

CHAPTER – I

INTRODUCTION

A) Introductory :

Yoga philosophy was an inseparable part of human-society or human existence as such in ancient India. So much importance was given towards the treatment of this, that it becomes a subject of discussion in all types of literature-philosophical or otherwise. The seers and writers in general invariably have created an occasion to discuss and to analysed various aspects of *Yoga* in their writings. Thus, apart from this being developed to an independent system in the name of '*Yoga Darsan*' we found ample literature in literary works like *Rāmāyaṇa*, *Mahābhārata*, various *Purāṇas* like *Śākta*, *Līṅga*, *Śiva* etc. And even in the classical literature like dramas, narratives etc. However the primary literature of *Yoga* philosophy is *Pātañjala Yoga* along with *Vyāsa Bhāṣya* followed by *Hat̥ha Yogic* text like *Hat̥ha-Yoga Pradīpikā*, *Gheraṇḍa Saṁhitā*, *Śiva-Svarodaya*, *Gorakṣa-Sāta*, *Siddha-Siddhānta Paddhati* etc. where various aspects of *Yoga* / normal philosophy, theoretical as well as practical, have been prescribed. Eminent scholars have conducted a lot of research works on *Pātañjala Yoga*. And a further attempt to study the *Yoga Sūtras* may sound superfluous and repetition. However to study *Pātañjala*

Rāja Yoga on the light of the *Yoga Upaniṣads* with a vision of Comparison and historical development may be refreshing and rewarding, which is the prime-aim and objectives, of the present endeavour.

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

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

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

No research work is being done on this subject as yet. The

Upaniṣads selected in this edition are twenty and they are based on various branches of *Yoga*, such as *Hat̥ha*, *Laya*, *Śiva*, *Mantra* and *Rāja*. Amongst them I have chosen only seven *Yoga Upaniṣads* which are closely related to *Rāja-Yoga* for an analytical and comparative study. They are as follows: -

1. *Amṛta Nāḍopaniṣad*
2. *Kṣurikopaniṣad*
3. *Darśānopaniṣad*
4. *Yogakuṇḍlyupaniṣad*
5. *Yoga Cuḍāmanyupaniṣad*
6. *Yogatattvopaniṣad*
7. *Sāṇḍilyopaniṣad*

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

2 In this chapter of Introduction, in the second section 'B' the general contents of the *Upaniṣads* along with contents of *Yoga Sūtra* which forms the basis of the present study, is presented.

In the subsequent chapters, a comparison has been attempted between the eight folds a *Pātañjala Yoga* with that of the *Yoga Upaniṣads*. Similarities, dissimilarities, new concepts and new descriptions related to the subject have been identified and critically mentioned. In case of difference of opinion, where *Yoga Upaniṣads* have either added something to *Yoga Sūtra* or dropped something or changed something are highlighted.

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

In the Chapter II i.e. *Yama*, first I have discussed the general meaning of the term, then the relevance of the meaning according to *Yoga*. In the same chapter I have produced some definitions of the term where I found that none defines the term *Yama* but describes only the types of *Yama* in the form of definition. For example *Patañjali*

otherwise defines every stage of *Aṣṭāṅga-Yoga* only describes *Yama* as:

अहिंसासत्यास्त्येयब्रह्मचर्या परिग्रहः यमाः ।¹

Here he does not define the term but describes five types of *Yama*. In this chapter I have described every detail of the term *Yama* in *Yoga Sūtra*. Then I compared those with *Yogaupniṣads* and I found that some *Yoga Upaniṣads* describe ten types of *Yama-s* with three varieties *Kāyika*, *Vācika* and *Mānasika*. These *Yama-s* described in *Yoga Upaniṣads* are more or less like daily ceremonial observances and other rites, described in Scriptures.

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

शौचसन्तोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः ।²

And some *Yoga Upaniṣads* describes ten types of *Niyama-s*. I also found that *Yogatattvopaniṣad* describes '*Ahimsa*' as *Niyama*, which is actually described as *Yama* everywhere in other *Yoga Upaniṣads*. The seer does not give any explanation about this change, nor the commentary *Śrī Upaniṣad Brahma Yogin*. *Niyama-s* are also described with three varieties similar to *Yama* i.e. *Kāyika*, *Vācika* and *Mānasika*. This explanation helps the reader to understand the intensity of *Yama* and *Niyama* described in *Yoga Sūtra*. Because *Patañjali* does not give any explanation about the performance of every *Yama* or *Niyama*.