



CHITTA SHUDDHI www.sryogajnanashram.com

Yogam - Dhyanam - Jnanam Series

Lesson 12 CHITTA SHUDDHI

What is 'chitta shuddhi'?
Purification of chitta or subconscious mind or mind stuff.

Self inquiry is not possible without chitta shuddhi. Karma can give chitta shuddhi but not atma. Atma can be realized only by enquiry. Sri Shankabhadrapada says in Vivekachudamani-11 'chittasya shuddhaye karma na to vastupalabdhye, vastu sidhirvicharena na kinchit-karma kotibhi:' other than self enquiry, even if one performs million karmas they cannot attain jnana.

An intelligent person should renounce karma for jnana. Karmas like 'nava vidha bhakti, service etc. will increase curiosity but does not give self-realization says Narada parivrakakopanishat 3-3.

'karmatma vignanamapi kramena sampadyamekena narana veda ya: karmana chitta vishuddhi mapya sa vidyayapnoti amrutamhi vidvan' says sruti, meaning if one needs to know karma and self knowledge, one should know which karma leads 'amrutatva' immortality. So it is evident that there is a certain karma that will give chitta shuddhi.

According to Vishnu purana the karma that does not create bondage, the knowledge that leads to mukti have life in it. All other karmas are wasteful efforts like acquiring sculpting skills to sculpt but no life.

Sri Krishna says to Arjuna in B.G 4-16 that he is going to

tell him the one karma that releases one from this inauspicious samsara. Thereby, it is evident that all karmas will not purify the mind. There is one special karma...

'yoga yukto vishuddhatma vihitatma jitendriya:' B.G 5-7 the one that is adept at yoga only can attain pure antahkaran, there by win over the mind and get control over the senses. So only yoga can give chitta shuddhi.

Oh Brahma! Self knowledge shines on the one that has chitta shuddhi, so in one life time, first practice yoga says Ishwara in Yogashikhopani-shat 1-11

'chittasya hi prasadena hanta karma shubha ashubham, prasannatmatmani sthitwa sukha mavayaya mashnute' Maitreyopani-shat 1-10 if one attain chitta shuddhi through yogam all auspicious and inauspicious karmas annihilate. The peaceful mind stays in atma giving endless bliss.

Burning the four 'antahkarana chatushtaya' (manas, bhuddhi, ahankara and chitta) in yogagni is called chitta shuddhi. Normal chitta is like carbon, purified chitta is like a diamond.



Just like the splendor of the diamond, the one who have purified antahkaran self knowledge radiates.

Who can do self enquiry, atma vichara?

Enquiry is of two types, gross

and subtle. Every body does the gross discrimination, only yogis can do subtle discrimination.

Vedanta panchadashi says that for an individual who is in samsara with many troubles and worries, Brahma vichara is impossible. For them yogam is very important. Yogam destroys the ego of the intellect says Sri Vidyanaraswamy. Yogam makes the mind subtle for self enquiry. Then the knowledge dawn upon them.

'vicharanat jayate jnanam'. Says Sri Sankaracharya. Nowadays with twisted mindset people are saying nothing needs to be done, not even yogam for chitta shuddhi, only vicharana enquiry is good enough. So they are just doing stula vicharana and developing dual tendencies due to lack of experience.

Jagat guru Sri Adishankaracharya in Yogataravali describes the method to attain atma jnana.

By doing pranayama with rechaka, puraka and kumbhaka, all nadis purify, thereby the anahata lotus blooms giving atma jnana. It is the proof that he attained self knowledge through yogam.

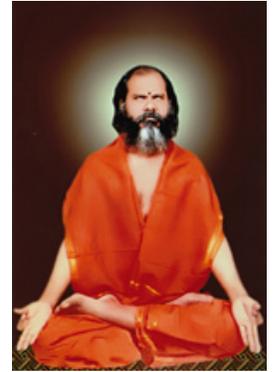
First threshold to yogam is silence, 'mounam' follow proper dietary habits, do not acquire wealth that one is not supposed to, be in solitude, stay unattracted to all desires says Vivekachudamani. In other words, perform yogam for chitta shuddhi and do self enquiry.



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Sri Antarmukhananda Swami

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