

Indian Philosophy
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Module No. # 04
Lecture No. # 11
The Yoga Philosophy

Welcome to this session. In this session, we will be discussing the Yoga philosophy. In this session, we will be discussing a brief introduction of Yoga, the background. In addition to that, we will be discussing the citta, the element of Yoga. If someone understands what is meant by citta, according to Yoga philosophy, then, after that, whatever things we are going to discuss, forms of citta, stages of citta, then, modifications of citta, kinds of klesas, all this can be easier for you to understand.

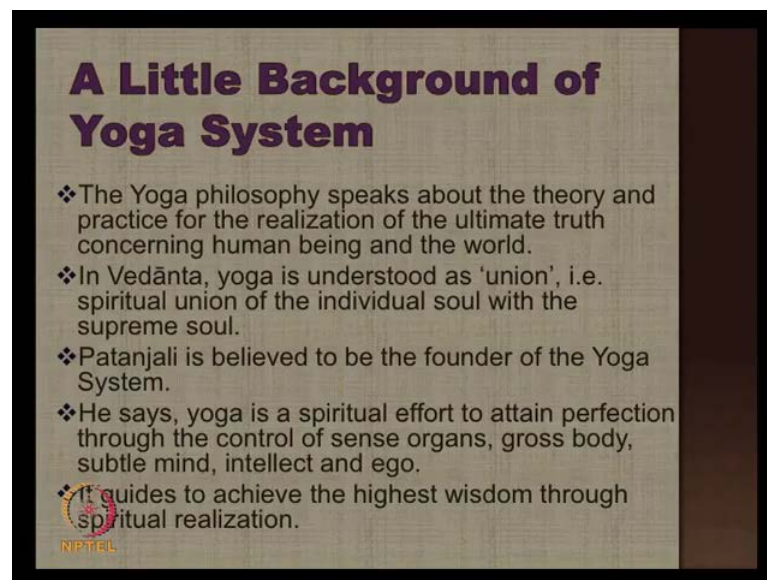
So, therefore, whenever I will be discussing citta, the very practical aspect, a crucial element of Yoga... **If you understand that concept, clear and clarify and also try to relate in your own experience, to understand the concept,** citta, as discussed by Yoga philosophy and it will help you to understand the whole system as such. So, therefore, **I will,** today I will be, basically concentrating on citta, to make you understand. Now, this Yoga philosophy is a practical component. When the word Yoga comes or appears, immediately you might be thinking that, something may be deals with pranayama; something deals with asana; something deals with bodily exercise, and concentration; all these things comes to your mind.

If this comes to your mind, and if all these comes to your mind, then, you are correct. All these things, we are going to discuss in this Yoga system. Certainly, I will not be telling you, how you have to do yoga, but I will be telling, both the theoretical and practical aspect of Yoga philosophy.

That all human beings suffered in this earthly life; what sort of yoga, philosophy prescribes for that? How to refrain from all the sufferings? How to get liberation? All these, we will be discussing. For your own information, I would like to inform you that,

that Sāmkhya philosophy is a theoretical aspect and the Yoga philosophy is its practical aspect. If anything discussed in theoretical prospective in Sāmkhya, the same way it is discussed for a practical view point by Yoga philosophy. Now, we will see, if this is so, then, what are the similarity and also, dissimilarity, found within Sāmkhya philosophy and Yoga philosophy. On which grounds, Sāmkhya and Yoga philosophy are giving the same opinion and under which grounds, they differ from each other. This concepts, this issues, also we will be discussing today. For a brief introduction of Yoga philosophy, a little background of Yoga system.

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Yoga system, as I said, is a philosophy; speaks about the theory and practical aspect, for realizing the ultimate truth, concerning human being and the world. What it means, Yoga philosophy, they say that, once you know the theoretical approach, you can also know how to implement it; therefore, you know its practical approach. This approach **will** helps you to understand, what is the ultimate truth; what is the reality behind this; why we all human being suffer; why the earthly life has meaning in this, in our life; what is the relation between object and human beings; why at all we are striving to get liberation; what I should do, therefore, I will get liberation. So, the main concern, what is the underground reality behind this? How to make our life happy? What sort of practice we have to do?

Therefore, the Yoga philosophy says that, that to get to know about the ultimate truth or the reality behind the whole operation, we must practice something, that is known as yoga. So, therefore, Yoga philosophy deals with about theoretical and practical aspect to understand the ultimate reality of this world. That yoga means, it is a union; union between what, or union between whom; this question may be comes to your mind. Now, the answer would be union between this, the supreme soul and the individual soul. We as a human being, animals, reptiles, insects who has a life, each animal has its individual soul.

And, we all try to mix up with the spiritual soul; that is, the liberation point. And, we all strive for that. Therefore, in Vedanta it is said that, that yoga means a union; a spiritual union between the individual soul and the supreme soul. Individual soul will be understood, as all with life in this earth, whether it is a insect, whether it is a animal, whether it is a human being, with a life and the supreme soul is one, who is Purusa, according to Sāmkhya philosophy; is a pure consciousness, eternal, ubiquitous, all pervading.

So, therefore, it is because of the person, a Purusa find in all our life. Therefore, we think that, we have a ego, ahamkāra and also we have a mind to judge something. Now, you can find this similarity; a, what Sāmkhya said and how yoga made it their in practical format. Further, it is also found that, Kapila is a saint, is a founder of, Kapila is a founder of Sāmkhya philosophy; however, Patanjali is believed to be the founder of Yoga system.

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A Little Background of Yoga System

- ❖ The Yoga philosophy speaks about the theory and practice for the realization of the ultimate truth concerning human being and the world.
- ❖ In Vedānta, yoga is understood as 'union', i.e. spiritual union of the individual soul with the supreme soul.
- ❖ Patanjali is believed to be the founder of the Yoga System.
- ❖ He says, yoga is a spiritual effort to attain perfection through the control of sense organs, gross body, subtle mind, intellect and ego.
- ❖ It guides to achieve the highest wisdom through spiritual realization.

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He says that, that yoga is spiritual efforts to attain perfection through the control of sense organs, body, mind, intellect and ego. It guides to achieve the highest wisdom through spiritual realization. See what Patanjali says... Patanjali is a Rishi or a saint, is to be believed, is it, it is believed that, Patanjali is the founder of Yoga system. And this will be known from the Patanjali Yoga sutra scripture text written by Patanjali. People read the Yoga sutra, Patanjali Yoga sutra and thought that, Patanjali is to be founder of Yoga philosophy. What he says is that, once somebody know the theoretical aspect of yoga and also do it in a practical aspect, he or she can control his sense organs, control his mind, control his body, control his intellect as well as ego.

As you know that, our mind fluctuates, whenever you study, your mind will be roaming some or other places; you are not able to concentrate in your study. Sometimes, when you also watch movie, your mind will some other places; therefore, you may not understand many of this clips. There are, there are also cases, that whenever you are crossing something, whenever you are working, you may not be noticing both sides of your, both sides of the road, what is happening. Therefore, mind is very fluctuation mode; even the sense organs, in many time, sense organs guides us wrongly.

For example, we identify a rope as a snake, because, our sense organs is not contacting the object very clearly, minutely. And mind not able to analyze and synthesize the sense data, the sense organs accumulated and send to the mind for its recognition. Henceforth, said that, Patanjali said that, if somebody will practice the yoga, he can control his mind, control his bodily activity, control his sense organs and also, able to concentrate on a

particular task for a longer time; henceforth, his memory will be get much stronger and he has, **has** command on his own sense organs, body, mind, intellect.

Once someone does all this, can try to achieve this spiritual soul; can try to achieve the realization of the supreme being. And, this is the stage where, somebody thinks that, a person who is a yogic, can think in the future, because of some power he or she inherits, because of some practices. So, these are, all these are in a very brief form, I am studying. When we will come to the real discussion, I will be telling, what steps after what steps, then, after what steps, one has to follow to realize the true nature of self; to realize that, we, the human beings unlimited human beings, the soul that we have, it just a replica of the Purusa or the supreme soul.

While discussing that, jiva has a soul or aatma and also differentiate from Purusa, Yoga philosophy given an example; it is a very famous example. It said that, moon has light and wherever if you go, you think that, moon also goes with you. And also, if you find the rays of moon in the water, river, you find that, every steps, moon also flows like a water; but it is not the case. It just a replica of moon; we think that, moon moves with us, but which is not the case. In the same way, in the same likely manner, Yoga philosophy says that, Purusa is being the moon and the replica through which we think that, that moon moves with us and we jiva are the replica of the Purusa. In this way, they describe that, individual soul and the supreme soul. Further, they said that, by doing the practice of yoga, we can realize the ultimate nature of self; we can also able to understand, what is the reality underlying the whole cosmos.

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◉ Niruddha (Restricted)

The fifth and final stage of citta is niruddha. In this stage the impressions remain in the citta after the cessation of modifications. This stage is known as yoga.

❖ Out of these five stages the last two are very helpful and hence useful in yoga. But the remaining stages are harmful for practicing in yoga and thus, these may be removed by practice.



Now, further, they said that, it is the true nature of self, which will guides us to understand many more things in this world, which is happening or which is going to happening. Patanjali is a founder of Yoga sutra. People believe that, it is the first and foremost scripture produced by Patanjali. It has a both theoretical and practical aspect of presentation, how one should do yoga, how one should understand yoga and how one should achieve the spiritual self, by realizing its true nature, by practicing the yoga.

After this Patanjali Yoga sutra, Vyasa, as a scholar of Yoga philosophy, has written Yoga Bhashya; Vācaspati Misra also written Tattvavaisāradi; these two are the good commentaries of Yoga sutra. And all this commentaries, develop after this Patanjali's Yoga sutra comes to the existence; however, this commentaries also had given their own contribution to make others to understand what Patanjali really mean, when he has written some of the slokas in the Yoga sutra. So, altogether, this two commentaries and the original writings by Patanjali, known as Yoga sutra, helps to realize the practical aspect of yoga and hence, to realize the true nature of self, known as supreme self.

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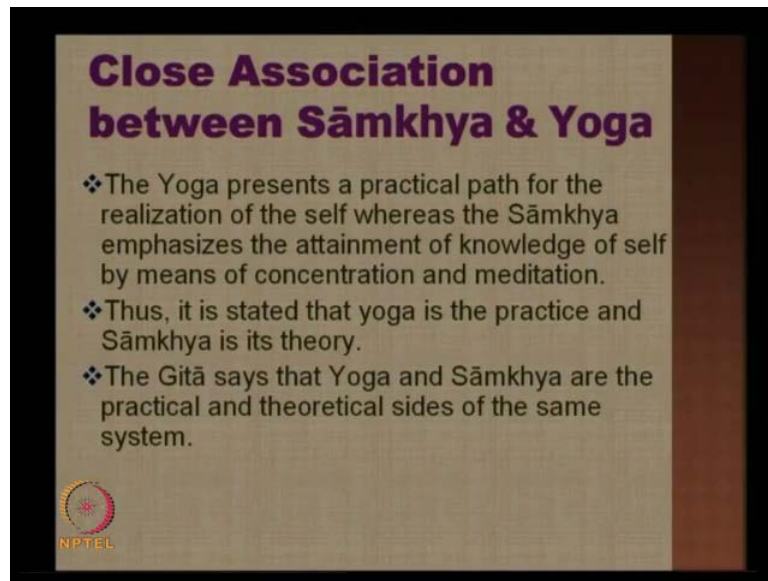
❖ Out of these five stages the last two are very helpful and hence useful in yoga. But the remaining stages are harmful for practicing in yoga and thus, these may be removed by practice.



They said that, Yoga philosophy specializes in the presentation to means of actual liberation. So, altogether what the aim is, when we will be achieving the liberation, how to detach from all the suffering, that we all animals, **animals** includes all beings or nonbeings which have a life in this earth, how they will get librated; what karma they should do; therefore, their life will be get liberated. As you know that, Sāmkhya philosophy says that , there are two kinds of liberation; one is Jeevanmukti; another is Videhamukti. Videhamukti for them is kaivalya; what they mean is that, in Videhamukti, they said that, after death, when your gross body as well as subtle element like mind, intellect, sense organs everything will dies, then only you will get the liberation; that is known as kaivalya. They also said about the Jeevanmukti; that means, if a person will do some kind of actions, he or she can detach from the karma theory and as a result, in the lifely, when he or she has also life in this earth, can also get liberation.

And exactly the same liberation, it is talking about by the Yoga philosophy. Yoga philosophy says that, one will get the liberation, once he or she will practice the yoga prescribed by, prescribed by Yoga sutra, as well as Vacāspati Misra and also by Vysya. Both this two commentaries, as well as one, one of those written by Patanjali, Yoga sutra, helps us to understand what Yoga philosophy means.

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Now, proceeding further... Now, as I said that, there are two kind of, two kind of, aspect of a same coin. In the same way, you find that, Sāmkhya philosophy is a theoretical approach, whereas, Yoga philosophy is its practical approach to, **to** achieve the liberation; to understand the true nature of self; to understand, what is the underground reality behind this; what is that, what is the true nature for finding every object differently from others. There are, there are few commonality as well as dissimilarity also you find between Sāmkhya and yoga, but whatever Sāmkhya says, it is a theoretical approach to achieve or attain the liberation, whereas, what Yoga philosophy say, is its practical aspect.

Therefore, I have written that, yoga presents a practical path for the realization of the self, whereas, the Sāmkhya emphasizes the attainment of knowledge of self by means of concentration and meditation. Therefore, it is said that, yoga is the practice and Sāmkhya is its theory. The Gīta very, **very** clearly states that, yoga and Sāmkhya are the practical and theoretical sides of the same system. Like in a coin, you find that two, **two** sides; in the same way, if you say that, the liberation is the aim, the two aspects, given by Sāmkhya is the theoretical aspect and another aspect yoga, given by the practical aspect.

So, in this way, Sāmkhya and Yoga philosophy are coming close to each other. Their view are having the same background; their opinion for a particular issue, having the same; however, you find, there are some differences opinion between Yoga philosophy and Sāmkhya philosophy. To demarked their own stand point, there are some dissimilarity, also we need to find out and here we will be highlighting.

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Sāmkhya & Yoga

- ❖ Liberation can be attained through knowledge.
- ❖ Liberation can be attained by obtaining the power to control our body, mind, senses, intellect and ego.
- ❖ Both accepts three pramānas: perception, inference and verbal testimony.
- ❖ There are twenty five metaphysical Principles exist.

Similarities **Dissimilarities**

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Now, Sāmkhya and yoga. In the left side, you can find the similarities and the right side we are stating the dissimilarity. Now, let us focus on the similarity. In case of similarities, you find four kind of similarities. The first one is that, liberation can be attained through knowledge. What is that knowledge? **Knowledge** about the true nature of self. Where, when a person will understand the true nature of self, can able to discriminate the product of the, of the evolution and also, the causes which responsible for all the products in this earth; that means, if somebody is have the knowledge, true knowledge, can understand who is the self, the individual self and how it different from the supreme soul or the Purusa, and further, how the Prakriti being the material cause, responsible for producing different objects for the enjoyment of Purusa.

And how this sattva, rajas, tamas gunas of Prakriti, really contribute in a different object in this earth; henceforth, different objects in the different features, different form and different sizes. That is a true knowledge as described and also asserted by Yoga philosophy as well as Sāmkhya philosophy. This is the common point. They further said that, liberation can be attained, can be achieved through the perfect knowledge. Perfect knowledge means, the knowledge one gains, when one knows that, that jeeva has the intellect, has the mind, has the ahamkāra, all these features which is not permanently, which is not going to be permanent exist with him or her. All this will be temporary; however, the production, however, the material cause, from which it all these things are get produce, it will be eternal.

It will remain as it is; it is beyond form, it is beyond the creation, beyond the restriction; it is beyond, **beyond** the birth and death. If somebody achieved this kind of knowledge, it is called the true knowledge and it helps to union between the individual soul and the spiritual soul. Yoga says that, if somebody achieved that kind of knowledge, able to understand this kind of knowledge, he or she can be able to concentrate on a particular issue, a longer time. Never strive for getting the material pleasure in this earth; henceforth he will or she will be detached from all the suffering and pains. As a result, he or she will be getting liberated, even by living in this earthly life. Now, the second point, they said that, liberation can be attained by obtaining the power to control our body, mind, senses, intellect and ego. As you know that, Sāmkhya philosophy claimed that, there are order of product, that we find through evolution.

And they said that, five sense organs; they also said that, mind; they also said that, our body, intellect, ego, all these are product of the evolution. Here Yoga philosophy also said that, though these are the product, however, all these things or every chances to get distracted; they cannot even concentrate in a single moment; you cannot look to a particular object for a longer time or mind not able to concentrate on a particular issue, for a longer time.

Since we have an ego, we have a different way of looking things and we claim that, this is ours; because of our body, our body attach to different objects differently. Yoga philosophy claims here that, that once you will achieve the true knowledge, you can be able to control all your bodily activity, mind, senses, intellect and ego. And henceforth, you will obtain a power, to control all your sense organs, that you are having and henceforth, you can achieve the liberation. They also said that, commonly they also agreed that, that there are three kinds of pramanas; one is perception; another is inference; the third one is verbal testimony. As you know that, Sāmkhya philosophy said that, perception or the perceptual knowledge is a valid knowledge.

So, this they said that, perceptual pramāṇa is a pramāṇa. They also said verbal testimony or śabda is equally as valid pramāṇa. Further, they said that, inferences are of two types; one is deductive inference; another is inductive inference. There, when they said that, we need five propositions to have an inference, which is considered by Nyāya philosophy is, also yoga indirectly accepts that. Because, Yoga philosophy says that, inference is also valid knowledge. Therefore, you find the common ground between yoga

and Sāmkhya is that, Sāmkhya (()) is that, these two systems, together accept that, perception, inference and verbal testimony or the pramanas are valid source of knowledge. In other words, knowledge that we gain through perception, inference and sabda are considered as pramana by Yoga system as well as Sāmkhya system.

The fourth point. They commonly also agreed that, there are twenty five metaphysical principles exist in this earth. There is not only one, but also twenty five metaphysical principles exist. What are the metaphysical principles? That you will be, we will be discussing in a later class. And also, I suggest you, to read the books that I have suggested for you. Then, also there is anxiety you will be knowing that, what are the twenty four metaphysical principles. The principles like rupa, rasa, gandha, etcetera, etcetera, etcetera.

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Sāmkhya & Yoga

<ul style="list-style-type: none">❖ Liberation can be attained through knowledge.❖ Liberation can be attained by obtaining the power to control our body, mind, senses, intellect and ego.❖ Both accepts three pramānas: perception, inference and verbal testimony.❖ There are twenty five metaphysical Principles exist.	<ul style="list-style-type: none">• Yoga states that there is only one and one Purusa is known as 'Supreme self' who is eternal, ubiquitous, beyond time and space.• Samkhya expresses that there are many Purusas and hence, there are innumerable number of selves.
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Similarities **Dissimilarities**

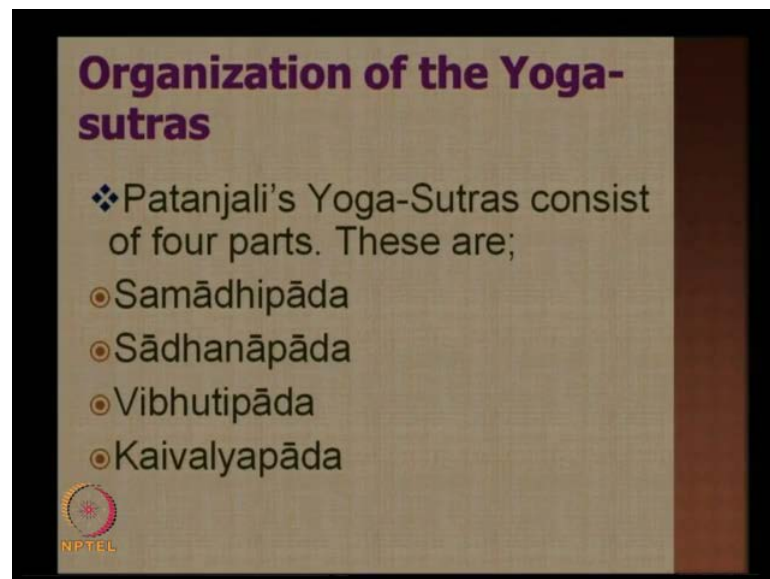
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Now, this is your task, is you have to study and also learn. Further, now, we will be highlighting the differences. The first differences as you know that, the first and the, and the, this is the last differences that you find between yoga and Sāmkhya is that, Yoga philosophy says that, there are only one Purusa. They said that, once somebody will be doing yoga, do the practice of yoga, only to aim to achieve a particular soul known as supreme soul or the Purusa. We all strive to achieve liberation and to get mukhya.

And who will be providing the mukhya, and also we will be provide us liberation. It is the Purusa, who is a eternal and pure consciousness; on his life we will be getting enlightened. However, Sāmkhya philosophy says that, though there is a Purusa, still, we find there are other Purusas, equally exist, because, the path or some proportion of Purusa finds in our body, in the form of life. Therefore, we are taking breath; therefore, we can activity, they can do some activity; our sense organ functions; our mind operates; through our intellect, you can take a decision. So, therefore, Sāmkhya says that, there are not only one Purusa, there are many Purusas; because, the part and some part of Purusa, find in all jivas. Therefore, we all living in this earth.

Hence, this ground, this Yoga system and Sāmkhya system get differs. On the one hand, Sāmkhya said that, there are variety of Purusa or there are many Purusas; there cannot be one Purusa. On the, in the other hand, Yoga system says, only and only one Purusa. Whenever we try to achieve the liberation, whenever we will try to concentrate, it is about the only one Purusa, who is eternal and pure consciousness. Now, these are the similarity and dissimilarity that you find between yoga and Sāmkhya. Now, you can able to understand that, why it is, why Vedanta said that, or in Gita it is, it is written that, yoga is the practical aspect and Sāmkhya is its theoretical aspect, to achieve the liberation.


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Organization of the Yoga-sutras

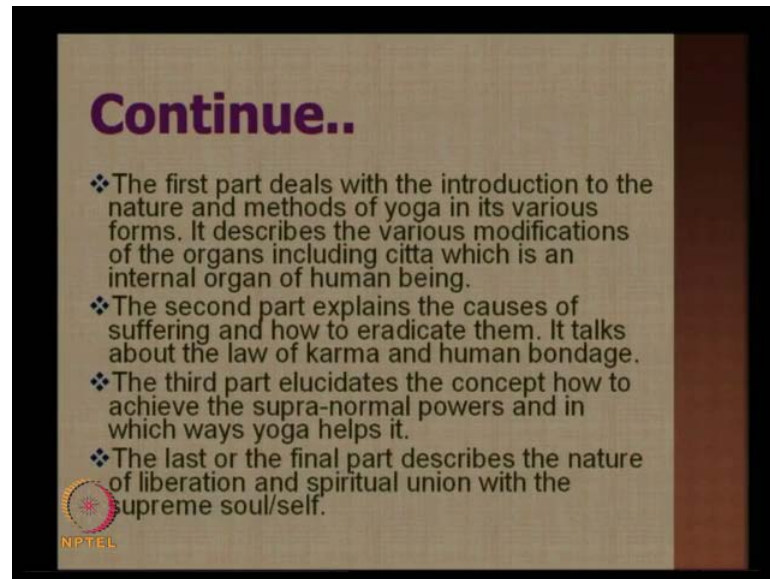
❖ Patanjali's Yoga-Sutras consist of four parts. These are;

- ◉ Samādhīpāda
- ◉ Sādhānāpāda
- ◉ Vibhūtipāda
- ◉ Kaivalyapāda

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Now, we will be moving further, stating that organization of Yoga sutra. In Yoga sutra, written by Patanjali has four parts. The first one is Samādhipāda. The second one Sādhana-pāda; the third one Vibhutipāda; the fourth one Kaivalyapāda. This Samādhipāda, Sādhana-pāda, Vibhutipāda and Kaivalyapāda, now we will be discussing what they are really stating about.

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Now, the first part Samādhipāda said that, it is the introduction to the nature and methods of yoga in its various forms. It describes the various modifications of the organs including citta. Now, please focus on citta; how it is important. Now, we will be going to discuss on citta, **citta** which is an internal organ of human beings. They says that, what Yoga philosophy say that, in Yoga sutra, there are four parts. Yoga sutra consists of four parts. As I said in my last slide, it is written by Patanjali. In the first part, it is written that, what are the, what are the actions we have to do; what are the different forms of yoga. And different forms aim at what? Why we has, why at all we should do in a different forms? And, how many forms exist to do a yoga practice? And, for particular action, particular postures, particular form, what sort of benefit we will get it? All these will be described in the first.

In the second portion, it is said that, the causes of suffering and how to emancipate from the sufferings. The first part, when they said that, there are different forms of, forms of yoga, they said that, it is citta, it is the mind; citta is a, citta is a internal organ of human

being, which control the, which able to understand the different forms of yoga; and how the different forms aims at, for the different achievement, different benefits. It is the citta, which responsible to discriminate one form of yoga to the another form. And, citta is an internal organ of a human being. The second stage or the second part, which, **which** is a part of Yoga sutra says that, the whole human being are getting suffer in this earthly life. What are the real causes for all of us to suffer? Why at all we suffering and how to eradicate from all suffering, pain and diseases from earthly life.


The third point, they said that, the third concept, the third point, they elucidates by stating that, how to achieve the supra-normal powers; in which way yoga helps it; that means, what are the practice that one suppose to do, so that, one can reach to a level, where he or she can realizes the true nature of self; how to achieve and how to understand the true nature of self; what is self; how self can be discriminate from the Purusa; how Purusa is different from Prakriti; who is responsible to create the whole objects in this earth; what knowledge one should attain and how to attain all these knowledge, to understand the true nature of self; this is all about the third stage.

The fourth stage, they said that, is the union between the individual soul and the supreme soul. If a person can achieve one, two, three stages, the last stage is that, he never find himself in the earth, though, he will be living in the earth; the stage where he finds that, there is a union between the supreme soul and him or her; that means, there is a very, **very** close relation between individual soul and the supreme soul. So, all these steps are described in, **in** Yoga sutra and it is written by Patanjali.

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Psychology of Yoga

- ❖ Psychological foundation is the prerequisite to understand the path of yoga.
- ❖ What is psychology of yoga?
- ❖ The most important element in the psychology of yoga is citta.
- ❖ 'Citta' means the three internal organs as described in the Sāmkhya philosophy- buddhi or intellect, ahamkara or ego, and mānas or mind.
- ❖ It is the first modification of the Prakriti in which sattva guna dominates rajas and tamas.
- ❖ It is material by nature, but due to nearness or closeness with the Purusa, it acquires consciousness.
- ❖ But when it relates to an object, it assumes the 'form' of that object. This form is called Vrutti or modification.
- ❖ Due to the modifications of Citta, the self knows the worldly objects.

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Now, moving further, there is a psychology of yoga. Now, we will be discussing about the citta, which is a part of psychology of yoga. Now, as you know that, when, **when** anyone will say about yoga, immediately, it comes to your mind that, what action I should do and how my mind needs to be control; to do a yoga means, you have to concentrate; you have to attend to a particular issue; you have to look to a particular issue for a longer time, concentrate, attention while doing yoga; all this has to be comes to your mind. And, now, we will be seeing that, when we discuss about yoga, how psychology really comes to the existence.

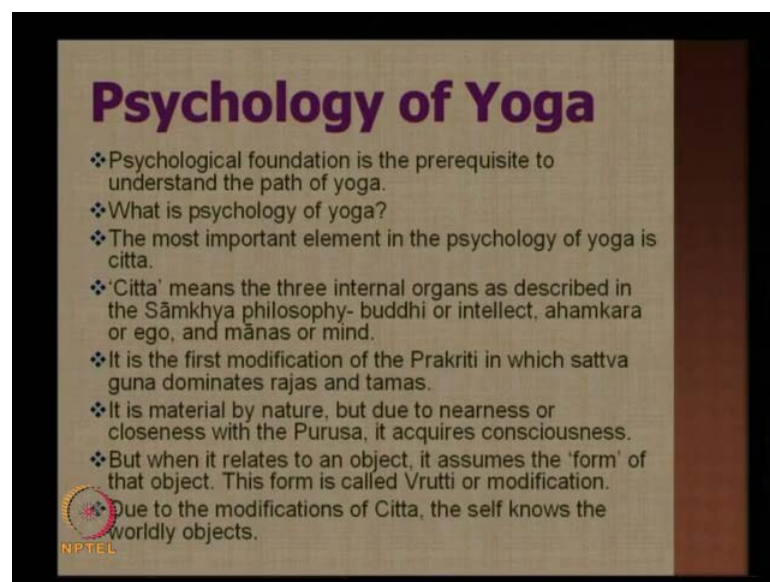
What is the psychology of yoga? Because, yoga always deals with an action, that will perform and it is because of our mind; it is the mind which helps to do a certain action and try to discriminate that action from other actions; and also establish that, why this action is different from others; and, why it is not similar with others; under which ground it differs; or if at all, it will similar with others, it also explains; what are the reasons, therefore, we are claiming that, these action is similar to x, y or z actions. So, there is a psychological, aspect of psychology involved in yoga. They said that, the citta is an internal organ of human beings, which is really responsible for doing the yoga practices. What is the citta? Now, you have to understand clearly, citta. Once you will understand the citta, then, the proceeding discussions will be easy for you to understand; what Yoga philosophy means, when they said that, modification of citta.

What they mean is that, if you can remember, Sāmkhya said that, that mind, intellect and ego; you know, mind or mānas and also buddhi or intellect and ego, there are products of

the evolution; and here, Yoga philosophy says that, this three products constitute citta; that means, if you mix this three things, put in a, put in a place of togetherness, then we call that, that is citta; that means, if this three things that, mind or mānas, intellect or buddi, then remain, ahamkāra or ego, this three elements if you put in a tablet form, then, the tablet is known as citta.

Now, I hope citta you have understood; and this the practical element or aspect of a human being, or it is a very internal; it is subtle element; it is not a gross element; like, mind, you cannot see it; in the same manner, citta, you cannot see it, but it operates. It is the first product of the evolution; it has a sattva quality; that means, in this citta, sattva dominates, rather than tamas.

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That means, it is very crystal clear, that is known as citta. When there is different action, citta again modifies. Now, we will be discussing further. **further** Psychological foundation is the prerequisite to understand the path of yoga; because, yoga, it never happens in overnight. You have to practice it for a longer time and there are different stages you have to cross through, therefore, you can able to understand the true nature of self.

So, here the concentration will be psychology of yoga. Why psychology involved in yoga? The most important element of psychology of yoga is citta. Now, citta, as I have

discussed here, here citta means, the three internal organs described in the Sāmkhya philosophy known as buddhi, ahamkāra and mānas. Buddhi is a sanskrit word; translation in English is a intellect; ahamkāra is a sanskrit word, translated in English as a ego and mānas is a sanskrit word; in the English translation of mānas will be mind.

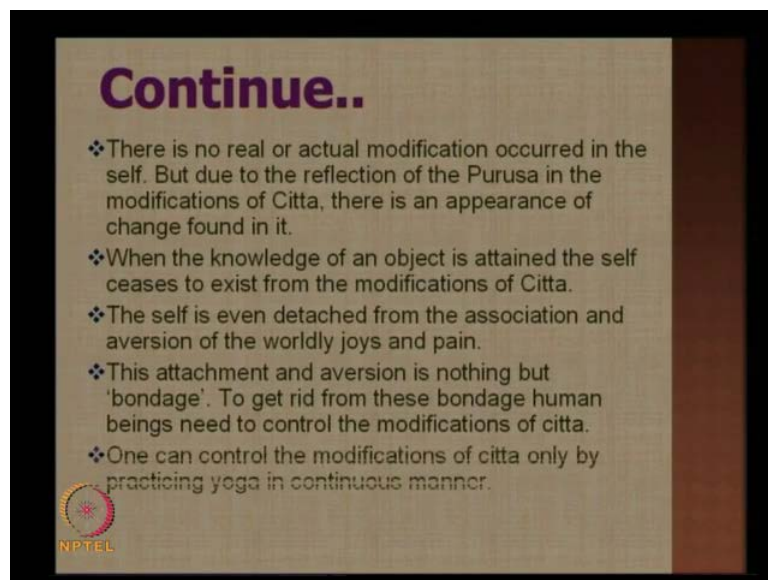
They said that, this citta is the, is the first modification of Prakriti, in which sattva guna dominates rather than tamas; that I have already discussed. It is the material by nature. But due to the nearness or closeness of Purusa, which is your self consciousness or pure consciousness or eternal, it acquires the consciousness. But when it relates with the object, it assume its forms; because, it modifies. Due to the modification of citta, the self or the individual, identify the different objects. Now, I will be now explaining further. It is citta, as I said, the conglomeration of mind, intellect and ego; it is material.

Though it is a product of evolution, but it is a material; it is material because, **the, it,** it derived from the material cause Prakriti. But it has a soul. It gets the consciousness because Purusa and Prakriti, here, involve to produce that product, citta. In citta, sattva guna dominates rather than tamas. Therefore, it is a clear, crystal clear; it is a lightning. Its color is white, like sattva color is white. So, it is dominating rather than tamas. Here, what they said is that, when, **when** citta is there with an object, it is just the object, but when the Purusa enters into it, in a replica form, then it achieve some kind of consciousness. So, therefore, citta is a consciousness, which is find as an internal organ of human being.

Citta also find in a object, because, we identify object because of citta. When we identify a object, there are some, some gunas; sattva, rajas, tamas, some of this gunas in a different proportion, we find in that object; and in citta, when it identify that object, that, it modifies; the citta gets modification. Because, every object has a different gunas and citta, having the guna of sattva, predominated to rajas and tamas, it is get the consciousness and because of the consciousness, it identify the object and also identify the attributes of the object, and also differentiate that object from other object. So, therefore, when the citta deals with the object, it modifies. And, it is because of the citta, we, the human beings, identify the objects differently. And also, we identify the, all the animate and inanimate objects in this earth. Now, I hope, it is understood, what is citta means, by Yoga philosophy. The first I repeat further.

Again, it may be a further for understanding; it will help you. Citta is a conglomeration of mind, intellect and ego. It is a product described by Sāmkhya philosophy; conglomeration of three elements known as citta. Citta is an material, because it is a product of Prakriti. But, however, it achieves the consciousness, because, some part of consciousness derived from the Purusa, to it. And it is the part of human being, internal part, it is the subtle element. Being an conscious element, we identify objects, because, citta relates to that object. When the, when human beings identify a object or the individual soul identify a particular object, the citta get modifies; because, it relates with that object. It is known as Vrutti; when citta gets modified, its modification is known as vrutti, right.

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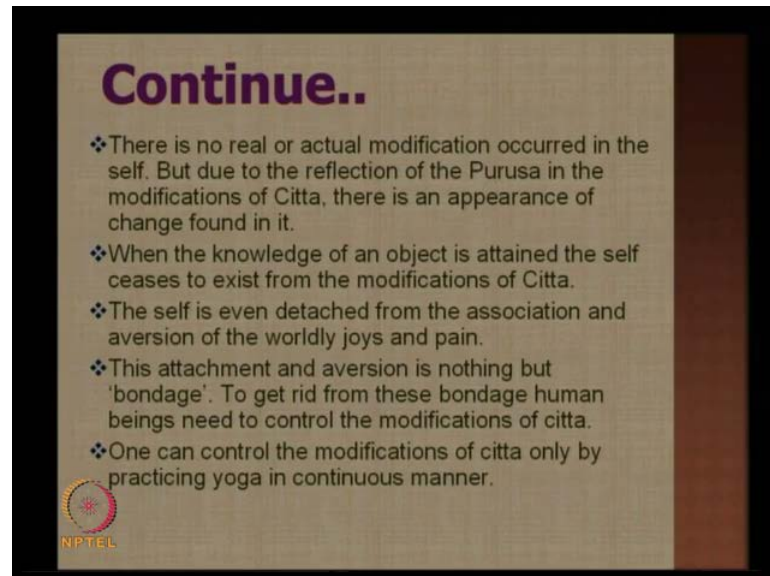


I hope, now, it is understood. Now, we will be moving forward.

There are no really, actual modifications occurred in the self, when the, when citta helps to identify a particular object. What happens? It is the citta, which get the self consciousness because of Purusa. As I said earlier that, like a moon; moon, in this, moon you find in the sky, it has a light; because, by standing in the earth, from the earth, we can see the moon; however, whenever you have walk, we think that, moon also moving with us; whenever there is a, there is a, there is a water, water get also lightning, because, we find that, there is a moon rays; but truly, the water of that river never lightning itself.

In the same manner, Yoga philosophy says that, the Purusa or pure consciousness is the moon; whereas, the lightning of the water is the individual self. When citta identify a particular object, and after the identification, citta again, make its, make its own existence; it never relates to that object. Therefore, they said that, there is no real or actual modifications occurred in the self.

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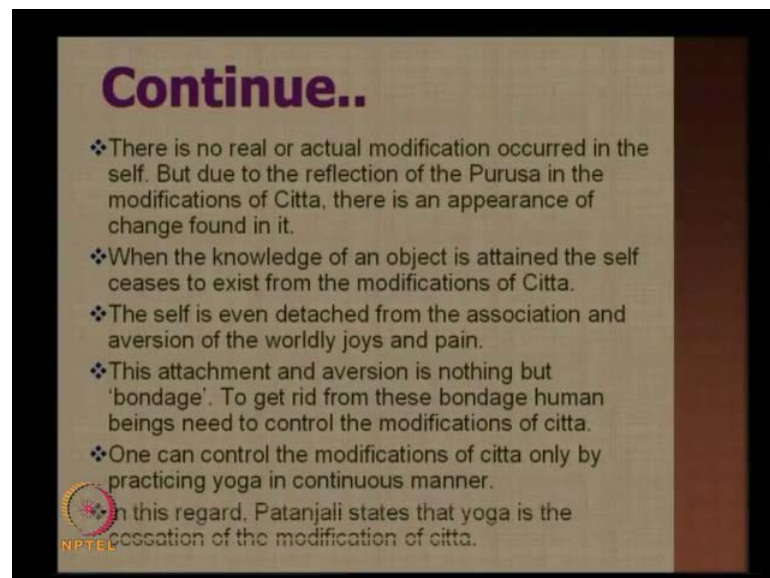
When the self identify a particular object, but it seems that, that because of the self, we identify object and the self get consciousness because of the Purusa, there is an appearance of change found in the citta, because of Purusa. We find that citta is consciousness, because the Purusa is a pure consciousness and some element of Purusa find in the citta; however, once the citta helps to identify a object, it see just to exist; that means, further it detach from that object, after its identification. Therefore he said that, when the knowledge of an object is attained, the self ceases to exist from the modifications of citta. The self is ever detached from the association and aversion of world joy and pain.

That means, whenever we identify a object, we think that, we know that, and our ego comes. Then, we say that, I or it is mine, or I identify that object. Here, the problem lies. When you say that I, again, the sense organ helps you to identify object, the mind helps to identify that. It is because of your ego and ahamkāra, you think that, you identify object. What happens? Once the self, by the help of citta, you identify a object and once

this, you identify the object, in the same time, citta ceases to exist; citta never relates; citta never again to deals with that object.

Therefore, citta is get now, being eternal. And, the, here, identification, it has now become non eternal; you, your self becomes identify. Your self helps to identify that object and citta after identification, ceases to exist. And, with this practice, he said that, when there is a ego comes to the existence, that I identify an object, the self identify the object, now it is a bondage; when you say I or ego, it is because of ahamkāra. You say that, this is mine or that is mine, and you try to attach to with different objects differently; because you think that, different objects made yourself for the different purposes. And, their bondage comes. And, here, yoga prescribes that, that kind of attachment, that kind of association can be stopped, can be checked by the practice of yoga. Now, let us discuss, how, **how** Yoga philosophy prescribes really, to detach from all the association.

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- ❖ There is no real or actual modification occurred in the self. But due to the reflection of the Purusa in the modifications of Citta, there is an appearance of change found in it.
- ❖ When the knowledge of an object is attained the self ceases to exist from the modifications of Citta.
- ❖ The self is even detached from the association and aversion of the worldly joys and pain.
- ❖ This attachment and aversion is nothing but 'bondage'. To get rid from these bondage human beings need to control the modifications of citta.
- ❖ One can control the modifications of citta only by practicing yoga in continuous manner.

In this regard, Patanjali states that yoga is the cessation of the modification of citta.

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Now, Patanjali states that, yoga is the cessation of the modification of citta. I repeat further. Patanjali, while describing the four components, that four constituent parts in the Yoga sutra, they said that, yoga is the cessation of the modification of citta.

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Because, if one, somebody will practice yoga, can also... This practice helps an individual to modify the citta and henceforth, a person should not involve saying that, this is mine or that is mine. Therefore, the worldly attachment can be protected. As a result, it is assumed that, one can get liberation even by living in this earthly life. Now, now, we will be discussing stages of citta. There are five stages of citta, which is known as citta bhumi. The first stage is known as Ksipta. Ksipta is English translation is a restless; that means, it is always in a action or move. What they says is that, this is the first stage of citta.

Now, as you know that, citta is the conglomeration of three element; it is a sattva, rajas, tamas; Prakriti and evolution, there are some products; and this three products mind, intellect and ego, the three products conglomeration, together or on tablet form and that is known as citta. You also now know that, how citta helps for identify a particular object and ceases to exist after its identification. Now, we will be discussing stages of citta. The first stage of citta is a restless or known as ksipta. Here, sattva guna dominates other two gunas; however, the **the the** tamas gunas... Now, you can see that. In this stage, citta is very much distributed and attached with worldly objects.

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Stages of Citta

❖ There are five stages of citta called as 'citta bhumi'. These are:

- **Ksipta (Restless)**
This is the first-stage of citta. In this stage, citta is very much distributed and attached with worldly objects. For example, Citta of those intoxicated by the possession of power and money.
- **Mudha (Torpid)**
In this stage, tamas dominates the other two gunas; sattva and rajas. This stage of citta is known as mudha. For example, citta of the intoxicated persons.



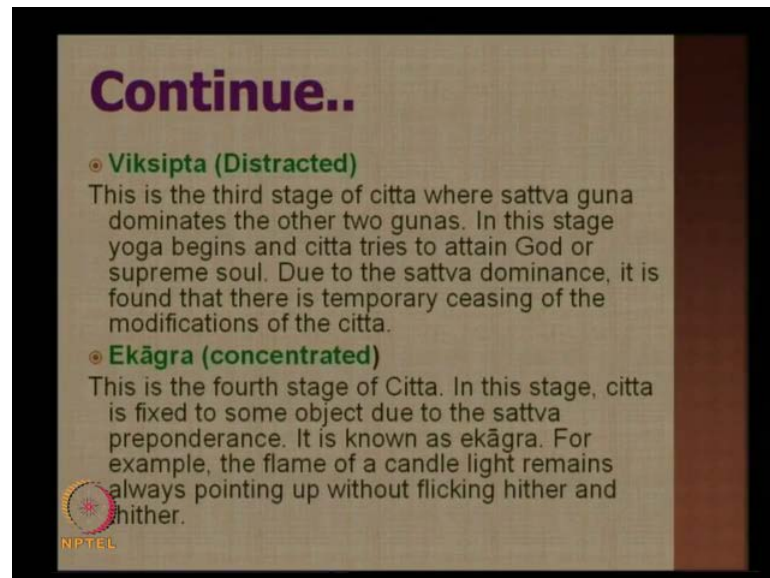
Citta being the, being the conglomeration of mind, intellect and ego, it is always in a move; always in the action. So, it is distributed in a different form and henceforth, attached with different objects, for the different purposes. An example can help you to understand. What will be the, in this stage of citta? Like an intoxicated person, a person will take alcohol, you know kind of, kind of very cravenness; a person which is craving for material pleasure; like seeking, running behind to earning much more money; seeking a power and also try to get so much power, exercise the power and earn much money; get the maximum pleasure in this earthly life, by attaching, associating with different objects.

So, this is the first stage. So, therefore, we suffer. That is like a stage of citta. Citta also involved in this stage. The first stage is known as ksipta; therefore, restless. We all human beings suffer, because, we attached different objects with differently. And, also, we strive to get maximum pleasure, try to earn much money, try to get maximum pleasure from the maximum products. The second stage is known as mudha. Mudha or torpid; that means, it is somewhere a ((sthanu)); it is somewhere is a constant; it is somewhere with heaviness. It is a tamas guna operates here. Here, in this stage, tamas dominates this other two gunas, sattva and rajas. Sattva and rajas guna is dominated by tamas in case of mudha or torpid. In this stage, citta is known as mudha.

For example, an alcoholic person never knows what he or she is doing; but however, he or she is doing something. You find in road also, many alcoholic persons try to say something, which is, which is not meaningful; even try to do something, which may not

be wanted; however, they will be engaging to some activity. So, this is the stage of citta. Citta involved in kind of action which is may not be wanted, which is may not be purposeful; however, citta strive to attach and associate with different objects; that is the second stage.

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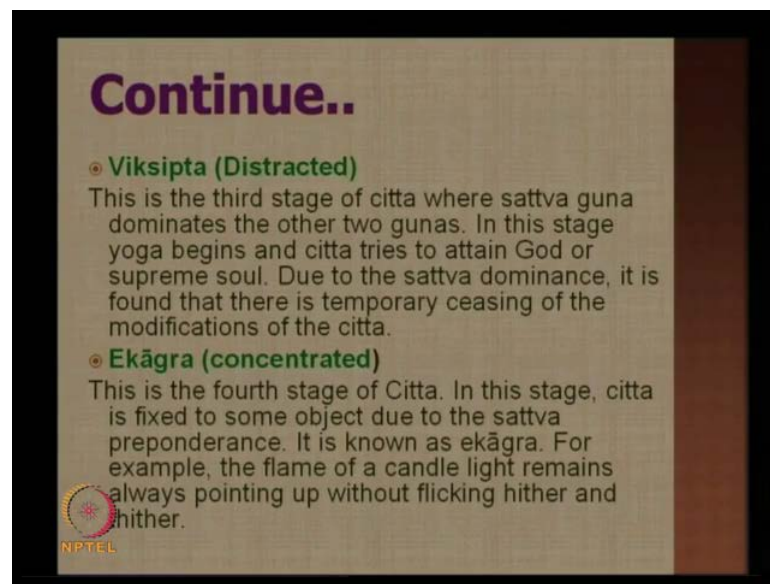


Now, third stage would be viksipta, as said by Yoga philosophy. Viksipta means distracted. As you know that, our mind and sense organs cannot concentrate, because of citta, try to associate different objects differently even in, even in a particular moment. One person cannot concentrate to a particular object for a longer time. Even you cannot look to a particular object for a longer time. You cannot hear a particular song for a longer time. You cannot keep your interest to an issue for a long time. Why it is happening? Why you cannot able to attend to a particular issue for a longer time? **Who, how your,** why your concentration deviates? It is just because, our citta; it is a viksipta; that means, citta get distracted and try to attach different objects, associate with different objects.

The purpose would be, to utilize the maximum pleasure out of the products. Therefore, it is said that, being the third stage of citta, sattva guna dominates the other two gunas in the viksipta case. In this stage, yoga begins and citta tries to attain god or supreme soul. Due to the sattva, it is found that, there is a temporary ceasing of the modification citta. When you know that, your mind is getting distracted and try, you are trying to retrieve it;

that means, some kind of concentration, you, **you** could able to do that. Therefore, in Yoga philosophy prescribe that, look that, look that particular object for a longer time; if your mind get diverted also, try to retrieve back and again, concentrate, focus. So, this stage is known as viksipta. So, there, there is, yes, after long practice of viksipta, you find that, you can able to concentrate for a longer time. Then, the prior practice. Because, you know that, you are distracting and try to retrieve that attention to a particular issue.

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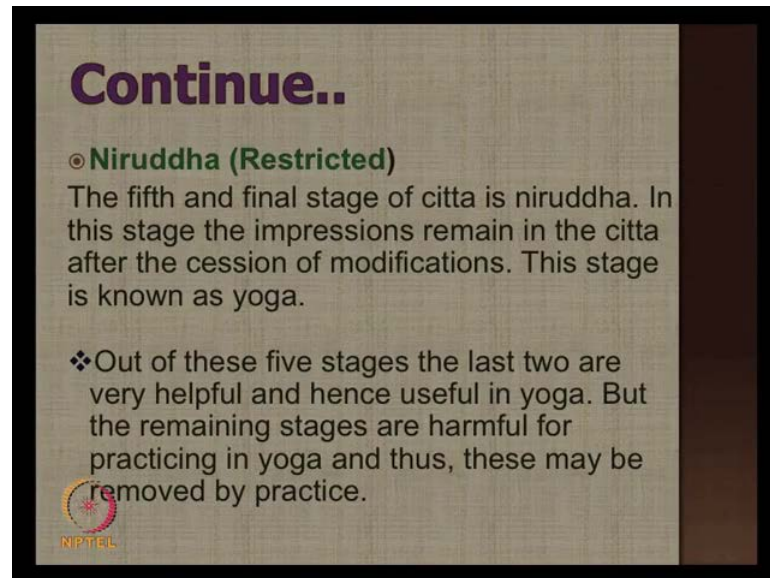


Now, the fourth stage is a ekāgra; that means, you able to concentrate to a issue for a longer time; you could able to that. This is stage, where you are ekagra; that means, you already determine to do something and you will able to that. And it will helps, only by practicing yoga. Therefore, they said that, being the fourth stage, here, you find that, you able to concentrate and here also, sattva guna predominates rather than tamas. This ekagra is nothing, but a concentration. For example, I will give an example, like a flame. When flame will burn, you find that, it will always up, the lightning is always up; until and unless there is wind, it never hither and thithers. In the same way, you able to concentrate on a issue, in a particular manner, until and unless there is a disturbances, in a surrounding, you, your concentration, your concentration will not distracted.

Suppose you are studying or focusing on a particular chapter, you can able to concentrate the chapter, until unless in a surrounding, if anything get distracted or sound comes, then only you will get distracted; otherwise you could able to concentrate on a, on your study

for a longer time; that is known as ekagra; that means, your determined and also able to concentrate on a study for a longer time, where your mind and also sense organs positively engaged in your study.

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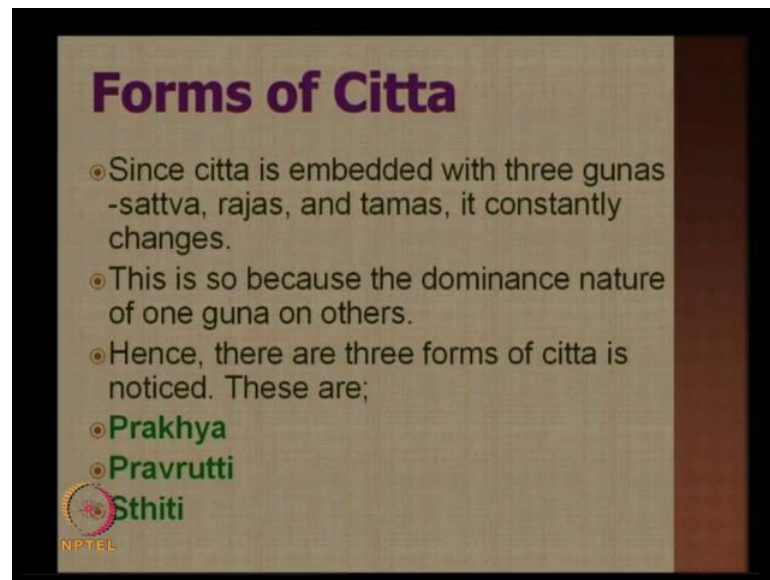


The fifth stage is known as niruddha. What it means, is a restricted; that means, it is the practice, where the citta, citta after the cessation of modification. What it means is that, in this stage the impression remains in the citta, after the cessation of modification; that means, this is the stage, where citta knows that, that now, I am not going to distracted the mind to the different objects; I have to concentrate; that means, wherever there is a object, though citta knows that, but try to ceases from that object; try to, try to make the soul to focus on a particular issue. Citta helps to associate different objects.

But now, in this stage, the last, niruddha stage, say that, citta try to ceases from all the attachment and try to able to, able to concentrate on a issue, purposefully knowing that, he is able to concentrate. This is the fifth stage. Therefore, they said that, the last two stages of citta will be helpful to practice to, to some kind of attain the liberation; to some kind of, to some kind of knowledge will be gain by practicing the last two stage, where the, where, where one can understand the true nature of self. However, the first three should not be practiced, because these are not good practice. They said that, out of this five stages, the last two are very helpful. Hence, one should use in the yoga practice; however, the first three is a harmful for practicing yoga. Thus, they said that, this should

not be practiced. The first three may not be practiced; however, the last two can be practiced.

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Forms of Citta

- Since citta is embedded with three gunas -sattva, rajas, and tamas, it constantly changes.
- This is so because the dominance nature of one guna on others.
- Hence, there are three forms of citta is noticed. These are;
- **Prakhya**
- **Pravrutti**
- **Sthiti**

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Now, the forms of citta. The forms of citta. There are three forms of citta and this citta is embedded in three gunas - sattva, rajas, tamas and because of sattva, rajas, tamas, there is a different proportion, different way, to attach in a different objects, we find that, citta are of also different forms. Now, for your understanding, I will say that, citta, forms of citta are of three types; one is Prakhya; another is Pravrutti; another, the third one is Sthiti. However, all this things, again, I will be discussing. The forms of citta we will be discussing in the next class; however, the stages of citta, till stages of citta, this class covers. For your own understanding, I said, there are three forms of citta and all these things, we will be going to discuss in the further classes. Thank you.