Chapter - X

CONCLUSION

In the work like the present one when much of the things are left to the actual experience by the practitioner and very little is theoretically presented, many points might have remained unexplained or partially explained. I have tried, however, to the best of my ability to give theoretical analysis of the concepts which are mostly object of experience, in a possible simplest form. I have given much importance to critical analysis with a vision of comparison and historical perspective in case of the interpretations of concepts. In fact, all my findings or whatever I want to suggest or say on the basis of my study have already been presented at the concluding portion of individual chapters.

I found that Yoga Upaniṣads have contributed a lot to the world of Yoga Philosophy, which help the common reader to understand Yoga in a proper sense. Now a days this is becoming a need of everybody’s life to know the secret of fitness of our great sages and therefore, wherever we go there is a requirement of right knowledge about Yoga which guides the society.
So many foreign scholars are also taking interest in this art and trying to learn this by heart. This is the greatest contribution of Indian scriptures to the entire human society of the whole world. Thus it is essential to find out the hidden knowledge which is lost for the time being. And the present work is an humble attempt towards this end. I found it necessary to study Yoga Upaniṣads, which are very simple and touch every aspect of Yoga. Every Yoga Upaniṣad contributes differently and new concepts which are described in simpler manner are easily understandable. Yoga Upaniṣads are the mixture of every branch of Yoga like Rāja Yoga, Haṭha Yoga, Māntra Yoga or Laya Yoga.

All the Yoga Upaniṣads although in many features similar to Haṭha-Yoga describe the stages of Yoga in their own style and with new descriptions. Every time I have noticed that Yoga Upaniṣads serve as a helping hand to interpret and understand codified Yoga Śūtra-s. And some time present different views in stages like Yama, Niyama, Pratyāhāra, which can be applicable to everybody in life. Those views act as guideline for the betterment of the society.

Judging from the point of view of the critical analysis and following the principle of presenting the conclusion at the end of the work, I am again reproducing my finding in the form of observations on the most important aspects of Yoga like Yama, Niyama etc., which I have recorded at the end of the respective chapters.
Yama as first stage of is rather difficult to achieve mastery but beneficial for the ‘Sādhaka’ who has just begin practising Yoga for the advanced studies of concentration and contemplation. 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 is part of mind control. Therefore Patañjali 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 described. Everybody in his life follows all the rules like non-violence, 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 that inner strength which is helpful in any calamity. The yogi cannot think only about himself but he is for the betterment of the society and has more responsibility on his shoulder. Therefore he has to follow all the Yama-s upto that level and then only he will be able to support the society. He is not a ordinary man but is 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 & sincerely.
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. *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. But *Yoga Upaniṣads* describe *Yamas* which are ten, to improve mental strength of that particular practitioner of *Yoga*; so benefits are limited to give encouragement to the practitioner for following path of *Yoga*. *Patañjali* does not expect this attitude from the ‘*Sādhaka*’ but he wants that 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 liberation.

This is basic difference between these two branches of *Yoga*. *Yoga Upaniṣads* are based of *HathaYoga* and *Patañjala Yoga* is *Rāja Yoga*. Therefore there is a difference in the interpretation of every Yogic term. As ‘*Yama*’ particularly described in *Yoga Upaniṣads* help anybody who is 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 *Sādhanā Pāda* of *Yoga Sūtra* are difficult to follow because the level of
expectation is very high. Yoga described in Yoga Upaniṣad is far mass and RājaYoga is more for class. It is very hard to follow the rules of RājaYoga and therefore to make it simple Yoga Upaniṣads help us to understand the intensity to RājaYoga. Yama described in Yoga Upaniṣads like Dayā, Kṣamā, Dhṛti etc., are actually part of Aḥiṃsā but they are described separately in Yoga Upaniṣads because they can not be included in ‘Ahiṃsā’ described in Yoga Upaniṣad but to understand the depth of ‘Ahiṃsā’ according to ‘Yoga Sūtra’ these Yamas are helpful and easy to absorb as well as to follow. Therefore Yoga Upaniṣads are certainly a helping hand to understand Yoga Sūtras, in the context of Yamas and other stages as well.

The concept of Niyama in Yoga Sūtra and Yoga Upaniṣad is totally different. Yoga Upaniṣad describes ten types of Niyamas. Though Tapas, Santosha are described as Niyama in Yoga Upaniṣad and also in Yoga Sūtra, they do not convey the same meaning. Patañjali describes five types of Niyama and three of them Tapas, Svādhyāya and Īśvara Prāṇidhāna are already described as Kriyā Yoga in first Sūtra of Sādhana Pāda. Sāuca and santoṣa are first two Niyamas which are the presequisites for the later three Niyamas. Sāuca and Santosha also teach us to detach from the worldly affairs and therefore they are also part of Pratyāhāra, the fifth stage of Aṣṭāṅga Yoga. The Niyamas which Patañjali describes are applicable in every work;
therefore, helpful as a guideline of life today also. 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. 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. *Tapas, Svādhyāya Īśvara Praṇidhāna* are termed as *Kriyā-Yoga* (*Yoga of action*). Therefore they are also part of any work. *Tapas* is not only limited to *Kṛech-Candrāyana* Sacrifies, but it is also necessary in day to day life for the attainment of success consistency and regularity, in any work. Patanjali describes that *Tapas* will give us 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. Similarly *Svādhyāya* i.e. self study is a unending process, and essential for everybody. Self study is not merely mean 'Śvāyām Adhyāyana' but study of oneself and if one realise ones own identity one becomes confidant about ones 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 won’t happen everytime, so there has to be self study to maintain that attainment.

Patañjali describes the last Niyama to attain Samādhi that is Tāvara Pranidhāna. 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 Tāvara Pranidhāna. This is one more way Patañjali describes to attain Samādhi. Yoga Upaniṣads describe ten types of Niyama. All of them are based on 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. They are treated as rules and regulation one has to follow who wants to study Yoga but essentially also follow the path of Veda.

Darśanopaniṣad and Śaṅdilyopaniṣad describe ten types of Niyama. Yoga Tattvopaniṣad describes ‘Ahimsā’ as only important
Niyama and it does not recommend other Niyama. But ‘Ahimsā’ is described as ‘Yama’ in other Yoga Upaniṣads. 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 lose 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 aspirant realizes the Brahman. Patañjali termed this stage as total bliss or pure bliss ‘Anuttama Sukha’. Yoga Upaniṣad also describes one of Niyamas called Japa which can be included in Svādhyāya. The Upaniṣads gives detail discussion about Japa, various types of Japa which helps the as pirent in following those Niyamas. In Samādhi Pāda Patañjali also describes Japa but not as Niyama. In Darśanopaniṣad ‘Vrata’ is described as last Niyama but the seer does not give the description of the term. But Śāndilya Upaniṣad gives the definition of the term, which is also related to Veda and not explaining anything about Yoga. 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.
There is a basic difference between the two branches of Yoga Haṭha-Yoga and Rāja-Yoga in case of Āsana. The Yoga Upaniṣads are based on Haṭha Yoga therefore they interpret the stage of Āsana similar to Haṭha Yoga and not Rāja-Yoga. Haṭha Yoga describes that there are eighty-four lakhs Āsana-s of which eighty-four are important and among these, four are the most important and useful. Similarly Yoga Upaniṣads also describes those four Āsana-s and also few more Āsana-s, which are similarly described in Haṭha Yoga Pradipikā. So it is observed that all the description in Yoga Upaniṣads are similar to Haṭha Yoga. They are only concerned about various postures and not explain about the stability and comfort. Yoga Upaniṣads do not give any definition of Āsana but describe every posture in detail. Those postures are mainly meditative postures and not merely meant for physical exercise. So though Yoga Upaniṣads do not similarly interpret Āsana similar to Yoga Sūtra, still the basic aim is same; that is attainment of Samādhi. Therefore Yoga Upaniṣads describe only meditative postures like Siddhāsana and Padmāsana and then some Upaniṣads like Darśana and Śaṇḍilya explain few other postures, which are also helpful to those meditative postures. Yoga Sūtra defines Āsana but Patañjali does not recommend any posture. Therefore that definition of Āsana is not only related to any specific posture but the posture of every human being which is his natural posture. As Haṭha-Yoga
says there are as many Āsana-s as there are varieties of beings. So every human being has ones own Āsana. Because Āsana also means existence. And Patañjali describes that existence has to become stable and comfortable. So this is not only for any posture like Padmāsana or Siddhāsana but one should attain stability and comfort in one’s own existence and that he describe as the third stage of Aṣṭāṅga Yoga i.e. Āsana. That means what Patañjali describes by Āsana is not at all related to physical exercise but it is one of the ways of stabilizing the fluctuations of the Citta. So this is the basic difference in view of Yoga Upaniṣads and Yoga Sūtra.

The description of Āsana in Yoga Sūtra is on the level of philosophy and spirituality; thus it is very much different from the other branches of Yoga. The description of Āsana in Yoga Upaniṣad is on the physical level. Therefore the result of benefits described by performing the postures are only regarding the fitness of body e.g. one will be free from all the diseases or free from all the sins, or overcomes the imbalance of the humors. Because aim and object of performing Āsana is only to make one firm, free from maladies and light of limb, as described in Hatha-Yoga. He describes that there is the end of any duality. That means equality of Ātman and Pārāmātman also can be attained through Āsana. So this is very higher stage of attainment. This is perfection in action and freedom in the Citta. Patañjali also
describes 'Prāyatna Śaithilya' as the way of attaining stability, which is also a new concept. He does not explain more about Prayatna. Therefore the Sūtra does not express the meaning which Patañjali expects. This way of attaining stability is also not mentioned in any Yoga Upaniṣads. Haṭha-Yoga Pradipikā in the definition Āsana mentions 'Sthairya' but none of the Upaniṣads include it in the description of Āsana; because none one of them define Āsana, only give the description of various postures. Yoga Upaniṣads are not concern about 'Prāyatna Śaithilya'. Yoga Sūtra does not expect Śaithilya only in unnecessary activities of body but Śaithilya in fluctuations of mind as well as Citta.

Patañjali also describes the second way i.e. 'Ananta Samāpatti'. He explains Samāpatti in Samādhi Pāda in the description of various types of Samādhi. And that description of Samāpatti underlines the subtle distinction between Yoga, Samādhi and Samāpatti. Yoga is the employment of the means to reach Samādhi. Samādhi is profound meditation, total absorption. Samāpatti is the balanced state of mind of the seer who, having attained Samādhi radiates his own pure state. Yoga and Samādhi in other words can be regarded as practices, Samāpatti the state toward which they lead. Patañjali describes 'Ananta Samāpatti' in the stage of Āsana; because, in former stage of Niyama he has described that one will attain Samādhi Siddhi by Īśvara
Pranidhāna. So this is a further higher stage where Samāpatti is described. The state of Ananta Samāpatti is very difficult to attain still Patañjali describes it in Āsana. This clearly states the difference of the stage of Āsana in Yoga Upaniṣad and the stage of Āsana in Yoga Sūtra. But to attain stage of Āsana in Yoga Sūtra, the practice of Āsana-s in Yoga Upaniṣads are necessary as well as helpful.

The Upaniṣads specifically mentions that one should practice Yoga in a lonely place, out of town. Yoga Upaniṣads very much emphasis on the secrecy of the practice of Yoga. And also suggest some precautions one should take while practising Yoga. They also give specifications about the food intake. Yoga Upaniṣads also describe about the obstacles one would face while practicing Yoga and advise to avoid them; because if one wants to step ahead on the path of Yoga, one has to take precautions, which are mentioned. Patañjali describes obstacles but not in the description of Āsana but termed them as ‘Citta Vikṣepas’ in the practice of Samādhi. Śāndilya Upaniṣad describes about the eligibility of the Sādhaka who wants to practice Yoga in the description of Āsana. But Patanjali describes it in Samādhi Pāda regarding the intensity of practice. He terms the intense practitioner as ‘Tīvra-Saṁvegay’. And then he mentions grades according to the practice of Yoga. This description is only related to Samādhi but because it is based on the practice that description is applicable to every stage of Aṣṭānga-Yoga.
On Prānāyāma is may be observed that in both the text Keval Kumbhaka is the final stage of Prānāyāma but the situations are different. The end result or the benefits are different. The state of keval kumbhaka is on two levels in Yoga Upaniṣad and it is on physical level, where in Yoga Sūtra it is on philosophical level. Yoga Upaniṣads describe various Siddhi-s achieved by Yogi after the state of Keval Kumbhaka but in Yoga Sūtra Patanjali has not described any Siddhi but he says ‘Tato Kṣiyate Prakāsāvaraṇam’ that means Prānāyāma removes the veil covering the light of knowledge and heralds the dawn of wisdom. Its practice destroys illusion, consisting of ignorance, desire and delusion, which obscure the intelligence, and allows the Inner Light of wisdom to shine, Prānāyāma waits away the clouds that hide the light of the intelligence. The benefits described in Yoga Upaniṣads are more materialistic or physical in Yoga Sūtra it is more spiritual. Yogatattvopaniṣad describes the attainment of Siddhi-s after the attainment of Keval Kumbhaka, which is not at all similar to Yoga Sutra. In fact Yoga Sūtra mentions those Siddhi-s after the attainment of Samyama. But the seer warns the aspirant not to show those powers in public, which indicates the secrecy or authenticity about the knowledge he is giving to his pupil. The description of the indication after the attainment of keval kumbhaka will help to any practitioner of Yoga as the milestone or guidelines on the path of Yoga.
The specifications about place and duration of practice are described in *Yoga Upaniṣads* in detail. But those descriptions are also different from the description as given by Patañjali about Desā, Kalā, and Sankhyā. *Yoga Upaniṣad* describe various diseases, which can be cured through various types of Prāṇāyāma, which do not have strong evidence to prove them as a truth. As a matter of fact it is very difficult to find out the truth behind the application of these Prāṇāyāma for various diseases. It is also essential for everybody who is practicing Yoga to follow the caution or warning *Yoga Upaniṣads* describe regarding the application of Prāṇāyāma. It is also guidance for the reader who will have to be aware of those facts so that he will not try those Prāṇāyāma-s in the absence of proper teacher. The vast description of Prāṇāyāma in *Yoga Upaniṣads* is easy to understand but one should not try those Prāṇāyāma techniques in day to day life without guidance. The description of Prāṇāyāma in *Yoga Sūtra* is difficult to understand for common reader and also hard to follow. Patañjali does not describe about any precaution one should take while practicing Prāṇāyāma. But *Yoga Upaniṣads* describes them in detail. Practice of Prāṇāyāma described in *Yoga Upaniṣads* is the foundation of the practice of Prāṇāyāma in Yoga Sūtra. The State of Prāṇāyāma is the highest state which results into dissolution of the cover on Avidyā etc. And enlightens the right knowledge. So according to Patañjali
Prāṇāyāma is not only an instrument to steady the mind but also the gateway to concentration i.e. Dhāranā. Yoga Upaniṣads describe that Pratyāhāra, Dhāranā, Dhyāna and Samādhi are attained through progression in Prāṇāyāma. Therefore according to them Prāṇāyāma is very important stage and foundation of these advanced stages. Yoga Kuṇḍalyupaniṣad describes many obstacles one has to face while practicing Prāṇāyāma or practicing Yoga. Those ten obstacles are similar to the Citta Vikṣepas described in Yoga Sūtra. But the basic difference is that Yoga Upaniṣad describes them as the part of practice of Prāṇāyāma and Yoga Sūtra describes them as the obstacles in way of attaining Samādhi. Yoga Upaniṣads indicate that purification of Nādis is the necessary process before practicing Prāṇāyāma. Patañjali does not even mention about that. Thus Yoga Upaniṣads describe various types of Nādis and their pathways inside the body. Along with that they also describes ten types of Vāyu-s i.e. vital air and their positions and functions in the body. Here also Patañjali does not explain anything about vital air. Even he does not use ‘Prāṇa’ and ‘Apāna’ in the description of Prāṇāyāma; but he says Prāṇāyāma is Gativichhedha of Śvāsa : - Inhalation and Praśvāsa: - Exhalation.

Patañjali describes Pratyāhāra very briefly only in two sutras. But defines it in such a way that it gives clear idea to the aspirant about what is expected in that stage. Patañjali describes the state of
keval Kumbhaka as the prerequisite for mind stability and then defines Pratyāhāra. He is more concerned about the inner quest and finds necessary to point out the state of Pratyāhāra, before describing Dhāranā, Dhyāna and Samādhi. There are many definitions mentioned in the Upaniṣads describing the types of Pratyāhāra. But none of them express the meaning of the term as Yoga Sūtra does.

Yoga Upaniṣads do not take the meaning of Pratyāhāra as only withdrawing sense organs but they relate it to part of renunciation (Vairāgya). Therefore suggest to do Pratyāhāra in every day to day activity; it even describes the retention of breath as Pratyāhāra which is part of Prāṇāyāma. But wherever there is ‘Nirodha’ they describe it as Pratyāhāra. That means YogaUpaniṣad describes Pratyāhāra as retention and not withdrawal only. Every Upaniṣad deals with Ātman and Supreme Brahman therefore relates them in every stage of Yoga. So they relate in case of Pratyāhāra also. The Upaniṣad says every activity one performs goes to Brahman. So they want to establish the Advaita philosophy. ‘Brahma Satya Jagan Mithyā’. And therefore describes that when one does so then that is called Pratyāhāra. It is simple to understand the theory behind it and that is one should not get involve in any activity of life and only think about the Supreme Brahman. Then one will attain the state of Kaivalya or dissolves his Ātman in Paramātman. Therefore the seer always give advice to his pupil
that he should only think about *Brahman* and nothing else. And for doing so *Pratyāhāra* is described from where the path of spirituality starts.

*Yoga Upaniṣads* do not fix the position of the stage of *Pratyāhāra* in the practice of *Yoga*. Somewhere it is described as the first stage of *Yoga* somewhere it is described as fifth stage. They are also not very firm about the attainment of *Pratyāhāra* after the state of *keval Kumbhaka*. But they describe various manners of practising *Pratyāhāra* in day to day life also, which helps the aspirant to become non-attached. *Yoga Upaniṣads* describe it in very simple manner, which is easy to understand and follow. This is the contribution of *Yoga Upaniṣads*, which are simpler and suggest the easiest practical way to attain the stages of *Yoga*. *Patañjali* gives description of confirm state of every stage of *Yoga* which is final description and *Yoga Upaniṣads* help the aspirant to understand it. *Yoga Upaniṣads* also describe about the Yogic powers attainable after *Pratyāhāra* but *Patañjali* describes those power after the eighth stage of *Samādhi* which is more relevant. The stage *Pratyāhāra* that *Patañjali* describes is very important for the practice of inner quest. It is the foundation of renunciation. And the result of *Pratyāhāra* gives the aspirant the power to control the mind and sensory organs, which is essential for concentration. That means *Pratyāhāra* in *Yoga Sūtra* has to be described as fifth stage of *Yoga*.
because up till now the Yogi has got control over physical limbs and breath so this is only external control. But for the inner quest Yogi requires the control over internal organs and that is only possible when one controls the mind. Therefore before the state of Dhāraṇā Patañjali defines Pratyāhāra. The definition itself gives the idea what is expected from that stage as well as explains what happens in that stage. The Yogi, who has attained breath-control also, he needs guideline for the further practice because only stage of keval kumbhaka is not the aim of the Yogi. Therefore Patañjali now suggests controlling of the mind by withdrawing the sense organs and termed it as Pratyāhāra.

So Patañjali gradually increases the intensity of practice of Yoga and guides the aspirant to climb from gross to subtle. From physical level to psychological level which leads to spiritual level. But Yoga Upaniṣads do not describe Pratyāhāra on particular point but induce it in every stage of Yoga from Yama to Prāṇāyāma. The stage of Pratyāhāra does not have its own identification but the practice of Pratyāhāra has to be done on several stages. So it indicates that the seer wants to explain Pratyāhāra from the lower level upto the higher level of practice. So that becomes easier for those who wants to practice Pratyāhāra but do not attain the state of keval kumbhaka. Or may be the seer wants his pupil to practice Pratyāhāra
in every activity he does which helps him to practice higher standard of Pratyāhāra where it deals with Ātman and Brahman.

Dhāranā is sixth stage of Aṣṭāṅga Yoga and the position of the term is appropriate. Patañjali has discussed from Yama to Pratyāhāra the external quest where the Yogi attains the control over external organs as well as internal organs. And the state of Dhāranā is described where Yogi deals with ‘Citta’. Once mastery of five stages of Yoga is achieved, the art of focusing the attention on chosen point or area is possible. Because then only the mind learns to remain steady on its own or hold on to an unmoving object. So to reach upto the state of Dhāranā all first five stages are necessary and then the process of concentration is possible. External concentration like reading a book or studying any art with full concentration is that simple that concentration is called Bāhya Dhāranā. That is required in any stage of life to every human being. But Patañjali does not expect only Bāhya Dhāranā from the Yogi but the internal concentration or Antar. Dhāranā. Therefore he defines Dhāranā as ‘Deśa Bandha Cittasya Dhāranā. Here the concentration required on the internal region of the body called ‘Deśa’. Thus it is called as internal quest or Antaraṅga- Sādhanā.

Yoga Upaniṣads describe Dhāranā which includes retention of
vital air as the basic part of Dhāraṇā, through which concentration takes place. So this is more or less based on progression in Prāṇāyāma. Similar to Haṭha yoga. Patañjali only describes the word Desā but does not give explanation about Desā along with the Sūtra Yoga Upaniṣads describe those desā in detail. Upaniṣads not only pointed out the region of the body but relate those region with particular elements and called that Dhāraṇā as Pancabhutesu Dhāraṇā. In this description of Dhāraṇā the seer gives every detail about every element regarding its position in the body, its deity, color, shape and syllable but all this description has to taken as ‘Āgama Pramāṇa’. Because one cannot prove it through practical. One thing is sure that it requires vigorous, intense practice of Yoga as well as following up the rules and regulation very particularly then only one attains these stages of Yoga one by one.

The powers attained through Dhāraṇā are so high that one conquers one’s death which gives the yogi the confidence to practice intensely and leads towards total liberation. Because if one does not remain alive one cannot proceed further practice of yoga and if one wants the state of ‘Kaivalya’ one has to stay in this world and practice continuously. Therefore the seer has described that through Dhāraṇā on five elements one will not have fear of death from these element.
That means one can easily practice Yoga continuously without the fear of death. And one will get rid off from the cycle of rebirth. Then one will definitely attain the ultimate aim i.e. 'Mokṣa' That may be the reason those powers have been described after attainment of Dhāraṇā, because there are two more steps one has to attain i.e. Dhyāna and Samādhi, and if one conquers these powers and free from the fear of death at the primary stage of concentration process i.e. Dhāraṇā then only one can practice advanced yoga and attain Dhyāna and Samādhi. But Patañjali does not describe any power or benefit achieved after Dhāraṇā.

He strictly advised to practice Dhāraṇā, Dhyāna and Samādhi three together and also makes it compulsory for the Yogi that he should take the same object for concentration, meditation and absorption; then only one will attain certain supernatural powers. In Jain Philosophy Dhāraṇā which is described under 'Pindastra Dhyāna' also of five and are similar to Yogopanisads. But the given description is different.

It is to be observed here that in this philosophy the usual trend is, that knowledge in the shape of Dhyāna doesn't take place unless it has recourse of a certain place. Therefore definition speaks of a course of uniform modification of knowledge at this place, where the internal organ is fixed in Dhāraṇā. So ultimately it is confirmed that the object
of Dhāraṇā and Dhāyaṇa has to be one and the same.

But Jain philosophy agrees that object should be one and the same for concentration and meditation as said in Yoga Sūtra. Because it is a continuous process of thought where one requires the knowledge in true sense. When practice increases the maturity increases so it also is not dependent upon the period one has spent in practicing Yoga but on qualitative practice one has done and the quality of that person also. So there is no fix duration described in Patañjali Yoga Sūtra. Patañjali describes many milestones through Sūtras clearly to indicate how far one has climbed up, to recognize the position of oneself on the path of Yoga. The benefits achieved by the aspirant are only after achieving Samādhi and not before that. But in Yoga Upaniṣad the seer describes about the benefits acquired after Dhāraṇā, Dhāyaṇa and Samādhi are different from each other. But the eight components of Aṣṭāṅga Yoga are interwoven, though each is described individually for the sake of convenience. They are subdivided into the external quest (Bahiraṅga-Sādhanā), the internal quest ( Antarātmā/Antarāṅga Sādhanā) which enables even the uninitiated to learn to concentration, step by step, on concrete forms through systematic practice. Having reached maturity and refinement they are able to penetrate their innermost thoughts and feelings.

It is observed that though Yoga Upaniṣads describe Dhāyaṇa
differently, the aim and object of the meditation is same and that is to
know the ‘Brahman’ This is the basic philosophy of every Upaniṣad.
Yoga Upaniṣads use the Yoga as a tool to achieve that knowledge. In
each of the Yoga Upaniṣads, it is described that at the higher or
advanced stage of meditation one should take ‘Ātman’ as Ālambana.
This is similar to Yoga Sūtra. Yoga Sūtra describes it as state of
Sabīja Asāṃprajñāta Samādhi. And Yoga Upaniṣads describes this
state as Nirguṇa Dhyāna. In Jain Philosophy various types of Dhyāna
are similar to description of Dhāraṇā in Yoga Upaniṣads. Jain
Philosophy does not distinguish between Dhyāna and Samādhi, rather
it includes Samādhi under Śūkla Dhyāna. This Śūkla Dhyāna is
consists of four types and they are similar to Saṃprajñāta and
Asāṃprajñāta Samādhi described in Yoga Sūtra.

After going through the description Samādhi it may be observed
that although the description of Samādhi in Yoga Sūtra and Yoga
Upaniṣads are different from each other, Still they are woven over the
same nuclei and that is Kaivalya. As it is said in Yogatattvopaniṣad
the level and methods of practice varies from individual to individual
but everybody wants to achieve the state of Kaivalya i.e. total
liberation. Yoga Upaniṣads define Samādhi but doesn’t clarify its
means. The state of Samādhi is also mentioned in Yoga Upaniṣad as
progression in Prāṇāyāma as described in Haṭha Yoga Pradipikā.
Patañjali describes about the eligibility of the Sādhaka for attain Samādhi but Yoga Upaniṣads do not explain it regarding Samādhi but explain it as the eligibility for the performance of Yoga. Patañjali also describes about the obstacles to the mastery of inner self and describes various methods or ways of surmounting the obstacles. Yoga Upaniṣads do not describe obstacles in the attainment of Samādhi but again in chapter four of Āsana the description about obstacles have been discussed. That is again regarding the practice of Yoga and not about the attaining Samādhi. This is the major difference between Yoga Sūtra and Yoga Upaniṣads. Yoga Sūtra is meant for attainment of Samādhi therefore it describes everything related to Samādhi.

And Yoga Upaniṣads are describing Yoga therefore they relate everything to practice of Yoga and not only to Samādhi. Yoga Upaniṣads also do not describe the levels of Samādhi but describe the last stage i.e. Asmṛta Samādhi, still do not name it as Asmṛta but description of Samādhi is the same. As compare to other aspects of Yoga, the description of Samādhi is on the higher level in Yoga Upaniṣad and not at all similar to the state of Samādhi as described in Vibhuti Pāda of Yoga Sūtra. In Yoga Upaniṣad Samādhi is described only after attaining the stage of Nirguna Dhyāna and the relation between Pancabhutesu Dhāraṇā, Saguna Dhyāna, and Samādhi is not clearly mentioned. Yoga Upaniṣads describe various supernatural
powers. Some of them are attained after Saguṇa Dhyāna and some of
them are attained after the stage of Samādhi. But in Yoga Sūtra it is
described that all these power can be attained only through ‘Saṃyama’.
Patañjali does not describe benefits or powers attained through
Dhāraṇā, Dhyāna and Samādhi separately. Śāṇḍilyopaniṣad also
describes about the attainment of supernatural powers to Saṃyama
but not after Samādhi. Yoga Upaniṣad also describes a perfect time
duration along with the method of attaining Samādhi. And Patañjali
does not prescribe the duration for attaining Samādhi but only describes
that practice of Yoga should be long, uninterrupted and alert. Patañjali
describes various types of Samādhi which are distinguished on the basis
of the nature of the object i.e gross to subtle. That means Savitarka
Samādhi to Asaṃprajñāta Samādhi.

It is clearly stated in Yoga Upaniṣad that only after the stage of
‘VidehaMukti’ state of Samādhi will be achieved. But Patañjali describes
the state of ‘VidehaMukta’ after maturing the state or ‘Saṃsmita Samādhi’
YogaUpaniṣads do not describe the intermediate stage in between Dhyāna
and Asaṃprajñāta Samādhi, but directly describe Asaṃprajñāta Samādhi
but do not mention it as Asaṃprajñāta. Yoga Upaniṣads also do not
differentiate between Sabija Samādhi and Nirbija Samādhi as described
in Yoga Sūtra. But describe state of Nirbija Samādhi upto Kaivalya in
detail without mentioning it as ‘Nirbija Samādhi’ Patañjala Yoga Sūtra
are mainly written to give the detail description and explanation about
Samādhi and Citta Vṛtti Nirodha is the basic aim of Yoga. Therefore one
whole chapter is devoted various aspects of Samādhi and then the ways of attaining Samādhi i.e. Aṣṭāṅga Yoga are described in other three chapters. It is mentioned that it can be attained by increasing practice of Yoga. Patañjali has also described that one should concentrate and meditate and be one with object i.e. Samādhi with the same object. And for that he has coined the word ‘Samyama’. Patañjali also warns the Yogi not to involve in those super natural powers and get attach to them, because that will spoil the whole practice. The aim of the Yogi is not achieving supernatural power but freedom from all the bondages, free from the cycle of birth and death, and achieve the final state i.e Kaivalya.