

Message 56

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Yoga Sutras of Patanjaly

Sadhana Pada

Living practices without longing (sadhana) are the second step

2.1 tapaḥ-svādhyāyeśvara-praṇidhānāni kriyā-yogaḥ

Kriya Yoga is the perception (*praṇidhanani*) of the wholeness (*ishwara*) through meditation on the ego-mind (*swadhyay*) and the burning out of all conditioning (*tapaḥ*), using certain practices.

2.2 samādhi-bhāvanārthaḥ kleśa-tanūkaraṇārthaś ca

It (*kriya yoga*) reduces conflict and develops equanimity in attitude and sentiments (*samadhi bhavana*).

2.3 avidyāsmītā-rāga-dveṣābhiniveśāḥ kleśāḥ

Indulgence (*abhiniveshaḥ*) in the following are the root causes of suffering (*kleshah*):

1. Incapacity to learn (*avidya*)
2. I-ness and ego (*asmita*)
3. Attachments (*raga*)
4. Aversions (*dwesa*)

2.4 avidyā kṣetram uttaraśāṃ prasupta-tanu-vicchinodārāṇām

The incapacity to learn (*avidya*) is the inability to see what is. Avidya can be manifested subtly (*tanu*) or appear dormant (*prasupta*) and can be scattered unevenly (*vichchina*) or ever present (*daranam*).

2.5 (I) anityāśuci-duḥkhānātmasu nitya-śuci-sukhātma-khyātir avidyā

Avidya is the non-understanding of 'what is'. Avidya is the illusion that results in the ephemeral appearing as eternal, of the profane appearing as sacred, of suffering as pleasure, of self ignorance as self-knowledge.

2.6 (II) dṛg-darśana-śaktyor ekātmatevāsmītā

The dichotomy between the eternal self (*atma*) and the ego (*asmita*) occurs due to the separation of the observer from the observed (*dṛg-darshana*).

2.7 (III) sukhānuśayī rāgaḥ

Seeking gratification leads to attachment (*ragah*).

2.8 (IV) duḥkhānuśayī dveṣaḥ

Suffering is a consequence of aversion and hostility (*dwesha*).

2.9 (V) sva-rasa-vāhī viduṣo 'pi tathā-rūḍho 'bhiniveśaḥ

Indulgence in the continuity of I-ness and ego (*swarasa-vahi*) is sustained by conditioning and cultural inputs which dominate even the learned (*vidusoapi*).

2.10 te pratiprasava-heyāḥ sūkṣmāḥ

Subtle (psychological) suffering is diminished by inward observation/reflection (*pratiprasavah*).

2.11 dhyāna-heyās tad-vṛttayaḥ

The movement of mental suffering can be reduced by meditative awareness.

2.12 kleśa-mūlaḥ karmāśayo dṛṣṭādrṣṭa-jaṇma-vedanīyaḥ

The root cause of suffering is the reservoir of conditioning (*karma*) obviously or unwittingly collected since birth.

2.13 sati mūle tad-vipāko jātyāyur-bhogāḥ

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The existence of this root (this reservoir of conditioning) sets off the whirlpool of life's trials and tragedies.

2.14 te hlāda-paritāpa-phalāḥ puṇyāpuṇya-hetutvāt

And the result is pleasure and pain, virtue and vice.

2.15 pariṇāma-tāpa-saṃskāra-duḥkhair guṇa-vṛtti-virodhāc ca duḥkhaveva sarvaṃ vivekinaḥ

For one who understands (*vivekinah*), pleasure and pain are both painful. They are the consequence of impressions and influences (*samskara*), of pain arising from traits, tendencies (*gunas*), mind (*vritti*) and the mind's everlasting indulgence in duality (*virodhah*) (and opposites) – all leading to sorrow only.

2.16 heyam duḥkham anāgatam

Sorrow that is yet to come can be reduced or avoided.

2.17 draṣṭṛ-dṛśyayoḥ saṃyogo heya-hetuḥ

This is possible through a fusion between the observer and the observed.

2.18 prakāśa-kriyā-sthiti-śīlaṃ bhūtendriyātmakaṃ bhogāpavargārthaṃdṛśyam

Pure observation (*drishyam*) leads to the emergence of a unitary movement between matter and sense organs (*bhutendriyatmakaram*). The purpose of this is to be liberated from experience (*bhoga-aparvarga-artham*) and to be established in the perfect order of enlightened action.

2.19 viśeṣāviśeṣa-liṅga-mātrā-liṅgāni guṇa-parvāṇi

There are four stages of traits and tendencies (*gunas*), from profound (*vishesha i.e. gunatit*), to not so profound (*avishesha i.e. satvic*), to only a trace of profoundness (*lingamatra i.e. rajasic*), to none at all (*alinga i.e. tamasic*).

2.20 draṣṭā dṛśi-mātraḥ śuddho '-pi pratyayānupaśyaḥ

The real observer (no-mind) is only pure observation, without contamination from the separative observer (mind). Pure observation subtly sees through direct perception (*pratyaya*).

2.21 tadartha eva dṛśyasyātmā

The purpose of pure observation is the dissolution of the separative observer and the emergence of the eternal observer.

2.22 kṛtārthaṃ prati naṣṭam apy anaṣṭam tad, anya-sādhāraṇatvāt

A glimpse of the otherness (*kritartham*) destroys everything although nothing is destroyed (*anya-sadharanatvat*) in relation to all the common cognitive activities.

2.23 sva-svāmi-śaktyoḥ sva-rūpopalabdhi-hetuḥ saṃyogaḥ

The purpose of the fusion of the separative observer (*swa*) and the real observer (*swami*) is to be in one's natural state (*swa-rupopalabdhi*).

2.24 tasya hetur avidyā

This fusion is blocked by a lack of inner awareness (*avidya*).

2.25 tadabhāvāt saṃyogābhāvo hānaṃ. tad dṛśeḥ kaivalyam

Bondage (*hanam*) is due to the absence of this fusion, which in turn is a lack of awareness of the 'otherness', whereas a glimpse of 'the otherness' is liberation (*kaivalyam*).

2.26 viveka-khyātir aviṣṭavā hānopāyaḥ

Discrimination, wakefulness and non-fluctuation are means of avoiding bondage.

2.27 tasya saptadhā prānta-bhūmiḥ prajñā

There are seven stages towards wisdom – intelligence (*i.e. purusha*).

2.28 yogāṅgānuṣṭhānād aśuddhi-kṣaye jñāna-dīptir, āviveka-khyāteḥ

These are:

1. Living in yoga
2. Ceremony (celebration)
3. Reducing impurity (mental and physical pollution)
4. Subtle knowledge
5. Radiance
6. Discrimination
7. Wakefulness

2.29 yama-niyamāsana-prāṇāyāma-pratyāhāra-dhāraṇā-dhyāna-samādhayo'-ṣṭāv aṅgāni

Eight aspects of yoga life are as follows:

1. Yama: behavioural regulations
2. Niyama: ethical recommendations
3. Asana: posture (sitting in stillness)
4. Pranayama: breath-regulation
5. Pratyahar: detachment
6. Dharana: glimpses of universal intelligence (*chaitanya*)
7. Dhyana: meditation without mental activity
8. Samadhi: established in equanimity, neither intoxicated nor comatose, but in a state that is immune from mental problems (*samadhan*)

2.30 ahiṃsā-satyāsteya-brahmacaryāparigrahā yamāḥ

Five Yamas:

1. Truthfulness (*satya*)
2. No over-indulgence or addiction (*asteya*)
3. No acquisitiveness or stealing (*aparigraha*)
4. No malice or animosity, i.e. non-violence (*ahimsa*)
5. No sensual or sexual misconduct (*brahmacharya*)

2.31 jāti-deśa-kāla-samayānavacchinnāḥ [] sārvabhaumā mahā-vratam

Regardless of birth, place or circumstances yamas are important commitments (mahavratam).

2.32 śauca-saṃtoṣa-tapaḥ-svādhyāyeśvara-praṇidhānāni niyamāḥ

The five niyamas are:

1. Cleanliness (*soucha*)
2. Contentment (*santoshā*)
3. Restraint or austerity (*tapah or dama*)
4. Giving up borrowed knowledge in order to be open to knowing the ego-self (*swadhyay or daan*)
5. The perception of wholeness or compassion for all (*ishwara pranidhan or daya*)

2.33 vitarka-bādhane pratipakṣa-bhāvanam

To be trapped in argumentative consciousness generates adversaries and conflict.

2.34 vitarkā hiṃsādayaḥ kṛta-kāritānumoditā lobha-krodha-moha-pūrvakāmṛdu-madhyādhimātrā duḥkhāṣṇānānta-phalā itipratipakṣa-bhāvanam

Whether mild, medium or intense; argument, greed, anger, illusion and violence (whether approved of, or by oneself, or done through others) will lead to unlimited sorrow, ignorance and hostility.

2.35 ahiṃsā-pratiṣṭhāyām tat-saṃnidhau vaira-tyāgaḥ

There is a cessation of hostility in the vicinity of one who is installed in non-violence.

2.36 satya-pratiṣṭhāyām kriyā-phalāśrayatvam

The consequence of actions by one who is established in truthfulness forms a good basis for right living.

2.37 asteya-pratiṣṭhāyām sarva-ratnopasthānam

All the gems of living are available to those who are installed in non-addiction.

2.38 brahmacarya-pratiṣṭhāyāṃ vīrya-lābhah

Indomitable energy is gained when one is established in sky-consciousness (*bramacharya*).

2.39 aparigraha-sthairye janma-kathaṃtā-saṃbodhaḥ

One who is steady in non-acquisitiveness is available to the supreme wisdom that leads to the perception of the wonders of birth and death.

2.40 śaucāt svāṅga-jugupsā parair asaṃsargaḥ

Cleanliness in all ways leads to freedom from body-consciousness and attachment to other bodies.

2.41 sattva-śuddhi-saumanasyaikāgryendriya-jayātma-darśana-yogyatvāni ca

Through pure being (rather than becoming) emerges equanimity, freedom from distractions and sensuality, and glimpses of the eternal self.

2.42 saṃtoṣād anuttamaḥ sukha-lābhah

Contentment (non-craving) gives rise to supreme happiness.

2.43 kāyendriya-siddhir aśuddhi-kṣayāt tapasaḥ

Living with austerity and restraint causes the disappearance of disharmony in the structure of body-mind and the emergence of perfection.

2.44 svādhyāyād iṣṭa-devatā-saṃprayogaḥ

Meditation on the nature of the ego-self causes its melting into benediction and sanctity.

2.45 samādhi-siddhir īśvara-praṇidhānāt

Being established in equanimity is perfection Then holistic perception begins.

2.46 sthira-sukham āsanam

Stillness and steadiness are only possible when one's posture is comfortable.

2.47 prayatna-śaithilyānanta-samāpattibhyām

Eternal freedom (*ananta*) is the release (*shaithilya*) from expectations and effort (*prayatna*). This means being equally indifferent.

2.48 tato dvandvānabhighātaḥ

Then conflict and agitation can have no impact.

2.49 tasmin sati śvāsa-praśvāsayor gati-vicchedaḥ prāṇāyāmaḥ

Then consolidate this freedom from mind by practising pranayam. This is inhalation and exhalation with an intervening pause (an internalisation process).

2.50 bāhyābhyantara-stambha-vṛttir deśa-kāla-saṃkhyābhiḥparidṛṣṭo dīrgha-sūkṣmaḥ

The health and age of the body determine the duration, subtlety and frequency of pranayam. Pranayam can be classified as follows: Internal (as indicated above) External (*anulom-vilom-vastrika*) Retention (*stambha or kumbhaka*) Or, it may happen in rounds (*vrittih*) of inhalation, retention and exhalation.

2.51 bāhyābhyantara-viśayākṣepī caturthaḥ

Another kind of pranayam concerns watching outer influences and inner conditioned reflexes in rhythm with the breath and thus transcending such influences and reflexes (this is called *adjapajap* or *anapanasati*).

2.52 tataḥ kṣīyate prakāśāvaraṇam

Thereby that which covers the light starts disappearing (this is meditation – *dhyana* – that removes the cover of borrowed knowledge and ushers us into the light of our own knowing).

2.53 dhāraṇāsu ca yogyatā manasaḥ

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The separative consciousness is then eligible to be available to that which holds all life.

2.54 sva-viṣayāsaṃprayoge cittasya sva-rūpānukāra ivendriyāṇāṃpratyāhāraḥ

Detachment (*pratyahar*) implies avoiding involvement in selfishness (*swavisaya asamprayoge*) and sensual (*indriyanam*) indulgences (*anukarah*) of the mind.

2.55 tataḥ paramā vaśyatendriyāṇām

Thereafter occurs the supreme mastery over sensuality (mind).