

Pātañjalayogadarśanam Sādhana Pāda Kriyā Yoga Sūtrāṇi

With Eddie Stern & Harshvardhan
Jhaveri

PYS 2.5 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'pākarottamṁ pravaramṁ munīnām

(yo-pah kar-oh-tahm prah-vah-rahm moo-nee-nahm)

patañjalim prañjalirāṇato'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 YOGA 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
 - Samādhī Bhāvana Artha
 - Cultivating the ground for Samādhī
 - 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
prasuptatanuvicchinnodārāṇām||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



Anitya as nitya

Not permanent as permanent

Believeing impermanent objects to have a permanent reality

Changing	Changeless
Time bound	Timeless
Finite	Infinite
Limited	Limitless
Partial	Complete
Perisable	Imperishable
Impermanent	Permanent
Transient	Eternal



Aśuchi as śuchi

Not pure as pure (inside and outside)

The bibhatsa (disgusting) body is taken to be pure or beautiful,

The wise have said that the body is impure because of:

Sthāna - its substance/place at birth

Bīja - origin

Upaṣṭhamba - need for sustenance

Niḥsyandana - secretions

Nidhāna - decay, disintegration

Ādheya śaucatva - need for continuous cleansing



Duḥkha as sukha

Pain as pleasure

YS 2.15 -

pariṇām tāpa saṃskāra duḥkair guṇa vṛtti virodhācca
duḥkam eva sarvam vivekinaḥ

Due to transformation, anguish and saṃskāra +
conflicting guṇas and vṛttis , all is duḥka for the
vivekin

Example



Ānātma as ātma

Not Self as Self

The body mind as the Self

Inanimate and animate objects as ones own Self

Sattva guṇa as Self or other guṇas



Applicability in reverse order

Avidyā asmitā rāga dveśa abhiniveśa
 anātmā duḥka aśuchi anityā



Catuṣpadā - 4 divisions of avidyā

Anitya aśuchi duḥka anātman

- Basic root for afflictions, the residue of karmas and their fruition

It is to be regarded as an existing thing like amitra (an enemy) - not a non entity

Neither pramāna nor apramāṇa

Distinct from both - another kind of knowledge



Sāṃkya kārīkā

Ajñāna – avidyā is a buddhi dharma

There are 5 degrees:

Tamas – obscurity

Moha – delusion

Mahāmoha – extreme delusion

Tāmisra – Gloom

Āndha Tāmisra – extreme darkness

Asmitā and the others partake of the nature of ajñāna and are its products



Gāyatri Mantra

Om Bhūr Bhuvah Svah (x 1)

Om tat saviturvareṇyam

Bhargo devasya dhīmahi

Dhiyo yo nah prachodayāt (x 10)

Om āpo jyoti raso'mṛtam | Brahma bhūrbhuvah svarom (x 1)



