

FIVE TYPES OF MENTAL ACTIVITIES (PATANJALI'S YOGA SUTRAS)

☑ 1.5 *Vrittayah-pancatayah-klisha-aklishta* (*klish* means "to cause trouble")

There are five kinds of mental activities; some produce suffering and some do not.

Klishta vrttis

- When you feel trapped, feeling of restriction
- Painful, afflicted, producing suffering, impure
- Colored with attraction or aversion

Aklishta vrttis

- Sense of freedom and spaciousness
- Not painful, not afflicted, pure, without suffering
- Uncolored or neutral

☑ 1.6 *Pramana viparyaya vikalpa nidra smritayah*

The 5 mental activities are: correct assessment, incorrect assessment, imagination, deep sleep, memory.

Correct assessment (pramana) 1.7 *Pratyaksha anumana agamah pramanani*

Correct knowledge comes from 3 sources: direct perception, inference, and authoritative testimony.

- **Direct perception (pratyaksha)** comes from the senses.
- **Inference (anumana)** is deductive reasoning.
- **Authoritative testimony (agamah)** comes from sacred texts and people with authority in the matter.

We want to develop a correct mental grasp that influences our evolution in a positive way.

A piece of information is considered trustworthy if all three converge (three-pronged approach).

Incorrect assessment (viparyaya) 1.8 *Viparyayah mithya jnanam atad rupa pratistham*

Incorrect assessment is based on misinterpretation of reality. It originates either from the information itself, or from its bad transmission, reception or interpretation.

We aim at discovering and reducing the causes of misperception in order to reduce suffering. Error can also lead us to question ourselves and to impede our progress.

Imagination (vikalpa) 1.9 *Shabda jnana anupati vastu shunyah vikalpah*

Imagination is knowledge based on words that have no real corresponding object. Source of creativity and artistic vision, but also living in the future and "what if" scenarios.

We want to use imagination creatively, but make sure that it does not separate us from life.

Deep sleep (nidra) 1.10 *Abhava pratyaya alambana tamo vritti nidra*

Deep sleep is a state of mental activity in which the four other activities are absent (dreamless sleep). Vedic tradition says that during deep sleep we return temporarily to God, that's why we feel refreshed afterwards.

We want to respect the restful sleep that is indispensable for regenerating our being.

Memory (smritayah) 1.11 *Anubhuta vishaya asampramoshah smrtih*

Memory is a recollection of experienced objects. Memory is unreliable; we usually remember not what actually happened, but our perception of it.

We want to strengthen the memory to continue on our path, but we also want to purify it and release the charge associated with some memories.

By learning to observe the thinking process, and then to discriminate between these five types of mental events, we start to gain a mastery over them, and their ability to control our actions, speech, and thoughts.