UNIT 3: CONCEPT OF CHITTA BHUMI AND CHITTA VRITTIS

UNIT STRUCTURE

3.1 Learning Objectives
3.2 Introduction of Patanjal Yoga Sutra
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3.1 LEARNING OBJECTIVES

After studying this unit, students would be able to –

- Introduce about the Patanjal Yoga Sutra of Maharshi Patanjali
- Understand the concept of chittabhumi
- Know and explain aboutchiitavritti
- Understand the yogic practices to overcome the chittavritti

3.2 INTRODUCTION OF PATANJAL YOGA SUTRA

The *Patanjali Yoga Sutras* are a compilation of aphorisms (short, concise statements) that outline the principles and practices of yoga, authored by the sage Patanjali. These sutras serve as a foundational text for understanding the philosophy of yoga and its practical application in daily life. The text is often regarded as one of the most important in the tradition of Yoga, and it provides insights into the nature of the mind, the path to self-realization, and the techniques used to achieve a state of mental clarity and peace.The Yoga Sutras is a text

that consists of 195 or 196 aphorisms divided into four chapters or "books" (Padas).

Samadhi Pada: This chapter included the 51 aphorisms and the chapter on the nature of meditation and the attainment of deep states of awareness. It also introduces the concept of Samadhi (a state of meditative absorption or union) and the various levels of Samadhi, such as Samprajnata and Asamprajnata, are explained, which is the ultimate goal of yoga.

Sadhana Pada: This chapter contains the 55 aphorisms. This chapter is based on the practices and disciplines (Sadhanas) necessary for the practitioner's progress. Here also discussed about the Kriya yoga (the yoga of action), which consists of three main practices: *tapas* (austerity), *svadhyaya*(self-study), and *Ishvara pranidhana* (surrender to God) and PanchKleshas.

Vibhuti Pada: The chapter holds 55 aphorisms and is based on the powers (Vibhutis) that can be attained through yoga and meditation. These powers, however, are not the ultimate goal of yoga; they can become distractions if the practitioner becomes attached to them. The chapter emphasizes the importance of detachment from these powers and the continued focus on the ultimate goal: liberation (Kaivalya).

Kaivalya Pada: The chapter having 34 aphorisms on liberation and the ultimate goal of yoga—attaining a state of pure consciousness. It explains the process of liberation, which involves the removal of all obstacles (kleshas) and the realization of the separation between *Purusha* (consciousness) and *Prakriti*(matter).

The Sutras guide the practitioner towards the goal of Kaivalya, which is liberation or enlightenment, achieved by mastering the mind and realizing the true nature of the self. The essence of Patanjali's teachings revolves around the concept of the mind and its fluctuations. In the very first sutra, Patanjali defines yoga as the cessation of these fluctuations of the mind. In this chapter here discussed about the Chitta Bhumi and Chitta Vrittis. In this chapter we would like to discuss about the concept that how an aspirant can overcome or control the Vriitis arousing in their mind? The *Patanjali Yoga Sutras* provide timeless

wisdom on the path to inner peace and self-realization. By understanding and applying the principles outlined in the Sutras, individuals can embark on a transformative journey toward mastering their minds and achieving a harmonious existence.

3.3 CONCEPT OF CHITTA BHUMI

Chitta means mind, an integral part that blends the knowledge gathered by the senses and pranas. Chitta consists of 17 elementsnamely;5 sense organs- these bring knowledge related to sound, touch, light, taste and smell;5 action organs- these bring knowledge related to the movement of objects;5 pranas-the inertia of an object is perceived by pranas;Ahamkara, andManas. Chitta bhumi means ground or base of the mind. The mind depends upon the factors such as Manas, Buddhi and Ahamkara. These three factors play an important role in our internal organs in five different levels or stages, they are called chittabhumi. These five stages are- mudha, kshipta, vikshipta and niruddha.

1. Mudha (Dull) – When the mind is dull, sleepy and lethargic that state of mind is called mudha. It represents a mental state when we don’t wish to engage with any situation of our life. Gradually this dull mind drives us into a state of dissatisfaction. Such types of people always try to complain and point towards others. It is also called the deluded mind. This mind is unable to understand the subtle principles of life; it focuses more on the gross principles like worldly possessions, wealth and power. Here, the concentration of the person is completely on earning and living life. They have the power to concentrate but it is not the yogic concentration.
2. Kshipta (Restless) – In this state the mind is totally restless, unable to concentrate and jumping from one thought to another, from one object to another object. The people having kshipta mind moves between love and hate, likes and dislikes, expectation and disappointment. It is also called as the restless

mind. This mind has neither the patience nor the intelligence required to understand the highly sensual concepts and subtle principles.When there is intense jealousy, such a mind can be in a state of concentration for some time, but it is not called the yogic type of concentration.

3. Vikshipta – It is the place where the mind is temporally destructed and temporally focused on an object alternating the mind between thought and confusions. This state of mind is painful in nature, but sometimes it seems to be fixed and pleasurable. It is also called the distracted mind. This mind is the ideal mind for the study of yoga, can understand the spiritual dimensions and is able to strive for it, but the concentration does not last for long. With constant efforts made in the right direction, Sattva gradually prevails and the student can experience concentration or concentration.
4. Ekagra – it is the tranquil state of mind and is near to inner stillness as one is ever likely to get. This state of mind is highly conducive to concentration and meditation.This is also called the concentrated mind. This mind can hold on to any object for a long time and can continue even in sleep or dream state. The knowledge gained in this state is of the true nature of things. With practice Sattva is fully and effortlessly established and the mind is ready for Samprajnata Samadhi, which is Samadhi with an object in the mind.
5. Niruddha – Niruddha mind is the rare state of being where the mind is totally undistributed and purified by the flow of positive energy. Nirudhha is the ultimate desired mental state in yoga. Various yogic practices such as- yogasana, pranayama, dharana, dhyan, and Samadhi are designed for achieving the niruddha state of mind. This is also called the arrested mind. This mind is able to remain in Asamprajnata Samadhi, which is Samadhi without an object in the mind, and ultimately attains Moksha.

3.4 CONCEPT OF CHITTA VRITTIS

Patanjali defines Yoga as the cessation of the fluctuations of the mind: "Yogas chittavrittinirodha" (1.2 - PYS). This means that through the practice of Yoga, one can still the mind, eliminate distractions, and achieve a state of inner peace and self-realization. ‘Chitta Vritti’ is a concept from the ancient Indian philosophy of Yoga, particularly in the "Yoga Sutras of Patanjali." It refers to the fluctuations, modifications, or waves of the mind. The term "Chitta" means the individual consciousness, which includes the conscious, sub-conscious and un-conscious state of mind, and "Vritti" refers to the mental modifications or fluctuations. Together, "Chitta Vritti" refers to the constant and ever-changing nature of the mind's thoughts, emotions, and perceptions. When the chittavrittis are not in the state of nirodha, then the modifications of chitta are superimposed on purusha. This chittavritti is fluctuation or modification of mind and these modifications are five-fold which are either painful or not painful. Just like – the mind sees a flower, with the help of eyes, it assumes the shape, color of flower, it likes the flower and its beauty. This is called *aklishta*or pleasant. Then the eyes see the crushed, decomposed body of a dog, mind looks through the eyes and assimilates the perception, but it does not like it. That is called *klishta*or painful. So the particular modification of mind in the case of the flower was un-painful or pleasant and in case of crushed dog was painful. In the same way mind assumes the fivefold modification and manifestations.

The five fold modifications are –Pramana – Right knowledge, Viparyaya – Wrong knowledge, Vikalpa – fanciful, Nidra – Sleep, Smriti – Memory.

***Pramāṇaviparyayavikalpanidrāsmṛtayaḥ* ||*1.6*||**

1. Pramana (right knowledge) - The means by which we get accurate (real, correct) knowledge of any substance or thing is called evidence. Without proof, the real nature of any substance or thing cannot be understood. Therefore, evidence is a means of obtaining real knowledge.
   Maharshi Patanjali has described the three kinds of pramana (right knowledge). They are-

Pratyaksa-Anuman-Agamah-Pramanani//1.7//

Meaning- Direct cognition, inference and testimony arethe sources of knowledge.

A. *Pratyaksha (Direct cognition)* - Pratyaksha means what we experience through our senses (eyes, tongue, ears, nose, skin). The object or event which we perceive through the senses such as seeing, tasting, hearing, smelling and touching something etc. that direct evidence is called instinct or direct cognition.
B. Anuman (inference) - When we make any speculation, guess or conjecture about any event or thing it is called estimation or inference. Like seeing the dirty color of the water in the river and the rising level, it can be judged that there has been rain somewhere in the mountains behind. This is an instinct to guess.
C. Agama (testimony) - The words preached in the Vedas and scriptures or the sentences of the Guru (who has complete and true knowledge of the subject) are considered as Shabda or Aagam Praman. If a complete and mature Guru says something, then it is considered as a proof. Similarly, the teachings of the Vedas and scriptures are also considered as proof. This type of proof is called Aagam Praman Vritti.

2. Viparyaya (Incorrect Cognition): This refers to erroneous or mistaken perception or understanding of reality.Maharshi Patanjali said that,

***Viparayaya-Mithya-Jnanam-Atad- Rupa-Pratistham*//1.8//**

Means, wrong conception is false knowledge which is not based on its own form. Viparyaya Vritti is a false or wrong knowledge which is not present in that substance or thing which we have the illusion of believing to be in that substance like considering a rope lying in the dark to be a snake. Due to wrong knowledge, considering any object to be opposite to its real form is Viparyay Vritti. Where the object is something else, but due to our ignorance we understand it to be something else.Viparyaya is also known as avidya, for all our knowledge based on a misunderstanding of the real nature of purusha and prakriti.

3. Vikalpa (Imagination or Fantasy): This refers to mental formations or imaginations that do not have any real basis. Maharshi Patanjali said that,

***Sabda-Jnan-Anupati-Vastu-sunyo-Vikalpa*//1.9//**

The knowledge which is generated on the basis of words, but which (matter or thing) does not exist in reality, imagining it is called Vikalpa Vritti.For example, it is said that 'donkey has horns', but a donkey does not have horns. It is only imagined on the basis of words. In reality, it has no existence. Such opposite knowledge is called vikalpavritti.

4. Nidra (Sleep): A state of deep unconsciousness where the mind is not aware of external stimuli, but still experiences subtle mental fluctuations.

***Abhaavapratyayaalambanavrttirnidra*//1.10//**

Means the condition in which the body is devoid of the knowledge of the waking and dream state is called the state of sleep.When all the sense organs and motor organs of a person go to the sleep and along with that the mind also goes to sleep, this is the state of deep sleep of the living being. In this state, all types of activities stop and the person gets completely absorbed in sleep. This is the state called Nidravritti.

5. Smriti (Memory): It is the retention of past impressions and memories, which continue to influence the mind and behavior. Maharshi Patanjali stated that

***Anubhut-Vishay-Asamprosha-Smriti* //1.11//**

Means,the recall of previously experienced events is called memory. Many such events happen in our life which we remember throughout our life. Whenever any other event related to those events happens, and then we remember that incident (thing) which happened earlier, which happened in a similar way earlier. This type of recall is called memory (Smriti Vritti).

Objective of Controlling Chitta Vritti: The ultimate goal in Yoga is to reduce the impact of these mental fluctuations (Chitta Vritti) in order to experience a calm and centered mind. Maharshi Patanjali already sated that in their yoga definition that cessation of fluctuation of mind and control is yoga. This controlled state of

mind allows a deeper connection to one's true self (Atman) and leads to spiritual liberation (Moksha).

CHECK YOUR PROGRESS

Q1. What is chitta?

Q2. What are the stages of chitta?

Q3.What does the mean of chittavritti?

Q4. Write the names of chittavrittis?

Q5. Can practitioner control their chiitavritti?

Q6. What will be the result after controlling the chiitavriiti?

3.5 LET US SUM UP

In this chapter, we have discussed the chittabhumi and chittavritti. It is summarized below-

1. Chitta means ‘mind’ it consist of 17 elements – 5 sense organs, 5 motor organs, 5 prana, ahamkara and manas.
2. Chitta bhumi means ground or base of the mind.
3. Five stages of chitta are – Mudha, Kshipta, Vishipta, Ekagra, Niruddha.
4. "Chitta Vritti" refers to the constant and ever-changing nature of the mind's thoughts, emotions, and perceptions.This chittavritti is fluctuation or modification of mind and these modifications are five-fold which are either painful or not painful.
5. Chitta vrittis or modifications of mind are – Pramana, Viparyaya, Vikalpa, Nidra and Smriti. They all are in two natures either painful or painless.
6. There are three kinds of pranama- pratyaksha, anumana and agama.

3.6 FURTHER READING

Chutia, D., (2000). Yoga Darshan. *Damarudhar Chutia,* kakopathar tinsukia.

1. Karambelkar, P.V., (2017). Patanjala Yoga Sutra*. Kaivalyadhama S.M.Y.M. Samiti,* Lonavala, Pune.

3.7 ANSWER TO CHECK YOUR PROGRESS

Answer to Q1. Chitta means mind, which depends on the Manas, Buddhi and Ahamkara.

Answer to Q2. Chitta has five stages - Mudha, Kshipta, Vikshipta, Ekagra, Niruddha.

Answer to Q3. Chitta vrittismeans the fluctuation of mind, which unnecessary travel to all over the world.

Answer to Q4. The fivefold chittavrittis are - Pramana, Viparyaya, Vikalpa, Nidra and Smriti.

Answer to Q 5. Yes, it can be controlled through the different yogic practices such as yama- niyama, abhyas- vairagya, asana, pranayama, dhyan etc.

Answer to Q 6. Maharshi Patanajali discussed in Samadhi pada, sloka no. 2 that "Yogas chittavrittinirodha" means to control the fluctuations, modifications and rational ways of mind is yoga.

3.8 MODEL QUESTIONS

Very Short Questions:

Q.1 What is meant by Chitta?

Q.2 How many elements are there in Chitta?

Q.3 What is Chitta Bhumi?

Q.4 What does “Yoga Chitta Vritti Nirodha" mean ?

Q.5 Name the five types of Chitta Vrittis.

Short Questions:

Q.1 Explain the concept of Chitta with its components.

Q.2 Write Short note on the Mudha State of mind.

Q.3 Describe the Kshipta and Vikshipta States of Chitta.

Q.4 Explain Pratyaksha, Anumana and Agama as sources of Knowledge.

Q.5 What is Smriti Vritti? Explain with example.

Long Questions:

Q.1 Explain the concept of Chitta Bhumi and discuss its five stages in detail.

Q.2 What are Chitta Vrittis? Explain their nature and Classification.

Q.3 Describe the five types of Chitta Vrittis with suitable examples.

Q.4 Explain Pramana Vritti and its three types in details.

Q.5 Discuss the methods of Controlling Chitta Vritti's and their importance in Yoga.

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