The Upaniṣads which form an integral part of the Vedic Literature contain the records of spiritual truths, and the eternal teaching of Religion and Philosophy. These truths were discovered by different persons at different times and handed down to posterity. This is how Upanishadic literature has come to us. Although the number of Upaniṣads are over two hundred yet it is the ten principal Upaniṣads which always direct the special attention of scholars right from the ancient time. Since the Upanishads are included in Prasthāna-traya, the ten Principal Upanishads are always commented upon by many Achaaryas and hence it has always remain on frontline. But the in-depth study of Minor Upaniṣads is yet a long felt desideratum and has escaped from the sight of scholars. These minor UP, according to the subject matter can be classified into following six categories-

(1) Sāmānyā Vedānta (2) Yoga (3) Sannyāsa (4) Vaiṣṇava (5) Śaiva (6) Śākta

Moreover, Indian philosophy is held in utmost reverence by the pilgrims on the path of wisdom. It has four fold developments in view-physical, mental, moral and spiritual. And Yoga is a timeless pragmatic science involved over thousands of years dealing with the physical, moral, mental and spiritual well-being of man as a whole. But up till now the YU has not received that attention which it really deserves for a study from all aspects i.e. philosophy, ethics, physiology, psychology, etc. since it is a rich store of Yoga. The reason may be that for centuries yoga has been looked upon as a strictly secret and esoteric subject to be taught only to a properly initiated disciple. However, today the time seems to be ripe for making it open to all in the interest of humanity. Hence an attempt is made here to present the subject rationally and scientifically. Although the study has already attempted in this direction still much remained obscure. This veil of obscurity is now being lifted for all those who wish to have a look at Yoga Upaniṣads. The Knowledge of the ways and functions, habits of the mind and its operations, the method of mental control and mental discipline is very necessary if a person want to enjoy real happiness and peace of an unruffled and abiding nature. And for the aspirant to unfold the lurking divinity and to get rid of the miseries of this phenomenal world, one must know the principles and techniques of yoga.

The Upanishadic knowledge intends to destroy avidya and unite Jīva with the paramātman, which is easily possible only through yoga. Hence, both knowledge and yoga are interrelated as cause and effect. Without the one of them, the other is impossible, thus both are necessary to attain Emancipation. To attain this goal the teaching in YU will be of immense help to all aspirants. Here, Yoga is elaborated in the form of
Upanisadic style, and I have made a sincere and humble attempt to justify the Yoga school of philosophy. A comprehensive, analytical and critical study of YU has not been done so far. Hence an attempt has been made to present the various aspect of yoga with a view to enlighten the aspirant for their spiritual advancement and also to drag the attention of the scholars towards this hidden treasure of knowledge.

This work which attempts to present the fundamentals of yoga philosophy mainly practices, is perhaps the first comprehensive and critical study of the YU by itself. Moreover I have also tried to arrange the principal tenets of yoga topic wise and explain them. For this entire study of YU, I have referred mainly the book-The YOGA UPANIŚADS, with the commentary of "Śri’ Upaniṣad-brahmayogin, edited by pandit A. Mahadeva Sastri (The Adyar Library series, volume VI, Yogopaniṣadah).of the Adyar Library and Research centre, Adyar, Chennai. Upaniṣad brahmayogin is the only person known to have commented on all the 108 Upaniṣads and this book includes many manuscripts.

Secondly, I have mainly used the Yoga Upaniṣads translated into English by T R. Srinivasa Ayangar and edited by G. Srinivas Murti, the Adyar library 1952. as the translation, closely follows the com. of Śri Upaniṣads brahmyogin.

The study is presented into Seven chapters The Chapter-I deals with the brief introduction of the Vedic literature, the Upanishadic literature and the unique position of YU in it. The Chapter -II highlights, as simply as possible, the topics contained in 20 YU, which are classified under 03 major heads. It briefly, introduces each YU. The topics of each YU are mentioned according to the commentator Upanisad brahmavogin. They are presented in Sanskrit as well as in English. In the Chapter-III, a study of all the aspect of Yoga as well as Upanishadic thoughts is undertaken with the topic wise analysis, comprehensively and with the critical assessment in all 20 YU. In this connection, it discusses the various forms of Yoga, Haṭṭhayoga practices, the Astral body, the Concept of mind, Ātman, Brahman and God, from the vedantic point of view, achievement during practices which are necessary for the spiritual upliftment. These are discussed and critically evaluated throughout the 20 YU. These yoga practices are found as a means of realization to put the theory of Upaniṣad in practice. Thus, here, topics such as philanthropy, ethical values, like yama and niyama are studied and discussed from a comparative point of view. The Chapter -IV deals with the comparative study of the three well-known yogic text viz. (1) The Pātañjala yoga stīras. (2) The Gheraṇḍa sanhītā, and (3) The Haṭṭhayoga pradīpikā, and the main aspects of yoga found in the 20 YU. Having taken all the aspects of these three texts, they are compared with those aspects of 20 YU and it is discussed whether they are similar, same or absent in the 20 YU. Those aspects which are similar with that
of the 20YU, are denoted to the point and those which are absent in the YU, the practices are only indicated.

The Chapter-V includes the survey of yoga theory found in the 12 principal UP. The principal tenets of yoga dispersed in the principal UP, are denoted. The essential Sanskrit text of 12 UP is given in the foot notes. The Chapter VI. concludes the study by explaining the classification of YU according to the number of subservient, accepted differently in 20 YU. The study ends with the Chapter- VII viz. Appendix which contains the Sanskrit text of 20 YU, the alphabetical index of verses, the explanation of major yogic terms, charts plates etc.

Thus, all the aspects concerning the study are critically and comparatively discussed at length. Its unique importance lies in the fact that they are composed in Upanishadic form taking the yoga practices as a major subject matter. It also becomes significant to note that these YU are commented upon by Sri Upaniṣad brahmayogin. So many similar verses are found with some major yogic text. Hence the study includes a separate chapter i.e. IV-Chapter, and it becomes important and interesting from a comparative point of view. YU occupies an important place by its contribution to the yoga practices in particular and Vedanta philosophy in general. Thus, there is an ample scope for an intensive study of the YU.

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योगेन चतुर्व्य पदेन वाचा मलं शरीरस्य च मैदवकेन
योपाकरोत भवर मुनीना पतञ्जलि प्राज्ञलिखितशरस्मी ॥

Baroda.

Heena Kotak

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