

CHITTA PARIKARMA OF YOGA DARSHANA AND ITS APPLICATION IN THE
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ABSTRACT

Patanjali's Yoga Darshana deals with the *Chitta Parikarma* as certain sublime attitudes to imbibe and to inculcate in life. The *Parikarmas* are described as *Maitri*, *Karuna*, *Harsha*, *Upeksha* with *Sukhi*, *Dukhi*, *Punyatma*, *Papatma* respectively. These are four elements of true love and are the four immeasurable virtues, helps to calm the mind in a troubled and complicated world. *Ayurveda* is the science of life aimed at developing the physical, mental, intellectual, emotional, and spiritual levels of the human being and it states that health is the root cause for the attainment of *Dharma*, *Artha*, *Kama* and *Moksha*. Both *Ayurveda* and *Yoga Darshana* consider *Moksha* as the highest goal of life as both *Ayurveda* and *Yoga Darshana* has been evolved from the same source, the *Veda*. Both are practical and applied sciences and are said to be contemporary, the *Yoga* chiefly deals with the removal of psychological *Vedanas* and attainment of salvation, while *Ayurveda* is more concerned with physical and mental ailments. To achieve the goals of both *Yoga Darshana* and *Ayurveda*, the *Chitta Parkarmas* of *Yoga Darshana*

plays a very important role as these are the ways to keep the mind happy and calm hence the *Ayurveda* explained these *Chitta Parikarmas* under *Sadvritta* and while explaining the qualities of a physician.

Keywords: *Yoga Darshana, Chitta Parikarma, Vaidya Vrutti, Ayurveda*

INTRODUCTION

Chitta Parikarma is also called *Chitta Prasadana* which means calm mind and *Chitta Parikrama* is composed of two words *Chitta* and *Parikarma* are the ways to calm the mind in a troubled and complicated world. The word *Chitta* means to detect, to monitor, to know. It is the mind field (consciousness) consisting of the *Manas* (mind), *Buddhi* (intellect), *Samskaras* (memory impressions) and *Ahankara* (ego). In general, *Chitta* we may consider as the Mind. *Chitta* is *Trigunatmaka* in nature and is one of the *Antahkarana*.¹ *Patanjali Yoga Sutra* explained *Chitta* as, ‘*Hridaye Chitta Samvitt*’ i.e., by focusing ‘*Samayama*’ on the heart, centre in the body, *Yogi* becomes fully conscious of the mind.² In *Ayurveda*, *Acharya Charaka* considers *Chitta* as *Mana*, which is one of the *Antahkarana*. *Mana* is *Atindriya* (**Ch.Su. 8/4**). As the sense organs are capable of perceiving their objects only when they are supported by *Manas*. *Mana* transcends the sense organs it is known as “*Sattva* and *Chetas*” as synonyms. *Acharya Charaka* has given the words ‘*Mahat*’, ‘*Artha*’ and ‘*Hridaya*’ as synonymous.³ The *Shadangayukta Shareera*, *Vijnyan* (*Buddhi*), *Indriyas*, *Indriya Vishayas*, *Saguna Atma*, *Manas* and its *Vishayas* are in the *Hridaya*. Looking at this, *Hridaya* is the seat of *Manas* (*Cha. Su.30/4*).⁴ The word *Parikarma* is composed of two words *Pari* (all over or around) and *Karma* (action or duty). *Patanjali’s Yoga Sutra* speak about the *Parikarmas* as a certain sublime attitude imbibe and to inculcate in life. The *Parikarmas* are explained as the four keys to four locks. The locks are four types of people as happy and sad, honourable, and dishonourable people. The positive attitude that an individual inculcate are the Keys (*Parikarmas*) to deal with these ‘locks or predicaments as, there is a *Chitta Prasadana* by developing *Maitri*, *Karuna*, *Harsha*, *Upeksha* with *Sukhi*, *Dukhi*, *Punyatma*, *Papatma* respectively. *Maitri* in the *Samasta Pranis* experiencing *Sukha*,

Karuna in the *Dukhi*, *Harsha* in *Punyatma*, *Upeksha* in the *Papatma* are the *Chitta Parikarmas*. By *Maitri*, there is avoidance of *Irshya*, by *Karuna*, there is *Nasha* of *Para Apakara* and by *Harsha*, and there is avoidance of *Asuya*. Therefore, these are said to be developed by the person to keep happy.^{5,6,7}

Review of Tattvas of Chitta Parikarmas in Ayurveda:

In *Charaka Samhita*, in the context of *Sadvrutta*, it has explained as, One should follow the path of *Brahmacharya* (celibacy), *Jnyana* (knowledge), *Dana* (charity), *Maitri* (friendship), *Karunya* (compassion), *Harsha* (happiness), *Upeksha* (detachment) and peace.⁸ And also explained under four types of *Vaidya Vrutti’s* as the physician should be sympathetic and kind towards all the patients should be concerned with those who are likely to be cured and should feel detached with those who are towards death. These are the four disciplines for the physician.⁹ In *Ashtang Sangraha* in the context of *Vrutti Dharma* (professional ethics) *Acharya* explained as, always friendliness and compassion towards the patient, pleasing conducts towards the healthy persons and neglect (not caring much) towards those who indulge in ungrateful actions. These virtues of a good physician spread to all places.¹⁰

Materials and Method:

The present literary research, materials included are the classical texts like *Charaka Samhita*, *Sushruta Samhita*, *Ashtang Hridaya*, *Yoga Darshana*, *Bharrateeya Darshana*, *Patanjali Yoga Sutra*, other ancient lexicons, and web sources etc. All the necessary material was collected from the said sources which were critically analyzed and interpreted to establish the probable correlation between *Tattvas* of *Chitta Parikarma* of *Yoga Darshana* and *Ayurveda*.

DISCUSSION

If one looks minutely into the innermost self of a man, find that individual has a feeling of *Irshya* towards *Sukhi* persons, a feeling of disgust toward *Dukhi* persons and a feeling of *Vidwesh* (criticism) towards *Punyatma* and a feeling of the eagerness with *Papatma* persons. These *Asatvika* feelings of *Irshya* etc. keep rising like waves in mind incessantly and gradually from a spiritual point of view an individual finds a place in the *Vikshipta Avasta*. If an individual is asked to stay silent for half an hour, finds it an impossible task. In *Yoga Darshana*, *Patanjali* says that if a person wants to get out of this insane state and wants to practice *Sadhana*, i.e., if a person wants to descend into the depths of the mind and to know himself as the sentient *Atma* and the supremely sentient *Ishwara*, one should be devoted to these *Parikarmas* for to attain *Chitta Prasadana*. *Maitri*, *Karuna*, *Harsha*, *Upeksha* are considered *Chitta Parikarmas* in *Yoga Darshana*. There is *Chitta Prasadana* by developing *Maitri*, *Karuna*, *Upeksha* with *Sukhi*, *Dukhi*, *Punyatma*, *Papatma* respectively. *Maitri* in the *Samasta Pranis* experiencing *Sukha*, *Karuna* in the *Dukhi*, *Harsha* in *Papatma* is the *Chitta Parikarmas*. By *Maitri*, there is avoidance of *Irshya*, by *Karuna*, there is *Para Apakara*, and by *Harsha*, there is avoidance of *Asuya*. *Ayurveda* also explained these *Parikarmas* in different contexts, *Charaka* in the context of *Sadvrutta* explains these. While explaining *Indriyopakramas*, there is a description of *Ayoga*, *Atiyoga* and *Mithyayoga* of *Panchendriyas*. After this, even *Upakramas* for *Manas* is explained. *Acharya Charaka* described that one should be devoted to *Brahmacharya*, *Jnyana*, *Dana*, *Maitri*, *Karuna*, *Harsha*, *Upeksha* and *Prashaman (Shanti)*. Here, *Jnyana* refers to *Dharmashastra Jnyana*, *Dana* must be given to the right person, *Mitrata* must be with knowledgeable persons, *Daya* must be shown to the *Dukhi*, *Prasannata* by seeing *Punyatma* and *Upeksha* by seeing *Papatma*. By following this one can lead a happy and peaceful life.

These *Parikarmas* are again explained by *Acharya Charaka* in *Khuddaka Chatushpada* as the *Vrutis* of *Vaidya*. The *Vaidya Vrutis* are *Maitri*, *Karunyam*,

Artheshu, *Shakye Priti*, *Upekshana* and *Prakritisteshu Bhuteshu*. Here, *Acharya* says that *Mitrata* i.e., tells to have *Mitrabhava* with the *Samasta Pranis*, *Karunyam Artheshu* refers to the *Daya Bhava* for the *Rogi*, *Shakye Priti* is the *Chikitsa* given for the *Sadhya Rogas* and *Prakritisteshu Bhuteshu Upekshanam* is the *Upeksha Bhava* in *Asadhya Roga* and *Rogi*. Here *Prakritisteshu Bhuteshu* refers to the one who is on the stage of death.

Chakrapani interpreted *Maitri* as which refers to *Maitri Bhava* with *Sarva Pranis* also indicates *Ahimsa*. But it doesn't mean that it should be considered in the context of *Chikitsartha Mamsa Sevana*, as *Acharya* says that *Ayurveda* is a science of health and not of religion therefore it is not *Himsa*. It also explained about *Hitakaritva* and *Ahitakaritva* of *Mamsa* according to *Roga*. For the *Prasannata* of *Manas*, *Maitribhava* must be there in all the *Pranis*. A person, who desires to be *Svastha*, must be having *Prasannata* of *Panchendriyas* along with *Manas*. If one *Manas* is *Swastha* then only an individual will be *Svastha* physically also.^{11,12}

These *Parikarmas* are also explained by *Acharya Vagabhata* in *Astanga Samgraha Uttar Sthana* in *Vajikarana Vidhi Adhyaya* in the context of *Vrutti Dharma* as *Maitri* and *Karuna* towards the *Atura* always, *Pramoda* (pleasing conducts) towards *Svastha Purusha* and *Upeksha* towards who indulge in (*Aprakriti Karmas*) ungrateful actions.

Yoga Darshana and *Ayurveda* both explain *Atyantika Dhukha Nivrutti* is *Moksha*. *Yoga Darshana* describes the main aim to attain *Kaivalya*. *Kaivalya* is the *Moksha*. For this one need to overcome *Dukha* which are *Adhidaivika*, *Adhibhoutika* and *Adhyatmika*. So, to overcome this one need to practice *Ashtanga Yoga* and one need to know *Tattvas*. By this the person attains *Moksha*. *Acharya Charaka* explained the *Atyantika Dukha Nivrutti* is *Moksha*. *Acharya* tells that *Manas* and *Indriyas* are the *Adhishtanas* of *Vedana*. To overcome this, one needs to do *Yoga*. By *Yoga* and *Moksha*, all the *Vedan*as subside. *Moksha* is the name for *Nivrutti* of *Atyantika Dukha*. *Yoga* is the one that gives *Moksha*.

^{13,14}

According to *Yoga Darshana* the *Nirodha* of *Chitta Vrutti* is *Yoga*. Here there is no *Pravrutta* of *Chitta* for anything. It is still a state. So, when there is no *Pravrtuti*, there is *Yogodaya*.

Likewise in *Ayurveda*, *Acharya Charaka* explains that the *Sannikarsha* of *Atma*, *Indriya*, *Manasa* and their *Vishayas* leads to the *Jnyana* of *Sukha* or *Dukha*. When *Manas* is steadily concentrated to the *Atma* and does not get *Samyoga* with their *Vishayas*, there is no *Karya* at that movement. *Atma* becomes *Vashitva* with *Sharara*. This *Avastha* is called '*Yoga*' by *Yogi*. When *Manas* becomes *Atmasta*, there is *Nivrutti* of *Vishayas* by *Manas* naturally. During this the *Manas* becomes *Sthira*, its *Chanchalata* is lost. Here it gets completely involved in *Atma Jnyana*.

CONCLUSION

According to *Patanjali's Yoga Sutra*, the mind becomes purified by cultivating feelings of *Maitri* (friendliness) towards those who are happy, *Karuna* (compassion) for those who are suffering, *Mudita* (goodwill) towards those who are virtuous and *Up-eksha* (detachment) towards those we perceive as wicked or evil. These are four elements of true love and are the four immeasurable virtues. *Yoga* chiefly deals with the removal of psychological *Vedanasa* and attainment of salvation, while *Ayurveda* is more concerned with physical and mental ailments hence in *Ayurveda*, the *Chitta Parkarmas* are explained under *Sadvritta* (codes of conducts) and while explaining the qualities of a physician. As *Sadvrutta* practices help to maintain mental health. *Ayurveda* also considers that physicians should possess the qualities of *Chitta Parikarma* which helps to bring success in the *Chikitsa*.

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