



Yoga Upanishad Series

# Darshana Upanishad

A PUBLICATION OF YOGA PRADIPIKA

# Preface

## Darshana Upanishad

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Darshana Upanishad is also known as Darshanopanishad, Yoga Darshana Upanishad, or Jabala Darshana Upanishad. It is one of the twenty Yoga Upanishads and the ninetieth of 108 Upanishads of Muktika Upanishad order and found attached to Sama Veda.

This Upanishad consists of 109 verses in ten chapters and mainly deals with Ashtanga Yoga.

This Upanishad is the dialogue between the great Sage Dattatreya who is the four-handed Maha Vishnu himself and who is the king of yoga territory and his devoted disciple and the great sage Sankriti.

Thirunavukkarasu Sivasubramaniam  
Editor cum Publisher in

1. [Yoga Pradipika](#)
2. [Classic Yoga](#)
3. [Fit Well Yoga Life](#)

# Chapter 1

## Yama

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When the sage Dattatreya was alone, Sankriti approached his Guru and saluted him with folded hands with great modesty and asked him to explain in detail the yoga of eight limbs, the knowledge of which would make him become a Jivan-Mukta.

The Great sage starts to explain the yoga of eight limbs: [Yama](#), [Niyama](#), [Asana](#), Pranayama, Pratyahara, Dharana, Dhyana and Samadhi are the eight limbs of Yoga.

The ten types of Yama are [Ahimsa](#) (Non-violence), [Sathya](#) (Truth), [Asteya](#) (Non-stealing), [Brahmacharya](#) (Celibacy), Daya (Compassion), Arjava (Straight-forwardness), Kshama (Perseverance), Drutir (Willpower or Firmness), Mithahara (Moderate food) and [Saucha](#) (Cleanliness).

### **Ahimsa - Non-Violence**

The [non violence](#) is verily the penance. It is the non-indulgence in violence by the mind, words, and body in accordance with the injunctions of the scriptures. For a scholar in scriptures, the best of non-violence is the strong belief that Atman transcends all, which is impartial and beyond the grasps.

## Ashtanga Yoga: Yama

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(**Note:** He who believes that Atman exists in all, sees Atman in everyone and everything he interacts with. He treats all as his own Atman. If he intends violence against anyone, it is violence against his own self. This belief makes him not to indulge in violence. This is the best type of Non-Violence since there is no scope for violence at all).

### Sathya - Truth

The perception of objects seen, heard, smelt by the eyes and other organs of senses alone is true. All that exists is the Supreme Brahman. It could not be otherwise. The strong belief in this fact is the best truth for those who have crossed the ocean of Vedanta.

### Asteya - Non-stealing

The complete abstinence of the mind from cereals, gems, gold, and the pearl belonging to others is non-stealing as known by the noblemen. For those who know Atman, the great non-stealing is the abstinence from dealing with Atman as being Anatman.

(**Note:** Anatman means that which is not Atman. In reality, Anatman does not exist. For those who don't have the real knowledge of Atman, Atman and Anatman are two separate and distinct things. For him who knows, the abstinence from the belief that there exist Atman and Anatman is the Non-stealing. This is the best Non-stealing).

## Ashtanga Yoga: Yama

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### **Brahmacharya - Celibacy**

The non-indulgence in any contact with women by means of mind, speech, and body is celibacy. It applies to one's own wife too except for the period immediately after menstruation. The constant application of mind to the state of becoming Brahman is the Celibacy.

### **Daya - Compassion**

The indulgence in other beings by mind, body, and speech as towards one's own self is compassion as declared by the scholars of Vedic literature.

### **Arjava - Straight-forwardness**

The uniformity in treating one's own son, friend, wife, enemy, and own self in all walks of life is Arjava.

### **Kshama – Perseverance**

Kshama is not losing temper of mind, body, and speech even when provoked by enemies.

### **Willpower**

The downing of wisdom that the complete freedom from the worldly clutches is possible only through the Scriptures is the firmness or imperviousness. The unswerving belief "I am Brahman, nothing other than that" is Drutir.

## Yama

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### **Mithahara - Moderate Food**

Leaving off a quarter of food which is purely for the attainment of success in yoga is Moderate Food.

### **Shaucha - Cleanliness**

External cleanliness is the getting rid of the impurities of the body whereas the internal cleanliness that relates to the mind is the meditation. Scholars say that cleanliness constitutes the knowledge "I am Pure". The body is extremely impure whereas Atman is Pure. Understanding the difference between them, to which of them purity should be prescribed?

Fools enjoy external purity ignoring the purity of internal awareness. It is like getting hold of a clod of the earth leaving off the gold.

### **Atman is Brahman**

For him, who has complete satisfaction with the nectar of knowledge and who has discharged his duties, nothing is left to be done. If at all, there is anything that is left, he has no complete knowledge of the truth. For him, who knows Atman, there remains nothing to be done even in the three worlds.

Hence, with all your effort, have recourse to non-violence and other means. By the knowledge so acquired, know the truth  
**Atman is none other than the eternal Brahman.**

# Chapter 2

## Niyama

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[Tapas](#) (Penance), [Santosh](#) (rejoice), Astikya (faith in scriptures), Dhaana (charity), [Isvara Pujita](#) (God worship), [Siddhanta Sravana](#) (study of scriptures), Hree (Modesty), Mathi (Adherence to Scriptures) , Japa (Chanting) and Vrata (oath of commitment to austerities) are the types of Niyama.

Let me explain in detail.

### **Tapas - Penance**

The emaciation of the body by religious penance with regard to the phase of the moon and the like as prescribed by the scriptures is said to be Tapas.

What is Liberation? How can it be attained? What makes anyone attain the wheel of births and deaths? For the learned, the inquiries like these which give insight into the importance of the inner things are Tapas.

### **Santosh - Rejoice**

The accidental acquisition of any gain in daily life gives pleasure. The wise men are bent on the acquisition of wisdom which is termed as Santosh. But the highest order of Santosh is getting rid of all attachments till one realises Brahman.

## Ashtanga Yoga: Niyama

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### **Astika - faith in scriptures**

Astika is the faith in Sruti and Smriti. (Note: Sruti refers to things being remembered and Smriti refers to Vedas. Sruti changes according to the ages and Smriti is eternal).

### **Dhaana - Charity**

The charity by way of giving away of pecuniary things earned by righteous means to persons who follow the path of scriptures or whatever else they give is known as Dhaana.

### **Isvara Pujita -God Worship**

Having a mind free from passion, a speech devoid of falsehood by foul and other means, and action devoid of violence is Isvara Pujita or God Worship.

### **Siddhanta Sravana - Study of Scriptures**

One should understand the reality of existence, the eternal wisdom, the extreme bliss and the extreme reality that exists inside. This is the study of Truth expounded by Upanishads.

### **Hree – Modesty**

The shyness felt in doing the act that is inferior according to the concepts of Vedas and the world is Hree or Modesty.



## Ashtanga Yoga: Niyama

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### **Mathi - Adherence to Scriptures**

The committed belief in things enjoined in Vedas is Mathi or adherence to scriptures. One should keep himself away from anything against the guidelines, even though it is directed by his Guru.

### **Japa – Mantra Chanting**

The chanting of Mantra in accordance with Vedas is Japa. For this, there are rules in Vedas, Kalpa Sutras, Dharma Sastras, Purana and Ithihasas (Epics and scriptures).

Japa is of two kinds: Oral Chanting and Mental Chanting. Oral chanting is also of two kinds: muttered Chanting and Chanting aloud. Mental Chanting is also of two kinds: Chanting by contemplation and Chanting by meditation.

The muttered chanting is a thousand times better than loud chanting. The loud chanting will give results as prescribed in the scriptures. If the mantra chanted is heard by the persons of low caliber, it becomes devoid of bestowing the expected results.

### **Vrata**

Vrata is not explained in this Upanishad. ( Note: Vrata is the practice of oaths of commitment to the performance or non-performance of specific activities as austerity for a specific period of time).

# Chapter 3

## Asana

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The Asanas are nine in number. They are [Svastikasana](#), [Gomukhasana](#), [Padmasana](#), [Virasana](#), [Simhasana](#), [Bhadrasana](#), [Muktasana](#), [Mayurasana](#), and [Sukhasana](#).

### **Svastikasana**

Placing crosswise the two soles of the feet between the knees and thighs and keeping the body, neck, and head in a straight line is Svastikasana.

### **Gomukhasana**

Placing the right ankle by the side of the left buttock and likewise left ankle by the right side is known as Gomukhasana.

### **Padmasana**

Placing the two soles of the feet over the two thighs and holding the two big toes with two hands from behind the body is known as Padmasana which will destroy the fear of diseases.

### **Virasana**

Placing left foot over the right and keeping the body erect and even is Virasana.

## Ashtanga Yoga: Asana

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### Simhasana

Simhasana is not explained in the Upanishad.

(**Note:** Placing the two ankles in the sides of the perineum - right ankle on the left and left on the right, placing the hands on the knees with fingers spread out, showing his face distinctly by opening the mouth to the fullest extent and keeping the mind under control by casting the sight on the tip of the nose is Simhasana)

### Bhadrasana

Placing the two ankles by the sides of the perineum and firmly holding the sides of the feet to become motionless is Bhadrasana which will destroy the poison and diseases.

### Muktasana

Placing the right side of the perineum with the left ankle and the left side with the right ankle is Muktasana. The genitals should be placed over the left ankle which should be placed over the right ankle.

### Mayurasana

Placing the two palms on the ground, placing the tip of the elbows by the sides of the navel, lifting the head and the legs upwards, and floating in the air like a stick with the single pointed mind is Mayurasana that destroys the sins.

## Asana

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### Sukhasana

In which posture, comfort, and courage are attained, that posture is known as Sukhasana meant for weak people.

By mastering the postures, one can control the three worlds. After having mastery over Asana, one should resort to Pranayama.

# Chapter 4

## Ashtanga Yoga: Nadis and Prana

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For anyone, one's body is 96 Angulas when measured with his own thumb. In the middle of the body is the abode of fire shining like molten gold. For humans, it is triangular in shape located two Angulas above the anus and two Angulas below the genitals

Know the Center of the body! The Kandasthana is located nine Angulas from Muladhara and it stretches out four Angulas in diameter. It looks like the egg of a hen and placed inside a sheath. In the middle of it is the navel.

### **Nadis**

The Nadi located in the middle of the knot of the navel is Susumna. Seventy-two thousand Nadis stand around it. Among them, fourteen Nadis are important.

They are listed below.

## Nadis and Prana

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- 1.Susumna
- 2.Pingala
- 3.Ida
- 4.Sarasvati
- 5.Pusa
- 6.Varuna
- 7.Hasti-jihva
- 8.Yajasvini
- 9.Alambusa
- 10.Kuhu
- 11.Visvodara
- 12.Payasvini
- 13.Sankini
- 14.Gandhari

Of these, three are more important. Among the three, one is the most important. That is Susumna known as Brahma-Nadi as called by the learned. Susumna is attached to the Vertebral column known as **Vina-Danda** that is made up of bones and extends up to the skull.

The seat of Kundalini is two Angulas below the navel. The form of Kundalini is made up of eight constituents. She regulates the functions of Vayus as her allotted function. Also, she regulates the functions of the passage of food and drinks by the encircling the sides of the navel with her own mouth which is the aperture of Brahman.

## Nadis and Prana

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Ida stands on the left of Susumna and Pingala stands on the right. Sarasvati and Kuhu stand on the sides. Gandhari and Hasti-jihva stand at the rear and front of Ida. Pusa and Yajasvini are at the rear and front of Pingala.

Visvodara stands in between Kuhu and Hasti-jihva. Varuna stands in between Yajasvini and Kuhu. Yajasvini is in between Pusa and Sarasvati. Sankini is between Gandhari and Sarasvati. Alambusa extends up to the Anus from the middle of the knot of the navel. Kuhu is at the front of Susumna.

Pingala extends up to the right nostril and Ida to the left nostril. Yajasvini goes up to the big toe of left foot. Pusa goes up to left eye by standing behind Pingala.

Payasvini to the right ear. Sarasvati goes to the tip of the tongue. Hasti-jihva to the big toe of the right foot. Sankini to the end of the left ear. Gandhari to the right eye. Visvodara is located in the knot of the navel.

### **Vayus**

Vayus are ten in number. They are as below.

## Nadis and Prana

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1. [Prana](#)
2. Apana
3. Vyana
4. Samana
5. Udana
6. Naga
7. Kurma
8. Krkara
9. Deva-datta
10. Dhanjaya

These Vayus flow through all the Nadis. Of them, the first five are important. Among these, the first two are more important. Among these two, Prana is the most important.

Prana always presents in the middle of the neck, nose, navel, and heart.

Apana is always present in the middle of the anus, thighs, knees, the whole belly, navel, hip, and shanks. Vyana is always present in the middle of the ears and eyes, at the joints of shoulders and neck, wrist and the throat.

Udana is present in legs and hands.

Samana pervades all parts of the body, without any doubt.

The second five Vayus starting from Naga are present in skin, bones and the like.



## Nadis and Prana

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### The Functions of Vayus

The functions of Prana are the inhalation, exhalation, and coughing. The works of Apana are the evacuation of faeces and urine. Samana pulls everything to the proximity. Udana lifts things up, without any doubt. Vyana causes clashes.

Naga does belching. Dhanjaya swelling. Kurma does the work of shutting the eyes. Krkara is making oneself hungry. Bringing sleep is the work of Devadatta.

### The Deities of Nadis

Siva is the deity of Susumna. Hari is for Ida. Brahman is for Pingala. Viraj is for Sarasvati. Pusan is for Pusa. For Hasti-jihva, Varuna is the deity. For Yajasvini, the Sun. For Alambusa, Varuna. For Kuhu, the God of hunger. For Gandhari and Sankini, the moon is the deity. Prajapati is the deity of Payasvini. Pavaka is for Visvodara.

### The movement inside the Nadis

The moon always travels through Ida. Likewise the sun through Pingala.

The passage of Vayu from Pingala to Ida is known as the Northern course and Ida to Pingala is the southern course.

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