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## Elimination of misery and *Avidyā* of *Kleśas* in *Pātañjala yoga sūtra*

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### Abstract

Yoga is very much related in a different way to misery, peace, mental peace, humanities, value education, ultimate knowledge, *kaivalya* (a state of being only oneness) etceteras, in fact it is an instrument against sorrow, suffering and misery is being applied from the ancient period to today's day to day life where many sages in the field of yoga have shows different ways for achieving bliss, peace, mental peace etceteras means elimination of misery in life and here to this context in this review article among their thoughts some selected verses of *Pātañjala yoga sūtra* have taken into consideration to establish the relation between elimination of misery and *Avidyā* of *kleśas*.

**Keywords:** Review, elimination, misery, *pātañjala yoga sūtra*, *Avidyā*, *kleśas*

### Introduction

*Atantik dukha-nivrtti* (complete cessation of sorrow) and *paramānanda-prāpti* (attainment of super happiness) is the subject which we all are wanting very much but in fact very rare individuals are in a position to achieve its real taste. We want happiness, peace or bliss and we suffer from unhappiness, misery or painful life and here we find that *Avidyā* of *kleśas* in *pātañjala yoga sūtra* have great relation means where *Avidyā* is present there is pain or misery and absence of *Avidyā* means no pain, no misery or no suffering. Hence elimination of *Avidyā* is achieving of bliss means elimination of misery and here in this review article to establish the truth, some verses (*sūtras*) of *pātañjala yoga sūtra* have supported by.

तपः स्वाध्यायेश्वरप्रणिधानानि क्रियायोगः

*Tapah svādhyāyēśvarapraṇidhānāni 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 *pranava 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 *cittavṛttinirodh* or total surrender to *īśvara* means towards stability of mind (*citta*) means related to mental peace.

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समाधिभावनार्थः क्लेशतनूकरणार्थश्च

*Samādhibhāvanāṛthah kleśatanūkaraṇārthāśca – 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*.

अविद्याऽस्मितारागद्वेषाभिनिवेशाः क्लेशाः

*Avidyā' smitārāgadveṣābhiniveśāḥ kleśāḥ - II:3*

*avidyā* (*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.

अविद्याक्षेत्रमुत्तरेषां प्रसुप्ततनुविच्छन्नोदाराणाम्

*Avidyā – kṣetram –uttareṣāṃ prasupta – tanu –vicchinno – udārāṇām - II: 4*

*Avidyā* (non-real knowledge), *kṣetra* (*m*) = field or ground (is), *uttara* (*eṣāṃ*) = latter (plural. of), *prasupta* (*pra* = intensely + *supta* = dormant) = deeply dormant, *tanu* (thinned/feeble/weakened), *vicchinna* (interrupted, occasionally), *udāra* (*anam*) = generously abundant (of plurality).

\**Avidyā* is the cause to produce other *kleśas* and are exist in four state of development as dormant, weakened, interrupted (some time present and some time absent) and generously abundant.

अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या

*anityāśuciduḥkhānātmasu nitya – śucisukhātmakhyātiravidyā - II:5*

*anitya* = (*a* = not + *nitya* = permanent), *aśuci* = (*a* = not + *śuci* = pure) impure, *duḥkha* (pain), *anātma* (*su*) = (*a* = not + *atma* = self) not self (plu.), *nitya* (permanent), *śuci* (pure), *sukha* (pleasure), *ātma* (self), *khyāti* (*h* → *r*) = knowledge (is), *Avidyā* (non real knowledge), *anitya* (not permanent) ----- *nitya* (permanent), *aśuci* (not pure) ----- *śuci* (pure), *duḥkha* (pain) ----- *sukha* (pleasure), *anātma* (not self) ----- *ātma* (self),

\**Avidyā* is that where *anitya* will be understood as *nitya*,

*aśuci* as *śuci*, *duḥkha* as *sukha* and *anātma* as *ātma*.

Hence *Avidyā* will lead to deviation from values, ending towards *Avidyā* means approaching towards *vidyā* (knowledge) and finally ultimate knowledge, means absolute sense of values is cultivated and for destruction of *Avidyā*, *Patañjali* advocated *aṣṭāvaṅgāni* or eight limbs of *yoga* that is *yama*, *niyam*, *āsana*, *prāṇāyāma*, *pratyāhār*, *dhāraṇā*, *dhyān* and *Samādhi*. In fact these eight limbs of *yoga* has a great role towards inculcation of values by which an individual may even achieve the ultimate goal of life that is *kaivalya* or a state being only oneness.

दृग्दर्शनशक्त्योरेकात्मतेवास्मिता

*dṛg-darśana-śaktyor-ekātmatevāsmita - II: 6*

*dṛg*(seer), *darśana*(seen), *śaktyo*(*h-r*)- *sakti*(potentiality) + *yoh*(-*r*) dual case suffix(of the two), *ekātmā*(*eka*= one+ *ātmā*(self) – oneness), *iva*(as if), *asmitā*(I am-ness),

\**Asmitā* is a state where seer (*satya*) and seen (*asatya*) can't be identified.

सुखानुशयी राग

*sukhānuśayī rāgaḥ - II: 7*

*sukha*(pleasure), *anuśayi*(*n*) – result, yield, produce, *rāga*(*h*) – attachment.

\* Attachment is a result of pleasure.

दुःखानुशयी द्वेष

*duḥkhānuśayī dveṣaḥ - II: 8*

*duḥkha* (misery or pain), *anuśayi* (*n*) – result or yield, *dveṣa* (hatred).

\*Hatred is a result of pain.

स्वरसवाही विदुषोऽपि तथारूढोऽभिनिवेश

*svarasa-vāhī viduṣo 'pi tathārūḍho 'bhiniveśaḥ - II: 9*

*svarasa*(*sva*=one's own, *rasa*= juice, supporting), *vāhī*(flower, carrier), *viduṣa*(*h-O*)=learned, *api*(also), *tathā*(in the same way as), *ārūḍha*(*h-O*)=ridden, *abhiniveśa*(*h*)= great urge for clinging to life means will to live or fear of death(is),

\**Abhiniveśa* functions on its own juice (support) and is ridding even in the learned.

ते प्रतिप्रसवहेयाः सूक्ष्मा

*te pratiprasava-heyaḥ sūkṣmāḥ - II: 10*

*te*(they), *pratiprasava* (*prati* = opposite, *prasava* = evolution)=counter evolution, *heya*(*āḥ*)= done away with, *sūkṣma*(*āḥ*)= subtle(are).

\**kleśas* can be subtle (may be inactive) or avoided (done away with) by the process of counter-evolution.

ध्यानहेयास्तद्वृत्तय

*dhyāna-heyaṣṭad-vṛttayah - II: 11*

*dhyāna* (may be the meditation process), *heya*(*āḥ* as)= possible of being restraint, *tat*(-*d*)= (of)their(*kleśas*), *vṛtti*(*yaḥ*)=functional(s) modificational modification(s),

\**vṛttis* of *kleśas* can be restrained or destroyed through *dhyāna* process.

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, *Sāmādhi (h)* = *Sāmādhi*(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 *Sāmādhi* are not same state of *citta*) is called *Sāmādhi*, in fact it is under *sabīja sāmādhi* (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), even *Sāmādhi* having different types, as *sabīja sāmādhi*, *nirvīja sāmādhi* (higher than *sabīja Sāmādhi*) and *dharmamegha Sāmādhi* (higher than *nirvīja Sāmādhi*), here it may says that from *dharmamegha* to *kaivalya* (ultimate achievement in yoga system) is no longer far.

## Conclusion

With the observation of supported verses of *pātañjala yoga sutra* it may be concluded that *kleśas* are the root cause for all type of sorrow, suffering and pain and if we observe very keenly that may understandable that *asmitā*, *rāga*, *dveṣa* and *abhiniveśa* is nothing but these all are the further development of *Avidyā* means *avdyā* is the root for other types of *kleśas* also and in fact if *Avidyā* restraint or destroyed then other types of *kleśas* will be disappeared automatically means at that state no sorrow, suffering or misery. Hence with all the effort an individual need to restraint or trying to destroy the *Avidyā*.

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