CHAPTER - III

NIYAMA

III.1 INTRODUCTION

*Niyama* is the second stage of *Aṣṭāṅga Yoga*. After discussing the observances in first chapter *Yama*, now let us describe some rules applicable to each person whether he is follower of *Yoga* or otherwise. *Yamas* are the social conducts which are described for the betterment of society. Because man is a social being, so one has to obey the rules of the society where one lives. Therefore *Yamas* are described first which are social restraints that helps the man to live properly in the limitation and bindings of the society. Then only he will be able to restrain his own body. Patañjali has designed the eight stages of *Yoga* in such a way that the lower helps the aspirant to climb the next step. But if one is not able to master the first stage one cannot reach to the further stage. The reason is that the former is the foundation for later one. Thus, *Niyamas* are followed by *Yama*. If one doesn’t follow *Yamas* like *Ahiṃsa, Satya, Asteya, Brahmacarya* and *Aparigraha* which are the outer sheaths of life, one cannot purify his mind and soul. These are the basic concrete restraints which are necessary for the aspirient who wants
to walk on the path of Yoga. When he follows those Yamas then only he will be able to attain the status in the society as a gentle person. And that will help to build a confidence in himself and make him able to climb at the further step which is more difficult and hard to follow i.e. Niyama. Patanjali describes that by accurately following the Niyamas, one will attain the state of Samādhi, without climbing up further steps of Asāṅga-Yoga. This shows the importance of Niyamas the General meaning of the term also expresses in the same sense.

III.2. THE GENERAL MEANING AND THE GRAMMATICAL DERIVATIONS OF THE TERM

The ward Niyama is derived from ‘Niyama’ and the ‘root is √Niyama - Yacchati, the meaning is to stop, hold back, detain with, restrain, control regulate, constant steady, quietly, concentrated upon, or devoted to. And the ward Niyama means restraining, . Checking, controlling, restriction, and the meaning which is related to Patanjala Yoga is restraint of the mind performing five positive duties. In this ward Niyama there are three components. 1) Ni 2) Ya 3) Ma;- According to dictionary ‘Ni’ means ‘Mokṣa’, ‘Ya’ means-restrain and ‘Ma’ means-binding 1
So these three meanings are related to *Samādhi* which is described by Patañjali. So one can say that through restraining and binding one will achieve *Mokṣa* or to attain *Mokṣa* above two things are necessary. Therefore one can say that Patanjali has termed those five duties as *Niyama*. And one of them is ‘Īśvara Praṇidhāna’. With the attainment of this *Niyama* one will attain ‘Samādhi Siddhi’.

Hence one must admit the fact that only *Īśvarā Praṇidhāna* is not sufficient for the attainment of *Samādhi* but other four are equally required which are supportive for and necessary also.

As one knows that ‘*Ahiṃsa*’ the first ‘*Yama*’ can absorbs other four *Yamas*. Similarly in *Niyama* former four can be included as the part of *Īśvarā Praṇidhāna* or one can say four of them can be included into the last one. *Niyamas* described in *Yoga Sūtra* are as follows:

शौचसंतोष तपः स्वाध्याय ईश्वरप्रणिधानाः नियमाः । ॥

Cleanliness, contentment, religious zeal, self-study and surrender of the self to the supreme self or God are the *Niyamas*. Here one observes that Patañjali has described *Niyamas* as *KriyaYoga* before in the beginning of the *Sādhanā Pāda*.

तपः स्वाध्याय ईश्वरप्रणिधानाः क्रियायोगः ॥
So three of the Niyamas have been already described as Kriya Yoga i.e. the acts of Yoga. Kriya Yoga has come to have a wider connection than the path of action, the path of knowledge or even the dedication of all actions to the Divine. Karma, Jñāna, Bhakti marga respectively. This is because Īśvara Praṇidhāna means not only the surrender of the fruits of action but of all actions themselves to the Divinity. Love to God and the act of surrender to him, is the path of Bhakti. Hence Bhakti Mārga too is encompassed by Kriyā Yoga. And Patañjali further says that the practice of this Yoga reduces afflictions and leads to Samādhi. By reducing afflictions to minimum or even eradicating them, Kriya Yoga promotes profound meditation which is a precurson to Samādhi. The purpose of this Yoga is to minimize all impediments to meditation and thus bring the intelligence to full, vibrant life. Therefore before describing the physical activities as the further stages of Aṣṭāṅga Yoga i.e. Āsana and Prānāyāma. Patañjali adds Tapas, Svādhyāya and Īśvara Praṇidhāna in Niyama. So the aspirent only with the accurate practice of Niyamas of samadhi will be able to attain the last stage which he has already been described as Kriya Yoga. So Patañjali describes Kriyā Yoga in Aṣṭāṅga Yoga again termed as Niyama. And they are also helpful to the aspirant in the hard practice of
Āsana and Prānāyāma. So these are the prerequisites for the practice of Āsana and Prānāyāma where endurance, selfstudies and total surrenderence are necessary factors to maintain and stabilize the meditative posture i.e. Āsana and study of Prānāyāma.

Patañjali describes five types of Niyama but to make the practice of those Niyama more simple or easier, Yoga Upaniṣads describe Niyamas of ten types. They are as follows:-

तप: संतोषमास्तिक्यं दानमीयत्तपुजनम् सिध्धान्तान्तरवां चैव ह्वीमतिष्कज्ञोपातम् ॥

Here Āstikya, Dāna, Siddhānta Śrāvaṇa, Hri, Mati, Japa, Vrata are described as Niyama which are different from Yoga sūtra, only tapas and Samtosa are common. Yoga Upaniṣads describe Īsvara Pujaṇ and not Īsvara Pranidhāna that means worship of Īsvara and not total surrender to God. So these are the Niyamas described in Yoga Upaniṣads which can be followed by the aspirant who is the beginner on the path of Yoga. And those Niyamas help the aspirant to understand intensity of the Kriyā Yoga or Niyama described in Yoga Sūtra. Yoga Upaniṣads have never followed the path of Aṣṭāṅga Yoga or Patañjala Yoga, though they describe eightfolds of Yoga. They are more closer or similar to Haṭha Yoga not Rāja Yoga. Therefore in every stage of Yoga one observes the specific difference
in the description of any stage of Yoga. Though the terminology is same presentation is different. That may be the reason Yoga Upaniṣads describe every stage in their own way and style, thus they differ from Yoga Śūtras.

Yoga Upaniṣads where these ten Niyamas are described, those Upaniṣads are actually the dialogue between the seer and the Pupil. So the seer describes every stage in detail by which the pupil can understand it better. There is also one more reason that is, why the seer himself may think of describing ten Yamas and ten Niyams which are necessarily followed by every aspirant. So he describes in that way. He himself knows five Yamas and Niyamas prescribed by Patañjali, if one assumes this then he has simplified those Niyamas which are more easy to follow which can be followed by any grade of practitioner. Therefore some different Niyamas are introduced in Yoga Upaniṣads. They are helpful in understanding Svādhyāya and the attainment of Īśavara Praṇidhāna.

They are as follows :-

i) Āstikya - faith in Śruti and belief in existence of the supreme

ii) Dāna - Munificence

iii) Īśavara Pujana - Worship of Īśavara
iv) Siddhānta Srāvana - Study of the established truth i.e. the real existence, knowledge which is endless,

v) Hri - Modesty

vi) Mati - faith confirmed belief in all things enjoined by Veda.

vii) Japa - Prayer,

viii) Vrata - Constancy in the observance of injunctions and prohibitions laid down in the Veda.

So all above describe Niyamas are related to Veda and one who is follower of Veda, he can easily surrender himself to supreme Brahman. That is Īśvara Prāṇidhāna. And also teach the ways of Svādhya i.e. self study. Here lies the difference between Yoga Sūtra and Yoga Upaniṣads. Yoga sūtra describes ‘Ni’, ‘Ya’, ‘Ma’ which is already discussed elsewhere in present work as the attainment of ‘Mokṣa’ through some restraints and bindings. And Yoga Upaniṣads describe them as Niyamas that only means some restriction or rules and regulations and compulsions in following Sṛti and Smṛti. Therefore all those Niyamas are prescribed only path of Veda and not the Yoga. The Upaniṣads describe Niyamas which are mainly teaching various ways to follow Veda. Here there
is one more important thing that Yoga tattvopanishad describes ‘Ahimsa’ as main Niyama. It does not discuss it at all, why Ahimsa as everywhere prescribed as Yama it is described as Niyama here. And how Ahimsa can be Niyama because nonviolence is not any restriction described in Veda but it is social discipline which for the security of the society.

The other Yoga Upanishads like AmrtNada, Kṣṇikā, Yoga Kundalini, Yoga Cūdāmani they do not describe Niyama at all. They may not find it necessary, as Hata Yoga also does not describe Yama and Niyama. They may think that those Niyamas are daily ceremonial observances which has to be followed by every aspient. Therefore those Yoga Upanishads only discuss six stage of Yoga.

III.3 DESCRIPTION OF NIYAMAS IN YOGA SUTRA -

There are five Niyamas according to Yoga Sutra and ten Niyamas according to Yoga Upanishad. Here they are described respectively and those which are similar to each other will be described first and then the remaining Niyama will be described. The five Niyamas of Yoga Sutra are to be followed not merely as individual, but also as spiritual disciplines. Actually the observance of Yama brings about Niyama and the practice of Niyama disciplines
one to follow the principles of Yama. For example, nonviolence brings purity of thought and deed, truthfulness leads to contentment, non-convetousness leads to Tapas, chastity leads to the study of the self and non-possessiveness leads to surrender to God. Similarly, cleanliness leads towards non-violence, and contentment towards truthfulness. Tapas guides one not to misappropriate another’s wealth. Study of the self leads towards chastity and surrender to God frees one from possessiveness.

In everybody’s life whether he is following Yoga or he is a layman, Yama and Niyamas are applicable in his life. Yamas are hard to follow very particularly but Niyamas can be treated as the part of the life. e.g. a house-wife who cooks a meal everyday what activities she does for that? If she wants to prepare any ‘Subji’, she will follow the following steps:

i) She first washes her hands then washes the vegetables i.e. Śauca.

ii) Then she describes what to do exactly and then she cut those vegetables neatly- Svādhyāya.

iii) Then heat the oil in the pan and put the vegetables in the pan and fry them well until it has been cooked. -Tapas
iv) When the food becomes ready she feels very happy because her family can eat good food. The food is not prepared only for her but for the other family members also that feeling of satisfaction is - Santosha

v) When she serves the food every person in the family with feelings that Aanna is ‘Purpa Brahma’ it is not only filling ones stomach cavity but it is a ‘sacred Yajña’ - Isvāra Prāṇidhāna so each of one’s activity or work if treated as said above all the human being on this mother earth will be happy and satisfied.

If one thinks that his work which gives him all the facilities to live a better life, so he gets totally involved in his work and does it with proper manner with full concentration and devotion that is also the way of following Niyamas. Because his hard work leads to ‘Tapas’ his purity and sensearity towards his work means Sauca, his self studies to understand his work in better way is ‘Swādhyāya’ and his mental satisfaction or job satisfaction is ‘Santoṣa’. His devotion towards his work means ‘Total surrender to God.’ In this way Niyamas which Patañjali has described are not only meant for the Yogi but also can be applicable to anybody any time.
Patañjali explain much more about *Yama*, but does not explain more about *Niyama*. He explains every *Yama* and then again power gain through every *Yama*. But explains *Niyama* along with the powers attain from those *Niyamas*. And Sutra no 33 and 34 they are applicable to *Yama* and *Niyama* both.

वितर्कं बाधने प्रतिपक्षभावनम् ११९

The principles that prevent ‘*Yama*’ and ‘*Niyama*’ are to be countered with right knowledge and awareness. The detail explanation about this subject done in the previous chapter of *Yama*⁸. So here it is just pointed out that same description is applicable to *Niyama* also, one should notice that in following *Niyamas*.

1) *Sauca* :

This is the first and foremost important *Niyama* which is applicable to every human being. It is not only concern to *Yoga* but also to every work or activity. Cleanliness or purification is the basic principle of *Yoga*. They are of two types, external and internal. Both are necessary. Taking a bath is external purification and performing Āsanas and *Prānāyāma* is internal. Observance of *Niyama* develops friendliness, compassion and indifference and is a
further aid in cleansing the body mind, and intelligence, Patañjali doesn’t talk about purification of Nādis as prescribed in Hatha Yoga but he expects all those things from the aspirant. And now he should be aware of more purity therefore he explain Sauca as :-

शौचात् स्वाभूगुप्त्सा परसंसर्गः \(^\text{10}\)

Cleanliness of body and mind develops disinterest in contact with others for self gratification. Purity and cleanliness protect the body and make it a fit home for the seer. Consequently it no longer leans towards sensual pleasures and tends to refrain from contact with other bodies.

This is the begining of Pratyāhāra and very primary stage of renunciation, Patañjali does not explain how through purity ‘dislike’ aries but he further says :-

सत्यशुद्धिसौभाग्यम्येकान्ये विनिर्गोज्यात्मकेवन्योग्यत्वानिच्छ  \(^\text{11}\)

Patañjali without describing much about the purification explains the result of that which helps one to understand the importance of cleanliness and purity; So that the aspirent will definately follow this Niyama very carefully. Then automatically the dislike will arise when he realises the difference between body and soul. And
then he will try to understand the nature of the soul, for which, he needs quiet place, therefore he will go away from the crowd, and that is what Patañjali says, non contact with others will arise through ‘Śauca’. And when the body is cleansed, the mind purified and the senses controlled, joyful awareness needed to realize the inner self, also comes. When the ‘Citta’ is cheerful and benevolent, the seeker becomes ready to receive the knowledge and vision of the Soul. With cleanliness the body becomes the temple of the seer and feels the joy of self-awareness. As a temple is kept clean each day, the inner body the temple of the Soul should be bathed through Āsana and Prānāyāma. They cleanse the body physically, physiologically and intelectually. The body, having its own intelligeuce, develops its potential to change its behavioural patterns. It helps the Śādhaka to detach himself from sensual desires and guides him towards the holder of the body, the soul. Thus ‘Śauca’ makes the body a fit instrument for the pursuit of spiritual knowledge. The body and the mind are interdepenent to each other. If the body is clean and healthy mind feels fresh and happy. And when mind is fresh the body automatically tend to keep it clean and because of the cleanliness the person will get healthy body and mind. Therefore the practitioner of Yoga should be very particular about cleaning the
body as well as purifying the mind. In the primary stage of Yoga the aspirant is not much matured to accept the fact that the body and Ātman are not one and the same, they are different. But when practice increases he accept in mind the difference in the body and Ātman but still Abhiniveśa i.e. self-preservation or attachment to life is not yet minimised. Therefore he still has affection towards his body and cannot differentiate the body and the soul. So he used to clean his body and saying 'I am taking bath and not aware of that his body cleanses through the external uses of water and soap'. He does not understand that body is going to be dirty again. But still he does his all activities says that 'I am doing' so this is 'Avidyā'. But when he realises that this body's nature is so, that it is going to be dirty again and again and feels ashamed of himself. Then he is thinks: 'this body and I are not one and the same where Ātman is so clean'. Then only he starts disliking his body and that is called 'jugupsa' i.e. disgust in the Sūtra. Patañjali says: ‘Saucaś Svānga Jugupsa’. The aspirant feels disgusting about his body and consequently no longer leans towards sensual pleasures, and also avoids the contact with other bodies. All this happens only with the external purification of cleanliness. But through internal purification i.e. mind purification ‘Satvaguna’ increases and ‘Rājas’ and Tamas
dicrose or demolishes. That leads to joyful state of mind. Then the concentration increases and one attains control over organs of perception. And the seeker becomes ready to receive the knowledge and vision of the soul. These are very high standards benefits gained by this internal purification ‘SatvaSuddhi’, Saumanasya, Ekāgraya, Indriyajay. All these assets definitely give the aspirant qualification to attain Asamprajñāta Samādhī leads to self realization ‘Ātmasakṣātkāra’.

In Yoga Upaniṣad Śauca is described as Yama. Which is already discussed in the previous chapter of Yama. The description of Śauca according to Darsānopaniṣad is similar to the description in the Yogasūtra. Cleansing one’s own bodily impurities by means of clay and water, that is cleanliness of the exterior while contemplation on the supreme being is mental cleanliness. This 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, giving up the purity by internal awareness, revels in external purity grasps a clad of earth leaving off gold. Here one observes that though Śauca is described as Yama in Yoga Upaniṣad. The seer describes the same thing that
having followed them the knowledge that is thus acquired is that the Ātman is no other than the imperishable Brahman.

2) **Santoṣa**:

Patanjali prescribes the second Niyama which is achieved through cleanliness of the body mind and intelligence. And from contentment and benevolence of Citta comes supreme happiness. When one attains happiness in any condition or circumstances that is called as Santoṣa. The word is derived from the root Sam – śus-tustau or śus-Preetau. And meaning of the term is every type of tusti or Preeti. i.e. one should not expect more wealth than acquired wealth though right ways or should not have problem with the less money or excess money there will not be pain or pleasure respectively. This is a state of unfluctuated stable mind. It remains in a natural position in happiness or sorrow. The mind is cut off the external pains and pleasures and wants to have a pure bliss. Patañjali says:

**सन्तोषाद्वैतमः सुखलाभः।।**

and this ‘Anuttama Sukhalābha’ is pure bliss ‘Sat,Cita,Ānand,’ when that bliss stabilises in ‘Citta’, that is the mature state of ‘Santoṣa’. A person who has several qualities like gentleness and purity of Sattva etc. He is a happiest person in the world. He does not think
about any sorrow because he is basically a satisfied person. He accepts every calamity as well as any enjoyment in a similar manner. He does not get irritated with any pain or does not look more happy with any pleasure. So the pain and pleasure has been equalized; therefore he has become world’s most happiest person.

_Yoga Upaniṣad_ describes ‘Santoṣa’ as the pleasure derived by people in their every day life by the accidental acquisition of any gain is known by wise man bent on the acquisition through knowledge as contentment. That agreeable thing, which one is devoid of all attachment gets out of detachment, till the moment he realizes the _Brahman_, that is known as Supreme Contentment. So realization of _Brahman_ gives the aspirant total contentment or pure bliss, which is different from the happiness attained from the gains or benefits or any pleasure or any enjoyment. That ‘Santoṣa’ can not be expressed through the wards but only experienced.

3) _Tapas:

_Yoga Sūtra_ describes _Tapas_ as third observance, but _Yoga Upaniṣad_ describe it as first observance. This ward _tapas_ is derived from the root ṭap i.e. to burn and it means that which burns up the mental impurity. ‘Sāuca and Santoṣa together they ignite the flame
of *Tapas*, propelling the Sādhaka towards the fire of knowledge. Therefore Patañjali describes *Tapas* thus:

कायेर्नियसिद्धिविरुद्धिविश्वासः।

Self discipline or *Tapas* burns away impurities and kindles the sparks of divinity. Self discipline destroys all impurities, perfecting the body, mind and senses so that *Citta* functions freely and attains divinity. *Tapas* is a kind of inner violence; violence is perhaps too strong ward for *Tapas* but it is a burning inner zeal and austerity, a sort of unflagging hardness of attitude towards oneself which makes possible compassion and forgiveness towards others. Austerity is the restraint of the body consisting of repudiation of pleasure and endurance of pain proceeding from the postures, the breathing excersies fasting ect which conduce to mental composure. All sages are unanimous in thinking that the austerities should be performed in a mild manner so as not to disturb the serenity of the mind. *Tapas* is not only limitated to the meaning penance, but it teaches one to control anything to extreme. That increases so much strength in the mind and burns every impure thing *'Tapas' is required in every stage of life which gives perfection and power of sustaining every calamity, gives strength to tackle any problem which is necessary for the
successful life. Everybody has to do some type of penance in life which gives a fruit of success. ‘Tapas’ is continuous working process which is based on certain rules and regulation which has to be followed very strictly. If one follows it without interruption or without failure, it defenately gives one what one wishes to achive. Behing every successful human being there is his hard work and patience that can be called as Tapas.

Patañjali has described Tapas under two different terms :- Tapas is part of KriyāYoga and Tapas as Niyama. So one can understand how much importance Patanjali gives to ‘Tapas’. In KriyāYoga three great path are represents among them, the path of action, Karma-Mārga is the discipline Tapas of body, senses and mind. The path of knowledge ‘Jñāna-mārga’ is the study of the self Svādhyāya. From the skin to the core and back again. The path of love of God bhakti-mārga is surrender of all to God Īśvara Pranidhāna. So Patañjali has already describe Tapas, Svādhyāya,ĪśvarPranidhāra as KriyāYoga , but he again includes them in the stage of Aṣṭāṅga Yoga i.e. Niyama. So Patañjali points out exact position of Kriyā Yoga in Aṣṭāṅga Yoga. Kriyā-Yoga is describe for Kleśa-tanukaraṇa and Samādhi Bhāvan. So both can be attained through Yama and
Niyama also this Patañjali wants to emphasis therefore includes Tapas, Svādhyāya and Īśvara Prāṇidhāna in Niyama. So if anybody wants to follow the three paths of Kriyā Yoga and attain Samādhi and does not want to follow the further stages of Āstānga-Yoga, he may follow those paths. The attainment of Samādhi is the final aim of every Yoga whether it is Kriyā-Yoga or Āstānga Yoga. Therefore Patañjali has included three aspects of Kriyā-Yoga in Niyama. If the aspirent is highly qualified in case of Yoga or his intensity of Practice is very high then only following Yama and Niyama will be enough for him to attain Samādhi he does not require to attain the further stages like Āsana, Prāṇāyāma ect. Therefore Patañjali describes every aspect which is necessary for attaining Samādhi in these two stages ‘Yama and Niyama’ only. And Tapas is the most important part of this process because without self discipline one can not achieve the further stages Tapas is prerequisite to attain Samādhi. Patañjali says through the right and accurate penance impurity in body and sense organs burns, and vanishes. And the aspirent attains some super natural power Patañjali does not describes anything about those supernatural powers, but those can be expierenced through the accurate practice of Tapas.
The description of ‘Tapas’ in *Yoga Upaniṣads*:

*Yoga Upaniṣads* describe *Tapas* speeifically. It is the first type of *Niyama* in *Darśanopaniṣad*. The seer says:

\[ \text{वेदोक्तेन प्रकारण कृष्ण चान्त्रायणादिमः} \]
\[ \text{शारीरिकोषण यत्तत्य: इत्युच्चते कुर्खः:} \]  \[17\]

Emaciating the body by *Kṛcchra* religious penance known as *Prajāpatya* and *Cāndrāyana* expiatory penance regulated by the course of the Moon, and the like, in the manner prescribed by the *Veda* is said to be *Tapas*.

In the same *Upaniṣad* the seer further describes the second type of *Tapas* which more related to philosophy of life rather than the practical prescribed in the previous one. The seer says:-

\[ \text{को वा मोक्षः कर्षं केन संसारं प्रतिपन्नगार्} \]
\[ \text{इत्यादि वनमर्धस्तं: आसन्ति पण्डिता:} \]  \[18\]

What is release from bondage? How? Wherefore does one attain the wheel of births and deaths? Enquiries such as these, men of learning knowing the inner significance things, know as *Tapas*.

Here one observes that in *Yoga Sūtra* Patañjali describes the benefit attained by ‘*Tapas*’ and does not prescribe any types of
'Tapas' one should follow. And Yoga Upanisads prescribe various types of Tapas but does not describe what one will attain through those Tapas.

Śaṅḍilya Upaniṣad also describes Tapad in similar way giving the definition of the term as follows:

तन्त्र तपो नाम विध्युक्तको च्छ चान्त्रायणादिभिः: चारीरि।

Here in reduction of the body, by observing the Kṛcchra and Cāndrāyana austerities and the like prescribed by Holy Writ is what is known as Tapas. In this description 'Sārira Śoṣanam' is added in the definition which exactly expresses the meaning of the term Tapas. Any Tapas actually reduces the body if followed accurately with full devotion and that is what expected from that observance which increases the tolerance of body as well as mind.

4) Svādhyāya:

Patañjali describes it as fourth type of Niyama. The meaning of the term is 'स्वतः स्वप्रस्तुतः अध्याय: अध्ययनं स्वाध्याय: I ' The word Svādhyāya is derived from 'अधिपूर्वक इ इ अध्ययने.'

I) Svādhyāya also means 'Ātmacintana'. Traditionally Svādhyāya has been explained as the study of the sacred Scriptures and
recitation of *Mantra*, preceded by the Syllable ‘*AUM*’, through which the *Sādhaka* gains a vision of his tutelary or chosen deity who fulfils all his desires. In *Samādhi Pāda* *Patañjali* defines ‘*Tāvara*’ and says:

‘तस्य वाचकः प्रणवः’ ॥ २०

*Tāvara* is represented by the sacred syllable ‘*AUM*’ called *Pranava*

Then he describes:

तत्त्रज्ञयत्तर्थभावनम् ॥ २१

Tha mantra ‘*AUM*’ is to be repeated constantly with feeling, realizing its full significance constant reverential repetition of *Prāṇava* ‘*AUM*’ with contemplation its meaning and the feeling it evokes, helps the seer to reach the highest state in *Yoga*. Similarly *YogaUpaniṣads* donot describe *Svādhyāya* as *Niyama* but describes ‘*Japa*’ as *Niyama* so one can include ‘*Japa*’ in *Svādhyāya* because it is already stated that recitation of *Mātra* repeatedly is one of the way of *Svādhyāya*.

*Patañjali* does not explain how to perform *Svādhyāya* but directly describes that :

स्वाध्यायादिक्षेत्रवेषतासंप्रयोगः ॥ २२
Self study leads towards the realization of God or communion with one’s desired deity. One can say that: तत्ज्ञयःतद्विद्यादमम and has already indicated one of the way of Svādhyāya therefore Patañjali does not describe Svādhyāya in detail. Patañjali also includes Svādhyāya in Kriyā-Yoga, where he does not explain Svādhyāya. Therefore one can say when he expresses that Svādhyāya leads towards the realization of Īśvara. So repetition of sacred Mantras and the study of spiritual sacred texts in order to comprehend one’s own self is the way of attaining it, ant that is called as Svādhyāya. So Svādhyāya which Patañjali expects is the self study to understand Īśvara, and repeated recitation of ‘AUM’ is the way to attain it. In Samādhi Pāda Patañjali has already described the term ‘Abhyāsa as ‘तत्रस्थितितैयतैभ्यासः’’

But it doesnot convey the meaning of Svādhyāya or Patañjali also does not mean Svādhyāya and ‘Abhyāsa’ as similar terms. But the way of performing Abhyāsa and Svādhyāya can be same and that is:

सु तद्धीर्त्तकालंरूपत्तरतन्त्रसत्तस्यकोऽवित्तो वृद्धभूमि

Long, uninterrupted, alert practice is the firm foundation to restraining the fluctuations. So Svādhyāya has to be like that long, uninterrupted, alert, dedicated and steady. Then only one will attain the communion with one’s desired deity. And Japa of Mantra of that deity is Svādhyāya.
Similarly Darśana Upaniṣad also describes Japa as:

vedoṃtvaj innovate manomāṇa mantrābhāṣāya japa: smṛt: 1 25

Practice of the Mantra according to the method laid down by the Veda is known as silent prayer or Śāṅḍilya Upaniṣad defines Japa as :

jāpyo nāma vyāvhitā guṇapādītavādāvibhūdha mantrābhāṣā: 1 26

The practice of Mantras, not running counter to the injunctions of the veda, in accordance with the initiation of the Guru and in keeping with the prescribed rule, is what is known as Japa. So one can see that Patañjali describes Svādhyāya as Niyama and to understand what is meant by Svādhyāya which Patañjali does not describe; Yoga Upaniṣads describe including Japa in Niyama, which helps the Sadhaka to follows Svādhyāya. Yoga Upaniṣads describes ‘Japa’ in details. There is some difference in the description of Japa between Darśanopaniṣad and Śāṅḍilya Upaniṣad but both of those Upaniṣads describe two types of Japa – ‘Vācika’ and ‘Mānasika’, again they have two folds each. Each of them have two folds. 27

<table>
<thead>
<tr>
<th>Vācika (Oral)</th>
<th>Mānasika (Mental)</th>
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<tbody>
<tr>
<td>Upānśu</td>
<td>Manana</td>
</tr>
<tr>
<td>Uccai</td>
<td>Dhyāna</td>
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</tbody>
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i)  *Japa* by ward of mouth is of two kinds uttered low and uttered loud. Prayer uttered low is a thousand times more efficacious that prayer uttered loud. Loud prayer would bestow fruits on all, as prescribed in the scripture. If the *Mantra* is heard by the ears of the low classes, it becomes devoid of efficacy in bearing fruit.

ii ) Uttering in whispers bestows the fruit a thousand-fold. Mental prayer becomes the fruit ten thousand times a thousand. Mantal prayer assuming the forms of ruminating (*Manana*) and meditation (*Dhyāna*).

II) *Śvādhyaḥya* as self study :

So with this description of *Japa* one gets the idea of doing self study which is most import part of *Niyama* because it is one of the prerequisites of attaining *Samādhi* which is said to be attained by *Īśvara Praṇidhāna*. But before surrendering everything to God, the state of realization of God is important. Therefore *Śvādhyāya* is second last *Niyama* before *Īśvara Praṇidhāna*. Here one observes one more thing that in every work everybody require *Śvādhyāya* to attain the highest stage of life; otherwise one cannot have exact understanding of the work.
Self-study gives the confidence in working. Because while studying many things which cannot be understood otherwise, one can understand them better because of repeated practice. And understanding of the subject leads to perfection in work and then total success in life. Therefore Svādhyāya is necessary in every stage of life. Everytime one learns something new and then to understand it correctly one needs practice as well as self study continuously. So that realization of subject is possible and that is the way towards success.

Similarly Svādhyāya which Patañjali describes as Niyama is for the higher attainment i.e. Mokṣa. And for that ‘Japa’ repetitive recitation of Mantra is the way described in Yoga Upaniṣads as Niyama. Both of them are Niyamas because Niyama itself means that through restraing and binding one will attain Mokṣa. Svādhyāya is the second last stage prescribed by Patañjali through which he says communion or coming in contact with the divine, with one’s desired deity is possible. And when it happens regularly then total surrender to Īśvara becomes an easy task and surrender to God brings perfection in Samādhi. Therefore Patañjali describes Īśvara Praṇidhāna as the last and very important Niyama.
5) **Īśvara Praṇidhāna** :

This is fifth Niyama described in Yoga Sūtra. In Samādhi Pāda Patanjali defines ‘Īśvara’ and in Sādhana Pāda he describes ‘Īśvara Praṇidhāna’ as one of ways restraining Citta. He says to contemplate on God to surrender one’s self to him is to bring everything face to face with God. Praṇidhāna is the surrender of everything, one’s ego, all good and virtuous actions pains and pleasures, joy and sorrow, elations and miseries to the universal soul i.e. Īśvara. So Praṇidhāna is clearly understandable. But what is Īśvara? In Sāṅkhya philosophy they do not talk about Īśvara, Patanjali in Yoga Philosophy added Īśvara as twenty sixth principle or tattva and the concept of Īśvara is the contribution of Yoga Philosophy or Yoga Darśan. And Patanjali defines Īśvara as:

\[\text{कलेक्षकन्मस्वपनारायायरः पुरुषविधोः हाैैः}}\]

Īśvara is the Supreme being, totally free from conflicts, unaffected by action untouched by cause and effect. Īśvara is the supreme soul, the hard of all and master of everything. Īśvara is Puruṣa Viṣeṣa universal soul and not individual soul Purusa. As Īśvara is distinct from the individual soul, Patanjali describes Īśvara as he is the unexcellled seed of all knowledge. He is the first foremast and
absolute guru unconditioned by time. He is all and all is he. He is represented by the the sacred syllable ‘AUM’ called Pranava. The mantra ‘AUM’ is to be repeated constantly with feeling, realizing its full significance. Meditation on God with the repetition of ‘AUM’ removes obstacles to the mastery of the inner self. Therefore Patañjali describes Svādhyāya before describing Īśvara Praṇidhāna.

Then surrender to that Īśvara the supreme soul brings perfection in Samādhi as Patañjali says in Sādhanā Pāda :-

समाधिसिद्धिदिवस्तरप्रणिधानात् । ॥ ५॥

Samādhi is attained through clarity of intelligence and intensity in thought to surrender to God. The power of Samādhi comes to him who takes refuge in God. Surrender to God releases the Sādhaka from the bondage of earthly desires, leads to the renunciation of sensuous desires and nurtures in him the most intense form of application. Patañjali describes Īśvara Praṇidhāna first in Kriyāyoga and then in Niyama. This is Bhakti Mārga to attain final liberation. The path of God and Īśvara Praṇidhāna is surrender of one’s body mind and soul to God through love for him.
Yoga Upaniṣads do not describe surrender to God but describe worship of God, i.e. Īśvara Pujana. In Darśanopaniṣad the seer describes that a heart free from passions, speech not rendered bad by falsehood and the like, action devoid of violence that is the worship of Īśvara. And in Śaṅkilya Upaniṣad, Īśvara Pujana' is described as:

ईश्वरपूजनं नाम प्रसन्न स्वभावेन यथाशक्त्विविष्णुः स्वभावपूजनम् II

The worship of Viṣṇu, Rudra and other deities, as far as resources would permit, with a cheerful disposition. So Īśvara Pujana is a primary stage of Īśvara Praṇidhāna as Japa is the ways of Svādhyāya.

When one regularly worships God everyday then one starts following Bhakti Mārga and the process of worshiping God continues for longer duration, the stage of total surrender to God comes then after. So to attain that state, Yoga Upaniṣads describe various types of worshiping Īśvara. The Upaniṣad describes several deities for Pujana. Then slowly and steadily through Pujan, Japa and Svādhyāya one will attain the state of Īśvara Praṇidhāna. And when Īśvara Praṇidhāna is attained, then one dissolves oneself in Īśvara and that is the state of Samādhi. The Puruṣa (individual soul) merges into Īśvara Puruṣa Viṣeṣa (Universal soul). And that
is final liberation the state of Kaivalya, here ends the Bhakti Marga described through Niyama in Sādhanā Pāda in Patanjali Yoga Sūtra.

III.4 THE DESCRIPTION OF SOME ADDITIONAL NIYAMA-S IN YOGA UPA NiSADs

It is already stated elsewhere in the present work that the Yoga Upaniṣada give more stress on following Veda and always emphasis on having faith in Vedic literature. Through Yama and Niyama it has been described. There are some Niyamas which describe those things are as follows :-

1) Āstikya :

अस्तिक्य नाम वेदोक्तधर्माधिर्मेव विश्वासः। ॥ ३२

Right belief in the lines of Dhāma and Adharma as laid down by the ‘Veda’ is known as Āstikya.

2) Dāna :

क्यायार्थार्थधर्मं श्रान्ते श्राध्वया दैविके जने ।

अन्वद्या यत् प्रदीप्तं तद्वानं प्रोधयते मया ॥ ३३

The giving away of wealth earned by right means, in all sincerity to a needy Vaidika (follower of the Veda) or whatever else is bestowed that is described as Munificence.
3) *Siddhānta Srāvana*:

रिद्वान्तश्लोकः नाम वेदान्तस्तिधिविचारः ॥ ३४॥

Investigation into the true import of the *Vedānta*, the real existence, knowledge which is endless the transcendent Bliss, the supreme certainly touching what is exclusively innermost, should be understood by wise men, as the study of the established truth expounded in the *Upaniṣads*.

4) *Hṛi*-Modesty:

हीरनाम वैदिककार्यानुसार स्तितिकर्मणि सज्जा ॥ ३५॥

Disinclination towards action, considered base according to the Vedic and worldly standards of conduct is known as *Hṛi*.

5) *Mati*:

मतिनाम वैदिकहितकर्मार्केषु श्रद्धा ॥ ३६॥

Sincere faith in following the course of observances laid down by the *Vedas* is known as *Mati*. One should be devoid of all connection with anything counter to that even though instructed by the Guru in that direction.
6) **Vrata:**

म्रत्य नाम एक्ष्योक्तवितिधिनिष्टाणां नैत्यत्यम् ॥ ३७

Constancy in the observance of the injunctions and prohibitions laid down in the *Veda* is known as *Vrata*. Darsanopanisad describes Vrata as Niyama but doesn’t define it or explain it.

Here one observes that *Yoga Upaniṣads* describe all the restrictions or observances which are necessary for betterment of life or essential for a aspirent to be good person are related to *Veda*. And every observance convey the message to follow the path of *Veda*. So those *Niyamas* are totally different from the *Niyamas* described in *Yoga Sūtra* they can be treated as spiritual vows which are necessarily followed by every aspirient but they are not at all related to the path of *Yoga*. Not even the path of *Bhakti* which Patanjali describes as *Kriyā Yoga* as well as *Niyama*. The above described *Niyamas* are only individual observances which are not at all similar to *Yoga Sūtra*. None of them can be included in any five of the *Niyamas* described in *Yoga Sūtra*. Those *Niyamas* only indicate the guide line for a *Sādhaka* who wants to become a *Yogi*. So for him it is essential to follow the *Vedic* literature and all that which is related to *Veda*. They are only restriction for the aspirient
which he has to follow but do not depict the meaning of the term Niyama as stated elsewhere in present work.

So though Yoga Upaniṣads describe ten types of Niyamas, they are totally different from Yoga Sūtra. Some of them like Tapas, Santoṣa or Īśvara Pujana, Japa help to understand the Niyama described in Yoga Sūtra. Still they are not at all similar to Yoga Sūtra. They are totally new types of Niyama described by Yoga Upaniṣad which the Upaniṣad found it necessary to be included in Niyama. Which follow the path of ‘Veda’, because Upaniṣads are the part of Vedic literature, e.g. Śāṇḍiyapaniṣad forms part of the Atharvaveda.

III.5 OBSERVATIONS:

1) The concept of Niyama in Yoga Sūtra and Yoga Upaniṣad is totally different. Yoga Upaniṣad describes ten types of Niyama-s.

2) Though Tapas, Santoṣa are described as Niyama in Yoga Upaniṣad similar to Yoga Sūtras, do not indicate the same meaning expected by Patañjali.

3) Patañjali describes five types of Niyama and three of them Tapas, Svādhyāya and Īśvara Praṇidhāna are already described as Kriyā Yoga in first Sūtra of Sādhana Pāda. Śauca and santoṣa are first
two Niyamas which are the prequisites for the later three Niyamas.

4) Śauca and Santōṣa also teach how to detach from the worldly affairs and therefore they are also part of Pratyāhāra, the fifth stage of Aṣṭāṅga Yoga.

5) The Niyamas which Patāñjali describes are applicable in every work therefore helpful as a guideline of life today also.

6) The intensity of Niyama can be increased or decreased as per individual or the nature of the work but the final aim should be the same i.e. Īśvara Praṇidhāna i.e. total surrender to one's desire deity, so the desire deity can be anything in this modern life. But if one follows the other Niyamas particularly then only the expect goal can be achieved. Those who are very sincere, those who follow the rules strictly they attain the benefit earlier than the others. But it is necessary for everybody who wants success should follow these Niyamas in their work or in their life.

7) Tapas, Svādhyāya Īśvara Praṇidhāna are termed as Kriyā-Yoga Yoga of action. Therefore they also part of any work. Tapas is not only limitated to Kṛcch-Cāndrāyaṇa Sacrifies, but it is also necessary in day to day life for the attainment of success. Consistency and
regularity, in any work one has to take extra effort and when it becomes habit, one doesn’t require more energy to maintain it. Patañjali describes that Tapas will give one power of control over body and senses and this is what Yogi requires. But if anybody other than Yogi follow Tapas he will also attain control over all his limbs and activities. He will become a very steady very particular man. Because self discipline destroys all impurities, perfecting the body, mind and senses that leads to perfection in work and success in every stage of life.

8) Similarly Svādhyāya i.e. self study is a unending process, and essential for everybody. Self study not merely means ‘Svāyam Adhyayan’ but study of oneself and if one realises one’s own identity one becomes confidant about one’s work and that leads to attain the final destination. Svādhyāya is very essential also after the attainment of goal to maintain that achievement otherwise downfall starts immediately if there is no continuity of study. Patañjali describes ‘Svādhyāya’ for attainment of communion with one’s desire deity. But if one does not follow the rules regularly it wont happen everytime, so there has to be self study to maintain that attainment.

9) Patañjali describes the last Niyama through which one attains
Samādhi, that is, Ṣvāra Praṇidhāna. Samādhi is final stage of Yoga which every aspirant wants to achieve, Patañjali describes that attainment in the second stage of Yoga i.e. Niyama. So if any person does not want to follow the other stages like Āsana, Prānāyāma etc, he can follow that path of Ṣvāra Praṇidhāna. This is one more way Patañjali describes to attain Samādhi.

10) Yoga Upaniṣads describe ten types of Niyama. All of them are based on following the path of Veda. They are not concerned about Yoga. They are just morals of human life which give emphasis on Veda. These Niyamas talk about faith in Veda, study of Veda, following the rules accepted to Veda etc. They do not talk about Yoga and how Niyamas are helpful and essential on the path of Yoga. Many of them are not at all related the concept of Niyama as Patañjali has defined in Yoga Sūtra. They are treated as rules and regulation one has to follow who wants to study Yoga but essentially also follow the path of Veda.

11) Darśanopaniṣad and Śaṅḍilyopaniṣad describe ten types of Niyama. Yoga Tatvopaniṣad describes ‘Ahiṃsa’ as only important Niyama; it does not recommend other Niyamas. But ‘Ahiṃsa’ is described as ‘Yama’ in other Yoga Upaniṣads.

12) Yoga Upaniṣad describe Tapas as Penance and do not describe any
benefits acquired from the sacrifices. The meaning of the term _Santoṣa_ is also limited to contentment with whatever chance brings in. It is not the fulfillment and satisfaction in whatever gained loose as described in _Yoga Sūtra_ leads to steadiness of mind. Which is the base or the foundation of _Pratyāhāra_ is _Santoṣa_.

But _Darśanopaniṣad_ also describes _Santoṣa_ as Supreme Contentment when the aspi rent realises the _Brahman_. _Patañjali_ termed this stage as total bliss or pure bliss ‘_Anuttama Sukha_’.

13) _Yoga Upaniṣad_ describes one of the _Niyamas_ called _Japa_ which can be included in _Śvādhyāya_. The _Upanisads_ gives detail discussion about _Japa_ various types of _Japas_ which help the aspirant in following those _Niyamas_. In _Samādhi Pada_ _Patañjali_ also describes _Japa_ but not as _Niyama_.

14) In _Darśanopaniṣad_ ‘_Vrata_’ is described as last _Niyama_ but the seer does not give the description of the term. But _Sāṇḍilya Upaniṣad_ gives the definition of the term, which is also related to _Veda_ and not explaining anything about _Yoga_.

15) The description of _Niyama_ are not so helpful to understand the concept of _Niyama_ described in _Yoga Sūtra_ but these _Niyamas_ suggest some morals of life which are essential in those days but are not applicable today. Where as _Patañjali_ description of _Niyama_ are still applicable to everybody and necessary who follows the path of _Yoga_.

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