

Pātañjalayogadarśanam

Sādhana Pāda

Kriyā Yoga Sūtrāṇi



With Eddie Stern & Harshvardhan Jhaveri

PYS 2.7, 2.8 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-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

- 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



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

- Dṛgdarśanaśaktyōrēkātmatēvāsm
itā
- 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



▪ sukhānuśayī rāgaḥ | | 2.7 | |

Sukha = su + kha ; happiness, comfort, pleasure

Anuśayi = related as a consequence

Rāgaḥ = attachment, liking; dhātu - rañja = to colour

Red colour, Rajo guṇa, Ānger

Garddha - eagerness (in absence of the object)

Trṣṇā - thirst (to have the experience)

Lobaḥ - covetousness, greed (a state of begging)

Previously Experienced



DVEŚĀ OR AVERSION 2.8

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



■ duḥkhānuśayī dvēṣaḥ | | 2.8 | |

Duḥka = du + kha ; Suffering, pain

Dveṣaḥ = Aversion

Previously experienced pain

4 fold :

Pratigha - feeling of repulsion, opposition

Manyuḥ - Wrath, rage

Jighāmsā - the will/desire to hurt or kill

Krodhaḥ - anger



Rāga	Dveśa
Liking, attachment, love for things, persons that give us pleasure, make us happy	Despise,repulsion, aversion, hatred for things, persons that give us pain and misery





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)







