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Importance of *Kriyāyoga* in *Pātañjala yoga sūtra* to achieve mental peace

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Abstract

Mental peace is very vital thing for every individual and we all are searching it by our level best in a different way. In fact very few people are enjoying the real peace in their mental level in the entire world. In this regards in India *yoga* has a vital contribution in the various ways where we find so many reference talking about mental peace, like in *Veda*, *Pūran*, *Upaniṣad*, *Pātañjala yoga sūtra*, *Vasiṣṭasaṃhitā*, *Bhagavadgītā*, *Hathapradīpikā*, *Śiva Samhitā*, *Gheraṇḍa Saṃhitā* etcetra and here in this review article to show the importance of *kriyāyoga* of *Pātañjala yoga sūtra* has been revisited to achieve mental peace.

Keywords: Importance, *kriyāyoga*, *Pātañjala Yoga Sūtra*, achieve, mental peace

Introduction

Mental health is an important part of total health and in fact mental stability is the actual key for the mental health, without it the world health can't be completed. In this context throughout the world India has a great contribution as India gifted its own *yoga* system to the world and *yoga* is a system where mental health were highly emphasized in every way. Here in this context *kriyāyoga* in *Pātañjala Yoga Sūtra* has taken into consideration among so many ways for this study where to establish the relation between *kriyāyoga* and mental peace some verses (*sūtra*) with regards to *kriyāyoga* of *Pātañjala Yoga Sūtra* have guided by.

तपः स्वाध्यायेश्चरप्रणिधानानि क्रियायोग

Tapah svādhyāyeśvarapraṇidhānāni kriyāyogaḥ – II: 1

tapah (austerity), *svādhyāya* (*sva* = one's own + *adhyāya* = chapter) = one's own chosen chapter, *īśvarapraṇidhāna* (with an attitude of surrender to *īśvara* or may be to God), *āni* (plural case ending), *kriyāyoga(h)* = *yoga* of *kriyā* that mean action(is)

**Kriyāyoga* is combination of three as austerity, study of one's own chosen chapter and surrender to *īśvara* (or may be to God).

'*Tapah*' mean austerity, it is said that the greatest austerity may be practice of *prāṇāyama*, '*Svādhyāya*' must mean a type of prayer to *iṣṭa devatā* which leads to meeting with the *iṣṭa devatā* (*iṣṭa* = desired or wanting + *devatā* = deity that mean wanting deity), '*īśvarapraṇidhāna*' (surrender to *īśvara*).

Sandhyā-bandhan is a ritual where it is recommended to perform three times that is at the sunrise, noon and in sunset or at least two time to be practiced at sunrise and at sunset. In fact it is basically practice of *kriyāyoga* only (practice of *prāṇāyama* as *tapas*, practice of *praṇava japa* means 'Om' kar recitation or *Gāyatri mantra japa* etceteras as *svādhyāya* and *arghapradāna* means offering something to *īśvara* as *īśvarapraṇidhāna*). Regular practice of this action means physical practice may lead an individual towards *cittavṛttinirodḥ* or total surrender to *īśvara* means towards stability of mind (*citta*) means related to mental peace.

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समाधिभावनार्थः क्लेशतनूकरणार्थश्च

Samādhibhāvanāṛthah kleśatanūkaraṇāṛthāśca – II: 2

samādhi (a special state of *citta* or may be mind), *bhāvanā* (a state of inner sphere or may be related to thinking), *artha* (for), *kleśa* (may be an impure state of *citta*), *tanū* (week), *karāṇa* (process of action), *artha* (*h* → *ś*) = for, *ca* = and
*Practice of *kriyāyoga* leads the inner sphere of *citta* facilitatory for *Samādhi* and enfeeblement of *kleśas*.

देशबन्धश्चित्तस्य धारणा

Deśa – bandhaś – cittasya dhāraṇā – III: 1

deśa (a spot in conceptual level), *bandha(ś)* = binding, *citta* (*sya*) = *citta* (of), *dhāraṇā* (a state in meditation process)

*Binding of *citta* in a particular conceptual sport or sphere is *dhāraṇā*.

तत्र प्रत्ययैकतानता ध्यानम्

Tatra pratyayaika – tānatā dhyānam – III: 2

tatra (there in or in the process), *pratyaya* (experience), *eka – tānatā* (*eka* = one + *tānatā* = stretchedness) = one - pointedness or one - objectedness or one - subjectedness, *dhyāna* (*m*) = *dhyāna* (is)

**Dhyāna* is the continuous attachment on the experience (about object mean what have chosen in *dhāraṇā*, that may be a lotus etcetera in conceptual level) of subject or object or spot or sphere etcetera.

तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधि

Tad – evārtha – mātra – nirbhāsaṃ sva – rūpa – śūnyam – iva sāmādhiḥ – III: 3

tat (*d*) = that (here it is object mean what have chosen in *dhāraṇā*), *eva* (itself), *artha* (essence), *mātra* (mere), *nirbhāsa* (*m*) = (*niḥ* (*r*) = clear + *bhāsa* (*m*) = visible (is)) = clearly visible, *svarūpa* (*sva* = one's own + *rūpa* = form) = one's own form (here it is the object whatever chosen in *dhāraṇā*), *śūnya* (*m*) = devoid (is), *iva* = almost, *Samādhi* (*h*) = *Samādhi*(is)

*When the subject or object is clearly visible or perceived in its mere essence in conceptual level but actually there is no original subject or object (like we are able to see the scene in dream but in fact there is no original subject or object in that state even though we are able to see the things, but dream and *Samādhi* are not same state of *citta*) is called *Samādhi* (it is only possible when *citta* level is so stable as a result the whole memory system be so clear, in fact on that state it may become likely be live whatever be recalled).

अविद्याऽस्मितारागद्वेषाभिनिवेशाः क्लेशा

avidyā' smitārāgadveṣābhiniवेशāḥ kleśāḥ – II:3

aviyā (*a* = non + *vidyā* = real knowledge) = non-real knowledge, *asmitā* (*asmi* → I am + *ta* → a state or ness = am + ness = I – consciousness, and in this state real and real may not be identified), *rāga* (attachment), *dveṣa* (hatred), *abhiniveśa* (deep down into, will to live or fear of death), *ah* (suffix of plurality), *kleśa* (*ah*) = *kleśa*(s)(are) = impurities
**Avidyā*, *asmitā*, *rāga*, *dveṣa* and *abhiniveśa* are the (five) *kleśas*.

Kleśas are not only root cause of sorrow and suffering of human, in fact they are also the cause for evil activities of man. As for *himsā*, *rāga* and *dveṣa* are responsible, for *astaya*, *asmitā* and *rāga* and for *steya* (stealing), *abrahmacarya* (without sex restraint) and *parigraha*

(acceptance) *rāga* and *abhiniveśa* are responsible. These evil thoughts and action are in fact anti-*yamas* which are done by the influence of *kleśas*. Hence enfeeblement (*tanūkarāṇa*) of *kleśas* is the first and foremost duty in the path of yoga in practical basis through *kriyāyoga* and truly speaking *yoga* is hardly possible without *kriyāyoga*. Through regular and wholehearted practice of *kriyāyoga* will yield enfeeblement of *kleśas* mean then the mind or may be the level of *citta* will get a state of stability which in fact a state of *citta* where a certain level of peace will takes place from where further *yoga* pathway will get a shape.

Conclusion

The selected verses (*sūtras*) from *pātañjala yoga sūtra* which are presented here are clearly indicate the importance of *kriyāyoga* for achieving mental peace and truly speaking that *kriyāyoga* is such an instrument which enfeeblement of *kleśas* and *kleśas* are the main cause for all type of instability mean absence of *kleśas* is nothing but stability in all the way. Hence it can be concluded that *kriyāyoga* is very important tool towards mental and physical stability means achieving of mental peace in the entire journey.

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