



T Krishnamacharya & TKV Desikachar Yoga Sūtra Chapter Two verses 1-9 Study Quotes Collated

"What about others who are known as Vyutthita Citta,
a mind easily prone to agitations and distractions?
This second chapter known as Sādhana Pādaḥ caters to them."

– T Krishnamacharya on Yoga Sūtra Chapter Two

"Yoga Sūtra Chapter Two is for those who
want to move to the state of Chapter One."

– TKV Desikachar on Yoga Sūtra Chapter Two

"What we try to do in Yoga is simply to create conditions so
that the mind becomes a most useful instrument for action.

And this can only be done gradually.

Any "short-cut method" is an illusion.

This gradual procedure may involve a number of intelligent means,
all of which come within the realm of Yoga Sādhana."

– TKV Desikachar on Yoga Sūtra Chapter Two

"The Yoga Sūtra of Patañjali deals with the mind.

It examines the different functions of the mind
and provides means to modify these functions

so that it serves the person in a very constructive way.

The means by which certain qualitative changes in the mind
are brought about is called Sādhanā."

– TKV Desikachar on Yoga Sūtra Chapter Two

"The arrangement of Yoga Sūtra Chapter Two involves four components:

1. Duḥkha –

What is it that I want to avoid?

2. Avidyā/Saṃyoga –

Association or from where has this come?

3. Kaivalya/Viveka –

Where should we be in order to be free from this association?

4. Viveka/Aṣṭāṅga –

What is the way?

What is the discipline that will give Viveka,
not just for a moment, but there all the time?

This is the place of Yoga."

– TKV Desikachar on Yoga Sūtra Chapter Two

1. Kriyā or Activities – verse 1

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"This Sūtra introduces

what Patañjali calls Kriyā Yoga.

Kriyā in the sense of action.

Take the first step."

– T Krishnamacharya on Yoga Sūtra Chapter Two verse 1

"The first step consists of Tapas.

The whole system functions on the strength of mind.

Mind is affected by what we eat.

'Our mind is like our food'.

Tapas is to discipline our eating habits.

Apart from right food, other activities like travel to holy places,
giving away gifts to the needy are also part of Tapas.

– T Krishnamacharya on Yoga Sūtra Chapter Two verse 1

"The study that helps us to know where we are from
and what progress we have achieved.

In short, our journey to our roots is Svādhyāya.

There are many means. Vedic chant where the student
repeats exactly how the teacher recites the text is one.

The means should respect our culture.

It must help explore our own background,

our strengths and weaknesses and our progress.

Even a good teacher can be a mirror, a Svādhyāya."

– T Krishnamacharya on Yoga Sūtra Chapter Two verse 1

"Svādhyāya implies what the tradition teaches
or a teacher has taught as studies.

Thus, it does not necessarily mean that
they should read and recite Veda."

– T Krishnamacharya on Yoga Sūtra Chapter Two verse 1

"Svādhyāya is an inquiry into one's true nature."
– T Krishnamacharya on Yoga Sūtra Chapter Two verse 1

"With faith in Īśvara,
the master of the whole universe,
regularly offering prayers.
Whether it is Tapas, Svādhyāya or Īśvara Praṇidhānā,
the power of Īśvara alone ensures success."
– T Krishnamacharya on Yoga Sūtra Chapter Two verse 1

"It is not enough to clean a vessel,
you must put something in."
– TKV Desikachar on Yoga Sūtra Chapter Two verse 1

"No medicine can reduce Duḥkha, only Kriyā Yoga."
– TKV Desikachar on Yoga Sūtra Chapter Two verse 1

"Kriyā Yoga means to have certain qualities in our actions.
e.g. listening to this lecture
Natural for people with a stable mind.
So something has to be done for others."
– TKV Desikachar on Yoga Sūtra Chapter Two verse 1

"The three Upāya to take control of our inability to see things clearly.
Tapas
Recognising that changing certain things enables us to see.
So to create conditions so that you recognise yourself.
Svādhyāya
Working in the direction of rectification.
The means that will help us examine ourselves.
Īśvara Praṇidhānā
To accept certain realities.
We may fail, things may go wrong,
so to develop a certain sense of interested detachment.
To act to the best of your ability and don't be attached to the results."
– TKV Desikachar on Yoga Sūtra Chapter Two verse 1

2. Kleśa or Afflictions – verses 2-9

"What are the effects of Kriyā Yoga?
Samādhi Bhāvana –
The ability to pursue the right practice
that brings one closer to Īśvara.
Kleśa Tanū Karaṇa –
Reduction of those obstacles that we have
somehow acquired through wrong actions,
leading to undesirable and bitter experiences."
– T Krishnamacharya on Yoga Sūtra Chapter Two verse 2

"Kriyā Yoga emphasises that the Kleśa
cannot be reduced instantly.
It is a gradual process.
Further Kleśa can only be reduced to
the limit they become ineffective.
They cannot be destroyed."

– T Krishnamacharya on Yoga Sūtra Chapter Two verse 2

"Only a teacher who has experienced
Duḥkha can heal others Duḥkha."

– T Krishnamacharya's on Yoga Sūtra Chapter Two verse 2

"If Śarīra leads Ātma, there is Kleśa.
The cause of this is Karma Vāsana and Mithyā Indriya."

– T Krishnamacharya on Yoga Sūtra Chapter Two verse 2

"Only a teacher who has experienced Duḥkha can heal others Duḥkha."

– T Krishnamacharya's on Yoga Sūtra Chapter Two verse 2

"These five Kleśa surround the heart of every individual.
They are related to the three Guṇa known as Sattva, Rajas and Tamas.

– T Krishnamacharya on Yoga Sūtra Chapter Two verse 3

As long as one chooses not to inquire into the
true nature of one's self and acts mechanically,
they will unknowingly contribute to the dominance of the Kleśa."

– T Krishnamacharya on Yoga Sūtra Chapter Two verse 3

"They are called Kleśa because they cause difficulty.
If not now then some other time."

– TKV Desikachar on Yoga Sūtra Chapter Two verse 3

"Our action has two foundations.
One, Vidyā never leads us into trouble.
Two, Avidyā leads us into trouble
because of something we did in the past
influencing our present action."

– TKV Desikachar on Yoga Sūtra Chapter Two verse 3

"Avidyā is anything else other than Vidyā."

– TKV Desikachar on Yoga Sūtra Chapter Two verse 3

"We may have intellectual Vidyā,
but in reality we follow some deeper force of Avidyā."

– TKV Desikachar on Yoga Sūtra Chapter Two verse 3

"All these Kleśa are variable in their potency.
They can be so weak, that they hardly matter.
Sometimes they take a feeble form,
when they can be easily contained.
If not they rise to dominance.
When in domination, only one takes over.
For example in the most evolved stage when Rāga is dominant,
other Kleśa such as Dveṣa are not apparent."
– T Krishnamacharya on Yoga Sūtra Chapter Two verse 4

"When something is understood differently from what it truly is,
it is called Avidyā.
What is changing is taken to be non-changing.
For example the mind.
What is subjected to decay is assumed to be pure.
For example the body.
What is leading to suffering is taken to be the source of pleasure.
What is not conscious is assumed to be conscious.
All these errors in perceptions have many possibilities.
But the ultimate stage of Avidyā is to
assume that we are the Masters, not Īśvara."
– T Krishnamacharya on Yoga Sūtra Chapter Two verse 5

"Citta and Puruṣa are distinct.
They are in association like heat and water.
Water which is cold becomes
warm in association with heat.
Then we use the term hot water."
– T Krishnamacharya on Yoga Sūtra Chapter Two verse 6

"Similarly, because of the proximity of Citta and Puruṣa,
what is the quality of one is taken to be of the other.
In our convention they are often taken as one
and not two distinct entities with different natures.
This state is Asmitā."
– T Krishnamacharya on Yoga Sūtra Chapter Two verse 6

"Asmitā – To confuse memory and wisdom."
– TKV Desikachar Yoga Sūtra Chapter Two verse 6

"I know something and I am presented with something different.
How I react or choose not to react is Asmitā.
The wrong response brings Duḥkha.
The right response Viveka.
One is a hasty assessment and one is wanting to find out more.
One is 'assuming I know I proceed',
the other is 'wishing to know I proceed'.
– TKV Desikachar on Yoga Sūtra Chapter Two verse 6

"Knowledge from the past prevails and influences me to either judge or inquire.

Assuming my knowledge and my memory and I proceed is Asmitā Kleśa.

Assuming that I may be wrong and wishing to find out more is Asmitā Jñāna.

However to hesitate completely or question everything is Asmitā Kleśa."

– TKV Desikachar on Yoga Sūtra Chapter Two verse 6

"The perception that something is desirable is Sukha. This perception sets in motion an urge to possess it.

This is Rāga.

Whether what is desired will give a lasting happiness is a different matter."

– T Krishnamacharya on Yoga Sūtra Chapter Two verse 7

"Rāga – Something in us needs to be satisfied."

– TKV Desikachar on Yoga Sūtra Chapter Two verse 7

"The mind is like a glass through which we perceive.

When it is painted there is Rāga.

Often the painting colours what we see.

It is the colour of the mind that decides the quality of perception."

– TKV Desikachar on Yoga Sūtra Chapter Two verse 7

"Rāga is attraction to an object before you are aware of it.

An attraction whether you need it or not.

In its absence you crave for it."

– TKV Desikachar on Yoga Sūtra Chapter Two verse 7

"What is unpleasant is not desired.

The response of the mind is then to move away from it.

Whether in fact such a step did prevent Duḥkha is not immediately evident."

– T Krishnamacharya on Yoga Sūtra Chapter Two verse 8

"Abhiniveśā is the extra-ordinary instinctive urge to survive at any cost.

No one is spared. In a way, it is a dislike about one's death."

– T Krishnamacharya to Yoga Sūtra Chapter Two verse 9

"There are essentially three causes for fear....

desire, disease and death."

– T Krishnamacharya on Yoga Sūtra Chapter Two verse 9