

Indian Philosophy
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Module No. # 04
Lecture No. # 13
The Yoga Philosophy

Welcome viewers to this session; this session, we will be discussing that Eight fold yoga or astanga yoga, prior to that I will remind you what is the importance of discussing Eight fold yoga in yoga system or yoga philosophy. The first thing that, as all of you know that, if you have seen my or if you have listen to my lecture in the last session, I have said that the kleshas or dukhas, we human being suffer in this earthly life.

I said that there are different kinds of treasures that yoga philosophy also suggested, and in all this classes you find that human beings tries to attach with different objects in this earth for different purposes and for different reasons. It is because of the association or attachment human beings crew to do many things, crew to get many things, and because of this reason human beings suffer in this earthly life.

Further, they said that people also have a fear of death by thinking that you will be going to die, you will also suffer. Therefore, to sum it or to conclude I wish to share with you that yoga philosophy or yoga system says that as a human being, we have a different desires, different inclinations, different wishes to achieve, to gain, also look many things. Therefore, we suffer, so suffering is bound to happen in this earthly life, because we cannot dissociate from other objects and non objects of this earth.

We also associate with plants, we associate with living creatures and we associate with non living creatures. Living consists of say plants, animals, reptiles, insects, human beings, etcetera, etcetera. And, those body, those material who does not have a life is called non objects, we associate with table, chair or pen – say - food, water, etcetera, etcetera.

So, therefore, yoga philosophy prescribe that we human being cannot dissociate from different objects and as well as non objects, thus suffering is bound to happen. Now, they prescribe that if suffering is bound to happen, how to eradicate from suffering, how to stay from that suffering; therefore, the life will be much happy life and pleasurable life. Otherwise, the whole life will be passed away from suffering and suffering, they prescribe some kind of rules regulations, and say that different stages to do yoga.

If person do yoga in a different stages, which we will be discussing in detail in the coming slides, what they said is that there are different stages of yoga called astanga yoga; that means, Eight fold yoga. If an individual can practice that and reach to the last stage, in this earthly life also, there are possibilities to get liberation, to get mukhya, to refrain from worldly suffering, to refrain from worldly attachment.

Now, the anxiety might come to your mind that what are this Eight fold yoga, or in sanskrit term it is said that astanga yoga. What are these astanga yoga? One should practice therefore, he or she can even in earthly life, achieve the liberation; refrain from all worldly suffering and attachment. As I said that samkhya and yoga which two systems constitute a pair, samkhya also said that if you remember, samkhya said that there are two types of liberation, one is jivan mukti, another is videha mukti.

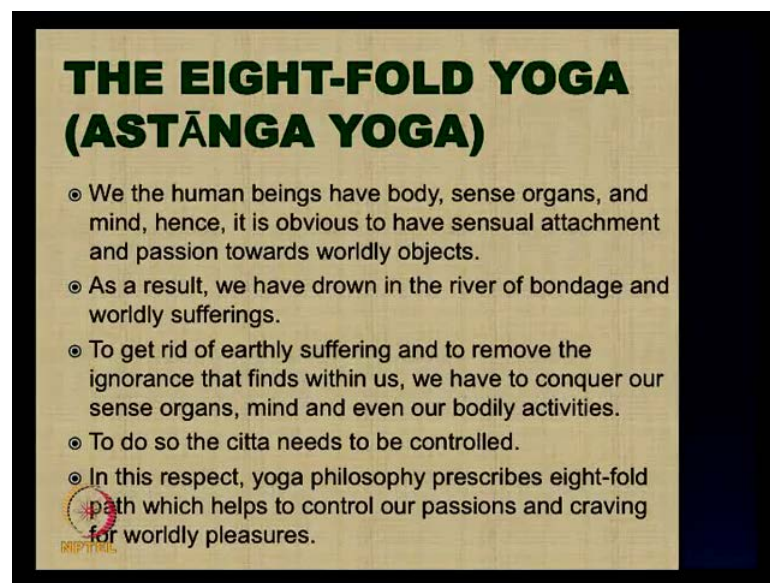
Jivan mukti is the one where an individual in his life time can also get liberation, can detach from the theory of karma, can detach from all the suffering and attachment with the worldly objects. However, they also prescribe videha mukti; that means, once a human being, once an animal dies, the body remains as a material and the soul leaves that body and enters in to a different domain. **there** They said that once the body dies, the liberation starts, because you are doing any karma therefore, there will be no food.

That means, whatever you have done is done, once you are dead, you are not at all conscious, therefore, you reach to a liberation state, you had a nice death. In the same way practical approach, in a practical aspect, this is a theoretical aspect samkhya said; now the practical aspect, yoga philosophy said that we can also have liberation in the earthly life while living in this earth, and also we can have liberation after our death as usual.

Now, the challenge lies, we the human being with our conscious effort, we have a rationality and reasoning power, with all these we know that we are suffering but still we do not know how to refrain from all the suffering. Question arises, what is the really responsible for us to suffer in this earthly life. Yoga philosophy prescribes that it is because of our association and attachment towards different objects and animals in this earth causes us to suffer.

Now, how to refrain from all suffering, how to have dissociation, how to detach from all this worldly objects? Now, this is our issue. And yoga philosophy prescribes the Eight fold yoga or astanga yoga through which **if somebody in** if somebody practices with a proper spirit, or as it is prescribed, he or she can attain the liberation even while living in this earth; that means, in this earthen life also he or she can get mukhya or liberation.

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**THE EIGHT-FOLD YOGA
(ASTĀNGA YOGA)**

- ◉ We the human beings have body, sense organs, and mind, hence, it is obvious to have sensual attachment and passion towards worldly objects.
- ◉ As a result, we have drown in the river of bondage and worldly sufferings.
- ◉ To get rid of earthly suffering and to remove the ignorance that finds within us, we have to conquer our sense organs, mind and even our bodily activities.
- ◉ To do so the citta needs to be controlled.
- ◉ In this respect, yoga philosophy prescribes eight-fold path which helps to control our passions and craving for worldly pleasures.

Now, let us discuss what is this astanga yoga? The Eight fold yoga, as I said that is known as astanga yoga. I make my statement **said that and** saying that we the human beings have body, sense organs, and mind, therefore it is obvious to have sensual attachment and passion towards worldly objects. What I mean is that, once you have a body, body has a different requirement, since we have sense organs, and it is a five sense organs and if you add mind as a sixth sense organ, sometimes it is associated with different objects in this earth, therefore, how to control our sense organs.

Because many times you find that your sense organs is not controlling, though you want to listen something, you could not concentrate for a longer time, your mind diverts. Because your sense organs moves, your mental concentration to one object to another object and henceforth you could not able to identify even an object, you could not able to understand even an object; you could not able to realize the particular nature of an object.

So, because of a different requirement and the same time may be more than one requirement considered as a priority basis, as a result we could not able to concentrate on a task, on an issue or an event for a longer time. So, now the issue will be resolved only when one practices the astanga yoga, prescribed by yoga system. They said that mind can be controlled, the sense organs which often not regulated by the human body can also **can be** controlled, and further, the body - that every human body - have a different requirement, it needs a sexual pleasure, it needs some exercise, it needs some movement, it needs some strength, it needs some immunity.

So, all these requirements can also come under a control, all these requirements can be controlled by the practice of yoga. Therefore, in one hand, we know that the body, mind and five sense organs have a different requirement, and because of this different requirement, the human being associating with different objects differently for fulfilling different purposes.

On the other hand, you find that by practicing yoga everything can be controlled, everything can be guided properly, henceforth the worldly attachment; the craving, the hankering for power, prestige, material world, everything will be disappeared, as a result the liberation will be certain, ascertain even in the earthly life.

The second point I said, because of this mind sense organs and this bodily requirement we are drown in the river of bondage and worldly sufferings. To get rid of this suffering and attachment, and to remove the ignorance that finds within us, we have to conquer, we have to control our sense organs, mind and our bodily act, to do so the citta needs to be controlled. What they said is that there are many types, we the human being have a limited knowledge, and because of the limited knowledge many times we are ignorant, we do not know what is supposed to be done, what karma we should do, what practice is prescribed for us, we do not follow that because of ignorance.

And as I said that citta is a component constitute with three elements, one is ego or ahankara, another is intellectual or buddhi, third one is mind and manas, these three components constitute citta. Because of this body, mind and other sense organs have a different requirement. Citta also having three gunas get vibrates, as a result you find that the heterogeneous nature of this three guna – sattva, raja, tamas, as a result we attach as a human being, we attach with different objects and non objects in this earth differently.

Yoga philosophy says that, that we can conquer, we can control our mind, sense organs, body, as a result we can also able to control our citta, not to distract from one to another, rather to have a concentration on a particular issue, to understand an issue very particularly, as a result, we can refrain from the suffering. Now, let us discuss how to control the citta, because as you know that, suppose, you are reading something, after say one passage or two passage, you find that though you are reading the text however, you could not able to understand, because you are thinking some other things, your mind is diverting from that. And sometimes also you realize that though you are reading say passage after passage still you could not understand because, your mind is engaged for a different activity, your mind is thinking some other thing, but if you able to concentrate on that text whatever you have read can understand clearly.

Otherwise, if you do not also understand you know that from which point to which point you have not understood, it is because of your mind fluctuates from one to another, though you are reading as a physical exercise you could not able to understand it, because mind fluctuates. Yoga prescribes, the fluctuated mind can be also conquered, can also be controlled, **and** henceforth we can able to achieve some kind of spirit.

As a result we could able to concentrate, henceforth we understand the true nature of suffering and we can remove the ignorance within us, as a result we can also live happily in this earth that is meant by yoga philosophy. Yoga philosophy says that to getting liberation in the earthly life means, you are a knowledgeable person, you know how to distinct permanent and temporary; that means, which is a permanent one, which is a temporary one, whether you have to change behind the temporary pleasure or a permanent pleasure, so all these things we will be discussing in the coming slides. Now, further, I said that in this **respect** yoga philosophy prescribes how to get rid of all this suffering, so prescribed eight fold path is known as astanga yoga.

They prescribed because by practicing that one can control his or her passions and cravings for worldly pleasures. Now, as you see that there are eight fold path or a astanga yoga prescribed by yoga philosophy, now the eight fold path are I am reading it out and you should also pronounce it accordingly, because these are the sanskrit literature.

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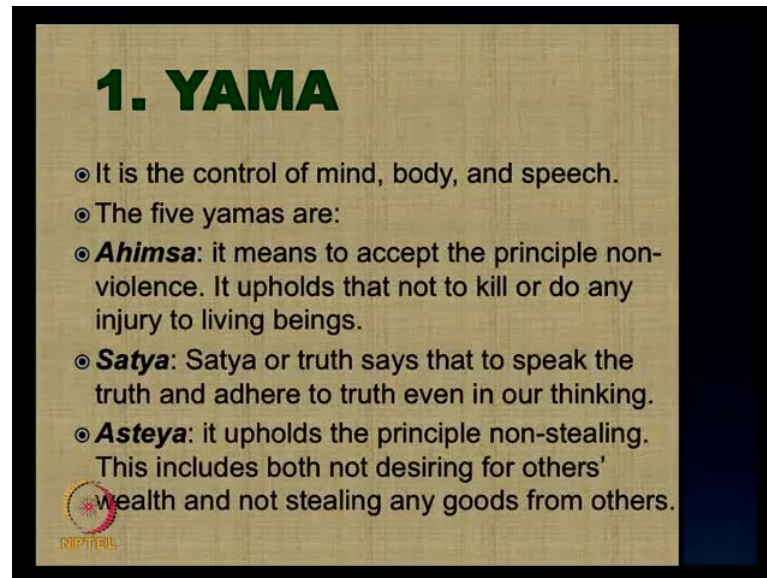


So, first one is yama, second one niyama, third one asana, fourth one pranayama, fifth one pratyahara, sixth one dharana, seventh one dhyana, and the last one or the eighth one is Samadhi. Further I am reading, yama, niyama, asana, pranayama, pratyahara, dharana, dhyana, samadhi. I believe some of this component might be understood to you, for example, if I say asana you know that some of the postures, some kind of concepts comes to your mind. If I say dharana, you know that **there are** every day there is a strike, you may be consider that because this strike that strike, I have seen, say, students strikes for some of the rights. You see that there is a political hunger strike, some other strike you think that, that may be dharana.

Now, let us discuss in Indian philosophy context, what we really mean by dharana, what is the essence of dharana. If I say that dhyana, if I read dhyana something comes to your mind saying that concentrating on particular issue. Now, let us discuss whether yoga philosophy understood in the same spirit or as a different spirit, if at all different why it is different, and what is the aim to be different, and if at all same, what is the purpose for accepting the sameness that we ordinarily understood. However, I sum it that these are

the eight steps one should cross, so that he or she can achieve the liberation even while living in this earth.

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Now, let us discuss one after another what are the stage and how it speaks about and what are the issues it dealt with. Now, yama, by practicing yama one can control of his or her mind, body and speech; that means, sometimes you are anger with others, you lose the temper and you try to speak many things which you are not intended, you cannot control your tongue, you go on speaking which is an unexpected and unwanted.

Yoga philosophy says that by doing that we are not doing good karma, so therefore, as they prescribed that every karma has its own food, if you also on subconsciously do something you have to **be** responsible for that, you have to be accountable for that. Hence, all karma reaches to a stage where bears the fruit, in the same way, if you do the bad karma certainly there will be a result for you.

Further, they said that by practicing yama you can control your speech, though you can lose your temper because of some situation still you can know that, that this is the time where I should control myself, I should not speak something which is unwanted. So, now let us discuss what really in yama one should do, they said that yama are of five or the five yamas are, first one is ahimsa; ahimsa means, as you know the famous mahatma gandhi said that non violence. Ahimsa means, it prescribes or preaches that you should

not be violent with others, neither in your speech nor in your action. If the situation demands also you should not violate, you should control yourself that is ahimsa, you should not hurt others, you should not also harm others in your speech, in your utterances as well as in the action, that one should prescribe, that is one component of yama.

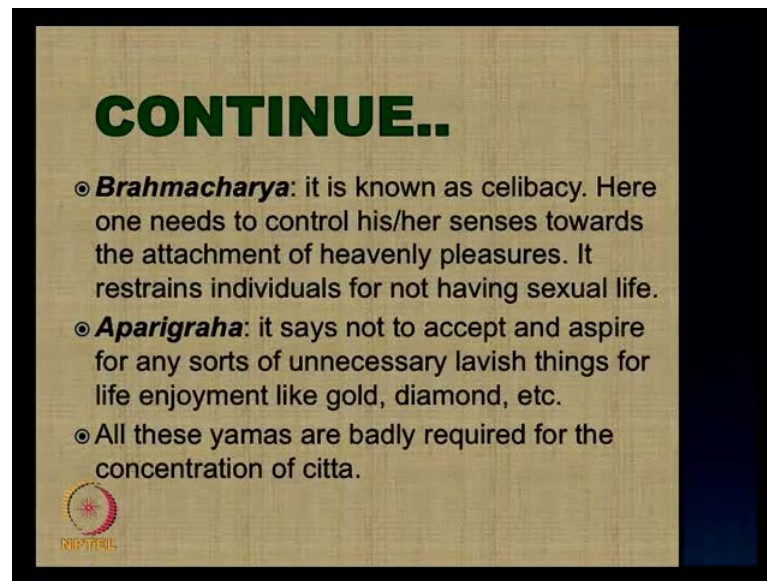
Now, let us see the second component, satya, satya means truth, which says that speak the truth and adhere to truth even in your thinking. He is saying that in all the cases, in all the situations if you speak truth, you will be remained pure. You never feel guilty, therefore, you never tend to do many other guilty, but if you say one lie, to hide that lie you have to speak many lies. Therefore, he said that even in your thinking, thought process, you should not lie. If you can practice that you feel yourself as a pure, you feel yourself as a satisfied human being. Further they said that asteya, what yoga philosophy mean by asteya is that, it upholds the principle non-stealing; this includes both not desiring on others wealth and not stealing any goods from others.

What asteya is saying that, **do not steal**, do not steal from others, suppose, you do not have a say two wheeler bike or a four wheeler car by seeing that other people are riding it, you should not think that I must also do that, if I could not do that **if I** if I could not purchase even that I can steal from them, No, you should not do that. Even also in many situation you find that you always try to compare with others, you say that he or she has so and so, I do not have therefore, somehow other I should have that or I should have those. By doing that you will be indulging in some bad karma which has a bad result, there he is saying that you should not think of stealing goods from others.

You should not also steal some of the ideas from others and claiming that this is yours, there are many books you find that some people take the idea from others and never acknowledge them. Here yoga philosophy prescribed that you should not indulge with that practice always, otherwise there is always in your mind or back side of your mind you feel guilty saying that this is not mine, however I am claiming it.

You confirm yourself that you have done something consciously which is unethical, unacceptable, therefore, one should free from asteya – non-stealing - and this is the component of yama.

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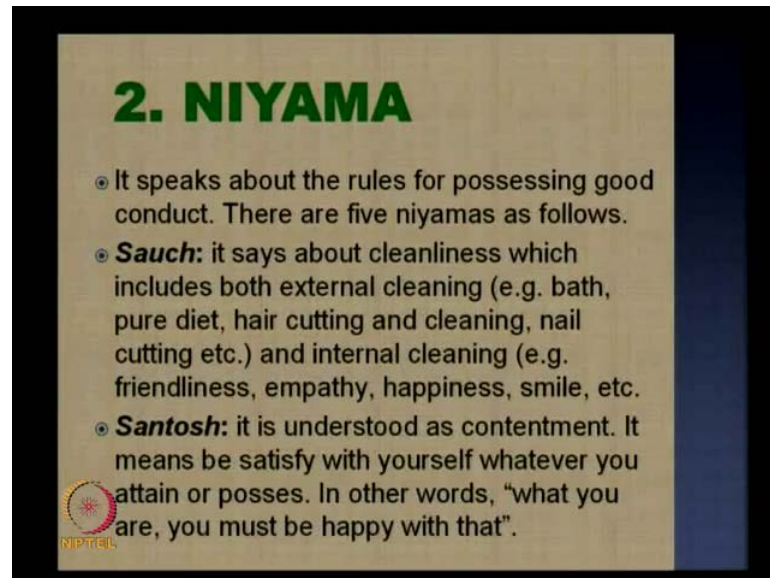
Now, there are other two components we will see, one is brahmacharya another is aparigraha, what is brahmacharya? Brahmacharya is known as celibacy; here one needs to control his or her sense towards the attachment of heavenly pleasures. It restrains somebody for not having sexual life, what saying that is brahmacharya? Brahmacharya means, it is a student life you should not have desire for any kind of pleasurable life, you should not desire any kind of luxury life, even you should free from the sexual life. Though your body requires, but still you should detach from it, you should control it, you should practice that - that is called brahmacharya. You always concentrate on study or gaining the knowledge or understanding the knowledge that practice you should do, that is a part of yama.

Further they said that aparigraha, the last part of that yama, they said that in aparigraha, it says that to accept and aspire for any sorts of unnecessary lavish things for life enjoyment like gold and diamond. One should not or must not think of like gold and diamond which is a very precious material. They said that one should practice that at the best should not be attached with precious materials like gold and diamonds, should not hanker, should not also strive to get like gold ornaments, diamond, etcetera, etcetera.

Further they said that all these yamas are badly required for the concentration of citta; that means, if one practice this five elements, then citta get concentrated, because citta

understands that hankering for getting gold or ornament or, say stones, everything, diamond everything, it is a luxury life one should not ask for that.

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And suppose, one cannot afford for that and still hanker to get that; that means, suffering starts. If you remember the kinds of suffering, we have discussed one of the suffering, therefore, in the first practice yama said that you should refrain from that, therefore your citta can also modify, your citta can also able to concentrate, your citta as it is distracting from time to time, it can be controlled.

Now, we will see the second stage niyama; niyama speaks about the rules for possessing good conduct, there are five niyamas as follows. Yoga philosophy prescribes that until and unless you have a good conduct, you cannot think something good, until and unless you have a conduct, you cannot indulge with any action which will also results good.

So, therefore, one should think good and also prepare himself or herself to do some good actions, therefore, someone says that you have a good conduct. You know what are the actions should be expected under which conditions, under which circumstances, if you can behave properly, then this is a good conduct. Now, let us see how one should have good conduct, what are the practices one should do therefore, one must have good conduct. First they said that it is a sauch, it says about cleanliness which includes both external as well as internal cleanliness. Externals include like you must have a bath every

day, you should have pure diet, you should not leave your hair to grow, you should not have your nail to grow, if you can do it properly, this is an external cleanliness.

Further internal cleanliness which means friendliness, empathy for the others and happiness and smile, what they said is that when you go for a bath, you feel yourself as a pure after bath, you feel yourself as clean; that means, you should that. You should wear a good dress, good dress means it is a cleanly dress is kind of external cleanliness, further they said that there's a internal cleanness you should feel happy, what you have, you should not think that I should not have this that, this that, therefore, I will try to get all these.

Whatever you have, which position you have, you think you are the god's gift, therefore you should be remain happy, therefore, it is a internal cleanliness, you should not have any kind of anger towards others that is a sauch. Further they said santosh; santosh means, it is contentment, it means be satisfy with yourself what you attain or posses, in other words, what you are you must be happy with that, in earthly life it is very difficult for a human being to understand and to realize that what he or she is, should be happy with that.

However, yoga prescribed that though it is a difficult part, one should try to be happy, so that he or she should not think about others property, others lavishly living styles and etcetera, etcetera. If somebody thinks up all this then, he or she should try to get all these things in his or her life; therefore, he or she suffers in this earthly life. What they prescribe is that if you are feeling happy what you are, suppose, you are a student, you feel happy you are a student.

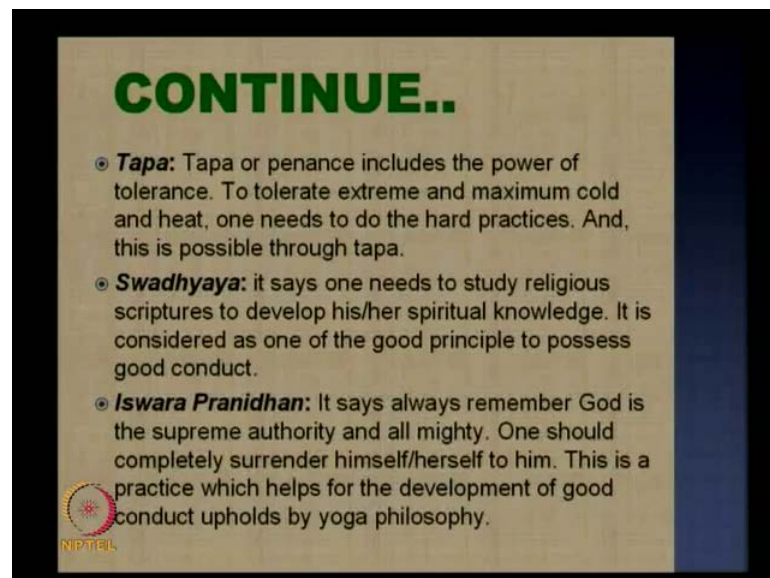
And also do the actions with a good conduct, what is expected in a particular situation; that means, you should read the text, you should do the assignment on time, you should appear the exam, therefore, you score good grade, you should be obedient to your teachers, you should respect your parents everything, so that is a good conduct in a brief for a student life.

If one can do that then, he or she has a good conduct and can also have a santosh in life, because you know that you are a student and be happy with a student. Don't think that

you will be a manager of some other company or C E O of the company or a director of institution, do not think like that.

There should be a aim in your life, but you should not think that at any cost you should get it, therefore, you attach with different objects henceforth suffering starts. What yoga prescribes is that, do your own karma what is expected in a particular movement, should not think of any shortcut in life, therefore, if you think of that then, you have to look for what is the shortcut, as a result you have to associate and attach differently or negatively to that object, this is all about santosh.

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Now, we will see the further points, now, the third point they said tapa, in niyama you find tapa; tapa means, is a power of tolerance, to tolerate extreme and maximum cold and heat. One needs to do the hard practices and this is possible throughout tapa. What they mean is that, the rishi who is doing tapa or tapasya, in the winter season, **they also**, their body needs some kind of woolen clothes, in the summer their body also needs some kind of cold breeze, but however, since they are doing tapa they are able to concentrate on a particular object. And by doing the tapa, they should not think even in a winter season a one clothes, even in a summer season cold breeze.

This kind of practice you have to adhere, and once you can do that you know that you are success in tapa. Further they said that swadhyaya; swadhyaya means, it says one needs to

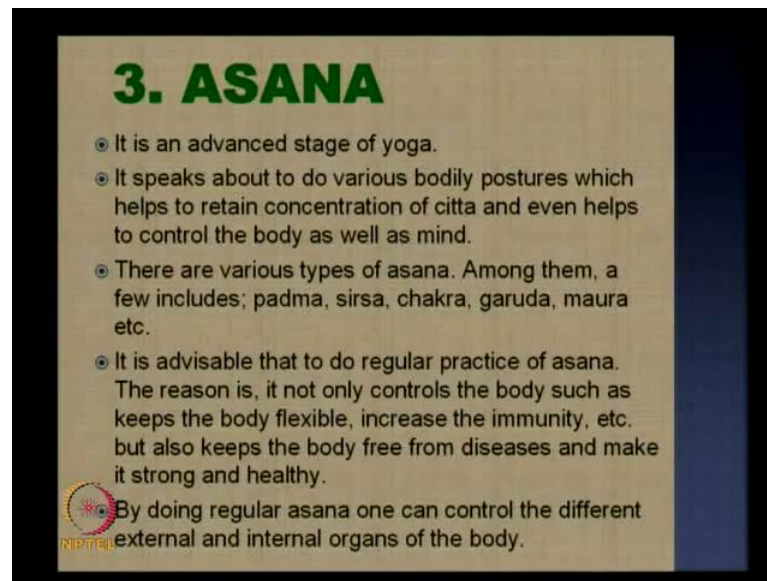
study religious scripture to develop his or her spiritual knowledge, it is considered as one of the good principles to possess good conduct, until and unless you do not know what is good and bad how can you will be engage in your action saying that this action is good and that action is bad.

So, to know that which action is good, which action is prescribed, which action is confirmative to do in a particular society, with confirmative with the norms and condition for that you have to read the scriptures. Scriptures like bedha, geeta, upanishada, brahmasutra, etcetera, etcetera, bhagvathgeeta. So, therefore, one should read the spiritual scriptures, yoga philosophy says that the christian can read the bible, muslim can also read the quran; that means, every human being those who believe their own religion can read their scriptures. Once they read the scriptures, they know that which action is they suppose to do and which action they should not do, because this is not prescribed.

Therefore, this is **kind of kind** also a practice one should do to refrain from suffering in an earthly life. The last one they said that iswara pranidhan, they said that one must remember god is the supreme authority and all mighty, therefore, one tries to surrender himself or herself towards him this is the practice which helps for the development of good conduct upholds by yoga philosophy. He said that just by reading the spiritual scripture is not enough; you must realize that god is the supreme way, and to get the liberation you must try to attain the spiritual power.


Therefore, you should pray the god, you should also concentrate on the supreme power which all mighty and all powerful, if you can do that this can also help you to concentrate on a issue for a longer time, and a as a result you can refrain from worldly attachment.

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3. ASANA

- It is an advanced stage of yoga.
- It speaks about to do various bodily postures which helps to retain concentration of citta and even helps to control the body as well as mind.
- There are various types of asana. Among them, a few includes; padma, sirsa, chakra, garuda, maura etc.
- It is advisable that to do regular practice of asana. The reason is, it not only controls the body such as keeps the body flexible, increase the immunity, etc. but also keeps the body free from diseases and make it strong and healthy.

 By doing regular asana one can control the different external and internal organs of the body.

Now, we will see further for the next prescription by yoga philosophy. In case of asana, they said that it is an advanced stage of yoga, it speaks about to do various bodily postures which help to retain concentration of citta, and even helps to control the body as well as mind. Now, as you can see that asana means, various postures one should have, you sit in a different postures, say, padmasana, when you say that padmasana your legs will be in a folder form, and you sit straight without any bend, if you do that for a longer time, this is the padmasana, by doing that you able to concentrate your citta, though your citta tries to distract from one to another because of different attachment and association you try to control it.

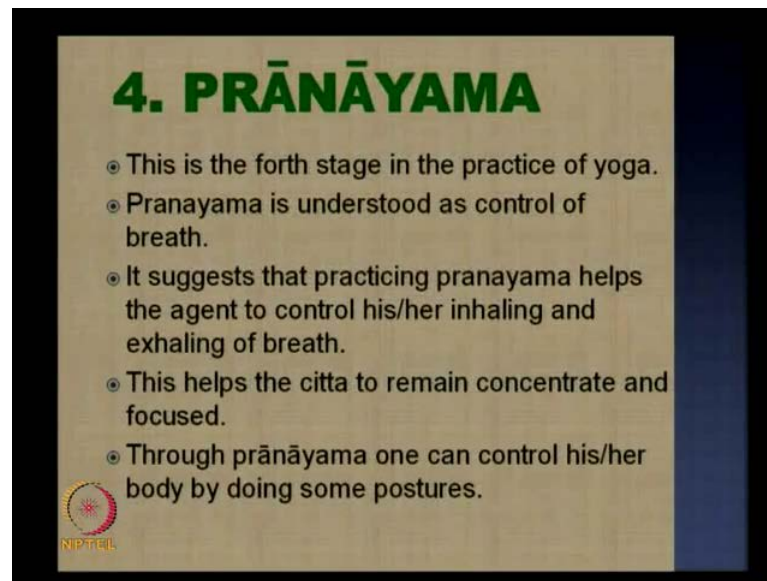
Once it is distract again you try to get back on a particular point and concentrate, see there are different kinds of asana, one asana I said padmasana another is a mayurasana. What is mayurasana? All your bodily pressure in a balanced way you kept on two hands, and you put your pams on the floor, on the soil, then you put whole your body on a parallel and all the pressure of your body should be taken care by your hand this kind of asana and while doing that you should concentrate. He is saying that by doing the asana, by doing various type of asana, see for example, chakrasana, surya namaskara, vakrasana then, say garudasana, mayurasana, all this. If you can do the practice sirsasana, sirsasana is one where your head is touching to the earth and your leg will be perpendicular straight.

By doing all these practice it is not that you are able to only concentrate you can make your body also healthy, your immunity power also grows, therefore along with your healthy life you can able to concentrate on your citta for a particular issue or a particular event in a longer time. And if you can do that you can realize that these are suffering these are causes, these are the actions, if I do that then I will suffer and these are the action if I do that, then there will be no suffering in this earthly life.

Now, let us discuss what I have written here, it said that, it speaks, the asana speaks about to do the various bodily postures which helps to retain concentration of citta and even helps to control the body as well as mind. There are various types of asana as I said among them a few are padmasana, sirsasana, chakrasana, garudasana, and mayurasana etcetera, etcetera, it is advisable that to do the regular practice of asana. The reason is, it not only controls the body, such as keeps the body flexible, increase the immunity power make you healthy etcetera, etcetera.


But in addition to that keeps the body free from diseases and make your body to be strong and healthy. By doing the regular asana one can control different external and internal organs of the body. They are saying that asana if you do once in a blue moon light has no meaning, you should do in a concentrating way, you should do in a regular way, then only with your **bodily healthy body with your** healthy body you can able to have a healthy mind, as a result you are able to concentrate on a issue for a longer period. You can able to realize what is objective and what is subjective, and also you can make the distinction between object and subject.

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4. PRĀNĀYAMA

- This is the fourth stage in the practice of yoga.
- Pranayama is understood as control of breath.
- It suggests that practicing pranayama helps the agent to control his/her inhaling and exhaling of breath.
- This helps the citta to remain concentrated and focused.
- Through prānāyama one can control his/her body by doing some postures.

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Now, proceeding further, there is a fourth fold of yoga known as pranayama, now in case of pranayama you find the fourth stage and one should practice this pranayama as a fourth stage of practice of yoga. Yoga philosophy prescribes that the pranayama should be understood as the control of breath, what is breath? That means, you take the air oxygen, and also it goes inside of your body, then after some time the bodily organs which is you find inside in your body has its certain functions then it comes out.

Now, there are different stages of doing that we the human beings have a life, we take the oxygen as a breath is called inhaling, you take the oxygen at the most take some time to take the oxygen. Once you take the oxygen then you keep the oxygen for some time in your body, then once **the body** all the organ gets functions by the help of oxygen again you try to exhale. And by doing that kind of practice you take a deep breath, you keep this air for some time again you accelerate, if you do that practices, then you can able to even concentrate, you can able to also make your body physically fit, make you healthy and also your immunity power will stretch. You can also gain with immunity power; therefore you can able to concentrate on an issue for a longer time.

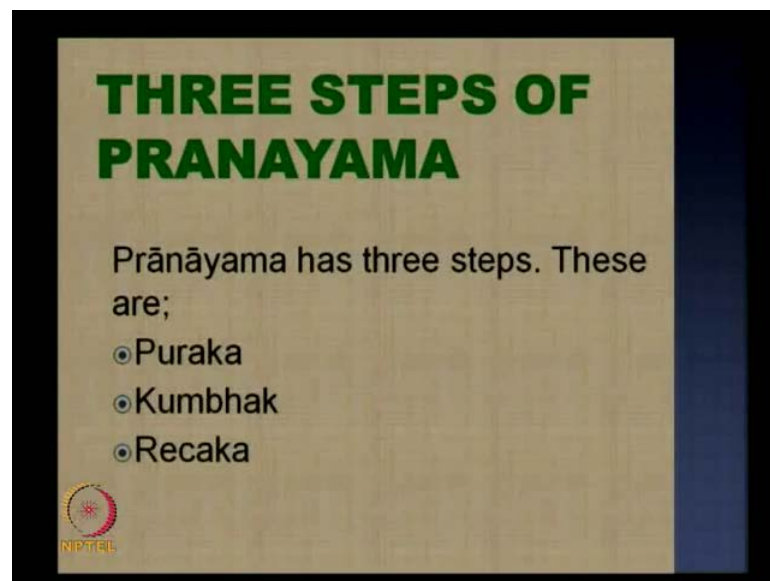
Your mind will be concentrated along with your body henceforth you could able to understand, realize the particular concept or object in a very short time. You do not require any longer time because your mind is concentrating, is focusing on a issue. Though other kind of forces disturbing your citta to distract; however, citta says that it

has to focus on a particular issue and not attaching and associating with different objects which are forcing to disturb the citta.

Now, discuss elaborately, I said that pranayama is understood as control of breath, it suggests that practicing pranayama helps the agent to control his or her inhaling and exhaling of breath, this helps the citta to remain concentrate and focused. Though pranayama one can control his or her body by doing some postures through pranayama, it is by the practice of pranayama one can control his or her body by doing some postures, this makes agent or an individual remains healthy and good.

Now, there are three stages of pranayama as I said that puraka, kumbhak and recaka, I will pronounce further, pranayama has three steps, these are puraka, kumbhak and recaka. Now, let us discuss what are the three steps of pranayama.

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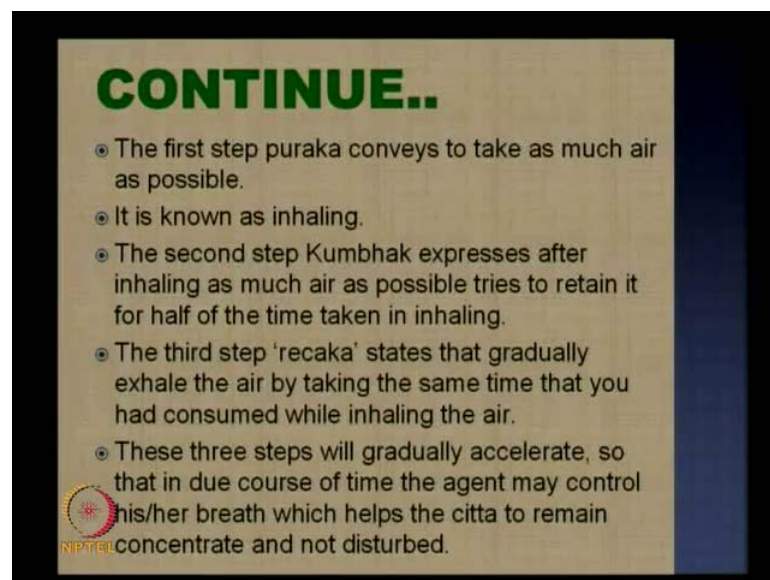
The first step puraka conveys to make to take as much air as possible, as I said once you take the air as much as possible, it is known as inhaling. The second step kumbhak expresses that after inhaling the air tries to keep the air in your body for some time. The third step, then try to bring all the air, it is a recaka states that gradually you exhale the air by taking the same time, the time that you have consumed for inhaling process while taking the oxygen or air.

But there are three things involved, first you take as much as air as possible, the inhaling process, now **that you that** you have to keep some times in your body, let your part of the body organs of the body, moves, functions particularly, then you exhale the air by taking the same time, the time that you have taken for inhaling, these are the three steps. If somebody can do that one can control his or her mind as well as body language.

So, this is also part of yoga prescribed by yoga philosophy, it is a pranayama. Further they said that these three steps will gradually accelerate, no one can do over night or if you sit now and you can do, immediately try to do it, you cannot able to do it because, it needs a constant practice.

So, it will gradually develop, suppose, today you inhale the oxygen it takes say 30 seconds, tomorrow you can inhale the oxygen, say 40 seconds, again slowly it increases. If you do the practice after some time you realize that you can able to concentrate your mind, **you can** and the same time you can able to make your body healthy and also movable, and also energetic, that is the prescription yoga philosophy say, that is they say said that this three steps will gradually accelerate.

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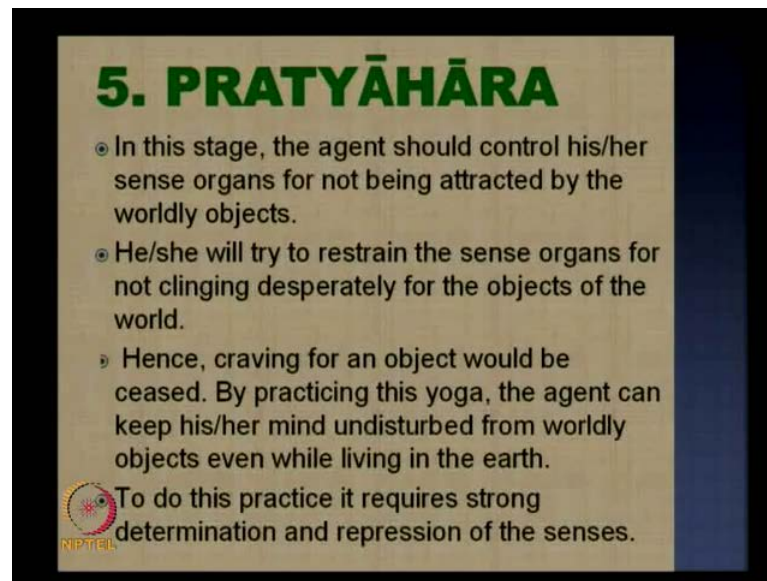


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- The first step puraka conveys to take as much air as possible.
- It is known as inhaling.
- The second step Kumbhak expresses after inhaling as much air as possible tries to retain it for half of the time taken in inhaling.
- The third step 'recaka' states that gradually exhale the air by taking the same time that you had consumed while inhaling the air.
- These three steps will gradually accelerate, so that in due course of time the agent may control his/her breath which helps the citta to remain concentrate and not disturbed.

So, that in dual course of time the agent may control his or her breath which helps the citta to remain concentrate and not disturbed.


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5. PRATYĀHĀRA

- In this stage, the agent should control his/her sense organs for not being attracted by the worldly objects.
- He/she will try to restrain the sense organs for not clinging desperately for the objects of the world.
- Hence, craving for an object would be ceased. By practicing this yoga, the agent can keep his/her mind undisturbed from worldly objects even while living in the earth.

To do this practice it requires strong determination and repression of the senses.

 NIPATEL

Now, the fifth point we will see the pratyahara, what is mean by pratyahara? In this stage the agent or then individual should control his or her sense organs for not being attracted by the worldly objects. It generally happens that we human beings whatever we have we are not happy with that, therefore, we try to get more and more and also within a short time, and it happens because our sense organs attached with different objects differently and immediately, and try to achieve that objects for your own purpose. He is saying that because of this pratyahara, you can able to concentrate your mind, able to concentrate your citta, and free from this kind of attachment, and also can control your sense organs not to attach with different objects in this earth.

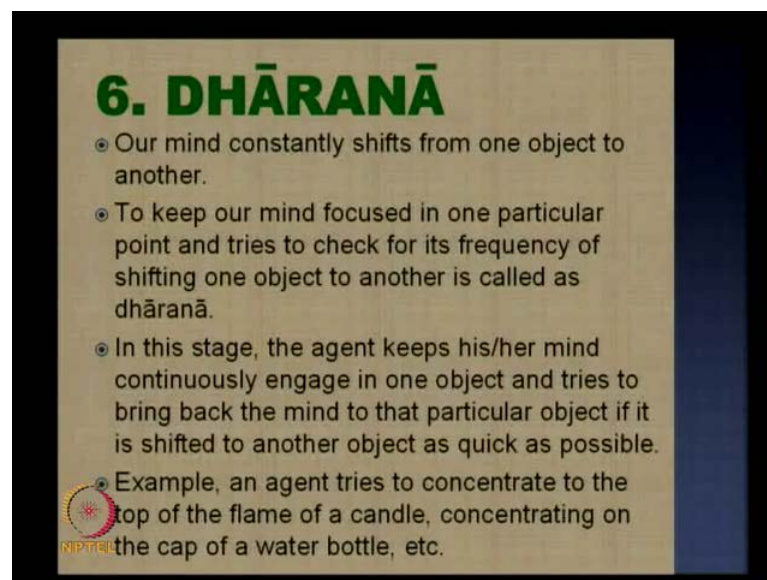
Now, how you have to do it, we will discuss now, he said that yoga philosophy prescribes that he or she as an individual, we try to restrain the sense organs for not clinging desperately for the objects of the world. Hence, craving for an object would be ceased; that means, once you can control your sense organs by practicing the pratyahara, you can detach from the worldly object. Henceforth, the attachment, the craving, the desire to get immediately, the pleasure or the worldly pleasure will be ceased.

By practicing this yoga, the agent can keep his or her mind undisturbed from worldly objects, even while living in this earth. To do this practice, it requires strong determination and repression of the senses. What it means that one cannot do it

immediately pratyahara, because everyone required different objects for their different purpose for the fulfillment of different purposes.

How can one immediately control his sense organs saying that I do not require all this worldly objects, here yoga philosophy say that you need to practice constantly, just by doing one time, it never helps you to practice the pratyahara. This yoga, you need to do very, very, sequentially, consistently, in the earthly life, then only you could able to get. You could able to concentrate your citta and not assisting the citta to be get disturbed, so this is all about pratyahara.

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6. DHĀRANĀ

- Our mind constantly shifts from one object to another.
- To keep our mind focused in one particular point and tries to check for its frequency of shifting one object to another is called as dhāranā.
- In this stage, the agent keeps his/her mind continuously engage in one object and tries to bring back the mind to that particular object if it is shifted to another object as quick as possible.
- Example, an agent tries to concentrate to the top of the flame of a candle, concentrating on the cap of a water bottle, etc.

Now, dharana, as I said that in case of dharana, our mind constantly shifts from one object to another, it generally happens because, we have discussed that how our mind moves from one to another, I have given an example. When you are reading the text also, many times you find that you already read the text, but you do not understand, because your mind was not in the text, it is some other places. So, therefore, you find that your mind fluctuates from one to another, in a very repeated way. In case of dharana, how to trust your distracted mind and focus it in a particular point, this yoga prescribes, this stage it will help you in case of dharana. If somebody practices dharana, it helps the individual to control the distracted citta to a particular point where he or she can concentrate.

And as a result for a longer time he or she able to concentrate, and this helps an individual to identify an object as it is to also develop an intuitive power, to know that what is happening, what will happen. Because, your mind is not distracted, it is concentrating; therefore, you find that in earlier time rishis could able to predict the future, because they are pure, they are practicing all this prescription prescribed by yoga philosophy.

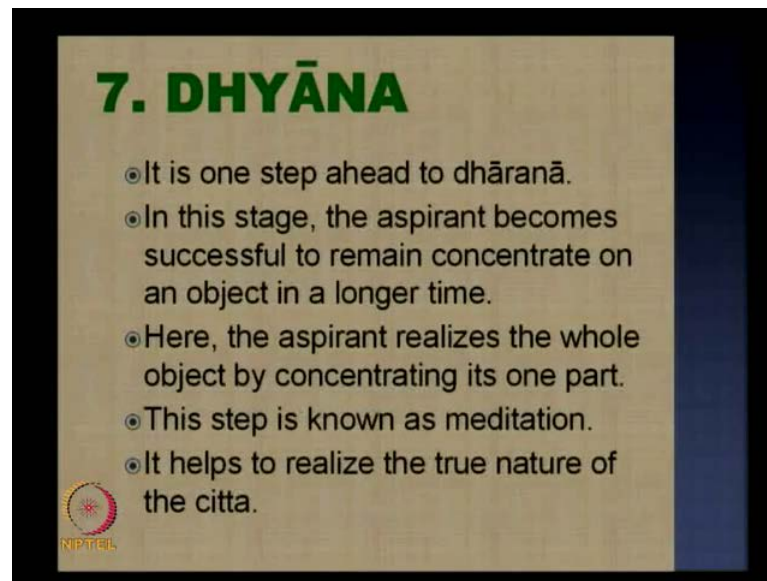
In initial stage you find that your mind will be distracting, again, you try to get back to a particular concentration, in these cases they said that somebody should also focus to a cap of a water bottle, or say, you can also look to your tip of the nose for a longer time, if you can do that you know that how much time you are fluctuating and by practicing regularly how much you are able to concentrate or how much time you are able to concentrate your citta in a focused way.

Now, let us discuss they said that to keep our mind focused in a one particular point and tries to check for its frequency of shifting one object to another is called as dharana. In this stage, the agent keeps his or her mind continuously engaged in one object and tries to bring back the mind to the particular object, if it is shifted to another object as quick as possible things we have discussed.

The last point I said, the example I have given also, an agent or an individual tries to concentrate to a top of **the top of** the flame of a candle, concentrating on the cap of a water bottle etcetera, can help you to keep your citta or mind for a longer time to focused on a issue or a particular event. Further I am explaining it, if you can focus for a particular dots, you put a particular dots on your book, or say, table or a black board and focus on that you find that your mind is fluctuating, you could not able to concentrate for a longer time. But however, once you know that your mind is distracted try to get back and concentrate.


If you can do that by practicing in a longer period, it will be benefiting to you, you know that you develop some kind of intuitive knowledge; henceforth it will help you to remember many things, and also to understand many things in a short period. You need not engage for a longer period to understand something, because your mind is concentrating, therefore, one should practice dharana.

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7. DHYĀNA

- ◉ It is one step ahead to dhāranā.
- ◉ In this stage, the aspirant becomes successful to remain concentrate on an object in a longer time.
- ◉ Here, the aspirant realizes the whole object by concentrating its one part.
- ◉ This step is known as meditation.
- ◉ It helps to realize the true nature of the citta.



Now, we will be discussing dhyana, in case of dhyana it is one step ahead to dharana, dharana what happens, you try to concentrate on a particular issue though the mind or the citta is distracting, here it is one step ahead, it is saying that in this stage the aspirant or the agent becomes successful to remain concentrate on an object in a longer time.

Once you do a longer practice of dharana, in dhyana you could able to achieve that you you could able to know yourself that, that now if I will be sitting on a concentrating mode my citta or my mind is not distracting, my mind never distract from one to another. That means, the time that you have engaged yourself to do a particular activity or action that will be good one, because that will be confirmative with your conduct. And further you can able to achieve some of the goals or objectives from that action because your mind is concentrating on that action.

You are very focused enough what you want to do, why you want to do, once you know that why and how you want to do this; that means, some of the objectives of doing that action will be fulfilled, and this is exactly the stage of dhyana. They said that dharana is a lower stage and dhyana is the higher stage. Once somebody do a, say, longer period of dharana, then he or she could able to do dhyana, and in dhyana one should attain or able to focused on a issue for a longer time. Further they said that the aspirant realizes the whole object by concentrating its one part, **this is**, I will help you to understand.

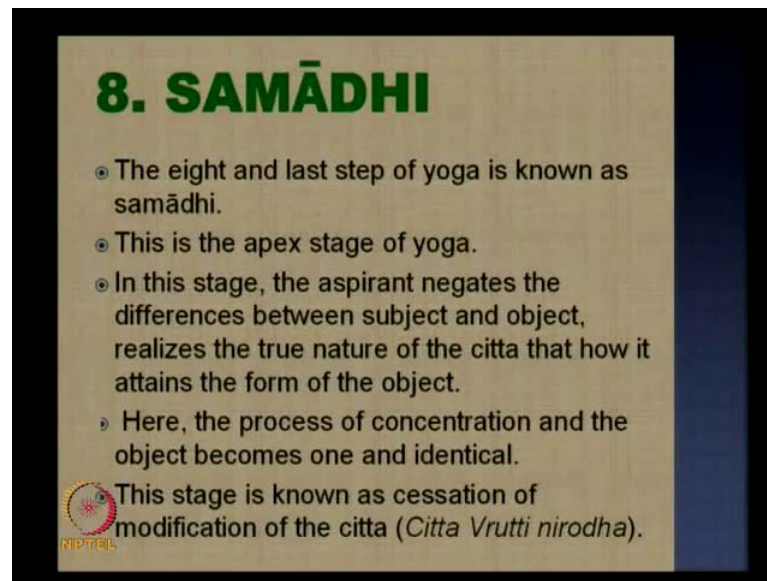
Suppose, you see a table, you see the leg of a table, you see the surface of a table, you see a corner of the table right, but you cannot see that table as a whole, because your two eyes as a sense organs, sense organs of pursuing an object able to concentrate on an issue for particular time. Suppose, the two eyes focused on the surface of a table in that time, you could not able to see the legs you could not able to see the other side of the table also.

Here they are saying that in dhyana, though you could see each steps, each spots or each places, each components of the table you could able to imagine the table. What they claim is that it is because of the yoga, though you could not able to **imagine** all the parts of the table at one stage, still you could able to imagine the table, the form of a table that is called dhyana.

And it is the higher stage of dharana, in this way a yogi who have a stage of dhyana can able to tell about a particular object, can have a intuitive knowledge in the future what is going to happen in this way you must understand, and therefore, one should practice. And if you can able to do the future, you could able to see that, which action if you do and what are the result you have to get it, because already it is written in the scriptures, you have read the scripture and you also concentrate on the supreme way.


And hence, now you are at the stage of dhyana, therefore, you could able to have an initiative knowledge what is happening in the future. Now, further I made a point saying that this step is known as meditation, and it helps to realize the true nature of citta, in this stage one realizes his or her true nature; that means, what is the citta.

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8. SAMĀDHI

- The eight and last step of yoga is known as samādhi.
- This is the apex stage of yoga.
- In this stage, the aspirant negates the differences between subject and object, realizes the true nature of the citta that how it attains the form of the object.
- Here, the process of concentration and the object becomes one and identical.

 This stage is known as cessation of modification of the citta (*Citta Vrutti nirodha*).

Citta is said the constituent of three elements, that is, only now understand, now that is explainable therefore, you can conceptualize. In case of dhyana, if you can achieve the stages of dhyana, you can now understand, you can see the form of citta, you can concept some form and see the image of citta. How these three elements constitute together citta, the three elements known as ego or ahankara, and that manas or mind, and intellect or buddhi.

These three elements how constitutes the citta and you can now imagine a citta or get a frame of impression of citta, earlier you have understood the citta, but you could not able to imagine the citta, now this is a stage where because of your intuitive knowledge you could imagine the citta, how it looks atleast some impression you will get on citta by framing some ideas or some pictures, this is the stage of dharana. Now, samadhi, samadhi are of two types that we will be discussing in the next class, but what is samadhi that we will discuss in this slide. He said that this is the last stage, last step of yoga is known as samadhi.

In this stage, this is the apex stage of yoga, in this stage the aspirant; that means, the individual negates the differences between subject and object realizes the true nature of citta that how it attains the form of object.

That means, they said that once somebody have samadhi he or she knows that, that purusha is the eternal and we the human beings are limited. Therefore, we should not compare purusha with us, because some power of purusha comes to us and that is also taken back once the body dies, this is soul. And because of the soul we should not be under ignorant and saying that we know each and everything, and we should not indulge with an ahankara. Therefore, we should know that who is purusha and what is our existence though we have a life.

Therefore, we should act behave properly, so that is the stage of samadhi, once you realize that we are limited, we have a limited knowledge, and also we are just for a time being and purusha who is eternal, and we should strive for the purusha which is a consciousness.

And if you can do that you should not desire for many of this objects that you find in this earth, therefore, you can refrain from various objects from this earth, as a result you can also get liberation in this earthly life, because you have nothing to suffer, because you have no desire, no attachment, no association to receive different objects in this earthly life.

The last to last point I said the process by doing one after another stages of yoga, one can able to concentrate the object, and by doing that in this samadhi stage, one find that while concentrating on a object, one find that the object and the concentration of the human being both are identical. That means, the human being never find in this earth though you are sitting in this earth by doing yoga, having some postures and doing some yoga in the last days cannot make a discrimination or distinction.

Once somebody tries to concentrate on a particular spot or a particular element or see a particular element and focus the citta for a longer time, in that time this is the last stage where yoga philosophy says that, if somebody can do that, can reach to the stage samadhi while concentrating on a particular issue. He or she should not make a discriminant between that is the object for which I am concentrating, rather the object which is concentrated and who is concentrating both are feeling identical. That means, you feel as a different level, though you are finding in this earth still you feel as a different level because, you achieve some kind of thing by your yoga practice.

Further I said, this stage is known as a session of modification of citta; that means, in this stage, the citta can able to control can able to conquer and henceforth our mind, sense organs and bodily, all this requirement can be controlled and can be guided, instructed as it is required to move or function.

This is known as citta vrutti niyoda; that means, citta can be controlled by practicing all the stages of yoga. Now, I believe that **now** you have understood the Eight fold yoga or astanga yoga, and why yoga prescribes all these yoga, and what are the essence of all these stages, and how one should reach one to the last stages, and what is the last stages. In the next class, we will discuss (()) that samadhi are of two types and what are the two types is about, and many more about the epistemology and other parts, what are the remaining part, so today it ends here, thank you.