CHAPTER – I

INTRODUCTION

A) Introductory:

Yoga philosophy was an inseparable part of human-society or human existence as such in ancient India. So much importance was given towards the treatment of this, that it becomes a subject of discussion in all types of literature-philosophical or otherwise. The seers and writers in general invariably have created an occasion to discuss and to analysed various aspects of Yoga in their writings. Thus, apart from this being developed to an independent system in the name of ‘Yoga Darśan’ we found ample literature in literary works like Rāmāyaṇa, Mahābhārata, various Purāṇas like Sākta, Liṅga/Siva etc. And even in the classical literature like dramas, narratives etc. However the primary literature of Yoga philosophy is Pātañjala Yoga along with Vyāsa Bhāṣya followed by Haṭha Yogic text like Haṭha-Yoga Pradīpikā, Gheraṇḍa Samhitā, Śiva-Svarodaya, Gorakṣa-Sātaka, Siddha-Siddhānta Paddhati etc. where various aspects of Yoga / normal philosophy, theoretical as well as practical, have been prescribed. Eminent scholars have conducted a lot of research works on Pātañjala Yoga. And a further attempt to study the Yoga Sūtras may sound superfluous and repetition. However to study Pātañjala
Rāja Yoga on the light of the Yoga Upaniṣads with a vision of Comparison and historical development may be refreshing and rewarding, which is the prime-aim and objectives, of the present endeavour.

Further, in the present day of stress and strain when in most cases the individuals are mentally ill, and the society is suffering from moral degradation and values of life, to a greater extent a study on Yoga Darśan with a view to present it in a simple and easily understandable language from the theoretical aspects and its actual performance, which is the only remedy to maintain harmony in the society, itself justifies the need of the present study.

As stated my prime concentration is on Yoga Upaniṣads, which have been utilized as tools to understand and better interpret the Yoga Sūtras. In the second part of the introduction I have given detail discussion on the general contents of Yoga Upaniṣads.

The text of Yoga Upaniṣads with the commentary by Sri Upaniṣad Brahmayogin was edited in 1920, for the first time by Pandit A. Mahādeva Sāstri and published from Adyar Library, Madras. The English translation was also published in same series in 1938 by Mr. T.R. Srinivasa Ayyangār, and edited by Mr. G.Srinivāsa Murthi.

No research work is being done on this subject as yet. The
Upaniṣads selected in this edition are twenty and they are based on various branches of Yoga, such as Haṭha, Laya, Śiva, Mantra and Rāja. Amongst them I have chosen only seven Yoga Upaniṣads which are closely related to Rāja-Yoga for an analytical and comparative study. They are as follows:

1. Amṛta Nādopaniṣad
2. Kṣurikopaniṣad
3. Darśānopaniṣad
4. Yogakundlyupaniṣad
5. Yoga Cuḍāmanyupaniṣad
6. Yogatattvopaniṣad
7. Śāṅḍilyopaniṣad

Rāja Yoga or Aṣṭāṅga Yoga has eightfolds, namely: Yama, Niyama, Āsana, Prāṇāyāma, Pratyāhāra, Dhāraṇā, Dhyāna and Samādhi. Accordingly, the thesis is presented in eight main chapters along with this chapter of Introduction and the last chapter of conclusion.

In this chapter of Introduction, in the second section ‘B’ the general contents of the Upaniṣads along with contents of Yoga Sūtra which forms the basis of the present study, is presented.
In the subsequent chapters, a comparison has been attempted between the eight folds a Pātañjala Yoga with that of the Yoga Upaniṣads. Similarities, dissimilarities, new concepts and new descriptions related to the subject have been identified and critically mentioned. In case of difference of opinion, where Yoga Upaniṣads have either added something to Yoga Sūtra or dropped something or changed something are highlighted.

In the conclusion I have presented my findings in the form of observations. I have observed that Yoga Upaniṣads are complementary to the proper understanding of Pātañjala Yoga. But many things are similar to Haṭha Yoga. On the one hand when the Yoga Sūtra-s due to being very short and terse are difficult to understand, the Yoga Upaniṣads are simple and elaborative hence easily understandable. To me Yoga Sūtras are for class where Yoga Upaniṣads are for mass.

In the Chapter II i.e. Yama, first I have discussed the general meaning of the term, then the relevance of the meaning according to Yoga. In the same chapter I have produced some definitions of the term where I found that none defines the term Yama but describes only the types of Yama in the form of definition. For example Patañjali otherwise defines every stage of Aṣṭāṅga-Yoga only describes Yama as:
Here he does not define the term but describes five types of *Yama*. In this chapter I have described every detail of the term *Yama* in *Yoga Sūtra*. Then I compared those with *Yogaupaniṣads* and I found that some *Yoga Upaniṣads* describe ten types of *Yama*-s with three varieties *Kāyika, Vācika* and *Mānasika*. These *Yama*-s described in *Yoga Upaniṣads* are more or less like daily ceremonial observances and other rites, described in Scriptures.

In the chapter III ‘*Niyama*’ I found that again *Yoga Sūtra* describes five types of *Niyama* as:

And some *Yoga Upaniṣads* describe ten types of *Niyama*-s. I also found that *Yogatattvopaniṣad* describes ‘*Ahitma*’ as *Niyama*, which is actually described as *Yama* everywhere in other *Yoga Upaniṣads*. The seer does not give any explanation about this change, nor the commentary Śrī *Upaniṣad Brahma Yogni*. *Niyama*-s are also described with three varieties similar to *Yama* i.e. *Kāyika, Vācika* and *Mānasika*. This explanation helps the reader to understand the intensity of *Yama* and *Niyama* described in *Yoga Sūtra*. Because *Patañjali* does not give any explanation about the performance of every *Yama* or *Niyama*. 
In the fourth chapter named Āsana, I found much dissimilarity between Yoga Sūtra and Yoga Upaniṣads regarding the explanation of Āsana as third stage of Asṭāṅga Yoga. In some Yoga Upaniṣads where Sadanga Yoga is described, Āsana is the first stage. The explanation of Āsana in Yoga Upaniṣad is similar to Haṭha Yoga, which describes the practical angle of the stage. Therefore describes various postures and method of performing those postures. And most of these Yoga Upaniṣads give the definition of Āsana. Patañjali gives the definition of Āsana but does not recommend any posture. He describes the stage at the level of spirituality and not as merely physical fitness. Yoga Upaniṣads also describes only meditative postures and not the postures for general fitness. But still the explanation is limited to physical level and does not reach to philosophy, everytime.

The fifth chapter is devoted to Prāṇāyāma. In Yoga Upaniṣads one finds a vast description on this subject. In every Yoga Upaniṣad several new concepts and explanations about Prāṇāyāma has been described. There is also detail discussion about its types, the methods duration and location. In Yoga Sūtra Patañjali describes Prāṇāyāma only in four Sūtras and specifically mentions that after attaining the fourth stage of Prāṇāyāma i.e. Keval Kumbhaka the mind becomes fit for Dhāranā concentration and not before that. Patañjali describes Prāṇāyāma for the Yogi who has mastered Āsana and Haṭha Yogic
techniques of Prāṇāyāma. But Yoga Upaniṣads explain breathing techniques described in Haṭha-Yoga. So that description is based on practical and Yoga Upaniṣads mention it as the foundation of further stages of Yoga.

In the sixth chapter, which is devoted to Pratyāhāra, I have recorded various definitions of Pratyāhāra described in Yoga Upaniṣads. Pratyāhāra is the stage of renunciation where Yogi tries to cut off his mind from the sensory pleasures. Pratyāhāra is the last stage of bhahiraṅga Sādhanā and primary stage of Antaraṅga Sādhanā i.e. Dhāraṇā, Dhyāna and Samādhi.

In Yoga Upaniṣads there are several types of Pratyāhāra described, which are not only related to withdrawal of sense organs but suggest withdrawal in every stage of Yoga and every activity of life. Pratyāhāra in Yoga Upaniṣads is more descriptive and helps the reader for the better understanding of Pratyāhāra described in Yoga Sūtra. Yoga Sūtra defines Pratyāhāra and then in next Sutra describes the result of it, but does not explain about Pratyāhāra like Yoga Upaniṣads. Patañjali describes the stage of Pratyāhāra where the Yogi controls the senses and mind and draws Citta towards its source – the Soul, (Ātman) and through Ātman to Paramātman. So this is the highest state of Pratyāhāra described in Yoga Upaniṣads.
In the seventh Chapter, *Dhāraṇā* the sixth stage of *Aṣṭāṅga Yoga* is analyzed. The *Yoga Upaniṣads* give detail explanation about *Dhāraṇā*. The description is about the duration of practice, various points in the body for concentration that acts a guideline for the practitioner who has reached up to the level of concentration by mastering former stages of *Yoga*. *Patañjali* explains *Dhāraṇā* only by giving the definition of *Dhāraṇā*. In the Chapter VII, VIII and IX I have observed that the distinction of *Dhāraṇā, Dhyāna* and *Samādhi* are based on experience and are more conceptual than actual. It is utterly impossible to identify the areas of *Dhāraṇā, Dhyāna* and *Samādhi*. Or in other words, where and when *Dhāraṇā* stops and *Dhyāna* begins or *Dhyāna* stops and *Samādhi* begins. The concentration is superficial stage of any thought process but meditation is inner layer of it, which leads to *Samadhi*. There is a thin line of demarcation between *Dhyāna* and *Samādhi*.

In the eighth Chapter named as *Dhyāna* I have discussed *Dhyāna* from a different angle. I have also included description of *Dhyāna* according to Jain philosophy. In this chapter I have discussed about the purpose of *Dhyāna*, process of *Dhyāna*, kinds of *Dhyāna*, duration prescribed for *Dhyāna* etc., according to *Yoga Upaniṣads*. 
In the ninth Chapter that is of Samādhi I have discussed various stages of Samādhi described in Yoga Sūtra. I have also described the concept of ‘Saṅyama’ and attainment of Supernatural powers. And the basic difference between attainment of these supernatural powers in Yoga Sūtra and Yoga Upaniṣads. Yoga Upaniṣads explain the state of Samādhi similar to the state Asamprajñāta Samādhi described in Yoga Sūtra. But do not explain the primary stages of Samādhi like Yoga Sūtra. Some Yoga Upaniṣads also believe that the state of Samadhi is achieved only by progression in Prāṇāyāma. This view is totally different from Sūtra and similar to Ṣaṭṭha Yoga.

During the tenure of my research I have presented two papers namely –

1. **PRATYĀHĀRA IN YOGA UPAṆIṢADS**

   [ALL-INDIA ORIENTAL CONFERENCE – VADODARA 1998]

2. **DESCRIPTION OF NĀḌI-S AND NĀḌIṢṬHĀNA-S IN YOGA UPAṆIṢADS**

   [GOLDEN JUBILEE YEAR SEMINAR-SUSMAVAD UNIVERSITY OF PUNE – 1998-99]

Out of which the second one was awarded as the best research paper. Both the papers are appended to the present work.
B. CONTENTS OF SEVEN YOGA UPANISADS:

Before giving the general contents of Yoga Upanisads a brief account of the contents of Yoga Sutra may be in order.

I. Contents of Yoga Sutra

Patanjala Yoga Sutra is divided into four chapters or Padas covering the art, science and philosophy of life. The 196 Sūtras are succinct, precise, profound and devout in approach.

The Four chapters or padas of the book are –

1. Samādhi Pāda (on contemplation)
2. Sādhana Pāda (on practice)
3. Vibhuti Pāda (on properties and powers)
4. Kaivalya Pada (on emancipation and freedom)

Each contains a wealth of ideas and wisdom to guide the aspirant (Sadhaka) towards full knowledge of his own real nature. This knowledge leads to the experience of perfect freedom beyond common understanding. Through ardent study of the Sūtras and through devotion, the Sādhaka is finally illuminated by the lamp of exalted knowledge. Through practice he radiates goodwill, friendliness and compassion. This knowledge gained through subjective experience gives him boundless joy harmony and peace.
II CONTENTS OF YOGAUPANISADAS ARE AS FOLLOWS:

1. **AMRTANĀDOPANISAD**

1.1 **INTRODUCTION:-**

This *Upaniṣad* which is the 21st among the 108 *Upaniṣad* and forms part of the *Krīṣṇa Yajurveda*. In this *Upaniṣad* there are only thirty eight *Ślokas*. It demonstrates that the pure-minded attain the end and aim of existence, by adopting the expedients of Śravaṇa- study, *Manana* – reflection etc., While those with an impure mind attain their enfranchisement from worldly existence by having recourse to the meditation of the Brahman and practice of *Ṣad-āṅga-yāga*.

In the name –*Amṛta-Nāda*, the *Nāda* means sound; But why this sound is *Amṛta*; because this sound is of Praṇava or *Omkar* which is impression of Supreme God (तस्य वाचकः प्रणवः)\(^1\)

*i.e.* that Īśvara is called Praṇava. So naturally this sound of *Praṇava Japa* becomes immortal or the experience we get after listing the holy sound of *Praṇava* it is like world’s greatest pleasure which in the form of *Amṛta*. That is why he says that after reciting the name of the God through this *Praṇava mantra* you feel that experience the heaven which is ultimate aim of everybody’s life on the earth. And that feeling is *Amṛta* that is
why the Nāda is AmṛtaNāda. In the text there are only 38 verses but they describe the subject very well.

For the Prañava Upāsanā he gives the way of ṢaḍāṅgaYoga which is similar to HaṭhaYoga escaping first two stages of RājaYoga that are Yama and Niyama. Every stage is discussed in view of Pranavaupsana means the main aim is not missed anywhere though the stages are same with the practical Yoga.

1.2 THE CLASSIFICATION OF ṢAḌĀṄGA YOGA :-

In the Upaniṣad we already know that there are six stages the Upaniṣad starts with telling about prañava and in the sixth Sloka he says:

प्रत्याहार स्तंभ ध्यान प्राणायामोस्थ धारणा।
तर्कबृत्त समाधिभव षड्ठो योग उत्थाते ॥४

Here we can see that the main order of six stages is changed and not only changed but they are adding Tarka as new stage. This is also one important thing in the Upaniṣad. In the fifth sloka is of definition of Pratyāhāra. He gives the clear definition of it, which is not discussed before and then, he tells about as above the six stages. One interesting thing is this in this Upaniṣad that though Dhyāna comes after Pratyāhāra but the discussion of Prānāyāma comes immediately in next i.e. sloka no 7 to 14 and

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the most important thing in this that there is no discussion or any
definition about Dhyānā though it is the stage of Šaḍāṅga Yoga.

In verse no 15 definition of Dhāraṇā comes and then he
defines Tarka as a new concept and new additional stage which is
different from other Yogāṅgas. Though it is new concept it is not
properly discussed. He tells about Tarka in one sentence and the
subject is left there and description of Samādhi starts.

1.3 THE FIRST STAGE PRATYAHĀRA:

In the Upaniṣad 5th verse is about Pratyāhāra. In definition of
Pratyāhāra he expects the same meaning as it is in Yoga Sūtra of
Patañjali that is Rāja Yoga but the definition is different. He
says the same thing that withdrawal of the sense organs from
these respective object and think that they are other than Ātman
and it is not possible in case of Mana which is very unstable.

1.4 THE THIRD STAGE PRĀṆĀYĀMA

Then from verse no. 7 onward up to verse no. 14 discussion
about Pranayama is there. Here he gives the benefits of doing
Prāṇāyāma first and then he describes three types of Prāṇāyāma.
Recaka, Puraka and Kumbhaka. Though he uses the Kumbhaka
as the third type but also he uses the term Rucaka as Kumbhaka
which is new but here also he doesn’t give any explanation about
the term Rucira. But only once he uses this word Rucira in verse no 9 but again while discussing the three types in detail he does not use the term Rucira instead of Kumbhaka. In one book Laya Yoga this term is used synonymously with Kumbhaka that is (breath suspension) in description of Prāṇāyāma. The definition he gives for Prāṇāyāma he adds Gāyatri Mantra Japa. Why it is so, because initially it has been told that this the Upaniṣad for Pranavopāsanā or the Nāda Brahman. So recitation of Gāyatri Mantra while practising Prāṇāyāma is the part of the concept of Brahmopāsanā. After discussing Recaka, Puraka and Kumbhaka he ends up the discussion in verse no 14 but again in verse no 33 he tells about parameters of the Śvāsa, how many times and how long it should be taken. He says that there are some limits of breathing. The breaths as reckoned for a day and night are from eighty and a hundred and thirteen thousands to one lakh. Then comes the discussion about five types of Prāṇā and there positions which are similar to Haṭha Yoga and other Yoga Upaniṣads but there is one new concept introduced here, that is, the colour of these five vital airs.

Here we see that verse no. 14 is again for the description of Pratyāhāra though it is not mentioned clearly, but after reading the verse one can understand this description is about Pratyāhāra
This is the definition of Prasānta. This is the stable state of mind which will be achieved after Keval Kumbhaka therefore it is indirectly stated that is Pratyāhāra, which is similar to Yoga Sūtra.

1.5 THE FOURTH STAGE DHARANA AND NEW CONCEPT TARKA:

Here in verse no 15 definition of Dharana is given which is similar to YogaSūtra, but he does not explain the term Dhāraṇā as he explains Prāṇāyāma in detail. Only one verse he uses for Dhāraṇā and then he gives a new concept Tarka that is fifth stage and he drops Dhyāna. Here also he doesn’t give explanation about Tarka but give the definition of Tarka i.e.

आगमस्य अविरोधेन ऊःहल्ल कर्त्तर उच्चते।

It is not clear what Tarka is but Uha is the other name of Tarka in Jain philosophy. Neither it has been used elsewhere nor it has been discussed here in the Upanisad properly in detail. Then why it comes before Samādhi and after Dhāraṇā is the interesting question arises what he thinks about Dhyāna, which is not at all discussed. Tarka is inference in conformity with scripture.

So the first verse of this Upanisad gives us some hints about Tarka as fifth stage of SadāṅgaYoga. In that verse he says, the wise man having studies in the Śāstras, meditated again and again on their import and realized the Supreme Brahma, should then
give up the lower wisdom, as he would give up a lighted torch after the object to be seen is seen. Here is answer why Tarka is taken as one stage of Yoga and why it comes after Dharana. Because up to that stage Prasānta State of mind Yogin has achieved. And in stage of Dhāraṇā he has confirmed in his mind that his mind is full of samkalpa, merges it into his Ātman and is absorbed in the contemplation of the Supreme self that is Dhāraṇā. And after that Tarka comes to remind you the main aim that is Supreme Brahman and then the Yogin goes into the state of Samādhi the last stage of Yoga. As it is stated earlier 'Tarka' is used as 'Uха' and it means to observe or to deliberate or to understand. So the term 'Tarka' is used to give realization of aim, which as has been fixed in the mind earlier to the Yogin. So that before going to the state of Samādhi again he can realize his main aim that is Supreme Brahman and not only the samkalpa which is merged in his Ātman.

1.6 THE LAST STAGE SAMADHI

After defining 'Tarka' he defines Samādhi. He says, when one, having attained It (the Supreme Self), looks upon himself as the same (as That), that state is known as Samādhi. Equality of Ātman and Supreme Brahman non-duality is Samyakāvasthā so it is Nirvikalpa stage ends actually with liberation.
Here in the *Upaniṣad* from verse no. 17 onwards he again discussed about Yoga. Though he has not taken *Āsana* as one stage of *Yoga* he explains here in verse no. 18. He gives these detail for the common man or *Yogin* who is starting *Yoga* for the first time. There he says that the place where the meditation will be practiced has to be very clean for the meditation he recommends three postures like *Padma, Bhadra, Svastika*. Then he tells about *Prāṇāyāma*. In that practice of *Prāṇāyāma* one should use the word ‘*AUM*’ while exhaling it will come out naturally without forcing the body. Then he explains about ‘*AUM*’ the *Prāṇāva*; the description occurs in the last stage of the discussion.

And ends ups the discussion saying that when yogi sees his path with this way Yoga goes, his *Prāṇa* also goes behind that way and therefore Yoga is the only way for achieving the Supreme Brahman; this philosophy is taught by this *Upanisad*.
2. **KŚHRIKOPANIŚAD**

2.1 **INTRODUCTION**

This *Upanisad*, which is the Thirty-first among the 108 *Upaniṣads* and forms part of the *Kṛṣna-Yajurveda* deals with Yoga as the instrument wherewith the obstructions to the knowledge of the Brahman are cut asunder. This *Upanisad* is very small among others and has only 24 verses divided into seven chapters. The YogaPhilosophy described very briefly but appropriately. There is no lengthy discussions or any descriptive passage about any stage of *Yoga*.

**Significance of the Name:**

The *Ksurika* is knife. So question arises is what is the work a knife in Yoga philosophy? For that the seer describes:

\[ \text{क्षुरिकः संप्रवक्ष्यामि धारणाम् योग सिद्धये।} \]
\[ \text{यानं प्राप्य न पुनर्जन्म योगयुक्तस्य जायते॥६} \]

Here the word itself tells the meaning that knife is for cutting what is use of knife in Yoga. And that is what he wants to explain, that *Yoga* is used as knife to cut of the bindings of the *karma* from the body and the soul. So it will be easier for the practitioner of *Yoga* to achieve the ultimate aim i.e. *Mokṣa*, so that there will
be no rebirth. This is Kṣurika of Dharana with this one can cut the ignorance according to Brahman and the true knowledge comes towards one and Yogi will become free from the cycle of birth and worldly activities. He will get his ultimate aim and that is liberation. Therefore this knife of Dhāraṇā is necessary for every Yoga practitioner and then he describes the Yoga of six folds.

The Upaniṣad starts with the verse telling about why this Yoga is important. What are the gains one gets after the practice of Yoga?. And for that he starts telling about Yoga of six stages but he does not give any verse clearly stating that the Upaniṣad considering six fold of Yoga and starts to explain about Āsana and Prāṇāyāma.

2.2 ASANA AND PRĀṆĀYĀMA:

In the second verse he explains about the place where the practice is done and in the verse no.3. the first part of the verse is about the condition of the mind, that while practicing Yoga ones mind should be like tortoise who shirks his limbs and sit in the same manner. When one sits for practice of Yoga one should not activate ones sensory organs towards their respective objects and ones mind also should have under control. From the beginning the seer stresses on the concentration of body and mind, and therefore he doesn’t tell about Yama and Niyama as they are first two
stages of Yoga in Yoga Sūtra. But he wants the stage of Pratyāhāra from the beginning. So it is clear that this Upaniṣad is not for the lay man but for the Yogin who has already started through the path of Yoga. And therefore he doesn’t discuss about various postures but he starts explaining about Prāṇāyāma and he only considers the posture of Prāṇāyama.

Then he starts about Pranayama and here also he says:

‘पूर्ववेत्त सर्व आत्मानं सर्व द्वारं निरूध्य’

Why he uses the Nirudhya repeatedly and the answer is that the Kṣurika is of Dhāraṇā and Prātyāhāra comes before Dhāraṇā and that is why he is giving emphasis on Nirūdha (the withdrawal) which means Pratyāhāra according to YogaSāstra. So in Prāṇāyāma also he briefly tells how to perform the Prāṇāyāma after blocking up all the doors (exists) of the body. The discussion about Prāṇāyāma starts from verse no 3 to 10. He does not again separately explain about Pratyāhāra but he wants Pratyāhāra in Prāṇāyāma stage. While discussing Prāṇāyāma he tells about Nādi-s Suṣumnā surrounded by ten other Nadis like Idā, Piṅgalā and others. He also gives colour like red, yellow copper-brown and so on and he says that till the mastery on the white Susumna Nadi, Yogin should control his breath.
Here one can see that he does not use the word Pratyahara but he expects in the practice the withdrawal of senses and control the mind in the heart and concentrating on breathing and holding the breath to achieve state of Keval Kumbhaka which is the beginning of Pratyahara rather which is also the qualification of Dhāraṇā.

2.3 Dhāraṇā:

Now the discussion starts about mind as we said before that the mind also becomes fit for concentration. This stage comes after the perfection in the practice of Prāṇāyāma and applying Pratyahara in that; now for Dhāraṇā the mind is ready. Therefore from the verse no 11 onwards, he tells the qualities of mind: how it should be and it should work in the further practice to achieve the ultimate aim. Because it is the mind which will be used as hard weapon i.e. Kṣurika. By constantly resorting to such yoga with keen Dhāraṇā of the mind of the form ‘there is nothing beyond the Brahman’, he should cut as under his ignorance, the knot of the heart etc.

Here in the discussion he tells about various weapons those can be used to cut off different things as it is Kṣurika Yoga Upaniṣad the knife of Dhāraṇā, which is used for cutting. The seer describes that it is like a weapon as Indravajra.
He says that projecting the eyes, the mind and the Prāṇa-s in the middle of the thighs, freeing that Marman, Pranā and the four fold Sthūla and others by resorting to Yoga, he should without concentration cut the obstacle of Yoga. Then he uses DhyānaYoga as a weapon to cut off seventy two thousand (other) Nadis but not the Suṣmanā. He says :

ब्राह्मणतति सहस्राणि प्रतिनासीदु तैतिलम् ।
छिद्रते ध्यानयोजेन सुषुम्नेन्त्रा न छिद्रते ॥८'

Then he says that with the knife of the brightness of fire having a sharp edge rendered clean by practice of Yoga should the yogin cut off even in his birth, one hundred Nādis (out of 101). And then when he realizes (the through identity of the Brahman with the Susumna) reach (the Brahman), rid of rebirth. I.e. again cuts off the worldly cycle.

2.4 THE STATE OF SAMĀDHĪ:

Here he says that with the practice of Yoga he conquered his Citta becomes silent and secluded spot without attachment and without desire he will attain Nirvikalpa Samādhi. For this explanation he gives a beautiful illustration. He says in verse no. 22 :

प्राणांश्चित्वत् यथा हंसो निर्विकल्पक खमुत्त्वते ।
छिद्रपाणास्तः जीवः संसार तत्त्वे सदा ॥९
In the last verse again he reminds us that the knower of Yoga having cut the thread of his knowledge with knife of the syllable, sharpened by the practice of the control of breath and whetted on the stone of stern discipline doesn’t bind it again. By the knife of Yogic practice the yogin will always cross the (stream) of births and deaths. And with this great philosophy the Upanisad ends here.

3. DARSANOPANIŚAD

3.1 INTRODUCTION

This Upaniṣad which forms part of the Sāmaveda and is the ninetieth of the 108 Upaniṣads. The word Darśan is used in Sanskrit literature for the philosophical discussions from various shades i.e. ŚadDarśana. So automatically we have the question in our mind, that why this Upaniṣad is called Dasanopaniṣad? And the reason is given at the beginning; this Upaniṣad will give the clear explanation about (AṣṭāṅgaYoga) eight fold of Yoga as a Jivanmuktisādhana. It means that this Upaniṣad deals with knowledge of Supreme Brahman through Rāja Yoga. So that the aim itself clarifies the name of the Upaniṣad that it is clearly a philosophical discussion.
Now the Rāja Yoga, which is eight folds of Yoga, is the medium for achieving the ultimate aim - the Supreme Brahman. So the liberation will be the last stage. For that there are eight steps climbing slowly steadily one can get his aim. So the seer gives the detail explanation about these eightfold in ten khandā and two hundred and fourteen verses. In this discussion the fourth khandā dealing with Nādi Sodhan is the largest one having sixty three verses and sixth Khanda explains about the Prāṇāyāma, contents fifty-one verses. That means the seer himself gives emphasis upon the forth stage called Prāṇāyāma among the eight fold and gives detail explanation about that. Then only he thinks that the yogi, who is practising yoga through this Upaniṣad can get the idea of Prāṇāyāma and its importance in the practice of Yoga. This Upaniṣad ends with the description of the non relative absolute Brahman. So we can see that the aim stated in the beginning is justified at the end of the Upaniṣad and gives the nice picture of the last stage of Rāja Yoga i.e. Samādhi.

This Upaniṣad is the dialogue between two great saints: Dattatraya Mahāyogi and his disciple the great sage Samkrti. The disciple wants the liberation and for that his Guru Dattatraya gives explanation about Astanga-Yoga. The Upaniṣad starts with this discussion and the dialogue continues through the question
and answer style up to the end, by which one can easily understand what is Yoga and its philosophy.

3.2 **YAMA:**

In the first Khanda in the fourth verse he tells about the eight folds of Yoga that is Yama, Niyama, Āsana, Prāṇāyāma, Pratyāhāra, Dhāraṇā, Dhyāna, Samādhi. Then he starts discussing ten types of Yama. In Paññājala Yoga Śūtra there are only five types of Yama, but here the seer adds five more they are Dayā, Ārjava, Kṣama, Dhrti, Mitāhāra, Sāuca, and drops Aparigraha, which is included in Paññājala Yoga, and also the Sāuca is Niyama in Paññājala Yoga, but here he includes it in Yama. Here in this discussion he gives the clear picture of does and don’ts that means the common by man who is starting yoga doesn’t know its rules and regulations for him he gives the details. So the seer has that picture in his mind that one who wants to do yoga will be fully purified with his mind, body and speech. Then only he is able to step ahead the further stages which are rather difficult for the common people in the society. The author who himself is a Mahāyogi knows the every detail of this Yoga Darśana. So that he is giving more systematically the first stage called Yama and elaborating five types in ten types to teach the lay man in a proper style. He gives the explanation about Kṣama,
Dhṛti, Mitāhāra because he knows that the new comer who is just starting this Yoga should understand upto what level one should be particular about his behavior in the society and also within himself. The seer wants to reach to the common man who will read the Upaniṣad and understand what is Yoga and not only for the Yogi who are already started practicing Yoga. So for that he emphasis from the beginning that one should involve in the system of Yoga through his body mind and speech.

3.3 NIYAMA:

In second khaṇḍa he deals with Niyama-s which are of ten types. According to Pātañjala Yoga they are five but Mahāyogi includes Dayā, Siddhanta Sāravan, Āstikya, Ṣṛi, Mati and Japa, Varta also in that. He gives definition of each Niyama through which one can understand what he wants to tell. While explaining Niyama he uses the ward Vedokta, means he tells about Niyama which are also certified by Veda which are very much important for the common man. So the thing, which Veda also recommends, must be very true and necessary that what the lay man thinks so to prove his Niyama he takes help of Veda but dropping definition of Varta.
3.4 **Asana:**

In the third chapter he gives nine types of Asana which are commonly stated in other Yoga Upanisad-s also. He explains how to perform the postures but he doesn’t give the definition of Asana like Pāṭaṇjala Yoga. He explains nine Asana—Svastika, Gomukha, Padma, Veer, Simha, Bhadrā, Mukta, Mayura, and Sukhasana. At the end of this description about Asana he says that one should perform Prāṇāyāma after mastering these posture. So this is clear that perfection in Asana is very much essential for performing Prāṇāyāma, practice and mastering the posture then only one can able to go further stage of Prāṇāyāma which is rather difficult than Asana. He says that the one who masters the Asana can conquer the three worlds and can rule over the three worlds. So we can see how much difficult it is to come across the stage of Asana and so that one can easily mastered the universe. And then only the yogi can start practising Prāṇāyāma.

3.5 **Pranayama:**

The seer describes Pranayama in three khandas. Here we can see that in every Upanisad before discussing actual Pranayama the seer discusses about the dimensions of the body, various types of Nadis there positions, the vital air and their
ways and benefits of doing this type of practice. Here also in
_Darsanopanishad_ Mahāyogi Dattatraya tells his great disciple
about _Nādi_ and _Kundali Sthāna_-s in fourth chapter he uses sixty
three verses for this discussion and gives every details about
various _Nadis_ their position in the body, _Nādi-Devata_ etc. Then
various vital air and their ways in the body through these _Nadis_.

This part of the _Upanisad_ is rather difficult to understand
because this description is based on practice the _yogi_ who has
come across the stage of _Āsana_ can easily surpasses this stage
also with the practice of _Nādi Sōdhan Prāṇāyāma_. The fifth
chapter tells about that and also the purification of these _Nadis_.
That means it is very clear to us that if one wants to start practising
_Prāṇāyāma_ one should first understand the position of various
_Nadis_ in the body and then purify them then only ones body will
be able to step ahead for the practice of _Prāṇāyāma_. So we can
see how important it is for _Prāṇāyāma_ and that is why the
_Mahāyogi_ discusses these two _Khanḍa_ with maximum verses
about the _Nādis_. Then in the sixth chapter the basic discussion
starts about _Prāṇāyāma_. In first two verses he defines _Prāṇāyāma_
and the types of it. Then he discusses these three types _Recaka,
Puraka, kumbhaka_ how to perform them and how many times.
Here he is saying that this _Prāṇāyāma_ is based on _Prāṇava_ i.e. _Omkar_.

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This is a very new concept of Prāṇāyāma. At the end of this discussion he tells the benefits of these Prāṇāyāma. So, with that, one will get rid off all diseases. This is the style of every Upaniṣad that after discussing the stages of Yoga it tells about their benefits, So that the lay man will get attached to this Yoga and will practise thoroughly. But in Darsanopaniṣad this discussion is very important and also very easy to understand how to control the vital air on various part of the body so that it will help one in the different ways. Then after discussing Sanmukhi Mudra etc. the description about Prāṇāyāma ends.

3.6 PRATYAHARA:

In the next chapter which is the fifth and the foremost important stage of Astāṅga Yoga i.e. Pratyāhāra correlates Bahiraṅga and Antarāṅga Sadhāna. Pratyāhāra is the withdrawal of senses from their respective objects. It is stated in the seventh Khaṇḍa in a very different way. Here first he gives the definition, which is commonly applicable to the ward Pratyāhāra, every where. But after that, he gives different types of Pratyāhāra which belongs to each stage of Astāṅga Yoga stated before i.e. Yama etc. But it is his speciality that he does not clearly uses the ward Yama etc., in the specific definition but still one can understand after reading the definition and the description its
relation with them. For example, he says that yogi should perform all his house hold activities and his work called as Nityanaimittika karma but he should expect anything from that; means the yogi should be away from the fruit he will get by these activities. And the seer calls it Pratyāhāra. Then he turns toward Prānāyāma, and he says: the Yogi should control various parts of his body through the vital air and that retention is called as Pratyāhāra. Then he stated two different types of Prātyāhāra Vayudhāranātmaka and Vedāntasammata. The first ones is actually related to Prānāyāma which one can understand from its name and the second one belongs to some philosophy that is from the body the wise man can withdraw the idea of the Atman with his mind well under control. The Yogan should confine his Atman in the non-dual, indeterminate Atman (the Brahman) as the actual Pratyāhāra. This is a new concept of Pratyāhāra. While discussing Pratyāhāra he also tells about fruit of Pratyāhāra that the Yogan will get rid of all his sins as well as the disease. This is how the Upaniṣad attracts the common man toward Yoga.

3.7 DHARANA:

Then the eight chapter is of Dhāraṇā the first stage of Antaraṅga Śādhana which is rather difficult task to understand it. The seer makes five divisions of this Dhāraṇā through which one
can easily perform it. The five types of Dhāraṇā means that in the body there is specific place of these five different elements and also it is outside of the body in the world. So the yogi should think like that the element which is all over the world is seated in that part of one’s body where its place is and there retain his mind and that is Dhāraṇā. So it becomes very easy to understand what is Dhāraṇā, because, when one can have idea of the object which one should retain then only it will happen, otherwise how one can understand what to retain, and how to retain for what. So this description of Dhāraṇā is a new concept, which gives the clear idea of Dhāraṇā through the known object, and also it is related to your own body and so it becomes easier. Then after discussing this new type of Dhāraṇā he defines Dhāraṇā in the last verse that one’s mind should retain the Avaykta, the indefinable the non-sentient entity, the prime cause of all in the Praṇava. Which becomes actually full in the Ātman and withdrawing the senses along with that the mind one should unite with Ātman.

3.8 DHYANA:

In the ninth and the tenth the last chapter one tells about Dhyāna and Samādhi the uppermost stages of RājaYoga. These
stages are very difficult to achieve and to understand what they means; but unfortunately the seer also doesn’t give much description about this subject and he winds up the discussion only in nineteen verses. Actually this is the Upaniṣad who states its aim in the beginning that it is told for the liberation from this body and to get the ultimate that is, Mokṣa. But here we find that the Mahayogi himself doesn’t give clear description as he stated earlier about Prāṇāyāma etc. He speaks about two types of Dhyāna one is ‘Saviṣeṣa Brahman’ and another one is ‘Nirviṣeṣa Brahman’. What it actually means, one can understand after his great practice in Yoga and when the Yogi come across these stages he doesn’t remain the aim of his life so it is the part, one should experience with his own practice and his ability. It is up to him when and where one gets that stage of Samādhi but before that he will have to practice Dhyāna, the second last stage of the Aṣṭāṅga Yoga, which is equivalently important than Samādhi. Because this is the stage where ones mind and soul becomes one and we forget everything only remember then Ātman (the Brahman) which is of two types ; he says one is that Brahman (Īśvara) which is true, real and upper most and also the medicine of all world. So the Yogin should concentrate and meditate on that Brahman. On that Ātman which is existence, consciousness and Bliss the endless as ‘Brahman I am ‘for attainment of Videhamukti.

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3.9 **SAMĀDHĪ**:

Then the last stage of *Rāja Yoga* the *Samādhī* he describes is the Birth of consciousness relating to the oneness of the *Jivātman* and *Pramātman* there is only non-dualism, there is no phenomenal world. There is no cycle of births and deaths. Here we get the real philosophy of the *Upaniṣadic* text that the discussion ultimately ends with this philosophy that non-duality of *Atman* and *Pramātman* is the only real knowledge. And *Yogin* know that knowledge that is his last stage of *yoga* and his ultimate aim also but he not only he understand that philosophy but also he can experience through his practice of *Yoga*. Here ends the discussion about *Aṣṭāṅga Yoga* and also the *Upaniṣad*. In this *Upaniṣad* we get the clear idea of *Rāja Yoga* which seems to be the most elaborating chapter of *Patanjala Yoga Sutra*. Which helps us to understand what is *Aṣṭāṅga Yoga* and the layman also can be attracted toward this *Yoga* which is helpful to all.
4 YOGAKUNDALYUPANISAD

4.1 INTRODUCTION:

This Upanisada which is the eighty sixth among the 108 Upanisads and forms part of the Krsna Yajurveda incidentally deals with an exposition with an account of the Nirvisesa or the non-qualified Brahman, the quest of all seekers.

The name of the Upanisad itself tells the subject of the Upanisad that is Kundalini. This is very much important contribution to the Yoga. The concept of awakening Kundalini is based on the concentration and the control over vital air and Nadi-s and the Sthāna-s. This is totally based on the Hatha Yoga where Kundalini Yoga is the Subdivision. Kundalini is the power or the energy contents in the body which are activated through mental concentration and certain method of taping the path of the vital air called Prana and this activation is called Kundalini Jagrti which ends up this last stage of Samādhi where you we get the Kevalānand-anubhuti. And for that the whole discussion comes under the Upanisad called ‘YogaKundali’ Upanisad. These are three Adhyāya-s; amongst them first one is the largest having 87 verses. The second chapter is of 49 verses and third one is of 35 verses.
4.2 CHAPTER I:

The Upaniṣad starts with telling the main aim for this discussion, which is very important. He says there are two things which are the main causes that operate on the mind and bear on its activity or inactivity are the forces of revived memories called previous experience and the vital air breathed in and breathed out without regulating and control. But it one of them doesn’t operate both of them becomes imperative. And to overcome from this problem one should conquer the vital air forever. Here seeing this discussion one can understand that the viral air has the important role in Kundalini Yoga.

Then he says that for mastering the vital air there are three stages they are Mitāhāra, Āsana and Sākticālana. These stages of Yoga are totally different from the other yoga but still they are considering the stage Āsana because that is very essential for the practice of meditation.

1) Mitāhāra: Appropriate food intake is Mitāhāra. Actually it goes with Yama in other Yoga Upaniṣad but here The seer says Mitāhāra is first stage of the Yoga essential to perform proper Prāṇāyāma. He gives definition of Mitāhāra that Yogi should take that type of food which is sweet, nourishing and fourth part of the food should be given to lord siva and that is called Mitāhāra.
II) Āsana: This is the second stage or Yoga to conquer the vital air; for that he describes two postures Padmāsana and Vajrāsana. He gives the description how to perform the postures. Among this discussion one can understand that he gives stress on keeping the body and the spinal code erect, and then the whole torso will become perpendicular to the ground. Then only one will be able to sit properly for meditation where one will concentrate on vital air.

III) SaktiCālana: Here he says that practicing SaktiCālana has two ways. The Yogi who understands the kuṇḍalini that is Śakti can able to raise the power from the navel to the middle of the eyebrows that is Sakticalana. And secondly through the contract of the vital air that is Pranarodha practising breath control Kuṇḍalini automatically becomes activated.

After discussing the two ways of SaktiCālana he discusses the first way, that is, Saraswati Cālana in detail. He says that by practicing this yogin will get rid off diseases of the abdominal cavity.
IV) Prāṇarodha : Then he discusses about Prāṇarodha the second way of raising the Kūṇḍalinī. This discussion is similar to the discussion of Pranayama in HathaYoga. He gives two types of Kumbhaka, Keval-Kumbhaka and Sahita-Kumbhaka. After practicing Sahita Yogin becomes master of KevalKumbhaka also. There are four types of Sahita Kumbhaka- Surya, Ujjayi, Sitali and Bhasri. This whole discussion is similar to the Hātha Yoga from 24th verse up to 39th verse.

After that he describes three types of Bandha. They are Mulbandha, Udiyanabandha and Jalandharabandha. The seer specifically mentions about the time and the number of the Kumbhaka for the practice, and about the regular practice of Kumbhaka along with three Bandha-s also.

V) Vighnadaśaka : He also tells the Yogin some rules and some obstacles the practice. This discussion is similar to YogaSutra. Patañjali describes them as Citta Vikṣepas (1.30) They are nine and here they are ten. They are called VighnaDaśaka.

Sleeping at daytime, therefore excess sexual intercourse at night because keeping awake at night constant obstruction
to passing of urine and faces wrong disordered practice of the postures. Because of that anxious thought comes in mind during breathing exercise and this turns into quick disease and then yogi thinks that because of the practice of Yoga this disease arises. So he stops practice and this is the first obstacle. Other obstacles are as follows:

i) Disease

ii) Doubt as to its efficacy.

iii) The state of confusion.

iv) Sloth

v) The form of sleep.

vi) Cessation

vii) Delusion

viii) Concern with worldly affairs

ix) What could not be adequately described

x) The non-aptitude for the understanding of the truth of Yoga.

After discussing the obstacles again he comes to the main subject that is rousing the kundalini which can be done
only by practising Yoga. He says that after the regular practice of Prāṇāyāma the vital air doesn’t leap forward. The fire mixing up the Prāṇa and Apāna soon reaches the kundalini and the sleeping kundalini with the coiled form being well healed by that fire roused by the flow of air and stretches its body in the interior of the mouth of the Suṣumnā. This mixing of Prāṇa and Apana creates fire. This exactly described in 4th chapter of Bhagavad Gita.

अपाने जुहवति प्राणं प्राणेकपानं तथापरे
प्राणायानगती रुध्वा प्राणायामपरायण। ||

This is the stage of KevalKumbhaka described in YogaSūtra.

Patañjali says :

बाह्याभ्यन्तर विषयाध्योपी चतुर्थ: ||

Then comes the discussion about the Granthi-s. Brahmagranthi, Viṣṇugranthi, Rudragranthi, Śītaśūrmandala.

Then he discusses some Yoga philosophy and then describes a beautiful picture of Kuṇḍalini how; it looks like and that description is the part of self realization; it is not part of theory but the practical; reading this description one can imagine the picture but cannot experience.
So when the Yogin achieves that state of mind he sees the picture in front of his eyes and he describes it as:

‘सहस्रकमले शाखितः शिवेन सह मोदते’

How one can understand the hidden meaning behind these words; but after practising the Yoga one can experience it. This is only the part of self-experience and here the first chapter finishes.

4.3 CHAPTER II:

Here in the chapter the discussion is about *KhecariVidyā*, *MantraYoga* and some philosophical discussion, which is not at all, related to *RājaYoga*.

4.4 CHAPTER III:

And third chapter starts with discussion about *MelanMantra*, then the discussion is related to *RajāYoga* but the concept of *Dhyāna* and *Samādhi* is used here in a different way. He says *Nispratiyogika Brahma* he describes its qualifies and that *Brahma* is the object of concentration in *Dhyāna*. Then he describes *Jīvanmukti* and also *Videhamukti*. At the end of this discussion he describes the state of that *yogin* in beautiful manner.
5. YOGACŪDĀMANYUPANIŚAD

5.1 INTRODUCTION:

This Upaniṣad which is the forty-sixth among the 108 Upaniṣads and forms part of the Sāmaveda. After expounding the six fold expedients to Yoga it deals with Brahman that has no counterpart. This Upaniṣad is of 121 verses having six stages.

The significance of the name:

Yoga Ķuḍāmaṇi it means Yoga Sṛṣṭha. So does it mean that this Upaniṣad is greatest amongst other Upaniṣads. Yoga is a great path than others these are the question and for that answer is nor for the finest neither of the second but the Ķuḍāmaṇi will be Kaivalya or liberation. And for that reason this Upaniṣad has been written to guide the practitioner to become Yogavit, so that he will become the masters of all that is Ķuḍāmaṇi.

In the first verse of the Upaniṣad the seer clearly states why he is narrating this Upaniṣad:

 yogachāramāṇi vasiṣṭha yogināṁ hirtakāmasya
 kṛtvākṣānt paddhatī bhūvāh sevānta yogavitam || 13

It is for the benefit of a Yogin to achieve KaivalyaSiddhi. And to achieve that he explains six fold of Yoga – Āsana, Prānāyāma,
Pratyāhāra, Dhāranā, Dhyāna, and Samādhi. But in the
discussion the seer gives emphasis on Prānāyāma more.

These are the basic Āsana to practice Prānāyāma. In the third
verse he describes only postures Siddhāsana and Kamalāsana
(Padmāsana) both of them are required to practise of Prānāyāma.
As said earlier the seer explains Prānāyāma in detail; therefore,
he hasn’t give any other postures but those postures which are
used for Prānāyāma and for meditation. He tells about
Ṣaḍāṅga Yoga and drops Yama and Niyama but later on in the
discussions he tells about Mitāhāra. And this term is used in
Yoga Upaniṣad under the stage of Yama in other Upaniṣad also.
He also uses the term Brahmacari, which is also one kind of
Yama; that means though he does not mention Yama as the stage
of Yoga. But he wants that Yogin who is practicing Yoga should
possess of these qualities. He also says that then only he (Yogin)
becomes master of the Yoga.

Similarity of Gorakṣa-Sātaka – Here in this Upaniṣad one more
important thing has been observed that so many verses are similar
to Gorakṣa Sātakam. Sometimes they are not even similar but
identical and word to word same, but only the sequence of the
verses have been changed. But that is the minor difference. The
main thing is they are identical in many places. Here in this thesis it is not discussed about the time and date of the *Yoga Upaniṣad* hence it is not certain which is former which is later.

In the first part of the verse no 3 he gives us two types of Asana, which are the basic postures for practice of Prāṇāyāma. Then in the second part of the same verse he tells about some dimensions and parts of the body and he discusses that in details in further few verses. But why he gives those details of the body; This is the only Upaniṣad where the seer wants to give us the reason why one should understand about the body before starting the *Yoga* practice. He says:

‘स्वदेहे यो न जानाति तस्य सिद्धि: कर्यं भवेत्।’

That means if one doesn’t understand about one’s own body how can it be possible to gain some powers. What it really means? If one doesn’t know the various position of the body how one is able to concentrate on the certain part of the body. And if one unknowingly does so, one can not get the exact result and therefore one will not be able to attain those powers by practising *Yoga*. So he gives details about *SatCakra, Šodasaḍhāra, Trilaksyaṃ and Vyompancakam*. 

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One describes about Cakara-s these positions in the body how they took like then the yogin can imagine a picture and then go through it. He also discusses about ten types of Nādis their positions and the pathways of the five types of Vāyu. Though this whole discussion is not at all related to Yoga sūtra still it is important to understand ones own body therefore the discussion takes place from verse no 4 up to verse no 26. Then he talks about the vital air and Kundalini etc.

5.2 THE DESCRIPTION OF PRANAVA

In the verse no 35 he starts discussing about kundalini. Here he also discusses about holding the breath that is kumbhaka and then he discusses three types of Bandha-s from verse no 35 to 51. And then about Khecari, Mahāmudra, and Vajroli. All these discussions are not related to Yoga Sūtra, but they are the part of Haṭha yoga. Therefore one can say about this Upaniṣad is that it is more practical than philosophical therefore it is more nearer to HaṭhaYoga and not RājaYoga.

But from the verse no. 71 he starts discussion about Pranava. He gives the qualities of Praṇava, which he says, Parambrahma. He relates everything in the universe with Praṇava and it is every important philosophical discussion. This discussion starts from verse no. 71 to 88.
This is the vast discussion about the Pranava. Yoga sutra describes it as

‘तत्स्य वाचकः प्रणवः।’15

Here ‘Tasya’ means Isvarasya. He Isvara is represented by the sacred syllable AUM called Pranava. So to understand what is Pranava this discussion about Pranava in YogaCudamani helps us.

5.3 PRANYAYAMA:

After the discussion about Pranava he starts discussion about Pranayama the second stage of Sadanga Yoga. This discussion takes place from verses no 89 sums up to verse no 121 the last verse of the Upanisad. While discussing Pranayama in-between he tells about the other stages like Pratyahara, Darañã, Dhyana, Samadhi in one or two lines; but he gives emphasis on Pranayama. He gives practical detail about Pranayama how to perform and because of that what will be the benefits.

While discussing Pranayama in the beginning in verse no 89 he says:

‘योगी स्थापत्यमान्योति ततो वायु निरूष्णवेत्।’16

What does it mean? This concept of Sthanutwam is related to Hatha Yoga
In Yoga Sūtra also the Yogan will be allowed to practise Prāṇāyāma after mastering Āsana. And here in this Upanisad also he is saying that, for the reason that the Yogan attains the state of a log of wood; therefore should control the vital air; that means the Yogan should practise Prāṇāyāma. It is obvious that the seer expects these qualities in Yogan when he gives full importance to the stage of Prāṇāyāma. The seer says the Yogan should perform it perfectly.

5.4 THE BENEFITS OF THE SIX FOLD OF YOGA:

Here in verse nos. 109 and 110 first time he speaks about every stage of Yoga nowhere else he has described it before. The seer says: the Yogan kills disease by means of postures, sin by Prāṇāyāma, gives up mental transformations by withdrawal of mind (is Pratyāhāra). By Dhāraṇā he attains mental fortitude and in Samādhi acquires marvelous consciousness and with renunciation of observances auspicious and inauspicious attains liberation.

Then in verse no 116 to 119 the seer describes that with the regular practice of Prāṇāyāma if one performs it accurately one can attain some powers like destruction of all diseases. And advises the practitioner that even as the lion the elephant and tiger get tamed by slow stages even so is the vital air that is well regulated, otherwise it kills the practitioner.
5.5 **PRATYAHARA:**

After mastering Prāṇāyāma he says the stage comes where the eye and other organs of sense are roaming at large in the gratification of sensual pleasures pertaining to each, their withdrawal thence is what is known as Pratyāhāra and Upaniṣad ends up here in verse no 121.

6. **YOGATATTVOPANISAD**

6.1 **INTRODUCTION:**

This Upaniṣad is forty-first among the 108 Upaniṣads is the part of Kṛṣṇa Yajurveda. The Upaniṣad is of 142 verses where Mantra, Laya, Hatha and Rāja Yoga are described. But the main discussion is about, eight stages of Yoga. Yama and others deals with the Supreme State of resting in the Brahman alone. The great yogin the great Devatā and the great sage of the name of Viṣṇu describing this Yoga with the desire to do good to the Yogan.

The significance of the title:

This Upaniṣad based on Yoga and essence of Yoga is ‘Yoga Tattva’ and he is defining Tattva in a different way. Not only the essence of Yoga but also the importance of this path which he thinks will be the unique one among paths which leads
to liberation. He thinks that to understand the pure knowledge (Brahma) one has to go through the path of Yoga and therefore in this Upaniṣads he describes Yoga in detail. In verse no. 5 he says:

योगोद्विप्न ज्ञानहितस्तु न कष्टो मोक्षकर्मणि।
तत्माज्ञानं च योगं मुयुक्तस्य उद्दाहसेत्॥ १७॥

He thinks that Yoga will be practiced through every human being because he suffered with all worldly sorrows and also some faults or deformities and to destroy that Yoga is the pathway toward liberation.

6.2 THE DESCRIPTION OF YOGA:

After discussing the Yoga philosophy in the beginning he now starts with the main discussion about Yoga. He gives four types of Yoga. They are Mantra Yoga, Laya Yoga, Haṭha Yoga and Rāja Yoga. He describes Mantra and Laya in two three lines but he describes Haṭha Yoga by giving every part of Haṭha Yoga. He also tells about Aṣṭāṅga Yoga but he does not call it Raja Yoga And then immediately he describes twelve stages of Yoga Mahāmudra Mahābandha etc., called DvādaśaYoga by the commentator. But not mentioned in the Upaniṣad. This is part of Haṭha Yoga and not Rāja Yoga. That means he starts describing Haṭha Yoga in verse no 24 but actually he tells the eight stages of
Yoga which are part of RājaYoga and then again he tells twelve part of Haṭha Yoga which is not at all related to Rāja Yoga.

Though he gives eight fold of Yoga while discussing them he goes through the Haṭha Yoga and not Rāja Yoga though the stages are called Aṣṭāṅga Yoga the discussion is similar to Hatha yoga e.g. he gives only one type of Yama and one type of Niyama. He gives four types of Āsana. He says: when Yegin will achieve all the success in every stage of Haṭha Yoga then only he becomes Rāja Yogin. After the practice of twenty stages of Haṭha Yoga then only yogin will attain Rāja Yoga and not without that. That means he combines Haṭha Yoga and Rāja Yoga together and states that the Rāja Yoga is highest stage of Haṭha Yoga. Why it is so? The reason is the stages are same in Rāja Yoga and Haṭha Yoga except Yama and Nityama. But in Rāja Yoga it has not been described in detail how to perform in regular practice. And in Hatha Yoga which is the practical Yoga everything is described here, how to practise, how many times, and other ways also. Therefore it helps the follower of Yoga who wants to practice Yoga and through which he wants to achieve liberation and for that the stage of Kaivalya he wants to achieve. Therefore these two yoga pathways related to each other one is practical of another theory and other is the basic philosophy. And therefore one has to follow Haṭha Yoga aiming to achieve RājaYoga in mind.
While discussing *Aṣṭāṅga Yoga* in the form of *Haṭha Yoga* he also gives four stages of *Yoga* which is similar to *Haṭha Yoga*. They are *Ārāmbha, Ghata, Paricaya, and Niṣpatti*. After reading this one can understand the meaning of the stages.

6.3 **THE DESCRIPTION OF EIGHT STAGES OF YOGA:**

i) **Yama:** - He says *Laghu-Āhāra* is the only *Yama*.

ii) **Niyama:** *Aḥimsa* is the only main *Niyama*.

Here one can see that this is not *Rāja Yoga* because in *Rāja Yoga* five types of *Yama* and also *Niayama*-s are discussed and *Aḥimsa* is first *Yama* and not *Niyama* but here he says *Aḥimsa* is main *Niyama* but he doesn’t describe it clearly why he thinks so. How *Aḥimsa* will be the *Niyama* and *Mitāhara* is *Yama*. We get *Mitāhara* as *Yama* in other *Yoga Upaniṣads* also but not *Aḥimsa* as *Niyama*.

iii) **Asana:** - He tells of four postures—*Siddha, Padma, Simha* and *Bhadra*. He doesn’t give details about how to perform them but the postures are like *Siddha* and *Padma* are helpful while practicing *Prāṇāyāma*. And then like *Rāja Yoga* he describes some obstacles while practising *Yoga*. The yogin should be aware of them and try to avoid them. In *Rāja Yoga* they are called *Anatraya*. Though some of them are same in
case of *RajāYoga* they are obstacles of progress, which
distract the aspirants consciousness. Here in this *Upaniṣad*
the obstacles are described in the first stage of *Yoga* practice
where one can leave the path of *Yoga* because of the influence
of these things and therefore they are called obstacles in
practice.

6.4 **THE PRACTICE OF PRĀṆĀYĀMA:**

In the stage of *Prāṇāyāma* the seer describes very specific
place for this practice and gives some details about the place and
the surroundings. The place should be clean and quiet; the
entrance of the hut should be small specially swept everyday
with a broom emitting sweet smell and perfumed with smoke of
frankincense.

The *Yogi* should sit in a *Padmāsana* posture on deerskin or grass
and then he should practise *Prāṇāyāma*. Then from verse no 36
onward he describes *Prāṇāyāma* in detail up to verse no. 67.
While discussing *Prāṇāyāma* he gives three types *Recaka, Puraka*
and *Kumbhaka* and the description of *Kumbhaka Pranayama* is
identical with *HathaYoga Pradīpikā*.

Then he explains the benefits of practicing breath control:
They are lightness of body, luster increase of digestive power
slimness of the body. But he says this will happen after the purification of the Nādis. And for these benefits he suggests some control over diet. He says the yogin should take light meal, which is soft, sweet and excess of milk. Avoid over fasting, early bath because they will give body extra stress which will be harmful in a heavy practice of Yoga. While practising yoga he should feel fresh and energetic and for that he has to take care of his health because body is the main Sādhana called (‘karaṇa’ in Nyaya Philosophy) for this practice. Therefore he has to be very careful about his body then only he will be able to practise hard and go further stages of Yoga.

Then after mastering Prāṇāyāma practice he gets the last stage of Prāṇāyāma called keval Kumbhaka. Then he gains some powers. They are also discussed in Yoga Sūtra. He describes all the Siddhi in detail, which act as the mile stones on the path of Prāṇāyāma. And the reader of this Upaniṣad should understand not only the hard work but also the benefits. Therefore the yogin should not even think about the Siddhi he has gained and also should not perform them publicly.

This is basic Yoga philosophy, which tells to avoid every attraction towards this world and will lead the path toward liberation, and therefore it is the super most path of achieving
Kaivalya. If one follows it very sincerely it will elivate one's state but if one looses the control in any stage it will let one down on the first stage again.

6.5 Pratyahara:

After the state of Keval Kumbhaka the stage of Pratyāhāra comes. He defines Pratyāhāra as the withdrawal of the organs of perception and action from the objects of pleasure is Pratyāhāra of the plain variety; but for the yogin the withdrawal through the performance of Kumbhaka is what is called Pratyāhāra. That means he thinks that Pratyāhāra is the last stage of Prāṇāyāma that withdrawal is in holding the breath i.e. retraining.

Whatever the Yogan sees with his eyes he should conceive of all that as the Ātman; like this every subject of respective sensory organ will to go Ātman and in his sense. This description of Dharana is actually related to the state of Pratyahara but the commentator Sri Upaniṣad Brahmayogin titled it as Dhāraṇā Śṛupam. According to Śāndilyopanisad also this disincription is of Pratyāhāra where he says:

"यथात् पश्चाति तद्पत्तयमात्मत्मति प्रत्याहारः " 18

When one acrosses the state of Pratyāhāra then the Yogan achieves various powers, but Yoga Sutra describes those can be
attained through Šaṁyama, Šaṁyama is the technical term used in Yoga Sūtra.

But then only he has to very careful about his practice of Yoga; because these powers cannot be displayed publicly, they should be kept in secret.

6.6 DHARANA:

Here in discussion of Dharana he describes five types of Dhāraṇā called ‘Pancabhutesudhāraṇā’. He says that if the yogin practices this Dhāraṇā he can surpass the death. He describes five deity respectively to the five elements; he also describes their colour and their respective letters like ‘Laṁ’ ‘Bija’, ‘Vaṁ’ ‘Bija’ etc.

6.7 DHYANA:

In Dhyana he gives two types Saguṇa and Nirguṇa Dhyāna. Saguṇa is related to the deity of element of ether that is Sadāśiva. He says the yogin should concentrate on lord Sadāśiva. The deity has its form that is why it is called Saguṇa and Nirguṇa. Dhyāna is equivalent to the state of Samādhi where yogin reaches to the state called ‘Jivanmukta’. This stage will be the second last stage of Samādhi; here he says the state of equality in Jivātman and Parmātman is Samādhi and for that one should
follow this path of yoga and this is the basic principle he wants to establish called as ‘Yogatattva’. He says for the achievement of Mokṣa there are various ways but Yoga is the best and ultimate among them.

After finishing up the Ṭrāṇga Yoga again he starts discussing about Mahābanda, Mahāvedha, Khecari etc. but this part doesn’t fit to the earlier flow of discussion so it may be like Parisīṣṭa.

In the verse no 129 he says how the yogin becomes Raja Yogin that means he discussed RajāYoga where description is actually related to HaṭhaYoga. And at the end of the discussion again he states that by this path of Ṭrāṇga Yoga, which is similar to HaṭhaYoga according to this Upaniṣad, the Yogin will become RājaYogi.

7. ŚĀNDILYAPONISAD

7.1 INTRODUCTION:

This Upaniṣad, which is the 58th among the 108 Upaniṣads and forms part of the AtharvaVeda deals with the eight stages of Yoga and the principal and subsidiary accomplishments resulting there form and points to the attainment of the state of Brahman which has no counterpart as the final resort.
This *Upaniṣad* is divided into three chapters and total 126 verses. The distribution of the verses is not same. The 1\textsuperscript{st} chapter having 105 verses, in chapter 2\textsuperscript{nd} only six verses and in the third one 15 verses. First chapter mainly describes eightfold of *Yoga* and other two explains *Yoga* philosophy. In the third chapter there is a reference of the great deity *Dattatraya* and his worship and this similar to *Darsanopaniṣad*, the another *Yoga Upaniṣad*. Which is very much similar to the language and the style and also the discussion of *Yoga (Aṣṭāṅga yoga)* and *Darsanopaniṣad* is between Yoga Dattatraya and Sanskriti. And this *Upaniṣad* is the dialogue between *Mahamuni Atharvan* and his disciple *Sāndilya*.

‘शांडिल्यो ह वा अधर्मां प्रच्छात्मलाभोपायमृतमष्टाङ्गयोगमनुबूध्वदहिती।’

*Sāndilya* asks him some questions about *Aṣṭāṅga Yoga* and he answers questions and explains everything about yoga and its philosophy also because *Sāndilya* himself wants to know about *Aṣṭāṅga Yoga* for the attainment of the Ātman.

**7.2 THE DISCUSSION ABOUT AṢṬĀṅGA YOGA:**

From verse no 2 this discussion starts answering to *Sāndilya’s* question, Atharvan tells eight fold of Yoga which are similar to *Rāja Yoga* (*Yama etc.*). But he gives some detail which
are different from the *YogaSūtra*; he says - there are ten types of *Yama*, ten types of *Niyama*, eight types of *Āsana*, three types of *Prāṇāyāma*, five types of *Pratyāhāra* and five types of *Dhāraṇā*, two types of *Dhyāna* and last is *Samādhi*. Though there are eight folds like *YogaSūtra* but description and the view of expression is different from Asana onward it more similar to *HathaYoga* particularly in this case of *Prāṇāyāma*.

In case of *Yama* and *Niyama* they are different from *YogaSūtra* and also the concept is also different e.g. he tells about *Ahimsa, Satya, Asteya, Brahmacarya* and *Arjava* that they will be followed by thought, ward of mouth, and deed. In case of *Niyama* also he emphasis the terms to be done with the help of *Veda, Vedanta* or other deities. That means he doesn’t want to tell only these are *Yama*-s and these are the *Niyama*-s but he wants from the *Yogin* that, they will be followed up in particular manner. And also he wants to give the importance to *Veda* and other scriptures so that every yoga follower will have respect in his mind; there will not be any hesitation while following those *Yama*-s and *Niyama*-s, because it has that authority like *Āptavacana*. So nobody can contradict the things.
7.3 Āsana and Prāṇāyāma:

In the third part called Khaṇḍa of the first chapter the discussion is about Āsana but this description is practical and doesn't give any definition of Āsana like YogaŚūtra '(',Sthira Sukham Āsanam)'. But explains some postures which will be helpful for the yogin for his further practice of Prāṇāyāma and also he gets benefits from that practice of those postures. And he will get rid off all body diseases; poisons are assimilated without any evil effect. By whichever posture the body could be held comfortably, the man of feeble strength should have recourse to it.

Here we can see that though the aim and object of following ĀṣṭāṅgaYoga is different and rather high thought but for the beginner other should be some attraction by which he will do practice of yoga. And therefore every time in every Upaniṣad these benefits and gains are discussed so that the Yogi who is following the path of Yoga which very difficult to achieve would get some relief. And also boosting for his very hard practice and he will not leave that path in between, slowly gradually follows up the way.
In verse no 14 he says that when the Yogin who has mastered \textit{Yama, Niyama and Āsana} should practice \textit{Prānāyāma}. But before that the Nādis have to be purified. \textit{YogaSūtra} Patañjali says that one can follow the next stage of \textit{Prānāyāma} only after mastering the Asana. And from then on the \textit{Sādhaka} is undisturbed by dualities and then only he is able to practise \textit{Prānāyāma}. In the discussion of \textit{Prānāyāma} he explains first about Nādis body dimensions, positions of Nādis and various Vāyu-s and that is the end of the fourth \textit{Khandā}. In fifth \textit{Khandā} he tells about performing \textit{Prānāyāma} it is of three types \textit{Recaka, Puraka} and \textit{Kumbhaka} and he tells a new concept i.e. Praṇavātmaka \textit{Prānāyāma}. It is in the sixth khaṇḍa. In this explanation he also tells about the terms and conditions while practising \textit{Prānāyāma} in seventh \textit{Khandā}. In that \textit{Khandā} he also explains some other types of \textit{Prānāyāma} like \textit{Ujjayi} ect. This discussion is rather similar to \textit{Hātha Yoga} and no \textit{RājaYoga}.

7.4 \textbf{PRATYĀHĀRA:}

In the 8th \textit{Khandā} five types of \textit{Pratyāhāra} is discussed. Though it is not clearly stated that they are related to fist four stages of \textit{AṣṭāṅgaYoga} but there are some similar factors by which one can say that it is related to these four stages. He says: there are five types of \textit{Pratyāhāra} and gives five different definitions
of Pratyāhāra. He wants to explain Pratyāhāra in various manners. He gives a definition of Pratyāhāra. And then to elaborate the concept he gives other five definitions so that the yogi can clearly understand what is Pratyāhāra and for that he says:

‘स्वस्वविष्यतो बलात्। क्रमावरण, धारण, हारण, संक्रमण प्रत्याहारः।’ 20

That means he doesn’t expect the only the withdrawal of senses as the Pratyāhāra, but the yogin should take this meaning of Pratyāhāra in a different way and he should follow it through his day to day life and in each walk of life. This concept of Pratyāhāra is similar to Bhagvad Gita.

‘कर्मण्येवाधिकारस्ते मा कः पले शु कदाचन।’ 21

7.5 THREE TYPES OF DHĀRANĀ AND TWO TYPES OF DHYĀNA:

Here in the ninth and tenth khandha of 1st chapter there is a description about Dhāranā and Dhyāna. In this discussion he explains three types of Dhāranā, one of them is on five deities of five elements Prthivi, Āpa Teja, Vāyu Ākāsa. But he doesn’t explain the concept of three types of Dhāranā in detail this Pancamurtidhārānām is similar to Yogatattvopanisad. There also the seer gives five deities to concentrate for mind but he has explained the concept in detail. Why these five elements are the
subject of Dhāraṇā? So what will be the reason? For the Yogin it is easy to understand and also easy to imagine because he is living in that nature where these element are there. So one is giving importance to Śiva and if one is Vaiṣṇava he wants to worship Viṣṇu and concentrate on his God. So when this conflict arises this is the easier way to accept that the body, which is made of five elements, concentrate their respective deities.

In ninth Khanda he gives two types of Dhyāna Again some concept of Murty Dhyāna is coming forward in this stage of Dhyāna which is called Saguna Dhyāna which is easier for the primary stage of meditation. If the practitioner attains mature state of concentration, he will concentrate and meditated upon Nirgunātmaka Ātman.

7.6 SAMĀDHİ SVARUṆA:-

The real form of Samādhi is described here in the last khaṇḍa of 1st chapter. The state of Samādhi is supreme state of mind, where Jīvātmā and Parmātmā have been united together. And this is Nirvikalpa Samādhi; because, there it is devoid of the three aspects (of the knower, knowledge and what is known) and also it is of the farm of exquisite bliss (Paramānand Svarupa) partakes of the character of pure sentience and that is Asmpraśāta Samādhi.
This state of *Samādhi* is the super most stage of *Yoga* but it is not clearly discussed here; he gives only general condition and he has left the subject. Here we can see in the first chapter the lengthy discussion about *Prāṇāyāma* but the most hard and important part of *Antaraṅga Sādhana* has not been discussed clearly. To complete the discussion about eight folds of *Yoga* he has only mentioned these last three stages but has not elaborate them. But he has written two more chapters on philosophy.

7.7 DESCRIPTION OF SECOND CHAPTER:

In the second chapter of this *Upanisad* discussion about the real form of the non-qualified Brahman takes place. After hearing all about *Aṣṭāṅga Yoga*, Śaṅḍilya asks his Guru Atharvan about *BrahmaVidya*? And he replies that *Satya* is *Vijñāna* and *Ananta* i.e. wisdom and endless process is *Satya* and that is *Brahman*. And then he tells about *Brahman* and its qualities.

This discussion about *Brahman* continues in the third chapter also. Here he says about *Niskala Brahman* and *Sakala Brahman* and other philosophical discussion. But in the 7th verse reference to Lord Dattātraya is made.