

Pātañjalayogadarśanam

Sādhana Pāda

Kriyā Yoga Sūtrāṇi

With Eddie Stern & Harshvardhan Jhaveri

PYS 2.3 on Kleśas



Prayer to Patañjali

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

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

yo'pākarottaṁ pravaraṁ 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 puruṣākāraṁ
(ah-bah-hoo-poo-roo-shah-kar-ahm)

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

sahasra śīrasaṁ 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

▪ avidyāsmītārāgadvēṣābhīnīvēśāḥ (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. Abhīnīvēśa or Clinging to life/ Will to live

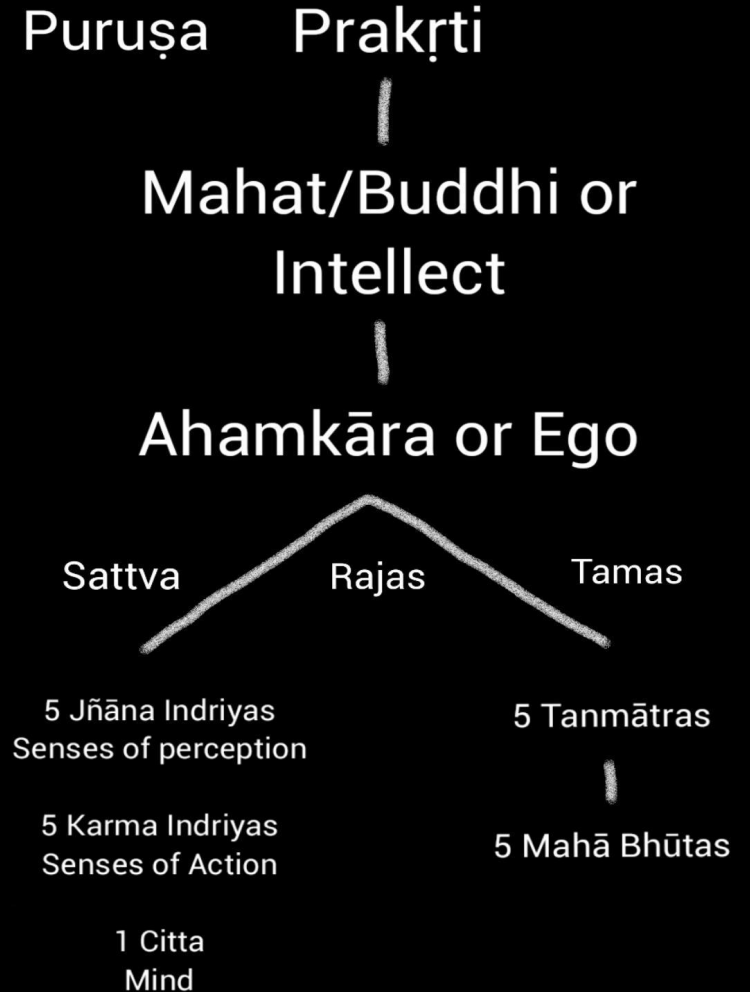


Citta, Vṛtti and Kleśa

Cit + ta; that which is made conscious

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

Kleś - causes pain, misidentification (samyoga)



Kleśas are inherent

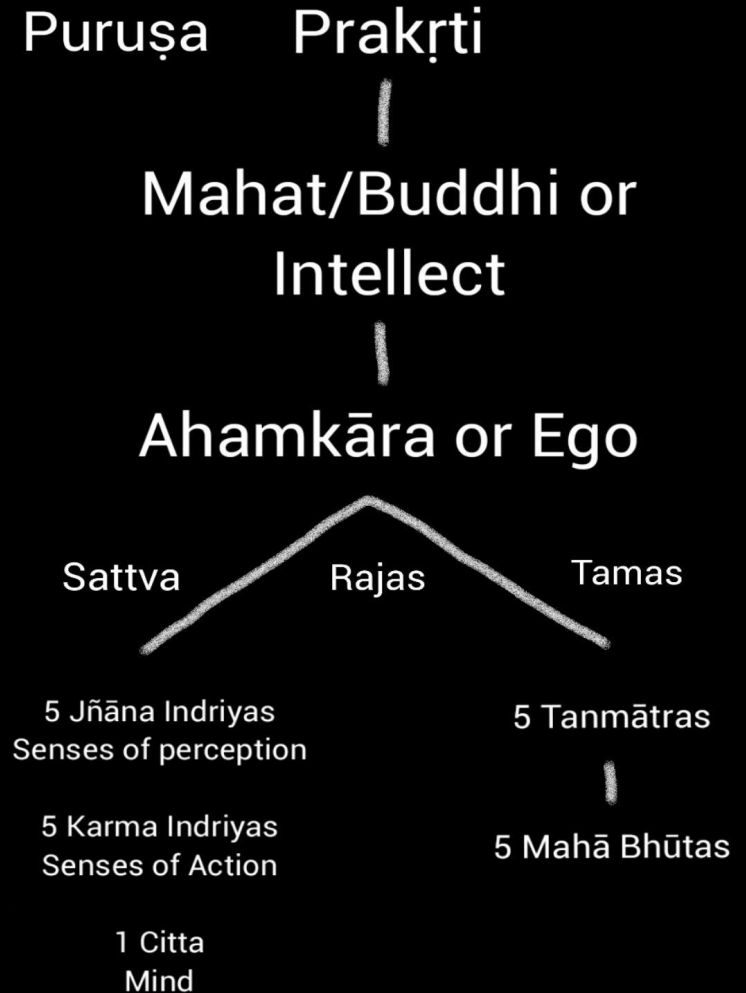
Imprinted on the citta

Root of karmaśaya (jāti,āyu,bhoga)

They are all forms of viparyaya (wrong cognition)

Limited to the mind body

Death and kleśas



Differences between Kleśa and Vṛtti

Kleśas are inborn afflictions

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

Kleshas 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 kliṣṭa and akliṣṭa



Life of Kleśas

Inborn -

active -

grow -

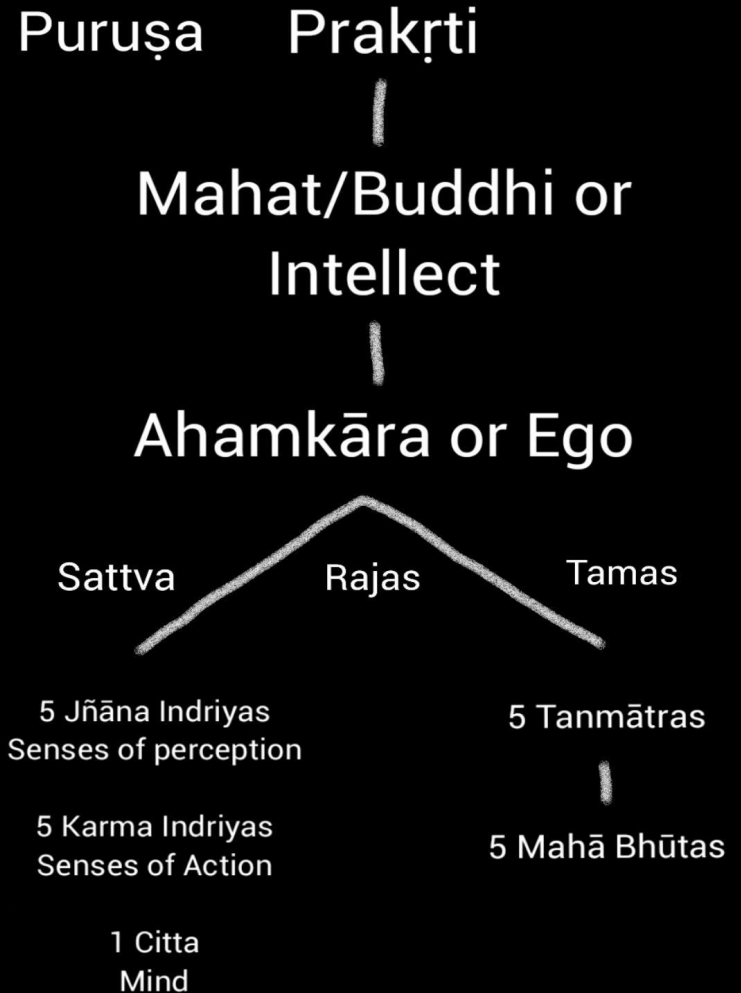
manifest -

strengthen the functions of SRT (the guṇas) -

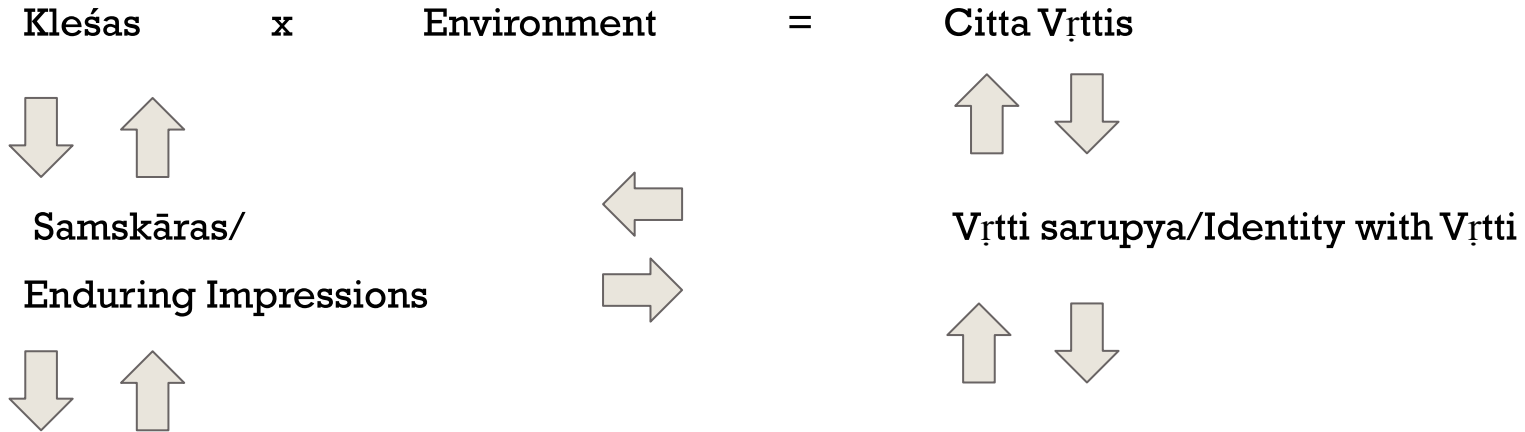
avyakta - mahat etc. (pariṇāma - transformation
; guide cause and effect) -

mutually support one another &

thus brings fruits of karma



Psychology of Kleśa - Existential Crisis



Non- reconciliatory stance towards Antarāyas and Vikṣepa sahabuvaḥ
(Obstacles on the path of yoga)

Reference: Yoga and Mental Health by Prof R S
Bhagal, Kaivalyadhama Publications



Why thin the Kleśas?

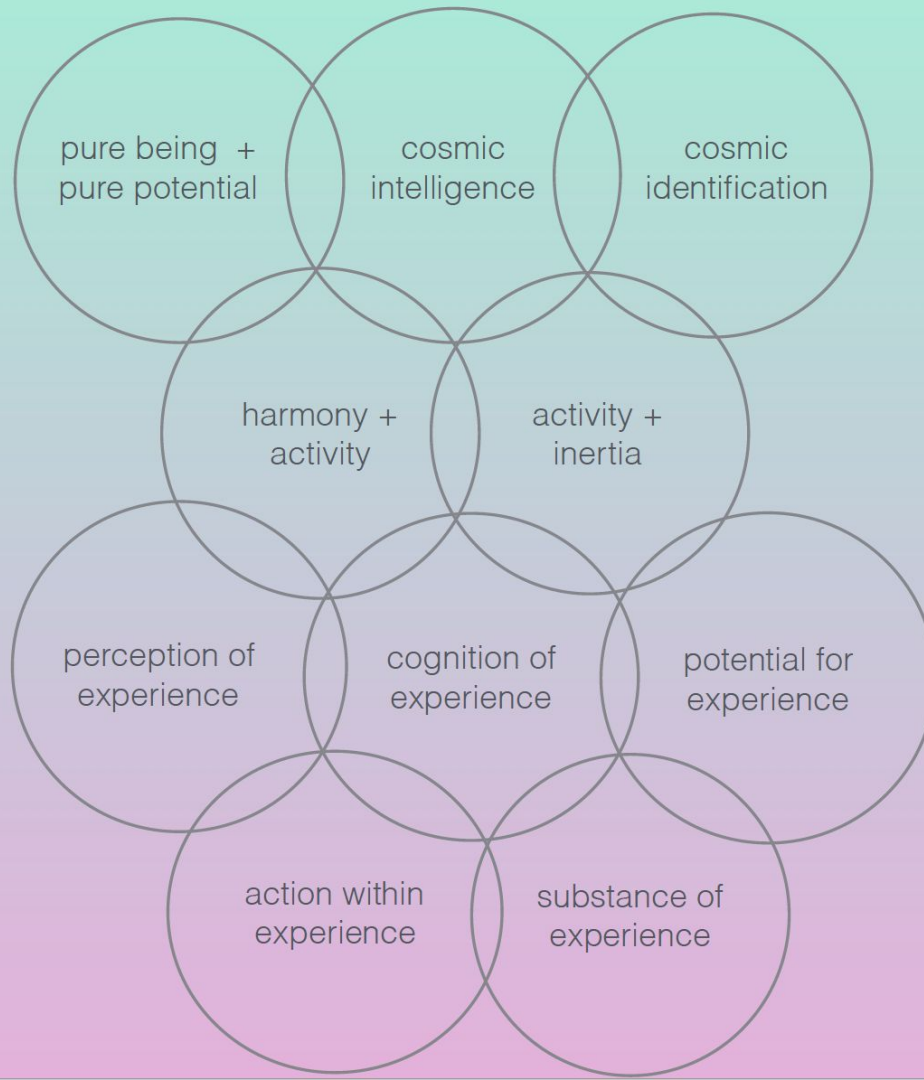
They are the cause of rebirth (saṃsāra karaṇṭva)

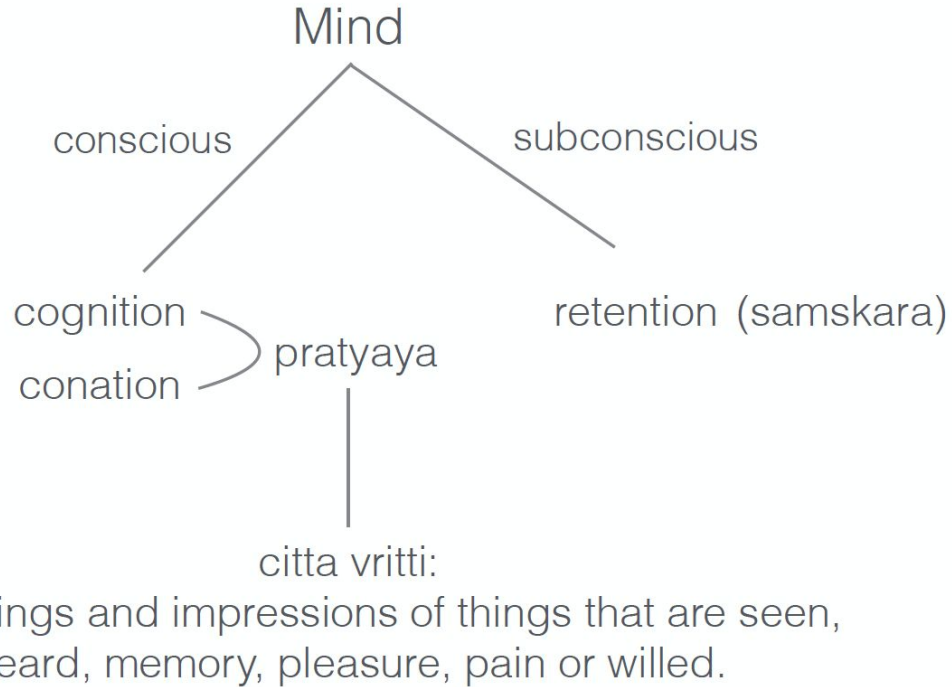
Purpose of Puruṣa

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.







Because citta vrittis occur in the conscious mind, they can be controlled. This is where the practice of nirodhah occurs.



Kriyāyoga Abhyāsa

10 Rounds of

Nādi Śuddhi / Anuloma Viloma

Oṃkāṛ

Gāyatri Mantra

Silence



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)



