

**They Fall Into Five Varieties Of Which Some Are 'Kliṣṭa'
And The Rest 'Akliṣṭa'. 5.**

The 'Kliṣṭas' are those mental processes which have their bases in Kleśas like Avidyā etc. (1) and are the sources of moral merit and demerit (2). The 'Akliṣṭas', on the other hand, are those that concern final discriminative Knowledge (Khyāti) and are opposed to the operation of the Guṇas (3). Some Vṛttis may be Akliṣṭa and may yet have their place in the stream of Kliṣṭa Vṛttis (4). There may arise Akliṣṭa Vṛttis in the intervals (5) of Kliṣṭa Vṛttis and *vice versa*. Latent impressions are left equally by mental processes which lead to misery as well as those which lead to freedom therefrom. These latent impressions again give rise to fluctuations of the mind (6). In this way until absolute concentration is attained by a mind in a suppressed state, the wheel of fluctuations and impressions goes on revolving. When a mind is freed from the operation of the Guṇas, *i.e.* freed from the seeds of disturbance, it abides in itself, *i.e.* exists only in its pure being, or, again, becomes reabsorbed in its own matrix (7).

(1) The mental fluctuations which are based on the five afflictions like Avidyā etc. (*vide* Sūtras II, 3-9) are the 'Kliṣṭa' ones. Wrong knowledge or nescience, 'I'-feeling, attachment or passion, antipathy or aversion, and fear of death, if any of these 'afflictions' causes a fluctuation or modification of the mind, then that is called 'Kliṣṭa'. It is called so because the impression that is left behind by such a modification, produces an afflicted mental state. It is because these Vṛttis cause 'Kleśa' or sorrow that they are also called 'Kleśa' or afflictions.

(2) For the foregoing reason, the afflicted states have been described as the breeding ground of the Saṃskāras or the latent impressions of actions. Vijñānabhikṣu has explained Vṛtti as that which provides the wherewithal for one to live. Chitta-Vṛtti implies the various knowing states of the mind.