

योगेन चित्तस्य पादेन वाचां
मलं शरिरस्य च वैद्यकेन
योऽपाकरोत्तम् प्रवरं मुनीनां
पतञ्जलिं प्रान्जलिरानतोऽसम्मि

yogena cittasya padena vacam
malam sharirasya cha vaidyakena
yo'pakarottam pravaram muninam
patanjali pranjaliranato'smi

आबाहु पुरुषाकारं
शङ्ख चक्रासि धारिणम्
सहस्र शिरसं श्वेतं
प्रणमामि पतञ्जलिम्

abahu purushakaram
shankhachakrasi dharinam
sahasra shirasam svetam
pranamami patanjalinam

श्रिभते अनन्ताय नागराजाय नमो नमः
srimate anantaya nagarajaya namo namah

प्रत्यक्षानुमानागमाः प्रमाणानि

Direct perception, Inference and testimony
constitute the pramanas. 1.7

What is perception?

Perception is a modification of the mind.

Caused by its contact with an outward object through the sense channel.

Concerned with the special and general features of the object.

The outcome is the Self's awareness of the object as undistinguished from the Self.

How do we get a mental perception of something?

Citta comes into contact with objects through the six sense organs, five external and one internal (the mind).

Information comes in through the sense organs, but the mind makes it intelligible

“In all mental perceptions, reception comes first and then comes full perception. Therefore, the sure awareness of a thing outside the senses is pramana.” p. 22

Prama is uncontradicted knowledge about a real object

Pramana is how we collect knowledge about something.

Pramana is the instrument of prama and how we gain a cognition of an existent thing.

A cognition of a non-existent thing is imagination, a cognition of a false thing is misperception.

Pramana can also be in relation to objects that are not there, for example, the absence of a pot on your shelf is formed by knowing that the pot had been there, and now is not.

All of the knowledge that we have about things are from pramana and experience.

Pramana relates to things outside of the sense organs gained through perception, inference and testimony.

Experience can relate to “inner” things, such as memories, feelings or sensations from objects.

Pramana relates to objects, but the self is not an object, so pramana cannot reveal the self.

What is inference?

Inference is a mental modification based on general characteristics:
“Where there is smoke, there is fire.”

What is testimony?

Testimony is a mental modification arising from hearing the words of a reliable person. The testimony may be false if the person has neither seen nor experienced what they wish to communicate.

That which has been experienced and is transmitted is considered authoritative and genuine and valid.

unreflective perception: the pot exists

reflective perception: I am seeing the pot

In reflective perception, the seer, the seen, and process of seeing the object are not felt separately

Mutations of buddhi are happening moment to moment

Meditation on tanmatras distinguishes I-sense from mutations

The sequence is:

Taste is not happening, the I-sense is happening

The I-sense is not the cause of itself, Purusha is
the cause of the I-sense

Agama: “People whose words are accepted without question, are called Apta or reliable persons. When the word uttered by an Apta conveys his sure knowledge to your mind and produces a similar sure knowledge therein, it is called agama or verbal testimony.” p 26

विपर्ययो मिथ्याज्ञानमतद्रूपमप्रतष्टम्

Viparyayo mithyajnanamatadrupapratistam

Viparyaya is a false knowledge formed of a thing other than what it is. 1.8

Viparyaya is not a pramana because a pramana is correct knowledge about a real object, while viparyaya is knowledge about something that does not exist.

For example, seeing two moons in the sky.

Viparyaya is:

Based on words suggesting a non-existent thing

A general name for all types of incorrect knowledge

Has the wrong knowledge which causes afflictions of the mind has five parts,
which are the kleshas.

शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः

Shabdajnanaanupati vastushunyo vikalpah

Vikalpa is a modification of mind based on verbal cognition of a thing which does not exist 1.9

Though there is no reality behind **vikalpa**, it still has uses,
such as indicating an idea that has no existence beyond the words:

“Consciousness is the nature of Purusha.”

“Purusha has the character of not being created.”

Vikalpa vritti is helpful as long as we are using words to think and to communicate.

When we acquire wisdom without words but through concentration and discrimination,

then vikalpa vritti disappears. Truth, or **rtambhara**, is a realized truth devoid of words.

“**Viparyaya** or false cognition has no usefulness but **Vikalpa** or vague notion always serves a purpose.” p. 30

ओम् तत् सत्