

Indian Philosophy
Prof. Dr. Satya Sundar Sethy
Department of Humanities and Social Sciences
Indian Institute of Technology, Madras

Module No. # 04

Lecture No. # 12

The Yoga Philosophy

Welcome viewers to this session. In this session, we will be continuing with the Yoga philosophy, **on** many of the concepts that we have discussed in the previous classes on Yoga system. So, I will like to remind you in very brief, so that, it will help you to recapitulate, what we have discussed in the last class, on Yoga philosophy. As you know that, yoga and Sāmkhya, these two systems **are** consists of one pair. Sāmkhya is a theoretical approach, gives a theoretical approach about a liberation, about some of the concepts, whereas, in Yoga philosophy, you find it is a practical aspect.

Therefore, in Vedānta, and also in some other scriptures, you find, **find** that, there is a text written stating that, Sāmkhya and yoga, the theoretical and practical aspect of some issues, or a particular issue. They said that, if Sāmkhya is describing something on some issue and yoga talks about the same thing in a practical standpoint. So, therefore, you find, Sāmkhya and yoga, many times you have a crisscrossing references, whenever they are discussing on some of the concept. For example, liberation; for example, how to eradicate from the sufferings; for example, what are the ultimate nature of reality and many more things. To identify a soul, to identify a self, to describe a self, everything you find, both in Sāmkhya as well as yoga. We also discussed in the last class that, what are the differences between Sāmkhya philosophy and Yoga philosophy.

While bringing the differences, we said that, Sāmkhya accept the plurality of selves; however, yoga accepts or confirms that, only one and one Purusa or one and only one God. Sāmkhya said that, there are not only one Purusa, but also there are different Purusa or many Purusas; however, yoga rejects this concept and said that, we believe only one and only one Purusa known as God. Further, also, if you remember, we have discussed

that the stages of yoga. We also said that, the psychology aspect of Yoga philosophy and we also discussed that, how citta is an practical aspect or a practical, practical component of Yoga philosophy. We said that, citta means the three elements put together. One is intellect or buddhi; another is mind or mānas; the third one is ego and ahamkāra. These three elements constitute the citta. We have also discussed the stages of citta, that how citta gets as a different stages and each stage, how it differs from other stages.

We also said that, citta, in citta, we find these three gunas, that is, sattva, rajas and tamas. Now, in this class, we will discuss that, how these sattva, rajas and tamas gunas, these three gunas of Prakruti, described in Sāmkhya philosophy and how the same thing, that sattva, rajas, tamas gunas helps the citta to occupy in a different form. So, this class, we will be discussing the forms of citta. After that, we will be discussing that, how citta get modifies. Citta never remains as same; because, as you know that, this Purusa and Prakruti, once they comes close together, the tranquility of three gunas that you find in the Prakruti, gets vibrates.

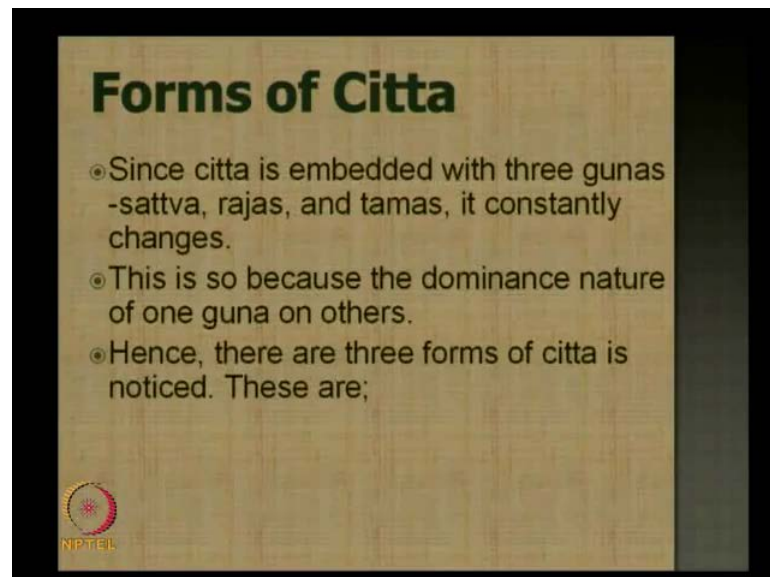
Henceforth, there are different objects, creates and produced in this earth and Purusa is the only, only eternal being or super conscious being, who is enjoying all the products. And therefore, Prakruti also responsible, to design the different product, for different purposes. Therefore, in Yoga philosophy, we will be discussing that, how this citta get modifies; how this sattva, rajas, tamas gunas also get modify, so that, we find different objects in this world. In addition to that, we will be discussing in this class that, how many klesas are there in this earth. Klesas means dukkha means suffering. That human beings, once they born, they are free from everything, but once they are grow, they are associating, they are attaching and they are relating with each and everyone, some, in some or other form. Therefore, suffering is obvious in earthly life.

Now, we will discuss, in this class that, how Yoga philosophy prescribes that, once if tries to free from all these suffering, what sort of practice, he or she suppose to do; what sort of klesas, dukkha or suffering found in this earth and how one should understand, these kinds of sufferings; and how one suffering is different from others; and what are the measures we have to take, so that, we will be detached from all kind of sufferings and also miseries; henceforth, our life, will be a peaceful life and even in this present life, we will get the liberation. As Sāmkhya said that, there are two kinds of liberation Jivanmukti and Videhamukti. Jivanmukti is, is that kind of liberation, where an individual, having a

life, whether it is a animal, whether it is a reptiles, anyone, an individual having a life in this earth, can also get liberated by practicing so and so. And also, they said that, Sāmkhya philosophy said that, there is a another kind of liberation known as Videhamukti. They said that, Videhamukti means, after the death of a body, nothing is retained; nothing is remains; neither body, nor the aatman.

So, in that type, the body has a, has a gross body and the self, which is an subtle element, also not remain in that particular body; that body, where that soul, that is a spirit or the body was inactive form, was there earlier. Therefore, they said that, after death we will get also liberation; that is known as Videhamukti. In the same form, yoga said that, there are some practices we should do therefore an individual can also get liberation in this earthly life. By fully knowing that, the human beings are associating or relating with different individual and different objects, for different reasons and different purposes. Yoga philosophy, the same way or the similar fashion, prescribes that, an individual can get liberations in this earthly life by doing some kind of yoga or practices. That we will be discussing. Further, they said that, there are also chances to get pure liberation when an individual dies. Now, all these things in together, we will be discussing in today class.

(Refer Slide Time: 07:37)



Now, focusing on the forms of citta, as I said that, forms of citta, we will be discussing now. If you, if you could able to remember that, we have discussed, what is citta and the components of citta. There I said, citta constituted with three elements. One is, one is ego

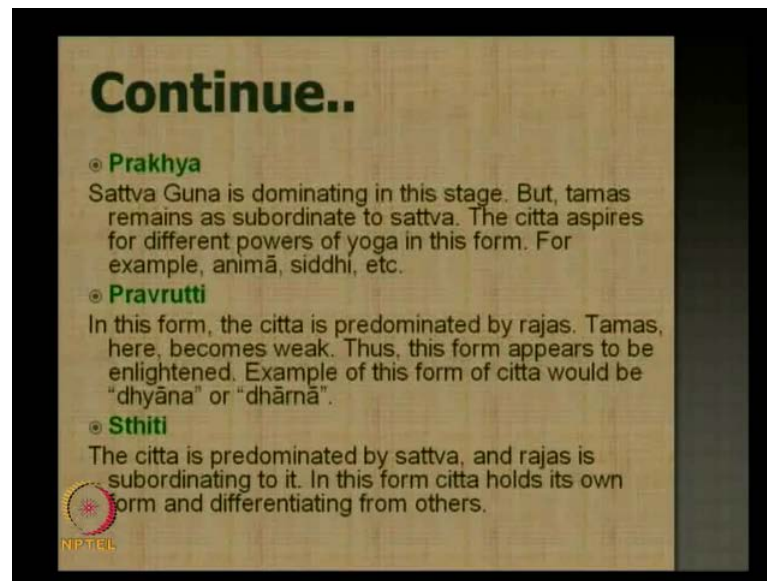
or ahamkāra; another is mind or mānas and another is intellect or buddhi. These three products, together constitute citta. He said that, citta also having three gunas like Prakruti. These three gunas are sattva, rajas and tamas.

Sattva is white. Rajas is an active form and tamas is a dull form or a very lazy or its colour is black; that means, it is a heaviness. So, these three kinds of guna you find in citta also. Further, they said that, this dominance of one guna in a product, in an object... Therefore... Suppose, you find there is a product; in that product, you find one guna dominates the other two gunas; suppose in a chair, in a chair you find, tamas guna dominates sattva and rajas; because until unless you move the chair, chair is not moving. However, if you see a mirror, you can see your image back; the mirror reflects your image; that means, it is a sattva guna which is dominates rajas and tamas.

If you see that, a vehicle is moving or you are running or you are walking; that means, something is a, in, on motion; that means, here rajas is an guna and its attributes is active; there rajas guna dominates sattva and tamas. Henceforth, you find different objects, different actions and different products have a different gunas. And, out of these three gunas, one guna tries to dominate other two gunas. Therefore, different objects you find in this earth, for different purposes. They said that, also, that in citta, we find three gunas and also the cases that, one guna tries to dominate other two gunas. Henceforth, different forms, we will get of citta. Citta receives different forms, because of three gunas are trying to dominate; one, three gunas tries to dominate each other or among these three gunas, one tries to dominates other two.


So, now, let us discuss, what are the forms of citta. They said that, since there are three forms of citta, we find three forms of citta, because, the dominance of nature of one guna on others. These three forms of citta is known as Prakhya, Pravrutti and Sthiti. Now, let us discuss, what are these three forms of citta. They said that, in Prakhya, sattva guna is dominating; however, you find tamas guna remains as subordinate to sattva; that means, something is very clear enough, tamas also tries to subordinate to that; tamas also tries to be associate with sattva guna.

(Refer Slide Time: 10:37)



Continue..

- **Prakhya**
Sattva Guna is dominating in this stage. But, tamas remains as subordinate to sattva. The citta aspires for different powers of yoga in this form. For example, animā, siddhi, etc.
- **Pravritti**
In this form, the citta is predominated by rajas. Tamas, here, becomes weak. Thus, this form appears to be enlightened. Example of this form of citta would be "dhyāna" or "dhārnā".
- **Sthiti**
The citta is predominated by sattva, and rajas is subordinating to it. In this form citta holds its own form and differentiating from others.

 NPTEL

In this case, citta aspires for different powers of yoga. While somebody is doing some yoga and practices, you find that, they will be achieving something; at least, they will be able to concentrate their mind. In other form, they can be able to control their sense organs; they can be able to concentrate on a particular object, though the mind fluctuates from one to another; some siddhi they will get it, is known as animas. That means, siddhi means, once you get something, you have a control on something, that is siddhi. Though, your mind will be associating with a different objects differently or your mind is focusing on one point; however, immediately switch over to another point, it is because of this forms, where sattva dominates and tamas associates, you are able to concentrate on a particular object for a limited time.

They said that, also, further, so, because of these forms, citta is able to receive many information on a particular object and able to identify a particular object as it is. If you are not able to concentrate on an object, how can you identify its features. As a result, you could not, if you could not identify a feature of an object, you could not be able to recognize that object even as it is. And henceforth, you many times commit a mistake by stating that, this subject is not that. Sometimes we find that, that is there is a rope lying on the road and you claim that it is a snake; because, when I am, when we are seeing the rope, because of the same characteristic of rope and snakes, we think that, this is not a rope, but a snake. However, in this kind of form, citta helps you to identify what

exactly the nature of the object, as it is. As a result, you could be able to identify the object as it is, with its nature, with its attributes.

The second point. The second point is known as Pravrutti. There, in case of Pravrutti, you find that, rajas is dominating the sattva and tamas; however, the tamas guna is becomes very weak, but it appears. And, this form appears to be enlightened; that means, in this case, in this case of citta, when citta receives this kind of form, here, what happens, this rajas guna is an active; rajas is an active; so, rajas guna tries to dominate tamas and sattva. But further, they said that, tamas guna is not completely dominated. Somehow other, it appears or associate with rajas. Therefore, you find a different forms. And in this forms, citta able to achieve something; that is dhyāna or dhārnā; that means, if you go for a fasting, for one or two, one days, two days, three days; that means, your stomach always needs to fulfill by eating some of these fruits, vegetables, what is it able, but in the same time, since you able to concentrate by your yoga practice, you can able to sit for a longer time, dhyāna or dhārnā. You might be seeing that, many people go for a dhārnā, see hunger strike. They are able to do for a longer time. It is just because, they can able to concentrate on a particular task.

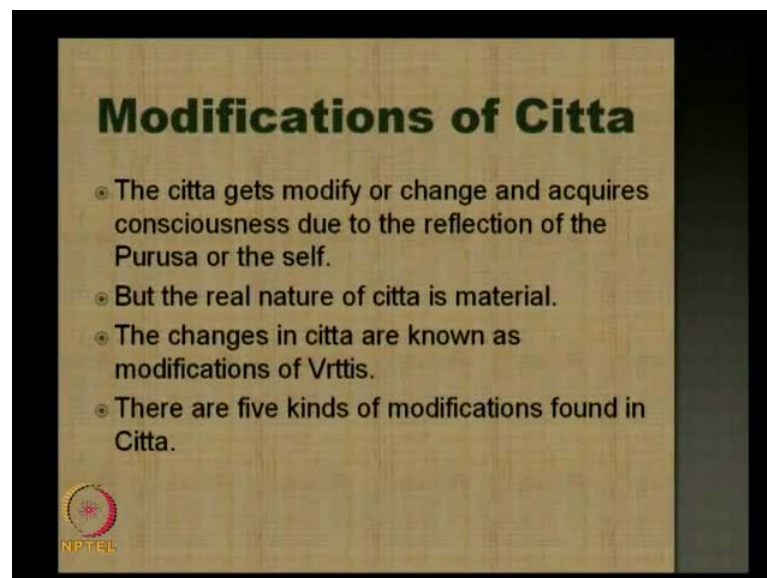
However, they can also feel hungry while doing this hunger strike, but they protect from the foods, stating that, we are not going to eat. Therefore, many times, you find that, after one or two day hungry, many people hospitalized. So, it is, it is in that time, this citta receives this form. So, as a result, we have a dhyāna. A rishi can constantly sit for doing a dhyāna, for a longer time. We as a ordinary being, can have a dhārnā for one or two days for some reasons. It is in that time, citta receives this form. Now, coming to the third, there is a another form, citta also receives, known as Sthiti. In this case, sattva is dominated; the citta is predominated by sattva or sattva dominates the other two gunas rajas and tamas; however, Yoga system says that, that rajas is not completely dominating; rajas, while dominating, also try to subordinate sattva. In this form you find that, the citta conceive its own form and try to differentiate from others; that means, in this form, the form of the last one as we have discussed, where sattva is dominating other two; however, rajas is subordinating sattva.

In this case, you find that, citta will be getting a different form altogether. In that form, the citta try to differentiate from others, because, it is a different form of citta. Being living in this earth, your existence, you feel not like in this earthly life; that means, after

constant practice of yoga, somebody may have find that, he or she not walking in this earthly life; something above that. This spirit makes you to feel that, you are not like a ordinary being; because, you are not attaching with any of the objects; for your passion, for, **for**, or your cravings; for your life, luxury life.

He is saying that, because of this form, citta able to discriminate; that means, you find, as a human being, exceptional from others; that means, whatever you able to gain, whatever knowledge you can infer, that other beings cannot be infer. That kind of, that kind of human beings, after doing some kind of yoga practice can also be reach to that stage. Henceforth, they said that, any human being reach to that stage, in that time, the citta receives the form, the last form, where sattva is dominating these two, rajas and tamas; however, rajas tries to subordinate sattva. So, these are three forms of citta, we have discussed now.

(Refer Slide Time: 17:42)



Now, we will see that, that the modification of citta. Why at all citta needs to modifies; and once it will modify, what are things citta receives further. For example, if you try to modify yourself, you can also gain many things; if you try and modify further, you can also learn many more things. Somebody is designing some power point; if he or she tries to modify it further, then, it can be more sharper and more widely it can be created. If you read some, **some** passage, if you further also modify the passage, that means, if you write that, after reading that passage if you write something on your notebook, whatever

you have understood, further if you can modify that writing, you will find in a stage where your writing will be very **very** good one, in comparison with the earlier one. Therefore, whenever there is a modification, it results a different steps, different forms.

Now, the question arises, why at all citta needs a modification? If at all citta needs modification, what kind of modification citta has? And, at all citta modifies, what are the forms citta is occupy? Now, let us discuss the modification of citta. As I said that, sattva, rajas, tamas, these three gunas are find in citta; and citta associate with a different objects differently, because, each gunas tries to dominate other two gunas; henceforth, each object, each human beings is unique from others. You find that, there are in many cases, twins; however, though they appear as a same, but they behave certainly different. As a result, you could able to identify x is different from y, though x and y are twins; because, the three gunas, somehow or other, differentiates or try to dominate others, in a different proportional. As a result, you find that, everyone has its own unique features. As a result, we identify the object or a individual in a unique name. We never say that, chair is a table or table is a desk or desk is a computer, we never say.

We able to discriminate and also demarcate saying that, table cannot be a chair, table is different from chair; the attribute of table is different from the attribute of chair; the attribute of a human being is different from the attribute of an animal; the attribute of an animal is different from the attribute of a bird or a insects or reptiles. So, therefore, the modification of citta involved in different life differently. Henceforth, we identify an individual is an unique and differing from others. Now, let us discuss. The citta gets modify or changed and acquires the consciousness due to the reflection of the Purusa or the self.

As I said, in Sāmkhya philosophy also, it was described in this form. When Sāmkhya philosophy claims that, there are many Purusas, there is not only one Purusa, what they said, what they mean is that, there is only one Purusa, which is a, which eternal and pure consciousness, but inactive. But while creation happens, different products created in this earth, the Prakruti, being a matter or the real cause, try to associate, relate with Purusa; their connection, they are just coming closer with each other, Purusa and Prakruti.

The some part of consciousness of Purusa, this spirit form or a force form, find in all of this life that we are having in this earth; that means, when Purusa Prakruti comes

together, Prakruti being a matter and Purusa being the consciousness, they comes close together and henceforth, one product created. And if that product has a life, or able to take breath, then some part of consciousness derives from Purusa; however, once the product created, Purusa dissociated from that product. So, therefore, you find different animals, different human beings and also different other creatures in this earth.

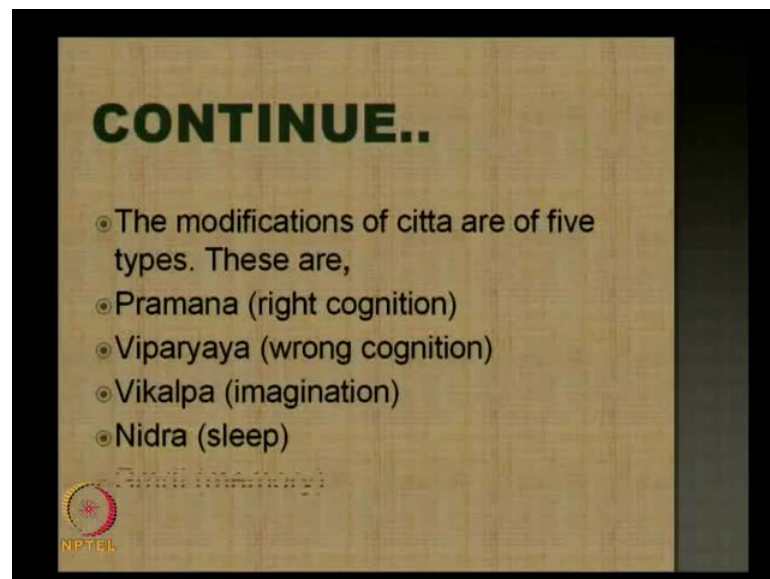
In the same fashion, Yoga philosophy prescribes that, the self that we have, and the self seeking for the liberation, the self suffers because, we think that, we are an individual and citta makes us to, citta makes us to understand that, we have a ego, we have ahamkāra and we have intellect. Though, whatever we have the self or a life, it is derived from the pure consciousness or Purusa, but still, since Purusa is dissociated from this life, but we cannot directly see the Purusa; we said that, we are one of the jiva. Therefore, we have a ego, we have a intellect and because of the ego, we think that, we are the Purusa, one among the other Purusas. But which is not the case. They are also given an example, like, everyone see that moon and whenever they will walk on the road, they think that, moon is walking with them.

But this is not so; it is because of ignorance, we think that moon is walking with us in the night. And every human also feels in the same way; however, this is not true. Moon is one, because of, because of some part of moon, this power or force, we think that, we moves, as well as moon also moves. Keeping in this mind, they said that, modification of citta also happen in the same form. Because, when the jiva or the soul receives for an object or used for a different purpose or engage in different actions, citta also get modifies; citta receives in a different forms.

Therefore, they said that, though the citta modifies, changes and acquires consciousness due to the reflection of Purusa's self, however, the real nature of citta is an material, because the citta itself comes from the matter, is known as Prakruti. Prakruti is a material, but is a unconsciousness; however, since it is association or receive some kind of power from the Purusa, it receive some consciousness or receive some life. Therefore, citta is material, when the product of Prakruti find in citta and it is, it is also having life or it is known as self. Citta also is a self, only when it realizes that, some part of consciousness lies in citta, in the form of self.

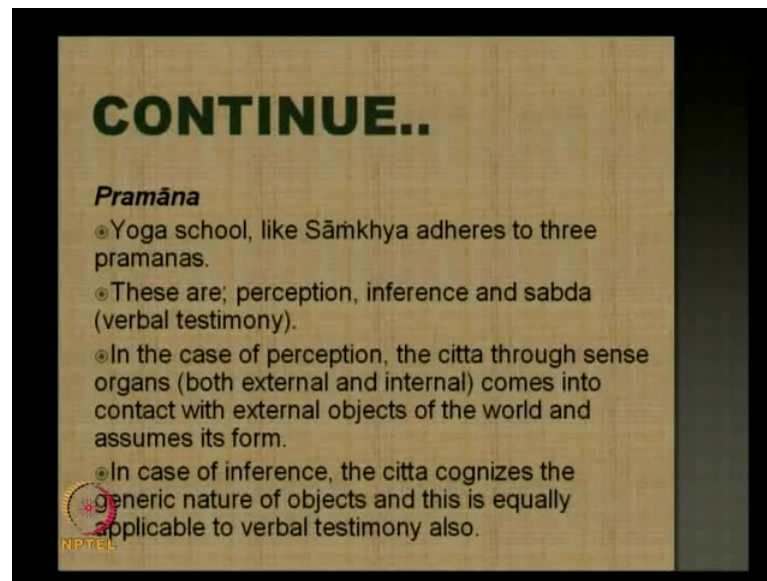
So, therefore, citta, in one hand is material, and another hand, is said that, having self, therefore, consciousness. The changes in citta, any changes you find in citta, are known as modification of Vrutti. There are five modifications found in citta. Now, let us discuss, what are the five modifications. Now, the five modifications are Pramana, Viparjaya, Vikalpa, Nidra and Smrti. Pramana means, it is a valid knowledge or the right cognition. Viparjaya means, sometimes, it is understood as doubt or wrong cognition. The third one, vikalpa is known as imagination; that means, since we have a self and our product is from Prakruti, we would be able to imagine something; the self receives some consciousness and this consciousness is engaged in the yoga actions or yoga practices. Henceforth, we could be able to imagine something very concretely. And many times we imagine, which is very abstract; but it, yoga helps us to imagine something or to have an inferential knowledge about some object in a little bit concrete form.

(Refer Slide Time: 25:07)



The third, the fourth one, they said that nidra; that means, whenever we sleep also, we receive some kind of information; the citta also modifies in that time. And the last one, they said that, smrti or memory. When the memory also functions, citta also gets modified. Many cases you find that, you mistakenly identify someone as a different person; however, whenever you interact with him by reaching to him or her, you find that, whatever you thought about him or her, that person is not that person, to whom you are meeting. In that time, citta also modifies.

(Refer Slide Time: 27:02)



Now, let us discuss, in a very detail way, what are these five. What are the five kinds of citta, when its modifies. Now, first one is Pramana. As I said, Yoga school like Sāṃkhya, they adheres to the three kind of Pramana. Praman means the valid source of knowledge. The first one is that perception. Any knowledge that you receives by seeing an object; seeing object means, the five sense organs associate with that object, or interact with that object, or attached with that object; that any knowledge you get through five sense organs, Yoga philosophy considers as a perception.

They also considered that, whatever mind receives or whatever mind infer, intuitive knowledge also a valid knowledge. Because, for them, perceptions can be done through five sense organs as well as the six sense organs known as mind. Therefore, they said that, any knowledge that we receive through perception, that can be a valid Pramana. Secondly, they said that, inferential knowledge can be a valid Pramana; that means, any knowledge that you received by inferring something, that can be valid knowledge. And further, they said that, like Sāṃkhya philosophy, they said that, verbal testimony can be a source of right knowledge or valid knowledge.

And, you know what is mean by perception, what is mean by inference and what are the components required to have an inference. As I said that, inference, to have an inference, we need three components; that means, major term, minor term and middle term. Major term means the major premise; minor term means the minor premise and the last premise

is known as conclusion. In the conclusion, you find major term and minor term; however, the middle term is connecting the major premise and minor premise. Therefore, at least three propositions we require to have an inference. Further, they said that, inference is an concomitance relation; is an concomitance universal, invariable, relation between hetu and sadhya; hetu is a middle term and sadhya is the major term. So, between middle term and major term, there should be concomitance, universal and invariable relation should be find, then only, inference will be correct one or a valid one. The same thing prescribed by Yoga philosophy.

Further, if you said that verbal testimony, they said that, the testimony that we receive in a verbal form, can also be considered as a valid knowledge. Now, let us discuss in a brief that, how really they have discussed about it. When I said brief, means we are not going to elaborate very elastically; brief means, whatever is required, we will be discussing on it. They said that, in the case of perception, the citta, through sense organs, both external as well as the internal, **internal** is, here is a mind, comes into contact with external objects of the world and assumes its form.

That means, whenever the sense organs comes to contact with the physical object, let us say, now, I can touch to the towel and I feel the hardness. Now, I can touch to the water and can claim that, it is a liquid. I can see that, there are gases. They are further said that, any knowledge that you received through the sense organs, that will be a valid knowledge. And, this five sense organs contacting with any of the object, and you receive the knowledge about that object, can be considered as a valid knowledge about that object. This is about the perception, Yoga philosophy claims.

They said that, in case of inferences, the citta recognizes the generic nature of objects and this is equally applicable to verbal testimony also. What is the generic nature? I will give an example, so that, it will help you to understand what is the generic nature. Yoga philosophy claims that, inferential knowledge, but they said that, to have an inferential knowledge, we must know the general nature of it; that means, the uniformity should be maintained all the times. For example, a person see a smoke in the distant hill and claim that, there might be a fire over there. What yoga philosophy claims that, if that person has seen that, wherever there is a smoke, there is a fire, in example like kitchen; **kitchen** you have seen, there is a smoke, there is a fire; in candle, there is a smoke and there is a fire; in lamp, there is a smoke and there is fire. Therefore, the person which claiming

that, by seeing a smoke in a distance hill, there is a fire, he or she must know that, this fire and smoke must be associated in all the circumstances.

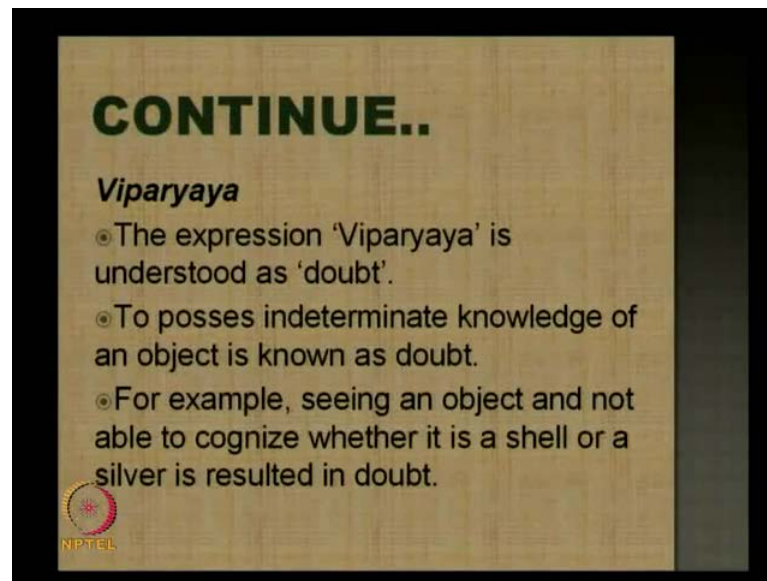
So, therefore, there should be generality of the nature, in a cause effect form should found. Then only, we able to claim something inferentially. And that claiming, on that inferential knowledge, should be valid only when, the generality feature will be find. If any of the situation, if that person finds that, the smoke and fire is not related with each other, or just have see the smoke without fire, or have seen the fire without smoke, then, he or she, if claims that, that wherever there is a smoke there is a fire, then it is not a valid inference.

Therefore, they said, they given an example like, you see crow x is black; crow y is black; crow z is black. Therefore, in all the situation, circumstances, if any crow will come as a bird, that bird will be black. So, therefore, the generality of nature should be maintain in a uniform form, with an uniformity. This is mean by Yoga philosophy. Further, when they said that, verbal testimony, they said that, the testimony we receives can be consider as a verbal testimony; however, one person should know that, who is to be reliable and whose utterances can be entertained, to be considered as a valid knowledge.

For example, if a person wants to cross the river, now, he is standing in the bank of the river and find three persons; one is the fisherman; another is a person standing with a bicycles; another person just enjoying the nature, wearing a good dress. In that case, immediately, the person who wants to cross the river will ask about the river, the water of the river, or the depth of the river, with the fisherman; but certainly, not by the other two persons, though, these two other persons may have some knowledge about the rivers' water as well as the depth of the river.

However, the person will consider the knowledge about the river as a valid knowledge, based on whatever the fisherman will speak about the river or the depth of the river. So, therefore, the, **the** person who wants to cross the river can identify with the reliable person and whether his or her utterances on a certain fact or a issue will be considered as a valid or not. So, in this way, there are three kinds of pramanas accepted by Yoga philosophy and citta also helps to receive the knowledge about the object, through these are the means.

(Refer Slide Time: 34:34)



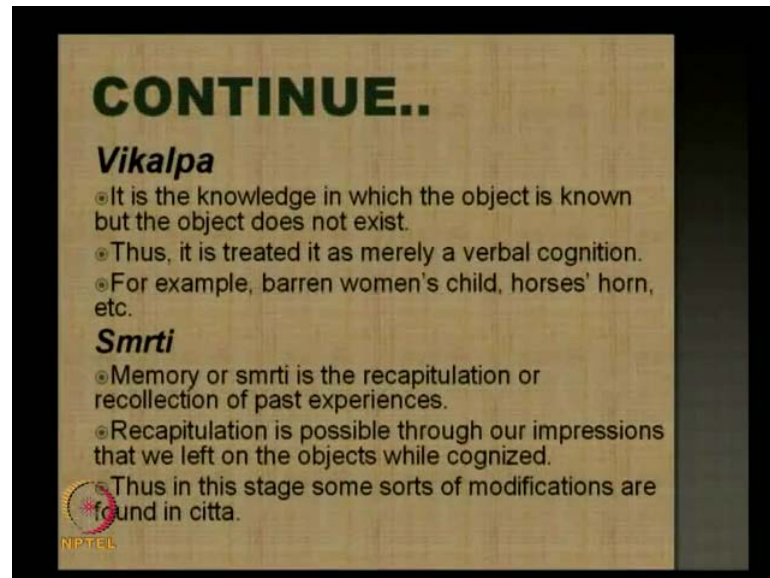
Now, moving further, we will be discussing that Viparyaya. Viparyaya means doubt. When doubt arises, when we are, when we are not sure about a particular object, then doubt arises. Now, we will see, what, in that time how citta modifies and how citta receives the form, when there is a doubt. Here I said, the expression viparyaya is understood as doubt. To possess indeterminate, indeterminate knowledge of an object is known as doubt.

That means, whenever we identify an object, we cannot determine its particular nature. We always in a confusion, **this may be, this could be in a,** this could be called in a another object; or this is not the same thing that we are able to identify. Henceforth, we are in a doubt. They said that, viparyaya arise, when we are doubting on a particular object, we are not able to identify an object as it is, or we are not able to sure about an certain issue. For example, seeing an object, I am not able to recognize whether it is a shell or a silver. This really resulted in doubt. And in that time also, citta modifies.

Because, citta is, **is** not able to help you or guide you, to identify a particular object. Because, in that time, may be citta, either in the, in citta, tamas guna may be dominating, say rajas and sattva. As a result, you are not able to really identify. Or in many cases, rajas guna may be dominating sattva and tamas; because, rajas, since involved in activity, your mind will be moving so fast, that, **you may be, you may be,** you may be

omitting many of this attribute of that object. As a result, you could not be able to identify that object as it is. So, here also, citta gets modified.

(Refer Slide Time: 36:16)



Now, further, you find vikalpa. Vikalpa is an imagination, as you have discussed. It is the knowledge in which, the object is known, but the object does not exist; that means, you imagine many things in the life, but certainly, all the imagination does not exist. For example, you imagine that, there is a milk sea; because, you know what is milk and you know what is sea. Now, it helps you, now, **now** in the mind, you can also think of some river, which can color is white. So, therefore, you can call that sea as a milk sea.

Therefore, Yoga philosophy claim that, we, the human being, can imagine and it help, and citta helps us to imagine also; however, all the imagination need not to be exist in a particular form. We cannot identify that, this is a milk sea; however, we can get a form or a shape or understanding of a milk sea. And here also, citta involved to imagine certain things. They further said that, this imagination treated as merely a verbal cognition; that means, whenever I say milk sea, it is understood, but I cannot refer to an, refer to a sea or a river saying that, see there are so much water and now, this is a milk sea.

Another example they have given stating that, barren women's child. When I say that, barren women's child, you can understand; that means, a barren women cannot produce

a child; cannot take, give a birth by child; however, the concept, the imagination can be understood. Because, it is a utterances; that is, I uttered and explain; henceforth, you understand. So, therefore, in this imagination also, citta modifies. This is known as vikalpa.

Now, the another state is smrti. In memory or smrti, smrti is known as memory, where the citta helps to recapitulate or recollects some of the past experience that we had. Because, some of those, in past experiences, our impressions lies on that particular fact or a particular object. I am repeating, when you are able to recapitulate some of the information, what happens is that, this recapitulation is possible through our impressions that we lift, that we left on the object while cognized. I will give an example which will help you to understand. For example, you have seen a tree so long back. You have seen a tree, in a particular place long back.

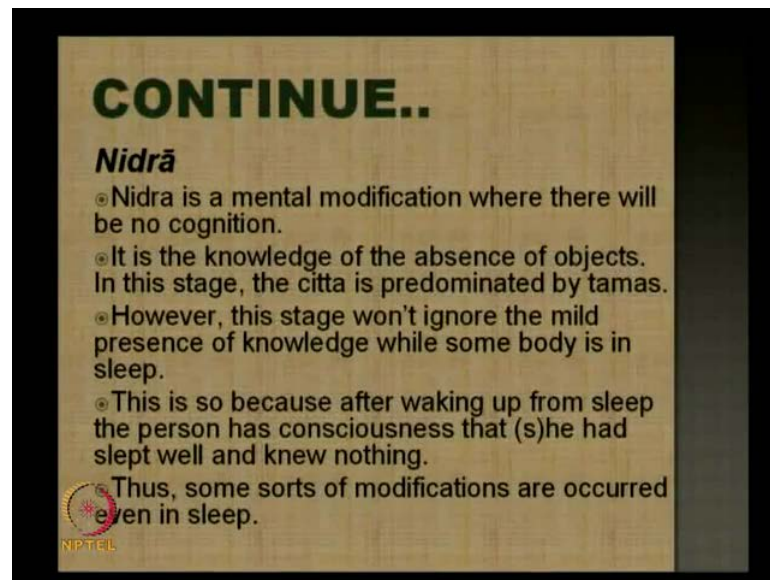
Now, after few years, you could able to recognize that tree and claim that, 'oh, I have seen that tree long back'; that means, when you are seen that tree in the past, your impression found on that object very categorically or you determined that object in a particular form. In that time, citta helps you to identify that object as it is. Once you identify that object as it is, some kind of impression left in your mind. And this is, this is returns in citta and whenever that issue pops up about that tree, you could able to recapitulate that information. And it is because of citta modification, you could able to identify that tree as it is, when you had seen in a long back.

Further, there are many cases also, we may not able to recapitulate many of the information. That, in that case, Yoga philosophy claim that, whenever you identify on that object in that past, your impression may not be that strong one. Therefore, this is not retained in the citta and though citta is striving to get that information, could not able to retrieve all the information. Hence, in imagination, even in doubt, even in smrti, citta really operates.

Another example I will give. Suppose, in the dream, suppose in the night, you slept and you had a nice dream. In the morning you get up and say that, I had a so and so dream. How you able to recapitulate all the information? You are in the subconscious stage, when you are slept. Here, Yoga philosophy prescribes that, it is because of citta you are able to recapitulate some of the information. Otherwise, in the slept, whatever you had

seen in the dream form, you are not able to recapitulate. So, therefore, citta also modify when somebody slept.

(Refer Slide Time: 40:49)



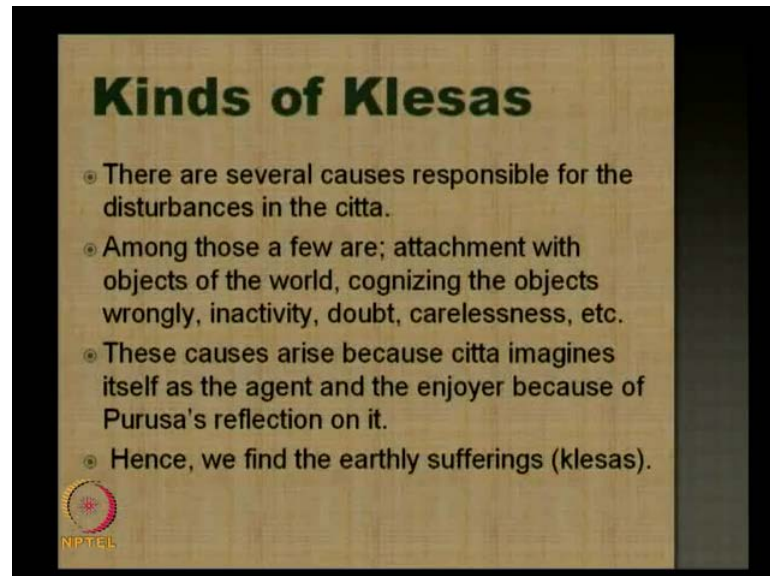
Now, the last we will be discussing Nidra. Nidra is a mental modification where there will be no cognition; it is the knowledge of the absence of objects. In this stage, the citta is predominated by tamas, because, you have a dream, you have a dreamless sleep, many times. But however, this stage would not be ignored the mild presence of knowledge while somebody is in sleep. This is so because, after waking up from sleep, the person has consciousness that, he had a slept well and knew nothing. Therefore, some sort of modifications are occurred even in sleep. An extreme case can be given an example.

For example, in the night you slept and you had not any sleep. You had not have any dreams in the night, right. But in the morning, when you get up, when you find in the conscious form, you said that, or you find that, “oh my God, in the last night, I had, I had a dog sleep; I did not even remember anything in my slept’; that means, though it was in a subconscious stage, citta modifies. Otherwise, how can you say that, the last night you had a dog sleep; or you slept such a, such a deep manner that, you could not able to recapitulate what happened in the last night.

Though many things was happening in and around in your bed or in that room. Therefore, it is said that, citta also modifies when somebody is in deep sleep. In this way,

you find citta also helps the human being to identify different objects differently for different purposes. And also, citta always attached with a human beings. It is find in the self. We, the human being, have a self, and it is, if the self guides the citta, to identify a different objects, differently. This is the way that Yoga philosophy describes about the modification of citta.

(Refer Slide Time: 42:52)



Now, as I said that, we, the human beings associating with different objects differently, because, different objects fulfill the different purposes for us. Since there are several causes responsible for the disturbances in citta, citta never find in a tranquility position. Because, we, the human beings, the self guides the citta to attach the different object differently. Hence, it never in a state of tranquility; rather it get disturbs; it modifies even in a each movement; among those, a fewer attachment with objects of the world, cognizing the objects wrongly, inactivity, doubt, carelessness; all these helps, where citta modifies differently. When you attach to a chair, your citta modify differently, because, citta helps you to identify that object is a chair. **When you, when you**, when your citta is associated with a computer, you identify that object is a computer. And, it is different from chair . So, therefore, in every case, citta modify. When you cognize some object differently, which is not its nature or you are missed many of the attributes of that object and identify mistakenly, there also citta modifies.

Therefore, you saying that, we all suffers because of the citta and it is the self, it is the ignorant self, guides the citta to modifies every moment. Because, it is the self, which helps us to identify the object, by the help of citta. Therefore, we suffer and the human being really suffers and get different kind of pain in this earthy life. Now, Yoga philosophy claims, how to eradicate from all these suffering; how to know that, we are ignorant; how to stuff the actions which are not good; what practice one should do, so that, can refrain from all the sufferings; can able to guide the citta to live in a very tranquility position, not always disturbing.

Now, all these, we will discuss now. These causes, the causes as I said, we are attaching to the different objects differently, we cognize a objects also mistaken, as not with its nature; we cognize a object differently. Also, we involved in different inactivity. We doubt many things, because you are not certain about certain, we are not sure about certain objects. And these, all these helps the citta to disturbs.

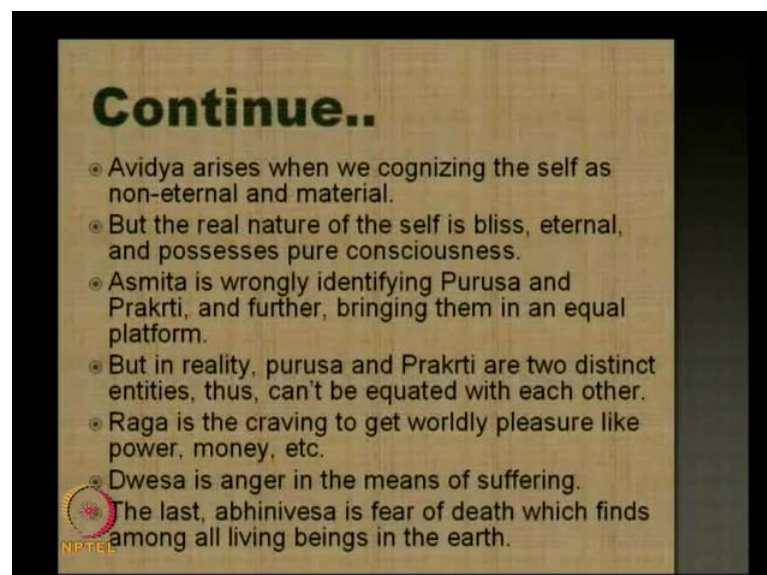
So, therefore, they said that, these are the causes arise because citta imagines itself as the agent and the enjoyer, because, Purusa's reflection on it. Citta does all these because of the self and citta and self, both together, thinks that, they are having life, because they are consciousness. They forget to know that, this consciousness, if very little person derives from the Purusa. And this is the, this is the true ignorance and this is the ground of the ignorance where human beings or the life in this earthy life gets suffer. Even in a ant, even in a bird, even in a reptile also suffers, because of this ego and ahamkāra. Thus, they said that, we find the earthly suffering known as klesas.

(Refer Slide Time: 46:24)



Klesas are of five types. One is avidyā – ignorance; another is asmita – egoism; third one is rāga or attachment; fourth one is dwesa or aversion, aversion; then, abhinivesa; that means, clinging or attaching for a long life and fear of death. Now, let us discuss all these components.

(Refer Slide Time: 46:51)



Here they said that, avidyā arises, when we cognizing the self as non-eternal and material; that means, we are ignorant; we think that, the self is an eternal always; and it is a pure consciousness; it has nothing do with material object; once the human body dies,

it receives in a different body. It is not the case. This is not the case. Self has neither beginning nor end. It is avidyā, because of avidyā, we think that, self is eternal; however, self is not eternal. Self derives from the Purusa. If Purusa want, self can ceases to exist. Therefore, it is our ignorance or ego helps us to identify or cognize the self as non-eternal; the life, the life of us is an eternal, but which is not the case.

Therefore, we must, by the yoga practice, consider that, the self is an eternal one; the self which is a pure consciousness; the Purusa or the God, it is a pure consciousness; it is an eternal one. And the life that we are having is a non-eternal one. One must make a distinction between material and spiritual. One should find a distinction between self and the body. Then only, some kind of suffering, we can refrain from that.

Further, they said that, the real nature of the self is bliss, eternal and possesses pure consciousness; that is Purusa. One should understand this Purusa and henceforth, can make a differentiate the Purusa from Prakruti. The second point asmita is wrongly identifying Purusa and Prakruti and further, bringing them in an equal platform. Asmita, what happens... Accordingly to Yoga philosophy, they said that, in case of asmita, we all, the human beings, having self, having modification of citta in all the times, we think that, Purusa and Prakruti both are responsible for creating the different objects in this earth.

And matter also, matter also some part of find in our body. See, we are all human beings or animals, having life in this earth as a body that is a part of matter. And this life is from Purusa. Many people do not may able to discriminate, what is the matter, which part of body or which part of elements from a earthly life, it comes from matter and which part of earthly life comes from Purusa.

Due to the misunderstanding of this Purusa Prakruti, many people claim or many jiva claims that, Purusa Prakruti are same. Though they are eternal, they are not same. One should understand that, Prakruti is an active, unconscious or jada and, and a material cause for all productions; however, Purusa is a pure consciousness and active. As a result, you find different objects, both animate and inanimate in this earth. Because of their closeness we find, because of that closeness we find different objects, both animate and inanimate in this earth. And one should know that, therefore, they should know that, what is Purusa and how it different from Prakruti. This knowledge one must have and a

self must have, so that, the citta should not be found in a disturbance for this. It should be found in a tranquility. At least the citta can be controlled. Now, further they said that, raga is the craving to get worldly pleasure like power and money. Once you have an angerness, that means, you are hankering or you try to get much money or much power or much pleasure in this life and one should not do that.

And how, one should control from this by doing some kind of practice or yoga. So, therefore, they prescribe some kind of yoga; that we will be going to discuss in the next class. What kind of yoga one should do, so that, he or she can refrain from all these raga, which we will be really tempt us to earn more money or you know, chase behind, chase to receive much power, so that, we can do many actions with our all ego. Further they said dwesa; that means, a desire. Dwesa is anger in the means of suffering; that means, if you think that, you are suffering; again you say that, why I am suffering. Based on your suffering, you feel another suffering. Because, by searching out why your are suffering, you get further anger.

So, first some disturbances happened with you; again you think that, why such, all these disturbance happening to me; how I am treating as bad, though I am not doing any bad actions. By thinking of this, that means, somebody suffers and by thinking of that suffering, that why at all I am suffering, get demotivated; they are also is known as dwesa and this can also be eradicated, if somebody understand, how the suffering can be, can be removed from all, by practicing some of the yoga. Though there are different kind of suffering, by practicing yoga, this can be controlled; this can be instructed properly, so that, we human beings, the earthly life human beings can be detached from suffering and klesas. So, the last point, they said that, that abhinivesa is the fear of death which finds among all living beings in this earth. What it means that, we all living beings, we think that, we have unlimited life; we never realize that, we have a limited life and this life is given by Purusa and is derived from Purusa and matter.

Once the body perishes, the life goes away. We never know that. We think that, at best we can enjoying the whole life and the life will be eternal. Therefore, in the next birth also we can enjoy our life. And this is the cause we also suffer. That is known as abhinivesa, saying that fear of death; anytime, you think something about this, you think that, 'oh, my God, I will die; if I do that, I will die', but which is not the case. Even to think of your death, it is also a one of the cause responsible for suffering; that means,

suppose, you are living in a happy life; again you think that, if you go somewhere, if you do some action, then, again you will die. In other words, you think that, after sometime you will die. Therefore, again you suffer. You think that, what action I should do, at the which movement, how you should be reach, how you should enjoy much pleasure, all these. Therefore, again the suffering starts.

Because of the death, the nearness of death, you think immediately and try to do many actions in between, in a very limited period. And henceforth, your activity engaged in a different actions which was not expected. Therefore, sufferings continue. So, in this way Yoga philosophy prescribes that, one can control from all these sufferings.

Thank you.

And the next class, we discuss, what are the yoga practices one must do to detach or to refrain from all the suffering. Thank you.