

and memory as well as by the fact that the stoppage of such fluctuations will bring about a stoppage of the waking state and dream state, they have been included automatically. Similarly, 'resolution' has not been specifically mentioned because it arises through modifications of cognition and stops with the shutting out of such modifications. By the five false cognitions, 'resolution' has also been implied, as resolutions are formed through attachment, hatred, aversion, etc. In reality the maker of the Sūtra has mentioned only the fundamental controllable modifications. That is why the feelings or states of fluctuation like happiness or misery have not been included. Happiness or sorrow cannot be controlled by itself; it is to be eliminated by shutting out valid cognition etc. which give rise to them.

In the Yoga philosophy the word *Vṛtti* has been used technically to imply cognition or conscious mental states. Of them, *Pramāṇa* is correct knowledge, *Viparyaya* is incorrect cognition, *Vikalpa* is the cognition of a thing which does not exist and which is other than *Pramāṇa* and *Viparyaya*; *Nidrā* or dreamless sleep is indistinct awareness of the state of suppression; and *Smṛti* or memory is the awareness again of previous cognitions. As the fluctuations of the mind relating to inclination or disinclination are preceded by cognition and cognition prevails over all other fluctuations, the stoppage of the cognitional modifications serves to shut out the working of the mind. That is why the fluctuations to be controlled in Yoga are the fluctuations of the cognitive state. Yogis become successful in shutting out the fluctuations of the mind by controlling the fluctuations of cognition. The real scientific method of controlling the mind is to proceed by controlling the cognitional fluctuations. The *Vṛttis* in Yoga mean the variations of *Prakhyā* or the *Sattva*-element of the mind. *Chitta* or the mind is the internal power which cognises, wills and retains by blending together the knowledge relating to sound, touch, light, taste and smell brought in by the five sense-organs, the feeling relating to movement of objects brought in by the organs of action, the perception of inertness of outside elements by the five *Prāṇas* or the organic energies and the perception of pleasure and pain as