

A COMPARATIVE STUDY BETWEEN 'SOLUTIONS FOR CHITTA NIRODH' OF YOGARSUTRA AND 'SADHAK TATTAV' OF HATHPRADIPIKA

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Abstract

Since times ancient, there has been a lot of efforts by many sadhakas to proceed on the path of Yoga but the successful Yogis are numbered. Majority of us are well aware the immense benefits of the Yoga may it be physical, mental, social or spiritual. The ancient sacred texts from Yajurveda to Bhagwad Gita have spoken volumes on it. Sadhaka gets attracted and gets distracted in between due to various problems encountered when dealing with self and society at large. Considering the deflections and the probable impediments, Yoga texts, may it be Patanjali Yogsutra, Hathpradipika, Gherand Samhita, Shiv Samhita or Bhagwad Gita has cautioned the sadhakas about the various impediments and the respective solutions. The impediments appear to be different with different sets of solutions which may cause 'Samshay'. The Research paper tries to examine if the solutions offered in Patanjali Yogsutra (PYS) and in Hathpradipika (HP) vary. If yes, then why and how?

Keywords: Patanjali Yogsutra, Hathpradipika, Sadhak Tattva, Fluctuations, Mind, Calm, Solutions, Upay, impediments

PURPOSE

To understand the similarities and the differences in the solutions offered for 'Chitta nirodh' in both the text for the clarity of the subject and correct application by the yoga aspirants. Solutions offered in PYS is being referred in the paper as 'Upay' and in HP, the 'Sadhak Tattva'. The 8 Upayas for comparison are from the Chapter 1, Samadhipada: Sutra 32-39. The Sadhak tattvas from HP is the verse 16 of chapter 1.

RESEARCH METHODOLOGY

The paper is a comparative research paper. It compares two texts from ancient literature with a viewpoint to discover similarities and differences about certain subjects and uses analytical measures to get output.

PREFACE

Yoga is the science of conquering of mind as Sage Patanjali has said योगश्चित्तवृत्तिनिरोधः (PYS - 1.2). The comprehensive practice of Yoga which aims at 'liberation,' is a process designed to create a calm mind and bring a sense of stillness and peace. The simpler it is to say the more difficult is to achieve. How can the flow of mind be kept still and steady with so many external forces of life and the regular tidal forces out of our संस्कारः?

Yoga is not a singular entity. It has many layers like purification of body, mind and senses (इन्द्रियाणि). Sadhaka works on each layer to go on to next. Path of Yoga is long and the destination is not guaranteed. Walking on the path of Yoga is like walking on a tight rope where balance of mind is imperative along with knowledge. Once the balance is lost, the fall is imperative.

Considering the balance of mind (चित्तनिरोधः) the most important activity, each Yoga text has cautioned the Sadhakas about the various impediments and methods to combat i.e. Upay in PYS and Sadhak Tattva in HP.

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PATANJALI YOG SUTRA: VIKSHEP, UPVIKSHEP & THE 8 UPAYAS

The impediments are referred as Vikshep & Upvikshep in PYS.

व्याधि-स्त्यान-संशय-प्रमाद-आलस्य-अविरति-भ्रान्तिदर्शन-अलब्धभूमिकत्व-अनवस्थितत्वानि
चित्तविक्षेपास्तेऽन्तरायाः ॥ (PYS - 1.30)

The nine विक्षेपाः are व्याधिः (mental ailment, condition of a mind preventing an aspirant from reaching samadhi), स्त्यानः (mental dullness), संशयः (doubt), प्रमादः (negligence, lacking interest in attending the object of concentration), आलस्यम् (laziness), अविरतिः (failure to maintain a dispassionate state), भ्रान्तिदर्शनम् (false perception of objects or events), अलब्धभूमिकत्वम् (inability to comprehend the goal), अनवस्थितत्वम् (Inability of mind to stay in Samadhi).

दुःखदोर्मनस्याङ्गमेजयत्वश्वासप्रश्वासा विक्षेपसहभुवः ॥ (PYS - 1.30)

The vikshepas induces further problems, the five उपविक्षेपाः, दुःखं (pain, undesirable impurities), दोर्मनस्यम् (negative frame of mind, compelling sense of hatred and dislike), अङ्गमेजयत्वम् (hyperactivity of limbs or organs), श्वास-प्रश्वासौ (imbalanced inhalation and exhalation).

The 8 Upayas (Solutions): are Ektattvopaya, Bhavnopaya, Parnopaya, Pravritti Upay, Jyotishmati Upay, Chittopaya, Ashrayopaya & Dhyanoopaya mentioned in Samadhipaad from Sutra 32 - 39.

- **Ektattvopaya:** (तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः ॥ (PYS - 3.32)) To overcome all the difficulties in the path, focus all energy on one single objective. When the Sun rays are focussed at one point by convex lens, it gains energy sufficient to burn anything which a single ray cannot. One pointedness.
- **Bhavnopaya:** (मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्तप्रसादनम् ॥ (PYS - 3.33)) The greatest source of disturbance of the mind is our uncontrolled reactions to human environment. All the distortions and complexes which the human mind develops in his conflicting relations with others. All these complications can be combed out by dealing different people in different way. The mind can remain calm by cultivating attitudes of friendliness, compassion, gladness and indifference towards happiness, misery, virtue and vice respectively.
- **Pranopaya:** (प्रच्छर्दनविधारणाभ्यां वा प्राणस्य ॥ (PYS - 3.34)) Conscious attention to breath. Use of breath to bring about mental steadiness.
- **Pravritti Upaya:** (विषयवती वा प्रवृत्तिरूपन्ना मनसः स्थितिनिबन्धिनी ॥ (PYS - 3.35)) Extraordinary sense perceptions for mental steadiness. Heightened concentration on one sense. Ex: Focus on tip of the nose, root of the tongue, center of the tongue, centre of hard palate.
- **Jyotishmati Upaya:** (विशोका वा ज्योतिष्मती ॥ (PYS - 3.36)) Concentrating at hriday chakra, the centre of Ashta dal hriday kamal where Budhhi(intelligence) is seated, the state of Buddhi Samvit, 'Vishoka' can be achieved. Delving further deep, one can reach the state of Asmita Samvit, 'Jyotishmati'. Can be illumine.
- **Chittopaya:** (वीतरागविषयं वा चित्तम् ॥ (PYS - 3.37)) Lucidity of Chitta can also be achieved by focusing on the life of Guru, the illumine souls.
- **Aashrayopaya:** (स्वप्ननिद्राज्ञानालम्बनं वा ॥ (PYS - 1.38)) Can also attain Chitta balance by focussing on divine dream or divine messages. Sleeping with complete awareness in Swapnawastha to understand the sukshma gyan.
- **Dhyanoopaya:** (यथाभिमतध्यानाद्वा ॥ (PYS - 1.39)) whatever one's inner being is approving off, focussing on that. Time should not be wasted in analysing the various methods Gyanis are propagating.

Hathyaga Pradipika: Badhak & Sadhak Tattva

Badhak Tattva (The Impediments): The impediments as mentioned in HP, as the six Badhak Tattvas: (HP - 1.15)

अत्याहारः प्रयासश्च प्रजल्पो नियमाग्रहः। जनसङ्गश्च लौल्यञ्च षड्भिर्योगो विनश्यति ॥

Atyahara (Eating more than required), Prayasa (over endeavouring on mundane things that are difficult to obtain), Prajalpa (talking unnecessarily), Niyamagrah (practicing scriptural rules and regulations whimsically), Jana sanga (association with worldly persons who are not interested in Yoga), Laulyam (fickleness of mind)

Sadhak Tattvas (The Solutions): (HP - 1.16)

उत्साहात् साहसाद्वैर्यात् तत्त्वज्ञानाच्च निश्चयात्। जनसङ्गपरित्यागात् षड्भिर्योगः प्रसिद्ध्यति॥

Aimed towards steady & speedy progress in Hathyoga are Utsah(Enthusiasm), Sahas(Courage), Dhairya (Perseverance), Tattva gyan (Right Knowlegde), Nishchay (Determination)and Jansang parityag (Avoid mixing with worldly people).

- **Utsaha (Enthusiasm):** There is no success without enthusiasm and there is no failure with enthusiasm.
- **Sahsat (Courage):** Courage is the mental ability to face whatever comes on the way. There is no success for cowards or mentally weak persons. 'Veerbhogya hi Vasundhara'.
- **Dharya (Perseverance):** Ability to continue one's action even if it is difficult or time taking or there is no visible progress.
- **Tattva Gyan (Right Knowlegde):** Of things like: What is sorrow? How to remove sorrow? What is the real goal of Hathyoga? Detailed knowledge of various steps in Hath Yoga. Ability to discriminate between right and wrong etc.
- **Nishchaya (Determination):** Strong willed. Only a strong determination can lead to success. Weak people leave the path in between on the pretext of various problems.
- **Jansang Prityagat (Avoid mixing with worldly people):** Association with common people or the people of different faith should be completely abandoned.

Analysis:

"Utsah, Dhairya, Saahas and Nishchay are the compulsory traits required by a sadhaka, may he be in any field. All the Shastras has paid a lot of attention to these four basic traits. Some other texts are indicating the same. Like -

- **उत्साहो बलवानार्य नास्त्युत्साहात्परं बलम् ।**
- **सोत्साहस्य हि लोकेषु न किंचिदपि दुर्लभम्॥ (Valmiki Ramayan, Kishkindha Kand - 1.121)**
- **तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता।**
- **भवन्ति सम्पदं दैवीमभिजातस्य भारत॥(Bhagwad Geeta, 16.3)**
- **नायमात्मा बलहीनेन लभ्यो न च प्रमादात् तपसो वाप्यलिङ्गात् ॥ (Mundakopanishad - 3/2/4)**
- **सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः।**

मय्यर्पितमनोबुद्धिर्यो मदभक्तः स मे प्रियः॥ (Bhagwad Geeta, 12.14)

PYS gives detailed techniques to develop these traits. Nishchay can be developed by focussing all energies at one point, the Ektattvopaya. Bringing heightened concentration on one's breath (Pranopaya) calms the mind is the method to maintain Sahas in all situations. Focussing on the life of Illumined souls (Dhyanopaya), one can achieve Utsah and Sahas in the moments of despair. Achieve Tattva Gyan through Ashrayopaya (focussing on divine dreams and messages) & Jyotishmati. Dhyanopaya stabilizes the Chitta in one's own inner call, 'यथाभिमतद्ध्यानाद्वा'. saves from samshay which may arise with Jansang.

The opening sutra of PYS 'अथ योगानुशासनम्', has clarified the conditions and the eligibilities for the sadhak. He explains the five Chittas of human consciousness: Kshipta (Distracted), Moodha (Dull), Bikshipta (Partially Concentrated), Ekagra (One Pointed), Niruddha (Controlled).

Person devoid of Utsah is in Moodhavastha. Kshiptavastha lacks Dhairya, Saahas and Nishchay. Both the manobhumis are unfit for sadhna. Maharshi Patanjali has set the eligibility criteria as the one whose Manobhumi is either in Bikshipta or Ekagravastha with the clear goal to reach the Niruddhaavastha. PYS is in the format of Sutras, the method of expression is different from Hathpradipika which is in verses. Both the texts consider Utsah, Sahas, Dhairya & Nishchay as the necessary traits for sadhak. Maharishi Patanjali considers it as the basic eligibility criteria whereas Yogi Swatmaram ji has suggested these elements as the solutions to the distractions.

Comparing the concept of Tattva Gyan, Sage Patanjali in sutra 1.16, 'तत्परं पुरुषख्यातेः गुणवैतृष्यम्' has explained that through the twofold discipline— methodical practice (abhyas)and dispassion(vairagya)— the mind eventually becomes so calm and transparent that it begins to perceive reality as it is, the Tattva gyan and ultimately the realization of the Self (Purusha khyati).

Patanjali further explains in Sutra 2.5, 'अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या', the veil of Maya, illusion can be removed through 'Tattvagyan' (the right knowledge) to ward off the kleshas from life for the calm and peaceful Chitta.

The sixth Sadhak Tattav, Jansang Paritayag, Dev Rishi Narad has said in bhakti sutra -

दुःसंगः सर्वथैव त्याज्यः॥43॥

कामक्रोधमोहस्मृतिभ्रंशबुद्धिनाशसर्वनाशकारणत्वात् ॥४४॥

Sage Patanjali has suggested 'Bhavnopaya', different type of attitude to deal different people. The Yogi may need to interact with all kinds of people. Whereas HP suggests Jansang parityag because the mano bhumi of a sadhak is not as stable as of a Yogi. He may get influenced and deflected easily.

CONCLUSION

A Guru sent a letter to his monk disciple. Which was read in front of all the monks. It was written in it that a monk is needed here, so send a monk. But that monk ordered that 5 monks should prepare to go to the Guru. All the other sannyasins think what a foolish decision this is? One is needed, so why should send five? On the way, one of those 5 sanyasis stops in the service of a huge temple. The other marries a girl. Third becomes king by marrying the only daughter of some king. The fourth becomes a merchant. In the end only one sannyasin reaches the Guru. So there are many kinds of Sadhakas with different levels. Moreover, they all need solution to reach the goal and texts are showing path to every Sadhaka. From different text a Sadhaka learn own lesson.

Objective of the PYS & HP is different. Objective of Yogsutra is to be able to achieve liberation 'Kaivalya'. Objective of Hathpradipika is to be able to achieve success in Hathyoga so that the Yogi could enter into Rajyoga.

The methods are aimed for different type of Sadhakas. Sadhakas of Hathpradipika are the beginners for whom Maharishi Patanjali has suggested Kriya Yog. And Sadhakas of PYS are of higher level (Upaypratray Yogi) who are making efforts for the next stage of samadhi.

With detailed analysis, we find that both the scriptures provide similar solutions to the deflections and fluctuations of the Chitta. Yogi Swatmaram ji has named the traits whereas Maharishi Patanjali has provided with techniques.

The Format of expression of both the scriptures is different. PYS is in the Sutras, and HP is in Shlokas. Differences in solutions appears because of the different styles.

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