1979-12-06 THE APHORISMS OF PATAÑJALI as Taught by Baba Hari Dass, Pāda I, Review and Pāda II Sūtra 1, 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.
U: is other voices in the notes which were unattributed. Often, based on grammar and content, this may be Babaji.
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.
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 to protect their privacy.
There was editing for format and IAST transliteration of Sanskrit terms.

R: Review of Pāda I:

BC: [Quote or paraphrase]

Sūtra l: **Now begins the exposition, the explanation of yoga.**
(R: That implies that the system had been in existence before, and now we've come to the point in our preparation that we study yoga. In other words, Patañjali was not introducing it.)

Sūtra 2: **Yoga is the restriction, or the restraint, of the thought waves in the mind.**
(R: That is the definition of yoga.)

Sūtra 3: Yoga gives Self-realization. **Then the seer abides in Itself.**

Sūtra 4: **When the same thought waves are not stopped, the Self and the mind appear the same.** (The person identifies with the thoughts.)

Sūtra 5: **The thought waves are of two kinds, painful and non-painful.**

Sūtra 6: The five basic categories of thought waves: **They are right knowledge, wrong knowledge, imagination, deep sleep, and memory.**

Sūtra 7: **Right knowledge is based on sense, evidence, inference, and scriptural testimony.**

Sūtra 8: **Wrong knowledge is false conception.**

Sūtra 9: Explanation of imagination and hallucination: an image created with words, without any basis in an actual object.

Sūtra 10: The state of dreamless sleep is explained.

Sūtra 1l: Memory is explained as an experience that exists in the mind that is recalled exactly as it happened.

Sūtra 12: These five kinds of thought waves, vṛtti, are controlled by non-attachment and practice.

Sūtra 13: Practice is to keep the concentration on the puruṣa itself.

Sūtra 14: To become firmly grounded in practice one must practice without interruption, continuously, with devotion.

Sūtra 15: Explains non-attachment (vairāgya), cessation of objects: cessation of desire for objects seen or unseen.

Sūtra 16: Explains the highest vairāgya, paravairāgya: **When all the desires are stopped due to the attainment of knowledge, there is no desire for slightest manifestation of the guṇa.**

Sūtra 17: Samprajñāta samādhi is a state of higher consciousness accompanied by reasoning, reflection, bliss, and a sense of pure being.

Sūtra 18: The other samādhi (asamprajñāta), it is caused by the cessation of all thought waves. All the samprajñāta samādhi are with thought waves, however subtle. Asamprajñāta samādhi is without thought waves.

Sūtra 19: The two types of people who get asamprajñāta samādhi are described: those that are born with asamprajñāta samādhi (videha and prakṛtilaya) and those who attain it by upāya, ‘means or methods’.

Sūtra 20: Defines upāya and others who get asamprajñāta by methods: reverential faith, energy, repeated recollection, concentration, and real knowledge.

Sūtra 21: Intense urge is the cause of asamprajñāta samādhi.

Sūtra 22: The three classes of urges, intensities: mild, medium, and intense.

Sūtra 23: Brought in a new idea with: **Or by surrender to God.** We can also get asamprajñāta samādhi by Īśvara praṇidhāna, surrender to God.

Sūtra 24: Since Sūtra 23 brought up Īśvara, Sūtra 24 defines Īśvara: It is a special puruṣa, unconditioned by time, creation, causation, etc., without saṁskāra.

Sūtra 25: Gives the attributes of Īśvara: that He is limitless and omniscient.

Sūtra 26: Tells us that Īśvara is limitless and the guru of all gurus, teacher of all teachers.

Sūtra 27: Oṁ is the word that denotes Īśvara.

Sūtra 28: The repetition of Oṁ with concentration on its meaning is Īśvara Praṇidhāna, or surrender to God.

Sūtra 29: Tells that japa, the repetition of Oṁ, turns the consciousness inward and removes obstacles.

Sūtra 30: Lists the nine obstacles of sādhana: disease, languor, doubt, carelessness, laziness, worldly-mindedness, delusion, non-achievement of a stage, instability.

Sūtra 31: Lists the four accompanying symptoms of the obstacles: mental pain, despair, restlessness, and hard-breathing.

Sūtra 32-39: Lists how to remove the obstacles.

Sūtra 32: One-pointedness.

Sūtra 33: Cultivating positive attitude.

Sūtra 34: Prāṇāyāma.

Sūtra 35: Concentrating on higher sense perceptions.

Sūtra 36: Concentrating on the luminous light within.

Sūtra 37: Concentrating on non-attached saints.

Sūtra 38: Concentrating on dream and deep sleep experiences.

Sūtra 39: Concentrating on any object desired.

Sutra 40: We are told that mastery of samādhi stems from the ability to fix the mind from paramāṇu, the ultimate atom, up to [parama mahātattva], the greatest infinity.

Sutra 41: The mind freed from all vṛtti becomes absorbed in three types of objects; i.e. cognizer, cognition, and cognized, just as a transparent crystal takes on the color of whatever it rests upon.
That's the sutra that brought up the term samāpatti (engrossment).

Sutra 42: Savitarka samādhi is that in which the mind alternates on word, meaning, and idea (śabda, artha, and jñāna) of a gross object.

Sutra 43: Explains nirvitarka. It's that state of consciousness in which the mind doesn't alternate on the word, meaning, or idea of a gross object of concentration. It achieves identity with the true nature of that gross object.

Sutra 44: When the object of concentration is subtle, then two kinds of samādhi, savicāra and nirvicāra, are formed; samādhi 'with reflection' and 'without reflection'.

Sutra 45: Explains that the subtle objects of savicāra and nirvicāra extend up to prakṛti, that is everything in creation from the unmanifest prakṛti down.

Sutra 46: Tells us that these are all samādhi with seed, sabīja samādhi.

Sutra 47: Perfection — on attaining ultimate perfection in nirvicāra, one attains clear knowledge. Knowledge becomes clarified.

Sutra 48: Describes the state of consciousness that comes when the memory is cleared, the consciousness is cleared: ṛtambharā prajna, truth-bearing consciousness, perceptual truth.

Sutra 49: Ṛtambharā knowledge is different than that gained from testimony or inference because it relates to particulars.

Sutra 50: The saṁskāra of ṛtambharā prevent the saṁskāra of other samādhi.

Sutra 51: When the saṁskāra of ṛtambharā are wiped out, then comes nirbīja samādhi.

Q: At what stage can puruṣa be distinguished from prakṛti?
B: Viveka khyāti.
Q: Not 'til then, it can't be distinguished?
R: Viveka khyāti means discriminative wisdom and that discrimination refers to this. Discriminative wisdom means the ability to discriminate between puruṣa and prakṛti. Not until the time that that fine discrimination develops, you can't.

Q: Would you define the word 'vyutthāna'? I believe it came in relation to samprajñāta and also higher samādhi.

R: Vyutthāna is the awakening saṁskāra, first of all. It's used as the first impulse to do sādhana, or to find the truth in life, or to get out of the illusion. That initial impulse is called vyutthāna. Each lower stage becomes vyutthāna of the next higher stage. There's an awakening impulse for each succeeding stage, but then the former stage tends to become a negative state that keeps you in that state. Sort of like magnetism or gravity.

B: Savitarka's vyutthāna is savicāra.

Q: You don't go from savitarka to nirvitarka? You go from savitarka to savicāra?

R: Savitarka to nirvitarka. Savicāra to nirvicāra, which just means the higher one.

Q: Well, if savicāra was the vyutthāna of savitarka, then that would be the next stage, is that correct?

R: Would nirvitarka be a better… that nirvitarka is the vyutthāna of savitarka? Yeah. He just jumped ahead one, that's all. He's just showing that the one is higher than the other. So nirvitarka would be the vyutthāna of savitarka.

Q: Do you go through samprajñāta and asamprajñāta samādhi before you get to savitarka, nirvitarka, savicāra, nirvicāra?

R: Asamprajñāta is the vyutthāna of samprajñāta.

Q: It's the other way around, isn't it?

V1: You mean the reverse…? Samprajñāta is the vyutthāna of asamprajñāta.

B: Vyutthāna is higher stage.

R: It becomes negative only when that initial awakening… when we stay in that initial awakening and don't go to the next higher stage. Then it becomes a distraction; then it becomes an obstacle also.

Q: The way Babaji's defining it now, then once it's already gotten then the vyutthāna would automatically change. In other words, once one was in that stage, if vyutthāna is always the higher stage, then it would just switch to… you know, the object that was the vyutthāna wouldn't be the vyutthāna any more. Would that be right to say?

BC: The citta has four stages: 1) vyutthāna, awake; 2) vikṣipta, restless, that's the beginning of samādhi, 3) ekāgra, one-pointedness; 4) nirodha. In the first, it's also called kṣipta, in the dull, preoccupied and restless citta when rajas and tamas predominate, then saṁskāra of vyutthāna (awakening) come into effect. Vikṣipta, the second, in the distracted state of the mind, when sattva predominates, then the saṁskāra of samādhi come into effect. In the third, ekāgra, the one-pointed state of mind, when sattva guṇa begins to increase, then saṁskāra of one-pointedness (ekāgra) come into effect. Fourth, in the restrained state of citta, the saṁskāra of nirodha (restraint) comes into effect. The saṁskāra of vyutthāna

BC: [Continued]
… (awakening) are wiped out by the saṁskāra of the beginning of samādhi. The saṁskāra of beginning of samādhi are wiped out by the saṁskāra of ekāgra (one-pointedness). The saṁskāra of ekāgra (one-pointedness) are wiped out by the saṁskāra of nirodha (restraint).

Q: Could you elaborate a little bit on the definition of nirodha?
R: Nirodha means restraint. It's a technical yogic term that's referring to the vṛtti. It's a state when the thought waves are not waves, when there are no thought waves.
B: Vyutthāna is awaking. Each higher stage is awaking
Q: Babaji — in the way you described it before, though, if you would say… let's say that nirvitarka was… or you said savicāra is the vyutthāna of nirvitarka, wouldn't it depend on what stage you were in? In other words, wouldn't there be a past vyutthāna and also a future vyutthāna? In other words, wouldn't savitarka… wouldn't savitarka be a vyutthāna that would be the negative of nirvitarka, and savicāra would be the positive vyutthāna? You understand what I'm saying?

R: He's saying there comes a… first comes a saṁskāra of vyutthāna to get savitarka. Before savitarka comes, you have vyutthāna. You get savitarka, then vyutthāna becomes nirvitarka. There would be vyutthāna of nirvitarka once you had savitarka for the higher stage, but there would also be a saṁskāra of the first vyutthāna to get savitarka, and that's the one that has to be overcome, and if you stay in that, then vyutthāna is an obstacle rather than a step.

Q: I was trying to fit together the idea if vyutthāna can be a negative thing and also a higher stage.
R: The example he gave once last year was that if a person is depressed and then one gets a vyutthāna of volleyball then one can get out of this depression by playing volleyball and so you do that, but then in meditation, the idea of volleyball comes again, so then that vyutthāna is no longer a positive, helpful thing, it's a thing that pulls you back down into a lower state. Any more questions on this?

Q: Babaji, do we distinguish mahat from ahaṁkāra? Where does our discrimination… what is the source of our discrimination if it takes getting viveka khyāti to distinguish puruṣa from prakṛti, what do we distinguish now?
B: What is ahaṁkāra?
Q: The ego sense of the mind?
B: What is mahat?
Q: Purity, consciousness, super-consciousness.
B: What do you want to know?
Q: Well, is our ego the source of our discrimination? Are we…. We're not able to distinguish the puruṣa from the prakṛti, so are we just able to distinguish the three guṇa?

R: But we are able to. Buddhi discriminates. But there's a sense of ego in that discrimination or there would be no one to discriminate.
Q: But we can't know the dream from dreamer.
R: In Viveka khyāti we can.

Q: Maybe it's in reference to when we said that mahat equals cosmic ego.
B: All three guṇa are in cosmic form in mahat.
Q: But not in ahaṁkāra?
B: Ahaṁkāra is the second evolution.
R: It's the next step down from mahat; and the guṇa are out of equilibrium at that point.
B: It's a grosser form.

Q: Now about mahat and puruṣa? What's the connection there?
R: How are mahat and puruṣa connected?
Q: Yeah.
B: In mahat, there are puruṣa and prakṛti together.
R: Or appearing to be together; and that's when we separate them.
V1: Also it is said that mahat is the reflection of puruṣa. That's why it is sattva predominant, although….
R: Right. It's what we've considered it to be — puruṣa. It seems like puruṣa itself, the books say, until we reach the state of mahat and then see that it isn't puruṣa; it's the reflector of Puruṣa and it's still part of prakṛti. It's the purest part of prakṛti and that's why it looks like Puruṣa, until you get so close that you see, 'Oh wait, there's something beyond that, too.' It's as though there were some place where you're going.
B: Mahat is in the evolutionary process and puruṣa is not.
R: Any questions?

Q: Babaji, is ātman and puruṣa the same thing?
B: Yes.
R: Technically, when we equate ātman and puruṣa we would say paramātman equals puruṣa. Ātman by itself usually refers to the individualized puruṣa — jīvātma.

Q: Prakṛtilaya is someone who's kind of… is born in samādhi, but he's kind of stuck in a high state of samādhi and can't go higher?
R: Well, that's according to the interpretations of the commentators, yeah. He's 'laya' in prakṛti. Laya means dissolved in prakṛti, in the elements.

Q: But he's not where I want to go? He's not in the samādhi that I want?
R: What Patañjali says in the sūtra is that there's two kinds of… there's two classes of beings that get asamprajñāta samādhi — those that are born with it, and of that there are two kinds — videha and prakṛtilaya — and those who get it by means, or upāya. Now, it's my understanding that only the commentators make the distinction that some prakṛtilaya don't have it all the way or can fall, because in the sūtra itself, it just says that some are born

with it and some get it by means. But there are people that are born that haven't quite gotten that stage and that sometimes they get grouped in that category because they're similar to prakṛtilaya, to real ones, as real videha and real prakṛtilaya that have… that are born with asamprajñāta samādhi. According to my understanding, that's what Patañjali's describing; then the commentators bring in these other beings because they exist and they've got… they put them in some kind of category or other.

B: Vācaspati Miśra (R: one of the old commentators) says that they look like they're in asamprajñāta samādhi but they are nothing.

R: It's a low state. But that doesn't follow. Why would Patañjali say that there are two categories of people that have asamprajñāta samādhi? That's never made sense to me in the commentaries.

B: Vyāsa drops that question. But the sūtra clearly says that they too can attain asamprajñāta samādhi.

Q: Babaji, could you say something about Vyāsa and Āraṇya, the people whose commentary we are studying?

B: Bhoja, Vyāsa, Vijñāna Bhikṣu, Vācaspati Miśra are old commentators.

R: They have done classical commentaries or have become classical commentaries.

B: Others simply translated their commentaries in different languages.

R: Or someone like Āraṇya comments on Vyāsa's commentary, so that you've got… in later years there might be someone commenting on Āraṇya commenting on Vyāsa commenting on Patañjali, so….

Q: Was Āraṇya Vyāsa's disciple? Or was there more time between them?

R: No, Āraṇya died at the beginning of this century, around 1913, I think.

Q: How far back was Vyāsa? Way back?

Q: Babaji, were all the old commentaries in Sanskrit?

B: Āraṇya also wrote in Sanskrit. There are thousands of commentaries on the commentaries.

Q: Did the old commentators have something like ashrams or students that practiced methods?

B: They were sages.

Q: Are they better if they come directly from Patañjali? Is like [Iqbal Kishen] Taimni… does he take it from Patañjali?

R: Is Taimni translating, or commenting directly from Patañjali?

Q: They're all his?

R: He's giving his interpretation without another commentator… he's used other commentators without attributing directly to them. You can tell. But he puts his own gloss on a lot of things, some things that don't jive with other… with commonly accepted traditional ways of interpreting the sūtra. He's more in Theosophy.

B: Theosophy is more a jñāna-type thing.

R: Also it's a… it was set up, I think, by [Madame] Blavatsky and she coined the word from theology and philosophy, so, Theosophy, it's a coined word, and it just was that study to unite all… everything that untied philosophy and theology and it went toward the end of attaining the truth, was lumped together as Theosophy.
Q: OK., so it's more sheer intellectual and doesn't deal so much with other practices, then?

Q: Is there any idea how long the yoga system was being developed before Patañjali wrote?
B: From Śiva.
R: He's the primal yogi. He's always doing yoga.
B: We can't say that human beings started herbs from this time.
R: From now.
B: Humans and herbs started together. No one teaches a dog or a vulture to take such and such herb to get cured. Man also learned it (yoga) in the same way.
R: From Īśvara, according to the sūtras, because it says that he was the Īśvara's teacher of even the most ancient teachers, so Īśvara's being unconditioned by time so that means as long as there were humans, Īśvara was imparting his knowledge; as long as there was a receiver.

Q: So then the yogic science is kind of a natural to human beings?
B: Involution can't be separated from evolution.
R: They have to appear together.

Q: So couldn't it be said that the yoga system, in the aspect of the three guṇa actually was from the beginning of the universe, even before human beings?
B: Creation started with the saṁskāra of its destruction.
Q: So what is meant when you say that it came from Śiva?
B: Yoga. The yoga science came from Śiva.
Q: But when was that? If Śiva is an aspect of… is Śiva an actual incarnation or what is his energy?
Q: Śiva's a destroyer.
Q: The destroyer — is that what you are saying?
B: Śiva was the original yoga. Śiva equals the five elements.
R: Śiva is Pañcānana the five-headed one — the five heads being for the five elements together in one being, or human.

Q: Do we know when that began? Thinking of time?
B: When human life started.
R: There are various guesses as to when that was.
Q: What year was that? [Laughter]
R: The latest guess is about when human life started, you'll have to be called human, goes back now I think, one and a half billion years, from some things that they are finding in Africa.
Q: Million, not billion.

R: Well, we'll keep going 'till it gets to one and a half billion.
B: The Hindu scriptures say the yuga cycles (R: cycles of time) were never started (they always existed).
Q: What was that?
R: A cycle, to be a real cycle, has no beginning or end, so the Hindu scriptures say that the yuga never really began; they've always been.

Q: So the human race has been here for an infinite time?
R: In some form or another.

Q: I was wondering, if a person was in a cave meditating and, like Patañjali says, they lose their normal conception of time, I assume that it has no meaning anymore and that everything is just a here and now experience. Suppose they come out of their mountain and start teaching a yoga class, is that a hit somewhere in time? Wouldn't that…?
R: If a yogi experiences timelessness, absolute timelessness, then how can he come out of that state and go into time and function as a normal person? Is that the question?
B: The mind goes in that state. Timelessness.
R: Yeah. The yogi stays where he is, in time. His mind goes into timelessness. His mind comes back and he's still there in time, as long as he has a body, so it is easy, it is natural to stay in time. But in that timelessness, the knowledge that comes is beyond time, and so he's got knowledge of all… of everything in creation in all its aspects, so it is easy to function.
Q: Seems like thinking about time is one of the greatest burdens.
R: He doesn't have to. See, he knows time for what it is — it's a trick.
Q: I mean the ordinary experience, the concept of time seems to be a great burden.
B: There are several stories in the Purāṇa to explain it.
Q: Purāṇa?
R: Purāṇa. They're teaching stories written, I think, from about 1,000 on. I think most of them are second millennium.
V1: [Editing] The Purāṇa are ancient literature included among 'smṛti' (remembered) class, along with Mahābhārata, Rāmāyaṇa, etc. 'Pur' means 'old'.

Q: So mind… the mind comes into existence as soon as prakṛti comes into existence. As soon as that separation between puruṣa and prakṛti; the mind begins right there, right? I'm trying to define what mind is still.
B: Mahat — the cosmic mind.
R: It's the macrocosm.
V1: [Editing] This may be misleading. Mahat means 'the greatest' in creation. It's cosmic mind before differentiated mind. Everything is potential form.
Q: As soon as there's that first duality, the mind begins from that? That is the mind itself; that's just the way for Puruṣa to function through prakṛti — is the mind?

R: Well, but if there were no distinction, there wouldn't be one made. If there was no distinction between mūlaprakṛti and mahat, then nobody would make that distinction. Nobody would bother to say mahat; they'd go right to ahaṁkāra, so there is distinction there. In mahat, sattva's predominating, even though the guṇa are in equilibrium, because that balance is so perfect, it's considered a sattvic state and it's considered that sattva is in predominance; whereas in mūlaprakṛti it doesn't even have that distinction.

Q: I see. Yeah, I just had it figured out….

R: It's with form. Mahat is with form. Mūlaprakṛti is with no form. Mahat has a form, although it's as subtle as it can get in creation. It's cosmic mind, but it's so subtle that we can't think of it until we experience it.

Q: Well, right. I mean in a wider sense than just the individual mind.

Q: So when saṁskāra start, do we really choose our saṁskāra, or are they more allotted by God? Are they just something that we act out? Do you know what I mean?

R: Do you mean are there random saṁskāra that attach themselves to being?

Q: Well, are they all created by this funny… when the first saṁskāra starts, you know, is that through our desire, and we create them all, or is that the natural thing?

R: When is that?

B: Saṁskāra starts from the first evolution. Mahat.

R: The first creation carries with it….

Q: But saṁskāra are different for everybody, and so is that just something in our individualized being that makes those saṁskāra?

B: Saṁskāra of mahat; saṁskāra of ahaṁkāra; saṁskāra of bhūta (R: the elements). They together make individual saṁskāra.

R: See, just in the same way that in the womb the fetus recapitulates all of evolution in its development, it goes through all the stages of life from one cell through the various forms of animal life, up to the human — in the same way, our mind, our consciousness, goes through that same recapitulation, from mahat to ahaṁkāra to the bhūta — all through the saṁskāra process until it comes out in the form that it has developed through its past existences.

Q: It seems as though that development isn't — I'm just wondering whether it's really our choice or whether it's God's choice?

R: What do you mean 'our choice'? It's our choice because we did it. We created it by our past actions. In that sense, it's our choice. And just as now you're choosing to say the things you're saying, it is making a saṁskāra that is going to be with you in your next incarnation. [Laughter]

Q: What I'm saying is that I don't think that I have much choice of that. It seems like a natural process. Everything that happens almost just seems like it was planned or it is a natural process, and I really don't have whole lot to say about it. [Laughter]

R: You are doing pretty good for having nothing to say.

Q: That's why we do yoga.

R: Speak for yourself.
B: You have its opposite's saṁskāra also. Saṁskāra of evolution and saṁskāra of involution. Otherwise, no way to go back—[and] attain God.
R: "Go back" means to attain God, go back where we came from.

Q: Some people speak of spiritual progress like everybody is going to become enlightened. What does that mean?
B: When the time comes.
R: Babaji said once before it is true — one by one.
Q: Oh, one by one. But there's a likelihood that there will always be evolution and involution going on; so some other people will be falling out?
R: Get your card number. [Laughter] Please take a number… Wait here….
Q: So people will be falling out of it as quickly as other people are going into it? So it will. . . so there will always be that balance of involution and evolution?
R: The Bible talks about a number of 144,000 that get enlightenment at any given time or that are eligible for enlightenment. Is there any correspondence in… that's twelve twelves are 144. So they speak of 144,000 people that are saved at any given time.
Q: Where is that?
R: That's in Revelation. I wondered if that refers to a constant, a universal constant about the number of people that at any given time can get out or come in. Yuga is 4,320,000 is the full mahayuga of a kalpa, I mean. Forty-four is one of the numbers.
Q: That's 108 plus 25 plus 9. [Laughter]
R: This is why he's going for his doctorate. He's going for his doctorate just because his mind works this way. [Laughter]
Q: Couldn't that relate to the twelve tribes of Judaism? [Laughter] The Biblical reference is 144, that there would be 12,000 from each of the 12 tribes of Judaism that would be saved or would be the remnant at the time of the second coming. That's the way I always interpreted it.
R: Well, but still we don't know whom that 12 tribes refers to, and that's the point I was making, is if there's a deeper symbolic level to it than just "yeah", we're the chosen ones and thought one day we're going to get it — what's coming to us. I think it goes deeper than that. I was just curious if there was a correspondence because the Semitic race all comes from the Aryan foundation anyway, the Indian foundation. They just came across — swept across the plains. The language has the same roots; it's all from the same language—Sanskrit.

Q: So, do all the enlightened souls eventually just go back into the pot of consciousness, beginning consciousness, and then from that beginning consciousness there's a spin-off of involution and evolution?
R: Those beings that become enlightened… liberated or enlightened?
Q: Well liberated, I mean.

R: Liberated beings, O.K., they merge into God. They become God. Now at mahāpralaya, when everything resolves back to bindu, to seed form — everything goes to a seed — so, when the universe starts again, when the new cycle starts, will those beings still be completely merged in God or might their consciousness come out as a rock in the process of evolution, or a salamander?
B: Even Brahmā and Viṣṇu are changed.

Q: So we've been enlightened once before? Each individual being, which is the saṁskāra of this creation, means that every individual has been enlightened once before and probably will again go through the same process?

R: Maybe we have to become liberated in every species that we inhabit. Maybe that is the trick.
B: We can't say that individuals were the same last time.
R: See this is something new, these bodies.
Q: Something new, but there's the saṁskāra of that something new, so….
R: Saṁskāra of something old created the saṁskāra of the something new — I mean, the new thing, which is somewhat different than the old thing. Saṁskāra of the same creative process, but the elements mix a little differently and you get a little different….

Q: But what about the individual jīvātma; that is saṁskāra process too, wouldn't it be? On a much more… a much larger scale. I mean, there's the saṁskāra of the jīvātma, just the individual soul, would have to also take another birth?
B: Are you talking about enlightenment… enlightened people?
R: He was saying have we all been enlightened or liberated. Did we all get liberated some time in a former kalpa, or former mahāyuga, in some form?
Q: Right, exactly.

Q: It's energy. It's the energy. It's the transformation of energy. Like there's no more personality… at the point of merger it's just back to creative energy, and then the energy comes back out again in a new form.
R: But people, Buddhism, and Sāṁkhya, and all these talk about liberation as getting off of the wheel, out of the cycle; is that just a figure of speech or does it really happen? Only for this period of yuga or in one cycle?
B: In one cycle.
Q: In one cycle, but you get thrown back out again on another cycle.
R: Re-digested.
Q: That's four million years away.
B: 'You' means what?
Q: Well, I'm talking about the individual soul.
R: Me!
Q: I'm talking about the individual 'me'.

Q: If you're merged in God, then that doesn't, then the individual soul doesn't exist, wouldn't come out again, with all its saṁskāra. It would be merged in God. It wouldn't exist anymore.
B: New creation. Just like new Brahmā, Viṣṇu, Śiva.

Q: But there's still the saṁskāra of the old Viṣṇu, Brahmā, Śiva?
R: Well see, the saṁskāra don't disappear. The saṁskāra śeṣa and the karmāśaya, the reservoir, the pool of saṁskāra and karma…
B: Saṁskāra of creation.

Q: They remain, but everything else is destroyed?
R: But that saṁskāra of creation takes in a lot. It's everything in creation, at every level, from the lowest speck to Brahmā, Viṣṇu, and Śiva — and everything in-between. All that… all those saṁskāra recreate in some way.
B: If you say, 'I was enlightened before', it's right, because you are carrying that saṁskāra.
R: But enlightened in some other form.
Q: What other form could it be? You mean in another human body?
R: Well, see, we're pretty much locked into a very narrow conceptual mold when we think of beings and what beings are like. Beings, if they have any kind of consciousness at all, they have two legs, and eyes, and ears, like humans, anything else is 'lower' but there's…

Q: I've read in scriptures that only the human body has the cakra to get enlightened.…
R: Yeah, but who says that? Humans are the ones that say that.
Q: Shankara [sic, Ādi Śaṅkarācārya], says it in The Crest Jewel of Discrimination, that it's best to have a human body and a desire for God and to have a guru.
R: At least it applies to this planet, I mean, you see, you can't generalize too much further out from that with any accuracy. We know it's true for this planet. I mean there might well be beings on all the planets — on Jupiter and Venus. We think, 'Oh, we've seen it now; there's obviously no life there, just some form that we can't see, that's all ['].
Q: Is that what Babaji says?
R: I'm saying it could be that.
B: In Purāṇa stories, they say in one planet Brahmā has eight heads, whereas we know Brahmā has four heads.
R: It's a symbolic thing.
B: It means in some creations it's possible there are human beings with two heads, or anything you can imagine and more.
R: It's got to be more than you can imagine.

Q: Could there be creations with different rules for the elements too? Is that possible?
B: That's the new creation.
R: See, we don"t know if there is only one basic pot of stuff that keeps getting churned up or whether this is just one of an infinite number of pots of stuff, or universes. The scriptures say there are an infinite number of universes and each universe embodies, each universe

takes the form… is a jīvātma in itself. There's a jīvātman for this universe, the highest consciousness, that it takes form, takes birth not as a human body but as a universe himself, containing all of the galaxies and all of the infinite beings within that, as one being. How can we even conceive of that?

Q: It's nice to know that it's not totally fixed. [Laughter]
B: We can't tell if these planets are just like us.
R: We might seem like lice to the earth.
B: Talking to each other, playing volley ball, workdays, etc.. [Laughter]
R: The nature of evolution is to look at what's in front of you and see just that.

Q: Kind of blows your mind. What's the purpose of the universe being so complex? To give us samādhi by blowing our circuits?
R: He's having his mind blown over there. He says what's the purpose of it? The universe is so huge and so complex — is the only purpose to make us blow our circuits and get samādhi by not being able to think about it?
Q: Is that true? Is that really the purpose?
R: Keep thinking…
B: The purpose is mixed in the creation.
R: There's no one thing that you can say, "This is the purpose?"
B: To attain God.
Q: That's why everything seems so vast? I guess, you know, God is vast.
R: He feels better now.

Q: What's the purpose of an animal? What's the purpose of a cow or something?
R: There's a purpose for a cow; there's no purpose for a dog. [Laughter]
Q: Especially a middle sized dog.
B In nature, everything has a purpose.
R: It's just at the level of food, everything has a purpose. So there are so many different levels of purposes. Everything is food for something else.
B: Our knowledge is so little that we don't even know about our own body.
R: We're trying to speculate on the ultimate purpose of the universe. We can't even get out of bed in the morning.

R: In the Samādhi Pāda chapter, the form of yoga, its division, its results: samprajñāta and asamprajñāta samādhi were explained. Also, different methods of yoga and the attainment of vairāga, or dispassion, are mentioned. All chose methods explained in Samādhi Pāda are for those aspirants whose mind is already one-pointed or restrained. In Sādhana Pāda for those who have a distracted mind, filled with sensual desires: attachment, anger, hatred, jealousy, etc., the methods of Kriyā Yoga and Aṣṭāṅga Yoga are mentioned. Those methods are for the purification of the mind to attain samādhi. So that's… people that are at a high enough state already only need the first chapter. So those of you can leave, and the rest of us have to go on to Chapter II, which tells the Methods of Kriyā Yoga and Aṣṭāṅga Yoga.
Q This Kriyā Yoga and Aṣṭāṅga Yoga, what's the difference?

R: We'll come to that right in the first sūtra.
B: Aṣṭāṅga Yoga is also Kriyā Yoga. Kriyā Yoga means yoga which is physically practiced.
Q: What is the need then for the two phrases?
B: People know Aṣṭāṅga Yoga but they don't know the word 'Kriyā Yoga' which the sūtra explains.
R: Let's read the sūtra and then take questions.

BC: **Chapter II, Sūtra 1: Tapaḥ-svādhyāyeśvara-praṇidhānāni kriyā-yogaḥ**

Austerity, self-study, and surrender to God constitute Kriyā Yoga (practical yoga).

tapaḥ	austerity
svādhyāya	self-study
Īśvara-praṇidhāna	surrender to God
kriyā	practical
yoga	union

R: These are three of the niyama, if you'll recall. Tapaḥ, svādhyāya, Īśvara-praṇidhāna are the last three parts of the niyama, which we'll come to also later.
B: Of Aṣṭāṅga Yoga.
R: Right, but within those three categories, a vast system exists. The whole system of Aṣṭāṅga Yoga exists within these three categories of the niyama, which are one little part of Aṣṭāṅga Yoga.

BC: Kriyā Yoga means practical yoga, which includes methods of austerities for self-purification, self-study for self-observation, and surrender to God for evolving self-awareness. Tapaḥ means austerity. The word 'tapaḥ' means 'heating', just like a goldsmith melts gold and it gets purified, all the impurities burn away. In a human being, all those impurities are desires, so burning of desires is tapaḥ, or austerity.

Austerities are of three kinds:
1) physical austerity which is to bear heat, cold, hunger, thirst, etc., willfully,
2) austerity of speech, which is to remain silent, or to talk only to express love or to chant God's name or the scriptures,
3) austerity of the mind, which is to develop positive thoughts in the mind, not to give room to anger, hatred, jealousy, or any kind of unwanted thoughts.

Austerity is not just physical penance, sleeping on a bed of nails, freezing the body in snow, etc. These are without any aim of eliminating desires, and are simply a punishment.

BC: [Continued]
The desires are eliminated by putting limits on desires, and that limit must be decreased gradually, just like a horse trainer uses force sometimes to train the horse, and sometimes uses love and compassion. In this way, he creates a trust between himself and the horse. In the same way, the citta: (the mind) which is full of desires, is trained.

In Śrīmat Bhagavad Gītā, the method of tapaḥ is explained in Chapter VI, Verse 16 and 17: "Arjuna, this Yoga is neither for him who overeats, nor for him who is ceaselessly awake" (verse 16).

"Yoga, which rids one of woe, is accomplished only by him who is regulated in diet and recreation, regulated in performing actions, and regulated in sleep and wakefulness" (verse 17).

The three kinds of austerities are also explained in the Gītā, Chapter XVII: "Worship of Gods, those who are on the spiritual path, one's elders, wise men, purity, straightness, continence, and harmlessness — this is called body penance" (verse 14).

"Words which cause no annoyance to others and are truthful, agreeable, and wholesome, as well as the study of the Vedas and other śāstra or scriptures, and the practice of repetition of the Divine Name, this is known as austerity of speech" (verse 15).

"Cheerfulness of mind, placidity, habit of contemplation on God, control of the mind, and perfect purity of inner feelings, all this is called austerity of the mind" (verse 16).

"This threefold penance, performed with supreme faith by yogis, expecting no return, is called sattvic" (verse 17).

"The penance which is performed for the sake of renown, honor, and worship, as well as for any other selfish gain, either in all sincerity or by way of ostentation, and yields an uncertain and momentary fruit, has been spoken of here as rajasic" (verse 18).

"Austerity which is practiced through perversity and is accompanied with self-mortification, or is intended to harm others, such austerity has been declared as tamasic" (verse 19).

All of these austerities are for self-purification and attaining happiness.

R: So, that takes care of austerity. Now, svādhyāya.

BC: Svādhyāya means self-study, trying to see your own self in different perspectives. It also means study of scriptures. By studying scriptures, we understand our own weaknesses, and we know what we should develop in our lives and what we should reject from our lives. Self-observation can be done through the scriptures or by concentrating on our own actions. (R: And the third category:)

Īśvara praṇidhāna means surrender to God. It also means to put your consciousness in your self-awareness, devotion to God by the mind, speech, and action. By losing the ego of

… being a doer, by offering the result of action to God, also chanting of Oṁ as explained in Samādhi Pāda (Sūtra 28), is called Īśvara praṇidhāna. In this reference, see Sūtra 23 of Samādhi Pāda also.

By practicing tapasya (austerity) calmness of the body and senses is attained. By practicing svādhyāya (self-study), the mind becomes fit to attain knowledge. By Īśvara praṇidhāna (self-surrender) steadiness of mind is attained.

Tapas, svādhyāya, Īśvara praṇidhāna are also included in Sūtra 32 of this chapter under the heading 'niyama'. The author put these three things as Kriyā Yoga in the beginning because it involves acts of self-purification, self observation, and evolving self-awareness, which are very important to make the foundation of samādhi strong.

R: Questions on…

Q: Is this Kriyā Yoga different from [Paramahaṁsa] Yogānanda's Kriyā Yoga?
B: It doesn't give any practice in the sūtra.
R: It doesn't give any one practice. In the Yogoda Satsaṅga, or S.R.F. [Self Realization Fellowship], they do all the methods of Aṣṭāṅga Yoga and say it is Kriyā Yoga. In fact, there's even a tendency to say that only that is Kriyā Yoga, only the practices they do should be called Kriyā Yoga, and that is the impression that is in the minds of most people, I think. That's why a lot of people are surprised when they read this in Patañjali that says Kriyā Yoga… (they say) "Well, I thought Kriyā Yoga was what Yogānanda teaches."

Q: But Yogānanda never said that. He never implied… [inaudible].
B: He can't.

R: So, Vyāsa comments on the first Sūtra:

HA: [Reading from Vyāsa, with edit comments]
The yoga attained by a yogi with an engrossed mind has been stated (the first chapter), and this (the first) sūtra (of Book II) starts to indicate how a devotee with a restless mind can also attain yoga (by tapaḥ, svādhyāya, Īśvara praṇidhāna).

A man without self-discipline cannot attain perfection in yoga. The impurities or the dross in the mind arising out of the snares of worldly objects which are harmful to yoga, are colored by the vāsanā (the desires created by actions) of actions and afflictions from beginning-less time, and they cannot be got rid of or dissipated without the practice of austerities. That is why austerities have to be practiced. It has been recommended that an unobstructed course of self-purifying conduct be practiced by yogis since this leads to the cleanliness and purity of the mind.

Svādhyāya, repetition of a sacred mantra, that is (specifically) the sacred syllable Oṁ, or study of scriptures relating to mokṣa or freedom from bondage.

Īśvara praṇidhāna, surrender of all actions to the great master God, that is, abandonment of all hankering after the fruits of action.

R: Āraṇya says that yoga in the form of action equals Kriyā Yoga. I paraphrase:

HA: [paraphrasing comments of Āraṇya]
That's another way of stating what Babaji wrote, these physical practices. In other words, action for the purpose of attaining yoga (union) is Kriyā Yoga. In fact, tapaḥ, such as practice of silence, breath control, surrender of the fruits of action to God, are attempts to restrain the natural afflictive actions, the kleśa, which we'll get into in this chapter. Svādhyāya is verbal, and Īśvara praṇidhāna is mental Kriyā Yoga. Ahimsa, or harmlessness, etc., are not exactly actions, but non-performance of action, and these come within the category of tapaḥ.

R: Any questions on Sūtra l?

Q: Would svādhyāya mean either verbal or non-verbal? Like repetition of God verbally, but also you said that it meant the study of God or scripture?

R: Right. Svādhyāya includes japa as one of the practices of self-study. It includes self-inquiry during practice of "who-am-I"?, and also japa, and also, reading of scriptures, and hearing of scriptures, and chanting the scriptures. Anything in which you are trying to discover your true nature, any study in which you are trying to find out your true self, would be self-study or svādhyāya.

Q: Would it be right to say that tapas, svādhyāya, and Īśvara praṇidhāna are grosser forms of nirodha?
R: How do you mean?
Q: In other words, that in the Samādhi Pāda, we talked about nirodha, and then all these are abstracted one more level into creation, that all these methods of Kriyā Yoga, but actually in their subtlest aspect just come to nirodha.
R: But are there degrees of nirodha? Can there be degrees of thoughtlessness?
B: Tapaḥ is nirodha, restraint.
U: … in an etymological sense.
R: So nirodha can be used in different ways, then. But when it's in the second sūtra it means just one thing, no? In sūtra number 2 of Samādhi Pāda, Yogas citta-vṛtti-nirodhah, IT MEANS JUST ONE THING. It means cessation of thought waves and to that there can be no degree, can there?
B: The nirodha word can be used in different senses.
R: O.K. That's why I….

Q: It's everything leading up to nirodha. Nirodha is everything including the cessation….
R: Well, it means restraint, so tapaḥ is a restraint. You're restraining yourself; you're pushing things away.

Q: I was just trying to figure out…. Kriyā Yoga seems like it just about includes all yoga in itself. Is there any other yoga which isn't Kriyā Yoga?
B: All physical methods: pranayama, asanas, mudrā, etc.
Q: What types of yoga would not be classified under Kriyā Yoga?
B: Some Laya Yoga methods or Vedanta.

Q: What do those methods entail? What are those methods?
R: Well, in Laya Yoga, there's 350,000 methods.
Q: It's a mental dissolution — of dropping the mind.
Q: Without using… without a physical process in this case.
B: Vedanta is study of Upaniṣad.
R: Veda—anta means the end of the Veda, and the end of the Veda is the Upaniṣad, parts that were appended to the Veda. It's the study of the Upaniṣad; it's called Vedanta.

Q: That would be classified under svādhyāya, wouldn't it? That would also be Kriyā yoga?
B: But not all three.
R: Kriyā yoga is the three.

Q: You made a distinction before between a liberated person and an enlightened person. I don't know the difference.

R: What Babaji said before, that from the first samādhi, from the lowest savitarka samādhi, is a state of enlightenment compared to what was before, but there are other enlightenments that come, brighter and brighter, if you will. And liberation is Kaivalya, the state of perfect attainment; there is nothing left to gain.

Q: You can talk about degrees of enlightenment then?
R: Right, but not degrees of liberation.

Q: Babaji, what forms of tapas would you recommend for the western society in the sense that a lot of these austerities were… seemed to originate in India? I was wondering what austerities… [inaudible].
R: Some of the Iranian students holding the embassy are flailing themselves with chains.
B: That is Muharram's ritual. Muharram is a festival.
Q: What is that supposed to mean?
B: Follower of Ali, nephew of Muhammed. They punish themselves for 3 days.
R: That would be tamasic tapas.

Q: I was just wondering about the….
R: He wants to know about things we could do in the west, what types of tapas, especially when you work in the world.
B: Two good ones — controlled eating and sleeping. Here there is no (set) time for eating and sleeping.
R: Eating goes on all day, we sleep however much we want, or do it whenever we feel like… the Kumbhakarṇa syndrome. [Laughter]

Q: In Christian monasteries they used to call it mortification of the flesh and they used to do that self-flagellation. Is there benefit to be gained by that practice?
B: Whip is for a horse. If we're in that state of mind, then we need it.
R: If you're in a bestial state of mind, you might need bestial training methods to whip yourself into shape.

Q: Do some people use that 'tamasic' tapas for….
R: Yeah, one arm in the air, hanging by the feet… lying on nails of thorn bushes. There are some Christian devotees, I think in Italy, that lick a whole seven-mile distance with their tongue as a penance, lick the pavement with their tongues, crawling on their knees is a kind, walking prostrations, there are many.

Q: Something that is that strong, doesn't that create very strong saṁskāra, as bad as the practice you are trying to overcome?
B: The aim is to find God, so this aim is strengthened and the saṁskāra of that penance are weaker than the aim.
R: … which is being strengthened. It can also strengthen a saṁskāra of not identifying with the body; if it's done right, it breaks the connection. We see that we're not this body.

Q: The greater the austerity, the greater the pride, too, it can be said.
B: Yes. I saw a sādhu with rudrākṣa beads stitched all over his body and an iron rod through his tongue. He was walking very slowly but he was in the main market.
R: He was showing others.

Q: Sattvic form is to sleep less, eat less, love Him.
R: Also rajasic and tamasic.

Q: Why is the repetition of Oṁ classified under self-study?
B: Because it makes the mind concentrated on one object — ātman.
R: Vibration is the innermost part of our being, if we tune in to that.