

## Sūtra 5 वृत्तयः पञ्चतय्यः क्लिष्टाक्लिष्टाः ॥५॥

Vṛittayaḥ pañchatayyaḥ klišṭāklišṭāḥ

**The thought waves are fivefold; some are painful and some are not painful.**

वृत्तयः	<i>vṛittayaḥ</i>	mental modifications, thought waves
पञ्चतय्यः	<i>pañchatayyaḥ</i>	five fold
क्लिष्ट	<i>klišṭa</i>	painful
अक्लिष्ट	<i>aklišṭa</i>	not painful

In Sūtra 4 the state of identification of the seer with *vṛittis* (thought waves) was described. The word *vṛitti* introduced in Sūtra I:2, means to revolve, referring to a mental fluctuation. *Vṛittis* are created when the reflection of the Self in *buddhi* is mixed together with the reflection of an object in the *buddhi*. *Vṛitti*<sup>1</sup> has five divisions, referred to as *pañchatayyaḥ* (fivefold), in two categories: painful and non-painful. The five parts, which are listed in the next *sūtra* and explained in Sūtras I:7 – 11, are:

1. *Pramāṇa* (right knowledge or valid proof)
2. *Viparyaya* (wrong knowledge or mistaken conception)
3. *Vikalpa* (imagination)
4. *Nidrā* (sleep)
5. *Smṛiti* (memory).

These fivefold *vṛittis* are classified as *klišṭa* (painful) and *aklišṭa* (non-painful). When directed to the world they are painful; when directed to the Self they are non-painful. *Aklišṭa vṛittis* (non-painful thoughts) are for achieving *viveka khyāti* (Self-knowledge) by obstructing the power of the *guṇas*. This is the *nivṛitti* (inward, or without thought) direction of the mind that leads to *apavarga* (liberation).

*Klišṭa vṛittis* (painful thoughts) are caused by the five *kleśhas* (afflictions):

1. *Avidyā* (ignorance)
2. *Asmitā* (“I-sense”)
3. *Rāga* (attachment)
4. *Dveṣha* (aversion)
5. *Abhiniveśha* (clinging to life, or fear of death).

The afflictions cause all the painful life experiences of an individual in the world. This is the *pravṛitti* (outward, or with thoughts) direction of the mind

1 *Vṛitti* is also translated as “means of livelihood” by Vijñana-bhikṣhu because thoughts are the means by which the mind functions; without *vṛittis*, the mind has no existence. Due to the *vṛittis*, the mind continues to survive.

that creates *bhoga* (experience of the world through the senses). The *vṛittis* associated with virtue or spiritual life are *akliṣṭa* because they weaken the afflictions and purify the mind.

Vyāsa says that the *vṛittis* become the field for the abundant growth of *karma* and also of *karmāśhaya* (the reservoir of the impressions of action). The *samskāras* (impressions) from experience in the outer world and the *vṛittis* (thought waves) from the mental world within are deposited in a part of the mind field called *karmāśhaya*. *Vṛittis* create *samskāras* (impressions in the mind) and the *samskāras* create *vṛittis*; it is a cycle that goes on and on.

The impressions of *kliṣṭa* (painful actions) create the conditions for further painful actions. The impressions of *akliṣṭa* (non-painful actions) create the conditions for further non-painful actions. For example, engaging in gambling will create the inclination to gamble; the practice of *samādhi* will create the tendency to achieve higher *samādhi*. Thus the term *kliṣṭa* indicates actions directed toward the world and *akliṣṭa* indicates actions aimed at liberation. All five categories of *vṛittis* (explained in Sūtra I:6) can appear in *kliṣṭa* or *akliṣṭa* form.