

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

श्रिमतये अनन्ताय नागराजाय नमो नमः
srimate anantaya nagarajaya namo namah

अथ योगानुशासनम्

Here, now, is the systematic explanation of yoga

योगश्चित्तवृत्तिनिरोधः

Yoga is the selective elimination, or
selective choosing, of the
activities in the field of the mind

तदा द्रष्टुः स्वरूपेऽवस्थानम्

Then, the seer abides in itself as self

वृत्तिसारूप्यमितरत्र

Otherwise, conformity with the vrittis

व्रत्तयः पञ्चतय्यः क्लिष्टाऽक्लिष्टाः

The vrittis are of five varieties,
some are klishtha, and some
are aklishtha

The **klishtha vrittis** have their basis in the **kleshas** (reasons why we suffer, bound by the operation of the gunas)

The **aklishtha vrittis** are concerned with **khyati** (discriminative enlightenment, freed from the operation of the gunas)

A **citta-vritti** is a knowing state of mind

The **klishta vrittis** are the fertile ground for the proliferation of **samskaras**

Citta-vrittis become compounded through the changes of the gunas, or **guna-vikara**. It is through guna-vikara, processed by citta-vrittis, that we identify with our body, mind, emotions, and experiences

An **aklishta vritti** leads to the realization of the distinction between the self and mind.

An illusory identification such as “I am my body” is counteracted by contemplations such as “I am not the body, I am pure consciousness”

Is it possible for aklishta vrittis to exist in a person who has a preponderance of klishta vrittis?

Yes: “Beneficial modifications, though mixed with harmful ones, remain distinct from them as a shaft of light coming into a dark room remains distinct from the surrounding darkness.” (p.16)

Are some vrittis only harmful and some only not?

Each of the pancha vrittis can be harmful or non-harmful depending on the circumstance or use

Sleep, for example, is an opportunity to meditate on a mind absence of content, or can be the potential to increase tamas and laziness through excess

When the vrittis are gone, does the mind get destroyed?

That which exists is never destroyed, it just changes shape. “A clod of earth today becomes a pot tomorrow.”

The mind is never destroyed, after it has served its purpose it dissolves into its original substance, the equilibrium of the **gunas**

Only the cause of misery—the co-relation of the self and changing objects—that disappears for good

Samadhi the mind abides in **sattva**, free
from **rajas** and **tamas**

Kaivalya the mind dissolves into pradhana,
and the self remains as itself

प्रमाण विपर्यय विकल्प निद्रा स्मृतयः

Pramana, viparyaya, vikalpa, nidra,
and **smriti** (are the five varieties of vrittis)

vritti cognition

pramana correct cognition

viparyaya incorrect cognition

vikalpa cognition of that which does not exist

nidra cognition of absence of content

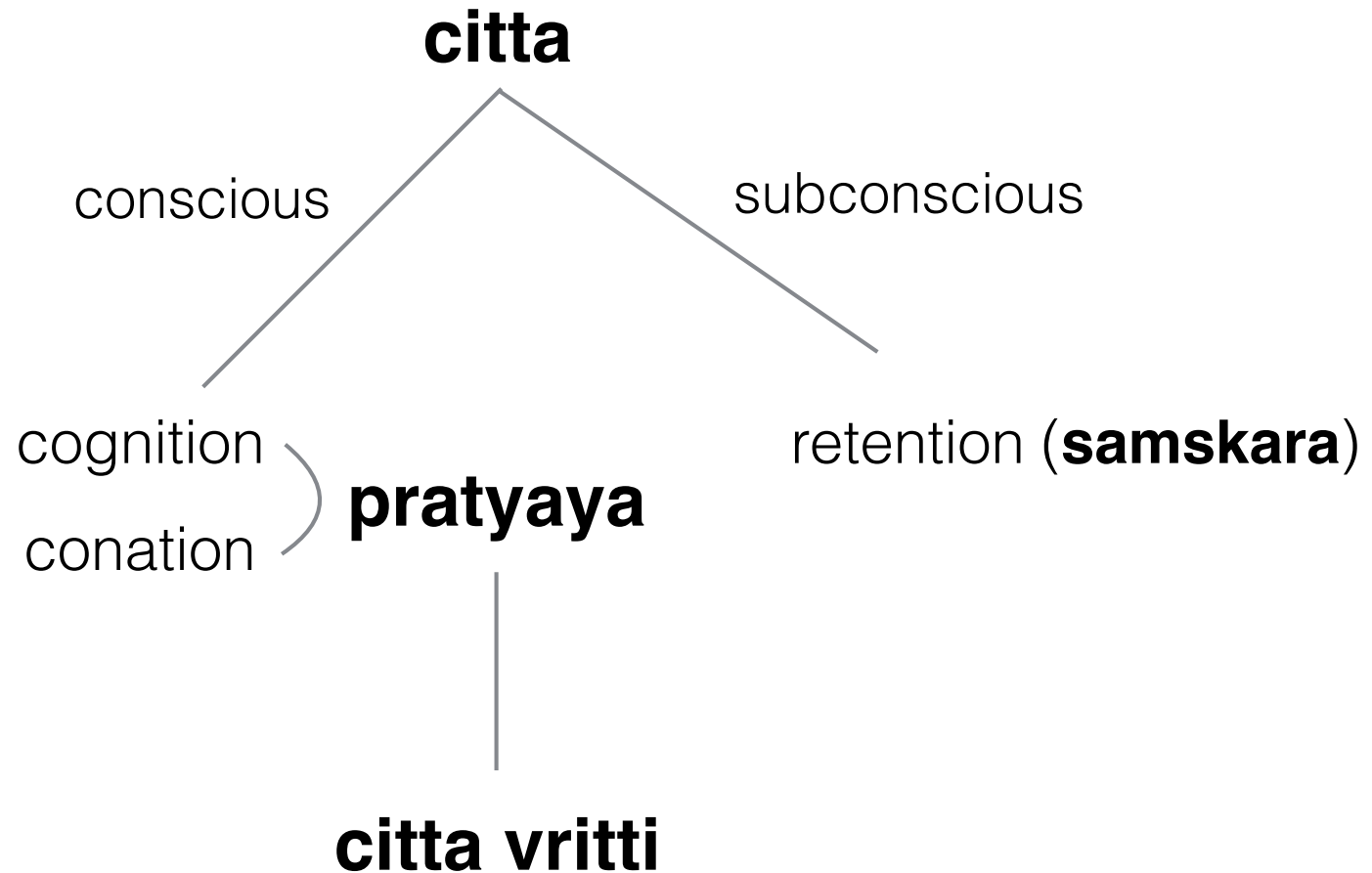
smriti memory of previous cognitions

All fluctuations of the mind, any active or inactive thought or memory, are all associated with one of the five umbrella vrittis

Stoppage of these five leads to stoppage of all the others

What is to be stopped?

Pratyaya cognitive fluctuation



the feelings and impressions of things that are seen, heard, memory, pleasure, pain or willed.

Vritti variations in prakhya, the **sattva** element of the mind

Citta “Internal power which cognizes, wills and retains by blending together the knowledge relating to sound, touch, light, taste, and smell brought in by the five sense-organs, the experience relating to movement of objects brought in by the organs of action, the perception of inertness of outside elements by the five pranas or the vital forces of the body and the perception of pleasure and pain as inherent in the internal organs.” (p.19)

Pleasure

smell
nose - earth

Pain

sound
ears - space

tongue
taste - water

prana
apana
vyana
udana
samana

touch
skin - air

light
eyes - fire

We know we have a mind because we feel or sense its movement.

The mind has three functions:

cognition knowing objects

conation acting on objects through will

retention latent impressions, memory

Pratyayas are feelings or impressions of things that have been heard or otherwise experienced, of any conscious actions we've taken, and the experience of joy and sorrow. These are all conscious.

Samskaras are the impressions in the subconscious mind, they are subliminal impressions. We are not aware of all of the subliminal impressions that our mind is made up of. There are so many that the best way to work on them is through the panchavrittis.

Pratyayas are **citta-vrittis**; they are conscious, and thus can be worked with.

How do you work on samskara?

Through creating new habits,
new intentions, and seeding them
as the creation of a new mind.

Each of the limbs of Ashtanga Yoga
is a chance to create a new field
of habits, intention and memory

manas is the sixth sense, like our eyes are the organ of visual knowledge, the mind is the internal and central organ of all incoming information and action. The eyes are not responsible for vision, and the mind is not responsible for the activities of citta

citta-vritti is the knowledge itself, or the actual information. The knowledge of things experienced and then held onto or retained is citta-vritti

Manas is the energy or potential for for the senses to work, and is the instrument of conation. It is distinct from **citta** in that it is not the instrument of cognition or retention.

So what does all this mean?

We are conscious, knowing agents.

Our identity is mixed up, somehow, in changing things called gunas, which is what nature is made up of.

Our mind is part of nature, so it changes while it interacts with gunas “outside” of us.

The self is not made up of gunas, but in this interaction thinks that it is.

Yoga is the process of realizing the difference and distinction between the self and the changing states

The mind has several different layers of functions

It experiences things, causes us to act, and retains memories

Certain functions are conscious, and others are unconscious

We suffer because the processes of the mind are not always helpful in helping us to know who we truly are

The active processes of the mind are conscious and can be controlled

We create a new mind which reflects our truest self through the deliberate practices of yoga