UNIT 7: KRIYA YOGA AND PANCH KLESHA

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7.1 LEARNING OBJECTIVES

After going through this unit, you will be able to:

- Defines Kriya Yoga (Tapas, Swadhyaya, Ishwarapranidhana) as a path to self-realization.
- Explains PanchKlesha as the five root causes of human suffering.
- Shows how Kriya Yoga helps reduce and overcome Kleshas.
- Emphasizes self-awareness, discipline, and surrender in daily life.
- Highlights outcomes of practice: mental clarity, inner peace, and Kaivalya.

7.2 INTRODUCTION OF KRIYA YOGA

Dear students, in this unit, we will try to understand the nature of *Kriya Yoga*. *Sadhanapada* is the second chapter of *Yoga Darshan*. It primarily describes *Kriya Yoga* and *Ashtanga Yoga*. The first sutra of *Sadhanapada* in *Yoga Darshan* is *Kriya Yoga*. The practice of enduring all dualities such as happiness-sorrow, honor-dishonor, and gain-loss with ease, chanting mantras like *Gayatri*, studying scriptures that lead to liberation, and surrendering all actions to God without any desire for the fruits of those actions is known as *Kriya Yoga*.

Maharishi Patanjali introduced Kriya Yoga for the purification of the mind of medium-level practitioners. At this point, it is natural for readers to wonder what is meant by a practitioner. According to B.K.S. Iyengar, "A practitioner is someone who applies their mind and intellect with dedication, surrender, and single-pointed focus during their practice."Practice is a continuous effort through which the practitioner eliminates their impurities.

Maharishi Patanjali explained the method of removing these impurities in the following way:

"TapahSwadhyayeshwarapranidhananiKriyayogah" (P.Y.S. 2.1)

(तपःस्वाध्यायेश्वरप्रणिधानानिक्रियायोगः)

This means that tapas (austerity), swadhyaya (self-study), and Ishwarapranidhana (surrender to God) form the essence of Kriya Yoga.

7.3 Purpose of Kriya Yoga

Why should one practice Kriya Yoga? Maharishi Patanjali answers this question:

"SamadhibhavanarthahKleshatanukaranarthashcha" (P.Y.S. 2.2)

(समाधिभावनार्थःक्लेशतनूकरणार्थश्च)

The purpose of practicing Kriya Yoga is to eliminate afflictions (kleshas) and achieve samadhi (spiritual absorption).

The kleshas or afflictions include:

- Avidya (ignorance)
- Asmita (egoism)

- Raga (attachment)
- Dvesha (aversion)
- Abhinivesha (fear of death)

7.4 TYPES OF KRIYA YOGA

Maharishi Patanjali described three types of Kriya Yoga:

- Tapas (Austerity)
- Swadhyaya (Self-study)
- Ishwarapranidhana (Surrender to God)

7.4.1. Tapas (Austerity)

Tapas is the first limb of Kriya Yoga. It means enduring all kinds of dualities with ease. Now, what are these dualities? Dualities refer to favourable and unfavourable circumstances, such as heat-cold, hunger-thirst, gain-loss, victory-defeat, happiness-sorrow, honor-dishonor, etc. When a yogi practitioner engages in spiritual practice, they are often disturbed by these dualities.

Enduring all these dualities calmly during spiritual practice is known as Tapas. It means not becoming overjoyed during happiness, not getting distressed during sorrow, not feeling pride in receiving respect, and not feeling humiliated when disrespected.

Maintaining balance in both favourable and unfavourable circumstances is Tapas. For example, just as gold or other metals cannot be purified until they are heated in fire to remove impurities, similarly, until a practitioner undergoes the refining process of Tapas, they cannot achieve success in spiritual practice.

In the path of yoga, a person who has not practiced Tapas will never attain success in yoga. Therefore, Tapas is considered the first limb of Kriya Yoga, and its practice is emphasized.

Some people believe that Tapas means giving physical pain or suffering to the body, such as sitting amidst burning fires or standing on one leg for months. However, this is considered a lower form of Tapas. In the Bhagavad Gita, such

painful practices have been referred to as Tamasic Tapas, which are not desirable.

In Yogic philosophy, Tapas should be practiced in a way that brings peace to the mind rather than causing distress. Therefore, the true essence of Tapas is to endure life's dualities calmly, without any display or pretense.

7.4.2. Swadhyaya (Self-Study)

The general meaning of *Swadhyaya* is self-reflection or self-study. In the context of yoga, it refers to chanting Vedic mantras such as the Gayatri mantra with understanding of their meaning, as well as studying spiritual texts that lead to liberation, such as the Vedas and Upanishads. Swadhyaya helps the practitioner discern between right and wrong actions. Through self-study, one gains clarity on what actions are worth pursuing and what should be avoided. Therefore, a person engaged in Swadhyaya consistently makes progress in life.

7.4.3. Ishwarapranidhana (Surrender to God)

Ishwarapranidhana means surrendering all good and bad actions to God without expecting any reward in return. It signifies the highest form of devotion to God. When a practitioner recognizes the supreme power of God as the creator and sustainer of the universe, they naturally offer all actions, possessions, wealth, and natural resources as a divine gift. This complete surrender to God is called Ishwarapranidhana.

Maharishi Patanjali highlighted the importance of Ishwarapranidhana in the *Samadhi Pada* section of his Yoga Sutras, considering it a practice of advanced yogis. Those practitioners with strong past-life impressions (samskaras) can achieve *Samadhi* (spiritual absorption) solely through Ishwarapranidhana.

7.5. RESULT OF KRIYA YOGA (WEAKENING OF AFFLICTIONSAND ATTAINMENT OF SAMADHI)

"Samadhibhavanarthahkleshatanukaranarthashcha"(P.Y. S. 2.2)

(समाधिभावनार्थःक्लेशतनूकरणार्थश्च)

Explanation: This sutra describes the outcome of practicing Kriya Yoga. When a seeker follows Tapas (discipline), Swadhyaya (self-study), and

Ishwarapranidhana (surrender to God), they achieve Samadhi (deep meditative absorption). Through this practice, all the five Kleshas (afflictions) — Avidya (ignorance), Asmita (ego), Raga (attachment), Dvesha (aversion), and Abhinivesha (fear of death) — become significantly weakened.

It is important to note that until these afflictions are weakened, a seeker cannot attain Samadhi. Therefore, the first step is to reduce the intensity of these Kleshas. Once the Kleshas are weakened, the seeker develops Vivekakhyati (discerning wisdom), which burns the seeds of these afflictions completely. For a detailed explanation of the concept of Dagdhabeej (burnt seed), refer to the last sutra of the Samadhi Pada (Sutra 51).

When the seeker's Kleshas are weakened, and through Vivekakhyati they are destroyed at their root (like a burnt seed that cannot sprout again), the seeker's Sattva Buddhi (pure intellect) becomes capable of merging with Prakriti (nature).

Therefore, by practicing Kriya Yoga, a seeker becomes eligible to achieve Samadhi. The practice of Kriya Yoga eliminates all afflictions and generates Vivekakhyati in the seeker. It is this discernment that leads the seeker to attain the ultimate goal of life — Samadhi.

7.6 PANCHA KLESHA (FIVE AFFLICTIONS)

Dear students, earlier we understood the concept of Kriya Yoga. Now, we will try to understand the nature of the five afflictions (Panchklesha).PanchaKlesha, or Five Afflictions, are mental obstacles that cause suffering in life, as described in yoga philosophy. They are ignorance (Avidya), ego (Asmita), attachment (Raga), aversion (Dvesha), and fear of death (Abhinivesha). These afflictions cloud our judgment, create emotional disturbances, and hinder spiritual growth. According to Patanjali's Yoga Sutras, understanding and managing these afflictions is essential for attaining inner peace and self-realization. By practicing self-awareness, meditation, and detachment, one can reduce the impact of these kleshas and move toward liberation (Moksha) from suffering. PanchaKlesha highlights the importance of overcoming mental barriers for a

balanced, peaceful life.MaharshiPatanjali, while explaining the five causes of suffering (PanchKleshas), says that...

Sutra: ***"Avidyā-asmitā-rāga-dveṣābhiniveśāḥpañcakleśāḥ"(P. Y. S. 2.3)***

(अविद्याऽस्मितारागद्वेषाभिनिवेशाःपञ्चक्लेशाः)

Explanation: This sutra describes five types of afflictions (kleshas) that cause suffering in human life. For those who seek liberation or spiritual awakening, it is essential to free themselves from these kleshas. These afflictions are the root causes of pain and suffering, and they are explained in more detail in the subsequent sutras. Here, a brief introduction to each is provided.

The term "klesha" primarily means **wrong knowledge or false understanding**, which leads to a distorted perception of reality. These false perceptions are the cause of all suffering in life. The five kleshas are as follows:

1. Avidya (Ignorance): Avidya refers to mistaking the unreal for the real and the real for the unreal. It is the root cause of all other afflictions. Ignorance leads to misconceptions and wrong judgments, causing suffering and delusion.

2. Asmita (Egoism): Asmita is the false identification of the seer (drik) with the seen (darshana). It is the mistaken belief that one's true self is the same as the body, mind, or senses. Egoism creates the illusion of "I" and "mine."

3. Raga (Attachment): Raga refers to excessive attachment or desire for pleasurable experiences or objects. When one becomes overly attached to something, they suffer when that object or experience is lost or unavailable.

4. Dvesha (Aversion): Dveshais intense dislike or hatred towards people or situations. This klesha causes negative emotions like anger, resentment, and jealousy, which disturb mental peace.

5. Abhinivesha (Fear of Death): Abhinivesha is the fear of death or the strong attachment to life. It is a deeply rooted fear that causes anxiety and insecurity, leading individuals to cling to life and resist the inevitable reality of death.

Note- These five kleshas are the primary causes of human suffering because false knowledge always leads to pain and distress. Therefore, a spiritual

practitioner must strive to overcome these afflictions through self-awareness, discipline, and the practice of yoga.

7.6.1 The Nature of Avidya (Ignorance)

Avidya is considered the root cause of all afflictions (kleshas). The term "Avidya" refers to perceiving impermanent things as permanent, impure things as pure, suffering as happiness, and the non-self as the self. Maharishi Patanjali states:

"Anityashuchi-duhkhanatmasunitya-shuchi-sukhatma-khyatiravidya." (P. Y. S. 2.5)

(अनित्याशुचिदुःखानात्मसुनित्यशुचिसुखात्मख्यातिरविद्या)

Meaning: Avidya is the misunderstanding that perceives impermanent (anitya), impure (ashuchi), painful (duhkha), and non-self (anatma) as permanent (nitya), pure (shuchi), joyful (sukha), and self (atma), respectively.

Explanation: This sutra explains the nature of Avidya (ignorance). Avidya means perceiving things in a manner opposite to their true nature. For example, mistaking night for day, or a rope for a snake. The sutra illustrates the concept of Avidya through four examples:

1. Considering the Impermanent as Permanent (Anitya to Nitya): The term "Anitya" means something that is transient or perishable — things that cease to exist after a certain time, such as the human body, wealth, or social status. Everything in life is momentary and short-lived.

However, when a person starts believing that these temporary possessions are eternal — thinking that their body, money, and position will remain forever — it becomes Avidya. This belief is ignorance, as none of these things will stay forever. Everything has an end. Therefore, considering impermanent things as eternal is a false perception caused by Avidya.

2. Considering the Impure as Pure (Ashuchi to Shuchi): "Ashuchi" means impure or unclean. Considering impure things as pure is another form of ignorance. For instance, some people believe that their body is pure and sacred.

In reality, the human body is filled with various impurities, including waste and toxins. But due to ignorance, people perceive their impure body as pure. This misunderstanding is also a form of Avidya.

3. Considering Suffering as Happiness (Duhkha to Sukha): Every human desires happiness, but true happiness is rarely found in the world. The primary reason for this is Avidya.

Due to ignorance, people mistake suffering for happiness. For example, a dog chewing on a dry bone believes it is getting something to eat. In reality, the dog is cutting its own mouth, and the blood coming from its wounds is mistaken for the bone's juice.

Similarly, humans, due to ignorance, consider things that cause suffering as sources of happiness. They continue chasing worldly pleasures, thinking they will bring joy, only to realize later that these pursuits were the cause of their pain. By the time they realize their mistake, it is often too late.

4. Considering the Non-Self as the Self (Anatma to Atma): "Anatma" refers to the non-conscious or material aspect, whereas "Atma" refers to the conscious, eternal soul.

The soul (Atma) is eternal, indestructible, and beyond the influence of age, fire, water, or air. However, due to ignorance, people mistake their body, senses (eyes, ears, nose), and mind for the soul. In reality, all of these are temporary and will eventually perish.

Considering the non-eternal and perishable body and mind as the eternal soul is a significant error caused by Avidya.

7.6.2 The Nature of Asmita (Egoism)

"Drig-DarshanaShaktayohEkatmatevaAsmita." (P. Y. S. 2.6)

Meaning: The identification of the Seer (the Purusha or the Self) with the instrument of seeing (the Buddhi or intellect) is called Asmita (egoism).

Explanation: This sutra explains the nature of the second Klesha (affliction), known as Asmita. The Drik Shakti (seeing power) refers to the Purusha — the conscious being who perceives. The Purusha is beyond the three Gunas (Sattva, Rajas, and Tamas) and is pure consciousness.

On the other hand, the Darshana Shakti (instrument of seeing) refers to the Buddhi — the intellect through which perception happens. The Buddhi is composed of the three Gunas and is insentient, meaning it is a non-conscious, material entity.

Thus, the Purusha and Buddhi are fundamentally different from each other. The Purusha is conscious, whereas the Buddhi is unconscious. However, due to Avidya

(ignorance), when a person fails to distinguish between these two entities and mistakenly considers them as one, this erroneous identification is known as Asmita, the affliction of egoism.

Example: The enjoyer (Bhokta) and the enjoyed (Bhogya) are two separate entities.

- The Bhokta is the one who uses or experiences an object.
- The Bhogya is the object that is used or experienced.

For instance, a person using a mobile phone is the Bhokta (the user), while the mobile phone is the Bhogya (the object being used). The mobile phone is a mere object that serves the user's purpose.

However, when a person is in the state of ignorance (Avidya), they fail to see the difference between the Bhokta (the person) and the Bhogya (the mobile phone). This inability to distinguish between the user and the object is an example of Asmita.

In essence, Asmita refers to the confusion or mistaken identity when a person perceives the Seer (Purusha) and the seen (Buddhi) as one and the same, leading to an affliction of egoism.

7.6.3 The Nature of Attachment (Raga)

"SukhanushayiRagaḥ" (P. Y. S. 2.7)

(सुखानुशयीरागः)

Meaning: Attachment (Raga) arises from the desire to experience pleasure repeatedly after enjoying it once.

Explanation: This sutra explains the nature of the affliction called *Raga* (attachment). The term *Raga* means the absence of *Vairagya* (dispassion or detachment). *Vairagya* refers to a state where there is no craving or longing for any object of pleasure. In the *Samadhi Pada* of the Yoga Sutras, Patanjali emphasizes the importance of *Abhyasa* (practice) and *Vairagya* (detachment) as essential means to restrain the fluctuations of the mind (*ChittaVrittis*).

When a practitioner controls the fluctuations of the mind through practice and detachment, they attain *Samadhi* (absorption). On the contrary, attachment to any object or substance creates mental disturbances and acts as an obstacle in the path of yoga. Therefore, a yoga practitioner must avoid this affliction known as *Raga*.

Now, let us try to understand the nature of *Raga* more clearly.

When we find any object, substance, or person very pleasing, we develop an attachment to them. The pleasure or happiness we derive from our favorite objects, substances, or people becomes highly desirable to us. Once we experience that pleasure, we begin to recall it repeatedly in their absence and develop a craving to relive that experience. This longing or craving is known as the affliction of *Raga* (attachment).

Examples:

- **Attachment to food:**When we eat our favorite delicious food, we feel happy and satisfied. This creates a desire to have that particular food repeatedly. The craving for that specific food signifies attachment to it.
- **Attachment to a person:**Similarly, when we deeply like someone and feel immense joy and happiness in their company, we develop a longing to experience that joy repeatedly. This is the attachment developed toward a particular person.
- **Attachment to a place:**When we visit a beautiful, scenic place and experience pleasure and peace there, we may desire to revisit that place to relive the same joy. This is the attachment formed toward a specific location.

This affliction of *Raga* keeps us attached to objects of sensory pleasure. It distracts the practitioner from the path of yoga and hinders spiritual progress. Hence, *Raga* is considered an affliction (Klesha) that must be overcome to achieve success in yoga practice.

7.6.4 Nature of Hatred (Dvesha)

"Duhkhanushayidveshah." (P. Y. S. 2.8)

(दुःखानुशयीद्वेषः)

Meaning: The hatred (dvesha) is a form of affliction (klesha) that arises as a reaction to suffering or pain. After experiencing any kind of pain or hardship, the anger that develops toward that pain or its cause is known as dvesha.

Explanation: In this sutra, the nature of the affliction called *dvesha* (hatred) is explained. After experiencing any kind of pain or hardship, the anger or resentment that arises toward the pain and its cause is called *dvesha*.

There are mainly three types of suffering (*duhkha*) described:

i. Spiritual Suffering (Adhyatmik or Daehik Suffering):

Spiritual suffering refers to the pain or hardships that we experience physically or mentally. It is also called *daehikduhkha* because it occurs in the body.

Examples:

- Physical sufferings like fever, headache, vomiting, diarrhea, high blood pressure, and diabetes.
- Mental sufferings like anxiety, stress, insomnia, and depression.

ii. Physical Suffering (Adhibhautik Suffering):

Physical suffering refers to the pain causedby external physical entities or material objects.
Examples:

- Being attacked by wild animals or harmful creatures.
- Injuries or pain caused by road accidents.

iii. Divine or Natural Suffering (Adhidaivik Suffering):

Divine suffering refers to the pain caused by natural or supernatural forces. Examples:

- Suffering from extreme weather conditions like excessive heat or cold.
- Pain caused by natural calamities such as drought, heavy rainfall, earthquakes, etc.

When we experience any of the above-mentioned types of suffering, we tend to get angry at the cause of the suffering. We often make efforts to eliminate that cause or wish for its destruction. This feeling of anger and the desire to destroy the cause of our suffering is called *dvesha* (hatred).

Examples:

1. **Example 1:**Sometimes, when we eat too much fried or outside food, it causes us to suffer from vomiting or diarrhea. After experiencing this pain, we naturally try to find the cause of our suffering. Once we realize that the cause was the unhealthy food, we feel angry toward it and avoid it in the future. This anger and desire to eliminate the cause is an example of *dvesha*.
2. **Example 2:**Imagine that you are driving your vehicle while following all the traffic rules. Suddenly, another vehicle comes from the wrong direction and hits

your vehicle. In such a situation, you feel intense anger toward the other driver. You may shout at them or even try to hurt them physically. This feeling of anger or desire to cause harm is *dvesha*.

3. **Example 3:**If someone harasses you without any reason, you naturally feel angry toward that person. When you get a chance, you may try to retaliate or cause harm to them. This vengeful feeling is also *dvesha*, a type of affliction that arises from suffering.

In summary, *dvesha* is a negative emotional reaction caused by pain, suffering, or hardship. It leads to anger and the desire to eliminate or harm the cause of that suffering.

7.6.5 Nature of *Abhinivesha (Fear of Death)*

"Svarasavahividusho'pitatharudho'bhiniveshah." (P. Y. S. 2.9)

(स्वरसवाहीविदुषोऽपितथारूढोऽभिनिवेशः)

Meaning: The fear of death is something that has been naturally inherited from generation to generation. This fear can be seen equally in both learned individuals and ordinary people. This inherent fear of death is known as the final affliction, called *Abhinivesha* (clinging to life).

Explanation: In this sutra, the nature of the final affliction, *Abhinivesha*, is explained. All human beings share some natural similarities. For example, their physical structures, the way they eat, and the way they breathe are similar. Thus, there are certain natural traits that are common in all human beings.

One such deeply rooted trait, passed down from generation to generation, is the fear of death — the fear of dying.

All human beings love different people and have different preferences in life. They like different clothes, foods, and other things. Some people love certain individuals more, while others love them less. However, there is one thing that all individuals love the most, regardless of their differences — their *life* or *breath*.

When life leaves the body (when one stops breathing), it causes the greatest pain. If you think about it, you will realize that there is no one who does not love their own life. The answer will always be "no," because all living beings, whether humans or animals, love their lives dearly.

If, for any reason, a person feels that their death is near, they become extremely restless and anxious. At that moment, even the best and most valuable things in the world seem worthless because without life, one cannot enjoy or experience anything.

Thus, the fear of death, or *Abhinivesha*, is a deeply ingrained affliction present in all living beings.

CHECK YOUR PROGRESS

Q1: What is Kriya Yoga as per Maharishi Patanjali?

Q2: What is the purpose of Kriya Yoga?

Q3: Name the five kleshas (afflictions) mentioned in Kriya Yoga.

Q4: What does Tapas (austerity) mean in Kriya Yoga?

Q5: What is Ishwarapranidhana in Kriya Yoga?

Q6: What are PanchaKleshas?

Q7: What is the root cause of all afflictions according to MaharshiPatanjali?

Q8: What does 'Raga' mean in PanchaKlesha?

Q9: What is Dvesha (aversion)?

Q10: What is Abhinivesha?

7.7 LET US SUM UP

- Kriya Yoga is a central theme of the second chapter of Yoga Darshan, known as Sadhanapada, where Maharishi Patanjali outlines a practical path to purify the mind and achieve spiritual growth. The core of Kriya Yoga is the practice of Tapas (austerity), Swadhyaya (self-study), and Ishwarapranidhana (surrender to God) to overcome mental afflictions (kleshas) and attain Samadhi (spiritual absorption).
- **Definition of Kriya Yoga:**Maharishi Patanjali defines Kriya Yoga as the combination of:
- **Tapas** – Enduring dualities like joy-sorrow, honor-dishonor, and gain-loss calmly.

- **Swadhyaya** – Chanting mantras and studying spiritual texts that lead to liberation.
- **Ishwarapranidhana** – Surrendering all actions to God without expecting rewards.

Purpose of Kriya Yoga (P.Y.S. 2.2): The main goals of Kriya Yoga are:

1. **Elimination of Kleshas (afflictions)** – These are the root causes of human suffering:
    - **Avidya** (ignorance)
    - **Asmita** (egoism)
    - **Raga** (attachment)
    - **Dvesha** (aversion)
    - **Abhinivesha** (fear of death)
2. **Attainment of Samadhi** – Deep meditative absorption or spiritual liberation.

Types of Kriya Yoga:

- **Tapas (Austerity):** Tapas involves enduring life's dualities (e.g., heat-cold, gain-loss) with calmness and balance. It does not mean self-inflicted suffering but rather a mindful endurance that purifies the mind and body, like refining gold in fire.
- **Swadhyaya (Self-Study):**Swadhyaya refers to the study of spiritual texts and chanting of Vedic mantras with understanding. It helps a practitioner discern right from wrong and guides them toward liberation.
- **Ishwarapranidhana (Surrender to God):**Ishwarapranidhana is the act of surrendering all actions and outcomes to God without attachment. It signifies devotion and trust in the divine, which helps the practitioner achieve peace and spiritual absorption.

Result of Kriya Yoga (P.Y.S. 2.2): Through Kriya Yoga, practitioners:

- Weaken and eliminate the five kleshas (afflictions).
- Develop Vivekakhyati (discerning wisdom), which burns the seeds of afflictions permanently.
- Achieve Samadhi, where the mind merges with nature (Prakriti) and experiences ultimate liberation.

The concept of PanchaKlesha, or the Five Afflictions, is essential in yoga philosophy as explained by MaharshiPatanjali in the *Yoga Sutras*. These afflictions are mental obstacles that cause suffering and hinder spiritual progress. The five afflictions are: Avidya (Ignorance), Asmita (Egoism), Raga (Attachment), Dvesha

(Aversion), and Abhinivesha (Fear of Death). Overcoming these afflictions leads to inner peace and spiritual liberation (Moksha).

Avidya (Ignorance): Avidya is the root cause of all afflictions. It refers to perceiving things incorrectly, mistaking the impermanent as permanent, the impure as pure, suffering as happiness, and the non-self as the self.

Asmita (Egoism): Asmita refers to the false identification of the Seer (Purusha) with the seen (Buddhi). It is the belief that the self is the body, mind, or intellect, creating a sense of "I" and "mine."

Raga (Attachment): Raga refers to excessive desire or attachment to pleasurable experiences. Once a person experiences something pleasurable, they develop a longing to relive it repeatedly, which creates mental disturbances.

Dvesha (Aversion): Dvesha is intense dislike or hatred toward anything that causes pain or suffering. It arises as a reaction to unpleasant experiences and leads to negative emotions like anger, resentment, and jealousy.

Abhinivesha (Fear of Death): Abhinivesha refers to the fear of death and the strong attachment to life. This fear is inherent in all beings and remains present even in wise individuals. It stems from the instinctual desire to preserve life and avoid death at any cost.

The Five Afflictions (PanchaKlesha) are the root causes of human suffering. These mental obstacles cloud judgment, create emotional disturbances, and hinder spiritual growth. By practicing self-awareness, meditation, and detachment, one can reduce the impact of these afflictions and move toward liberation (Moksha), achieving inner peace and spiritual awakening.

✍ 7.8 ANSWERS TO CHECK YOUR PROGRESS

Answer 1: Kriya Yoga is the practice of Tapas (austerity), Swadhyaya (self-study), and Ishwarapranidhana (surrender to God) for purifying the mind.

☞ **Answer 2:**The purpose of Kriya Yoga is to eliminate afflictions (kleshas) and achieve Samadhi (spiritual absorption).

Answer 3: The five kleshas are Avidya (ignorance), Asmita (egoism), Raga (attachment), Dvesha (aversion), and Abhinivesha (fear of death).

Answer 4: Tapas means enduring life's dualities like happiness-sorrow and honor-dishonor calmly without being affected.

Answer 5: Ishwarapranidhana means surrendering all actions to God without expecting any rewards.

Answer 6: ThePanchaKleshas are the five mental afflictions that cause suffering: Avidya (ignorance), Asmita (egoism), Raga (attachment), Dvesha (aversion), and Abhinivesha (fear of death).

Answer 7: The root cause of all afflictions is Avidya (ignorance).

Answer 8: Raga means attachment or desire to repeatedly experience pleasurable things.

Answer 9: Dvesha is hatred or anger that arises from past experiences of pain or suffering.

Answer 10: Abhinivesha is the fear of death or strong attachment to life that is present in all beings.

7.9 FURTHER READING

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7.10 MODEL QUESTIONS

SHORT ANSWER TYPE QUESTIONS

1. What are the main components of Kriyayoga?
2. Why is Kriyayoga practiced?
3. What is the true nature of Tap (austerity)?
4. What does Swadhyaya mean?
5. What is the meaning of Ishvarapranidhana (surrender to God)?

6. According to Maharishi Patanjali, what is the result of practicing Kriyayoga?
7. Which of the five Kleshas (mental afflictions) is the most important and why?
8. What does Avidya (ignorance) mean?
9. What is an example of the Klesha of Asmita (ego)?
10. What is the nature of Raga (attachment)?
11. What causes the Klesha of Dwesha (aversion)?
12. What is the Klesha of Abhinivesha (fear of death)?

LONG ANSWER TYPE QUESTIONS

1. Explain in detail the three components of Kriyayoga: Tapas, Swadhyaya, and Ishwarpranidhan.
2. According to MaharshiPatanjali, what is the purpose of Kriyayoga? What practices should a practitioner follow to achieve this purpose?
3. What is the importance of Tapas in Yoga? Explain the different types of Tapas and their true essence.
4. What changes occur in a practitioner's life through the practice of Swadhyaya and Ishwarpranidhan? What is their significance in Yoga practice?
5. Explain the outcome of Kriyayoga based on Patanjali's Sutra 2.2, and how it affects the life of the practitioner.
6. Explain in detail the five Kleshas and how they are the cause of suffering in life.
7. Explain the concept of Avidya (ignorance) and provide examples to clarify it.
8. What does Asmita (egoism) mean? Explain how it impacts a person’s life.
9. Explain the nature of Raga (attachment) and its effects on life.
10. What is the nature of Dvesha (aversion), and what mental disorders arise from it? Analyze them.
11. What is the Klesha of Abhinivesha (clinging to life)? How is it experienced in life, and what solutions can be applied to overcome it?

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