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 sadhaks 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 Bhagvad 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 Yogasutra, 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 Yogasutra (PYS) and in Hathpradipika (HP) vary. If yes, then why and how?

Keywords: Patanjali Yogasutra, 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 योगश्चित्तवृत्तत्तनिरोधः (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 संस्काराः?

Yoga is not a singular entity. It has many layers like purification of body, mind and senses (इश्चरियाणि). 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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The impediments are referred as Vikshep & Upvikshep in PYS.

The nine विक्षेप: are व्याधि: (mental ailment, condition of a mind preventing an aspirant from reaching samadhi), स्वरूपः (mental dullness), संशयः: (doubt), प्रमादः: (negligence, lacking interest in attending the object of concentration), आलस्यम् (laziness), अविरिति: (failure to maintain a dispassionate state), आलिन्तर्दशनम् (false perception of objects or events), अत्यधिमूर्तिक्यम् (inability to comprehend the goal), अत्यस्थितत्वम् (Inability of mind to stay in Samadhi).

The vikshepas induces further problems, the five उपविक्षेप: दुःखं अत्यधिमूर्तिक्यम् अन्तर्द्वन्द्वम् अत्यस्थितत्वम् अविरिति अत्यपाहरः रयासश्य रजल्पो तनयमाग्रहः। जनसङ्गि लौल्यञ्ि षड्भभयो ववनश्यततत॥ (PYS – 1.30)

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

- **Ektattvopaya**: (तत्तत्तवक्षेपां यथाध्रेयमेकतत्त्वाभ्यासः) (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**: (अथौत्तरायुक्तप्रवत्तिः स्वहाि अङ्गमेजय्वम्) (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**: (प्रचन्दनात्विधारणायां वा प्रणालयः) (PYS – 3.34)) Conscious attention to breath. Use of breath to bring about mental steadiness.

- **Pravritti Upaya**: (विषयवती वा प्रृद्वितस्यस्य मनसः स्थितिनिविन्धिनी) (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**: (विनिकेतना ज्योतिषमत्ती) (PYS – 3.36)) Concentrating at hriday chakra, the centre of Ashta dal hriday kamal where Buddhi(intelligence) is seated, the state of Buddh Samviti, 'Vishoka' can be achieved. Delving further deep, one can reach the state of Asmita Samvit, 'Jyotishmati'. Can be illumine.

- **Chittopaya**: (चित्तत्तवक्षेपां यथाचित्तरसािनम्) (PYS – 3.37)) Lucidity of Chitta can also be achieved by focusing on the life of Guru, the illumine souls.

- **Aashrayopaya**: (स्वप्नतनालम्बनां वा प्रश्वासौ) (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.

- **Dhyanopaya**: (यथानिमितत्धारखर्षाः) (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)

**अत्याहः: प्रायासश्य प्रजात्मृ नियमायाः जनसङ्गि लौल्यञ्ि षड्भभयो ववनश्यततत॥**

Athyahara (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), Lauyum (fickleness of mind)
Sadhak Tattvas (The Solutions): (HP – 1.16)

**Utsah** (Enthusiasm): There is no success without enthusiasm and there is no failure with enthusiasm.

**Sahas (Courage):** Courage is the mental ability to face whatever comes on the way. There is no success for cowards or mentally weak persons. ‘Veerbhogyah Vaasundhara’.

**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 Knowledge):** Of things like: What is sorrow? How to remove sorrow? What is the real goal of Hath Yoga? 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.

Comparison of the concept of Tattva Gyan, Sage Patanjali in sutra 1.16, ‘तत्त्वं पुरुषोक्तः गुणवैतृष्ण्यम्’ 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, that the Tattva gyan and ultimately the realization of the Self (Purusha khyati).

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 (Dhyananopaya), one can achieve Utsah and Sahas in the moments of despair. Achieve Tattva Gyan through Ashrayopaya (focussing on divine dreams and messages) & Jyotishmati. Dhyananopaya stabilizes the Chitta in one’s own inner call, ‘यष्टिमित्रदुःखनायाता’. 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 Dhairy, Saahas and Nishchay. Both the manobhumis are unfit for sadhana. Maharishi 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, Dhairy & 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 2.16, ‘तत्त्वं पुरुषोक्तः गुणवैतृष्ण्यम्’ 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, that the Tattva gyan and ultimately the realization of the Self (Purusha khyati).

Patanjali further explains in Sutra 2.5, ‘अभिवृह्दितः खालिलसः नियितविदुरुस्मृतायात्तितिविद्धा’, 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 Parityagay, Dev Rishi Narad has said in bhakti sutra -

\[ \text{तुः संग: सवभूमच्छयः।।143।।} \]
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 Yogasutra 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 (Upaypratyay 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.

**REFERENCES**

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