June 25, 1977 Class on Patañjali Yoga Sūtra (the very first-partial) with Baba Hari Dass Samādhi Pāda - Introduction.

Edit notes: The following was typed from a tape recording of the darśana. 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 is likely Babaji. T indicates reading from an unidentified text. Comments in square brackets are generally those of the typist. Comments in parentheses are likely that of the reader. Voices of individuals originally named are changed by V to protect their privacy. There was editing for format and IAST transliteration of Sanskrit terms.

T: The word Sāṁkhya means mathematical knowledge. The root words are sam which is complete or exact and khya which is knowledge. Sāṁkhya doesn't speculate. It arrives at the truth by mathematical calculation, and reflection on Puruṣa and Prakṛti.

B: The same khya will come in viveka khyāti, later.

T: Sāṁkhya strives for Prakṛti, Puruṣa, ANYATHĀ-KHYĀTI, exact knowledge and relationship between Prakṛti and Puruṣa. All suffering stems from lack of this knowledge and relationship. Sāṁkhyā holds that there is a basic dualism of Prakṛti and Puruṣa two ultimate and eternal realities. Prakṛti is a fundamental principle of all unconscious elements including atoms and atomic particles. Puruṣa is the fundamental principle of all conscious elements. So the main difference we go so for is between unconsciousness and consciousness. Theistic Sāṁkhya or Yoga philosophy combines dualism and non-dualism.

Q: Where is the dividing line between Prakṛti and Puruṣa?
B: Prakṛti is manifested form, Puruṣa is unmanifest form, always.

T: So prakṛti is the fundamental principle of all unconscious elements, including atoms and atomic particles. Puruṣa is the fundamental principle of all conscious elements. In the Sāṁkhya system, which is a system of elements, there are twenty five basic metaphysical elements divided into four classes.

The first class is the element which is cause only—the uncaused cause. This is always prakṛti. This one element—supreme nature, unconscious force, prakṛti, is the element which is the cause of the entire universe but it is never an effect itself.

The second division of the 25 elements is elements which are both cause and effect simultaneously. These are mahat, cosmic intelligence. It is both an effect of prakṛiti and a cause of ahaṁkāra, ego consciousness. The second is ahaṁkāra. It is an effect of mahat (cosmic intelligence) and it is the cause of the tanmātra, the five subtle elements. The third is the five tanmātra. They are an effect of ahaṁkāra and they are the cause of the five gross elements. So this makes a total of seven in this category of elements.

T [continued]: The third category which includes 16 elements is of elements which are effect only, and cause of none. They include the five jñānendriya (the organs of knowledge and perception) the five karmendriya, organs of action, the five mahābhūta, the gross elements, and manas.

The fourth category which is there is again only one element is Puruṣa, is the element which is neither cause nor effect.

Those add up to 25. Sāṁkhya admits the theories of evolution and involution—that they are constantly going on and that the total energy of the universe always remains the same. In this process there is an exchange of energy into matter and visa versa which brings the manifestation of the guṇa. The guṇa don't come from somewhere else but due to the force of creation these guṇa come into play. Matter is a state of energy in the Sāṁkhya philosophy. A particle of matter is a vehicle of energy. The energy is sleeping in the form of matter. The word Puruṣa means that which sleeps in matter. Matter is nothing else but energy, in fact, but there is an appearance of form.

B: Pura is matter and ṣa is sleep.
R: It sleeps in matter.
Q: Would the god and his vehicle be a representation of this?
B: (no words) [Yes.]

T: The sum of material causes potentially contains the energy manifested in the sum of effects. When conditions producing effects are added to the material conditions of a mass of matter, this stimulus removes the static condition—the tāmasika state of the matter—by disturbing its equilibrium of inertia and frees the stored energy from the matter. So some kind of catalyst can act on matter and get it out of its state of inertia—of solidity.

An example is a seed. The seed is in a state of inertia. When the conditions of proper soil, moisture and climate are added to that seed, then things start happening. The atoms starts restructuring, rearranging themselves, into the function of sprouting.

Q: One of the guṇa would become dominant then?
V1: Rajas guṇa would take over, at that point.
B: Always rajas guṇa acts first in sprouting.
T: In a like matter, as soon as barriers are removed from our unconscious condition, then Prakṛti guided by Puruṣa, releases energy inherent in Prakṛti and that energy involves back to Mahat, the highest principle of cosmic intelligence.

In the same way that seed sprouts when it gets the right conditions. Its barriers of no soil, no water, etc., are removed by the addition of something.

T [continued]: In the normal course of events, evolution follows a definite law which cannot be overcome without yogic power. So that's why Babaji says that Yoga is unnatural. Because if we were totally in natural flow of Prakṛti we would never try to reverse this natural flow. [The last two sentences are likely comments of the reader or the typist.]

Q: It is true that bhāva are a natural way, that the emotions are said to be the natural way, and that reverses the flow doesn't it? When you have sattvika vikāras you have a natural change that causes Nivṛtti rather than Pravṛtti.
B: Yoga is derived from some of the emotions. Emotions are natural but yoga is unnatural.

[Simultaneous questions:]
Q1: But emotions also reverse the flow.
Q2: It's the aiming of the emotions that is unnatural.
B: Like ujjāyī and hiccups.
Q: Sometimes we have the vikāra, the changes, accompanied by the right inner emotion automatically.
B: Now there is a play of saṁskāra.
Q: The purpose of doing yoga then is to reverse the flow—to go back to Puruṣa?
V1: To reverse the flow of Prakṛti. First its resolves back into Mahat, cosmic intelligence, and from there it merges into Puruṣa.

Q: The other, the evolutionary path, will that eventually reach the same end?
B: There is no time limit. One can go up to rock consciousness. And then the whole cycle changes.
Q: But nivṛtti has no end either because it is the infinite, isn't that so?
B: There is no limit. Rāmakṛṣṇa Paramahaṁsa said that the salt doll went to fathom the ocean and dissolved on the way.
Q: So is evolution and involution both, a line, because there is no end to a line and with evolution on one end and involution on the other?
B: Evolution has a limit, its ends at one point. The whole manifestation changes.
Q: What is that called? (the point of change)
B: It is called mahāpralaya.

T: One of the main theories of Sāṁkhya philosophy is call Satkāryavāda. It means the effect is latent in the cause.

Some of the main points of this are: Effect exists in latent form in the cause. There can be no production of a thing (no effect) which does not exist previously in it's material cause (you can't produce something out of nothing). There are five subcategories of this.

B: At this point, Buddhism and Hinduism separate.
R: Because Buddhism says that there is nothing and Hinduism says how can something come from nothing?

Q: Is that like saying there is energy latent in matter and there is also matter latent in energy? That it works both ways?
B: There is something in nothing. We don't see a germ in water but the germ is there.
Q: But what does Hinduism say is there?
B: Consciousness
Q: Doesn't Buddhism say that the Void and the One Mind are the same?
B: Now science has proved that there is no void.
Q: Isn't it just a matter of words, that all religions are saying the same thing?
B: It's a difference of understanding and explaining. It doesn't make any difference to god and creation.
Q: [unintelligible about saṁskāra]
B: Some seeds are destroyed, some sprout, and some new seeds are created.

T: Under this item, satkāryavāda, that there can be no production of a thing which did not exist previously in its material cause, are several subcategories.

1. Asat akaraṇāt—what is not existent cannot be the cause of any activity or product. Non-existence can never be made existent.
2. Upādānagrahaṇāt—invariable relation between a material cause and its effect. The product is not different from the material from which it is composed.
3. Sarva saṁbhava abhāvāt—not just anything can come out of anything. The effect potentially preexists in the material cause. It has to be related in some way.
4. Śaktasya śakyakaraṇāt—The quality and property of the effect are according to the quality and property of the cause.
5. Kāraṇabhāvāt ca sat kāryam—the effect is not essentially different from the material cause, but is potentially identical. Causal relationships can not exist between objects which are essentially different from one another.

Q: What would be an example of that?
V1: This might be an example, you can't say that a banana comes from an apricot tree just because they are both fruits.
Q: Isn't there ultimately just one cause for everything?
B: In the beginning there is one energy which produces. Then the product has its own energy.

T: Knowledge is the inherent nature of the self. By causal relationship it is manifested. Each soul is potentially Brahman. Satkāryavāda represents the goal of manifestation of Brahman by overcoming internal and external barriers.

So we have to relate all these things to yoga philosophy.
Satkāryavāda has two forms:

1. Pariṇāma vāda - (transformation) says that the cause is continually transforming into effect. The pot from clay—the curd from milk. This form explains the world of relativity.

2. Vivartavāda - (illusory transformation) says that the cause ever remains the same and whatever we call effect is nothing but illusory appearance of name and form.

Brahman is not really transformed into the world. But due to ignorance one perceives thee multiplicity rather than the One.

Q: Are those two different ways to look at causation? Or, are they two different kinds of causes altogether? Are they just two different levels?

[Class consensus—two ways to look at the same thing.]

T: Prakṛti is called pradhāna (the all container) because everything is contained in it.
It is called Brahmā because it grows in the form of the universe.
It is called māyā because it measures and limits everything.
It is the eternal source of inexhaustible energy.

Puruṣa is pure intelligence; infinite consciousness. It is beginningless, endless, eternal unchanging reality. It is Self, ātman. It is independent of matter and the material universe. It is purely subjective, cognition, the seer and knower, Dṛṣṭa.

Prakṛti is purely objective. It is experience. It is the seen and the known, Dṛśya. Both Puruṣa and Prakṛti are uncaused, eternal, omnipresent, beyond action and reaction, devoid of relations. They have eternal characteristics. They have no parts. They are independent and unmanifest. [See p.1 where Babaji says Prakṛti is manifest always.]

Their dissimilarities—Puruṣa is conscious, Prakṛti is unconscious. Prakṛti is the cause of the world. Puruṣa is the cause of nothing. Puruṣa has mediatorship, there is the sense of the mediator. There is none of this in Prakṛti. Puruṣa has no guṇa; the guṇa do not exist. Prakṛti operates in and through the guṇa. Puruṣa is subject, Prakṛti objective.

Sāṁkya holds that by analysis of Prakṛti, Puruṣa will be realized. This system of yoga is to remove identity with individual consciousness, matter and material world and to establish identity of individual consciousness with Puruṣa, or Brahman.

Q: How is Sāṁkhya related to jñana yoga?
B: In Sāṁkhya we take the matters…
R: … the different forms of matter
B: … and analyze them and compare them with Puruṣa. In jñana yoga it's a part.
Q: Is Sāṁkhya a part of Tantra?
B: It's a part of jñana. Tantra is mixed—devotion, mantra, jñana and sāṁkhya. All are used in tantra. Tantra is a vast subject. It covers almost all yogas.
Q: Is Sāṁkhya vedānta?
B: Vedānta is purely jñana yoga.

Q: It doesn't acknowledge the material creation at all, does it? Rather than picking it apart, it would have to be "neti, neti."
V1: Parts of Sāṁkhya philosophy are in vedānta. It pre-exists vedānta.
Q: There are some differences between Sāṁkhya and Vedānta aren't there?
V1: There are four different kinds of Sāṁkhya, according to whether they're totally non-dual. There is atheistic Sāṁkhya and there is theistic Sāṁkhya and there's dual-non dual Sāṁkhya. One of those corresponds almost identically with vedānta. The non-dual.

R: Babaji says that these sutras are the base, the most important.
B: Once we understand the basics then it is easy to go further.
First there is a short description.

T: Patañjali yoga darśana has four chapters.
1. Samādhi chapter, has 51 sūtra (verses)
2. Sādhana chapter, has 55 sūtra
3. Vibhūti chapter, has 55 sūtra
4. Kaivalya chapter has 34 sūtra

B: He has given samādhi chapter first and sādhana next. Some people are higher in their citta level and can understand the reality in the first chapter.
Sādhana chapter is for those who still do not understand.
R: Vibhūti is the third chapter.
B: Powers
R: It describes the powers (how they are attained). Fourth is kaivalya.
B: Ultimate reality.

T: In the first chapter Patañjali explained the form of citta and yoga, and recommends it for the higher class of citta.
In a way he explains sūtra 2, 3, 4 in the whole chapter.
R: Explained the whole chapter in these three?

T: Sūtra 2. Yoga is the control of thought waves in the mind.
Sūtra 3. Then man abides in his real nature.
Sūtra 4. At other times when he is not in the state of yoga, man remains identified with the thought waves in the mind.

The citta (the mind), is made up of three components: manas, buddha, ahaṁkāra.
Manas is the recording faculty which receives impressions gathered by the senses from the outside world.

Buddhi is the discriminative faculty which classifies these impressions and reacts to them.
Ahaṁkāra is the ego sense which claims these impressions for its own and stores then up as individual knowledge.

T [continued]: Citta and Puruṣa have a relationship like a horse and rider. The citta is a horse and Puruṣa rides on it. The duty of the horse is to carry his rider to the origin which is God.

The horse goes on a road which changes in four ways. First, the road is gross which are five elements with a form. Second, the road becomes subtle with no form, only the five tanmātra (the five subtle elements). Third, the road is ahaṁkāra (mental understanding). Fourth, there remains I-consciousness, asmitā. In that stage the duality is almost over. so the horse remains behind and the rider walks without any support and reaches to his destination.

Now in the beginning, what happens when the rider finds the horse? He wants to ride on it and the horse citta jumps up and down. Sometimes stands up. The rider feels weak to control the horse and starts walking with the horse, holding the bit and rein.

This horse has innumerable motions which are called vṛtti. These vṛtti are of two kinds, kliṣṭa (painful and difficult) and akliṣṭa (not painful or easy). Kliṣṭa are not beneficial for the rider whereas akliṣṭa are beneficial. in other words, negative vṛtti and positive vṛtti.

Again, the citta has five states:

1. Mūdha (dull and preoccupied). It is the lowest state of the mind. Tamas guṇa predominates while rajas and sattva guṇa remain in a suppressed state. In this state, anger, greed, attachment and lust overpower the mind. The inclination of the mind is toward sensual gratification.
2. Kṣipta (restless). In this state of mind rajas guṇa predominates and tamas guṇa is a helper and sattva is in suppressed state. It is a condition in which attachment and jealousy overpower the mind. The inclination of the mind is toward material prosperity and enjoyment.
3. Vikṣipta (distracted). In this state, sattva guṇa predominates but rajas and tamas guṇa distract the concentration. The mind experiences pleasure (when sāttvika) and pain. The mind becomes unsteady and jumps from object to object, sometimes becomes very calm and sometimes very upset. The inclination of the mind is toward virtue, knowledge, and concentration.
4. Ekāgra (one-pointedness). In this state sattva guṇa predominates and rajas guṇa overcomes tamas and both help sattva guṇa. The mind flows constantly in one direction and achieves the ability to discriminate between the real and unreal.

Q: In this case would tamas guṇa be helping by keeping the concentration on one point keeping it fixed?

V2: They balance. When rajas and tamas come into balance they create sattva.

Q: I was wondering if the qualities of tamas, which are inertia and rigidity, enable the mind to hold one point.

B: They suppress each other which helps.

U: So in a sāttvika state of mind concentration is automatic.
Q: Rajas and tamas cancel each other out?
B: But they are still there.

T: 5. Niruddha (restrained). It is the highest of mind and all thought waves are restrained or stopped. The mind is completely purified. Sattva guṇa flows unrestrained by rajas or tamas.

In these five states of the mind, the first three are unfavorable and the last two are favorable.

The horse naturally runs with his kliṣṭa motion…
R: … his difficult or painful motion
T: … in all the first three states of mind which are full of illusions, attachments, possessiveness, and ignorance. And the rider is dragged behind him holding the bit and rein, and goes through all those pains of life, birth, death and rebirth. When the horse goes on running towards the meadows of grass of attachment, the rider also gets deeply involved in that process and forgets his own identity.

Puruṣa also starts eating grass.
It appears as if Puruṣa and citta are the same.

… [tape change]

By the grace of God-guru or by some saṁskāra when the rider gets back his identity then he tightens the rein of the horse by following yama and niyama and makes kliṣṭa…
R: … painful
T: … motion of the horse, akliṣṭa.
R: … easy. [He makes the painful motion of the horse easier.]
T: And then by practicing āsana he makes him capable to put his foot in the stirrup.
R: Āsana make the rider capable of putting his foot in the stirrup.
T: By practicing prāṇāyāma he lifts up his body and balances himself on the stirrup.
R: So he is off the ground now.
T: By pratyāhāra he sits on the saddle. By practicing dhāraṇā he changes the direction of the horse toward the gross road, which is the five elements, concentration on a form.

B: Before, it was running in the meadows.
R: … meadows of enjoyment.

T: Then by practicing dhyāna, the horse starts running on the road. When the gross road ends, which is vitarka samādhi, the horse runs on the subtle road, which is composed of the tanmātra and is called vicāra samādhi. And then the ego which is sānanda sāmadhi sic]

and then he reaches to the state of I-consciousness which is asmitā samādhi. The function of the horse is finished. The rider puts the horse in a stable.

[Possible missing line of text]

T: … by giving him wisdom which he has attained by all his sādhana which is called viveka khyāti. And then he reaches without any support a state of paravairāgya, supreme detachment. To the palace of god, nirbīja samādhi.

The four stages of samādhi in sabīja, with seed, are:
Vitarka - concentration of citta vṛtti on a gross object;
Vichāra - concentration of citta vṛtti on a subtle element, tanmātra;
Ānanda - concentration of the citta vṛtti on the ego, ahaṁkāra, the mind itself;
Asmitā - concentration of the citta vṛtti on the consciousness.

Viveka khyāti is the sattvika vṛtti of the citta in which the citta separates the self from the citta. It is the highest state of the citta but not the state of ātmasthiti.

B: It is realization of the ātma, the self.

T: In Sādhana Pāda the second chapter, Patañjali recommends methods to control citta.

Q: Are those four different roads, or stages, and can you ride a few at the same time?
B: One road and four different manifestations.
Q: Can you be on a grosser level sometimes and a subtler level at others? You don't have to totally reach the end of the gross road before you begin the subtle road?
B: It's just a little. The real work will come after.

T: But the gross road, the first road, ends in samādhi - a lower samādhi. Until you have attained that, you have no thought of the other roads, the other parts of the road.

Q: That's when the rider starts on his own and leaves the horse behind?
V1: No, after vitarka samādhi, the first samādhi, then the horse runs on the subtle road which is ānanda samādhi.
U: No….

Q: When is the horse left behind?
V1: At the state of asmitā samādhi, when the I-consciousness is realized, who am I, when you discover that. It is not the same as the ego consciousness.
B: Then the horse knows the Puruṣa. Before there is no separation. Viveka khyāti is the knowledge when the Puruṣa is identified. Separate from the citta.
Q: At first we are recognizing the horse as citta and that's why we are stuck with it until we can control it and then we see the origin of that.

B: Who controls?
Q: You don't have control over the citta until you realize its essence.
B: The Puruṣa in its first stage is in an ego form.
R: That's how we can recognize citta at all, because of the consciousness "that's me", I.
B: It's a travel in which the rider and the horse both change.
Q: So first the horse and rider have to realize their separation before they can go higher.
B: But the ego wants to ride.
Q: Is ego, then, a form of Puruṣa, itself?
B: In this level.
U: In the gross level of evolution that is only way we can identify Puruṣa. That's one of the classic arguments for how Sāṁkhya knows Puruṣa exists.
Ego consciousness is one of the ways.
B: Puruṣa can't be separated in any form of evolution. A killer is not without a Puruṣa. The action of killing is somewhere based in Puruṣa.
Q: Would it be based on Prakṛti, the action?
B: Prakṛti is the form.
Q: Is the ego a reflection of Puruṣa?
B: In different levels. When you say "I", what do you mean? It's an ego of identification with something which is guiding you.
Q: So that again would depend on which level you were looking at it; could be either identification with desires or identification with God?
B: Puruṣa is not separate from Prakṛti at this level. This is the ignorance that we have.

T: The cause of all bondage is five kleśa which are:
1. Avidyā*, ignorance
2. Asmitā*, ego
3. Rāga*, attachment
4. Dveṣa*, repulsion
5. Abhiniveśa*, clinging to fear of death

1. Avidyā*: to think the eternal as noneternal, pure as impure, pleasure [as] pain, ātman [as] non-ātman.
2. Asmitā*: due to the ignorance of the discrimination in citta and Puruṣa, the difference is not known between citta and Puruṣa. [Due to the ignorance, the discrimination between citta and Puruṣa is not known.] To identify the citta with the Puruṣa is the pain created by ego.
3. Rāga*: desire happiness from material objects. This desire which is created by asmītā, ego sense, is called attachment.
4. Dveṣa*: the happiness obstructed causes pain and that is repulsion.
5. Abhiniveśa*: desire of protection of the body due to the fear of pain and death. These are the five kleśas, pains.

T (continued): In Vibhūti Pāda, the third chapter, dhāranā, dhyāna, and samādhi, sabīja and nirbīja, are by]which the different kinds of powers are attained. As described, the utility of powers, warning for not getting attached to powers.

In Kaivalya Pāda, the fourth chapter, the citta which is useful for kaivalya [sic]. And doubts regarding citta and the removal of doubts [sic].

[* And explained 8 limbs of yoga by which the citta is purified and enlightenment is attained - see sūtra 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, and 28]