

Need and Usefulness of Methods of Chitta-Prasadhan in the Prevention of Mental Problems of Present Life- A Review

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Abstract

The present lifestyle has completely changed the existence of human beings. Today's lifestyle is full with competition challenges and failures the ability of humans to face them is decreasing day by day. Today man is not accepting his mistake but is trying to find other ways for progress which has a negative impact on the mental health of man, which gives raise to various types of mental disease like low level of mental toughness, anxiety, stress, emotional imbalance, social imbalance, behavior problems etc. due to decline of mental health human try to neglect their failures mistakes challenges and adverse situation instead to facing them. According to Maharishi Patanjali *Chitta* is known as the energy that influences human consciousness through the three gunas. Human psychology is directly affected by the *Chitta Vrittis* which has both positive and negative impact. And the negative/ Complex side of these *Vrittis* are the reason of mental problems. Objectives of the present study is to discuss the methods of purification of Chitta (*Chitta Prasadana ke Upay*) mentioned in yoga Sutra to strengthen mental toughness/strength of human being. To fulfill the objective of the present study Patanjali Yoga Sutra and its related literature is reviewed if a person adopts the methods of purifying the Chitta described in Yoga Sutra in his life, then he can free himself from his mental problems and make himself strong by doing this human can fulfils his goals and resolutions with positivity.

Keywords: Mental toughness, Mental health, Chitta, Chitta Vritti, Chitta prasadana

Introduction

Today's materialistic era has filled human life within luxurious things but has reduced mental strength. Mental Strength or mental toughness means men's ability to face his mistakes, challenges and failures,[1] which

is a tough task in today's present situation. It is being said that mentally strong people have the power to solve their problems by controlling their emotions whereas, mentally weak people were not able. low level of

mental health creates problems in behavior and social environment of human [2]. From the point of view of yoga mental problems begin with the *Chitta Vrittis* which affect humans every moment. The description of *Chitta* is found in Indian scriptures: Vedas, Upanishads, Gita, Darshana etc. In Upanishads and Gita *Chitta* has been termed as *Mann* [3]. In Amritobindu Upanishad *Chitta* is considered to be the main reason for the happiness and sorrow for life [3]. In kathopnishad *Chitta* is it has been termed as *lagam* which controls the body and intellect [4]. In the yoga philosophy propounded by Maharishi Patanjali it has been said about the nature of *Chitta* that as long as men's mind is not under his control he will continuously connect with external object. And it will remain the cause of physical and mental problems [5]. The *five states of Chitta* are: (1) *Muudh* (Foolish), (2) *Kshipta* (agitated), (3) *Vikshipta* (distracted), (4) *Ekagra* (concentrated) and (5) *Nirudh* (restrained) which raise man from the lower level and take him to the path of liberation [5].

Chitta is one of the five aspects of the human mind the other four aspects are: Manas, ego, wisdom, and soul. *Chitta* is known as the field of energy which is made with three gunas: satogun, rajogun and tamogun. Men's imaginations, thoughts, emotions and memories are present in the mind [6] and all of them change according to the *Chitta Vrittis*. Maharishi Patanjali has described five types of *Chitta Vrittis* which are visible in complex and unpolluted form. The *Chitta Vrittis* is (1) *Pramana*, (2) *Vipraya*, (3) *Viklapa*, (4) *Nidra* and (5) *Smriti*. *Chitta Prasadana* has been described as a solution of the obstacles arising by these *Vrittis* [7]. Maharishi Patanjali has described the *methods of purification of Chitta* in yoga Sutra. Meaning of *chitta prasadana* have been described as a way to purify the mind which holds a useful place as a suitable

solution for problems like low mental toughness, behavioral problems, social adjustment problems.

Objective of the present study is to analyze the usefulness of *chitta prasadana* methods as a solution to mental problems.

Mental Toughness

Mental toughness is defined as a person's ability to cope with negative situations like failures, challenges and mistakes by controlling themselves in negative situations [2]. People with high mental toughness can have more control over themselves as compared with people with low mental toughness [2]. It is linked to a person's psychology and has the direct impact on a person's practical and social situations. According to **Mir et al., (2023)** "mental toughness affects the persons of particular internal outlook on how he lives his life". Mental toughness is a concept that brings positivity in a person who has self control and present themselves in adverse situations [2], if a person lacks mental strength, then he has to go through serious mental illness like depression, anxiety, behavior disorders, fear, aggression, lack of concentration. **Hassan (2023)** has considered mental strength to be compatible with spiritual intelligence according to him it is a means to deal with the life challenges pressure and adverse situation. Mental strength is essential for every person and also plays an important role in building the personality of a person and present him in a society. In the view of yoga, cause of mental problems is the mind which is affected by every moment according to its tendency, before knowing that tendency of the mind it is necessary to know about the nature of mind.

Nature of mind in Indian Scriptures

In Indian scriptures the *Chitta* has been termed as the *manna*. like in

Amritobindopnidhad the *Chitta* has been called the main factor for the happiness and the sorrow of human life. In kathopnishad *Chitta* has been called the *rein (Lagam)* which control the body and intellect. In Gita the *Chitta* has been described as a manna. In Indian traditions the *Chitta* is considered one of five dimensions of the human mind another four dimensions are: Manas, buddhi, ego and soul. The word *chitta* is derived from the root *chitta Sangyan* which means knowledge. *Chitta* is that instrument through which anything can be known. Indian philosophy has considered *Chitta* very important which directly affects the person's ability to think, cognitive process, behavior, emotions, understanding, thoughts etc. These effects can be both positive and negative. *Chitta* is known as the energy that influences human consciousness through the three gunas. Maharshi Patanjali has described five states of mind which are influenced by the three gunas. These five states are foolish, agitated, distracted, concentrated and restrained [13].

1. ***Kshipt (Agitated) State:*** In the state Rajogun is dominant. In this state there is a tendency between knowledge – ignorance, religion - unrighteousness, happiness-sorrow, passion-dispassion etc. which is caused by passion disgust.
2. ***Muudh (Foolish) State:*** In this state the Tamogun is dominant, it is the main reason of lust, anger, greed, attachment, laziness etc.
3. ***Vikshipt (Distracted) States:*** In this state sometimes Satogun is dominant and sometimes Rajogun is dominant due to which the mind sometime gets focused and sometime deviated from its goals.
4. ***Ekagra (Concentrated) State:*** In this state Satogun is dominant and the mind become focused.

5. ***Nirudh (Restrained) State:*** In this state the mind reaches such a state where no external element can deviate it from its gone.

Out of the above States the first two states are of normal human beings which is the root cause of their mental disease these states are controlled by the *Chitta Vrittis*.

Chitta Vrittis

Vrittis are a group of waves of the mind which arise in complex and non-complex form. If the *vrittis* are in complex form then they create obstacles in the path of humans and if they are in non-complex form then they take humans to liberation.

Description of the *vrittis* has said by Maharshi Patanjali from 1/5 sutras to 1/11 Sutras of Yoga Sutra [5].

There are five types of *Vrittis*: 1. *Pramana*, 2. *Vipraya*, 3. *Viklapa*, 4. *Nidra* and 5. *Smriti* [14].

1. ***Pramana Vritti:*** *Pramana vritti* has three types: *Pratyaksha*, *Anuman* and *Aagam*.

In *Pratyaksha Pramana* things are seen directly.

In *Anuman Pramana* the object is estimated by looking at some sign.

and *Aagam Pramana* means the word of scriptures and wise men.

2. ***Viparya Vritti:*** means false knowledge accepting things which have no real form as true.
3. ***Vikalpa Vritti:*** Imagining reality on the basis of mere words is called *vikalpa vritti*.
4. ***Nidra vritti:*** means lack of knowledge.
5. ***Smriti Vritti:*** The manifestation of the above 4 Instinct on recollection is called *Smriti vritti*.

It is through these vrittis that distraction is created in the mind which affect the human being physically and mentally and create problems in human life.

Yoga sutra defines the distractions (*Chitta Vikshepa*) which are describe by Maharishi Patanjali in 1/30 sutra of *Samadhi Pada* and the auxiliary sub- distractions (*Up- Vikshepa*) of these vikshepas have been described in 1/31 sutra of *Samadhi Pada* [8].

Distractions of Mind (*Chitta Vikshepa*)

व्याधि स्त्यान संशय प्रमादालस्याविरति भ्रान्तिदर्शनालब्ध
भूमिकत्वानवस्थितत्वानि चित्तविक्षेपास्तेऽन्तरायाः 1/30

*vyādhi styāna saṁśaya pramāda-
ālasya-avirati bhrāntidarśana-
alabdhabhūmikatva-
anavasthitatvāni citta-vikṣepāḥ te
antarāyāḥ 1/30*

Vyadhi satyaan sanshya pramada alasya avirati bhrantidarshan albadhbhumikatva anvasthitatva these are the nine distractions of mind [15].

1. **Vyadhi:** means physical disease due to which a person is unable to do his physical activities and state of confusion, anxiety Aries in the mind.
2. **Satyan:** means mental inertia due to which a person lacks mental strength enthusiasm determination thinking power etc.
3. **Sanshaya:** means to doubt one's efforts and success.
4. **Pramada:** means doing work carelessly and leaving those works incomplete.
5. **Alasya:** means laziness in the body and lack of interest in work.

6. **Avirati:** The state of being attached to things in the mind and not being able to become detach from those things is called Avirati.

7. **Bhrantidarshan:** illusion or misconception means false knowledge which has no real nature.

8. **Albadhbhumikatva:** Not being able to reach that stage or reach its peak even after making continuous efforts is called Albadhbhumikatva.

9. **Anvasthitatva:** Inability to concentrate and frequent instability of mind is called Anvasthitatva.

According to Maharshi Patanjali along with the occurrence of these obstacles their supporting obstacles also arise which are as follow [16]:

दुःख दौर्मनस्याङ्गमेजयत्व श्वासप्रश्वासा विक्लेष सहभुवः 1/31

*duḥkha-daurmanasya-aṅgamejayatva-
śvāsapraśvāsāḥ vikṣepa sahabhuvaḥ 1/31*

1. Dukk: Patanjali has considered that sorrow that is generated in the mind and sense by worry lost anger attachment hatred etc. as the first sub- disruption.
2. Daurmanasya: Sorrow that arrive due to the non fulfillment of desire is called Daurmanasya.
3. Angamejayatva: Vibrations in the body parts is called Angamejayatva.
4. Shvaas: The entry of outside air through the nasal passage even when one does not want to is a disturbance in inhalation.
5. Prashvaas: Leaking out of air when doesn't want to is a disturbance in exhalation.

Methods of Mind Purification (*Chitta Prasadana ke Upay*)

Methods of purification of mind is described by maharishi Patanjali as *chitta prasadana ke upay* from 1/33 sutras to 1/39 sutra of *Samadhi Pada* [17,18].

मैत्रीकरुणामुदितोपेक्षणांसुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्तप्रसाद
नम् 1/33

*maitrī karuṇā mudito-pekṣāṇām-sukha-
duḥkha puṇya-apuṇya-viṣayāṇām
bhāvanātaḥ citta-prasādanam 1/33*

According to Maharishi Patanjali a man should have four types of feelings: friendship, compassion, delight and neglect.

1. **Friendship (*maitri*):** means having a feeling of friendship towards happy people.
2. **Compassion (*karuna*):** means having a feeling of kindness towards unhappy people.
3. **Delight (*mudita*):** means having a feeling of happiness toward those who do good deeds.
4. **Neglect (*upeksha*):** means having a feeling of indifferent towards those who do bad deeds and not taking revenge from them, if a person has these four feelings than the mind of a person will be calm and will be more determined by which he will be able to achieve his goals.

प्रच्छर्दनविधारणाभ्यां वा प्राणस्य 1/34

*pracchardana-vidhāraṇa-ābhyām vā
prāṇasya 1/34*

Another way to purify the mind is to control the speed of breathing and take long and deep breaths which brings relief to the mind and remove negative emotions from the mind.

विषयवती वा प्रवृत्तिरुत्पन्ना मनसः स्थितिनिबन्धिनी 1/35
*viṣayavatī vā pravṛtti-rutpannā manasaḥ
sthiti nibandhini 1/35*

One another solution has been given that it is not possible to keep the mind calm without binding or strengthening it. subjects of the senses like seeing, hearing, experiencing taste, experiencing touch, smelling. Choose any from these subjects and imagine the subjects and concentrate on it the mind can be strengthened. By applying such efforts like placing a substance near the nose and imaging smelling it or imaging tasting a thing the mind can be controlled and calm but when the mind becomes calm these imaginary efforts should be abandoned.

विशोका वा ज्योतिष्मती 1/36

viśokā vā jyotiṣmatī 1/36

Another solution is to meditate as if there is a lotus flower in the heart whose petals are closed and facing downwards by practicing pranayama those petals will turn over the face and will believe that there is a light present among those petals. By meditating on the light, the mind will become calm and strong and will not feel sad even if the light goes away.

वीतरागविषयं वा चित्तम् 1/37

vītarāga viṣayam vā cittam 1/37

By meditating on the character qualities of great man like Swami Vivekananda, Swami Dayanand Saraswati etc. the mind will become stable and positive qualities and positive emotions will arise.

स्वप्ननिद्राज्ञानालम्बनं वा 1/38

svapna-nidrā jñāna-āmbanam vā 1/38

Sometimes it happens that a person seen such a dream which make him feel happy such as talking to great man in the dream like seeing himself as a king, experiencing the sound of the supernatural music, such dreams leave a deep impression on the mind of a person. mental strength can be achieved by considering those dreams as true and mediating on them.

यथाभिमतध्यानाद् 1/39

yathā-abhimata-dhyānād-vā 1/39

Apart from the above-mentioned method one can practice whatever method suits him and stabilize his mind. In other words, the method of Meditation what person has, by practice them it can calm and stabilize his mind and attain *chittaprasadhana*.

Discussion

If a person uses these methods of mind purification in his life as a solution to mental problems, then these tools can prove helpful in building his personality and can also be helpful in raising his life. **Pandey and Singh (2020)** say in their work that yoga

philosophy is a treatment method in removing mental health disorders of a person which prove helpful in making a person introvert by stopping him from external distractions. **Upadhyay and Dahal (2014)** says that mind and cognition work according to the *chitta vrittis*.

Conclusion

Therefore, from the above study it is known that a person's personality cannot be fully developed unless his mind is pure calm or in other words unless the person is mentally strong, he will not be able to survive in his existence because any work needs to be done with full dedication and enthusiasm unless the mentality is strong a person cannot concentrate on his goal. It is very important to control the mind instructions for controlling it have been given by Maharishi Patanjali in Yoga Sutra, if a person adopts these methods in his life, then he can easily achieve his goal and can develop his personality. By adopting any one of these *methods of chittaprasadhan* the person can take the directions of his life towards positivity.

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