

Sūtra 6 प्रमाणविपर्ययविकल्पनिद्रास्मृतयः ॥६॥

Pramāṇa-viparyaya-vikalpa-nidrā-smṛitayah

[The five types of *vṛitti* are] valid proof, wrong cognition, imaginary cognition, sleep, and memory.

प्रमाण	<i>pramāṇa</i>	valid proof
विपर्यय	<i>viparyaya</i>	wrong cognition
विकल्प	<i>vikalpa</i>	imaginary cognition
निद्रा	<i>nidrā</i>	sleep
स्मृतयः	<i>smṛitayah</i>	memory

These five categories of *vṛittis* (thought waves) constitute an all inclusive classification of thoughts. Our everyday thoughts are most often a mixture of two or more categories of thought. For example, a person's reaction to a certain situation may be a *viparyaya* (wrong cognition) based on a *smṛiti* (past memory) of a similar situation. Dream is also a mixture of *vikalpa* (imagination) and *smṛiti* (memory) with *vāsanā* (desire).

Each of these categories of *vṛittis* can be looked at in an ultimate sense or in a relative sense. *Pramāṇa* (valid proof), in its ultimate refinement, is *viveka khyāti* (discriminative wisdom), the discrimination between the Self and its reflection in *buddhi* (intellect). In the ultimate sense, *viparyaya* (wrong cognition) includes all thoughts that are based on the primal ignorance that we have a separate existence. Likewise, *smṛiti* (memory) and *vikalpa* (imagination) ultimately influence all mental imaging that reflects egocentric desires.

In a relative sense, *pramāṇa* and *viparyaya* are correct and incorrect cognition of the information presented by the senses. *Smṛiti* and *vikalpa* represent the mind's connection to the past and future. *Nidrā* (sleep) is the suspension of the mind's imaging activity in the brain.

All *vṛittis* are the product of these five main *vṛittis*. All five can be positive or negative and can be productive of either bondage or liberation. *Kliṣhta* (painful) *vṛittis* are *tamasik* (deluding) and *akliṣhta* (non-painful) *vṛittis* are *sattvik* (pure). *Rajas guṇa* (quality of activity) is simply the activating force of both the *kliṣhta* and *akliṣhta vṛittis*.

The following chart shows these five categories and the two modes of thought waves.

<i>Vṛitti</i>	<i>Kliṣhta</i> (5 kleśhas)	<i>Akliṣhta</i> (Viveka khyāti)
1. <i>Pramāṇa</i> (valid proof)	Direct perception of an object that creates attachment & desire	When it leads to perception of the Self
2. <i>Viparyaya</i> (wrong cognition)	Mirage in a desert	When a divine image is seen in an object
3. <i>Vikalpa</i> (Imagination)	Imagination of objects that create attachment	Imaginary cognition of <i>Aham Brahman</i> ("I am Brahman") when it purifies the mind
4. <i>Nidrā</i> (sleep)	A state of forgetfulness	Experience of <i>sattvik</i> pleasure
5. <i>Smṛiti</i> (memory)	Memory of the past that causes suffering	Memory of a worldly object when it reminds one of God

The 5 Categories of *Vṛittis*

