

# **Pātañjalayogadarśanam**

## **Sādhana Pāda**

### **Kriyā Yoga**

With Harshvardhan Jhaveri for Practice Yoga, Berlin

PYS 2.10 & 11



# 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

- **tapasvādhyāyēśvarapraṇidhānāni  
kriyāyogaḥ || 2.1 ||**

Tapas - Austerities

Svadhyaaya - 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

▪ avidyāsmītārāgadvēṣābhinivēśāḥ (pañca)  
klēśāḥ || 2.3 ||

1. Avidyā or Incomplete knowledge of the real nature of things
2. Asmitā or Egoism
3. Rāga or Attachment
4. Dveśa or Aversion
5. Abhiniveśa or Clinging to life/ Will to live



# AVIDYĀ 2.4

- avidyā kṣetramuttarēṣāṃ  
prasuptatanuvicchinnoḍārāṇām || 2.4 ||
- Incomplete knowledge of the real nature of things
- 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 2.5

- **anityāśuciduḥkhānātmasu  
nityaśucisukhātmakhyātiravidyā || 2.5 ||**
- Taking the
  - Transient as everlasting
  - Impure as pure
  - Misery as happiness
  - Not Self as the Self



# Applicability in reverse order

Avidyā    asmitā    rāga    dveśa    abhiniveśa  
          anātmā    duḥka    aśuchi    anityā



# ĀSMITĀ OR EGO 2.6

- **Dṛgdarśanaśaktyōrēkātmatēvāsmitā ||2.6||**
- Identification of Puruṣa with Buddhi tattva



# RĀGA OR ATTACHMENT 2.7

- **sukhānuśayī rāgaḥ | | 2.7 | |**
- Attachment is that which comes from previous experience of pleasure



# DVEŚĀ OR AVERSION 2.8

- **duḥkhānuśayī dvēṣaḥ | |2.8| |**
- It is that modification which is a result of an unpleasant experience.



# ABHINIVĒŚAḤ 2.9

- **svarasavāhī viduṣopi  
tathārūḍhoabhinivēśaḥ | | 2.9 | |**
- The will to live flows by its own momentum, and it is firmly established even in the most learned scholars.



# COUNTER EVOLUTION/INVOLUTION

**tē pratiprasavaḥēyāḥ sūkṣmāḥ | | 2.10 | |**

The subtle kleśas are thinned and relinquished through the process of involution.



# tē pratiprasavahēyāḥ sūkṣmāḥ | |2.10| |

te = they (the kleśas)

Pratiprasava = prati - counter; prasava - birth, production (setting in motion);fructifying

Heyāḥ = that to be avoided

Sukshmaḥ = subtle

tē sūkṣmāḥ pratiprasava hēyāḥ

Dissolving into the cause

Fulfilments of purpose of citta - viveka khyāti - Who am I?

New Saṃskāras



# dhyānahēyāstadvṛttayah | |2.11| |

Dhyāna = tatra pratyayaikatānatā dhyānam | |3.2| |

Heya = that to be avoided

Tat = (of) it, their

Vṛtti (yah) = modifications of citta

Sthūla vṛttis of kleśas - thinned though Kriyāyoga and then are to be brought to the state of the burnt up seed though dhyāna on prasamkhyāna



# Kleśas

GROSS	SUBTLE
vṛttis	vṛttis
troublesome	not troublesome
kliṣṭa	akliṣṭa
Difficult to overcome	more difficult to overcome

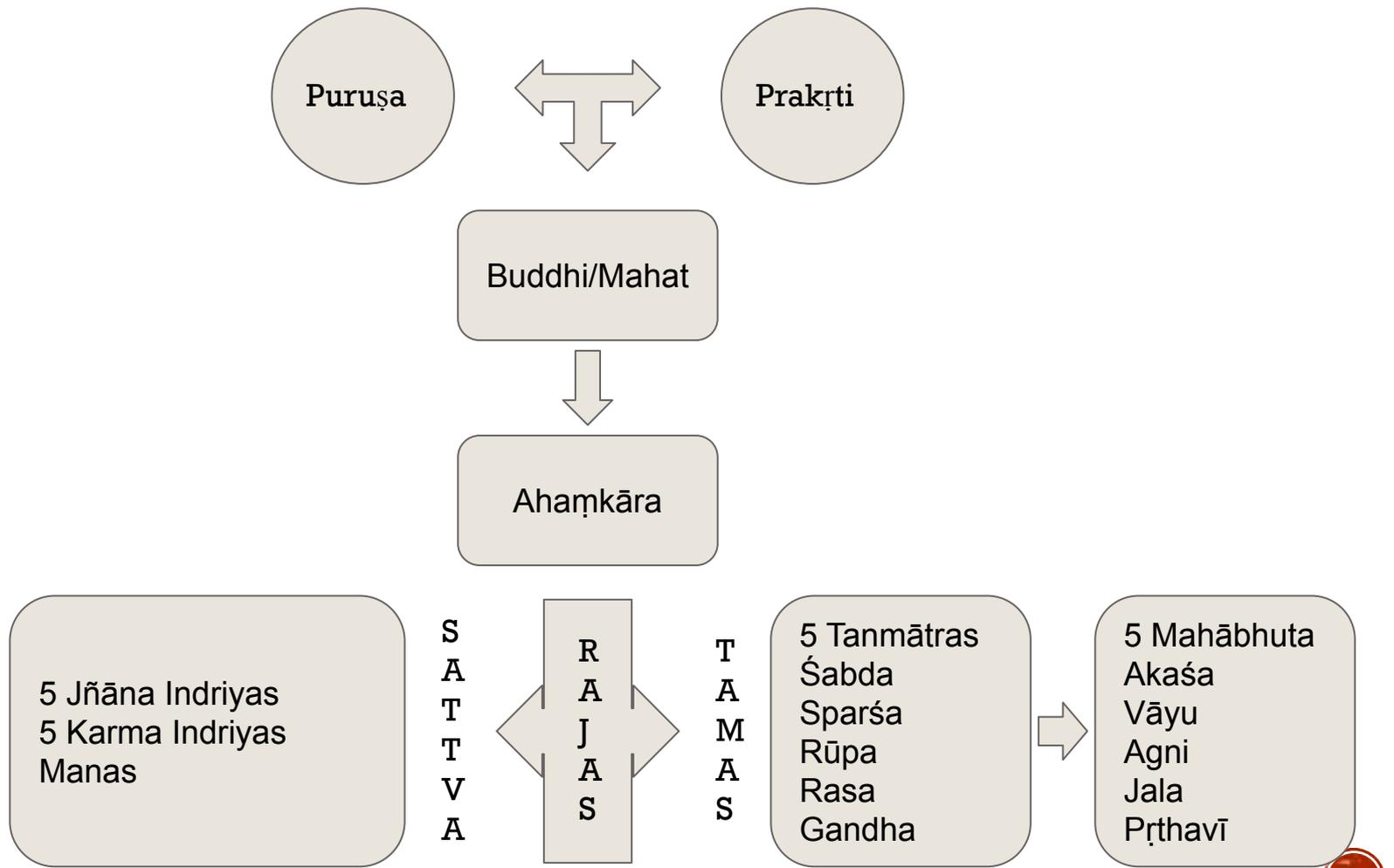


# 3 stages of Kleśa

1. Thinning by Kriyāyoga
2. Burnt up seed by dhyāna
3. Total disappearance by dissolution of the citta

Abhyāsa + Vairagya







# Gāyatri Mantra

Oṃ Bhūr Bhuvaḥ Svaḥ (x 1)

Oṃ tat saviturvareṇyaṃ

Bhargo devasya dhīmahi

Dhiyo yo naḥ prachodayāt (x 10)

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

