

# **Pātañjala yogadarśanam Sādhana Pāda Kriyā Yoga Sūtrāṇi**

With Eddie Stern & Harshvardhan  
Jhaveri

PYS 2.4 on Kriyā yoga



# 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-pah 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 YOGA 2.1

- What is kriyā yoga?

Kriyā = Action ; Yoga = Samādhi

- tapaḥ svādhyāyēśvarapraṇidhānāni kriyāyōgaḥ||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
  - Samādhī Bhāvana Artha
    - Cultivating the ground for Samādhī
  - 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. Dveśa or Aversion
- 5. Abhiniveśa or Clinging to life/ Will to live



# AVIDYĀ

- Incomplete knowledge of the real nature of things
- avidyā kṣetramuttarēṣāṃ  
prasuptatanuvicchinnoḍārāṇāṃ || 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

Ā + vidyā

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

Ā = absence

Absence of true knowledge, nescience/ non science,  
ignorance

Ref to Īśopaniṣad

Function of avidyā



## ■ 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

Objection 1 and 2



# The 4 degrees and cases

Kleśas are PRASUPTĀ in the case of prakṛtilayas  
(dissolved in the tattvas/prakṛti)

They are TANU in the case of yogis

They are VICCHĀNĀ and/or UDĀRĀ in the case of  
those attached to worldly objects



# Unique function of kleśas

Total extinction is not mentioned only dormancy.  
Why?

Practical worldly life

Example of a saint



# Check on kleśas - pratipakṣa bhāvana

Samyak jñāna - True Knowledge is the way to counteract avidyā

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

Vairāgya to check rāga and dveśa

Contemplation on puruṣa as beyond birth and death



# 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 bhūrbhuvaḥ svarō'm (x 1)

