UNIT 6: CHITTA VIKSHEPAS AND CHITTA PRASADANA

UNIT STRUCTURE

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6.1 LEARNING OBJECTIVES

After going through this unit, you will be able to

- Understand concept of Chitta,
- Get knowledge about Chitta Vikshepas and Vikshepa Sahabhūvas,
- Understand theconcept of Chitta Prasadana

6.2 INTRODUCTION

Sage Patañjali‘s definition of Yoga as *”योगश्चित्तवृत्तिनिरोध:”* encapsulates the essence of the practice and its ultimate goal: attaining control over the fluctuations of the mind (*chitta vrittis*). Understanding this concept requires a deeper exploration of the terms involved — *chitta*, *vritti*, and *nirodha* — as well as their implications in the practice of Yoga. Chitta, often translated as "mind-stuff" or "the mental field," refers to the totality of mental faculties — thoughts, emotions, impressions, memory, and intellect — that shape human experience. The mind, in this context, is not a singular entity but a dynamic system of

processes that constantly interact and influence one another. The term *vritti* refers to the modifications or fluctuations of the mind — the constant stream of thoughts, emotions, desires, and mental patterns that arise in this mental field. These mental fluctuations can take various forms, such as doubts, attachments, aversions, and distractions, all of which contribute to a sense of restlessness and instability in the mind. Lastly, *nirodha* refers to control or cessation. In the context of Yoga, it implies the ability to arrest the restless nature of the mind, reducing the incessant movement of thoughts and reaching a state of inner tranquility and clarity. The ultimate goal of Yoga, according to Patanjali, is to quiet the disturbances of the mind (*chitta vrittis*) to the point where one can experience the true nature of the self, undisturbed by external or internal distractions. This state of mental calmness and self-realisation is referred to as *Kaivalya*, or liberation, where the individual soul (*purusha*) is freed from the illusions of the mind and attains a state of pure consciousness and unity with the Divine.

To explore how to achieve this control, it is helpful to examine the concepts of *chitta vikshepa* and *chitta prasadana*, which represent two essential aspects of the mind's behaviour and their transformation through the practice of Yoga. *Chitta vikshepa*, meaning the scattering or dispersion of the mind, refers to the natural tendency of the mind to wander in a variety of directions. This scattering is caused by the interplay of various *vrittis* or mental modifications, which are constantly in motion, like waves on the surface of a body of water. The mind is rarely still, constantly reacting to external stimuli, internal desires, past experiences, and future anticipations. These mental fluctuations create a state of mental restlessness, which makes it difficult to focus, meditate, or even experience a sense of inner peace. The mind‘s inability to focus on a singular object or task leads to distractions, anxiety, confusion, and a sense of disconnection from the true self. *Chitta vikshepa* is thus one of the fundamental challenges that practitioners of Yoga must address in their spiritual journey. This scattering of the mind, however, is not a permanent state. Through the practices prescribed in the Yoga Sutras, such as *dhyana* (meditation), *pranayama* (breathing techniques), and *asana* (physical postures), one can begin to cultivate a sense of awareness and presence in the moment, gradually quieting the fluctuations of the mind.

The antidote to *chitta vikshepa* is *chitta prasadana*, which can be translated as the pacification or clarification of the mind. This state refers to a mental state where the fluctuations and disturbances of the mind are calmed and the mind becomes pure and clear. *Chitta prasadana* is a state of mental clarity and serenity, where the mind is free from the distractions and disturbances that normally cloud perception and thought. In this state, the mind is able to focus with unwavering attention, perceiving the world and the self with clarity, without the interference of past conditioning, desires, and attachments. The mind, having been freed from the distractions of *vikshepa*, is now in a state of harmony and stillness, which is conducive to higher states of consciousness and spiritual insight. This mental clarity allows the practitioner to directly experience the true nature of the self (*Atman*) and the Divine, unclouded by the distortions of the mind. In Yoga, achieving *chitta prasadana* is considered an essential step toward realising*Kaivalya*, the ultimate state of spiritual liberation.

The process of moving from *chitta vikshepa* to *chitta prasadana* is not an immediate one but a gradual unfolding. It requires sustained effort and practice, as the mind is deeply ingrained with habits of restlessness and distraction. One of the primary tools for transforming the mind is *dharana*, which is the practice of concentration. By training the mind to focus on a single point of concentration, such as the breath, a mantra, or a visualisation, the practitioner begins to reduce the scattering nature of the mind. As concentration deepens, the mind becomes less prone to distractions, and the waves of mental fluctuations begin to settle, leading to a state of inner calmness. Over time, through sustained practice, the mind becomes more and more peaceful, eventually reaching a state of *chitta prasadana*.

In this state of clarity, one can experience the deeper dimensions of existence, including the nature of the self, the interconnectedness of all beings, and the transcendent Divine. The ultimate aim of this mental purification is *Kaivalya*, a state of absolute freedom from the binding forces of the material world. It is the realisation of the self as pure consciousness, untainted by the ever-changing fluctuations of the mind. At this stage, the individual experiences an inseparable connection with the Divine, transcending the limitations of time, space, and form.

The path from *chitta vikshepa* to *chitta prasadana* requires patience, perseverance, and a deep commitment to self-discipline. By engaging in regular practices such as meditation, self-inquiry, mindfulness, and ethical conduct (Yamas and Niyamas), the practitioner gradually gains mastery over the mind. This control of the mental fluctuations leads to an increased sense of inner peace, clarity, and alignment with the Divine, ultimately allowing the practitioner to achieve the highest state of *Kaivalya*, where the mind is fully liberated, and the individual soul merges with the eternal consciousness.

In conclusion, the teachings of Sage Patanjali provide a profound guide for understanding and overcoming the restless nature of the mind. Through the concepts of *chitta vikshepa* (mind dispersion) and *chitta prasadana* (mind pacification), Patanjali offers insight into the obstacles and solutions faced by the practitioner of Yoga. By cultivating control over the mental modifications through disciplined practice, one can achieve a state of clarity, purity, and inner peace, ultimately leading to the realisation of *Kaivalya*, the ultimate goal of Yoga and spiritual liberation.

6.3 CONCEPT OF CHITTA

Chitta, often translated as the mind-stuff, is a profound concept in Indian philosophy and psychology, derived from the Sanskrit roots *"chiti sanjyane"* and *"chiti smrityam,"* which signify knowledge and memory, respectively. When suffixed with *kta*, the root *chiti* transforms into *Chitta*, denoting the cognitive faculty that not only accumulates knowledge but also recalls and reflects upon it. Chitta plays a crucial role in determining the nature of external objects, serving as the intermediary between perception and comprehension. According to Maharshi Vyasa, the mind is an entity or substratum (*dravya*) composed of the three fundamental qualities (*gunas*): *Sattva* (illumination and purity), *Rajas* (activity and passion), and *Tamas* (inertia and darkness). These gunas, in their dynamic interplay, form the very fabric of the cosmos, and their disproportionate combination (*vishama misrana*) results in the manifestation of Chitta. However, unlike the gross elements, Chitta is a subtle (*sukshma*) transformation (*parinama*) of *Prakriti* (primordial nature), wherein *Sattva* is the predominant

force, followed by *Rajas* and *Tamas*. This predominance of Sattva imbues Chitta with its luminous, reflective, and knowledge-bearing qualities, making it distinct from other aspects of the material world. Since *Prakriti* is inherently composed of the three gunas in equilibrium, its transformation into Chitta retains this intrinsic *Trigunatmaka* (threefold nature), though in an unbalanced state. Thus, Chitta is a dynamic and evolving entity, constantly shaped by the fluctuations of these gunas. When *Sattva* dominates, the mind attains clarity, wisdom, and tranquility; when *Rajas* prevails, it becomes restless and agitated; and when *Tamas* takes over, it falls into confusion, ignorance, and lethargy. This understanding of Chitta as a *Sattvika parinama* of *Prakriti* underscores its role in spiritual evolution. Through disciplined practices like meditation, self-inquiry, and devotion, one can refine Chitta, minimising the influence of *Rajas* and *Tamas*, thereby elevating the mind towards a state of inner illumination. When completely purified, Chitta reflects the highest truth without distortion, becoming a perfect vehicle for self-realisation. Hence, in the yogic tradition, the mastery of Chitta is the key to transcending suffering and attaining liberation (*moksha*).

- Sattvaguna in the Chitta is the knower of the exact nature of objects.
- Rajoguna represents the Kriyashila (action-oriented) aspect.
- Tamoguna drives the Jadayukta (inert, inactive) nature of Chitta.

This is the Nirapeksha Svarupa (unbiased/true nature) of Chitta.Any action of an individual is powered by a combination of these three Gunas.

6.4 CONCEPT OF CHITTAVIKSHEPAS

In the journey of Yoga, the mind plays a crucial role as both the seeker and the sought. Yoga, at its core, is the practice of concentration—uniting the mind in single-pointed focus (Ekagrata). However, just as a serene lake can be disturbed by ripples, the mind too is often unsettled by various distractions, preventing it from attaining stillness and clarity. These distractions, or obstacles, are referred to as Chitta-Vikshepas in the Yoga Sutras of Patanjali in sutra 1.30:

व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शनालब्धभूमिकत्वानवस्थितत्वानिचित्तविक्षेपास्तेऽन्तरा

याः (YS. 1.30)

Disease, mental inertia, doubt, carelessness, laziness, lack of self-restraint, false perception, failure to attain firm stages of practice, and instability—these are the distractions of the mind; they are the obstacles.

व्याधि **(vyādhi)** – **Disease or Physical Imbalance**

स्त्यान **(styāna)** – **Mental Apathy or Disinterest**

संशय **(saṁśaya)** – **Doubt or Indecisiveness**

प्रमाद **(pramāda)** – **Carelessness or Negligence**

आलस्य **(ālasya)** – **Laziness or Heaviness of the Body**

अविरति **(avirati)** – **Overindulgence in Sensory Pleasures**

भ्रान्ति-दर्शन **(bhrānti-darśana)** – **False Perception or Delusion**

अलब्ध-भूमिकत्व **(alabdha-bhūmikatva)** – **Inability to Attain Higher States**

अनवस्थितत्व **(anavasthitatva)** – **Instability in Higher States**

चित्त-विक्षेपाः **(citta-vikṣepāḥ)** – **Instability in Higher States**

1. Vyadhi (व्याधि) - Disease or Physical Imbalance

When the body is afflicted by illness—such as fever or other ailments—the mind struggles to focus. The balance of bodily elements (doshas) gets disturbed, creating discomfort and distraction. Good health is the foundation of spiritual practice, and without it, progress becomes difficult.

2. Styana (स्त्यान) - Mental Apathy or Disinterest

This is the dislike of the mind toward yogic practices. Even though one knows the benefits of yoga, a lack of enthusiasm and determination prevents consistent practice. It leads to procrastination and lack of commitment.

3. Samshaya (संशय) - Doubt or Indecisiveness

A doubtful mind is like a ship without a rudder. When a seeker constantly questions—"Is this path right for me?" "Will this practice bear fruit?"—it weakens their resolve. Faith and clarity are essential for overcoming this obstacle.

4. Pramada (प्रमाद) - Carelessness or Negligence

Even after having the potential for deep spiritual practice, negligence and distraction keep one from practicing with sincerity. One may know the importance of Samadhi but still fail to pursue it diligently. This lack of discipline weakens progress.

5. Alasya (आलस्य) - Laziness or Heaviness of the Body

A sluggishbody makes spiritual practice difficult. The desire to rest, sleep, or engage in idle activities rather than making an effort toward meditation and self-discipline keeps one trapped in ignorance.

6. Avirati (अविरति) - Overindulgence in Sensory Pleasures

The inability to withdraw from worldly pleasures creates distractions. When the mind is too attached to material enjoyments—luxury, food, entertainment—it cannot focus on higher spiritual goals.

7. Bhranti Darshana (भ्रान्तिदर्शन) - False Perception or Delusion

Wrong knowledge leads to incorrect beliefs, such as mistaking the **impermanent for permanent,** or misunderstanding the true nature of Ishwara (the Supreme Being). Worshipping false gods or getting lost in misleading philosophies prevents spiritual progress.

8. Alabdhabhumikatva (अलब्धभूमिकत्व) - Inability to Attain Higher States

Despite efforts, some seekers find themselves **unable to reach deeper states of meditation** or Samadhi. This creates frustration and doubt, making them question their ability to advance.

9. Anavasthitva (अनवस्थितत्व) - Instability in Higher States

Even after reaching a high state of meditation, the mind fails to stay there permanently. It keeps slipping back into distractions, making the progress unstable. This is one of the biggest challenges in the final stages of Sadhana.

These nine obstacles are the primary hindrances that distract the mind, disrupt its one-pointed focus, and act as adversaries in the path of Yoga. Their existence is deeply intertwined with the Vrttis (mental fluctuations). When these obstacles arise, the Vrttis become active, causing restlessness in the mind. Conversely, with the cessation of these obstacles, the Vrttis subside, allowing the mind to remain steady.Whenever any of these obstacles manifest, concentration is disturbed, and the mind becomes entangled in various perceptions and distractions. In such a state, the true nature of the *Atman* is obscured, leading to identification with the Vrttis (YS 1.4). Thus, obstacles and Vrttis are intrinsically connected, each reinforcing the other.For a *Sadhaka* on the path of Yoga, overcoming these obstacles is essential to attain *Samadhi*—the ultimate state of transcendence, where all suffering (*Atyantika Dukhanivrtti*) is completely eradicated.

6.4.1 Concept of VikshepaSahabhūvas

In the journey of a Sādhaka, the nine obstacles act as barriers, preventing the attainment of Ātyantika Duḥkha Nivṛtti—the ultimate cessation of suffering. However, these obstacles do not exist in isolation; they are accompanied by four Sahabhūvas—inseparable associates that manifest as symptoms of inner turmoil.

These four symptoms serve as clear indicators of a Sādhaka‘s struggle. While the obstacles themselves may remain hidden, these manifestations are evident

in one's demeanour, making it possible to recognise whether a seeker is facing challenges on their spiritual path.Maharshi Patanjali, in his Yoga Sūtras (1.31), identifies these four Sahabhūvas:

दुःखदौर्मनस्याङ्गमेजयत्वश्वासप्रश्वासविक्षेपसहभुवः।Y.S (1.31)

1. **Duḥkha -** Suffering and distress
2. **Daurmanasya -** Despondency and despair
3. **Aṅgamejayatva -** Trembling of the body
4. **Śvāsa -** Disturbed inhalation and **Praśvāsa -** Disturbed exhalation

1. Dukha (Sufferings):

The Sadhaka faced with one or more o f the nine obstacles mentioned above are also faced with five afflictions. A person with a distracted mindexperiences these companions; but one with the restrained mind does not experience these afflictions.

In the sacred wisdom of our scriptures, suffering—Dukha—is illuminated as a triad, each form revealing a distinct challenge on the path of existence. These trials serve not as mere afflictions but as profound lessons, guiding the seeker toward deeper awareness and inner transformation.

- **Adhyātmika Dukha: The Suffering from Within**

This suffering arises from one‘s own misjudgments, choices, and ignorance. When we disregard the natural rhythm of life—consuming what does not serve our well-being, neglecting the sacred principles of health, or straying from self-discipline—we sow the seeds of inner turmoil. The body, mind, and spirit bear the consequences, manifesting as illness, restlessness, and discord. Yet, within this suffering lies an opportunity—a call to realign, to listen to the wisdom of the self, and to cultivate harmony within.

- **Adhibhautika Dukha: The Suffering from the World**

Sometimes, suffering comes not from within but from the world around us. The pain inflicted by others—through words, actions, or mere circumstances—can shake the foundation of our being. A snake‘s venomous bite, an unjust assault,

or a betrayal by another, all remind us that suffering is often woven into the fabric of human interactions. This form of Dukha teaches resilience, compassion, and the art of detachment, urging us to rise above and embrace the impermanence of external afflictions.

- **Adhidaivika Dukha: The Suffering from the Divine Forces**

Beyond personal choices and worldly encounters, there exists suffering that is beyond human control—the cosmic play of nature‘s will. The raging storm, the trembling earth, the surging flood—these forces humble us, reminding us of the vastness of existence and our place within it. This suffering invites surrender, an acceptance of the divine rhythm, and the grace to find stillness amidst chaos.

2.**Daurmanasya(Unhappiness):**

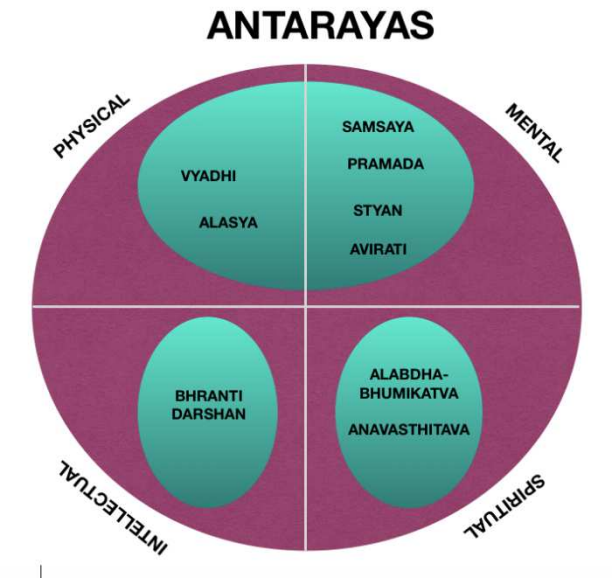
When a Sadhaka perceives material pleasures as a permanent source of happiness rather than seeking fulfilment in Ishwara, they invest all their efforts in acquiring external objects. However, even when they attain these possessions, they fail to experience the lasting joy they initially aspired to. This ultimately leads to dejection and, over time, despondency.

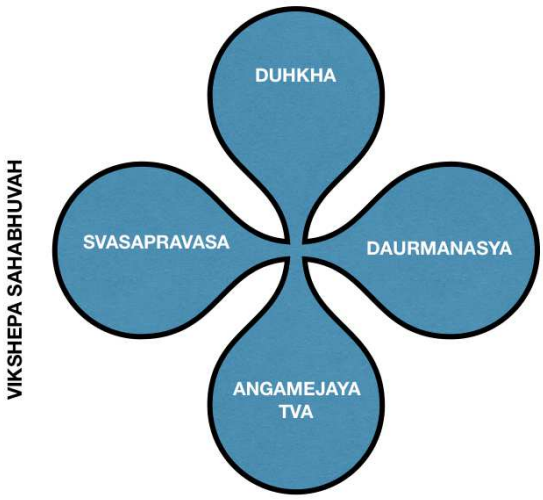
3. **Angamejayatva (Shivering of the Body):**

One of the signs that a Sadhaka is encountering obstacles in Sadhana is involuntary trembling of the body. This shivering may arise due to disturbances in the mind or imbalances in the body, indicating the presence of inner struggles.

4. **Shvasa (Uncontrolled Inhalation) and Prashvasa (Uncontrolled Exhalation):**

When a person faces obstacles in their spiritual journey, their natural breathing rhythm is disrupted. Both inhalation and exhalation become irregular and uncontrolled, leading to a loss of inner harmony. As a result, the body‘s normal functions slip beyond the individual's control, making concentration difficult and hindering progress in Sadhana.





6.5 CONCEPT OF CHITTAPRASADANA

Maharshi Patanjali, in his profound wisdom, provides guidance on transcending the obstacles that obstruct the path of Yoga, and emphasises the importance of achieving mental stability and purity. He asserts that a Sadhaka cannot attain the ultimate state of *Samadhi* without first attaining a mind that is both steady and pure.

The mind, in its natural state, is often clouded by impurities, which arise from attachments, aversions, jealousy, and other negative tendencies. These impurities, born from the interplay of activity and inertia, disturb the mind, causing it to wander aimlessly and stray from the path of true Yoga. When the mind is tainted by such distractions, the Sadhaka's progress is hindered, and the journey towards spiritual awakening becomes obstructed.

Impurity of Attachment arises when one clings to the fleeting pleasures of worldly experiences, longing to repeat them again and again. This attachment, rooted in the desire for momentary satisfaction, disturbs the mind, making it restless and unsteady.

Impurity of Jealousy manifests when one compares their own life to the success or possessions of others. The mind, filled with envy and insecurity, becomes turbulent, unable to focus on its higher purpose.

Impurity of Causing Harm occurs when one‘s thoughts or actions inflict pain upon others, whether intentionally or unintentionally. This creates a stain upon the heart, further clouding the mind and obstructing clarity.

Impurity of Defect-finding arises when we criticise and accuse others, constantly looking for faults in their actions, thoughts, or character. This impurity distracts the mind from its own growth, as it becomes focused on external judgments rather than inner refinement.

Impurity of Aversion arises when one harbours anger or hatred towards others without just cause. This emotional unrest, rooted in unfounded animosity, poisons the mind and creates a barrier to peace.

Finally, **Impurity of Non-bearing Ability** is born when one, hurt by the actions of others, seeks to retaliate, holding onto grudges and resentment. This craving for revenge disturbs the equilibrium of the mind, preventing the Sadhaka from achieving true serenity.

When the mind is tainted by these impurities, it cannot become concentrated, and the path to inner stillness is obscured. Patanjali guides us to purify our thoughts, emotions, and actions, for only with a pure and steady mind can the Sadhaka reach the ultimate state of Samadhi.

Hence for achieving the purity of mind, Maharshi Patanjali has advised some means for the Sadhakas who want to pursue the path of Yoga. As a first means, he has advised the appropriate behaviour that one should adopt towards the living beings who he considers as happy, miser, virtuous and/or wicked. The means of Parikarma(Purifying) for the permanent cheerful state of mind-

मैत्रेकरुणामुदितोपेक्षाणांसुखदुःखपुण्यापुण्यविषयाणांभावनात्मिकाचित्तप्रसादना (YS -1.33)

1. **Maitri (Loving-kindness)**:

- **Maitri** refers to the attitude of unconditional friendship, love, and kindness toward all living beings. It is the practice of wishing well-being, happiness, and peace for others, without any discrimination or bias. It is a heartfelt intention for the good of others, seeing all beings as deserving of kindness.
- The Sadhaka cultivates Maitri to transcend self-centredness, thus fostering a mind that is warm, open, and nurturing.

In the Patañjali Yoga Sūtra, *Maitrī* is a profound yogic discipline that transforms interpersonal relationships and inner mental states. By cultivating unconditional friendliness toward all beings, the sādaka transcends self-centredness and dualistic reactions, creating a mind that is warm, open, nurturing, and fit for liberation. Ultimately, maitri is not only kindness toward others but a pathway to inner peace and spiritual realisation.

2. **Karuna (Compassion)**:

- **Karuna** is the deep feeling of empathy and sympathy for the suffering of others, coupled with a desire to alleviate that suffering. It is the heartfelt wish that others may be free from pain, sorrow, and hardship.
- In spiritual practice, Karuna helps a practitioner develop a deep sense of connection to the struggles of others, moving them to act with care, understanding, and the intent to relieve suffering.

In Patañjali's Yoga Sūtra, karuṇā is both a remedy for mental disturbance and a mark of spiritual maturity. By deeply feeling and responding to the suffering of others, the practitioner transcends self-interest and cultivates a sense of unity with all life. Thus, karuṇā transforms empathy into a yogic force that heals both the world and the mind of the sādaka.

3. **Mudita (Sympathetic Joy)**:

- **Mudita** is the ability to take joy in the happiness and success of others, without jealousy or envy. It is the opposite of feeling

threatened or diminished by the success of others. Instead, the Sadhaka celebrates the accomplishments and happiness of others as if it were their own.

- This quality fosters an attitude of joy, contentment, and gratitude, as one rejoices in the good fortune of others and the world around them.

In Patañjali's Yoga Sūtra, muditā is a powerful yogic virtue that transforms how one relates to success and happiness in the world. By cultivating sympathetic joy, the sādaka frees the mind from envy, nurtures gratitude, and experiences a deep, shared joy in the unfolding goodness of life. This joyful openness purifies consciousness and prepares the practitioner for higher states of meditation and realisation.

4. **Upeksha (Equanimity)**:

- **Upeksha** refers to the cultivation of an even-minded attitude, regardless of the circumstances. It is the practice of equanimity—being calm and composed in the face of both joy and sorrow, success and failure, praise and blame. Upeksha allows a Sadhaka to remain unaffected by external conditions and emotions, maintaining a state of inner peace and balance.
- This quality helps the practitioner develop mental resilience, focusing on cultivating a stable and peaceful mind amidst life's fluctuations.

In the Patañjali Yoga Sūtra, upekṣā is the highest expression of mental balance and spiritual maturity. It allows the sādaka to remain calm, centred, and peaceful amidst all of life's fluctuations. Through equanimity, the practitioner transcends emotional turbulence and abides in inner stillness, making the mind a fit instrument for self-realisation.

These four qualities—Maitri, Karuna, Mudita, and Upeksha—are the foundation of emotional and spiritual harmony. A Sadhaka cultivates them as part of their practice to develop an open heart, free from attachment, aversion, and ignorance. These qualities contribute to a sense of connection with others and

the world, promoting kindness, understanding, and equanimity, which are essential in one's journey toward enlightenment or spiritual liberation.For a Sadhaka, practicing these sentiments is a way to purify the mind and the heart. By developing Maitri, one experiences a sincere affection and goodwill toward all beings, devoid of selfishness. Through Karuna, one cultivates a compassionate heart that seeks to relieve the suffering of others. Mudita brings joy to the practitioner by rejoicing in the happiness of others, thus eliminating negative emotions like jealousy. Lastly, Upeksha helps the practitioner remain unaffected by the ups and downs of life, leading to inner peace and mental clarity.

CHECK YOUR PROGRESS

Fill up the blanks:

A. ……plays a crucial role in determining the nature of external objects, serving as the intermediary between perception and comprehension.
B. Through disciplined practices like meditation, self-inquiry, and devotion, one can refine Chitta, minimising the influence of …..and ……..
C. ……. leads to procrastination and lack of commitment.
D. The Sadhaka cultivates …….to transcend self-centeredness
E. ……..means "cleansing,""purification," or "pacification."

6.6 LET US SUM UP

- Chitta is a key concept in Indian philosophy and psychology. Derived from the Sanskrit roots "chiti sanjyane" (knowledge) and "chiti smrityam" (memory), Chitta embodies the cognitive faculty responsible for both storing knowledge and recalling or reflecting upon it. The suffix *kta* transforms *chiti* into Chitta, emphasising its role in the mind's ability to accumulate, recollect, and contemplate.
- Chitta is a constantly evolving force, influenced by the three gunas. When Sattva dominates, it brings clarity and peace. Rajas causes restlessness, while Tamas leads to confusion and inertia. Through practices like meditation

and devotion, one can refine Chitta, reducing Rajas and Tamas, and guiding the mind toward spiritual illumination.

- The nine obstacles (व्याधि, स्त्यान, संशय, प्रमाद, आलस्य, अविरति, भ्रान्ति, दर्शना, अलब्धभूमिकत्व, अनवस्थितत्व) are key distractions that hinder concentration and disrupt the mind‘s focus in Yoga. They are closely linked to Vrttis (mental fluctuations), creating barriers to inner peace and self-realisation. Overcoming these obstacles is essential for cultivating a steady, focused mind on the path of Yoga.
- Chitta Vikshepaha refers to the scattered, distracted, or agitated state of the mind. It is used in Patanjali's Yoga Sutras to describe the mental state in which the mind is not focused and is constantly moving from one thought to another, preventing inner peace and clarity.
- Chitta Prasadana is a term from Sanskrit that can be broken down into two parts: "Chitta" and “Prasadana".
  - Chitta: It refers to the mind, consciousness, or the mental faculty. In certain contexts, it could also refer to the inner mental state or mental impressions.
  - Prasadana: It means "cleansing,""purification," or "pacification."

Together, Chitta Prasadana would imply the purification or pacification of the mind. It is often used in spiritual or yogic practices where individuals aim to calm, clear, or purify their mental statethrough meditation, prayer, or other techniques.

6.7 FURTHER READINGS

- Patanjala Yoga Sutras by Kaivalyadhama.
- Commentary on the Yoga Sutras of Patanjali - Swami Satyananda Saraswati.
- Patanjali‘s Yoga Sutras – commentaries by various authors.
- MEA Official Guidebook .

6.8 ANSWERS TO CHECK YOUR PROGRESS

A. Chitta

B. Rajas and Tamas

C. Styana

D. Maitri

E. Prasadana.

6.9 MODEL QUESTIONS

Very Short Questions:

Q 1. What is meant by Chitta?

Q 2. Define Chitta Vikshepa.

Q 3. What is the meaning of Prasadana?

Q 4. Name any two Chitta Vikshepas.

Q 5. What is Maitri?

Short Questions:

Q 1. Explain the role of Gunas in Chitta.

Q 2. What is meant by Styana and Alasya?

Q 3. Describe the concept of Vikshepa Sahabhuvos.

Q 4. Explain Chitta Prasadana in brief.

Q 5.. Write short notes on Karuna and Mudita.

Long Questions:

Q 1. Explain the concept of Chitta in datail with reference to Gunar.

Q 2. Discuss the nine Chitta Vikshepas as obstacles in Yoga.

Q 3. Elaborate the concept of Vikshepa Sahabhuvas with explanation.

Q 4. Explain the concept of Chitta Prasadana and its importance in Yoga.

Q 5. Discuss the four attitudes (Maitri, Karcuna, Mudita Upeksha) as means to attain mental purity.