

**Indian Philosophy**  
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**Indian Institute of Technology, Madras**

**Module No. # 04**  
**Lecture No. # 14**  
**The Yoga Philosophy**

Welcome viewers to this session. This is the last session for the Yoga philosophy. So today, **what** we will describe remaining part of Yoga philosophy. So far, what we have discussed, we have discussed yoga philosophy in a elaborate way and also, we have discussed the eight fold yoga. They are yama, niyama, pranayama, pratyahara, asana, dharana, dhyana and samadhi. So, last class I said that, samadhi are of two types and this class, we will be discussing what are these two types. Now, to recapitulate, why we are discussing Samadhi; what is the significance in Yoga philosophy. For a brief, I will be reminding you that, what is the significance of samadhi in Yoga system or Yoga philosophy.

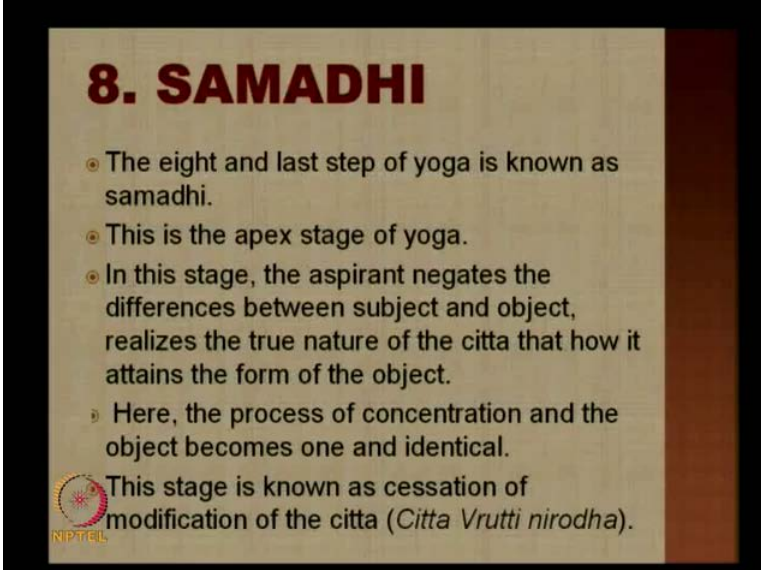
As I said **that**, earlier that, Sāmkhya and yoga, this two systems constitute a pair. The Sāmkhya speaks about a theoretical knowledge, about to get liberation, how to get liberation or how to get mukhya. Why? Because, Sāmkhya philosophy conveys that, all human beings in this earthly life suffering; suffering in various ways; suffering because of worldly attachment; suffering because of ego and suffering may be of different reasons; however, suffering is an essential part in all body who has a life in this earth. Now, the question arises, how to eradicate that suffering? How to emancipate from that suffering? So, therefore, Sāmkhya philosophy prescribes some kind of liberation on a theoretical basis. Now, Yoga philosophy also prescribed the same way, but in a practical aspect. Therefore, I say that, Sāmkhya and Yoga philosophy, this two systems constitute a pair.

When Sāmkhya philosophy speaks about a theoretical approach, how to get liberation, Yoga philosophy talks about how to get liberation in a practical way. So, therefore, last

class, we have discussed that, by practicing yoga, by accepting the way it has to be done, all the stages, if somebody can do that, he or she can attain some powers. And also, in his or her earthly life also, can get liberation or mukhya from the suffering world. As a result, the people who suffers in this earth, world, because of various reasons, they can also get liberation, while living in this earth. And also, there are some kind of a liberation possible, or mukhya possible, after death, when our body dies.

So, therefore, Sāmkhya in accordance with yoga, both claim that, **that** we need a liberation in this earthly life. Now, yoga prescribes that eight-fold yoga or ashtanga yoga, if somebody can practices and the last stage will be the Samadhi. And whoever will reach to the last stage, can able to attain the liberation even in living in this earthly life. Now, we will be discussing this Samadhi. Other things we have already discussed.

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**8. SAMADHI**

- The eight and last step of yoga is known as samadhi.
- 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*).

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Now, Samadhi, according to Yoga philosophy, they said that, as I have discussed with you that, this is the apex stage or the last stage of yoga. In this stage, the aspirant or the individual, negates the differences between the subject and object, realizes the true nature of the citta, that how it attains the form of object. What we have written in this point is that, that in this stage, in Samadhi, if somebody can reach to the stage of Samadhi, can able to know that, that the earlier citta which was distracting from one

object to another, now, it is able to concentrate on a particular object; henceforth, it helps an individual to identify an object.

So, therefore, citta, that distracted citta, can also bring to a particular point for the concentration. If somebody can do that, or possibly he or she does that, then, he can conquer the citta; he can conquer the sense organs; he can also conquer the bodily attachment; he can also conquer the mental exercises that fluctuates from one object to another. As we have said, citta consists of three elements one is ego or ahamkāra, buddhi or intellect, mānas or mind. These three things can be conquered. Therefore, they say that, one should practice in a serial way, starting with yama, niyama, etcetera, etcetera and then, last will be the Samadhi.

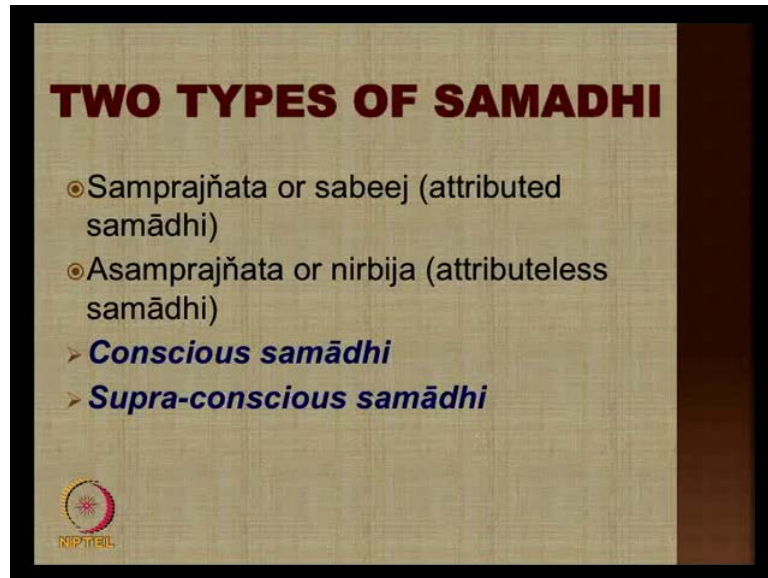
In this stage, the person who will reach to the stage of Samadhi, cannot be able to discriminate what is object and subject; in a sense, all things for him are a temporary and the only permanent truth is that, that to realize the true nature of self, and, and eradicate the egoness from him or her. So, therefore, this stage, somebody has to be realized. And this to be practiced, not by body reaction, but by, through concentration or meditation or realization.

Therefore, it is said that, the process of concentration and the object becomes one and identical. In this stage, when a person tries to concentrate on a particular issue and is able to conquer his or her sense organs, mind and citta, the conclusion will be, or he or she can be able to identify that, the object to whom he or she is concentrating and himself, is to be similar; nothing to be different; because for him, everything is elusive, except seeking for the permanent emancipation from the sufferings. The last I said that, if somebody can be able to do the practice of Samadhi in this way, then, he or she can control with citta and therefore, citta can be also conquered by practicing Samadhi. This is known as citta vritti nirodha. Citta is never fluctuate from one object to another object. In this stage, a person can be able to identify the true nature of object and also, completely know that, everything is temporary, except the true nature of self is the only real thing. So, this is the highest form of yoga prescribed by the Yoga philosophy.

Further they said that, this Samadhi are of two types. One is a Samadhi which is having attribute and another Samadhi, another type of Samadhi, which is, is attribute-less; that

means, a Samadhi having some guna or features and then, another Samadhi, does not have a any guna.

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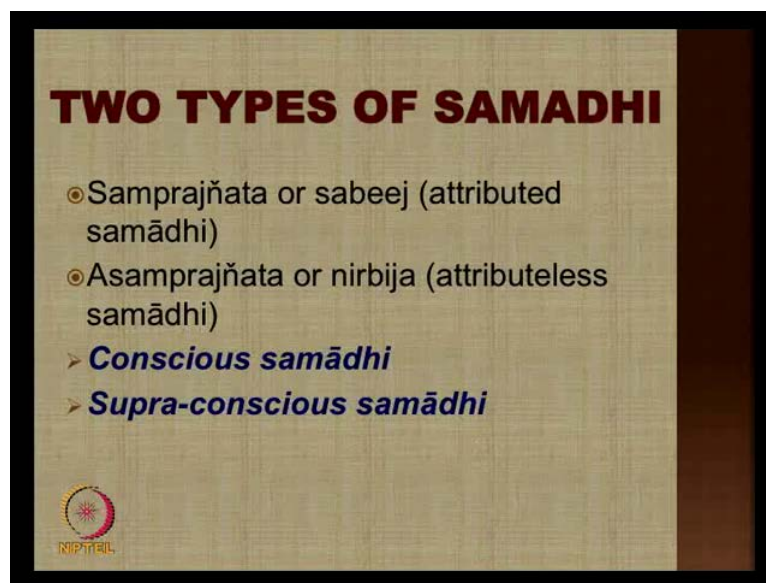
Now, let us discuss, what are this Samadhi, and under which basis, Yoga philosophy divides or distinguishes this Samadhi. Now, these two Samadhis are known as Samprajnata or sabeej Samadhi which is having attributed; that means, some features you find in this Samadhi. And another one is called, Asamprajnata or nirbija Samadhi, which is devoid of attributes. In this Samadhi, we never find any kind of features or attributes. In other words, they said that, the Samprajnata Samadhi is known as conscious Samadhi, and the second one, Asamprajnata Samadhi is known as supra-conscious Samadhi.

Conscious Samadhi, further they said that, the person can also able to attain liberation in the earthly life, in very brief; that is known as conscious Samadhi. That means, when you are alive, when you are in conscious, when you know that what you are doing, in that period, if you can attain some liberation by yoga practice or reaching to the Samadhi point, then, this Samadhi is known as conscious Samadhi. I repeat that, in an earthly life, if a individual can reach to the stage of Samadhi, can able to conquer his citta, and able to concentrate on a particular object where mind has to be concentrated, sense organs has

to be concentrated, and the karma theory will be detached from human heart because all karma he does, this will be a prescription of that karma.

So, therefore, he never does any karma. As a result, the action the result of the action, will be attached with him to get in the next birth. In a sense, he or she will free from the karmic inflows. If this is the stage, and in that stage is known as conscious Samadhi, where one restrain from all kind of worldly attachment and suffering. Therefore, they said that, that while living in this earth, if somebody can reach to that stage of Samadhi, he can free from the karmic inflows, free from the bondage, free from the worldly attachment, this liberation is known samprajñata or say, attribute Samadhi. In other words, it is a conscious Samadhi.

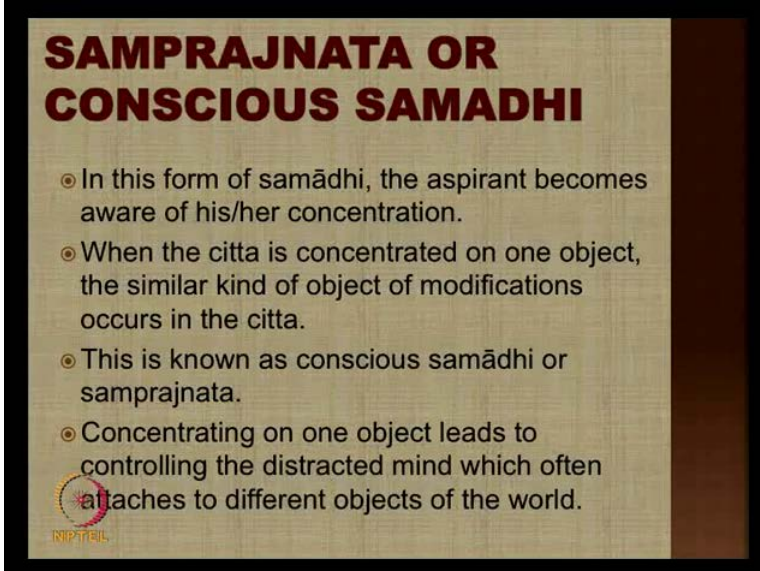
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But after your death, you get liberation because, the body perishes; the ((soul of)) now, all the karma that you have accumulated, it is now there in the soul. Now, the soul liberates, because soul, now, never indulged with doing any kind of action; never hankering for any power, prestige, wealth, etcetera, etcetera. Therefore, the self never attached or associated with any of the worldly objects, which is subject to enjoyment and pleasure. Therefore, in that stage, after death, the liberation that self gets is known as nirbija or asamprajñata; that means, in that time, there is no attribute; there is no quality you find. Well, in case of earthly life, you find the human being has some attribute, some

quality. Still, he gets liberation; though he is also engaging in some action, he is doing some action, performing some actions; still, he gets liberation. Now, we will be illustrating it in a more elaborate way.

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**SAMPRAJNATA OR  
CONSCIOUS SAMADHI**

- In this form of samādhi, the aspirant becomes aware of his/her concentration.
- When the citta is concentrated on one object, the similar kind of object of modifications occurs in the citta.
- This is known as conscious samādhi or samprajnata.
- Concentrating on one object leads to controlling the distracted mind which often attaches to different objects of the world.

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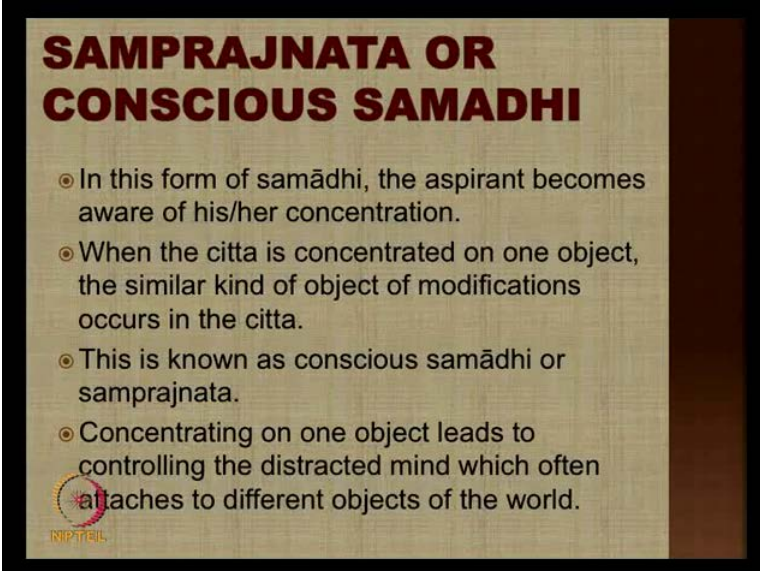
The first one, I said, samprajnata Samadhi, or conscious Samadhi. In this form of Samadhi, the individual becomes the aware of his or her concentration. When citta is concentrated on one object, the similar kind of object or modification occurs in the citta. The same thing I said. I said that, in this stage, when a person able to conquer with citta, the object appears to him or her is something different than the earlier time, when citta distracted from one object to another object. In the time of Samadhi, in the time of conscious Samadhi, the person is able to know, that everything in this world, that you, we all are found, all are temporary in their nature. The only permanent object is called the soul. Therefore, whenever one try to concentrate on a particular object, the object appears as an whole; not in part.

However, in a practical aspect, you cannot see the object as a whole; you cannot see a chair in all of its aspect. You cannot see a chair in its handle, in its legs, in its body, everything at one stage. Therefore, he is saying that, if somebody can practice Samadhi as a yoga or the last step of yoga, can also able to get an impression, can able to



conceptualize the image chair; so that means, there will be no distinction clearly demarked between subject and object, knower and the known. So, here, the subject is the knower or the individual is to be knower, who will be knowing that, about that object and the known is that object to whom we have to know; or the object for which, **which** we are trying to know about, what kind of features it has, the object has; what kind of attribute it has, and what kind of purpose for that the object is created.

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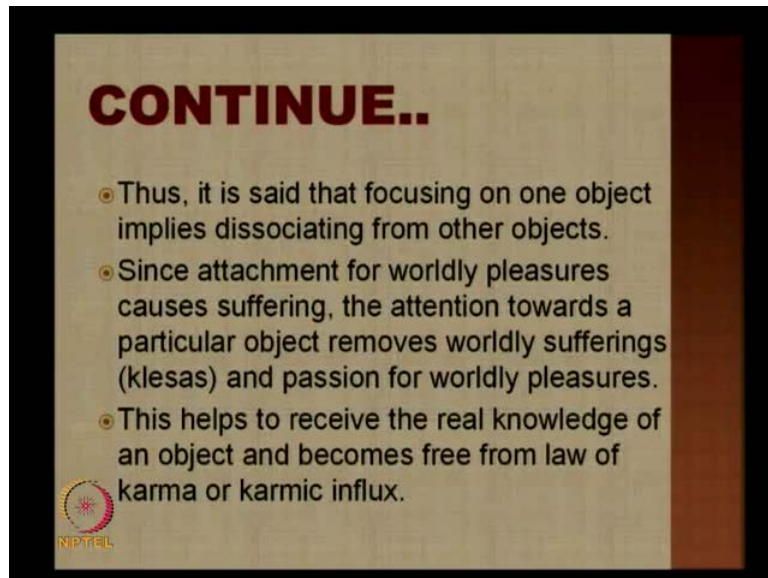
**SAMPRAJNATA OR  
CONSCIOUS SAMADHI**

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- ◉ When the citta is concentrated on one object, the similar kind of object of modifications occurs in the citta.
- ◉ This is known as conscious samādhi or samprajnata.
- ◉ Concentrating on one object leads to controlling the distracted mind which often attaches to different objects of the world.

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So, therefore, in this stage, though the citta able to concentrate on a particular object, you find the object, the knower and the known becomes the same; become able to concentrate. So, therefore, I said that, this is known as conscious Samadhi or samprajnata, in this stage. Concentrating on one object leads to controlling the distraction mind, which often attaches to different objects of this world.

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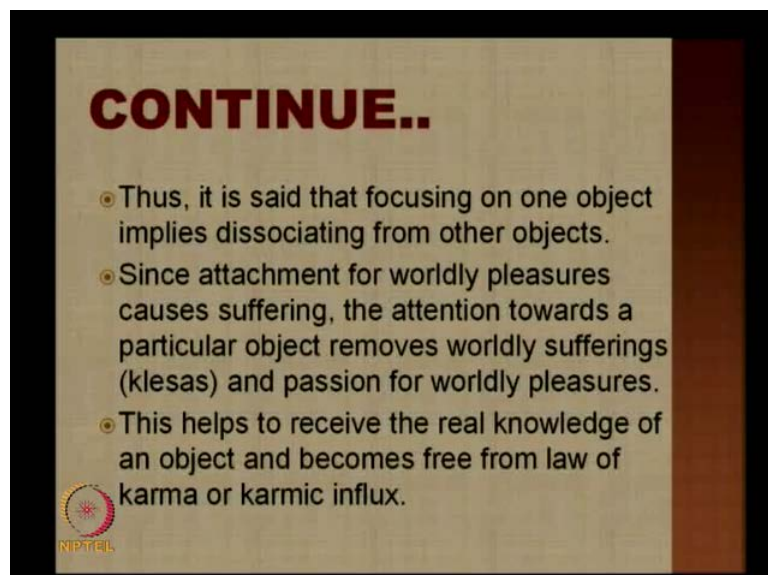
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- Thus, it is said that focusing on one object implies dissociating from other objects.
- Since attachment for worldly pleasures causes suffering, the attention towards a particular object removes worldly sufferings (klesas) and passion for worldly pleasures.
- This helps to receive the real knowledge of an object and becomes free from law of karma or karmic influx.




Continuing further, we have said also that, it is said, the focusing on one object implies dissociating from other objects. If you can remember that, while we have discussed the eight-fold of yoga, we said that, mind always fluctuates from object to another object; because, we are clinging to get pleasure in this earthly life; we are associating or attaching with different objects for different purposes. So, therefore, mind or our sense organs is moving from one object to another object in a rapid way. Now, it is because of the practice of yoga, you can able to concentrate. Once you can able to concentrate, you can also conquer your citta, your sense organs and mind; henceforth, whatever you want give your instruction to your mind to do certain action, it will be, it will be doing in the same way; it never does as it wishes.

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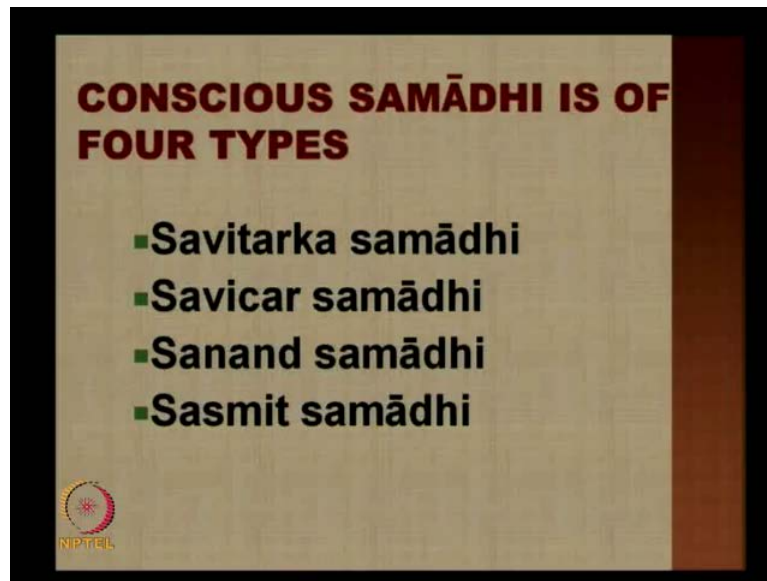
- Thus, it is said that focusing on one object implies dissociating from other objects.
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Therefore, they said that, in this case, you find that, attachment of worldly pleasures will be removed and your suffering also removed or the klesas or sufferings that you find, because of that worldly attachment, that can also be also be protected.

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Hence, they said that, to receive the real knowledge of an object and becomes free from the law of karma, one should practice Samadhi and this is known as conscious Samadhi. Now, conscious Samadhi are of four types, further; because, we have said many more things in conscious Samadhi. Now, you might be thinking that, how to really get a liberation while living in this earth. Is it possible at all, while living in this earth, we will detach from the karmican flows; we will be detach from the worldly pleasures; we will detach from the different objects which we need in our day to day activities.

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## **CONSCIOUS SAMĀDHI IS OF FOUR TYPES**

- **Savitarka samādhi**
- **Savicar samādhi**
- **Sanand samādhi**
- **Sasmit samādhi**



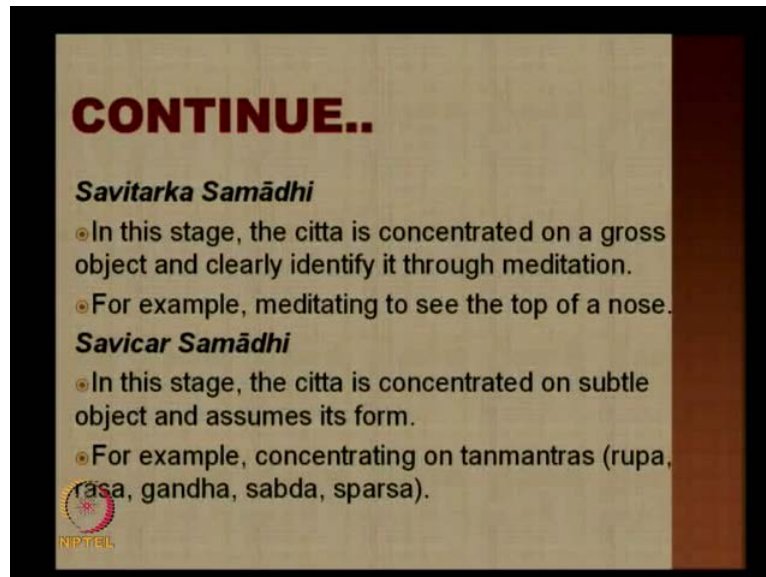
Now, for all these questions, the answer Yoga philosophy has given. He said that, the conscious Samadhi are of four types. The first one is Savitarka Samadhi; the second one is Savicar Samadhi; the third one is Sanand Samadhi; the fourth one is Sasmit Samadhi. I repeat, the first one is Savitarka Samadhi; the second one Savicar Samadhi; the third one Sanand Samadhi, and the fourth one Sasmit Samadhi. Now, let us discuss, what this Samadhi is meant for, and how Yoga philosophy describes each Samadhi.

Now, Savitarka Samadhi means, or in this stage, the citta is concentrated on a gross object and clearly identify it through meditation. An example they have given, if you see the top of your nose. It is very difficult to see the top of your nose and able to concentrate. However, in this stage, if somebody able to concentrate on a particular object and able to concentrate for a longer period, then, he or she able to concentrate a citta, which was moving from one object to another object. Suppose, you want to concentrate on the top of your pencil; you could not able to concentrate for longer time.

Because, your mind is diverting from that pencil, to some other thing. So, if you could able to know that, now your mind is diverting, try to bring it back as soon as possible; if you can do that, this practice in a longer term helps you to concentrate on a object in a longer period. As a result, you can identify that object very clearly. And also, know what the features it consists of. The second point they said that, Savicar Samadhi. In this stage, the citta is concentrated on subtle objects and assumes its forms. Once you able to

concentrate on a particular part of an object, then, the second step will be, you can able to think of a subtle object; subtle objects like form, shape.

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For example, if I say that, now, you assume a situation where the globe is, now, is in square size. An example I have given, though it is an abstract; though it is not the truth. But if I say that, now, you imagine a situation where there is a river flowing, say, upward instead of downward, you can now able to imagine the situation. If I say that, now, this smell is good, I said that, this is the dish, and the smell of dish is good; so, here you can say that, the smell as a concept, you can have an idea. You can also form this kind of idea what is smell is about; though you cannot see the smell; though you cannot know any of this smell through your perception. So, if you can able to conceive the idea, say smell, a form, if I can show you a chair, you can know what is a chair; if I say that, imagine a chair which does not have four legs, now, you can able to conceive a form; that is a subtle object. A person can able to do that, only when he or she able to concentrate his or her citta for a longer time.

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### ***Sanand Samādhi***

- In this stage, the citta is concentrated on a sattvika subtler object and produces happiness and joy.
- It even helps in attaining bliss.

### ***Sasmī Samādhi***

- In this stage, the citta is concentrated on the ego-substance which is identified with the self.
- Hence, individuality becomes an existent.



Now, third stage would be Sanand Samadhi. In this Samadhi, the citta is concentrated on a sattvika, subtler objects and produces happiness and joy; it even helps in attaining bliss.

For example, if I say, in this stage, now, this is the third stage. Now, citta is moving further, further. This concentration of citta is getting much stronger and stronger. In the third stage, he saying that, it is not the subtler objects, but the white subtle objects, which cannot be inferred, which cannot be perceived, but only can be imagined.

You imagine a very little spot, very little spot in a particular form. First, you imagine a form; then, again you identify a particular spot of that form and able to concentrate on that form. And this is supposed to be a white, because of sathya, and you can able to do that, only when you have a conquer on your citta. First, you would have to have the first stage, say that, there is a particular object; then, you concentrate on a object, of a person of a particular object; further, further step will be, again you imagine a abstract concept, in a form ((shape side)); again, you put a very small dot over there and able to concentrate your citta there, without deviating or distracting from that side; it is a very difficult task.

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### ***Sanand Samādhi***

- In this stage, the citta is concentrated on a sattvika subtler object and produces happiness and joy.
- It even helps in attaining bliss.

### ***Sasmit Samādhi***

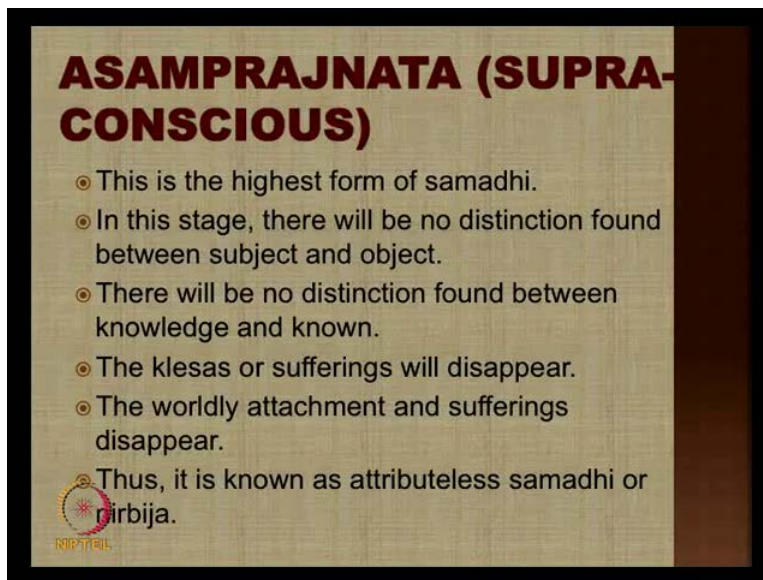
- In this stage, the citta is concentrated on the ego-substance which is identified with the self.
- Hence, individuality becomes an existent.



But if you can able to do that, that means, your conquering on citta will be a very higher level. The fourth stages say that, in this stage, the citta is concentrated on the ego substance which is identified with the self; hence, individuality becomes an existent. In this stage, this is the higher stage of conscious Samadhi. In this stage, citta able to knows that, everything is temporary in this earth. So, therefore, we should not think of worldly pleasures; only pleasure the permanent pleasure for us, is the realization of true nature of self; how the self will get liberation; which activity we should do it. That means, whenever you try to concentrate, you can able to concentrate; whatever you try to do it, you can do it for a longer period. In that time, your sense organs, your citta, your mind able to work together in a concentrated way; nothing will be distracted. So, therefore, you can able to concentrate in a citta for a particular work in a longer period. And also, it helps you to remember that work for a longer time. This is all about conscious Samadhi.


Now, we will see the second step is known as Asamprajnata or supra conscious Samadhi. As I said that, once the body dies, then, the self never attach to the any of the objects and the self also, need not to do any work with the worldly attachment; with the worldly objects. And this stage is known as attribute-less Samadhi or nirbija Samadhi or Asamprajnata Samadhi.

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**ASAMPRAJNATA (SUPRA-CONSCIOUS)**

- ◉ This is the highest form of samadhi.
- ◉ In this stage, there will be no distinction found between subject and object.
- ◉ There will be no distinction found between knowledge and known.
- ◉ The klesas or sufferings will disappear.
- ◉ The worldly attachment and sufferings disappear.
- ◉ Thus, it is known as attributeless samadhi or nirbija.

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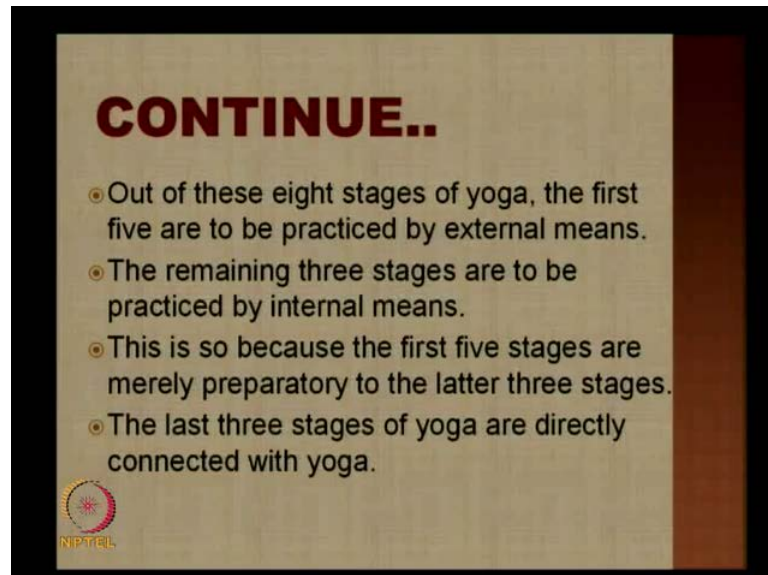
Now, you can see the slide. This is the highest form of Samadhi. This is the even highest, this is the even highest from the conscious Samadhi. In this stage, there will be no distinction found between object and subject. There will be no distinction found between knowledge and known. All dukkhas or suffering will disappear. The worldly attachment and suffering also disappear. Thus, this is known as attributeless Samadhi or nirbija. Because, in that time, body is never associated with the self; body is perishes; the self remains and self never associate with any of this object in this earth, for the enjoyment. Therefore, the self is a pure one and henceforth, this Samadhi is known as attributeless Samadhi. If you remember, Sāmkhya said that, there are two kinds, two kinds of liberation - Savikalpaka and Nirvikalpaka.

The two types of liberation, the same way said by Yoga philosophy. Yoga philosophy said, it is a Samadhi, the last stage and there is a conscious Samadhi, and the supra-conscious Samadhi. It is a practical aspect, yoga deals, whereas, Sāmkhya philosophy



deals with theoretical aspect. Sāmkhya philosophy tells that, the two types of liberation is jivanmukti and videhamukti. Jivanmukti is one, where a individual has a life in this earthly life and also, can get liberation, that is jivanmukti. And also said, videhamukti; that means, after death; once body dies, then, the self remains; self never attach with any of the objects; is known as videhamukti. In one side, Sāmkhya said jivanmukti, videhamukti; in the similar way, Yoga philosophy prescribes Samadhi, which is a conscious Samadhi and supra-conscious Samadhi.

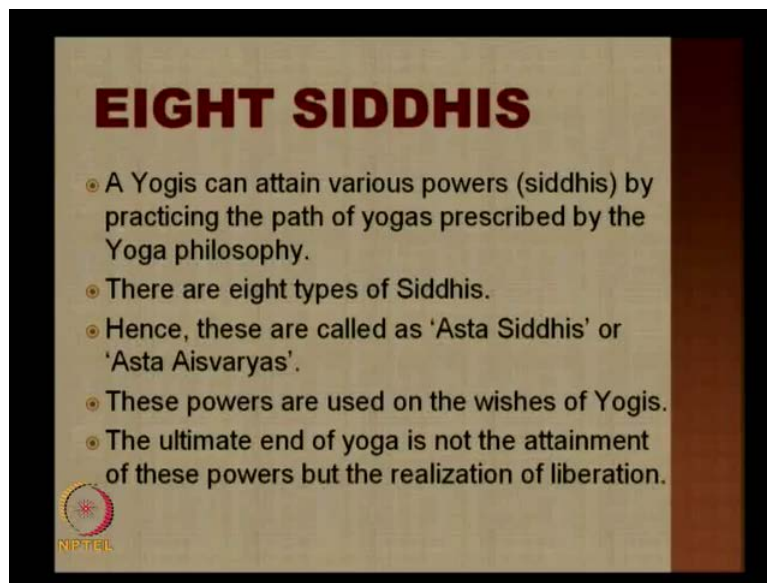
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Now, continuing further, the same thing they said, in the case of supra-conscious Samadhi. They said that, that if one practiced this eight stages of yoga, the first five have to be practiced by external means; that means, asana means, something is do with external; their body postures; yama, niyama, pranayama, prathyahara, asana. Further, they said that, other remaining dhyana, dharana and Samadhi, remaining stages to be practiced by internal means; you have to do, concentrate internally. And this is so, because, the first fives are merely a preparatory to the later three stages. Hence, the last

three stages of yoga are directly connected with the yoga; because, this is the true way of doing yoga, and reaching to the last stage, where you can conquer all your sense organs, mind and citta; henceforth, you can able to realize the true nature of self.

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Now, further they said, by practicing all the stages of yoga, that eight path of yoga, or eight fold of yoga, one can achieve some power. Though one need not to think that, by practicing yoga, I can achieve some power; however, one can attain the power. If somebody can do with a religiously or sacrosanctly and very, with purified mind, then, he or she can attain some power. Therefore, you find that, in a earlier time, in Ramanaya and Mahabharatha, there are many Rishis; they have some power. If they will given, if they will give some blessings towards someone, and that person who received the blessing from Rishi, can also get it in true life; that means, the blessings will be found in his or her life. This is so, because, the power achieved by Rishi by doing this kind of yoga.

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Now, there are siddhi, eight types siddhi, prescribed by yoga. The first they said that, a yogis can attain various powers, powers is known as siddhi, by practicing the path of yoga prescribed by the Yoga philosophy. This eight types of powers are known as asta siddhi or asta aisvaryas. That means, a person who will be practicing all the stages of the yoga, not necessarily get the power, all the powers; if you will get some powers, others will get some other powers; and there are very rare cases that, Rishi can get all powers. Because, to get all the powers, one should know the all the rituals, all the sacrifices, all the religious way of practicing yoga from first stage, from first to the last Samadhi.

So, therefore, Yoga philosophy say that, while one tries to practice all the stages of yoga, should not think that, get all this power; should not think even about this power or siddhi; however, if somebody can does that, the power automatically he or she will receives. Now, we will discuss, what are these powers and what are the function of that power.

Now, this power can be used by a desire. The yogis who are practicing all this stages of yoga can achieve the power and this power can be used by the yogi whenever he or she wishes to do that. Now, ultimate kind of yoga is not the attainment of this powers, but the realization of liberation.

Therefore they said that, try to concentrate on your citta; try to get liberation first, then, powers will come automatically. But you should not think that, whenever you try to do some yoga, you will get some power; then, you will be misguiding.

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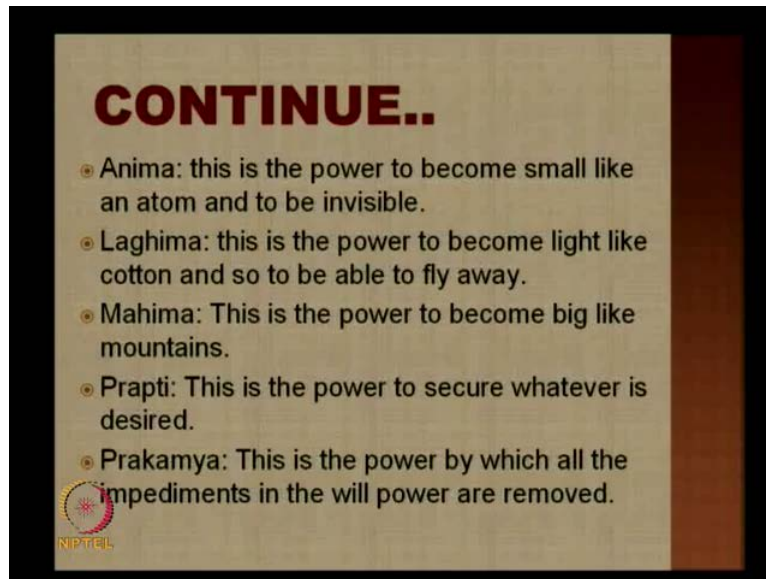
- Anima: this is the power to become small like an atom and to be invisible.
- Laghima: this is the power to become light like cotton and so to be able to fly away.
- Mahima: This is the power to become big like mountains.
- Prapti: This is the power to secure whatever is desired.
- Prakamya: This is the power by which all the impediments in the will power are removed.



Now, the first power, the first siddhi is known as anima. Anima means, this is the power to become small like an atom and to be individual. If you do practice all this, there will be a stages, you can also think that, you will be minimized such a manner that, you have the physical body, through your mind, through your internal sense organs, or through the internal perception, you can also make yourself so minimize. Even also, you can also, think such a big, like, for example, if I say that I am giving a balloon to you. Now, as much as a air you insert in that balloon, the form of, the size of the balloon also get increased. So, there will be a stage, the balloon size can be also the size of a sky. You can also able to imagine, you can also able to imagine an object in that bigger also. You can able to conceive yourself even that bigger.


In the other hand, you can able to conceive yourself, also is a very little and small particles of an objective. Further, they said that, some power also can helps you to, to find yourself in the air, not in the earth; however, you find that, you are existing in this earth, you are walking in this earth, but your existence, not, not touching to the soil; you are find in the air. This kind of power also you can attain. This power is known as, this power is a, are known as laghima; that means, you can also fly away; you feel that, you are flying away; that mahima, as I said that, you can also have a power to become big like a mountain.

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**CONTINUE..**

- Anima: this is the power to become small like an atom and to be invisible.
- Laghima: this is the power to become light like cotton and so to be able to fly away.
- Mahima: This is the power to become big like mountains.
- Prapti: This is the power to secure whatever is desired.
- Prakamya: This is the power by which all the impediments in the will power are removed.

 NIPTEL

Prapti - this is the power to secure whatever is desired; whatever you think to do in your life; whatever you wish for to attain, you can also be able to attain it. For example, to practice yoga, you could be able to say that, morning at 3 am you will get up; you can be able to concentrate such a manner that, you need not to give any alarm for that to wake up. If you can practice this kind of yoga, there is a stage, where whatever you desire to do it, you can do it. Suppose, you think that, you need not to sleep for one month, you can be able to do that. Further, if you think that, for one month or two months, you need not to eat or need not to drink anything, still you can survive and you can survive. So, this is the power of yoga you can attain yourself; if you continuously practice this kind of yoga, you can be able to attain these are the powers.

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## CONTINUE..

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Prakamya is a power, this power, which all impediments in the will power are removed. This is the power by which all the impediments in the will power are removed; that means, whatever power you have earlier, suppose, you decided to do something, that power you can also protected; that power you can also reserve for the next use; you can also control that power; that is called prakamya.

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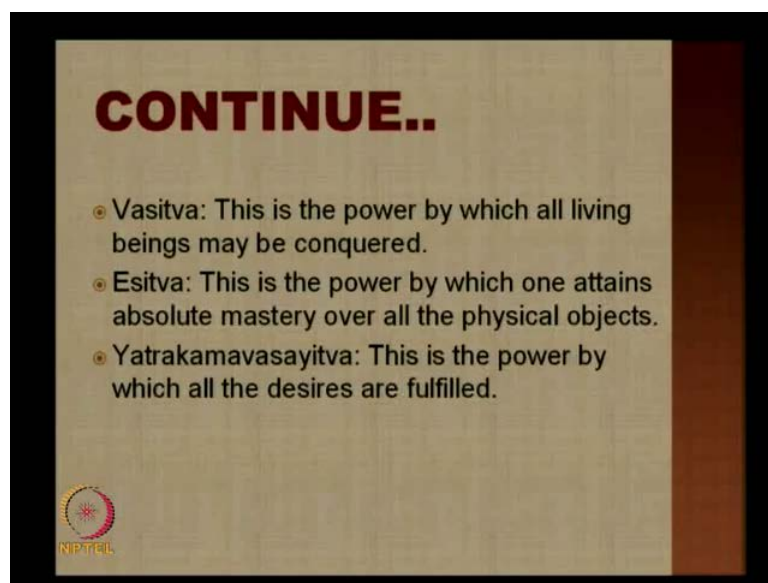
- Vastiva: This is the power by which all living beings may be conquered.
- Esitva: This is the power by which one attains absolute mastery over all the physical objects.
- Yatrakamavasayitva: This is the power by which all the desires are fulfilled.





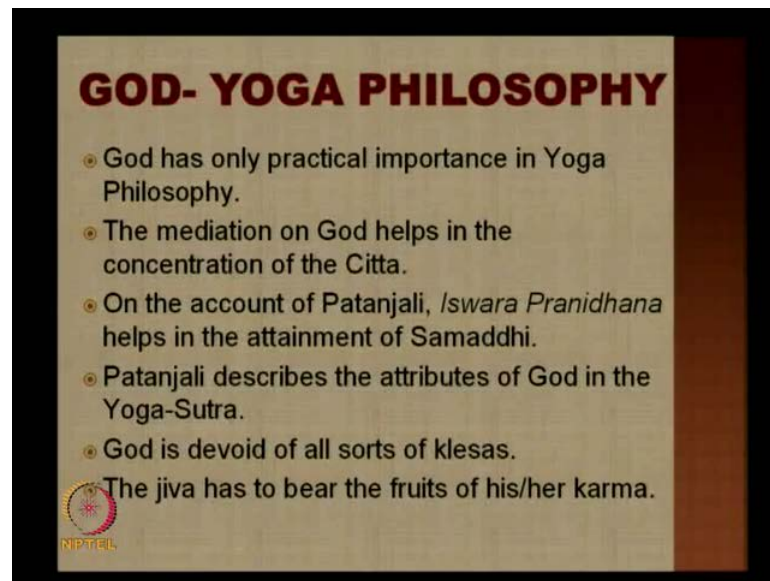
Now, the further one is vasitva. What is this? This power, by which all living beings may be conquered; that means, you can be able to conquer all the living beings, both human beings, plants, animals, insect in this life. You can think yourself that, you are also the same as other animals. And you can think that, you need not to hurt others, because, everyone has a life means, they have a soul and the soul is equal in all cases. So, this kind of realization you can also feel by this power. Further, they said that, esitva is a power by which one attains the absolute mastery over all physical objects.

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And the last one, they said that, this is the power by which all the desires are fulfilled; that means, you not only conquer your sense organs, you can also conquer your sense organs, not to attach the different objects that you are desire for, or intended for. The last stage, they said that, this is the power by which all desires are fulfilled; that means, a yogi, by practicing all the yoga in a religious, in a way it is prescribed, he or she can desire something and also can get something. Because, this is the power, the last power they get it, whatever he or she desires he or she can get it. And this is the highest and apex way off doing yoga and controlling your citta. So, these are the siddhis one can also get, while living in this earth and practicing yoga.

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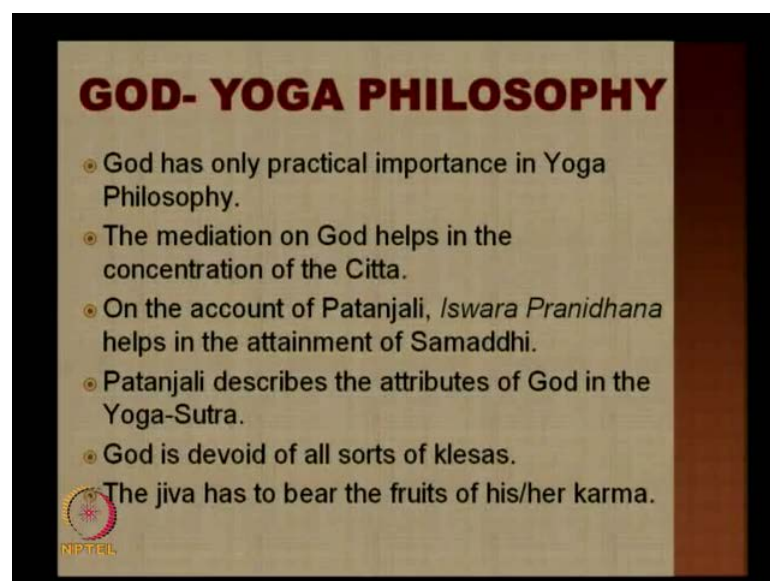
**GOD- YOGA PHILOSOPHY**

- God has only practical importance in Yoga Philosophy.
- The mediation on God helps in the concentration of the Citta.
- On the account of Patanjali, *Iswara Pranidhana* helps in the attainment of Samaddhi.
- Patanjali describes the attributes of God in the Yoga-Sutra.
- God is devoid of all sorts of klesas.
- The jiva has to bear the fruits of his/her karma.

 NIPTEL


Now, we will see, what is the idea that, Yoga philosophy describes about the concept God. Because, so far, whatever they have discussed, they have discussed about the human being, about the human soul. So, therefore, they say that, attribute Samadhi and attribute-less Samadhi. But now, we will see, how they accept the existence of God or whether at all, they are accepting the existence of God or not. For Yoga philosophy whether the concept God exist or not; if at all exist, how they prove it. Now, let us discuss.

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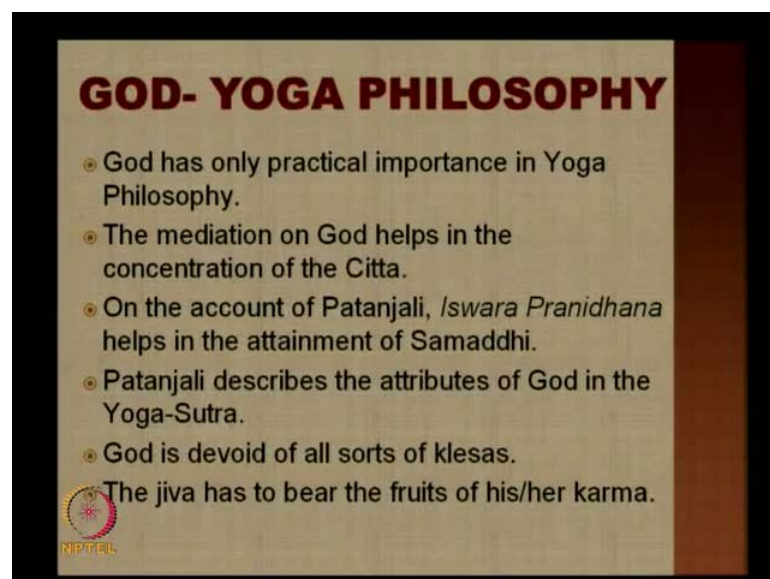
 NIPTEL

God has a only practical importance in Yoga philosophy; that is, to concentrate. Citta to be concentrate to a subtle objects known as God, because God cannot be perceived. Whatever you, we see Brahma, Vishnu, Maheshwara, in the form of image, that is not true one; God is a super natural; he does not have any form; it is find in everywhere.

Therefore, Yoga philosophy say that, if at all we think of a God, the concept God we need because, the citta is to be concentrate on God, which is a very subtle element. Further, they said that, on the account of Patanjali, Patanjali who have written Yoga sutra said that, Iswara pranidhana helps in the attainment of Samadhi. Patanjali is believed to be a founder of Yoga system or Yoga philosophy, written Yoga sutra. In that Yoga sutra, he has written iswara pranidhana; that means, God is prescribed in Yoga philosophy or the concept God is described in Yoga philosophy because, citta need to concentrate on a subtle object and God here is an subtle object.


In the same time, God can be see in a very subtle one; God can be see in the air; God can be see as big as the sky, as big as the globe; as big as the universe and God can also see in a insects, which has a life. So, therefore, the concept God, you can modulate whenever you and whatever way you want to modulate and therefore, citta can also concentrate God as a very minimum or a very, in a very, very subtle elements. Citta can also thinks about a God, or concentrate on God, when God will be taken a shape of universe. In this way, the God has celebrated or God has discussed, in Yoga system.

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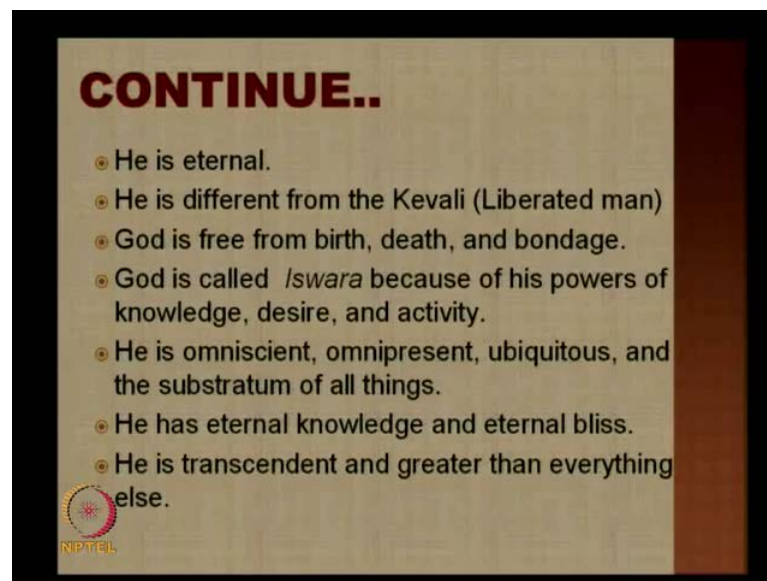
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 NIPTEL

Further, they said that, God is devoid of all sorts of klesas. The jiva has to bear the fruits of his or her karma. Because, God is beyond the karmic chain. What they said, here in this case, is that, God, by discovering further God, saying that, God does not have any form, but you have to conceptualize God with the form and try to concentrate there. Therefore, he saying that, God has a form, it, **it is**, **it is** beyond the karmic inflows; it never attach with the karma.

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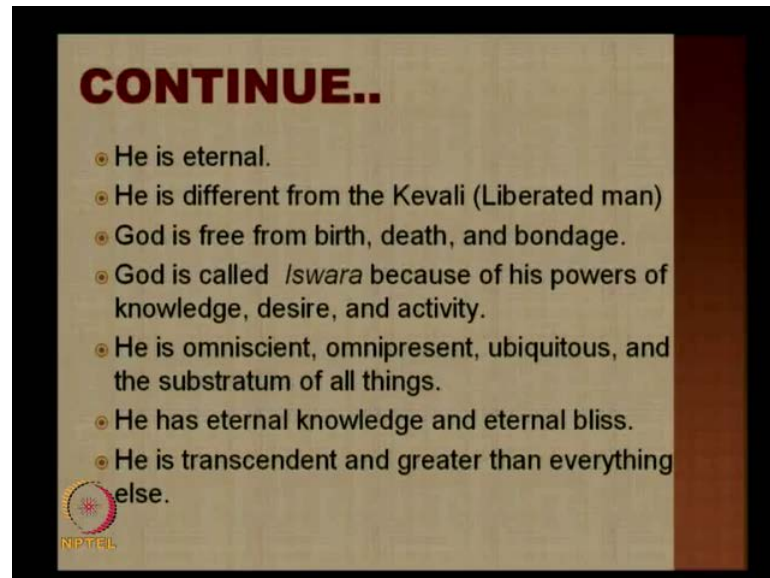


And henceforth, God never gets the fruit of his karma. And this is since a conception, we need to concentrate on that form, in a subtle form. This is the way God discussed. Further, they also said that, God is a eternal being; it is, it is nothing to do with a liberated man, because he is different from the kevali, a liberated man. If somebody claim that, I am liberated even in earthly life, can I claim that myself as a God? Here, yoga system says that, God is an eternal which is nothing to do with a liberated man. It cannot be equalized with the liberated man. Further, they said, God is free from birth, death and bondage, whereas, a liberated man is not necessarily free from birth and death, and getting a liberation in the earthly life, it is not that achieve.

A liberated man, whatever way he or she has to do some actions, still some kind of action inherit in the soul. Therefore, we believe that, after body, the soul get purely liberated. Further, they said, God is called *Iswara* because, of his powers of knowledge, desires and activity. God is further described as omniscient, omnipresent and substratum


of all things. He has eternal knowledge and eternal bliss, and he is transcendent and greater than everything else.

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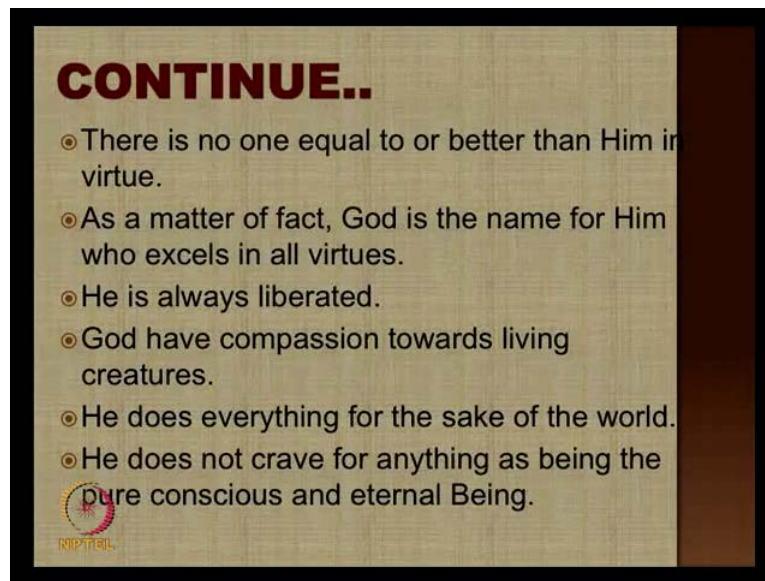
- He is eternal.
- He is different from the Kevali (Liberated man)
- God is free from birth, death, and bondage.
- God is called *Iswara* because of his powers of knowledge, desire, and activity.
- He is omniscient, omnipresent, ubiquitous, and the substratum of all things.
- He has eternal knowledge and eternal bliss.
- He is transcendent and greater than everything else.

 NIPTEL

By saying all these features towards God, they said that, there is no one equal to better than him in virtue; that means, now, God is to be celebrated such a manner that, one can be able to conceptualize the concept of God and further saying that, though a person achieves to get liberation by yoga practice, still, the person cannot be equalized with the God. Because, God is, **is** the almighty, eternal and however, the liberated man is, cannot be an eternal. He or she has a limited knowledge and limited intellect. So, therefore, God cannot be equated with the liberated man.



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Further, they said, as a matter of fact, God is the name of him, who excels all virtue. They said that, if anyone thinks of all virtue, it is God possesses. He is always liberated, because, he never attached with any of this karma. It is, we, because of our ego, we attached with a different objects; we associate with different objects and henceforth, we suffer in this earthly life. Though we try to do some kind of yoga practice and refrain from earthly life suffering, still, our body and souls are will be find in one place and which is very limited one. And this is different, the liberated body will be different from this God, who is almighty and who is does not have a body, who does not have a shape. We can only realize the God; we can only explain the God, but we cannot see the God; we cannot show God to others; we cannot perceive the God.

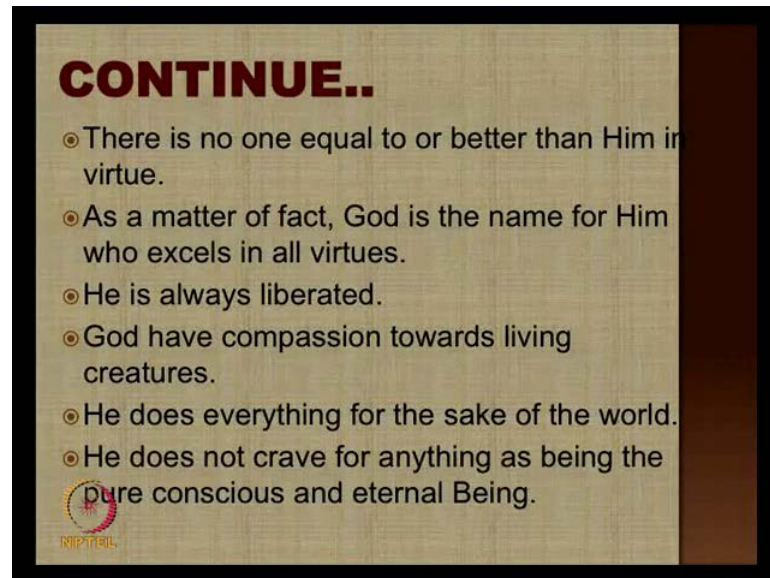
So, therefore, the conceptualization is, such God is to be celebrated because, citta has to concentrated that object, which cannot be a visible; which has only form and form of God is a very big, in one point and also can be very small, in one point. So, therefore, it is a citta to concentrate about small as well as the big one. So, the citta can able to do that; that means, the human being able to concentrate, able to accumulate a citta, sense organs and mind in a one point.

As a result, he can get the power to conquer all this elements which is subject to distract from one to another, subject to divert from one to another. So, these are the way God is celebrated. He said that, God does everything for the sake of the world, but God is a



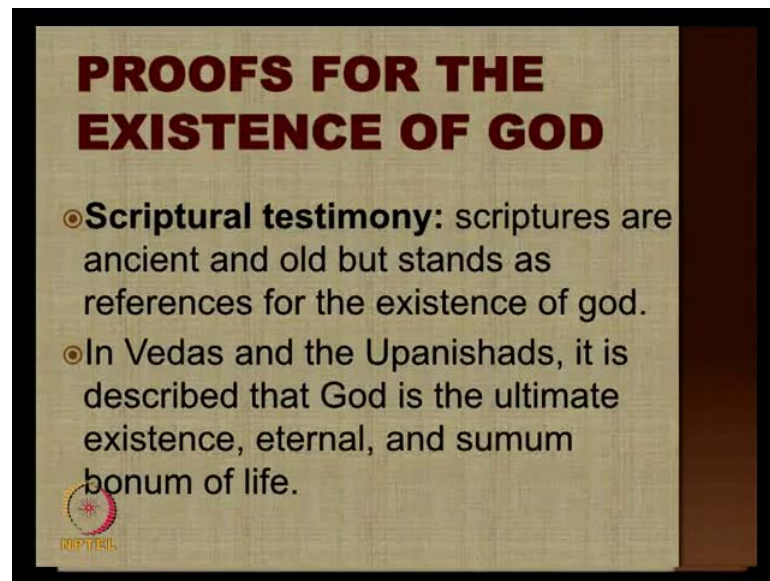
concept or is a person, never does anything for himself. He does not crave for anything as being the pure consciousness and eternal being, because here, there is a comparison you find, is saying that, God is a pure bliss; is a pure eternal consciousness.

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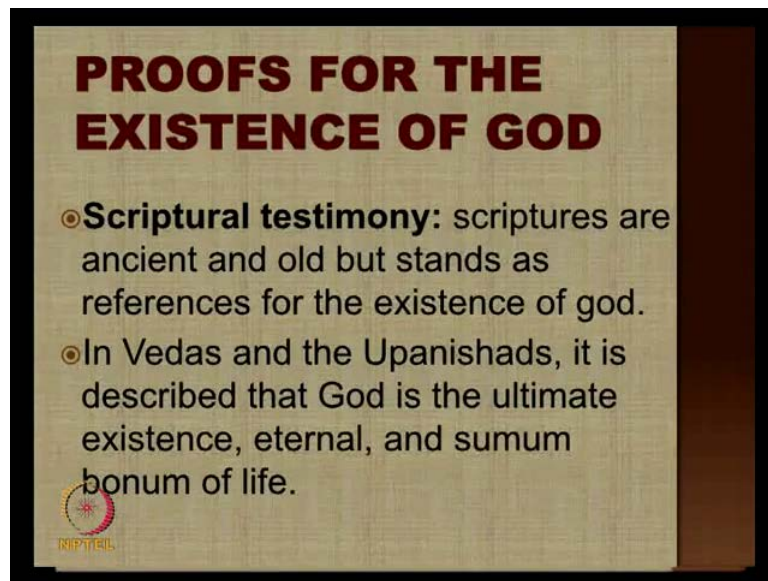
Therefore, the liberated man always try to achieve that kind of knowledge which God can understand, in a pure form or a true form what is the nature of God. The ordinary man cannot understand the true nature of God. So, therefore, a liberated man is always lower than the God. God is much much superior and higher and it, **it** is the liberated man who tries to understand the true nature of self and also the true form of God.

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There are few proofs given by the Yoga philosophy for accepting the existence of God. First, they said that, God also written in the scriptural testimony and this is accepted by Yoga philosophy. Scriptures are ancient and the old, but stands as the reference for the existence of God. In many of the scriptures, in Gita Bhagwat, in the classics, you find the discussion about the God. Therefore, they also refer the existence of God. God is the ultimate existence. He is eternal and summum bonum of life. Whenever you find the old scriptures, brahmanas, samithas, you know all this karmakanda, gyanakanda, you find that, there is a discussion of God, which is eternal and supreme being.

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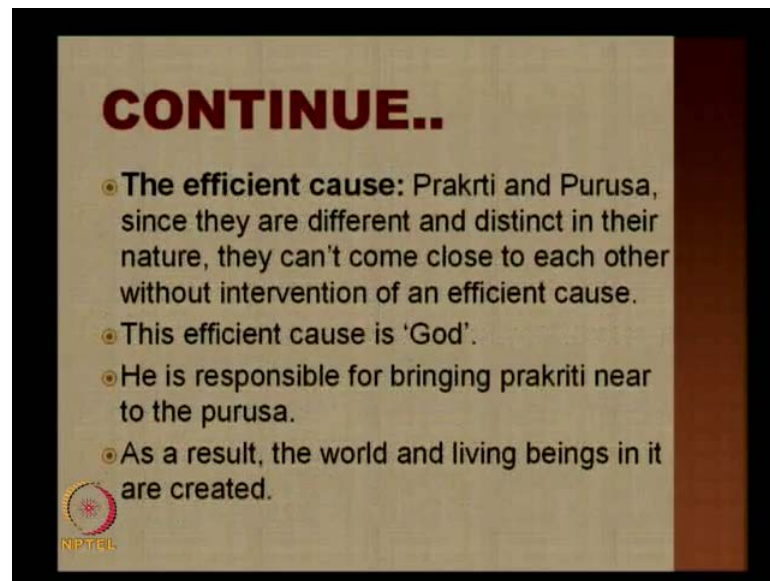


## PROOFS FOR THE EXISTENCE OF GOD

- ◉ **Scriptural testimony:** scriptures are ancient and old but stands as references for the existence of god.
- ◉ In Vedas and the Upanishads, it is described that God is the ultimate existence, eternal, and sumum bonum of life.


Therefore, you find, it is a scripture, one of the argument, Yoga philosophy say that, we describe Yoga system in our text, because, we find the concept God also celebrated in the scriptural testimony, in the classical testimony. So, since it is from that time God has been celebrated, so that means, God exist and some concept of God exist. And henceforth, they say that, that God can be also understood, as it is written in the scripture in the ancient time. And this is accepted by Yoga system. Further, they said, the efficient cause, if you remember the satkaryavada. Satkaryavada, we say that, every effect must have a cause; or every effect exists in the cause, prior to its production.

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**CONTINUE..**

- **The efficient cause:** Prakrti and Purusa, since they are different and distinct in their nature, they can't come close to each other without intervention of an efficient cause.
- This efficient cause is 'God'.
- He is responsible for bringing prakrti near to the purusa.
- As a result, the world and living beings in it are created.

 NIPITEL

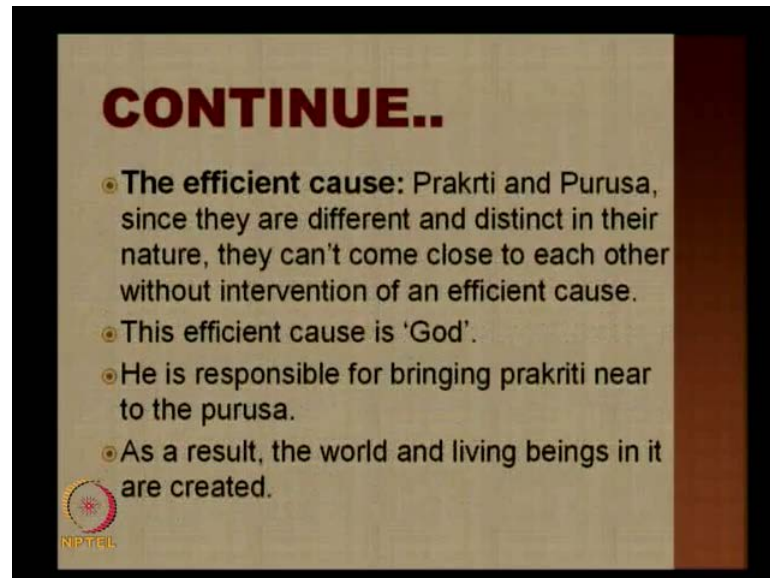
If the clay is the cause and the pot will be the effect; that means, the pot exist in the clay prior to its production. Here, the question arises, is it the case that, the clay automatically produce a pot? No, Sāmkhya philosophy say that, there is a efficient cause involved and who is the efficient cause for making the whole world in a diversified way. A limited being, a being who has a knowledge, a limited knowledge, who has a little experience and who has a five sense organs cannot create the whole world in a particular order; cannot even think of a diversified world.

So, therefore, it is believed that, the efficient cause here, the God is responsible for creating the world and in the world, different objects differently. So, this is the explanation given by Yoga system. They said that, Prakrti and Purusa, since they are different and distinct in their nature, they can come close together for creation of different objects. And bringing them together, it is God responsible; God being worked as an efficient cause and henceforth, Prakrti and Purusa comes closer together and the evolution starts.

Prakrti and Purusa cannot come close to each other without the intervention of the efficient cause known as God. So, therefore, Prakrti has a different aspect; Purusa also has a different attribute. Purusa is a pure consciousness and inactive; Prakrti is active and jada; and both are eternal. If this is the case, how Prakrti Purusa comes close together. So, therefore, there is a efficient cause; God is really responsible. So, bringing

them together close, therefore, evolution starts. Here, Yoga philosophy brings some of the issue in a Sāmkhya philosophy; because in Sāmkhya philosophy, they said about Prakriti and Purusa. Now, we can see the link between yoga and Sāmkhya philosophy.

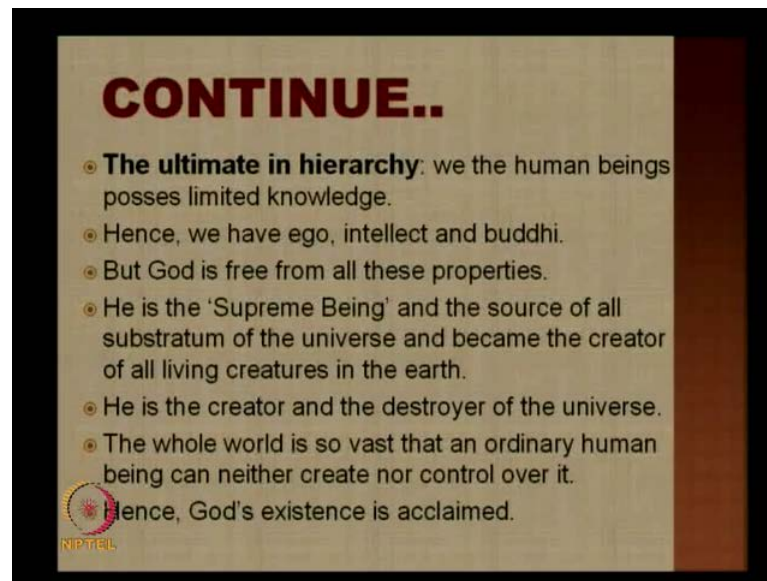
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Further, they said that, this efficient cause is nothing, but, no one, it is, only can be refer to God. He is responsible for bringing Prakriti near to the Purusa. As a result, you find evolution in this world and different living beings as well as non living beings in this earth; or animated and non animated objects in this earth. The last one, they said that, the ultimate in hierarchy. For example, in ordinary understanding, suppose, we are the effect and the cause will be our parents and if parent are effects, then, our grandparents will be their cause. In that way, who is the really cause, to create all the living beings? Who is the really cause to create all the objects in this earth?

If you see the hierarchy, so, there is a root cause, who will be creating all this animals, living and non living objects in this earth and he is nothing, but God. And this is discussed or submitted by the Sāmkhya or Sāmkhya philosophy as well as the Yoga philosophy. Now, what they said, we the human beings possess limited knowledge. We have ego, intellect and buddhi. God is free from all this properties or attributes, which the human beings have. Therefore, he is the Supreme-Being and source of all substratum of the universe and became the creator of all living creatures in this earth. He is the creator, destroyer of the universe; however, he is free from the subject of birth and death.

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**CONTINUE..**

- **The ultimate in hierarchy:** we the human beings possess limited knowledge.
- Hence, we have ego, intellect and buddhi.
- But God is free from all these properties.
- He is the 'Supreme Being' and the source of all substratum of the universe and became the creator of all living creatures in the earth.
- He is the creator and the destroyer of the universe.
- The whole world is so vast that an ordinary human being can neither create nor control over it.

Hence, God's existence is acclaimed.

NIPTTEL

In one hand, he is responsible for creating the different objects in this earth; also responsible for destroying all the objects in this earth; however, he is free from all this creation and destruction. He cannot be created, God cannot be created and cannot be destroyed like a human being; human being, born and also they die. However, God cannot be born, cannot be died; it is eternal; it is always there. The whole world it is so much, that an ordinary human being can neither create nor control over it. hence, God's existence is acclaimed.

Now, as you can see, there are three arguments given by Yoga system for the existence of God. First, they said that, there is a hierarchy and second, there is a scripture; that means, in earlier times, in scripture also people celebrate about God. God is almighty, all powerful, eternal and he is responsible for creating all beings, non beings in this earth; however, once this non beings and beings are created, he dissociate him from all the objects. Therefore, he is beyond creation and destruction. He is not coming under that chain of subject to birth and death.

Further, they said, it is an efficient cause. Efficient cause is one, where somebody has think of how to design the whole universe, the whole cosmos. How to design the whole cosmos, such that, such a manner that, the whole universe, the product of the universe function in a orderly way. And it is the God and no one else can do that. For example, in the morning, you get up, you find a dawn time; sun never arise in the sky. Now, you find

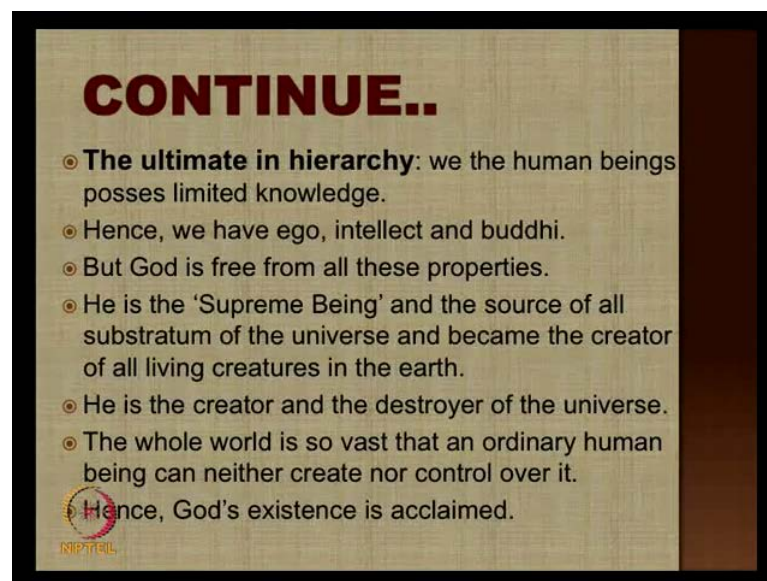


immediately in the east side, sun rises. Then, there is a noon time; then, there is a afternoon time and now, sun sets, it is a evening time; and evening time you find that, everything get dark; you cannot able to see anything.

Whereas, in the day time, you could able to visualize; you could able to identify. When the evening comes, you find stars and you know moon in the sky. Where is a light and the light of a moon, the rays of a moon is very **very** cool, but, however, in the day time, you find, the rays of a sun is very hot. In the day time when every people are awake and they, **they** try to collect their food for survival and they can also move from one to another place; however, in the night time, everyone is taking rest; because everything is dark; no one can visible.

And also, for a, **for a** sometime, dark prevails. Then, again morning starts; again all this animals, all the living beings wakeup. So, therefore, you find that, everything is in order. How systematically it is. The water flows from top to down. The ocean always remains full. So, in this case, you find that, everything must design for a purpose; nothing was happen accidentally. If anything is happened accidentally, that means, you find that, there are cases, that hundred objects or thousand objects can have the same form or same size; but which is not the case.

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**CONTINUE..**

- ◉ **The ultimate in hierarchy:** we the human beings posses limited knowledge.
- ◉ Hence, we have ego, intellect and buddhi.
- ◉ But God is free from all these properties.
- ◉ He is the 'Supreme Being' and the source of all substratum of the universe and became the creator of all living creatures in the earth.
- ◉ He is the creator and the destroyer of the universe.
- ◉ The whole world is so vast that an ordinary human being can neither create nor control over it.
- ◉ Hence, God's existence is acclaimed.

SHRUTI

Therefore, it is said that, everything is designed for a particular order, for a particular purpose. And if citta and all these things can be realized, only when, citta tries to concentrate on a particular issue for a longer time. And when we can be able to conquer our citta, as well as sense organs and minds; then only, we can be able to realize who is God; what is the nature of God; what is the true nature of self. So, therefore, Yoga philosophy prescribes that, while doing yoga, need not to think about the power that you will achieve, but you must try to get liberation and dissociate from earthly sufferings. So, now, it ends here. Thank you.