

1979-08-30 THE APHORISMS OF PATAÑJALI as Taught by Baba Hari Dass, Pāda I, Sūtra 6 through 11, 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.

BR: indicates a reading from written reaction by Babaji to commentary

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.

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 Kishen 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 to protect their privacy.

There was editing for format and IAST transliteration of Sanskrit terms.

R: We need to be familiar with certain terms and definitions so that when they are used in class we will have a recognition and understanding of them.

The first term is yoga, “union”, from the Sanskrit root, yuj meaning to join, unite.

Citta or cit, used interchangeably, citta is the mind, the reflection of citti, higher energy of the mind in the individual. Cit is the medium through which consciousness functions in the embodied soul.

Explanation of consciousness, pure consciousness, to the cit. Citta is the medium through which higher consciousness, citti, functions in the jīvātman, the embodied soul.

Cit is one of the 3 aspects of paramātman, the supreme formless God — sat cit ānanda.

It is citti śakti, the energy of consciousness. It gives birth to sattva guṇa, the quality of purity. It is universal mind.

Vṛtti. It comes from the Sanskrit root, vṛt, which means to exist; way of existing. More specifically, in its yogic context, it is a modification in citta, in the mind. Or one can say it is a thought wave, or one can say it is a functioning in the mind, a modification of the mind.

Nirodha, inhibition, suppression, stoppage, restraint.

I have a further note on cit or citta. It comes into being only when consciousness is affected by matter. A further explanation of the relationship of higher consciousness to embodied consciousness of the citta. It comes into being only when consciousness, citti śakti, is affected by matter. Citta has a functional existence. Cittī śakti has no functional existence.

Q: Is citti one of the 3 aspects of paramātman?

R: Paramātman, if you speak of one of the 3 aspects of sat - cit - ānanda, existence - consciousness - bliss.

BR: Now nirodha, in yogic terms, or relating to yogic practice, relates to thought waves. The second sūtra says: Nirodha is the suppression of thought waves in the mind. Now in relation to yogic practice, nirodha has more meaning of restraint. In more advanced stages, it means control; moving from restraint of thought waves to control of thought waves. Later it has the meaning of inhibition or complete suppression. So nirodha has a qualitative difference of meaning according to the degree of advancement of the aspirant, the practitioner.

Draṣṭā, the seer. You - you are the draṣṭā. Dṛśyam, the seen.

We'll come back to the act of seeing those 3 things.

Svarūpa. It means literally "own form". Its own form. A thing's own form, or essential nature.

Kliṣṭa. It means painful. It is used in the context of types of vṛtti or thought waves. Kliṣṭa vṛtti is painful thought, pain producing.

Akliṣṭa. Non-painful. In Sanskrit when a short 'a' precedes a word it is a negative; not, or none, neutral. In yogic sense, akliṣṭa means a more neutral thought as opposed to being the opposite of painful which might imply pleasurable. Akliṣṭa means non-painful, or neutral. Because pleasurable is included in the kliṣṭa category along with painful, painful and pleasurable thought waves are both kliṣṭa because they are pain producing in the end.

R: And that is where we left last week. All these terms are up to and including sūtra 5. The modifications of the mind are five-fold, including painful and non-painful. A few more terms which we will be discussing presently: 'Right knowledge', and the five definitions will be the five kinds of thought waves; we'll get into details on those.

BR: Pramāṇa. Right knowledge; it is knowledge relating to facts, and it requires direct or indirect contact with an object. And we'll explain the meaning of that.

Viparyaya. Wrong knowledge. In viparyaya, there is no correspondence between the object and the mental image regarding this object. Viparyaya means wrong knowledge.

Example, a mirage seen in the desert. If you think it's water, it's wrong knowledge. Seeing it as a lake has no correspondence to its actual physical manifestation.

Vikalpa. Imagination or fancy. Vikalpa is entirely the creation of the mind. There is no correspondence to anything in the field of actual experience. The first two modifications (pramāṇa and viparyaya) were objective in nature; they require contact with an object outside or Inside. Now we're coming to the subjective categories. Vikalpa, pure creation of the mind. No correspondence to anything of actual experience.

Nidrā. Sleep. There is no mental content in sleep. It is still classified as a thought wave, however, a vṛtti. Mental activity hasn't stopped in nidrā, only the relation to the mind has been severed temporarily. The mind's activity isn't registering on the brain. It is asleep, in nidrā.

Smṛti. Memory, is the fifth type of thought wave. This is the retention of past experiences in the mind. When inactive, memory contents are saṃskāra. When they are active, they smṛti. One of the names of Kāma, the God of desire, relates to smṛti or memory.

Pratyaya. Mental content is the last term we will define today.

R: Review: I'll just read the sūtra from last week. These are Babaji's definitions.

BC: **Verse 1. Atha yogānuśāsanam.**

Now an exposition of Yoga is to be made, or say now, the teaching of Yoga.

Verse 2. Yogaś citta vṛtti-nirodhaḥ.

Control of thoughts waves in the mind is Yoga.

Verse 3. Tadā draṣṭuḥ svarūpe-'vasthānam.

Then the seer is established in his own essential and fundamental nature; or, the seer attains Self-realization.

Verse 4. Vṛtti sārūpyam itaratra.

In other states when the mind is not established in ātman, the seer appears the same as the vṛtti.

Verse 5. Vṛttayaḥ pañcatayyaḥ kliṣṭākliṣṭāḥ.

Functionings of the mind are 2 kinds and they are painful or not-painful.

Verse 6. Pramāṇa viparyaya vikalpa nidrā smṛtayaḥ.

The five kinds of vṛtti are: 1) pramāṇa (right knowledge), 2) viparyaya (wrong knowledge), 3) vikalpa (fancy or Imagination), 4) nidrā (sleep), 5) smṛtayaḥ

R: First we will have brief definitions of these terms and the next sūtra afterwards.

BC: Viparyaya (wrong knowledge). Wrong knowledge is also gathered in the same way as right knowledge. The rope looks like a snake and it takes the shape of a snake and causes fear. The rope is not a snake and it causes wrong knowledge.

Vikalpa (imagination). The images in the mind which are formed without any direct contact of the senses with the outer world. The first two are objective in nature. Pramāṇa and viparyaya require objects, exterior or interior. Vikalpa requires no object. It is all mental activity.

Smṛtayaḥ (memory). The images in the mind which are gathered before and stored in the mind. The retained images.

The difference between imagination and memory is that in imagination the images are reproduced in any form or order from the sensuous material present in the mind.

Whereas in the case of memory, these sensuous perceptions are reproduced in the mind in a form and order in which they are obtained previously through the sense organs. They will be reproduced in the case of memory in approximately the same form in which they were received originally. Memory, however, can be of wrong knowledge or right knowledge. Both memory and imagination are based on no direct contact with the senses in the outer world. However, memory can come up due to contact with objects but it doesn't need objects.

V1: Can you ever have right knowledge of an object if only the senses are used to perceive them?

R: Look at this — what is it?

V1: A book.

R: O. K. That's right knowledge. Your senses determined it and it corresponds with the reality of the object. If the pages were cut out and it was flat, then it would be wrong knowledge, calling it a book. But you have to use your senses.

V2: On the one that deals with imagination, is that the sixth component at ājñā where the fifth component are the four minds?

B: It's in manas cakra.

V2: Is that the same as imagination function?

V3: Manas is composed of the 5 tanmātra and imagination.

B: According to cakra system, manas is the seat of imagination.

Q: Is svapna considered a form of nidrā?

R: (To B.) What is it?

B: Dreamless sleep. Both those states can be in sleep. It can be imagination, memory, wrong knowledge, right knowledge — all those can be present in a dream but it's still in nidrā. Body is still sleeping.

V2: Is that the same as klevan [sic]? A few days ago you said vamanah [sic] is a thought of a desire and vāsanā is the desire itself and klevan [sic] was the memory of the desire.

B: Vāsanā. Vapana. Kalana.

[Edit note: The word in the original notes 'vavana' was changed to 'vapana' meaning 'sowing seed'. It is understood that 'vavana' is in Prakrit language and the Sanskrit equivalent is vapana.]

V2: Is kalana same as smr̥ta?

B: Prints. Memory.

Verse 7. Pratyakṣ-ānumān-āgamāḥ pramāṇāni

Right knowledge is based on direct perception (sense evidence), inference, and scriptural testimony.

R: That phrase is formed from ānumāna, āgama, and pramāṇa.

B [BC?]: Pratyakṣa is direct contact with the object. For example, you are in your room and your son comes in. Immediately you recognize your son in front of you. Direct sense contact with the object.

Anumāna (inference). Your son comes to the porch and talks to some one. You hear someone talking and by recognizing the voice you know your son is there. Here you are indirectly contacting the object. You don't actually see your son.

V4: So the sense of hearing is different from the sense of sight? Right knowledge could be wrong from the sense of hearing? It's not the same as the sense of sight.

R: No, no. This is all types of right knowledge.

V4: If you hear something, it's always a sense of inference.

R: But it's still right knowledge.

B: Someone's voice is like your son's and you infer it's your son; that's wrong knowledge.

V4: Can you have direct cognition from hearing?

R: Are you meaning, why isn't hearing considered direct contact?

V4: Yeah, right, and seeing - sight is.

B: The object is not there.

R: Say, you are sitting with your back to the sun and you see your shadow and by inference you say, the sun has risen. (Because I see my shadow.) There's no hearing. You don't hear the sun. You are not seeing the sun. You are inferring the sun has risen, and that's right knowledge. If a flashlight goes on behind you and you think the sun has risen, that's wrong knowledge.

V2: So you are saying the sense of sight is the most direct way of perceiving? Is the only direct way of perceiving something?

V3: No.

R: You can touch the object if you can't see it.

V4: No, but you can't hear it and directly cognize it. Hearing is an inference type.

B: The object is there.

V5: Could you design a robot and have a little tape recorder, and I could be thinking I'm hearing you, but I'm not, and it could be wrong knowledge?

R: Yeah.

V6: What if you have your eyes closed. I think he means direct visually, or direct audibly, or direct by all the senses. Are they equally direct?

R: You're not hearing the object. You are hearing the voice of the object.

V4: But in sight you are not seeing the object. You are just seeing the light from the object. We are relating to the object directly. Now there is no object. Only the sound. Form.

V7: So the form determines the direct cognition — whether you can touch it or see it.

R: We are talking about objects. You touch sound on the piano and you cognize sound as 'A'. You are cognizing directly through your hearing.

B: It's not identified with all sounds.

V4: So direct cognition is not identified with the sense of hearing.

V7: Well, in the case where you are hearing an object — where there is a....

R: It's not direct.

B: Hearing requires sound. Sound requires striking; striking requires an object. Direct contact with the object is direct perception. Inference is anything coming after that.

V4: O. K. So seeing something is a lot different than hearing something. You can have direct cognition through seeing, but you can't have direct cognition through hearing. Can only have an inference from hearing. Am I correct?

B: If you are also seeing the object that is producing the sound, you can have direct perception.

R: Otherwise you're just getting the sound, and not the object.

V4: Right.

B: In that stage, sound is not the object; one is inferring from sound the existence of the object. If there is a blind person, the direct cognition is the sound. Still he's got to infer what it is, because he's not seeing the object.

Q: I have a question about mental knowledge like induction and deduction. What kind of knowledge would they be considered? If A, then B, or if the sun rises today, then the sun rises tomorrow.

B: It will be explained.

[Continuing with the 7th sūtra]

BC: ĀGAMA (testimony). Now you neither see your son nor hear his voice, but your husband comes into your room and says, "Your son is sitting outside". Here the contact with the object is indirect, but your knowledge is based on testimony. In all three cases there is contact with the object, whether it is direct or indirect. In all three cases, since the images which appear in the mind correspond with a fact, the citta vṛtti that was in the mind comes under the category of pramāṇa, or right knowledge. (A fact which is proved is called pramāṇa).

R: So pramāṇa vṛtti can be pratyakṣa (direct) or anumāna (inferred) or āgama (testimony).

V2: This is all right knowledge, not jñāna.

B: Because it is related directly to the mind. We are talking about the five citta vṛtti. Citta vṛtti requires mind. Jñāna requires no mind. Jñāna in the sense of higher knowledge. We are talking in the vṛtti stage now.

BC: Verse 8. Viparyayo mithyā jñānam atad rūpa pratiṣṭham

Wrong knowledge is a false conception of a thing whose real form does not correspond to such a mistaken conception.

The second type of vṛtti is viparyaya (wrong knowledge). A mirage on the desert or seeing a snake in a rope may give impression of a reality which is not a fact. Any form or any object which does not correspond to the conception is viparyaya.

Our five jñānendriya (organs of cognizance) are related to five tanmātra (essences of the elements) and those jñānendriya collectively or separately can give wrong knowledge. For example:

1. Sound is related to the ears. A person sits under a tree and due to the wind a branch flaps and makes a noise. The person at once relates the sound with a tiger and feels a tiger is behind him and gets fear. Or a bird sounds like a human laugh and a person immediately thinks of a demon. This is wrong knowledge based on sense of hearing.
2. Touch is related to the skin. A person swims in a lake and his arm touches seaweed and he thinks it is a fish. Wrong knowledge based on the sense of touch.
3. Sight is related to the eyes. In the sky when there are patches of clouds moving very fast, and it seems the moon is running very fast and the clouds are stationary. Or when you are in a train which is running fast, you see the trees moving very fast. Wrong knowledge based on sight.
4. Taste is related to the tongue. A person eats margarine and thinks it is butter.
5. Smell is related to the nose. A person smells veggie burger and immediately thinks it is hamburger.

Q: It's now wrong knowledge when perception... [inaudible].

B: The mind works through the senses.

R: The senses work as extensions of the mind.

B: The senses are gathering the information. They don't make any determinations by themselves. The information is gathered by the senses and passed up by the mind.

V8: ... [inaudible] is where you hear the cry of a bird and hear it as a human voice; the other is where you hear the cry of a bird and hear it as loud, whereas other people around hear it as soft. Example of seaweed... [inaudible]. In one case the perception is off, in the other the perception is not wrong; it's off. (That was not my son's voice). (No, it was not loud, it was soft).

R: The second part, the sound part....

Q: Could It be defective hearing maybe?

R: The sound thing is a relativity. But misinterpreting the number of seaweed strands is wrong knowledge.

B: Abnormal sense perception. We're talking about vṛtti in an average person. You can find exceptions to almost any of the categories.

V8: ... [inaudible]

B: If some [someone?] is deaf, that's a different case. If two people have normal hearing and one hears the bird loud and the other hears the bird as not loud, that's not necessarily wrong knowledge just because they differ whether the sound is loud or not.

That's relative. Loudness is a relative concept. Bird is not a relative concept. And if they think it's a human voice, that's wrong knowledge.

V8: If one person says there are ten people scowling and the second person says there are five people scowling, then....

Sh: Right. If the second person was right, then the first person had wrong knowledge.

V8: ... direct sense.

R: That's not the thing. Direct perception can be wrong or right.

V4: Talking about the ordinary person, is there any figure on the percentage of what is right knowledge? What percentage of our knowledge is cognized as right knowledge? Is it 10%, 15%, 50%?

B: We are talking about a functional base.

V4: Right, but at least 10-50% as we go through life is going to be wrong knowledge.

B: 10% of the mind is used.

R: Generally speaking, of the mind's capacity.

B: In that 10%, we don't use equally.

V9: If I see a man and assume he is poor, but he is rich?

B: Right knowledge is that the person is in rags. Your wrong knowledge is your interpretation that means poor. It is your imagination that determines that.

V9: Unless I get testimony from the person.

R: You can get direct knowledge from the person.

B: Testimony or inference. Your inference was wrong. You can imagine he is enlightened, or a thief, or anything.

Q: Suppose you are trying to get direct information and the person is trying to deceive you.

R: Direct information does not determine whether it is right or wrong knowledge.

B: You can take both, right or wrong, and have direct perception. I see the rope and I think it is a snake. I see it, but I'm seeing it wrong. I'm having wrong knowledge.

Q: It is nothing you know that is causing the misconception?

R: You tell me your name is Jim and it's John; if I believe it as Jim, I'm having wrong knowledge although it is not my fault.

V3: Testimony for right knowledge is based on the integrity of the person who gives the testimony.

R: We're assuming they are telling the truth.

V3: Such as the Vedas.

V10: How does this discrimination ultimately free us from thoughts?

R: Which discrimination?

V10: Right knowledge, wrong knowledge, testimony, the totals of the sūtras.

B: We are talking about vṛtti so you shouldn't mix non-vṛtti yet. We are going too far beyond. Right now we're just categorizing the types of thought waves. There are certain types. He is categorizing five certain types. It will come. Patañjali tells all the methods and all about it. It will come.

R: All in its good time.

V5: What if I go over to see if it is a snake or a stick. Oh, my God! It's a snake and I die of a heart attack. Others go over, think it is a snake, and they die.

R: Your death is right knowledge [laughter].

V5: What is the basis of knowing that it is objectively true?

B: The fact of the object. (The objective fact of the object.)

V5: Who knows that?

B: It has an objective reality.

V5: In Itself. So, If everybody died, it wouldn't matter, it'd still be a snake.

R: It'd still be a stick. It wouldn't become a snake, just because everybody died thinking it was. Unless it was Moses' stick [laughter] [Reader explains to B. about Moses' stick.].

B: Shangev [sic, Sp?] also did (like Moses).

BC: Verse 9. Śabda jñānānupātī vastu śūnyo vikalpaḥ

An image created by words without any substance behind it is fancy or imagination.

This is a third kind of vṛtti. In the first two kinds of vṛtti there is some kind of contact with the object outside the mind, whether direct or indirect. Now in this third kind of vṛtti, there is no such contact and the mental image is a pure creation of the mind.

If the vṛtti (mental modification) is based upon an actual experience in the past and merely reproduces it, then it is memory; and if it is not based on any past experience and purely a creation of the mind, then it is fancy or imagination.

For example: Some one talks about a demon and a person creates an image from the word 'demon'. There is no object of a demon and there is no past experience about the demon, but the mind fantasizes a demon. That fantasy could be several things separately experienced by the mind, but not the image created by the word 'demon'. one can put lion's head, goat's body, man's legs together and make a demon in his mind. But in fact the word 'demon' is not related to any object. There is no demon, and all demons fall into this category.

BR: For example: I hear a Sitar and immediately I think of India. I could be imagining anything about India. When we say we get a thought about a person with no reason, actually the mind creates that thought from certain things, certain sounds, certain sights. Something is taken into the senses, but there is no correspondence between what is taken in and the process the mind goes through at that sound. It is an imagination.

V11: What if imagination is used to intuit some unknown fact, like in science fiction?

B: Fiction isn't a fact.

V4: What if a book has been written and 15-20 years later these things become true.

R: It's imagination right now, even if it becomes right knowledge later on. It is not right knowledge right now. It is intuition. If it's real intuition then it can be right knowledge.

V4: Then isn't it true that imagination can also be right knowledge?

R: No.

B: It is imagination now and fact after 10 years. Its being a fact in 10 years has no bearing on it's originally being imagination.

V12: Is it still imagination if you make a plan and then you bring it about so it happens?

R: It's not right knowledge until you do it.

B: Up to that point it is imagination.

Q: What about if you see into the future and it comes true?

B: Seeing into the future is the function of higher consciousness and not the *vr̥tti*.

V4: Suppose something is already happened and you had no knowledge of that event, but in your imagination you made up that same event and it came true, or say, it already happened, but it was real knowledge even though you imagined it?

B: If a thing already happened and you didn't know about it and one day you were just having an imagination and you imagined the same thing that happened, imagination did not create it.

V4: I wondered if that imagination would be considered right knowledge?

R: Only when you had found out that thing has happened already. Until then, it is wrong knowledge.

V4: You have to have direct knowledge.

R: You can take testimony from someone that it already happened. If that right knowledge would correspond, then your wrong knowledge would become right knowledge.

B: You are imagining a volcanic eruption and somewhere it happens. Until you hear it, it is wrong knowledge. Your imagination has no connection with the actual fact that the volcano erupted somewhere that you know nothing about. If it is intuition, then it will be beyond the *vr̥tti* stage as he said. If you are picking it up intuitively then you are beyond the *vr̥tti* level. We are later on in the *sūtras*.

V13: A scientist in the 18th Century was trying to figure out the structure of benzene. He had a dream of a snake biting its own tail. When he woke up he realized this was the structure of benzene — a ring. So that would be intuitive knowledge.

R: It actually ties in with samyama which we will explain later on. That kind of knowledge which is directly related to samyama.

V14: Does this sūtra also cover verbal delusion? Like he is the son of a barren woman. That would be a misconception.

R: If you are imagining that you are the son of a barren woman.

V14: Verbal delusion. I am describing something wrong. That would cover that sūtra, too?

R: Surely. It would be wrong knowledge.

Q: In the sūtra it says an image conjured up by words. Are the words necessary for there to be imagination, or can it just be like a sound you hear in your mind that has no direct sense, or something — a vision you see?

B: The mind always makes a form. As soon as the form is made a word is there. It is right in the form.

Q: So, for there to be imagination, there has to be a word in your mind saying what it is?

B: It is a complete story with words and forms — words and pictures.

Q: Is there pure imagination without words?

B: That's not a vṛtti.

V2: Might it be helpful if the Sāṃkhya system, that it is a very scientific system that doesn't take anything for granted. So this is like a mathematical postulate. So each of the sūtra are going through it step by step to prove it. This is still Samādhi Pad. To look at it in this way might be helpful.

B: The problem is, we are forgetting what is vṛtti. We are discussing vṛtti right now; the categories of vṛtti. They can only be vṛtti. They can't be something higher than vṛtti. Yoga is the restraint of vṛtti. We are not talking about yoga — we are talking about vṛtti, unrestrained. In samādhi, you can see, feel, and get knowledge, but there is no vṛtti. That is a different thing.

R: But the lower knowledge which comes after that higher knowledge, the worldly knowledge that comes after samādhi, that will be right knowledge, based on direct perception.

V4: There is still a modification of some sort. There is a vṛtti of some sort. It is a higher level of vṛtti.

B: Higher consciousness.

V4: But would you still use the word 'vṛtti' for it?

B: Yes. In samprajñāta stage only. There is still vṛtti. Sabīja (with seed).

BC: **Verse 10. Abhāva pratyayālambanā vṛttir nidrā**

The modification of the mind in which there is no content in the mind is called sleep.

(Nidrā = dreamless sleep)

During sleep the mind is blank. According to the second sūtra, when the waves of the mind are stopped that gives identification with the Self. So what is the difference between sleep and yoga? Here, in sleep (nidra), the mind and the brain are separate. The mind works without putting any image in the brain. It is like projecting an image without a screen. The mind is the projector; the brain is the screen. But all activities of the film will happen even though we don't see them. The brain is the screen on which the images are shown. In the state of ātmasthiti, the mind has no vṛtti and nothing shows on the screen of the brain. On the surface both look alike, but they are not.

BR: In sleep, the mind still has vṛtti; they are just not registering on the brain. In higher samādhi, the mind has no vṛtti.

Q: Where is the mind?

B: The energy of the brain is the mind. The brain is the instrument of the mind. The... [inaudible] of the mind.

V2: ... [inaudible] why the mind is separate from the brain.

B: The light isn't in the bulb.

Q: I think he is asking where the vṛtti play when the person's sleeping. How is mind working and where?

B: The mind is in citti from where it is projecting.

R: Cittis are from where it is projecting when there is no screen for the projection to be seen upon. Still it projects with no forms.

V13: It is like a TV set. The set is turned off, but the stations are still broadcasting, but you've just turned off the set. The set is the brain and the TV station is the mind. So, you turn off your set and go to sleep. The TV station is still sending waves. Anybody not asleep who has his set on will be getting those waves.

V15: Are you referring to manas, ahaṁkāra, or what?

R: The brain. The organ. The mind is the other things you just mentioned.

V15: So the subtle structures are no longer going through the physiological apparatus.

R: They're not registering on it.

V15: So there are no mind waves?

R: The thought waves of sleep.

Q: Didn't hear the question.

R: Are the senses registering, perceiving in deep sleep?

Q: ... [inaudible — something about drashnas [sic, dṛśya?]]

R: The brain would have to be receiving the sense of drashnas [sic, dṛśya?], in which case it wouldn't be deep sleep. The mind would be using the brain then. The senses would feed to the mind and the mind would project on the brain.

V2: The way I understood it the last time, there were no vṛtti in citti at all. You said when the mind separates, the waves are in citti.

B: Like a magnet.

V7: So it is drawing back to that but it can still be . . .

B: The magnet is not trying to pull or push anything. Citti is the same. It is the cause of citta. Citta has its plug in citti, the electric plug. It is getting its strongest juice from citti, but it is not the same as citti. It has the nature of consciousness.

V2: So when the mind is separated from the brain it is attracted back towards citti?

V7: But it still makes projections?

B: If there are no saṁskāra, then it can merge in citti.

R: Otherwise it is just going to be asleep and still performing its functions.

B: And when the brain is functioning, it is also connected with citti.

R: When the brain is not functioning, you just lose that function of the brain.

B: You're still connected with citti, it is still doing its mind activities.

V2: ... [inaudible] you say it is not working when in fact it is working. In other words, his question where does the mind go when it is separate from the brain...

R: It doesn't go anywhere. It is only not using the brain.

B: Even when it works with the brain, it doesn't go anywhere. [laughter]

Q1: Mind just corresponds to subtle body....

Q2: Sleep is a gradual process though. Consciousness pulls back gradually. There is the dream state and then the deep sleep.

R: There are two stages. You are either dreaming or you are in deep sleep.

V3: Well, all this discussion of separating the mind from the brain refers only to dreamless sleep. Right? With dream, then they connect.

V4: But in between, there must be some kind of a separation. A dial, sort of, where he goes into dream and then into deep sleep. So it is more than separation. There has to be some kind of a volume control there.

B: You can't go straight to deep sleep.

V4: You pass through dream on the way to deep sleep.

R: Still, there are only two stages, either dream or non-dream.

V7: In a dream state where you said rajas is acting on tamas, is the brain functioning then in dream?

R: Right.

V4: It is part plugged into the brain. That is why you are dreaming.

V2: When you put electroencephalogram on the brain in dreaming, there is always brain activity because they are living cells. But I think it is a different kind of function where it is not dealing with the mental processes.

S: That's why Patañjali says dream is a thought wave.

- B: In the dream state it is the same as waking, except there is no real activity.
V4: No outward activity, but there is still activity in the brain.
B: You can dream of eating without eating.
R: But if you believe it, it is wrong knowledge. [laughter]
B: In deep sleep there is no such thing.
- R: Dream, it seems, would be related more to the first four types of vṛtti than nidrā.
V3: It seems that nidrā is mainly deep sleep.
- R: Because dream can be any one of 4 previous modifications, types of modifications.
B: Jāgrat (waking), svapna (dream), suṣupti nidra (dreamless), turīya (beyond sleep, samādhi).
The four stages, four types of activities mind engages in.
V7: If you are in a dream state, but you don't remember dreams, is it just more tamas, but it is not yet nidrā?
B: You remember when you are dreaming.
V7: But on waking, there is no memory of the dream.
B: For some reason you forget, because of some saṁskāra in your dream. But you remember the memory of dreaming. The same seems to tie in with the things we talked about.

BC: Verse 11. Anubhūta viṣay-āsampramoṣaḥ smṛtiḥ

IKT: Memory is not allowing an object which is being experienced to escape.

BC: An object which has been experienced and not forgotten (or lost) is memory.

Memory here is defined as the retention of past experiences in the mind. If those experiences are simply imprints in the mind (saṁskāra), then they are not vṛtti. They are not a vṛtti of memory because it is still latent; only a saṁskāra. They are vṛtti only when the potential impressions are converted into their active state in the form of mental images. Saṁskāra becomes memory when it is activated, when it comes into the mind. Its images come into the mind. (R: Memory is saṁskāra, but all saṁskāra is not memory.)

Suppose a boy steals something from a store and gets caught. The store man beats him. The boy after a few years forgets all about that event, but still deep in his mind there remains a print which is called saṁskāra. (R: At this point it is not memory; it's saṁskāra.)
When the boy goes to that store again and remembers that he was beaten up for stealing things, then he forms an image in his mind of that event and that is memory.

- V2: Yoga citta vṛtti nirodha of enlightenment — that saṁskāra can become body saṁskāra of the mind where the body isn't identified with mind anymore. According to this definition it seems saṁskāra can be made and vṛtti can be stopped.

B: Vṛtti create saṃskāra. Whenever saṃskāra is recalled to the mind, it is memory.
V2: But a saṃskāra doesn't necessarily have to apply.
R: Saṃskāra doesn't have to become memory, you mean?
V2: Right. So you can have saṃskāra without vṛtti?
B: Saṃskāra are identified by desires, thoughts, and actions. There are saṃskāra buried or inactive, but we don't identify them.
Q: In that case could we say there is a saṃskāra without a vṛtti?
B: Saṃskāra aren't making vṛtti.
R: They can....

V16: When you see something and it reminds you of something else, it brings back a memory. One object sets it off and you remember something from the past. Is that the same thing or another kind of vṛtti?

B: The latter is memory.

R: The former can be anything.

V16: But you see, this is an object which has been experienced and not forgotten and lost as memory. But if you see one object or hear something and that reminds you of something else...

R: Then it is memory.

V16: It is memory.

B: Even if it is a print of wrong knowledge, it is still memory.

R: ... because you definitely have saṃskāra on that.

B: Suppose a boy is scared by a sound and sees a ghost.

R: ... as a result of hearing a sound.

B: After some years, the memory of a ghost comes. It is memory of wrong knowledge.

V3: Can a dream state be classified as memory?

B: It is created in the memory.

R: He wrote down what he said earlier what he said about dreams, created by desires and imaginations.

B: Dream is created by desires, imagination, and memory. Desires are thoughts and saṃskāra.

V4: So could you say that all the vṛtti that are memorized also become saṃskāra?

R: You are working backwards; they are already saṃskāra. Every vṛtti makes saṃskāra. When it is called to the mind, it is memory.

V4: But it is memorized.

R: Memorized means nothing unless it is called to the mind in the present. It makes a print.

V4: The vṛtti make a print, and the print is a saṃskāra.

B: It is stored there. When you recollect it, it is memory.

R: When you say, "I've memorized something!", that thing we are talking about is saṃskāra until you bring it forth. Then it is memory. The fact you've memorized something — the Encyclopedia Britannica — isn't memory. That might be right knowledge, but it isn't memory until you remember everything you've memorized.

- V4: But you could memorize it wrong, and it could still be saṃskāra.
R: That is saṃskāra.
V4: So, all kinds of vṛtti will leave some kind of impression, or some kind of memory?
S: All vṛtti will not leave memory. They are not memory until they are recalled. That is the whole point. All vṛtti leave some impression. That impression could be recalled even though it is wrong knowledge. It would still leave some saṃskāra.
- V6: Are the senses recording in dream and dreamless sleep? If you are asleep and hearing music, is it recording?
B: In deep sleep, no.
V6: Not even on a very deep subconscious level, there is no impression?
V7: In deep sleep you wouldn't be hearing any music.
B: You're not getting anything from outside in deep sleep.
V2: There is a study they did at Stanford on deep sleep that proves this. I'll bring it next week — dream sleep, thought waves, and so forth. It involves the brain waves.
- R: Stop for today?
People, please come on time if you want to come to the classes.

For study:

Write sūtras in sequence without pause.
Sometimes read the commentary, but mostly write one sūtra after another without referring to the commentary.
See the flow.
Write them out.

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