

Pātañjalayogadarśanam

Sādhana Pāda

Kriyā Yoga

With Harshvardhan Jhaveri for Practice Yoga, Berlin

PYS 2.3 & 2.4



Prayer to Patañjali

yogena cittasya padena vācām
(yo-gay-nuh chih-tah-syuh pah-day-nuh vah-chahm)

malam śarīrasya ca vaidyakena
(mah-lahm shah-ree-rah-syuh chuh vy-dyuh-kay-nuh)

yo'pākarottam pravaram munīnām
(yo-pāh kar-oh-tahm prah-vah-rahm moo-nee-nahm)

patañjalim prāñjalirāṇato'smi
(pah-tahn-jah-lim prahn-jah-leer ah-nah-to-smee)

ābāhu puruṣākāram
(ah-bah-hoo-poo-roo-shah-kar-ahm)

śaṅkha cakrāsi dhāriṇam
(shahn-kah chah-krah-see dar-ee-nahm)

sahasra śīrasam śvetam
(sah-hah-srah sheer-ah-sahm shvay-tahm)

praṇamāmi patañjalim
(prah-nuh-mah-mee pah-tahn-jah-lim)



KRIYĀ YOGĀ 2.1

- What is kriyā yoga?

Kriyā = Action ; Yoga = Samādhi

- tapaḥ svādhyāyēśvarapraṇidhānāni kriyāyōgaḥ | | 2.1 | |

Tapas - Austerities

Svādhyāya - Self Study

Īśvara Praṇidhāna - Devotion/Surrender to Īśvara



PURPOSE & EFFECT OF KRIYĀ YOGA 2.2

- samādhībhāvanārthaḥ
klēśatanūkaraṇārthaśca || 2.2 ||
- Two fold effect
 - Samādhi Bhāvana Artha
 - Cultivating the ground for Samādhi
 - Klēśa Tanu Karaṇa Artha
 - Reducing the klēśas or afflictions



5 KLEŚAS 2.3

- avidyāsmītārāgadvēṣābhīnivēśāḥ (pañca) klēśāḥ | | 2.3 | |
1. Avidyā or Incomplete knowledge of the real nature of things
 2. Asmitā or Egoism
 3. Rāga or Attachment
 4. Dveṣa or Aversion
 5. Abhiniveśa or Clinging to life/ Will to live



Citta, Vṛtti and Kleśa

Cit + ta; that which is made conscious

Dhātu - Cit which means to consider ; the faculty of thought, reasoning

Vṛt + ti; functional modification (revolve in a circular manner)

Continuous course of thoughts, thinking, imagining, remembering etc.

Kleś - causes pain, misidentification (saṃyoga of Puruṣa + Prakṛti)

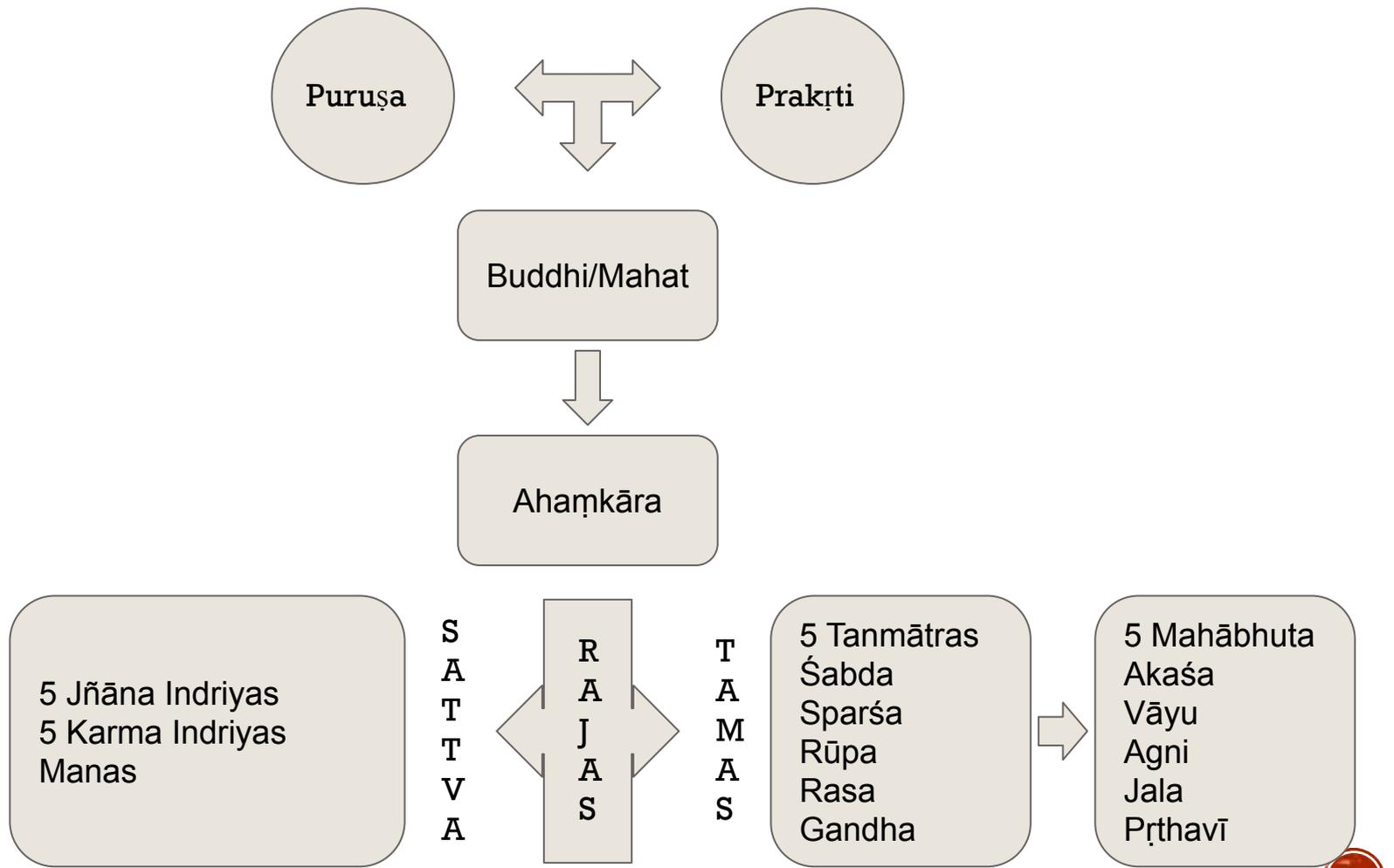
Imprinted on the citta (they are inherent)

Root of karmaśaya (jāti, āyu, bhoga)

They are all forms of viparyaya (wrong cognition)

Limited to the mind body





Differences between Kleśa and Vṛtti

- Kleśas are inborn afflictions

Vṛttis are functional modifications of citta (can be akliśta or non-afflictive)

- Kleśas are viparyaya but of a special kind (inborn)

Viparyaya vṛtti is a general error in knowledge (derived through perception)

- Kleśas are root cause of pain and evil tendencies (anti-yama, niyama) Hence, KY first

Vṛttis are both kliśta and akliśta



Life of Kleśas

Inborn -

active -

grow -

manifest -

strengthen the functions of SRT (the guṇas) -

avyakta - mahat etc. (pariṇāma - transformation ; guide cause and effect) -

mutually support one another &

thus brings fruits of karma



Why thin the Kleśas?

They are the cause of rebirth (saṃsāra karaṇṭva)

Purpose of Puruṣa

Bhoga and apavarga - experience of life (as framed by the kleśa) and liberation

NOTE : Kleśas operate with karmas and karmas with kleśas (affliction - action relationship) Thus the need for KY.



AVIDYĀ

- Incomplete knowledge of the real nature of things
- **avidyā kṣetramuttarēṣām
prasuptatanuvicchinodārāṇām | |2.4| |**
- Avidyā is the breeding ground for the other afflictions whether they be
 - Prasupta or dormant
 - Tanu or Attenuated
 - Vicchinna or Interrupted
 - Udāra or Fully Exhibiting or active



■ avidyā

A + vidyā

Vidyā = Dhātu is vid “to know” Knowledge, Science
(True, Spiritual)

A = absence

Absence of true knowledge, nescience/ non science



■ kṣetramuttarēṣām

Kṣetraṃ - field, ground, area

Uttara eṣām - latter (4 kleśas)

Avidyā is

Vyāsa says it is the prasava bhūmi - brings forth the other kleśas

VM calls avidya the mūlatva - the root



▪ prasuptatanuvicchinodārāṇām

The 4 degrees of kleśas + 1

1. Prasupta = Pra + supta ; Fast Asleep, Dormant
2. Tanu = thinned out
3. Vicchinna = Interrupted (in a specific manner and at a specific time)
4. Udāra = active, fully exhibiting

▪ **avidyā kṣetramuttarēṣām**

prasuptatanuvicchinodārāṇām | | 2.4 | |



Unique function of kleśas

Total extinction is not mentioned only dormancy.
Why?

Practical worldly life

Example of a saint



Check on kleśas - pratipakṣa bhāvana

Samyaka jñāna - True Knowledge is the way to counteract avidyā

Contemplation on puruṣa as distinct from prakṛti - śarīra and citta to keep check on asmitā

Vairāgya to check rāga and dveśa

Contemplation on puruṣa as beyond birth and death



Gāyatri Mantra

Oṃ Bhūr Bhuvah Svah (x 1)

Oṃ tat saviturvareṇyaṃ

Bhargo devasya dhīmahi

Dhiyo yo naḥ prachodayāt (x 5)

Oṃ āpo jyoti raso'mṛtaṃ | Brahma bhūrbhuvah svarō'm (x 1)

