CHAPTER - II

YAMA

II.1 INTRODUCTION

Patañjali's opening words are on the need for a disciplined code of conduct to educate us towards spiritual poise and peace under all circumstances. He defines Yoga as the restraint of Citta:

योजनान्तित्वते निरोधः ॥

Yoga shows ways of understanding the functionings of the mind and helps to quiten their movements leading one towards the undisturbed state of silence which dwells in the very seat of consciousness. Yoga is, thus, the art and science of mental discipline through which the mind becomes cultured and matured. The first chapter Samādhi Pāda defines Yoga and movements of the Citta i.e. Citta Vṛtti.² It is directed towards those who are already highly evolved to enable them to maintain their advanced state of cultured matured intelligence and wisdom. But in the second chapter, Sādhana Pāda, Patañjali comes down to the level of spiritually unevolved to help them, too to aspire to absolute freedom or he wants to describe another way of restraining the Citta and therefore he coins the word Kriyā Yoga.³ Kriyā means action and Kriyā Yoga emphasizes the dyamic effort to be made by the Sādhaka. It is composed of eight yogic disciplines.

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He says:

\[ \text{योगाचारानुसार ज्ञानदीपितिशविक्षये ज्ञानदीपितिशविक्षये रूपाते} : \]

By dedicated practice of the various aspects of Yoga, impurities of body and mind are destroyed and the crown of wisdom radiates in glory.

Then he explains the eight folds of Yoga:

\[ \text{यमनियमासन प्राणयाम प्रत्याहार धाराणा ध्यान समाध्योपसत्वाश्च} \]

The Yogic disciplines are Yama, Niyama, Āsana Prāṇāyāma, Pratyāhāra, Dhāraṇā, Dhyāna and Samādhi. These disciplines channel the energies of the organs of action and the senses of perception in the right direction. Each of them leads to retaignment in various manner, all of them are intermingled and interwoven to form the whole seamless body of Yoga.

**II.2 THE GENERAL MEANING OF THE TERM AND GRAMMATICAL DERIVATION**

Yama is the first stage of Āṣṭāṅga Yoga. It clearly means restraining, controlling. The ward Yama has two syllables ‘Y’ and ‘M’ ; ‘Ya’ means retaining and ‘Ma’ means binding. Therefore the word ‘Yama’ is used as the first stage of Yogic disciplines Yama is also described as any great moral or religious duty or observance. Yama indicates the meaning of self discipline or control which the
prerequisite of the last stage *Samādhi*. When the word expresses the meaning retaining and binding it is clear that *Yama* means the rules and regulation of life which are necessary for a *Sādhaka* who has chosen the path of *Kriya Yoga* to achieve liberation 8. The *Yama* is described as:

शरीरसाधनाप्रसंहितं नित्यं यत्कर्मं तद्यथमः।

1) The *Yama*-s are usually said to be ten but their names are given differently by different authorities 10

A श्रव्याचर्याकारस्तु नित्यमणकणकतां अहिन्सास्तेमाधुर्यं समर्योति यमा: स्मृत: ॥

B आनूशास्य दया सत्य अहिन्साकारस्तिरार्थम् । प्रीतीः प्रसादोमाधुर्यं मार्थवं च यमा दशः ॥


but sometimes five *Yama*-s are mentioned as:

अहिन्सा सत्यचन्द्रा: श्रव्याचर्यकमलकताः। अस्तेयमिति पंचदशी स्मार्यायानिन्द्वमाति ।

*Yama*-s are the first and foremost among the external limbs of *Yoga*. These are listed before *Niyamas*. The purpose of these two are the same as to form a code of conduct for the aspirant to be a good citizen and good person. Now there is a little difference in inspirations. The *Yama*-s are more social observances in nature than the individual
practices. Ultimately both come to a single aim of purifying the mind. Yama-s are meant for training the mind, for getting detached from the feelings like cruelty, theft, infatuations, greediness etc. The practice of Yama-s basically a psychological restraining is meant for pacifying the mind and making it ready for the further spiritual stages of Yoga which lead to Samādhi.

2) Patañjali lists five Yama-s as follows:

अहिंसासत्त्वेत्याभ्यां ज्ञाते यमाम // 11 //

but neither has he defined nor has he discussed the nature. The fact suggest that the nature of these Yama-s was well known to the society preceding Patañjali and the aspirant is supposed to know them in the form of moral virtues which are listed under the technical hedging of Yama. When they serve the yogic purposes. By the continuous practice of Yama-s the practice of other limbs of Yoga becomes more easy.

3) In Yoga Upaniṣad-s Yama-s are described differently. In various Yoga Upaniṣads number of Yama-s are different but actually five are added in the basic above mentioned Yama-s. So these are the ten Yama-s discussed in Darśanopaniṣad and Śaṅkilya Upaniṣad. They are as follows:

अहिंसासत्त्वेत्याभ्यां ज्ञाते यमाम \n
क्षमा धूतितिर्मिताहार: श्राच चैति यमा दश 1112 //
Other *Yoga Upaniṣad*-s do not describe ten types of *Yamā*-s but indicate only one of them i.e. *Mitāhāra, Yogatattvāpaniṣad* describes *Laghu-Ahāra* as main *Yama* and not any other *Yama*-s. But other *Upaniṣad* like *Yogakundali Upaniṣada* or *Yoga Cūḍāmanyupaniṣad* do not name *Mitāhāra* as *Yama* but discuss the term as is discussed in *Hatha Yoga Pradipika* in details. The above described ten *Yama*-s are discussed in those two *Upaniṣad*-s (*Darśana* and *Śaṅḍilya*) differently. They say those Yamas are to be practiced through body mind and speech. So this is the basic difference in the attitude of *Yogasūtra* and *Yoga Upaniṣad, Patañjali* describes *Yama*-s as social observances and *Yoga Upaniṣads* describe them as individual bindings which are related to body mind and speech of a aspirant.

II.3 DEFINITIONS OF *YAMA*:

*Yogasūtra* as well as *Yoga Upaniṣads* defines *Yama* by giving the types of *Yama* but in other literature it is defined differently. There are some definitions described in various Yogic tests also.

1) In *Trisikhibrahmanupaniṣad* *Yama* is defined as:

देहेन्त्रियेषु वैराग्यं यम इत्युच्यते शुद्धे: 13

*Vairāgya* or Detachment in relation to the body and the organs of sense is known by wise man as *Yama*.  

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2) In *Siddha Siddhanta Paddhati* it is stated:

यम इति उपशामः। सत्तेन्द्रियः आहारः-नित्रा-नीति-वाततपजय्यश्वैव शान्तः शान्ति: साध्येत्। 14

3) In *Sidha Siddhatan Sangraha* by Surendra Sharma he is stated *Yama* as;

इङ्गुः:क्षायितशितं यम इति अभिधीयते। 15

4) In *Prakaran Aṣṭakam Saṅkarāchārya* says:

सर्व भ्रातीति विज्ञानादिनिविनियमादरमस्य: यमोत्तमति सम्प्रोक्ताः भ्यलालायो मुहम्मद्। 16

From the above definitions one observe that the concept of *Yama* is defined differently i.e. the term *Yama* in *Yoga Sūtra* and *Yoga Upaniṣad* is defined by giving only the types of *Yama*-s but here in above tests they defined it as control of organce rather than giving the types of *Yama*. *Yama* means to pacify all pairs of opposites then he will conquer the sense organs. Sankaracarya says knowing that everything is belongs to *Brahman* one should control the body and sense organs called as *Yama*. *Yoga Upaniṣads* explain *Yama* in detail but do not give any definition, But the discription itself is so simple, adquate and understandable that reader can know how it can be applicable in day to day life.
II.4 DIVISION OF YAMA-S IN YOGA SUTRA AND YOGA UPANISADS

There are five types of Yama-s described in Yoga Sūtra they are: Ahiṃsa, Satya, Asteya, Brahmacharya and Aparigraha.

In Yoga Upaniṣads like Ḍrasāma and Śāṇḍilya Yamas are ten - Ahiṃsa, Satya, Asteya, Brahmacharya they are same as above but they drop Aparigraha and add six more i.e. Pya, Ārjava, kṣhama, Dhruti, Mitāhāra and Sāucha. Here Sāuca is described as Yama but Yoga Sūtra adds it in Niyama.

The other Yoga Upaniṣads like Yogatattava, YogaCucāmaṇi, Yogakundali and AmṛtNāda only describes ‘Mitāhāra’. Yogatattava describes Mitāhāra as main Yama and not any other Yama.

लघ्वाहारी यमेष्वेको मुख्य भवति नेतर: ।

The other Yoga Upaniṣads donot describe Mitāhāra as Yama but give detail prescription about Āhāra which is similar to HathaYogaPradipikā. They also discuss Brahmacarya but not as Yama.

ब्रह्मचारी मिताहारी योजी योगपरायणः ।

अब्दादृढ्यं भवेत् सिद्धोनात्र कार्या विचारणां ॥

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II.5 DESCRIPTION OF YAMA IN YOGA SUTRA

Now lets see how Yama are important to a Yogi. Ahimsa, Satya Asteya, Brahmacharya, Aparigraha these are the Yamas. These Yamas are necessary to everybody who wants to live a better life like a gentleman as a good person but it is compulsory for a practitioner of Yogi. Yama-s are the morals of every society which protect the society. And the followers of those Yama-s work for the betterment of the society. Therefore Yama-s play very important role in every human being’s life.

Now lets start discussing the Yama-s one by one.

I) Ahimsa:

When one thinks about Ahimsa the following questiones comes in mind. What it actually means? and upto what extent it has to be followed in way of life? Ahimsa means non-violence in simple sense. But does it mean only non-voilence or it reflects something more?, this is the basic questions with regard to Ahimsa Patanjali does not describe Ahimsa but does describe the benifits of it, if one practises Ahimsa regularly. But Yoga Upanishad describes Ahimsa in detail. Non voilence means only not to harm anybody. But then why it is necessary in Yoga practice as the first stage. So when one observes deeply the meaning of the term
Ahimsa one can understand why it has been placed as frist type of Yama-s. And the reason is other types of Yama-s namely Satya, Asteya, Brahmacharya and Aparigraha can be included into Ahimsa. Ahimsa means to live and let others live peacefully. This would be possible only when people won’t lie or won’t steal the things or do not harm other ladies and control the sexuality, won’t collect money as other things unnecessarily. These are different aspects of Ahimsa in wider sense. Everytime if a person does not obey these above rules indirectly harms somebody. And if he follows then regularly then he will achieve control over Ahimsa as well as other Yama-s.

In similar manner Yama-s described in Darsana or in Sāndilya Upaniṣads can be included in Ahimsa because there is a reflection of Ahimsa in each and every Yama in a certain sense e.g. Daya means kindness towards living beings, donot trouble them be humble, and ones behaviour should be very polite and kind so ultimately it means donot harm anybody. Though the Yoga Upaniṣads describe ten types of Yama-s the base of those types is mainly Ahimsa. The Yoga Upaniṣads describe Yama-s differently. They say every type of Yama has three folds or angles. Ahimsa is not merely non violence done by a person but it should be through ones body, mind and speech i.e. the Yogi should not
harm anybody through his gestures or behaviour nor he should think cruelly about anybody. He should not even speak harshly or should not use bad language which may hurt the other person. So he should control all his anger and should not express it through any activity.

In Sāndilya Upaniṣad the seer says:

तत्त्राहिः नाम मनोवात्कायकर्मभि: सत्वेभूतेषु सर्वं वन्यज्ञनाम् । ॥ ।

As said above voience through body mind and speech is avoidable which is very necessary to every human being because everytime nobody harms physically to the person who is disliked by the other but he expresses anger or his dislike by saying some bad things about him or even thinking badly or some evil thoughts like nothing will happen good to him also one type of voience indirectly done by everybody. But far Yogi this also should be avoided and everybody should learn this art of nonvoience far the peaceful life and betterment of the society.

Darśanopaniṣad describes Ahimsa as:

आत्मा सर्वगतोः च्छेद्यो न चात्म इति या मतिः ।

सा चाहिः च वरा प्रोक्ता सुने वेदान्तवेदिभि: ॥ ॥

The firm belief that the Ātman pervades all, is impartible, and cannot be grasped, is said to be the best form of Non-voience by
those who well versed in the Vedanta. So Yogi should become like Atman free from all and then he will acheive the best of nonvoilence. Accepting Atman as the best nonvoilence is the part of philosophy nobody can understand it by practise but Yoga Upanisad adds this view to widen the concept of Ahimsa upto the level of Atman. Ahimsa discussed here in Yoga Upanisad is different or it is one of the ways to understand the meaning of Ahimsa described in Yoga Sutra. It is clearly stated that every Yoga practitioner should have to control his feeling of violence through body mind and speech and that is the basic requirement for a Yogi because non-violence is the base of life and he should follow this restriction for the whole life. When he learns to forgive others then only he will get control over his anger and also will gain strength of mind.

2) Satya :

Patañjali describes Satya as the second type of Yama. Satya means truth but what sort of truth. Manu says:

सत्यं बूयात् प्रियं बूयात् । सत्यं अप्रिैयं न बूयात् ॥

The speech which does not harm any one and which does some good although untrue must be accepted as true. But one should understand the intensity of the word properly when one speaks a
truth which is unwilling and harmful to the other person iit is against the law of Ahiṁsa which harms the feelings of the person and gives only pain. It should be a avoided. If one knows the truth which is painful instead of telling it, he should keep quiet. The yogi should think of all these aspects when he speaks then iny he will follow the right path of Satya. Satya has a different angle in Indian philosophy. Advaita vedantin says:

ब्रह्म सत्यं ज्ञानं मिथ्या II 22 II

Brahman is the ultimate truth and the whole world is Maya or false reflection. So here the ward Satya is used as ultimate truth and Patañjali adds Satya as one of the Yamas. To understand this ultimate truth one should follow the path of Yoga, so Patañjali has described Satya as great vow should be followed by every Yogi for the purity in speech.

Darśanopaniṣad describes Satya similar to the philosophy of Advait Vedantins The seer says : “All that exists whatever is the supreme Brahman and not anything else”. The firm belife to this effect is said to be the best form of truth, by those who have reached the other shore of the ocean of the knowledge of the Vedanta. He also says that whatever is seen, heard ofsmelt by the eye and the other Indriyas what is expressed by that alone is true. So the things which are perceived through the sense organs
are truth but this can not be absolutely correct because mistake may be occur in perceiving thing or there may be defect in the object it self which has been perceived. So one cannot depend on that knowledge which is persived and call it as the truth.²³

_Sāndilya Upaniṣads says:

मनोवाक्यायकर्मिन् भूतत्त्वत्यायकः अभिभाषितम् सत्वः॥²⁴

The uttering of what is the truth, conducive to the welfare of beings, by thought, word and deed is what is termed truthulness.

The practioner of Yogi should utter only proper word. His activities also should not be suspicious. The Yathārth-Abhibhāṣanam manages to reflect the meaning of the term _Satya_. One should speak in proper sense i.e. it should not be only truth but it may convey some meaning. That truth is not only related to speech but also every activity and every thought which gives happiness to the society. The Yogi should avoid all th wrong activities and also should think correctly.

The _Yogi_ should speak only truth which helps other and nothing else. If he speaks anything which is actually proper but harmful to anybody, will not be counted as truth. The appropriate meaningful speech is called as _Satya_. This is more applicable for a common man who has just started the practiced _Yoga_ and
easy to absorb the concept of *Satya* in day to day life. Although it is very difficult for everybody to stick to that thing which is true. One needs tremendous courage to accepts the truth and speak only truth which is harmless. It needs a great control over speech and so also the mind one can not able to sustain the truth in his mind without telling anybody but the *Yogi* has to control his mind and should not express from his behaviour also, that means he should remain calm and quiet, after hearing a very painful truth and should not tell anybody who is not strong enough to accept the facts. If he does not want to speak a lie, he should not speak just remain quiet, then only he will follow the path of truth which is very hard but it is only second step in the world of *Yoga* i.e. it is second stage of *Yama* one has to follow the route of *Satya*.

3) **Asteya** :

The third type of *Yama Asteya* means non theft. This *Yama* is applicable for everybody and not only for the practitioner of *Yoga*. Because stealing is not a good or healthy condition of mind, the person who is mentally ill only tries to steal something otherwise nobody dares to do so in day to day life. But *Patanjali* does not use Asteya only in this limited sense. When he adds *Asteya* as *Yama* it has to have different meaning in a wider sense.
The person who is practising Yoga should not even think about the things which are not belonging to him. If he does so that is also called as ‘Steya’ or if he steals any knowledge and present that knowledge as his own findings that is also one of the way of stealing. The Yogi does not need any wealthy things in practice of Yoga, so he should not keep them with him. Asteya means non-stealing but Yoga Upaniṣad describes the term in a different manner.

In Darsanopaniṣad the seer says that abstinence from stealing with the Ātman as being the Anātman is said to be non-stealth. i.e. Yogi has to treat Ātman as being the Anātman. In Sāndilya Upaniṣad another definition of Asteya is given. Atharvan says:

अस्तेय नाम मनोवाक्यकायकर्मभि: परस्येवं जि:स्यवहा \[25\]

One should not think or speak or do any thing about others wealth i.e. non stealing is not only non-grabbing things from others but one should not even think about others wealth or should not speak about it. The thought of staling will become a crime for a Yogi. Therefore Yogi should have to remove his thoughts from his mind; then only he will purify his mind, body and speech. In case of Asteya it is actually a part of Ahimsa and Satya. Asteya means not stealing anything from anybody and anywhere. But when one
grabs a thing which does not belong to him from somebody that means he is doing indirect voilence and also he is lieing and has a feeling that the things belongs to him.

4) Brahmacarya :

Brahmacarya is the fourth type of Yama. It is a gem of the virtues. It is a root of every Dharma. In early literature three meanings are given for the ward ‘Brahma’ i.e. Virya, Atman, and Vidyā and three meanings for ‘Carya’ i.e. Rakṣana, Ramana, and Adhyāyana so Brahmacarya means - 1) Virya Rakṣana, 2) Ātma Ramana and 3) Vidyādhyāyana.

When Patañjali describes about ‘Brahmacarya’ the meaning of the term is not restricted only to sexual control but he definitely expects the above described meanings also. Brahmacarya means living with Brahman or to know Brahman deeply. Brahmacarya does not mean only giving up sexual attachment but the ward itself tells that Brahman is ‘Paramātman’ and carya means follow up the path i.e. in case of Yogi Brahmacarya means following the path of Brahman this path is very difficult and for that one has to give up all the activities which are related to physical pleasures and sexual pleasure is one of them. When controls his higher sensory pleasure he can easily control the other pleasures also

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therefore **Brahmacarya** is related to sexual non-attachment. If one does so he can penetrate his mind in deep studies of *Yoga* which will definitely help him to step ahead on the path of *Yoga.*

In **Śāḍīya Upaniṣad Atharvan** says: Yogi should not do any activity regarding to sexual intercourse i.e. he has to avoid females or should not even think about them or should not speak about them, otherwise that will interrupt his practice of *Yoga.*\(^{26}\) So he has to obey these rules regarding contact with any female. This *Yama* is very hard to obtain because it need tremendous control over mind. Sexual attraction in opposite sex is a very natural instinct in every indivisual and *Brahmacarya* means to control that natural instninct which is very difficult task. Therefore Yogi used to practise *Yoga* in a lonely place where nobody disturbs or this control over sexuality is easy to obtain because nobody should see him or he should not see anybody so this situation helps him to concentrate on his studies.

In **Darsānopaniṣad Lord Dattatraya** says the staunch application of the mind to state of becoming the *Brahman* is celibacy. It is described as :

\[ \text{ब्रह्माचार्य स्मृतिः स्त्रातन्त्रा ब्रह्मचर्य धर्मतप} \] \(^{27}\)

So *Brahmacarya* does not only mean controlling sexual contact but also keep the mind in the state of *Brahman* and to know the ultimate truth of life.
5) *Aprigraha*:

*Aparigraha* means non-acceptance of gifts or control over collecting the things which are non required. This is the fifth stage *Patanjali* has described as *Yama*, but *Yoga Upanishads* have not included this term as *Yama*. *Parigraha* is sort of affection towards life that one wants everything which is available though it is not useful for him or her. When one collects the things, meaintyence is required i.e. waitage of time, if one does not able to use it then it will start decaying that may give pain to the person who has collected it. All this process is against the law of Yoga therefore *Patanjali* has added *Aparigraha* in *Yama*.

*Yoga Sutra* clearly states that the practice of *Yoga* reduces afflictions and leads to *Samadhi*

समाधिभावनार्थः क्लेशातनुकरणार्थः ॥

And the above process of collecting money etc. definately create pain and pleasure which are called as *'Klesa'* , so the purpose of *Yoga* does not solve therefore the practitioners of *Yoga* has to control all these activities which leads to pain because anything which is extra than ones requirment ends into pain. So Yogi must learn where to stop and give up other things. This principle is applicable everywhere in life e.g. if a Yogi thinks that this body
is Ātman he will not able to find out the truth and become more conscious about his body which is actually perishable. So this is Avidyā which is also one of the five klesas leads to pain and also the Abhinivesa that is love of life and fear of death is also the ‘Kleśa’. So Yogi has to realise the facts and understand what is truth and should not have affection of his own body or own life then only he will become free from all bondages which leads to liberation. So Aparigraha is not merely means non acceptance of gifts but in a wider sense it is non attachment of life. So there will be no pleasure, no pain but still the Yogi will become mose satisfied and happy person.

Therefore Patanjali adds Aparigraha in Yama the first stage of Yoga so that Yogi starts learning the basic renunciation from this level of Yoga which is the prerequisites for the future progression in Yoga. Aparigraha is the subtest aspect of Yama, difficult to master. Yet repeated attempts must be made to gain pure knowledge of ‘what I am’ and ‘what I am meant for’. Aparigraha means also Freedom from rigidity of thought. Holding on to one’s thoughts is also a form of possessiveness and thoughts as well as material possessions should be shunned. Otherwise they leave strong impressions on the consciousness and become seeds to manifest in future lives. These cycles of life continue
until the 'Sādhnaka' is totally clean and clear in thoughts, words and deeds. And this will become a very strong obstacle in the path of liberation therefore to conquer Aparigraha the last Yama is essential. Description of Yama in Yogasūtra ends up here.

II.6 DESCRIPTION OF ADDITIONAL YAMA-S DESCRIBED IN YOGA UPANISHAD-S

Let us discuss about remaining six types which are some other Yama-s described in Yoga Upaniṣads. They are as follows Dayā, Arjāva, Kṣama, Dhṛti, Mitāhāra and śaucā. These are the types of Yama which named differently than Ahiṃsa ect. All these Yama-s are actually various types of Ahiṃsa i.e. these are different interpretations of non voilence which are commonly accepted in the society but those activities are different from each other are defined differently otherwise the root of these Yama's is one and the same and that is Ahiṃsa.

1) Dayā:

Dayā means compassion. Darsaṇapaniṣad says Dayā means that behaviour towards all beings as towards one’s own self and according to Śaṅdilya kindness to all beings at all places is what is termed compassion. This angle of Ahiṃsa is the most important factor to achieve mastery over Ahiṃsa. Daya is that behaviour which teaches the one the philosophy to live and let live others. Every living being has right to live as per his own choice but as
a universal rule that the stronger community dectect the weak community; but *Yoga* teaches us that every living being is on one plateform i.e. earth, no one can rule over others. One has to have compassion for the other creature who may be weaker than him and that feeling is not any great task but it is essential factor of everybody’s life, because if one does not accept this thing there is another person in this universe who is definitely stronger than you, he will torcher you in the same way you torcher the others. So this chain will not break; it is like vishes circle. So *Yoga Upaniṣad* describes *Dayā* as one of the *Yama’s* which will help a practitioner to learn that everybody should be very kind to each other.

2) *Ārjava* :

Uniformity in behaviour towards one’s son, friend, wife and enemy as well as one’s own self under all circumstances is termed as *Ārjava*. The same attitude towards others in word, mind and deed is called *Ārjava*.

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पुज्न मित्रेन विद्रेष्टेहिरिंहि स्वात्मनिः संततम् ।
एकरूपं मुने यत्वार्जवं प्रोध्यते मया ॥ ॥
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a universal rule that the stronger community dectect the weak community; but Yoga teaches us that every living being is on one plateform i.e. earth, no one can rule over others. One has to have compassion for the other creature who may be weaker than him and that feeling is not any great task but it is essential factor of everybody’s life, because if one does not accept this thing there is another person in this universe who is definitely stronger than you, he will torcher you in the same way you torcher the others. So this chain will not break; it is like vishes circle. So Yoga Upaniṣad describes Dayā as one of the Yama’s which will help a practitioner to learn that everybody should be very kind to each other.

2) Ārjava:

Uniformity in behaviour towards one’s son, friend, wife and enemy as well as one’s own self under all circumstances is termed as Ārjava. The same attitude towards others in word, mind and deed is called Ārjava.

 пуя мио калака чари пі сўпіпамо симтамо  ||
 екүчано муне ёльдаза жын пілыйтана мано  III 30
Or according to Śaṅḍilya Upaniṣad:

आर्जवं नाम मनोवाक्यकर्मणां विहितसमिहितेषु जनेः प्रवृत्तिः निवृत्तिः वा एकस्वप्तम्॥

Arjava is the rectitude i.e. correctness in behaviour or procedure. In the matter of relation with other people assuming one and the same attitude, both in leaning towards what is prescribed by the Veda and abhorrence of things prohibited, in thought word and deed is Arjava. This attitude is very essential for yogī to understand what is correct and what is wrong other wise he will not able to guide the society. So first of all he should behave properly and according to Veda his Nitya Naimitika karmas are very important on which he can judge others behaviour and if he does not know the correct procedure how he can be able to tell others who expects helping hand from him. Therefore for a Yoga practitioner it is very much important how he behaves in the society.

3) Kṣama:

Kṣama is abstinence from losing temper when provoked by enemies body mind and speech. Darsanopanisad describes it as:

कार्ये मनसा वाचा एवमा गः ग्राहि: परिपीडिते।

वृद्धिक्षेत्रभनित्या क्षमा सा मुनीयः गाव॥

So this is the basic part of Ahimsa which is most difficult to follow.
This Yama is to be followed by everybody not only Sādhaka because it is for the betterment of the society when one does mistake it is not essential for someone to commit another mistake e.g. if anyone hits somebody without reason then he hits him and the process goes on thus one has to stop and settle down the situation, otherwise there will be only violence in the society. This act of forgiving somebody who is guilty is not only related to the activities done by the person but he should forgive him from the heart then only the attitude changes.

According to Śāṇḍilya Upaniṣad Kṣama means :-

क्षमा प्रियाप्रिये व अपि सर्वेषु तां च नौ जनेऽस्मि सहनम् ॥ ३३

Putting up with unpleasant chastising and pleasant adulation alike is what is termed forbearance. This is first step of the state of ‘Sthita Prajñā’ or a natural state of mind. If the practitioner follows this Yama regularly he will become a very steady, stable mind person. This will help him in the higher practice of Yoga.

4) Dhruti :-

Dhruti means firmness which is the basic Fundament of life of a Yogi. The path of Yoga is very hard and there one needs a courage in the mind, firmness in attitude and behaviour. Dhruti itself means control of mind which leads to increase the inner
strength. In Yoga Upaniṣads Dhruti one of the Yama-s is described in a different manner

Sāndilya Upaniṣad says :-

ध्यात्मार्थानां स्वेदस्तंबहुवियोगो तत्प्राप्ति सर्वत्र चेतःस्थायनम् II 34

Stadiness of mind, under all circumstances whether at the loss of wealth and the bereavement of one's relations and friends or at their acquisition afresh is what is termed fortitude.

This Yama is also the part of stable state of mind as discussed earlier in case of 'Kṣama'. When any calamity whatsoever doesn't make any change in the attitude of a Yogi or 'Sādhaka' then only he will achieve the state of Pratyāhāra. And to learn that non-attachment, this Yama is the begining or foundation.

Darśanopaniṣad says:

वेदादेव विनिमोक्ष: संसारस्य न चाल्यथा

इतिविज्ञान निश्चितत्वं: प्रोक्ता हि वैदिके: II 35

The dawning of Wisdom to the effect, that complete liberation from the woes of worldly existance is possible only through the vedas (the perfect system of knowledge) and not otherwise, is said to be Firmness by the belivers in the Veda. The seer also says 'I am the Ātman and am nothing else' this is second belief. The
above two interpretations about Dhruti are totally different from each other. Darśanopanisad does not explain how one should have firmness if he follows Veda but these are the Upaniṣads so having a strong belief on Veda. Therefore they are always based on Veda for their interpretations. Because in those days people use ot have faith in those literature which gives references from Veda or which are based on the scriptures. Therefore here in Darśanopanisad ‘Dhruti’ is prescribed for that person who is knower of Veda which is called as perfect system of knowledge.

5) Mitāhāra :

Mitāhāra means appropriate diet. This Yama is discussed in almost every Yoga Upaniṣad. But they don’t described it as Yama. Only in Darśan, Yogatattva and Śaṅdilya Upaniṣad Mitāhāra is termed as Yama. In other remaining Upaniṣads like AmṛtNada, YogaCūḍāmanī, Yogakundali it is described in detail but not as Yama. Every practitioner of Yoga must follow some rules and regulation about the food and diet in the period of practise. In Hatha Yoga also Swāmi Svatmarāma in HataYoga Pradipika doesn’t describe Yama or Niyama because it is ‘Ṣaḍāṅga Yaga’ but he describes about the food and diet in detail. Similarly above Yoga Upaniṣads discuss a lot on diet suitable for a practitioner. The concept of Mitāhāra i.e. appropriate diet
is different from the modern concept of diet. The diet prescribe in
Yoga Upaniṣad as well as Ḥathayoga Pradipika is called as ‘Satvika
Anna’. There are three types of food Sātvika, Rājasika and Tāmasika.
The sūtra written in the scripture is : अन्नमय हि सोम्य मनः।। i.e. The food
which one eats quality of his mind is depended on that, because
mind is made by ‘Annamaya Kośa’. The food which is : रस्य, स्निग्ध, स्थिर, द्रव्य
called as ‘Sātvika Anna’. And that food is recomened by Ḥathayoga and Yoga Upaniṣads for a Yogi.
Because that food gives him ayu etc.:‘आयु: सत्वबल आरोग्य सुख प्राप्ति
विविधम्’ and these are the basic requirment for a healthy life.
Therefore the term ‘Mitāḥāra’ is discussed every where in
Ḥathayogic texts. In Yoga Upaniṣads ‘Mitāḥāra’ is included in
Yama, the first stage of Yoga. So from begining of the practice
of Yoga one should follow the rule of exact diet which will help
him for the betterment of practise.

There are different definition of Mitāḥāra in Yoga Upaniṣads.
Daśanopaniṣad says :-

अत्यमृष्टाजनाभ्या च चतुर्थाश्वाशोषषकम् ॥
तत्साधयोगानुभुवै भोजनं मितभोजनम् ॥३६

Leaving off a fourth from the food served , which is moderate
and pure , eating , so as to conduce to the attainment of Yoga ,
is Temperance in food. So in the above discription the aim is
clearly stated that one should eat moderate food for attainment of
Yoga. The food which one eats plays a very important role to
make one attitude tempartament and mind quality so ‘Mitāhāra’
is essential

In Yogkundalicpariṣad the Mitāhāra is defined as

सुस्विद्धमधुरार्थातुर्ध्वाभावकः-
भुज्यते शिखरस्त्रीते मिताहारः स उच्चते ॥ ३७

‘Moderate diet’ is defined to mean agreeable and sweet food,
leaving one fourth of the stomach free, eaten (as an offering) to
please Siva.

Here is above definition of moderate diet it is clearly stated that
the food which is agreeable that should be eaten and that agreeable
food means the ‘Sātvika Food’ which is discussed earlier. The
quality of food should be very good and it should be pure and
fresh. The ward ‘Snigdha’ belongs to pure ghee, cow’s milk etc.
and ‘Madhura’ means sweet but that sweetness belongs to the
naural food like riped fruit, sugar candy, honey etc.

In HathaYogaPradipika there is one more verse describing
about ‘Snigdha’ and ‘Madhura’ type of food and that is :

पुष्पं सुमधुरं स्निग्धं दाह्यं धातुप्रपोषणम् ॥
मनोभिमलितं योज्यं योगी भोजनमाचरेत् ॥ ३८
The Yogin should take nourishing and sweet food mixed with ghee and milk etc. It should nourish the 'Dhātu' and be pleasing and suitable. In 'Hatha-Yoga Pradipika' there is discription of suitable food to be taken by the Yogin. Wheat, rice, barley, the grain called Sastika and purified food, milk, ghee, brown sugar, butter sugar candy, honey, dry ginger, the vegetable called patolaka and the five pot-herbs, green gram, and pure water. So discription of various types of food is clearly stated in Hatha-Yoga Pradipika which may help for a modern practitioner of Yoga.

There is one more important thing which has to be mentained here that in every definition of Mitāhāra i.e. 'Catuhrāvasesaka'. This word clearly advised Yogi that the Yogin should leave one-fourth of the stomach empty. That means he should fill two fourth parts of his stomach with food and the one forth with water, leaving the one fourth free for the passage of air. This one fourth part which is empty helps the food to be digest because is the stomach is full and there will not be space remain how it will travel through the passage of intestines. Therefore one has to keep space in the stomach so that food will not get choked. This is basic rule of churning that if the churner is full with the particle and there is no water or air that won't work at all. So the same machanism is applicable in case of the stomach, which needs air
along with water. Thus for the better digestion one should eat half the food and 1/4 water along with 1/4 part of air. Then only the mechanism of a stomach will work properly.

While discussing ‘Mitāhara’ it is also described the food which is avoidable. In Yoga cūḍāmanūpanisad it is said:

कद्विष्णुवणात्यानी क्षीरभोजनमाचरेत् \(11^3\)

The food which is unsalutary for a Yogi that means things that are bitter such as bittergourd sour such as tamarind, salty, pungent such as chillies, heating such as jaggery which increase the temperature of the body. It is also discribed in Amṛt Nādopaniṣad that one should avoid excess food or less food i.e. Fasting because fasting increces the secretion of bile.\(4^0\)

6) **Sāuca:**

Now there is last Yama described in Darśāna and Sāndilya Upaniṣads i.e. ‘Sāuca’. In Yoga sutra this term ‘Sāuca’ is included in Niyama but Yoga Upaniṣads include it in Yama. ‘Sāuca’ means ‘cleanliness’. Everybody should purify his body mind and speech through Yoga. Therefore it is included in ‘Yama-s’ only. That means one should follow this rule from the beginning of practise. Yoga Upaniṣad describes ‘Sāuca’ is of two types external and internal Darśānopaniṣads says Sāuca means cleansing (getting
rid of) one’s own bodily impurifies by means of clay and water, that they know, is cleanliness of the exterior, while contemplation on the supreme being is mentat cleanliness wise men say that cleanliness constitutes the knowledge dawning on one, when he realizes: “I am pure”. The body is extremely impure the embodied (Ātman) is extremely pure knowing the difference between the two, of which should purify be prescribed. That man, who giving up the purify by internal awarness revels in external purity that fool grasps a clod of earth, leaving off gold, so this discription of Sāuca in Darsānopaniṣad leads to spirituality and is not limited upto body purification. But in Sāṇḍilyopaniṣad it is described as:

शौचं नाम ब्रविवाहबाह्मान्तरं चैति । तत्र शृङ्खलाभ्यं बाल्यम् ।
मनः शुध्दिशिरान्तरम् । तद्ध्यात्मविद्या स्थ्यम् ॥ ४१

The uttering of what is the truth, conducive to the welfare of beings, by thought, ward and deed is what is termed truthfulness. The practitioner of Yoga should ulter only proper ward.. cleanliness is of two kinds external and internal; of these, cleanliness with the aid of earth and water is external. Purity of mind is internal. That should be attained through study of wisdom pertaining to the Ātman.

So these are two descriptions of ‘Sāuca’ described in
different point of view ‘Sauca’ is a very common and natural factor of everybody’s life but according to Yoga Upaniṣads it does not have limited sense i.e. cleanliness of body externally but they have related ‘Sauca’ to purification of mind which is essential to obtain true knowledge of the Ātman. Therefore it is termed as Yama which means retaining and binding as well. So ultimately ‘Sauca’ when it is described as Yama it is different from external cleanliness but one should purify his mind and soul for understanding the right knowledge. So this is the last Yama described in Yoga Upaniṣads ‘Sauca’ is the most important rule of life which gives one purity and happiness of life.

II.7 DESCRIPTION OF THE YAMA-S AS ‘MAHĀVṛATA’

There are five Yama-s described in Yoga Sutra and after that Patanjali describes some conditions for Yama which has to be followed by every Yogi without fault. There will not be any excused given to anybody who is follower of Astanga Yoga. To describe that rule he says :-

जातिवेशकालसमयानवचित्रम् सार्वभौममहावरतम् II ४२

Yama-s are the great mighty universal vows, unconditioned by place, time and class. When Yama-s are followed unconditioned then only they are called as ‘Sarvaśauuma Mahavrata’ and for
then only they are called as ‘Sārvabhauma Mahāvratam’ and for
the practitioner Yoga in particular irrespective of origin and
situation it is very much essential.

Now lets see why this condition is formed by Patañjali for
a Yogi. And the reason is there are certain things happening in
the society which are the part of the society and nobody can refuse
it. For example, if a person who starts learning Yoga is a fisherman,
he used to kill the fish everyday because it is his duty, so he
cannot follow the rule of Ahimsa sincerely. He kills the fish
because it is his profession, he is not doing it for fun but to earn
money. So that work cannot be considered as violence. In another
example the great Yajña requires some offerings like some
animals, so that that sacrificial becomes beneficial for everybody
but in those sacrifices, killing animal is not considered as violence
but it is necessary for the fulfillment of ‘Yajña-Karma’. But
apart from that though all these examples are considerable for not
following Yama-s, the practitioner of Yoga has to follow the rules
and regulations as he is the follower of Astānga Yoga, then only
he will be able to conquer every way and then will achieve the
powers which are described in Yoga Sūtra for every Yama-s.
Those powers are the milestones on the path of Yoga to give
assurance to the practitioner that he is practising Astānga Yoga in

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a perfect manner. To make those stages of Astānga more perfect Patanājali has described two more Sūtras which help the ‘Sādhaka’ in following all the Yama as well as Niyamās accurately. Then only he says that the Yogi will achieve those powers.

These sūtras are applicable to both Yama and Niyama but example is given only about one Yama i.e. Ahimsa.

The Sūtra says:–

वितर्कवाधने प्रतिपक्षभावनम् II 43

While practising Yama and Niyama there are some obstacles called ‘Vitarkas’ come across to every ‘Sādhaka’ while he is following ‘Ahimsa’ very strongly he might thought about killing his enemy if he suddenly comes in front of him. So this is the contradictory thought regarding Ahimsa so it is Vitarka i.e. opposite thoughts. Then what one should do? Because those thoughts are non-helpful rather harmful and obstructing the practise. Thus Patanājali says then think of oppositely i.e. Pratipakṣabhāvnam. For example, if a person is violent or angry instead of trying to cultivate the opposite condition he should go deep into the cause of his anger or violence. One should study the opposite forces with calmness and patience. Then one develops equipoise and for that he should reverse his thoughts and think about non-killing and that is
Pratipakṣabhāvanam. And that will help him to avoid the feeling of violence or anger. That Pratipakṣabhāvanam will be the right path and thoughts of voilence may give temporary relief that I have done correctly because he is my enemy he has to be killed but at the end that becomes a contradictory behaviour according to Aṣṭāṅga Yoga. So remove these thoughts which are harmful and think positively.

Patanjali has also described more about Vitarka and Pratipakṣabhāvanam in the next Śūtra :-

वितर्कादिः हिंसादयः कृतकारितायुमोदितम्। लोमकोधमोहपूर्वका
मूलमध्याधिमात्रेः हुः खािजानानन्तफला इति प्रतिपक्षभावनम्।।

Uncertain knowledge giving rise to violence, whether done directly on indirectly or condoned, is caused by greed, anger or delusion in mild, moderate or intense degree. It results in endless pain and ignorance. Though introspection comes the end of pain and ignorance. Vitarkas or obstacles or opposite thoughts one of three types Kṛta, Kārita and Anumodita. So these are the steps discribed by Patanjali. Yogi should get rid off them then only he will be purely following Yama-s or Niyama-s. These are some activities which are not done directly by the person but indirectly he is involved in those activities. If those activities are wrong or
harmful then following Yama-s or Niyama-s they may cause pain, therefore the Yogi should be aware of those activities also.

And therefore Patanjal\ i has described about the above said Kṛt, Kārita and Anumodita e.g. if one thinks about violence and does it of its own i.e. Kṛta, if the person is not directly involve in the voilence but he tells somebody to do so i.e. Kārita, and if he does not tell anybody directly to do so but he permits somebody in his absence i.e. Anumodita. Everytime in every above case the Yogi is defaultry and his activity becomes the obstacles in following non-violence etc. Therefore one should be aware of all those angles which may obstruct his practise of Yoga and may not give the benefits. The Yogi should know his limits and he should follow Yama-s upto that extent. Then only he will achieve success over all the Yama-s and Niyama-s and can follow the other stages of Yoga which are more difficult to perform.

II.8 THE DESCRIPTION OF BENEFITS OR POWERS ACHIVED AFTER MASTERING YAMA

After discussing various barriers in achieving mastery over Yama-s, Patanjal\ i now discusses about some powers which are attained by every Yoga practitioner. This discussion is actually against the law of Yoga because Yoga teaches one to restrain from everything. Then why again Patanjal\ i discusses about the
gains which may cause pleasure or pain? Because the Yogī gets attach to those powers and down fall starts, so why he has described them? And the reason is: those powers are the milestones in the path of Yoga. One should take experience of those powers but should not get involve in them. Those are the signs which give the practioner indications that he is following Yama-s in right manner. But those powers are not his final aim so he should consider them as part of life and should not get involved.

After mastering each of the Yama one achieves different powers namely:

1) Ahiṃsa:

अहिंसा प्रतिष्ठाया तत्संविभौ वैरत्यागः ॥ ४४

When non-violence in speech thought and action is established, one’s aggressive nature is relinquished and others abandon hostility in one’s presence. In the vicinity of a Yogī, men and animals who are otherwise violent and antipathetic towards each other, abandon their hostility and exhibit friendliness and mutual tolerance.

2) Satya:

सत्यप्रतिष्ठाया क्रियाकलाप्रवृत्तम् ॥ ४६
When 'Sādhaka' is firmly established in the practice of truth, his wards become so potent that whatever he says comes to realization. One gets power or authority in his speech that when he speaks that will definitely going to happen. So one should be very careful about his speech and should not speak wrongly.

3) **Asteya:**

अस्तेय प्रतिष्ठायां सर्वरत्नोपस्थानम् ॥ ४७

When abstention from stealing is firmly established precious jewels come, upon the man who does not take what does not belong to him all are showered. Being without desire he effortlessly attracts what is precious materially and figuratively, including the gem of all jewels, virtue.

4) **Brahmacarya:**

ब्रह्मचर्य प्रतिष्ठायां वीर्यलाभः ॥ ४८

When the 'Sādhaka' is firmly established in continence, knowledge, vigour, valour, and energy flow to him and they are necessary to achieve control over sensory organs which help him in practise of Aasana and Prānāyāma.

5) **Aparigraha:**

अपरिग्रहस्तर्थेष्यं जन्मकर्यां तासंबोधः ॥ ४९
Knowledge of past and future lives unfolds when one is free from greed for possessions. When one is steady in living without possessions and without greed, one realizes the true meaning of one’s life and all life unfolds before one. Aparigraha gives knowledge of one’s past and future lives which appear like reflections in a mirrors. And this helps one to plan ones future lives from this present life and he can avoid those activities which may lead to pain and can control painful things not happen i.e. ‘हेयं दुःखमन्वतः’. The pains which are yet to come can be and are to be avoided. When Sādhaka is free of worldly aspirations, he is a happy and satisfied person.

II.9 OBSERVATIONS:

1) Yama as first stage of Yoga is rather difficult to achieve mastery but beneficial for the ‘Sādhaka’ who has just begin practising Yoga for the advanced studies of concentration, contemplation.

2) Through Yama the Yogi prepares his body as well as mind to be restrained and this is the primary stage of Pratyāhāra where he should withdraw his sensory organs from their respective objects as part of mind control. Therefore Patanjali has described Yama’s as rules and regulation of life which are essential and beneficial not only for one person but for the society. Those Yama’s are
very difficult to follow up to that level which Patañjali has
describe. Everybody in his life follows all the rules like non-
vience, truthfulness, non-stealing, Brahmacharya or Aparigraha
in certain limits but that is not enough for a Yogi who wants to
step ahead on the path of Aṣṭāṅga Yoga Yama gives the that inner
strength which is helpful in any reflections in a mirrors and this
helps one to plan one’s future lives from this present life and he
can avoid those activities which may leads to pain and can control
painful things not to happen calamity.

3) The yogi cannot think only about himself but he is for the
betterment of the society. So he has more responsibility on his
shoulder. Therefore he has to follow all the Yama-s up to that
level. Then only he will be able to support the society. He is not
a ordinary man but a follower of Yoga which gives him strength
and to achieve that power Yamas are described as first stage of
Aṣṭāṅga Yoga, which are helpful for the society if they are followed
very particularly.

4) In Yoga Upaniṣads Yama’s are described in a different manner,
they are more personal views than social bindings. Every Yama
has been described differently Yoga Upaniṣads say that every
Yama is to be followed through body, mind and speech.

5) Patañjali does not describe in this way, he wants Yama as
‘Mahāvatas’ which are necessary to maintain the balance of the
society. That yogi should know why those virtues are necessary and should follow those rules as the part of his life.

6) But Yoga Upaniṣads describe Yamas which are ten help to improve mentality of that particular practitioner of Yoga so benefits are limited to give encouragement to the practitioner for following path of Yoga.

7) Patañjali does not expect this attitude from the ‘Sādhaka’ but he wants the yogi should follow the Yamas and should able to cut off all the bondages of worldly affairs and step ahead on the path of libaration. This is the basic difference between these two branches of Yoga.

8) Yoga Upaniṣads are based on HathaYoga and Patañjala Yoga is RājaYoga. Therefore there is a difference in the interpretation of every Yogic term. As ‘Yama’ particularly described in Yoga Upaniṣads help anybody who is a beginner of Yoga to understand the basic rules and regulation necessary for a Yogi, but Rāja Yoga has been followed after mastering Hatha Yoga; therefore the Yamas described in Sādhana Pāda of Yoga Sūtra are difficult to follow because the level of expectation is very high.

9) Yoga described in Yoga Upaniṣad is for mass and Rāja Yoga is more for class. It is very hard to follow the rules of Rāja Yoga
and therefore to make it simple Yoga Upaniṣads help us to understand the intensity of Rāja Yoga.

10) Yama described in Yoga Upaniṣads like Dayā, Kṣamā, Dhṛti etc. are actually part of Ahiṃsa but they are described separately in Yoga Upaniṣads because they can not be included in ‘Ahiṃsa’ described in Yoga Upaniṣad. But to understand the depth of ‘Ahiṃsa’ according to ‘Yoga Sūtra’ these Yamas are helpful and easy to observe as well as follow. Therefore Yoga Upaniṣads are certainly giving a helping hand to understand Yoga Sūtras.
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