1979-11-15 THE APHORISMS OF PATAÑJALI as Taught by Baba Hari Dass, Pāda I, Sūtra 40 through 43 Review and then 44 and 45, at Mount Madonna Center

Edit notes: The following was typed from notes handwritten at the time of the darśana or from audio recordings.
Q denotes a question.
B indicates what Babaji wrote on his chalkboard, as read by the reader, and then as heard and noted by someone present.
R is comments likely of the chalkboard reader.
BC: read from Babaji's written commentary on the Sūtras.
HA: read from Yoga Philosophy of Patañjali, by Swāmi Hariharānanda Āraṇya, English translation by P.N. Mukerji, University of Calcutta, 1977.
IKT: read from Iqbal Kirsten Taimni, The Science of Yoga.
Comments in square brackets are generally those of the typist.
Comments in parentheses are likely that of the reader.
Names of individuals who are not public figures are changed and voices of individuals originally named are changed to V1, 2, … to protect their privacy.
There was editing for format and IAST transliteration of Sanskrit terms.

R: We'll go back a few sūtra, review, just to get us back in gear.

BC: **Verse 40. The yogi's mastery extends from the ultimate atom to the greatest infinity.**

Verse 41. Citta free from vṛtti (rajas and tamas) with complete absorption into (the three types of objects) cognizer, cognition, and cognized just as a transparent crystal takes the color of that on which it rests is samāpatti (samādhi).

Verse 42. In it (the state of samādhi) on account of alternating consciousness between word, meaning (true knowledge) and sense perception, the mixed state of mind is known as savitarka samāpatti.

Verse 43. On the clarification of memory, when the mind is as if devoid of self awareness and the true knowledge of the object is alone shining within, that is nirvitarka.

R: I'll read the commentary on this last sūtra before we go on to 44.

BC: [Commentary on Verse 43]
In savitarka samādhi; the consciousness alternates on word, meaning, and idea and gives simultaneous awareness of all three. And the citta identifies with the object. But, when the concentration goes deeper, then the memory of the word and the idea both drop away and there only remains the real knowledge of the object on which the mind remains fixed as if devoid of self awareness, and it identifies only with the real knowledge. In this state of mind, there is no alternation of consciousness…. (R: Vikalpa. So it's called nirvikalpa.)

BC: [Continued]
Again take the example of an apple as an object of concentration. The word is mixed with the word apple, its real knowledge or meaning, and the idea gained by sense perception. Now the word apple and idea of an apple are not there and the mind is fixed only on one thing which is the true knowledge of the apple without any alternation of consciousness.

This kind of deep concentration comes by the purification of memory. The word 'pariśuddhau' means complete purification, which means rajas and tamas guṇa are over-powered by sattva guṇa so much that rajas and tamas guṇa are unable to express the relationship of apple (the name) and the idea of an apple by sense perception and they drop out from the citta, and sattva guṇa shines in the mind with the identity of real knowledge of the apple.

Q: In the Vyāsa translation it says "When the memory is purified…" Does this mean that memory as we're aware of it now? Say, there's an object and everything that's related to it — that's complete wiped out? Or no longer exists at this point?
B: Smṛti, which is part of the imprints.
R: [Correcting himself] … which is part of the past imprints (excuse me).

Q: Saṁskāra?
B: Smṛti is memory.
R: Imprints in the form of memory.
B: It includes saṁskāra.
R: Remember, it's called smṛti when it's brought into the consciousness; when it's still dormant, it's called saṁskāra.
Q: So in a way, it's all attachment to the world? Because the memory process stops. So all attachments (R adds word 'connections') — all connections — are unconsciousness.
B: It becomes purified.
Q: I don't understand what has become purified.
B: Purified. Stopping is different.
R: Purified is one level of becoming less attached to the memories and the thoughts. The less attached we are, the more purified the mind is in that sense. So, we can say our memory is purified. Because even if the thought comes, the smṛti, the saṁskāra, we won't be affected by it.
B: It's positive.
R: The positive vṛtti are dominating the citta.

Q: There's also the memory of fact. It has nothing to do with attachment.
R: Or does it?

Q: How many people perform an act that's unimportant, that doesn't often cause a reaction or involve saṁskāra?

R: Babaji has said before that every memory involves a saṁskāra.
B: Every bit of mental content has saṁskāra.
Q: Even when it's without attachment?
R: Yes.

Q: It is caused by saṁskāra.
Q: Holding on to that.

Q: Could you say what a smṛti is?
R: Smṛti is memory; saṁskāra, prints in the mind in the form of memory.
Q: That are the same as the memory?
R: Yeah, or the quality of memory itself.
B: What is memory?
Q: Me? Am I supposed to answer that? [Class laughs]
R: Anyone!
Q: Impressions on the mind — saṁskāra?
B: But saṁskāra are dormant and active.
Q: So memory is active.
B: English doesn't go so deep.
R: One of the names of Kāma, the God of Desire is Smara, which is another word for memory. It has the same root as smṛti. So that gives an idea of how they're tied up. Without memory, we couldn't have desire. Desire comes from what we remember, associated.
Q: And the other way around. We wouldn't have memory unless we desired to control.
R: That's right.

Q: At the root of saṁskāra, then, is it desires and attachments that create it?
B: Kāmakalā, the desire to create. Three energies when they are working together.That desire is the root.
R: [to Babaji] Kāmakalā is the triangle at Ājñā?
B: Yes

Q: Can you spell that.
R: K..ā..m..a..k..a..l..ā
B: Kāma, desires.
R: So, that's the function of the mind at ājñā, manas has control of that.

Q: Would purification of the memory be the same as reducing the attachment, or reducing past saṁskāra?
B: Yes.

Q: You said something about positive memory, or something like that?

R: He was equating the purification of memory sūtra [sic, smṛti?] with positive thoughts, having a predominance of positive thoughts.
Q: That's what I wanted. How do you distinguish a positive thought and a negative thought?
B: Memory includes both positive and negative. When the influence of the positive memory is decreased, that memory will be polluted.
R: The negative memories will take over. And vice versa; it works the other way, too.

Q: I don't know what positive thought is.
R: [R explains] He's starting a list of virtues.
B: Kindness, love, compassion, tolerance, forgiveness.
R: Every good and decent quality you can think of would be considered a positive thought. In fact, anything that's not harmful to yourself or any other living being could be considered positive. In the absence of negativity, it's automatically positive.

Q: Well, I was thinking, there were four people at the play practice. Would that be being positive? It didn't say anything bad about them.
R: He's giving an example of a neutral kind of thought. He's giving the example: "Yesterday, there were four people at play practice." What kind of thought is that which doesn't seem either positive or negative? [Comments and laughter in background about small attendance at play practice.]
B: The thought itself will be either positive or negative. It will set up either positive or negative in your mind; you'll have some relationship to that thought either positive or negative.
R: If it was okay that there were four people, then you'd have a positive impression. If there should have been fifty people, you'll have a negative one.
B: We don't feel it in all our actions, all our activities. The four people could be close to you. Or the two people you don't like, or you like less, etc.
R: In that one statement, "There were four people at play practice."
B: This can be seen when the mind gets sharp.

R: I've been asked to read the sūtra again. Just Verse 43. Just the sūtra itself:

On the clarification of memory, when the mind is as if devoid of self awareness and the true knowledge of the object is alone shining within, that is nirvitarka.

Q: Is memory associated with the subconscious?
R: Yes, it's associated. Saṁskāra is more the subconscious level. Memory is within consciousness.
B: In saṁskāra form.

Q: I was thinking it doesn't have a relationship. How does it make a relationship, but it's neutral? Is that on the subconscious level?
B: You don't see it. Because our mind is habituated to act on the surface.

Q: Right.
R: Also, if ever you have a memory — even if it comes from the subconscious — once it's memory, it's no longer subconscious. It's conscious. Subconscious by definition would have to not be in your functional consciousness.

Q: I was thinking that on a neutral thought maybe it's based on our subconscious whether it's positive or negative in the relationship between our feeling about the thought. And also what you said. We don't see it in the conscious mind, but it is there.
R: It'll hang on the surface

Q: Would it be correct to say it's not so much the thought but the context that the thought is in that's more important? Like the thought itself — four people. But it doesn't have any context whether it makes us mad or whether we… [missed content].
R: Who supplies the context though?
Q: Well, don't we?
R: Yeah.
Q: In other words, even if you have what would be normally only a negative thought like anger, if you had it in the context of "I'm angry, I'm seeing it, trying not to get attached to it". It wouldn't necessarily be a negative situation even though the thought is a classic negative thought
R: You could have both going on at the same time. You're trying consciously to replace the negative thought with positive.

Q: Isn't the context more important than the thought itself?
R: You can't bring in that trying to be unattached to it, recognizing it, without supplanting it, putting in a different thought to try and wipe out the anger. You're supplying the context.
Q: You're putting in a different thought like instead of being angry, getting compassionate. Not buying into the anger completely; seeing it, like witnessing.

Q: I was just wondering if it was the context that the thoughts occurred in that was more important than the thought itself. In other words, the thought itself doesn't determine whether it's positive or negative.
R: It's your attachment to it.
Q: How you relate to it in other words.
B: What is a thought?
R: We can stop the class right here!
B: What is its context?
Q: All our other thoughts.
B: How far back does it go? Saṁskāra.

Q: Are the emotions thoughts? If I have anger, the anger is evoked by a thought, right? So, the emotion is an emotion is not a wave of thought. It's only a thought when I'm aware that I'm angry.

B: Caused by — caused by a thought. In thoughtless stage, no emotions.

R: Okay, we'll go on to the next sūtra. [A set of papers with questions is handed to the chalkboard reader] Those questions relate to a number of sūtra back. [The person who wrote the questions indicates she wants them read.]

R: She's written a novelette. [R reads:]
Trying to understand śabda, artha, jñāna. (This goes back to Verse 42, it seems to her that maybe jñāna is everything we're used to thinking of as knowledge in everyday life, gross and intellectual with the exception of names and language which are śabda.)
In that case, I would find it easy to understand what śabda and jñāna are and that they drop away after savitarka. Moving from savitarka to nirvitarka would then be by forgetting all we know. Taken together, Babaji, Vyāsa, and [Iqbal Kirsten] Taimni place all three sources of right knowledge, of gross level right knowledge that is, perception, inference, and testimony, in jñāna. Babaji has said all along that sense perception is in jñāna. Vyāsa's commentary, sūtras 42 and 43, state clearly that ideas resulting from inference and testimony are a part of jñāna, that they are in jñāna and not in artha. It is clear from the Sanskrit that Vyāsa repeatedly uses the word artha for the object itself and jñāna for ideation which Āraṇya's English translation does not do. Taimni says jñāna is all ordinary knowledge based on sense perception and reasoning. If jñāna then encompasses all three sources of right knowledge on the ordinary level, artha would be everything else. The germs of all subtler and higher knowledge including what objects really mean to us beyond what we think they mean. Where would this artha be usually in everyday life? Western way of saying it would be that it's always operating but unconscious.

R: So, what you are saying is there's no artha for an ordinary object for an ordinary mind. That's what that's implying. Artha only has meaning if the consciousness is subtle.

B: If the object is gross, the artha will be at that level. Sūtra 44.

BC: **Verse 44. Etayaiva savicārā nirvicārā ca sūkṣma-viṣayā vyākhyātā**.

By this (explanation of savitarka and nirvitarka samādhi in Sūtra 42 and 43) alone, savicāra and nirvicāra samādhi and subtler stages of samādhi have been explained.

etayaiva	by this alone.
[savicārā]	
[nirvicārā]	
ca	and
sūkṣma	subtle
viṣaya	objects
vyākhyāta	explained

BC: [Continued]
In savicāra samādhi, the object of concentration is subtle. Just as in the gross object, the mind alternates in the name, meaning (true knowledge), and idea, in the same way in concentrating on the subtle object, the mind alternates in time, space, and causality. (When the consciousness flows through time, space, and causation, it is called vicāra.) When the mind takes identity of that subtle object, that is called savicāra samāpatti. It is also called savikalpa samādhi (with vikalpa, fluctuating).

In nirvicāra, the space, time, and causality are taken out and behind that something remains and that is called the essential nature of thought. The consciousness remains fixed so deeply without any alternation that it takes the identity of that essential nature of thought and that is called nirvicāra samādhi. It is also called nirvikalpa samādhi.

The phrase sūkṣma viṣaya means subtle objects.

Subtle element	caused by	tanmātra subtle element
earth atom	caused by	smell, taste, form, touch, sound
water atom	caused by	taste, form, touch, sound
fire atom	caused by	form, touch, sound
air atom	caused by	touch, sound
ether atom	caused by	sound

In savicāra there is no language to be used in thinking. The mind goes beyond languages that is, a state of vicāra which covers time, space and idea. There is also absolutely pure awareness of each separately.

In jñāna, there is a combination of meditator, meditation, and the object of meditation. Cognizer, cognition, and the object cognized. In samādhi, only the form of an object exists. Savitarka and savicāra samāpatti are the higher stages of dhyāna and lower stages of samādhi. Samprajñāta samādhi is called samāpatti. In savicāra, no language is used except verbal idea is used to think.

HA: **By the (foregoing) the savicāra and nirvicāra engrossments, whose objects are subtle are also explained.**

[Vyāsa comments, paraphrased: (p. 109-110)]
The engrossment that takes place in the forms of the subtle elements conditioned by time, space, and causation is called savicāra or reflective. … the object is perceived as a single unit of the subtler element of manifested properties and its knowledge is acquired in this state of concentration. When the samāpatti is unaffected by any mutation that might take

HA: [Vyāsa's comments, paraphrased continued]
place in the object in time, present past, or future, and refers to the object only as present and embraces all (possible) properties of the object and all its spacial positions, this sort of all embracing engrossment is called nirvicāra….it is free from reflective consciousness. The subtle object only is the subject of engrossment.

[Āraṇya's comments, abbreviated:]
In this state the knowledge acquired is not confined to a particular space as in the case of savicāra samāpatti. Moreover, the knowledge is not limited to the present time only but extends to the past, present, and future simultaneously, and it is not determined by any single property of the object but reveals all its possible properties under all possible conditions. As nirvitarka samāpatti is free from ideas created by words, so is also nirvicāra samāpatti.

Examples of samāpatti are given below:
(First) Savitarka. Take the sun as the gross object of contemplation. If concentration is established on that, then the mind will be full only of that, and all sorts of knowledge regarding the sun — the shape, distance, materials, etc. will be acquired. This knowledge will, however, be accompanied with verbal concepts, e.g., the sun is round, it is so far, etc.. When the mind is full of such knowledge it is called savitarka samāpatti.

(Second) Nirvitarka. In concentrating on the sun, its luminosity will only be realized, and its other particulars would be shut out. If that luminosity is meditated upon to the exclusion of all other properties of the sun, then that state is known as nirvitarka knowledge. When the yogin sees all gross objects in that light he finds that all external objects are nothing but a combination of the elements — light, sound, touch, smell, and taste — and realizes that the qualities which are imagined with the help of words as belonging to particular objects are nothing but illusory. To have the mind only full of such knowledge is called the state of nirvitarka engrossment. This is the supreme knowledge pertaining to gross objects. From this standpoint material possession like wealth, family, etc., cease to have any pleasant association and they always appear as only a particular combination of light, sound, touch, smell, etc.

(Third) Savicāra. After realizing the luminosity of the sun through nirvitarka engrossment the yogin reaches the subtler state of that luminosity by a special process of calming the mind and the senses, that is, the realization of the light — tanmātra or monad. At first taking into consideration the proposition that gross things are made up of tanmātra by reason and instruction, and then by reflection and quieting the mind, one has to proceed towards realization. Savicāra engrossment is conditioned by the mixture of words, the objects and their knowledge and is consequently affected by space, time, and causation. In other words, the then location of the sun, the present or manifest condition of the sun and the present luminosity (not past and future) as observed by the eye — all these affect the knowledge derived by savicāra samāpatti.

HA: [Āraṇya's comments, abbreviated, continued:]
When, however, the light-tanmātra is realized, the yogin perceives undifferentiated light monad shorn of its varieties, i.e., different colors. Such is also the case with sound, touch, etc. The pleasure, pain, or obsession that is derived from material objects is but due to its gross properties, because there is variety in such grossness, and it is the variety which causes varieties of feelings of pleasure, pain, etc. So, when the variety-less monadic state is realized, the pleasure, pain, or obsession brought about by variety will disappear.

Tanmātra is not the only object of savicāra samāpatti. Other subtle objects like ahaṁkāra or ego, buddhi or individual intellect, or pure 'I-sense' and unmanifested prakṛti (the three guṇa or constituent principles in equilibrium) are also the subject of savicāra samāpatti.

(Fourth) (R: The subtlest of the four states) Nirvicāra. When proficiency is acquired in Savicāra engrossment and the memory is freed from verbal concepts, the concentration alone reveals the subtle nature of the object concentrated upon. The mind is then full only of the object free of any verbal notion or vikalpa, and this is called nirvicāra samāpatti or super-reflective engrossment.

Unmanifest prakṛti cannot form the subject of nirvicāra samāpatti because an unmanifested state cannot be subject of concentration. Prakṛti is the merged or latent or potential state of all phenomena. An unmanifested state cannot occupy the mind, so there cannot be any concentration on that nor any perceptual knowledge of it. Prakṛti is known by concepts with the help of words and so it can be a subject for savicāra samādhi."

Q: I'm not sure of the differentiation between nirvitarka and nirvicāra. Maybe it's just that I'm not hearing it correctly. I wonder if Babaji would just….
B: In nirvitarka and nirvicāra, the state is similar, except the object.
R: In nirvitarka the object is gross. In nirvicāra, the object is subtle. In the example given here of the sun, in nirvitarka the qualities of the sun, its size, its distance — all of these things drop away in nirvitarka. and only its luminosity, its present luminosity remains. That gross light. And that's the subject of concentration. In nirvicāra, the light tanmātra is realized. The essential nature of light is realized. And that fills the mind with all knowledge, in all conditions of the sun, past, present, or future, and all possible mutations of the sun all come simultaneously, not conditioned by time, space, or causation.

Q: Could this progression of the realization of the tanmātra be associated with the meditation on an abstract object, like restraint or peace, rather than on a gross object like the sun?
R: [Restates] If the object of concentration were on a concept like peace and not on a gross object like the sun, how would the concentration progress?
B: Savitarka up to nirvicāra. Peace. What is its feeling?
R: Its qualities in other words. That would be the object of the gross level. Savitarka, when your mind is hovering in all the qualities of peace.

B: First, the gross qualities are realized. Then, you go deeper into its essence. Its last stage is truth. No book can actually explain nirvicāra stage.

R: The nature of your realization of peace will get subtler and subtler. In savicāra in your meditation on peace, you start relating the nature of peace to the instruments of cognition, inner organs of cognition, and to the ego sense, to ahaṁkāra, and to the way ahaṁkāra takes to the feeling of peace, relates to it. You are relating to that and then you can get lost in the bliss of that feeling, or in the pure I-ness of that peace. Then, it goes to the higher level, asmitā. So, you go from thinking about peace to actual degrees of peace.

Q: What would be the tanmātrika representation of that?

B: It would be sānanda samādhi.

R: You're relating it to your ego sense. When the peace starts being felt, ahaṁkāra, to the inactivity of the sense organs, then that's sānanda samādhi when the quality of you being the receiver of that bliss drops away. Then you only remain and the quality of bliss drops away. That's the higher stage.

Q: Before you get to that point, before the vitarka and vicāra stage, what would the tanmātrika representation of feeling peace be? Like with the sun it was the tanmātrika quality of light.

R: That's what I was trying to explain. On the gross level it's mental, or mental peace, qualities of what the mind brings and what peace is like. Then when you get to the Savicāra stage you're starting to relate it to the subtle instruments of cognition, and that actually starts becoming the subject of your engrossment.

Q: Ego. That would be the tanmātrika levels. It's just being in touch with all of them.

S: Right.

Q: So it would depend on your object of concentration how deep the samādhi would be? Let's say you were concentrating on an apple; how deep would you say — how far could you go in concentration on an apple, let's say.

R: All the way.

Q: All the way on an apple?

R: If your aim is right. That's what he said before. If you have faith you can meditate on a garbage can and get peace.

B: The next sūtra explains how far you can go.

R: Now, your interest is sparked! [Laughter]

B: Subtle object.

R: The limits of the subtle object. Where is that?

Q: Babaji, could you define tanmātra for me?
[Babaji has R read:]

BC: The subtle primary elements realized at the inner subtle counterpart of the five sense experiences of sound, touch, color, shape, flavor and smell. The Sanskrit words are śabda, sparśa, rūpa, rasa, gandha. Ether elements is experienced as sound, air element as touch, fire element as color and shape, water element as flavor, earth element as smell.

R: So this inner subtle counterpart of the five sense experiences are the tanmātra. They're subtler than the sense experiences themselves.

Q: Why does time and space become a consideration at the subtle level and not the gross level?
R: (Restates) Why at savicāra do time, space, and causation become the things that the mind alternates in? Why doesn't that happen at the gross level?
B: That can't be gross. The instruments of the sense perception and the objects aren't there.
R: The objects aren't there. There's no way the mind can hover. If the mind hovers in that then you're not in savicāra. That's savitarka.
B: The apple is not there. Its energy is there. The energy that made the apple is there.

Q: Doesn't all that reduce to timelessness and spacelessness?
R: Not if — only in nirvicāra.
Q: But isn't that what it all reduces down to?
R: It reduces to less than that.
B: The energy is within time, space, and causation.
R: Occupying a place in time and space. In savicāra, it's now, it's here.
B: And its cause is the tanmātra and the subtler levels.
R: So that's the kind of qualities the mind hovers in savicāra. Then in nirvicāra, those qualities drop away and the essential nature of thought, the level of the nature of thought itself. And all knowledge of the object is revealed without regard to time, place, or causation. Without regard to its place here. it like everywhere at any time under all conditions, that knowledge is given, revealed, or without words.

Q: In savicāra time and space drop off?
R: In nirvicāra.
Q : I mean in nirvicāra.

Q: Would you please repeat the five elements and the tanmātra?
R: Yeah. Ether element is experienced as sound, air as touch, fire as color and shape, water as taste, earth as smell.

Q: In Sāṁkhya cosmology, the tanmātra, in going up the scale, are still a mixture of rajas and tamas. I'm wondering when samādhi go on to being the 1l indriya, jñānendriya and manas which is more sattva. We're talking still basically more in terms of the tamasic part of it.
R: Because we're in elements.

Q: Right.
V1: This goes beyond elements. It says the causation which is mahat, I mean ahaṁkāra, is the cause of the tanmātra.
R: This is the first level. In savicāra, you go from gross to tanmātra. And then in nirvicāra, you go to subtler.
V1: You go beyond the tanmātra.
Q: When you go beyond the tanmātra, do we go to indriya, jñānendriya, to the sattva part? Or do you go right up to mahat?
V1: You go right up to mahat.

Q: So what happens to those 11 mind senses in the process?
R: Those are objects of concentration for Savicāra.

Q: Jñānendriya karmendriya…?
R: Yes, jñānendriya, karmendriya can be objects of concentration for savicāra. The inner organs of cognition.
Q: So that when one sees the tanmātrika form….
B: Without it, we can't. [Babaji indicates a source to R.]
R: I'll read a definition of the jñānendriya and karmendriya from Heinrich Zimmer (Philosophies of India) for all of our enlightenment:

Zimmer: The various sense faculties are mutually antagonistic, yet they cooperate automatically, like the flame, the wick, and the oil of the lamp in dispelling darkness and giving light to the shapes and colors all about. The ten faculties going outward… (R: is the way he defines indriya as faculties working outward) …are classed in two groups: that of the five faculties of receptivity or apprehending, jñānendriya, which are namely seeing, hearing, smelling, tasting, and touching. And the five faculties of spontaneity or action, karmendriya, speech, grasping, walking, evacuating, procreating. Faculties themselves are of subtle matter, but the organs in which they have their seats are of gross matter. The faculties as distinguished from the organs, not being perceptible, yet inferable in their activities. Rajas prevails in those of action, while in those of perception, sattva guṇa prevails. Since the mind, manas, cooperates directly with the ten faculties, it is reckoned as number eleven and is termed the inner sense, antarindriya.

Q: The indriya and manas deal with the subtler purification of the cognizer and the tanmātra deal with the subtler purification of the cognized?
B: The indriya are cognition.
R: And then when it gets subtler it goes to cognizer.
B: First you are concentrating on cognition itself, which is the indriya and manas.

R: Babaji's got a chart that relates to the way cognizer, cognition and cognized break down, those three. [Chart is put up]. All the objects we can concentrate on are in those three categories, that's back about three or four sūtra. We read that, in vitarka, nature of vitarka is to receive. The objects are gross elements. Body or limbs, sun, moon, ocean, etc. It's related to reasoning, it's followed by vicāra, ananda, asmitā. Its vṛtti is the gross form, the object. Vicāra: its nature is to receive, also. Objects: subtle elements and subtle senses. It's related to reflection. It's followed by anānda and asmitā. It's without reasoning. Its vṛtti is in subtle form, the object. Ānanda nature is received, experience is felt. Its object of concentration is ahaṁkāra, ego. It's related to bliss. It's followed by asmitā. It's without reasoning or reflection. Its vṛtti is a form of bliss. asmitā: Its nature is the receiver. Its object, "I-am-ness". Its related to the sense of individuality. It's not followed by anything in this category. It's without reasoning, reflection, or bliss. Its vṛtti is asmitā [from] "I-ness".

Q: What's the difference between a child's experience of the sun's luminosity and the yogi's experience in nirvitarka? There's no reflection, no.…
R: [Restates] Is there a difference between a child in just seeing the sun as a luminous ball of light and a yogi realizing its luminosity in nirvitarka samādhi?
B: Saṁskārika difference. In child's inner mind there is that print, in the past. In samādhi, the reality is seen without pollution of saṁskāra. A child is not attached. It doesn't mean he sees the reality. Attachment is there, in saṁskāra.

Q: Could you explain the difference between receiver and received?
R: Received is cognition. Receiver is person who received that cognition.

Q: Are saṁskāra realized by memory? Babaji has said when born they are in latent form. So, what brings them to the surface? Is it memory?
R: What brings saṁskāra to the surface in newborns, in all of us? Any saṁskāra?
B: Saṁskāra are desires, thoughts, needs, etc. Here they are acted out.
R: Saṁskāra are acted out at the level of desires, thoughts, needs, memory, and so forth.
B: Association of a thought makes saṁskāra, makes a print in the mind.
R: When the object is gone and the print remains in the mind, that is memory.
B: Memory creates desire for the object. The desire creates karma. Karma makes saṁskāra.
R: So it just keeps churning like that.
Q: Could you say that again? [Laughter]
B: [writes technical terms]
R: Babaji has written the technical terms for this cycle of four stages: saṁvedana, association with the object; bhāvanā, memory of the object; vāsanā, desire for the object; kalana, sāṁskārika print.
Q: Those are the stages: object, memory, desire, saṁskāra. It's just a cycle? So we are able to break out of the cycle by realizing the true nature of the object?
B: You can break it at any point.
R: You can break a cycle at any point. It shuts down the whole cycle.

Q: Is there one particular point that's easier to break? [Laughter]
B: Desires.
R: Desires, the easiest. [Laughter]
B: Sadhus start from non-saṁvedana, non-association with the objects.
R: You remove yourself. You renounce the world and you move away from it, keep yourself isolated from it. That's what sadhus do. [Laughter]
B: Householders limit desires.
R: They've got association with the object, so they have to limit their desires for the objects. That's the area they work on

Q: How about taking care of needs? Instead of taking care of desires?
R: How about it? [Laughter]. That's what it means, what we just said; you're concentrating more on your needs than on your desires.
Q: Limiting desires — is that taking care of needs?
R: [Restates] Limiting desires, is that taking care of needs rather than desires?
B: Desire creates needs. [Laughter]
Q: Needs come after desire?
R: It works the other way too, but that's the key point he's making for all of us.
B: You eat food and you desire to eat something else. Then it becomes a need.

Q: No we have any needs?
B: The mind accepts it has a need.
R: Actually it's desire. It starts from the need that you need food, but then we take it a couple of steps further; when we're full we keep eating. Then we class that, well, I need more food. I have to work really hard today.

Q: We need food and we desire to live. Is that original desire a need, too?
B: It's a process of nature to keep beings alive that is, to have people eat food. But, the desire makes the food as a need.
Q: So we can choose to participate or not in that process, and kill ourselves if we refuse to eat.
R: He says we're still choosing at some level to participate in nature's process, because we can kill ourselves when we refuse to eat. That doesn't change the fact that nature set us up as eaters. [Laughter]
B: We have to eat in a natural process. Like wearing clothes. We made it a need.

Q: Would it be right to say that the path of citta vṛtti nirodha breaks the cycle of all four simultaneously?
B: Yes.
R: It has to. No pratyaya, no content. whatsoever in the mind.
B: Verse 45.
Q: I had a Friend that tried to live without desire for awhile. He spent all his time in bed. [Laughter] It was like it was impossible. [Laughter]
R: [Repeats statement]

B: That's also a desire.
Q: That's what he found out. It was just impossible because he had to decide to do something or not to do something.
B: You can act, but no desire.
R: Not having desire doesn't mean not acting.
Q: It's hard to believe. [Laughter]
R: He didn't say it was easy to believe. It's hard to do. [Laughter]
Q: It's harder to believe.

Q: What causes you to act then?
B: Only kaivalya stage….
R: Person in kaivalya stage acts at a reflexive level. It's only reflex action. He responds totally to the circumstances.

Q: So when we're doing karma yoga, we're only pretending to do karma yoga?
B: Yes. [Laughter] But it is a good way to go forward.
Q: If we use our will to break out of desires. Then there's re-association with saṁvedana part of the cycle. Is the saṁskāra changed at all by using our will to break out of the cycle of desire stage by witnessing it?
R: We're trying to limit our desires and work on that for a long time. Then we have association of the object again. Will our saṁskāra have changed by our practice of limiting the desires and will we be less affected by association?
B: Yes.
R: If it didn't work that way there wouldn't be any sense in doing it.
Q: But the saṁskāra are still there in latent form.
B: The object will make a pull if you don't have dispassion.
R: The object will have a pull toward itself it you don't have dispassion.
B: In the process, dispassion develops.

Q: Is this like the Kṛṣṇa state where man sees action in inaction and inaction in action?
B: That's the highest stage of dispassion.
R: You can't start from there.

BC: **Verse 45. Sūkṣma-viṣayatvaṁ cāliṅga-paryavasānam**

The state of samādhi concerned with subtle objects extends up to prakṛti.

sūkṣma	subtle
viṣayatvaṁ	the subtle states of samādhi (combined with sūkṣma)
ca	and
aliṅga	[mūla] prakṛti
paryavasānam	extension

BC: [Continued]
The subtle object of concentration in savicāra and nirvicāra samādhi are not only the subtle atoms, but are extended up to prakṛti. First from sound, touch, sight, taste, smell — these tanmātra the five subtle elements are created, which are ether, air, fire, water, earth. From these subtle elements, five gross elements are created. The cause of tanmātra is ahaṁkāra, ego consciousness. The cause of ahaṁkāra is mahat tattva, intellect. The cause of mahat tattva is aliṅga, or prakṛti, unconscious noumenon. All these are within subtle objects.

An element which is dissolved in its cause is called liṅga. So mahat tattva to the tanmātra and the gross elements are categorized as liṅga because they are caused by one another. Whereas mūla prakṛti is not caused by any elements, so it is called aliṅga. Aliṅga mūla prakṛti is that in which the three guṇa, sattva, rajas, and tamas are held equally. The association of puruṣa and prakṛti disturbs this original equilibrium of prakṛti and there arises an aggregation in which sattva, rajas, and tamas are unequal. This is the cause of the first evolution. It gives rise to mahat tattva, citta.

The second product of evolution is ahaṁkāra, ego consciousness. It has distinction between subject and object, it separates "I" from everything else. Ego, ahaṁkāra, has three classes: sāttvika, rājasika, and tāmasika. Rajas is active energy. When it joins sāttvika ego, it produces the five jñānendriya, the five karmendriya, and the mind: these are called the eleven senses. When rājasika guṇa joins with tāmasika ahaṁkāra, it produces the five tanmātra. And the five tanmātra give rise to the five gross elements.

In vitarka samprajñāta samādhi only the gross elements and the objects formed by the gross elements are realized. In vicāra samprajñāta samādhi the subtle form of the elements form an atomic form to the tanmātra which are the cause of the subtle elements, and which are caused by ahaṁkāra, are realized. In sānanda samprajñāta samādhi, ahaṁkāra, ego consciousness, which is caused by mahat tattva is realized. In sāsmitā samprajñāta samādhi mahat tattva, citta or intellect, which is caused by mūla prakṛti is realized. After that, mūla prakṛti, which is not realized by samprajñāta samādhi, instead through viveka khyāti the separation of citta and ātman is realized.

R: Further notes. I'll read them.

HA: **Verse 45. Subtlety pertaining to objects culminates in a-liṅga or the unmanifest.**

[Vyāsa comments, paraphrased:]
The subtle form of earth element is the smell tanmātra, of water element is the taste tanmātra, of fire element is the light tanmātra, of air element is the touch tanmātra, of ether element is the sound tanmātra. The subtler form or constituent of tanmātra is ahaṁkāra and the still subtler form of the ego is the first manifested mahān or mahat-tattva.

HA: [Vyāsa comments, paraphrased, continued:]
The subtler form of the first manifested or mahat is the unmanifest or mūla prakṛti. There is nothing subtler than the unmanifest. If it is said that puruṣa is subtler than that, the reply is 'That is true, but the subtlety of puruṣa is not of the same kind as that of the unmanifest prakṛti.' Puruṣa is not the material cause of the first manifest object, viz. mahat, but its efficient cause.

R: Puruṣa suffers no change itself as prakṛti does when it changes to mahat. Prakṛti cannot change unless it is seen, in a sense, by puruṣa. So it's just the association that Babaji was mentioning in his notes. It's not that puruṣa changes at all or is affected in any way. Just the mere association of the two is a cause, what's called the efficient cause. So puruṣa is what is considered as the instrumental or efficient cause of mahat, etc.

HA: [Vyāsa's comments, continued]
That is why it has been said that subtlety has reached its limit in pradhāna or prakṛti (which is the state of equilibrium of the three guṇa or constituent principles). [R: That's the mūla prakṛti.]

HA: [Āraṇya's comments]
Liṅga is that which terminates or merges into its cause. That by which anything is indicated is an indicator or liṅga. That of which there is no cause or which has not merged in any other substance and which is not indicative of anything else is aliṅga. Pradhāna or prakṛti is aliṅga."

The elements have two forms — (1) the aggregated gross state which is felt as various kinds of smell, sound, light, etc., and (2) the subtle state without any such variety, e.g., smell monad, sound monad, light monad, etc. The tanmātra are the minutest sensation of subtle objects received by the senses. The external cause of such perception is the ego of the Great or Divine Mind known as bhūtādi. Sensations of sound, etc., are really modifications of the mind. The knowledge of tanmātra is along the flow of time only because there is no perceptible space in it. When there is knowledge as a flow of time, there must be a perceptible activity of the mind. Therefore, knowledge of tanmātra is based on the action of internal senses, i.e., the working of the dynamic ego. Thus the dynamic ego or the variable 'I-sense' (not the pure I-sense) is the subtler form of tanmātra which is really the minute part or unit of sensation. The flow of mutation or change of knowledge has to be adopted for contemplation to realize the dynamic ego.

R: In other words, we've got to keep modifying the object of concentration and take it subtler and subtler in order to realize the dynamic ego.

HA: [Continued reading of a selected from Āraṇya's comments]
The subtler form of this dynamic ego is mahat tattva, or pure asmitā, or pure 'I-sense'. The subtle form of mahat is pradhāna or prakṛti.

R: Any questions on 45?

V1: [Editing a question] The gross elements are the liṅga of the tanmātra and the tanmātra are liṅga of ahaṁkāra, and ahaṁkāra is the liṅga of mahat, and mahat is the liṅga of prakṛti, which itself is aliṅga.

R: [Reading from BC] "An element which is dissolved in its cause…" causes. The mahat tattva is aliṅga.

Q: Is the cause of ?
R: Prakṛti.
Q: Okay. Right. Unconscious?
R: Unconscious noumenon.
Q: Noumenon?
Sh : It's like the idea of causal level. 'Phenomenon' comes from 'noumenon'.

Q: [Indicates to "read' it backward, at nirvicāra, to the Chalkboard reader]. Sānanda and sāsmitā.
R: So in one sense it's causation left behind after savicāra.

Q: Is it just ideas that are left behind?
B: In savicāra, time alternates in time, space, causation. So in nirvicāra time, space, causation drop away and only the essential nature of thought is left.
R: She wants to know in what sense is causation left behind in Nirvicāra.
B: Because there is still a subtler level that caused that, do you mean?
Q: Is it just <u>ideas</u> about it that are left behind?

Q: In other words, you still have to go up to mahat and prakṛti which is in the aliṅga stage.
R: Asmitā is mahat.
Q: Right. So people are saying after nirvicāra it said in the descriptions, the causations left behind.
R: In nirvicāra.
Q: Right. There's still the causation involved in going up to mahat and then to prakṛti. Is that what you mean?
R: That's what I thought.

Q: If nirvicāra changes into sānanda, then would you have a sense that that bliss was caused by something subtler?

R: So causation hasn't entirely dropped away.
B: Only in that state.
R: [Addressing to Babaji] So in asmitā, would you be aware of the cause of mūla prakṛti? Or are you aware of no causality?
V1: You are going to get viveka khyāti. You are aware of the difference.
B: Asmitānugata samprajñāta samādhi, mahat tattva, citta or the intellect, is caused by mūla prakṛti, is realized.
R: [Restates] "Mahat tattva, citta or the intellect, which is caused by mūla prakṛti, is realized." So her question relates to the fact that there is something higher in the chain of causation, that's still to be realized. And the notes say that in nirvicāra all ideas of time, space, causation drop away. But they're still sounding like there's still some notion of causation. Something. These states are caused by something higher.

Q: Maybe it's just the idea that the causation drops away but the causation…
R: The mind doesn't enter into that. The mind doesn't go into the causation, the idea of causation. It's totally absorbed in the object, in the subtle object. Other questions on 45?

Q: In prakṛti, it's described that the three guṇa are in balance. Also in mahat. Is it just a less subtle form of that balance?
R: Sattva predominates in mahat.
B: In mahat, there is an equilibrium, the three guṇa.

Q: And it's sattva predominant because of that balance, but there's still imbalance. It's a different level of sattva predominant. So, would it be right that when we talk about the triangle when you have puruṣa and prakṛti, where one becomes the two, mahat has to be there as well as the third?
B: [Indicates negative response] Tantra explains it. When there are two, the third is there automatically.
R: If you can conceive just intellectually of one, of oneness unmanifest. And that one dividing, two. The act of division is the third, automatically. You can't divide one into two without having three.
B: Mahat is the pure 'I-sense', buddhi, cit, the empirical ego.

Q: So, it means at that stage, both puruṣa and prakṛti are unmanifested because they're….
B: Mūla prakṛti is unmanifest.
Q: Well, couldn't you say at that stage prakṛti is also unmanifest?
R: How does mūla prakṛti differ from prakṛti? Is everything under mūla prakṛti. Prakṛti, just the stuff that…?
B: After mūla prakṛti, everything is prakṛti. Mūla is root. Mūla prakṛti. All other divisions under that are also prakṛti. We just don't add the word on after every thing, after everything else. Tanmātra prakṛti, and so forth. It's all prakṛti. When we say <u>mūla</u> prakṛti we mean the cause of <u>all</u> prakṛti.

Q: Primordial basic substance. And it always has more.
R: It's said to be formless, actually. That all form comes from that.

Q: What's the difference between mūla prakṛti and puruṣa?
R: Ah ha! That's what we have to find out. [Laughter] That's what all this is about. No way to talk about it.
B: [Indicates to R to read from [Vācaspati] Miśra on relation between puruṣa and prakṛti.]
R: This is Miśra's book on the sūtra. [Edit note: unable to confirm the specific reference but possibly Yoga-sutras (with Vyasa and Vachaspati Mishra) by Rama Prasada (sic)]

Miśra: What is the relationship between puruṣa and prakṛti? In other words, what is the relationship between consciousness and matter? (Consciousness = puruṣa; prakṛti = matter. Matter is another form of consciousness, but we are talking about different forms.)

We know that conscious energy comes from food which is unconscious, but we want to know in an analytical way the true relationship between them. Matter occupies space and time, cause and effect. Consciousness seems to be beyond that. This splendid evolution of prakṛti is not illusionary or magical, but is a scientific process which cannot operate without conscious guidance. This conscious principle is not a being in time and space. It is unrelated to cause and effect. It is an indescribable conscious principle without which the evolution of nature would not be possible. (R: It's describing puruṣa.)

The relationship between conscious energy and unconscious matter, prakṛti, should be investigated. Sāṁkhya yoga holds that by analysis of prakṛti, puruṣa will be realized. (R: That's why the 24 elements of Sāṁkhya work its way back up to the one. Twenty-four to one. The gross to the most subtle.) The ultimate aim of prakṛti is to open the ultimate consciousness which is eternally centered in its heart.

We perceive that each morning as we arise, consciousness comes out of deep sleep — unconsciousness, and at night it returns to deep sleep. This is not the consciousness described in Sāṁkhya yoga. In Sāṁkhya yoga, consciousness comprises all stages and all psychological levels of consciousness and unconsciousness and goes beyond them.

Every consciousness is within the mass of matter. Our body mechanism and mind have the power to analyze the consciousness from food and synthesize it with our original consciousness. This we know, but we have to know how such analysis and synthesis are going on within us in our bodies chemically and biologically, and outside us in matter.

Generally, we assume that consciousness is a by-product of matter, but this assumption is challenged by events and accidents of nature. Tragedies of life are necessary for Self to escape from unreality. The relationship between consciousness and matter poses an eternal challenge in physics and metaphysics, science and psychology. The relationship cannot be

Miśra: [Continued]

… understood without analyzing the nature of consciousness. For that purpose, we have to depart from our self-made narrow limitations.

Sir James Jeans, the great physicist, has written in this context, "… they (physics and philosophy) are only just beginning to get under way and we are still in Newton's words, like children playing with pebbles on the seashore, while the great ocean of truth rolls unexplored beyond our reach. It can hardly be a matter of surprise that our race has not succeeded in solving any large part of its most difficult problem in the first millionth part of its existence."

We must detach from our present viewpoint including assumptions about mind and body. We live in established knowledge, but we have to discover true knowledge, that which is not established by any person, but which is eternal. Through yoga, constant practice of meditation, and coupled with dispassionate action, the great among men investigate consciousness.

For this purpose, Sāṁkhya Yoga presents two classes of puruṣa. 1) Rāśi puruṣa, aggregate consciousness, and 2) anādi puruṣa, transcendent consciousness. Rāśi puruṣa is born and it will die. It is a product of both matter and consciousness. In a pure sense, it is biological consciousness. Its existence depends on love, hate, attachment, and detachment. Anādi puruṣa is eternal and transcendent, the unmoved mover of prakṛti and the Controller of every mechanical activity of prakṛti. It is within and beyond matter and transcends it

R: So, these are the two types of the puruṣa when we talked about the individual puruṣa is the first, rashi puruṣa. You're all rāśi puruṣa. The other, the anādi puruṣa is the true, unmanifest puruṣa.

Miśra: [Continued]

Both puruṣa and prakṛti are transcendent and eternal. Non-eternal consciousness unites with eternal matter. It is not really union. Prakṛti is the force of puruṣa. Their dualism is descriptive, not prescriptive. Their relationship is like that of body and soul. Prakṛti is eternal body to puruṣa and puruṣa is eternal soul to prakṛti. In Sāṁkhya, the sense of union of these two is attributed to ignorance. In Vedānta, the sense of dualism and the sense of union are attributed to maya.

Real puruṣa has relationship with the real prakṛti, while the unreal puruṣa has relationship with the unreal prakṛti. Where puruṣa recognizes its identity with the real puruṣa and real prakṛti, its relationship with false entities disappears.

Miśra: [Continued]

Why is the real puruṣa not recognized and why is there relationship with unreal matter? The answer is that it is because of ignorance and non-discrimination between the conditioned and the unconditioned substance.