

inherent in the internal organs. The following examples will make the idea clear. You see an elephant. The eyes only see a black mass ; its other properties are not known by the eyes. Knowledge about its power of carrying loads, its power of movement, its mode of life, its toughness, its roar had been gathered before by your appropriate sense-organs and retained in the mind. When the elephant is seen, the internal power, or Chitta, mixes all the fragments of knowledge and creates the complete idea that it is an elephant. If on seeing an elephant you feel pleasure, that also is an action of the Chitta or mind-stuff. It is only a reappearance of the feeling of pleasure which you experienced before.

By its movements or fluctuations the existence of the mind is felt ; the absence of fluctuations can only mean the lapse of the Chitta. The modifications of the mind can be divided into several main heads according to the three constituent principles or Guṇas. Out of them only the principal controllable ones have been mentioned by the maker of the Sūtras as being five in number so far as Yogic practice is concerned. All students of this science should particularly remember the following points, regarding Chitta : Chitta or the mind is the internal organ with three functions, *viz.* cognition, conation, and retention. The first two are knowing and willing while retention is the subliminal or latent impression. The feeling or impression of things seen, of things retained in the mind (as memory), of things willed, of pleasure or pain acutely felt, are modifications of the mind, known as Pratyayas. Conation or willing being a cognised or conscious function is also of the nature of Pratyaya. Saṁskāras or latent or subliminal impressions are unconscious functions. Thus mind has two properties, *viz.* Pratyaya and Saṁskāra. Of these, Pratyaya is called Chitta-Vṛtti or the modification of the mind. In this science the fluctuations or modifications taken collectively are ordinarily known as the Chitta or mind. Because the fluctuations are of the nature of knowledge, they are the transformations of Buddhi which is the transformation of Sattva. That is why Chitta and Buddhi have been used indifferently in many places. That Buddhi or intellect is not the Buddhi as a Tattva. Similarly, 'Chitta-Vṛtti' or