

In the above example the knowledge (that I am not the body) is derived from Samādhi or concentration and also its helpmate the attenuation of Kleśa. The means of Samādhi and of attenuation of Kleśa is Kriyā-yoga i.e. calmness of body and the senses through Tapasyā, the predisposition to realisation through Svādhyāya and steadiness of mind through Īśvara-Pranidhāna.

भाष्यम्—अथ के ते क्लेशाः कियन्ती वेति ?—

अविद्याऽस्मितारागद्वेषाभिनिवेशाः पञ्च क्लेशाः ॥ ३ ॥

क्लेशा इति पञ्चविपर्यया इत्यर्थः, ते स्यन्दमाना गुणाधिकारं द्रढयन्ति परिणाममवस्थापयन्ति कार्यकारणस्रोत उन्नमयन्ति परस्परानुग्रहतन्त्रा भूत्वा (तन्त्रीभूत्वेति पाठान्तरम्) कर्मविपाकं चाभिनिर्हरन्तीति ॥ ३ ॥

What are those Kleśas and how many are they ?

**Avidyā (Misapprehension about the real nature of things),
Asmitā (Egoism), Rāga (Attachment), Dveṣa (Antipathy)
And Abhiniveśa (Fear), Are the five Kleśas
(Afflictions). 3.**

The afflictions are the five forms of wrong cognition (I). When they become active i.e. become manifest, they strengthen the sway of the Guṇas, bring about change, set in motion the flow of cause and effect and in conjunction with one another bring about the fructification of action.

(1) The common feature of all the afflictions is erroneous cognition which is a source of pain. When Kleśas prevail i.e. the afflictive modifications grow, and the real nature of the self remains unseen, the productiveness of the Guṇas remains deep-rooted. They, in their turn, set in motion the operation of cause and effect from Avyakta (unmanifest) to Mahat (I-sense). Every moment the Guṇas change into Mahat, Ahaṁkāra etc. and as a result the afflictions lying at the root of the functions of Mahat etc. bring about the fruition of the actions.