम्: आत्मन: मधिविन्दूपरं
              ध्यानं साप्ताल्रसंग्रहं: आधारभूव: अनन्दविन्दूपरं ध्यानं
              मधिविन्दूपरं ध्यानं साप्ताल्रसंग्रहं: आधारभूव: अनन्दविन्दूपरं
              ध्यानं साप्ताल्रसंग्रहं: आधारभूव: अनन्दविन्दूपरं
              ध्यानं साप्ताल्रसंग्रहं: आधारभूव: अनन्दविन्दूपरं

(ब) विद्वानः - निर्विवेकाचारिविन्दूपरं, पद्मायणं, योगायणं ब्रह्मानुसारं
              अखेदविन्दूपरं, पद्मायणं, सर्वस्य
              मधिविन्दूपरं, अवं ब्रह्मातिरं यावावधिः.

(क) लक्षणम् - पद्मायणं.

4. उपसंहारः - श्रृंगीवां मधिविन्दूपं न देवं वर्षं कस्यचित्त।
              वासिकाव्यं वृत्तियाय दुःखाय दुःखाय ॥१०॥
This upaniṣad bears the name "Tejobindu" "The point of radiance (or the point of the Anusvāra in om.) Tejobindu i.e. the speak of radiance, is the effulgent point int he hearts of all which denotes the power (Brahman), which is probably on account of the first word of this Upaniṣad as in kena and Isa Upaniṣads

It consists of 465 mantras divided into 6 chapters:

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It commences with the meditation of the point of radiance (tejo-bindu) with its specifications, which resides in the Ātman of the Universe (Vīśvātmārdi)

The very structure of this upaniṣad is as follows:

It introduces the highest Brahman and then the fifteen steps of yoga as the means to realize it. Afterwards, it discusses fully all the fifteen steps one by one.

It discusses (1) The attainment of pure (Śuddha) Brahmanhood through absorption; (2) Realising the state of the Ātman as that of the ever-existing, conscious and blissful Brahman-hood (3) The practice of the Ātma-mantra: “I am the Brahman” (4) Liberation while living (Jīvanmukti); (5) Liberation after death (Videhmukti); (6) The mind alone, actuated by volition and the like, is the cause of all troubles; and (7) The Brahmanhood of all.
It defines the fifteen fold yoga and deals in short with: (1) Nature of the point of radiance free from specifications (Nirviśeṣa) (Undifferentiated); (2) The fifteen fold yoga (3) Becoming the Brahman by the practice of yoga (4) The Paramātman-hood of the “I” entity (5) The state of existence (Sat) consciousness (cit) and bliss (ānanda) and (6) Rule for the attainment of the conception “I am the Brahman”.

It ends with the warning about not to impart this science to the unworthy and unqualified person, but to him, who is worthy and qualified. It also highlights itself as a crux of all the upanisads and it remarks that by practicing the techniques, given in this upanisad even once, one becomes the Brahman alone.

It deals with, in a clearly ordered manner, the most important of the main features of the Vedānta doctrine one after another, as well as becoming one with the Brahman as a result of practising the yoga.9

6. Trisikhibrahmanopaniṣad (TSBU)

1. गणन: – १७४.
2. उपासना: – त्रिशिष्यी ब्रह्मण आदत्त्वलोकं जगाम। तं महत्त्ववाच। भक्तः देहः सिद्धः प्राणः। किं कारणं किं ज्ञातमा। ॥
3. विषया: –
(अ) वर्णिता: – ब्रह्मण, सकारात्मक्षुर्दर्थं तथा असाधिताम। एक्ष्ठमाध्यस्थानां न कर्षस्वरूपम्। वास्यं: ज्ञातविधिक्यार्थम्। गर्भस्थाये प्राणस्य प्रायः: देहात्मस्वेयु व तत्र भूतविशारदम्। अविशेषवाज्यस्यां मुक्तिवेद्यरम्।
(ब) विनिधित्वा: – असर्वस्य विवस्त्रम्। एकस्य विणिधस्य बृद्धिज्ञाम्। एकस्य विवस्त्रम्। अविशेषवाज्यस्यां मुक्तिवेद्यरम्।
(क) लक्षणम्: – अद्वितीयाम्। गर्भस्थायेप्राणं घातप्रकारः। ॥

This Upaniṣad bears the name “Trisikhibrahmana” because some metaphysical questions put by Trisikhibrahmana to Aditya are explained after wards in this Upaniṣad. It mentions some questions of Trisikhibrahmana to Aditya, who explains them one after another.
It consists of 174 mantras divided into two sections:

(a) Brāhmaṇa Bhāga – 9 Prose
(b) Mantra Bhāga - 165 metric

Total 174

It begins with Triśikhi's metaphysical questions like "What is the body? What is the life? What is the cause? What is the Atman? then recommends the combination of Jñānayoga and karma yoga.

It discusses (1) The creation (Srṣṭi) from the Brahmāñ, (2) The northern and southern course (āyanas) of the sun, (3) The sitting postures (āsana) according to the hathayoga method, (4) The real form of the nāḍikanda in the middle of the body, (5) Vital airs, (6) Breath control for purifying the veins (nādi), (7) The withdrawal of the vital air from the seats of marman, (8) The holding of the five elements in the limbs of the body, and (9) Even the knowledge of the qualified Brahman a is productive of Liberation.

It defines (1) the eight fold yoga, (2) Breath-control and (3) The manner of concentration.

It mentions that (1) Everything is of Śiva, (2) The division of the one-world entity (pinda) into the many, (3) The variants of ether (ākāśa) and other elements, (4) The four states (avasthā) of consciousness, (5) Gnosis (Jñāna), which brings about immediate liberation (sadyomukti), (6) The yoga of action and knowledge, (7) Ten kinds of restraint (yama) and that of observances (Niyama), (8) Rule relating to the breath-control after going through the preliminary purification of the veins (9) The real form of the region of fire, (10) The position of the navel, (11) The position of the Kūṇḍalini and its functions, (12) The purification of the veins, (13) The meditation on the paramatman and the fruits thereof, (14) Consciousness of Vāsudeva transcending the fourth (turiya) and (15) Meditation on the qualified (saguna) Brahman as well as non-qualified (nirguna) Brahman.

It ends with the remark that, reaching to the state of Absolution (Nirvāṇa), a yogi attains aloneness (Kaivalya).

Both Vedantic and yogic points are explained in detail in this Upaniṣad, e.g. Sāṁkhya theory of creation, some practices of Hathayoga, Liberation through Jñāna, saguna-nirguna Brahman, Aṣṭāṅgayoga, and Triśikhi has put metaphysical questions, which are explained by the lord Aditya. It interprets the strict attention to the observances laid down in the scriptures of Haṭha-yoga.
7. Darśanopanisad (DRU)

1. वर्णन: - २२३.
2. उपक्रम: - दत्तात्रेयो महायोगी भवानां भूत: भवान:।
   चतुर्भुजो महायोगिन्योऽसामायवर्तती: ||१९ ||
   तत्त्वश्चिन्ति मुनिवर्त: सांकृतानिजः भ्रकमान:।
   प्राणश्च मुगमकान्ते प्रक्षप्तिर्विज्ञायत: ||२२ ||
   भगवन् वृद्धि से यों: साप्ताहः साप्पवकः।
   दत्तात्रेयो महायोगी भवानां भूत: भवान:।

3. विषयः: -
   (अ) वर्णिता: - नारीशु संत: सामायवर्तती: अस्ताद्वायुः। आततिः
   विविधानीः, भ्रमस्यानोऽसामायवर्ततीः वायुः।
   त्रायोत्पत्तिः, धारणाः, समाहिताः धर्माः याज्ञवल्क्याः, गर्भवस्तुः
   स्मार्काः स्वार्णविवेकः, समाधिः समाधिः।
   (ब) विद्वेष्टा: - जीवनमुग्धायवर्तमानः अत्रायुः। दस्यायुः।
   भ्रमात्मावेदनभिधि: विबिधायविनयमः, जपं: आस्थान्ति ज्वस्ति
   समाधिः धर्माः याज्ञवल्क्याः, गर्भवस्तुः।
   स्मार्काः स्वार्णविवेकः, समाधिः समाधिः।
   (क) लक्षणम्: - अहिंसा, सत्यम्, अस्तेयम्, भ्रमायुः। तथा, आर्जेय, श्रमः
   शयि: विनाशः, धीर्मम् तपः, संतौ: आस्थिकम्यः, याज्ञवल्क्यः,
   सिद्धान्तश्रवणम्, धी: मनः, जप:, स्वस्तिकम्, गोयुक्तम्, प्रवेशः,
   वैचार्यम्, सिद्धांस्यम्, भ्रमायुः, गुणसरस्यम्, मयुरायुः,
   सुधारस्यम्।

4. उपसंहार: - एवमुन्नतः स भवानां दत्तात्रेयो महायोगी:।
   सांकृतिः स्वस्तेयः सुखारोप्तिशिविष्याम् इति:।

It may be understood that, this Upāṇiṣad bears this name because sitting in
to knowledge and experience of Asāṅga. As a reward, Sāṁkṛti experienced the bliss and enjoyed his own nature. The title suggests
a kind of summary of existing teachings, which makes one of the latest text of the
genre of literature.

There is detailed exposition of the eight subservients of yoga, which leads one
to knowledge and experience of the supreme Brahman. That is why it bears the name
Darśana(vision).

It consists of 223 mantras devided into 10 sections (Khanda)
It introduces the discussion between Dattatreya and the sage sāmkṛti, dealing with the Aṣṭāṅga-yoga, as the means for the attainment of the liberation while living (Jīvanmukti)

The very structure of this upaniṣad is as follows:

It mentions the topic first, and explains afterwards-

It discusses (1) The annual course of Prāṇa-sun through the veins ,(2) The internal holy places (iṅṛthā) (3) Vision of Śiva in the Ātman (4) Becoming the Brahman (5) Purification of the veins (6) Breath-control (7) The conquest of vital airs, (8) Attainment of Gnosis (Jñāna) (9) Control of sense organs (10) Concentration (11) Meditation on the qualified Brahman (12) Meditation on the Unqualified Brahman, and (13) The Brahman alone, the residuum.

Good treatment is given to 10 yamas, 10 niyamas and āsanas-


It mentions (1) The eight fold yoga as the means for the attainment of Jīvanmukti, (2) Rule relating to the Brahman “That is the Ātman” “ (3) The enumeration of the veins (4) The position and form of the Kuṇḍalī (5) The position and various function
of the veins (6) Purification of one’s own Atman, and (7) The real form of Absorption (Samādhi).

The approach of this Upaniṣad is refreshingly systematic. It does not add anything significant to our knowledge. It expounds the Ṣaṭkāyatana on the basis of patañjali’s yoga.

8. Dhyānbindūpaniṣad (DBU)

1. ग्रहणः - १०६

2. उपाधिः - यदि शैलसंग पाण्डितीय बदुयोजनम् ।
   जिन्ते ध्यायोगेन लाभो श्रेष्ठः कदाचन॥०॥

3. विषयः -

(अ) वर्णिता -
   ब्रह्मण: सुक्षमतः सर्वव्यापकत्वं च, व्रतवद्यानम्,
   साधोशब्दवद्यानम्, त्रिज्ञातिवद्यानम्, आत्मार्थशिला, क्रमदार्थी,
   बलद्रवम्, संदर्भिकल्पम्: संतोषेत्योपासन वज्रोपलिष्ठवः, धूमीे
   आराग्माश्रयकरः, जानवसंतानम्

(ब) विरिख्यति -
   ब्रह्मण्योगयोगिनिधि, प्रणववर्तुमप्, प्रज्ञयोगः, आयनमतुस्त्रयम्,
   योिधिस्थानम्, मूलाधारस्तुमः, प्रज्ञयोगिनिधि, वर्तुस्त्रयम्,
   प्रणालिदर्जनाय: योगकाले प्राणायामेयम्, महामुद्रायायः:

(क) लक्षणम् -

4. उपसंधारः - य एवं वेद पुरुष: स कैवल्यम् समकुट्ठे ॥१०६॥

The Upaniṣad bears the name dhyānabindu i.e. meditation point since the point (bindu of the Anusvara in om) to which the meditation relates here.

It consists of 106 mantras with 15 prose under the verse no. 93.

It begins with the greatness of the Yoga, that even if, sin accumulates to the size of a mountain extending over many yojanas, it is destroyed by dhyānayoga.

The very structure of this upaniṣad is as follow:

It mentions the topic one by one. It discusses (1) The nature of the Brahman (2) Meditation of Pranava (3) Meditation on the qualified Brahman (4) Meditation on the trinity (trimurti) (5) Ajapa hamsa vidya (6) Kūṇḍalini (7) The three kinds of Bandhas (8) Practice of the kecāri - mudra (9) The accomplishment of vajroli by the practice of kecāri (10) The direct realisation of the Atman in the heart and (11) The application of the sound (Nada)

It deals in short with: (1) The greatness of Meditation of the Brahman (2) The form of the pranava (3) The six fold Yoga (4) The four sitting postures (5) The seat of
the perineum (Yoni), (6) The real form of the four plexus (cakra) muladhara and other (7) The Nādi - cakra, (8) The ten vital airs-prāṇa and others, (9) The working in unison of the prāṇa and apāna during yoga; and (10) The practice of the mahāmudrā.

It ends with the importance of knowledge that one who knows puruṣa (Brahman) attains the aloneness (Kaivalya).

Thus, the introduction (Verse I - II) promises the eradication of all sins as a reward of the yoga, which is the minor fruit. As it mentions, the topic one by one, it is left abruptly, because having pointed out the yoga as six ārghaś here, it treasts only upto prāṇāyāma clearly in detail. According to the general system of upaniṣad. It also mentions the result of the knowledge of puruṣa (Brahman).

9. Nādabindūpaniṣad (NBU)

1. मन्त्र: - १६
2. उपक्रम: - अकारो दक्षिण: पक्ष उकास्तूर: स्मृत: ।
   गरुङ्गु पुत्रझिद्वादुधमाजा तु मस्टाकम् । १२ ॥
3. विषया: -
   (अ) वर्णिता: - देशाजपणव: उपक्रमात्मता भाकारोकारोनामः
     निर्दिश्येनहस्तरुपम: जातिन: प्राप्त्वकरंभावाबविद्वारः,
     जाताभुसन्धानम: जातान्वस्योगोश्वी विदितविशिल्लाम:।
   (ब) निर्दिष्टा: - प्रणवस्य प्राप्तमाग्रत्वात्तुस्तरुपमः
   (क) वक्रेण नाम -
4. उपसंधार: - सर्ववस्यादिनिमुक्तः सर्वविन्द्वनाइटित: ॥ १३ ॥
   गृहकशिष्ठो योगी न्युतो नात्र संशय: ।
   अखरुपुन्यवां ध्रुवों तित कंठावल: ॥ १४ ॥
   ठर्थ: स्थित वस्य विजन सहस्यः
   वायु: स्थित वस्य विजन प्रयवाम् ॥
   तिमां स्थित वस्य विजनवल्लमः
   सं ब्रह्मतायार्यत्वाग्रस्मः ॥ १५ ॥

Nāda i.e. the tone, especially the buzzing nasal sound in which the word om fades away which demonstrates the 3 1/2 moras. Bindu i.e. the point, especially that of the anusvāra. Hence the title “Nāda - bindu” is, according to the main content of pranava explained in this upaniṣad in detail.
It consists of 56 mantras in metric form.

It begins with the discussion of the prānava (Ātman) as a bird with wings, tail, feathers and head.

The very structure of this upaniṣad is as follow:

It deals with the topics one by one. It discusses (1) The vairāja - prānava,(2) The votaries on their dying during particular mātrās,(3) The real form of the unqualified Brahman (4) Inquiry into the existence or non-existence of the previous karma of a jīvātma (5) The application of the mind to the sound (Nāda) (6) The attainment of the liberation after death (videha mukti) by the yogi’s who are established on the sound.

It mentions the real form of the pranava composed of four chief syllebise (Mātrās).

It ends with the remark that, being freed from all states and all thoughts, the yogi attains to his true state and becomes of the form of the internal sound of a Brahma-pranava.

Summing up, It deals with the attainment of videhamukti as a result of the annihilation of the three kinds of actions by a proper application of the pranava in its vairāja aspect!

10. Pāṣupatabrahmopaniṣad (PBU)

1. ग्रंथ: - ग्रंथ.
2. उपक्रम: - अध है वै स्वर्यंग्रहा प्रजा: सृजाविनिः काकाको जायेरो कामेऽहरो वैश्वन: II. "वैश्वनो ब्रह्मुपो नित्तसितयः स्वर्यंशुपत्तिः जातवात् का विधा का देवता जायुत्त्रयोपररस्य को देवी वाले कर्म वास्तविक: किंवतप्राविनाणि: कस्मात्जन्मा भवितस्थायादश्य: भासते कर्म वास्तवासा भजनस्यरूप शरद्वर्गिधिचामि जानयो जानाति तवं बृहत श्रृवण" II. II.
3. विषय: -
(अ) प्रत्यक्ष - परिधित एव कामप्रेरकविवर्ण, जातिविवर्ण भविष्यविवर्ण्यंत्रितन: आत्मनिविष्याः काम: अात्मात्मात्मयाः
(ब) विद्विद्वा - जातिविविष्याः समापत्तिः भृजिविविष्याः कार्यविविष्याः कामप्रेरक: जातिविविष्याः भविष्यविविष्याः काम: अात्मात्म: अात्मात्म: जातिविविष्याः
(छ) लक्षणम् - लक्षणम्: ;
9. **Upanishad**: 

It is a ‘saiva’ work, which derives its name from the following of God Paśupati who is none other than Śiva-the Lord of the beasts (paśus) which are in bondage.

It consists of 78 mantras divided into two sections - (a) *Purva kāṇḍa*: 32 in prose, 

(b) *Uttara kāṇḍa*: 46 in metre.

In the beginning, Svayamībhu answers seven questions relating to the Supreme Ruler of the world, put by Vaishravana.

The very structure of this upaniṣad is as follow:

It begins with seven questions of Vaiśravana to Svayamībhu, who answers them one by one.

It discusses (1) the rousing into the activity of the sense-organs is the work of Īśvara, the supreme consciousness (2) that whatever is other than the ātman is the outcome of illusion (māya) (3) The attainment of the paramātman (Brahma) by the knowledge of the Ātman (4) that, to the knower of Brahma, there is nothing like prohibited food.

It defines Mental sacrifice (Manoyāga) and deals in short with: (1) seven queries relating to the supreme ruler of the world, (2) The expositions of the performer and others officiating in the sacrifice of the creation, (3) The sacrifice of the application of the mind to the sound (Nāda), (4) Similarity between the yajña sūtra and Brahma sūtra, (5) The Brahma yajña, (6) The internal sacrifice, (7) Ninety six hamsa threads (śūtra), (8) Haṁsātmavidyā alone, the liberation (mukt), (9) The āsvamegha of the form of knowledge sacrifice (Jñānayajña)\(^1\), (10) The radiance of the Tāraka Haṁsa; (11) The attainment of the Brahman through the conception of the partless form (Akhanda - vṛtti) (12) the manifestation of the world in the Brahman is outcome of illusion, and (13) Rule regarding the meditation on the Haṁsārka praṇava.

It ends with the remark that Existence is the Brahman and nothing else, Māyā is unreal. He who is endowed with the specific knowledge of the Brahman, though seeing all the world of his perception always, does not see it in any way apart from his own Ātman.\(^1\)

This Upaniṣad is grounded in the sacrificial symbolism of the brahmīns. It introduces the practice of the haṁsa-mantra as a form of internal or mental sacrifice. This process is also called nādānusaṁdhāna- a term particularly associated with the kānpaṭha yogins.
11. **Brahmavidyopanisad (BVU)**

1. मन्त्रम्: - ११०.
2. उपाख्याम्: - प्रसादात्मकाण्डस्तत्रा विषेषद्वारकर्मण:।
   रहस्यं ब्रह्मविद्यायां धूतानिः: संग्रावक्षे ॥ १ ॥
3. विषयम्: -
   (अ) वर्णनात्: - प्रणवमायात्मकात् यापञ्चसिद्धम, वन्यमोक्षकारणम, तंत्रिका, आत्मजः
   शृण्याचायर्कारणम, देवताविवेकः, तंस्योक्ष्यायाचक्रमः।
   (ब) विरिष्टरा: - ब्रह्मविद्यार्थ्यार्थार्थप्रणालजीवित, सुभुजनयोगेण भारीसूत्वोऽः
   भूतजनम, प्रणवशालोकुकोक्ष्यार्थिः, जीवस्य स्वरूपपरिक्षणम, योगस्य
   प्रमाणोपकरणम, जिविशा आदिवाः, प्रणवंशालुसंभाजनातः
   प्रत्यक्षवर्णम, शास्त्रज्ञार्थिः।
   (क) लक्षणम्: -
4. उपरखार्: - एवं यो वेद तत्तावेण स मै पुरुष उच्यते ॥

As Brahman is indicated by the *pranava*, which is the secret significance of the *Brahmavidya* this *upanisad* bears the title, according to its subject point of view.

It consists of 110 *mantras* in metric form.

It begins with secret of the *Brahmavidya*, in which the origination and the course of all things are recognised through and in *Brahmā*, *Viṣṇu* and *Śiva*; and it is grasped by the grace of *Brahmā* and *Viṣṇu*.

The *upanisad* is structured in following manner:

It introduces the indication of the *Brahman* by the *pranava* and afterwards discusses it fully.

It discusses (1) The amplification of the four syllables (मृत्र) of the *pranava* (2) The exposition of the cause of bondage and liberation (*mokṣa*) (3) The *Haṁsavidya* (4) The attainability of the Paramātmā solely through the *vedas* and the perceptor (*ācārya*) (5) Discriminating of the Atman (*Devatā*) and (6) The mode of practising the *Haṁsayoga*.

It deals in short with: (1) The indication of Brahman by the *pranava*, which contains the secret of significance of *Brahmavidyā* (2) Breaking through the veins and the sun (*Śūryamaṇḍala*) bringing *sūsumnā* to bear on them, (3) Attainment of liberation by the dissolution (*Laya*) of the sound of the *pranava*, (4) The exposition of the real form of the self (*Jīva*), (5) A profound secret of the yoga, (6) The three kinds of preceptors (*Ācārya*) (7) The performance of sacrifice in the immediate presence of the
Supreme Being, by applying one’s self to the *Pranava-Haṁsa* and (8) the attainment of becoming one with the Brahman (*Śāṇuyya*).

It ends with the remark that the real form of the Ātman is the Truth only. He who knows the Truth or reality thus, is indeed said to be Puruṣa, free from all bondages.

12. *Maṇḍalabrāhmaṇopaniṣad* (MBU)

1. **वमन्यो**

2. **उपक्रमः**

3. **विषयः**

4. **तास्कालोकः**

5. **वनमित्वतः**

6. **लक्षणं**

As Yājñavalkya went to the solar world (Āditya Loka) and learnt from the person in the solar orb (*Maṇḍala puruṣa*), the Truth of the self and the subtle yoga, with its subservients, this Upaniṣad is titled as *‘Maṇḍalabrāhmaṇa’*

It consists of 89 *mantras* in five chapters, with 5 in metrical form and 84 in prose divided into 11 sections of the 5 *Brāhmaṇas.*
It begins with Yajnavalkya’s desire for knowing the Ātma-tattva, who goes to the solar world (Ādityā-lōka) and learns from Āditya about the self and the subtle yoga with the eight subservients.

It mentions the topics one by one.

It discusses (1) Looking at the Tāraka, (2) Internal Perception (introspection), (3) the transcendent state of manas (Unmanī avasthā), and (4) Accomplishment of non-mindedness (amanaska).

It defines (1) Earlier (purva) Tāraka, (2) later (uttara) Tāraka, and (3) Internal perception.

It mentions (1) The desire to know the truth of the Ātman, (2) the eight fold subtle yoga, (3) The fourfold Restraint (yama) (4) The five inherent defects of the body, (5) Internal perception, (6) External perception, (7) Intermediate perception, (8) Two kinds of yoga, (9) The attainment of Brahmanhood of one who is planted in the Atman, (10) the accomplishment of the Śambhu mudrā, (11) The real form of the Praṇava, not tainted by Karman, (12) The attainment of aloneness (Kaivalya) by the contemplation of the Brahman, (13) the real form of the knower of the Brahman, (14) Difference between deep sleep (Susūpti) and Absorption (Samādhi), (15) The knower of the Brahman becoming the Brahman, (16) The five states, waking (Jāgrata) and others, (17) Mode of crossing the ocean of worldly affairs (Samsāra), (18) Demonstrating the mind is the cause of bondage and liberation, (19) The non-mindedness (20) Attainment of non-mindedness (21) The destruction of mind by having recourse to the Tāraka path, (22) Becoming the Brahman by the attainment of the
transcendent State of the Mind (Unmanī), (23) The knowledge of the five-fold ether (Ākāśa, or Vyoma).

It ends with the remark that the ascetic who drinks the nectar of Brahman produced by the long practice of this kind of Absorption (Caused of the yoga), becomes a paramahamsa or a carefree ascetic (an Avadhūta).

As this Upaniṣad, divided into many sections, contains particular result as a fruit of a particular practice like Amanaska, Tāraka path, Unmanī Avasthā etc; at the end, becoming a paramahaṁsa or Avadhūta as a result of Amanaskāvatstā

13. Mahāvākyopaniṣad (MVU)

1. मन्त्र: - १२.
2. उपक्रम: - अथ होवाच भगवानु ब्रह्मापरोक्षाभावमपोषणिविषयं व्याक्यास्यामः ||१२||
   सारिकाकालंहुस्याय परिवृत्तेऽव ||१२||
3. विषय: -
   (अ) वर्णना: - दंसवियाम्यासेन परमात्माविशेषं प्राषांसूच्चोत्विविषयमेव.
   (ब) विविधता: - अपरोक्षाभावमपोषणिविषयं द्विविद्याय: स्यवृंच कार्यं च.
   (क) लक्षणम् -
4. उपसांहार: - दंसवियाम्यासेन परमात्माविशेषं प्राषांसूच्चोत्विविषयमेव।
   मार्गधारिणां विद्या भवति।
   श्रीमहावाक्यस्यमान्यं भवन्ति भवन्ति।
   श्रीमहावाक्यस्य भवन्ति भवन्ति।

‘Mahā’ means ‘the great’ which pursues the goal of showing Viṣṇu as a Higher Being and entire Upaniṣad is considered as a ‘Vākya’ hence, it is called Mahāvāky - great sayings leading to the experience of Mahāviṣṇu. It depicts the instruction pertaining to the direct experience of the Bliss of the Ātmā.

It consists of 12 mantras with 11 prose (1to10,12) and 1 metric (11).
It begins with the eligibility of a person for being imparted instruction regarding the direct experience of the Bliss of Ātma (Mahāviṣṇu).

It is compiled in the following manner:

It introduces the topics one by one.
It discusses (1) *Haṁsa-vidyā*, (2) The menitestation of the Paramātman and (3) Meditation on the radiant *Praṇavahāṁsa*.

It depicts (1) Those eligible for being imparted instruction regarding the direct experience of the Bliss of the Atman, and (2) The real form and functions of knowledge (*vidyā*) and nescience (*avidyā*).

About the fruit of the knowledge (*vidyā*) of the radiance of the *Haṁsa* that the sinner studying this knowledge both at day break and sun-set, is rid of these sins. He attains oneness with Śri *mahāviṣṇu* (Brahman).

Though mentioning the meditation (*dhyāna*) only, and very brief in contents, it mainly, relates with the *Haṁsavidyā*, *vidyā* and *Avidyā* as well as attainment of oneness with Śri *Mahāviṣṇu* as the Highest result at the end - Like the TBU, it speaks of the goal of the Yogic process as fullness.

14. *Yogakuṇḍalīyupanishad* (YKU)

1. मञ्जरः - १७१।
2. उपर्युः - हेतुकुलं हि विद्वान् वासना व समीरणः ।
   तिरंगिनं एकमीत्रसह्यवची विनंत्यतः ॥ ११॥
   त्योरथो महारथः जयं कर्नावरः सदा ।
   मितात्माराज्ञं व अतिवालस्वस्तीयः ॥ १२॥
3. विश्वाय -
   (अ) वर्णिता - सरस्वतीवालकम्, भक्ताकुमारकम्, कुण्डलिलीकोश: कुण्डलिलिवम्: महारथमल्, अभाधिक्योऽः, क्रोधीवियोऽः, पूर्णिमारितिः, ध्यानम्
   (ब) विद्धिता - सरस्वतीवालकम्, प्रवत्तायाः, अतिवालस्त्र, प्राणायामः:
   बन्धनाविगधिः, योगाध्यायविधिः, प्राणादितिविलम् मेलाजङ्गः, टार्टोऽः, प्राणाध्यायसात् विश्वासूऽः, भुवत्तेष्वरः भुवत्तेष्वरः, नान्याघिण्यां ब्रह्म, विश्वादिप्रथाविधियां ब्रह्म, विष्णुत्रिभूमिकां ब्रह्म, जीवात्मारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारितिमारिति
As it gives importance to the rousing of *Kuṇḍalinī*, breaking through the three knots it reaches the *Sahasrāra*, thereupon, a *Yogī* attains *Videhamukti* as a highest result, it bears the name 'Yogakuṇḍali'. Moreover it launches straight into an explanation of the serpent power.

It consists of 171 mantras divided into 03 chapters (*adhyāya*):

- Chapter I 87
- Chapter II 49
- Chapter III 35
- **Total** 171

It begins with the two causes of (1) *Citta-vāsana* and (2) *Vāyu*. Of these two, a person should control *vāyu* always, through moderate food (*mitāhāra*), postures (*āsana*) and rousing of the power (*Sakticālana*).

It is structured as following manner.

It deals with the topics one by one.


It defines the moderate food (*mitāhāra*), and touches cursorily: (1) The expedients to be resorted to for the conquest of the verbal air (*vāyu*) (2) The *padma* and *vajra* postures, (3) The Breath-control (4) The rule regarding the three kinds of the muscular controls (*bandhas*), (5) The obstacles to the practice of yoga, (6) The dissolution of *prāṇa* and others, (7) The *melana mantra*, (8) Difference in vision (*dṛṣṭi*), (9) The attainment of the *virāṭ* form by the practice of the breath-control, (10) The knowledge of *Brahman* only through the instruction of the holy master (*guru*), (11) Three facets of *Brahman* depending on the substraction (*adhisūrṇa*) and (12) Liberation while living as well as liberation after death.

It ends with the remark that a person who contemplates till sleep and till death, is to be known as a *jīvanmukta*, he attains *Videhamukti*.14
It hints some practices of Hathayoga like āsana, bhastra kumbhaka, bandha as well as some Vedanta theory of jivanmukti and Videhamukti.

It depicts the specific result immediately after describing whatever practices.

15 Yogacūḍāmaṇyupaniṣad (YCU)

1. मण्ड्रा: - १२।।
2. उपक्रम: योगचुडामणिव वाचने योजिनां हितकामाया।
केवलचतुर्दशिः खुलं सेवितं योजिनिः। ॥१॥
3. विषया: -
(अ) वर्णिता: - कुण्डलिनियो मोक्षामेतदेव, सौरसेविक, महामुद्रा, प्रणावार्थायेत बल, प्रणावायेत॥
(ब) विजिलिता: - योगचुडामणिसु अलसायाटित्वाकारि, जातीसतानादि, अजपालायाय अलसायाटित्वाकारि, वर्द्धायेत, वज्रोच्चासित्वाकारि, प्रणावायेत, प्रणावायेत, जातीसतानादि, प्रणावायेत, इन्द्रियार्थायेत॥
(क) लक्षणम्: प्रणावायेत, स्वाधिश्यामातित्वाकारि,
4. उपसंहार: - द्वारा तुतीयकाले तु सति: प्रत्याधरेत प्राणम्।
तृतीयखेलस्थितिः योगी विकारं सांवर संरदेत्॥

The very first word of the Upanisad viz. "Yoga-cūḍā-manī means crest-jewel of Yoga" viz. hints at the importance of yoga described here. It begins with the accomplishment of aloneness (kaivalya) which is resorted to by the most advanced knowers of yoga for the benefit of yogins.

It deals with the topics one by one.

It discusses (1) Breaking open the doors of liberation through the kundalini, (2) the khecari Mudrā, (3) The Mahāmudrā, (4) The Brahman of the form of the import of praṇava and (5) The Breath - control.

It defines the svādhiśṭāna and other pluxes (cakra), (1) The six-fold of yoga, (2) Mulādhāra and other pluxes (3) The places of the veins, and vital airs that move in the veins, (4) The meditation on the Ājāpā sacred formula (gāyatrī) (5) the three types of muscular controls, (6) A yogin endowed with vajroṭi and other powers, (7) the repetition of praṇava (prāṇavajapa), (8) the victory of vital air (prāṇajaya), (9) the purification of the veins, (10) The śaṇmukhī mudrā and, (11) The withdrawal of sense organs.
It ends abruptly with the remark that, just as the sun withdraws his lustre at the commencement of the third quarter of the day, the yogin should withdraw all mental transformations, remaining detached in the third step.

As the Encyclopedia of *Upanisad* states the tritiyânga means the yogin should withdraw all his mental transformation and remains detached in the third stage of his life—celibate house-holder and anchorite in which one finds oneself by regulated practice, the grace of a well qualified Guru one crosses the ocean of this worldly existence.\(^{15}\)

It teaches a sixfold yoga but fails to describe the higher stages of yogic practices, because it is a text fragment viz. *the Goraçâ-paddhati*, the important *Hathayoga* manual.

As it deals with the *sadânga Yoga*, scene Hathayogic practices like *bandhas*, *vajrolî*, *mudrās*, etc. it is left abruptly. The final result is not depicted at the end though to point out the result is the system \(\varepsilon; Upanisad\).

16. *Yogatattvopanîsad (YTU)*

1. **वन्या:** - १४२.
2. **उपश्रेण:** - योगतत्वं प्रवदन्यानि योजिलाः हिरवकामिः। यादिर्गच्छ व परितित्वा व मर्यापि: प्रमुखये।
3. **विषया:** -
4. **(अ) परिवत्ता:** - परस्पर जीवादासः । श्रवणं, पश्चान्यायाराजणि, सिद्धयोग:, प्राणोपसाधनम्।
5. **(ब) विरिक्रम:** - आदाकायोक्षिणिः । जानसीनो: । चुमुकस्वयं योग:, । वेयनावर्ताः, वदनोमाणि, वा रक्षितमायासेवाः प्रायाजाधि, प्राणान्तर्विन्दंमातासाधन: । स्वरूपम्, नाचीवृद्धि:, आदाकारिणिः । पारस्पर:, । आग्नेयावर्ताः, अम्बावर्ताः, धर्मावर्ताः, धारणासर्वाः, पारस्परिकर्म: । समुनिद्रामध्यायाः, समाधि: । वेयनास्त्राः, वदनार्थत्तरसर्वाः, वाजियोगिनिः:।
6. **(क) लक्षणम्:** - महायोग:, लक्ष्योङ्ग, प्रत्याहार:, महाकषण:, महावेद:, अमरोली:।
7. **उपसंहार:** - घटमधः यथा पदोऽविषयं कर्मकां विदुः। लिप्तिन्तु विपक्षितं विकर्षये।
8. **(द) विषिदीति:** - त्वां त्यतः तामागवाधिष्ठां योगोऽवेषणः।

It bears the name *yogatattva* - the essence of the yoga either according to the initial word or the main contents. Furthermore, the *Yogatattva* means principles of
Yoga distinguishes and succinctly defines four types of Yoga viz. Mantra-Layayoga, Hatha yoga and Rājayoga.

It consists of 142 mantras in metric form.

It begins with the desire for the eight fold yoga, which if one hears and learns he becomes free from all sins.

It gives the description of yoga in following manner.

It introduces the topic in the beginning, then explains it fully.

It discusses (1) The apparently state of the individual soul (jīva) as only the paramātman, (2) Accomplishments (Siddhis,) (3) concentration(dhāraṇā) of the five Brahmans, (4) The siddha yoga, and (5) worship of the praṇava.

It defines (1) mantra yoga, (2) laya-yoga (3) the withdrawal of the sense-organs (pratyāhāra), (4) The mahābandha, (5) The mahāvedha and (6) Amroli.

It deals in short with: (1) The desire to know the eight-fold yoga, (2) the practice simultaneous for acquiring Jñāna and yoga,(3) the real form of knowledge (4) the four kinds of yoga, (5) the stages (avasthā) of yoga, (6) the divisions of the physiological yoga (Hatha yoga), (7) The balance food as the important discipline (yama), and non-violence as the important observences (niyama) and four postures (āsana), (8) the form of monastery (māṭha) and sitting posture (āsana), fit for Breath-control (9) the purification of the veins, (10) observances regarding diet, (11) The repetition (japa) of praṇava the preliminary step (ārmbhāvasthā), (12) The stage of effort (ghatāvasthā), (13) the form of concentration, (14) the stage of paricaya, (15) meditation of the qualified and unqualified Brahman (16) Absorption (17) the form of khecari, (18) the form of three types of the muscular control (19) The form of vajroli, (20) the completion (niṣpatti) of the Rāja yoga.

It ends, not with the fruit of yoga but abruptly during the discussion of the pratyāhāra with the remark that like a lamp, in an air-tight jar, is motion-less, so Ātmā is seen motionless in the heart, through the process of yoga after having been drawn from the nine holes which is mentioned as a means for attaining the Ātmā. It is fairly systematic text which offers useful definitions of the constituent practices of Hatha yoga.
17. Yogasikhopanisad (YSU)

1. मल्ला: – 390.

2. उपक्रम: – सर्वे जीवा: सुखेऽ: सीमायाजलोक वेदिता:।

   तेशं मुरि: कथं देव कुष्या वद शक्तर।।

3. विवरण: –

   (अ) विषया: – शास्त्रसर्वं, योगशिष्य: आतमशालानीपतिः, श्रवितायसेतः,

   निरिखतपकायति: सुपुरुषान्य: मोक्षमार्गं जीवनमुद्धारितिसिद्धः;

   गोपयिनिः: विदेहमुरि: परमाशक्तवर्धम: सर्वपारस्य भवतवम:।

   श्रीरुपावताथ्यः प्राणादिदिलिखयामुरिः, भ्रमार्यावितीशेणकरणस्य

   मुरि:, सुपुरुषायोगसाधिः, भ्रमादाशकः।

   (ब) विदित: – मुरिकामाय: भ्रमकेवशाशुवाजनमः, भ्रमणो जीवशाशः: जीववस्य

   शिववर्धनः, श्रावणीयो: शिल्य: कार्यकालण्ठतं, योगार्योपदेशः;

   परमाशक्तमः श्रुपराकप्रायय: न, लव्योनार्यः।

   सर्वतीवलजः, कुमारकवितुष्ट्य वन्यभय, तत्योगः, राजयोगः;

   योगायमायार्यवर्धमः, मुरिकामायः, आर्यायोगायो: भ्रमणः: शिवायात्वर्णमः;

   आयायायपांतात्वर्धमायं, योगायाशिष्यायशः प्राणविमिन्नः,

   भिन्नश्रावणिशाक्तवर्धमण्टपः विदिदिः: भ्रम, वातानुसंधानं

   वैहीजरस्वर्णम: परमाशक्तम: जीवशाशः: अमात्यतवम:।

   निर्विकाल्यात्वर्मान्वमः नार्यात्वर्धमः, भ्रमार्याशेषमः;

   पज्याजितावलः, कुण्डलिनी प्रबोधनम: कैलाशसिद्धः:।

   गुरुपूजाविशिष्य: योगायाशमिन्नः, सुपुरुषायाशपः;

   परमाशक्तमः, वात्रेषु भ्रमार्यादिमूर्तिः ध्याजेन

   परमाशक्तवकछ: स्थानाविपक्षः: इंसामनाजपाकारः,

   कुण्डलिन्नशालोद्वो बन्धुमुद्धारिवस्वः, प्राणवस्य सर्वाधिशेषायं

   प्राणिविद्यायोरंविनाकामाय: वातानुसंधानं, गुरुपूजायार्यवाज्यायम: विनाव

   तासात्म्यः।

   (क) ताक्षण: – मूर्त्युप्रकाशः, उज्जाव्युप्रकाशः श्रीतत्त्वकुप्रकाशः;

   पदानिष्ठकुप्रकाशः: गहयोगः: संजयोः: हरो योगः मृगालमः, नागिन्तरः;

   वातार्या: परमाशचारियापाकारः:।

4. उपसंहार: – स्वकारं घरितसुरक्षा वंशा जीतो हि तत्पद:।

   गुरुवायायार्यम: भीष्मे भ्रमहार्यां प्रकाशते:।

   करणां गुरुं प्राप्त्य तद्भाव्यं पन्वनावः।

   अमायायायार्यवत्वात्तत्त्व तत्शिते भवसामायः।।
From which this Upanisad gets its name ‘Yogasikha’-crest of yoga is either to be understood as the peak, the highest result of the yogic meditation, or “the pointed flam’ in the heart in which the yogin sees the Higher Being.

It consists of 390 *mantras* divided into 6 chapters:

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It begins with the Brahmā’s questions to Lord Śaṅkara about the path destroying worldly miseries of every soul, after which a brief and clear picture of the meditation is given.

It discusses the topics one by one. The very description of yoga is as follows:

It discusses (1) The real form of Knowledge (2) A *Yoga-siddha*, (3) Dawning of the knowledge of the Ātman, (4) Piercing through the three knots (granthi), (5) Attainment of the changeless (nirvikalpa) (6) The *suṣumnā* forming the path to liberation (mokṣa), (7) Benefits such as overlordship over all, liberation while living and the like, (8) Rule relating to the safe guarding (gopana), (9) Liberation after death, (10) The real form of the Paramāksara, (11) The *brahmatva* of the entire phenomenal world (prapañca), (12) The practice of *khecarī* mudrā, (13) Liberation by the dissolution of the breath (prāṇa) and others, (14) Liberation of one whose inner senses are dissolved in the Bhramnarndhra, (15) The greatness of the *Suṣumnā* yoga and (16) The realization or the direct perception of the *Brahman*.

It defines four kinds of kumbhaka, which is only in this Upaniṣad (1) Sūrya Kumbhaka (2) Ujjāi kumbhaka (3) śitali kumbhaka (4) Bhastrikā kumbhaka (5) mahā yoga (6) Mantra yoga (7) Hāthā yoga (8) Mūla mantra (9) Nāda liṅga (10) the nature of the thread and (11) the four forms, *parā*, *pāśyanti*, etc. of the Nāda Brahman.
It mentions (1) The path to liberation (2) The *Brahman* not attainable by more proficiency in ‘śāstra’ here (3) the *jīva*-hood of the Brahman (4) *Śīvatva* of the individual self (*jīva*) (5) the mutual relationship of the knowledge and *yoga* as effect and cause, (6) the imparting (*upadeśa*) of Yogasikha (7) The direct relationship of the highest state (*paramapada*) (8) Attainment of *punyaloka* by one who can not confirm to the prescribed form of the meditation to the full extent (9) The recognition of his own Atman by the accomplished Yogan, (10) The rousing of the *Sarasvatī* vein (11) The four kinds of retaining (*Kumbhakā*) (12) The three kinds of muscular controls (13) *Laya yoga* (14) *Rāja yoga* (15) The common features of the various kinds of the *yoga* (16) The Attainment of the liberation (17) Liberation only by Yogic practice (18) The description of the *śīvālaya*, (19) The six centers (*ādhāra*) and four *pūnas*, (20) The eligible for the knowledge of *Yoga*. (21) The greatness of the *praṇava* (22) Expedient to be adopted for the attainment of the non-qualified *Prāṇava* Brahman, (23) The three fold of Brahman, (24) The application to the sound (*nāda*) (25) The form of the *Vaikhari*, (26) The attainment of the *parabrahman*, (27) Falsity of the individual soul (*jīva*), (28) The Characteristic of a temple of a *viṣṇu* (*Viṣṇulaya*) (29) The real form of the *nādi*-chakra (30) The three fold body of the *Brahman*, (31) Mental conception (*bhōvanā*) of the five fires, (32) rousing the *kundalinī* (33) Accomplishment of the state aloneness (*kaivalya siddhi*) (34) The worship (*pūja*) of the holy master (*guru*), (35) Greatness of the *Yogasikha*, (36) The real form of the *Sūṣumnā* meditation on the deities, *Brahman* and others in the pluxes affects the entrance in to the *Brahmarandhra*, (37) Clarification of the respective positions, (38) The manner of the repetition of *Hansa* prayer, (*Hansa* mantra) (39) Liberation and bondage due to difference in the state of the *kundalinī* (40) The *Prāṇava* of the support of all, (41) The inseparable connection (*avinābhāva*) between the breath (*prāṇa*) and the Mind (*citta*), and (42) Without practice in accordance with the instructions of the holy master (*guru*), there is no dawning of knowledge.

It ends with a metaphor presenting the body as a pitcher, the self as occupying it, the holy master as a captain, his instruction as a solid boat, Yogic practice as soaring to cross the ocean in the form of the existence.

It deals with the well known practices of *Hatha yoga*, though not contains directly the subservient of *yoga*, i.e. *Aṣṭānga yoga*, *Sūṣumnā yogacatustaya* and *Vedānta* theory i.e. the concept of *jīva jagat & Brahman*. Similar to the YTU, it propounds a teaching that combines the knowledge of *Yoga*.

It mentions the fruit of each practice immediately after the discussion of that practice. It may be assumed that it did not compile according to the general system for the highest result is depicted at the end but it points out the result immediately after the topic like *Nādīnusanīdhāna*, *Sūṣumnā Yoga* etc.
The very title suggests the lord viṣṇu in the form of boar (varāha) who imparts the knowledge of Brahman to the sage ṛbhitu” Hence, the Upaniṣad bears the name ‘Varāha’.
It consists of 263 mantras with 249 metrics and 14 prose, divided into 5 chapters (adhyāyā).

Chapter 1: 17
Chapter 2: 83
Chapter 3: 30
Chapter 4: 56
Chapter 5: 77

263

It begins with the story that God in the form of a boar (varāha) appears in front of Rbhu the great sage who has completed the penance for twelve years and prays to talk of the knowledge of Brahman.

The Upaniṣad is structured as follows:

It introduces the topic (1) The number of principles of eternal varities (tattvas) (2) Distinction (vailaksāṇyā) in the matter of the view points (darśana) and position (sthiti), (3) Non-existence of bondage and liberation in the Atman, (4) Concentration on the Brahman and the Ātman, (5) The Brahman alone should be thought of, (6) Meditation the sound (nāda), the means of the Absorption (7) Realisation (anubhava), of the Paramatman one without a second, (8) Only devotion (bhakti) to the Lord, the means of liberation, (9) The Mind (citta) alone the cause of the cycle of births and deaths, (10) The characteristic of a knower (Vidvāna) (11) The seven stages (bhūmika) (12) The clarification of the course adopted by the birds and ants, (13) The Breath control along with the meditation of the Brahman and (14) The mode of practising the yoga of piercing (vedhaka).

It defines (1) the absorption (2) The seven stages of knowledge (bhūmika) (3) Liberation while living (4) Cakrāsanaa, and (5) The Breath control.

It deals in short with: (1) The twenty four principles (tattvas) (2) The thirty six principles (tattvas) (3) The ninety six principles (tattvas) (4) The liberation (mukti) (5) The knowledge of the principles (tattvas), (6) Excellance (sānāpatti) of the four fold means, (7) The form of the bliss (sukha) of the Ātman (8) The self manifest nature, (9) The concept (bhāva) of the Brahman, (10) Non existence (abhāva) of the bondage resulting from karma, (11) Direct knowledge (aparokṣajñāna), (12) rule relating to the giving
up of the internal anxiety (cintā) (13) Becoming the Brahman through the non qualified (nirvisesa) Brahman, (14) Rule relating to the silence (mauna) (15) The state of existence (sat) consciousness (cit) and bliss (ānanda) of the lord, (16) The four fold nature of akara and others evolved out of the Praṇava (17) The various stages (bhūmikā), (18) The four kinds of jīvanmuktas, (19) Rule relating to the conception of the Brahman as Atman alone, (20) knowledge of the body essential for the aspirant after yoga, (21) Rule relating to the sustenance (dhāraṇā) of the constituent elements (bhūta)(22) The three kinds of yoga known as Laya, mantra and Haṭha (23)The eight steps (āṅga) of yoga, (24) varieties of Restraint (yama) and observabces (niyama) (25) The eleven types of postures (āsana) (26) The plasux of veins (27) Rule relating to the practice of seeing the fourth (Tirṇa) (28) The yoga which are employed means to acquire bodily robustness (dradha) and strength (bala), (29) The knowledge of the aura (chāya) of the body, (30) The expedient of the catuspathabandha is samāputayoga in a nut shell, (31) The position of the śiva and śakti (32) The repetition of the Praṇava and (33) The four fold stages of yoga.

It ends with the fruit of learning and studying this upaniṣad that one becomes a jīvanamukta and quotes, (Rgveda I. 22.20-21).

As it is compact in form with the discussion of Vedanta theory i.e. the knowledge of the Brahman and Ātma as the lord in the form of boar (varāha), it discusses the aṣṭāṅga yoga and other Yogic points like meditation on Nāda, the repetition of Praṇava. It enumerates the 86 tatvas, first time in the YU the lord Varāha is said to be beyond all categories, It recommends to contemplate Viṣṇu in the manner of Bhakti-yoga, which is regarded as the true means of liberation, but Kundalini yoga is also advised. It recognises only three yogas viz. Laya-haṭha mantra yoga.

According to the system of Upaniṣad, it depicts the fruit of studying this Upaniṣad at the end.

19. Śāṇḍilyopaniṣad (SDU)

1. मन्त्रः - १८६९.
2. उपाधिम् - शाण्डिल्योपाधि या सत्यावां प्राणायामप्रायामप्रायामप्रायामप्रायामप्रायाम
   योगमलुबूतसिन्न।
3. विषयः -
   (अ) वर्णितः - प्राणायामप्रायामप्रायामप्रायामप्रायामप्रायाम, कैवल्यप्रायाम,
   संकोण विनियोजित्वा, सकलात्मकता इत्यः.
The teachings are ascribed to the sage śāndilya hence, this work is named. It consists of 161 mantras divided into 13 sections of the 3 chapters.

Chapter 1 : 135
Chapter 2 : 6
Chapter 3 : 20

161

It begins with śāndilya's question to the sage Atharva with a desire to know the eight steps of Yoga which are the means of attaining the self.
It is structured as follows:

It mentions the eight steps of yoga then discusses fully one by one.

It discusses (1) The ten vital airs (2) Description of the person eligible for the performance of yoga and the monastery suitable for the practice of yoga, (3) The Breath control (4) attainment of aloneness (kāivalyā) (5) Attainment of various psychic power (siddhis) by restraint of senses (samyama) (6) The divisible (sakala) and the indivisible (niṣkala) Brahman.

It defines (1) The external khecarī (2) Absorption (3) The indivisible Brahman (4) The divisible Brahman (5) The absolute existence as the (parabrahma) (6) The absolute existence all the state of Mahēśvara (8) The absolute existence of Dātātreya.


It ends with the fruit of knowing the secret meaning of the Upaniṣad and furnishes 04 verse describing lord Dattātreya's form for meditation. The same eightold yoga mentioned in the VRU, is taught. It covers much the same ground as the other texts dealing with Haṭha-yoga concepts and techniques but again insists on the combination of knowledge with yoga.
According to the subject matter, it is titled on Hamsopanishad. Here, the word ‘Hamsa’ is the mantraraja (king of the aphorisms) i.e., as aphorism running through the whole of the up. anisad and the way how the beginning, he middle and the end (bijam-Kilaka-sakti) are distinguished, how the employment of the aphorism is taught as a diagram.

It consists of 21 mantras with 15 prose and 6 metrics.

It begins with the Gautama’s inquiry regarding the means by which the Brahma Vidya is obtained.

It introduces the topics in the beginning then explains it fully.

It deals with the following subjects: (1) The highly esoteric nature of the Haṁsa Vidya (2) Determination of the form of a person eligible for initiation in to the Haṁsa Vidya (3) The form of the Haṁsa (4) Yoga, as the means to attain the knowledge of the Haṁsa (5) The vision (darśana) of the Turṇāman in the lotus of the heart (6) The mode of prayer with the Ajaṁ Haṁsa mantra. (7) The vision (darśana) of Parmātmā (8) Experiencing of the ten kinds of sounds (nāda) (9) The manifestation or enlightenment (prakāśa) of the state of the Brahma and the Atman.
It concludes with the mental immerson resulting into the freedom from thoughts and notions as well as burning away of the merits and demerits, at that time the highest Brahman of the form of Lord Sadasiva reveals.

Those who are incapable for contemplating the self directly, are advised to resort to the craft of silent ‘hamsa’ recitation, which involves the conscious observation of prayer of breath. It leads to identify the self i.e. the realisation of Sada-Siva.

It must be noted that this Upanisad concludes on the authority of the Vedic statements.18

Footnote :

1. The YS (III. 53):

2. The ATU: 19.

3. In this classification of Aṅgas, Tarka is introduced for the newly first time as one of the angas, It means the examination of the mind, being attracted to object and knowing that, siddhis are impediments to progress. आचार्याविदेशों उढल तर्क उठाते । (16-a)

4. The ANU: 38.

5. The ABU: 22

6. cf. Mundakopanisad (II. ii. 3-4):


8. Aiyar K.N. arayana Swami. in ‘Thirty Minor Upanisads’ translates Jīvanmukti as ‘embodies Salvation” and Videhāmukti as “disembodied Salvation.: (p.88)

9. The TBU: VI .111
10. "स्वयं दृष्टि वापु विकालियां द्रम्य प्रसावलालम् कन्याजां विजा स्थिति भूरा प्रहारपर्वर्धस्तवन्त्यां भवानिति, सोहन्यो विद्याज्ञ ।----∥

Commentary of Upanisad-brahmayogin on the NBU. (P. 226)

Cf. The VRU: I. 1-15

11. C.f. Brähmanas and Brhadārāyaka (ch.1)

12. The PBU: Uttarakāṇḍaḥ- 44-46

13. The BVU: (110)

14. The YKU: III. 34.

15. Vide: यथा रुपिता: तृतीयकाले सावर्ते स्वाप्नां प्रत्याधिष्ठितत्तथा वात्त्योऽवनि कैमार्हेऽतेऽन्स्तु भूमिकाकारण भरीरकेतु तमोज्जार्ववेदन प्रतिकाशिवाविजेतेत्वा तत्नात्योपनित्य तृतीयाक्षेत्रो योगी सर्वास्तमिदं ज्ञान विधियोग्यिक्षमामागमिति वोधेऽत मानंते तत्त्त्वाकां संस्कृतादिति च हि हेतृ विलापवेत् अवहम्म कुण्डकिपिकर्ष्टं: । १२२ ॥

com. of Upanisadbrahmayogin p. 362.

16. The YSU: I: 69 Vide: - "अर्थं योंनेम स्वतुर्भ अथ अज्ञजातं योगसाधकतीं शिविरंमापयं -अवेशित। योगमुखर्भ विलुमिसर्वावत् योगक्षिप्यं।" Yoga Upanisads- P. 405 Cf. theYSU: V.60.

17. The SDU: (III-14)

18. Com. of Upanisad-brahmayogin, P. 570.

शिर्यस्यध्यात्मार्णाम् सर्वभव्यं एव दि।

प्राविक्षार्थी नो गायमा शालं ब्रह्मद्वालासम् ॥