

**October 4, 1979 THE APHORISMS OF PATAÑJALI as Taught by Baba Hari Dass,
Pāda I, Sūtras 17-19 Review, Mount Madonna Center**

Edit notes: The following was typed from notes handwritten at the time 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.

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. Included in this are the commentaries by Vyāsa.

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 and voices of individuals originally named are changed to V.

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

R: So, we will review 17, 18, 19, and 20. I'll read the notes.

BC: **Sūtra 17.** The direct translation: Reasoning, reflection, bliss, by association complete high consciousness.

Samprajñāta samādhi is that which is accompanied by reasoning, reflection, bliss and a sense of pure being.

R: First, we have to understand the word samprajñāta. It is a word made by uniting words: 'sam' means 'complete', 'pra' means 'high', 'jñāta' means 'consciousness'. Complete high consciousness.

According to previous sūtras, the mind is completely cleared of vṛtti. It achieves the reality of the highest object of concentration, without saṁśaya (doubt) and without viparyaya (wrong knowledge) which was never seen, heard, or imagined before. That special conception is called samprajñāta samādhi.

BC: There are four kinds of samprajñāta samādhi:

1. Vitarka - which means reasoning or argumentation. When the mind is cleared of vṛtti and completely concentrated upon one of the gross elements chosen for concentration, like sun, moon, deity, tree, apple, or any part of the body, and achieves the reality of the object of concentration without any doubts or wrong knowledge, it is called vitarka samprajñāta samādhi, or vitarkānugata samprajñāta samādhi. Anugata means "followed by".

BC: [Continued]...In this samādhi, there is an awareness of the name, quality, and knowledge (śabda, artha, jñāna) of the object of concentration. The mind remains busy in argumentation in those things, i.e., name, quality, and knowledge. For example, the object of concentration is an apple. Now, the mind flows toward the object, uninterruptedly and continuously. The mind inquires the name, which is apple, the quality, which is its shape, color, ripeness and location on the table, and then its function, related to its name and quality, which is the knowledge. Because in this flow of vṛtti towards the object of concentration, the mind remains busy in reasoning, the samādhi, is called ‘sa’, with vitarka, reasoning. In Sūtra 42 and 43 of this chapter, the division of vitarka is explained, and also savitarka and nirvitarka.

2. Vicāra - Reflection. When the mind attains the reality of the gross element by savitarka samādhi, the mind gets pure and jumps to its object of concentration, its subtle state, which is the tanmātra or subtle elements. They are taste, smell, form (or color), touch, and sound. The mind achieves its reality (the tanmātra) which has never been seen, heard, inquired or imagined without doubt or wrong knowledge. For example, the mind left the gross form of an apple and flows continuously, uninterruptedly, toward the subtle element of the apple, which is its subtle odor, color, flavor, etc. The mind keeps awareness of the name, quality, and knowledge of the subtle elements and achieves its reality which is beyond the senses, but is attained by that particular concentrated state which is called “sa”, with, “vicāra”, desire to know or reflection, or savicāra samprajñāta samādhi. In Sūtra 44 of this chapter, the division of vicāra is explained, both savicāra and nirvicāra. All knowledge of gross and subtle objects associated with internal argumentation and reflection culminate in vitarka and vicāra samādhi. Then, all intellectual processes stop automatically and the object alone is realized.

CHART OF SAMPRAJÑĀTA SAMĀDHI followed by:

Name	Nature	Object	Related to	Followed by	Without	Vritti
Vitarkānugata	To receive	Gross elements	Reasoning	All 4: vitarka, vicāra, ānanda, asmitā	—	Gross form object
Vicārānugata	To receive	Subtle elements	Reflection	By 3: vicāra, ānanda, asmitā	Reasoning	Subtle form object
Ānandānugata	Received	Ahaṁkāra (ego)	Bliss	By 2: ānanda, asmitā	Reasoning and reflection	Bliss form
Asmitānugata	Receiver	Asmitā (I am-ness)	Sense of individuality	Alone: Asmitā	Reasoning, reflection, bliss	Asmitā form

- Q: How is subtle taste and color different from gross taste and color?
- B: That was the next step. In other words, the first step was recognizing its form and shape and location and the next step is realizing its more subtle elements, such as taste, color. It is the tanmātrika level. Those are qualities that can't be described, only experienced.
- V1: It is the radiant, sub-atomic level of the elements.
- Q: Not realize it conceptually?
- R: We only say taste, color, smell, etc., form. That gives form to the experience by describing it with a word. The tanmātra are realized by the senses = smell, taste, form, etc.
- V1: Hariharānanda [Āraṇya] says there is a monad of light or color, taste, flavor, or odor. They are the invariable essence of what taste is, or what smell is.
- Q: Would it be like redness seen like energy?
- B: Redness is not complete explanation. Redness is light and its the monad of light. Redness is only a variation of light.
- V2: It seems like what you are saying... it is like the direct experience of what we experience subjectively in our normal state.
- V1: It is the essence of the experience.
- V2: But it is not colored by our subjective minds.
- V1: Right, right.
- V2: So, we are having a direct experience of whatever the object of meditation is, that can't be described, imagined.
- V3: The use of the word 'reflection' in describing vicāra implies some kind of cognition, but that isn't an intellectual process; that is, is it experiential?
- B: Vicāra is an intellectual process in the beginning, related to the mind, buddhi.
- V3: And then how does it change?
- B: When the mind attains the reality of the gross element by savitarka samādhi, the mind gets pure and jumps to the subtle state of the object of concentration, which are the tanmātra, the subtle elements, which are smell, taste, form, touch, and sound. So, the argument ceases and you simply experience those things directly.
- Q: Would that experience change with the object of concentration? Would the experience of vicāra on an apple be different from the experience of vicāra on a banana.
- B: Yes.
- V3: So you experience the tanmātra of that object?
- B: Otherwise you will not get complete knowledge of different objects.
- Q: So, vitarka is a purely intellectual process and vicāra is a transition....
- R: Vicāra is the purely intellectual process and vitarka is still a fluctuating state, but with concentration?
- V1: Vitarka is on gross matter, and vicāra is on subtle matter. They are both intellectual, until you get to the nirvitarka and nirvicāra states.

B: Matter, subtle matter, mind, the ego. So, you start with the gross, then to the subtle, then to the mind, then to ego.

Q: Does it matter if you are concentrating on a gross object or a sound? Will you still go through all those same levels?

R: Gross sound, subtle sound. Bell sound, inner sound.

Q: But, if you are concentrating on part of the subtle body?

R: Like what?

Q: Like inner sounds or light.

B: At first it is gross. You create it in the mind. It is like projecting your imagination and then you experience the reality. It is no different from a gross object (process is the same).

BC: 3. Ānanda - bliss. The mind identifies with the object of meditation in one continuous stream, giving rise to a particular form of Ānanda, bliss. It is called 'sa'- 'with' ānanda, bliss, samprajñāta samādhi. The reason for giving the name ānanda is that the sattva guṇa is predominant. Ahaṁkāra is a form of bliss. By savitarka and savicāra samādhi, the sattva guṇa develops and the intensity of rajas and tamas guṇa is decreased. They are reduced so low that they are not capable of creating any: thoughts, doubts, or imaginations. The mind stays in complete peace and relates only to the bliss. Only one thing remains: "I am happy. I am in peace". The mind is concentrated because the knowledge is gained by savitarka and savicāra samādhi.

4. Asmitā - 'I-am-ness', sense of individuality. When the mind is more purified by sānanda samādhi, there arises an ability to discriminate puruṣa from prakṛti in the cit. In sānanda samādhi, there is no separation and there remains a feeling, "I am happy". In this phase there remains, 'I am' - asmi. This is called 'sa', with, asmitā, 'I am-ness', or asmitā samprajñāta samādhi. When an aspirant concentrates his mind on a gross object, he first realizes the gross parts, colors, forms, etc. The more concentration goes deeper, the more the subtle essence is revealed. When the gross and subtle knowledge are received, the cit stops the function of receiving from outside and stays in sattvic ahaṁkāra which is bliss. When going deeper in concentration, the sattva guṇa increases more and more and at the same time the blissful state also becomes more subtle and in that state there remains only 'I am' the receiver which gives knowledge of discrimination of puruṣa and prakṛti. This knowledge is called viveka khyāti, discriminative knowledge. So, awareness of 'I am' which is the receiver of that knowledge.

At this stage non-attachment also develops to such a high degree that it gives a feeling that this stage is not complete svarūpa sthiti (establishment in one's essential and fundamental nature) This non-attachment is called paravairāgya.

Vyāsa's commentary: (from Sūtra 16)

Through the practice of the effort to realize the puruṣa-principle, the yogin having seen the faulty nature of all objects visible or described in the scriptures, gets a clarity of vision and steadiness in sattvic qualities. Such a yogin, edified with discriminative knowledge and with sharpened and chastened intellect, becomes indifferent to all manifest and un-manifest states of the three guṇa or constituent principles. There are thus two kinds of detachment. The last one is absolute clarification of knowledge. When detachment appears in the shape of clarified knowledge, the yogin with his realization of the nature of Self, thinks thus: “I have got whatever is to be got; the afflictions which are to be eliminated have been reduced; the continuous chain of birth and death by which men are born and die, and dying, are born again, has been broken”. Detachment is the culmination of knowledge, and kaivalya (or isolation) and detachment are inseparable.

(from Sūtra 17)

When the concentrated mind is filled with the grosser form of perceptibles, i.e., realizes them, then it is called vitarka. Similarly, vicāra concentration relates to subtle objects. The third, ānanda, is a feeling of felicity, a blissful feeling filling the mind. Asmitā is ‘I-sense’ or awareness of individual personality. Of these, in the first, savitarka samādhi, there is the presence of all four objects. The second, savicāra-samādhi, is free from vitarka. The third, sānanda samādhi, is free from vicāra. The fourth is asmitā-mātra—pure ‘I-sense’ and it is free even from the sense of bliss. All these states of concentration, however, have an object concentrated upon.

Q: I’m kind of confused about the last samādhi. It seems that the progression to higher and higher states, why do you end up with...? I always thought the sense of pure being was not related to your individual personality, that it was oneness.

B: Asmi equals the Self, ‘I am’. The individual personality is the ego, ‘I am this or that’. Whereas, this is just ‘I am’. ‘I am’ is the state you are talking about. Asmitā refers to the large Self or puruṣa.

Q: Is there identification with a higher...?

B: With the Self, which is called puruṣa sometimes.

Q: I thought that last week or the week before, the chalkboard reader said there was pseudo-puruṣa, that the puruṣa we were realizing was the pseudo-puruṣa.

R: Puruṣa in a being.

Q: That’s not the real one?

B: Like a jar of water floating in an ocean.

Q: It is limited but it is not really limited.

V4: How is puruṣa different from brahman?

B: Brahman is separated into two forms, puruṣa and prakṛti. Brahman itself does not create. Only in the form of puruṣa and prakṛti.

V4: So in yajña, is dot in center brahman, and blue triangle equals puruṣa, and red triangle pointed downward, prakṛti?

- B: The center is brahman. The triangles are the three energies organized so that the one facing up is puruṣa and the one pointing down is prakṛti.
- R: Before going to the next sūtra in which asamprajñāta samādhi is explained, we have to understand this word: the prefix ‘a’ in Sanskrit means ‘not’. Samprajñāta samādhi is a high consciousness followed by reasoning, reflection, bliss, and a sense of pure being. Whereas asamprajñāta samādhi is a high consciousness not followed by reasoning, reflection, bliss, and sense of being, because all these four states of citta are still vṛtti.
- BC: **Verse 18. The cause of cessation of all vṛtti, which is paravairāgya, by its regular practice, the remnant impressions left in the mind is the other, asamprajñāta samādhi.**

In this sūtra, three phrases are used. We have to understand each phrase separately.

Virāma pratyaya. It is made by two words. Virāma which means ‘cessation’, and pratyaya, which means ‘cause’ or ‘the seed’, which is paravairāgya. The adjective, virāma-pratyaya, represents the means (upāya) to attain asamprajñāta samādhi.

Abhyāsa pūrvāḥ is also made by two words — abhyāsa which means ‘practice’ and pūrvāḥ, which means ‘preceded by’. This phrase emphasizes the fact that asamprajñāta samādhi can only be practiced after prolonged practice of samprajñāta samādhi.

Saṃskāra-śeṣaḥ. Saṃskāra means ‘impressions on the citta’, and śeṣa means ‘remnant’. This phrase is an adjective which represents the character of asamprajñāta samādhi. By using anyaḥ, which means ‘the other’, the aim is represented, which is asamprajñāta samādhi. In asmitānugata samadhi, the state of viveka khyāti is attained. Here the author advises to practice samprajñāta samādhi regularly as it is the cause of paravairāgya, and paravairāgya is the cause of asamprajñāta samādhi. In asamprajñāta samādhi, no vṛtti exist; only the remnant impressions in the mind of paravairāgya, suppression. In this state, puruṣa is established in His own and fundamental nature. The ignorance, avidyā, is completely destroyed and nothing remains to be known.

The citta has four kinds of stages; vyutthāna (awakening), vikṣipta (beginning of samādhi), ekāgra (one-pointedness), and nirodha (restraint).

Kṣipta is a dull, preoccupied and restless citta, in which rajas and tamas predominate, then the saṃskāra of vyutthāna (awakening) come into effect.

In vikṣipta, a distracted state of citta, sattva predominates, and then saṃskāra of samādhi come into effect.

BC: [Continued]...Ekāgra is the one-pointed state of cit; when sattva guṇa begins to increase, then the saṁskāra of one-pointedness, ekāgra, come into effect.

Nirodha—in restrained state of citta, the saṁskāra of nirodha, restraint, come into effect. The saṁskāra of awakening (vyutthāna) are wiped out by the saṁskāra of beginning of samādhi. The saṁskāra of beginning of samādhi are wiped out by the saṁskāra of ekāgra, one-pointedness. The saṁskāra of one-pointedness are wiped out by the saṁskāra of nirodha, restraint. In this sūtra, the phrase, saṁskāra śeṣa, means the saṁskāra of nirodha (restrained) which are left over. Asamprajñāta samādhi is the state when only the saṁskāra of restraint remain in the cit. When the saṁskāra of restraint are burned up, that is kaivalya (liberation).

Q: Do you burn the seed of the other saṁskāra or are you just restraining one stage when you move to the next?

B: You are restraining at first, by the mind, and building up the saṁskāra of restraint.

Q: So what you do... then the saṁskāra of the other wipes out the saṁskāra of the first. That is the vyutthāna.

B: At first the mind restrains. Then the saṁskāra creates restraining. There is no mind.

Q: The mind starts it and then the saṁskāra does it itself?

B: In asamprajñāta, there is no mind.

R: The image they use is of the cloud. You go into the cloud; the mind has no awareness of itself, and then....

B: Only the saṁskāra of restraint remains.

Q: So I understand then, vyutthāna, that's not a state, that's the process of saṁskāra replacing other saṁskāra.

R: The cause of awakening — so each one is the cause of awakening of the next. It is that process of those impressions replacing each other, until gradually there's nothing there but the subtlest saṁskāra of restraint. When you go into asamprajñāta samādhi, the only thing that remains is the saṁskāra of restraint. The mind has no awareness of itself.

Q: Is that still called a seed, a bīja? That restraint?

V5: There's no vṛtti.

B: The mind is the seed. There is no mind. So it would be without seed.

Q: The word, pratyaya, is also translated seed. Does that also include subtle seeds like saṁskāra?

B: Pratyaya are saṁskāra. The seeds are the saṁskāra.

V5: Just in terms of making that chart, would you put asamprajñāta in sabīja or nirbīja, and I was thinking whether...?

B: Nirbīja

- Q: It is also said that there remains the subtle impression or saṁskāra of restraint. If restraint is considered a seed, then it would still be under restraining.
- V5: There is no content in restraint.
- R: In other words, you've created the energy of restraint, and that's the only thing that remains. The mind has drawn itself back from the object of concentration beyond the sense of itself. It is gone beyond.
- Q: Yes, but there is still a saṁskāra or an impression that can bring the mind back again, so that is the subtlest form of anything that can make the mind move again. Whether that's a seed or not is what I wanted to know, because then, just by definition, we could include asamprañāta on one side or the other of that chart.
- V1: Some people do.
- B: It's not mind.
- Q: Saṁskāra?
- B: Bīja is the mind.
- Q: Is saṁskāra of the mind?
- B: Yes, but this is restraining the saṁskāra.
- R: They talk about light projecting through the film onto the screen, and what we do then is we eliminate the film so you are getting straight light on the screen, and then you are drawing the light back into the projector so it is not even coming through the projector. In other words, there is no mind because nothing is coming through the mind. The saṁskāra is one of drawing it back into the source.
- B: In this sūtra, the phrase saṁskāra-śeṣa represents the same saṁskāra of nirodha, restraint, which are left over and called asamprañāta samādhi. In melting bronze, charcoal is put to purify the metal. The power burns the impurities and also burns itself. There remains only purified bronze. In the same way, in asamprañāta samādhi, when the saṁskāra of restraint is also burned, that is kaivalya.
- V6: Then, is the bronze the saṁskāra of restraint for the next purification? First the coal is burned, and that is the saṁskāra of restraint for the purified bronze. And then is the purified bronze in turn...?
- B: Kaivalya is attained. In asamprañāta samādhi, when the saṁskāra of restraint is also burned, that is kaivalya.
- R: So the charcoal is the quality of restraint that is put into purify. When that is burned up, that's... So, you go into asamprañāta samādhi, and when you come out of it is when the saṁskāra of restraint is burned.
- B: You get the charcoal by burning all saṁskāra. Nothing is left. The charcoal purifies the bronze by burning itself. And there's nothing you can do in that cloud other than stay there till the point at which you come out of it. There's nothing else you can do. The quality of restraint is acting on itself. You can't do anything to go beyond asamprañāta samādhi until you come out of it, and that's kaivalya.
Doing means bīja — it means there's a seed.

- Q: Then at the point that asamprajñāta samādhi is attained, it is an inevitable process leading to kaivalya?
- V5: Sometimes asamprajñāta samādhi means all the nirbīja samādhi, and sometimes it means just that one stage. So, in one way, kaivalya is the culmination or final point of asamprajñāta samādhi.

BC: Verse 19. Of those who are videha and prakṛtilaya, birth is the cause (of asamprajñāta samādhi).

In this Sūtra, two terms: videha, which means ‘bodiless’ of those who don’t have body consciousness, and prakṛtilaya, which means ‘merged into prakṛti’. Both of these stages appear like asamprajñāta samādhi and kaivalya in those yogis, but the cause of these stages is not their sādhana. They are born with that quality, just like somebody is born with the quality of a poet, a singer, a mathematician or an orator. These videha and prakṛtilaya do have faculties and powers which are the result of their attainments in previous births. Some yogis in this category go into a samādhi exactly like asamprajñāta samādhi, but in this samādhi their consciousness doesn’t develop, so it is just like a deep sleep and called jaḍa samādhi. There are several cases in which a child three to four years old starts reciting the verses of scriptures. Some children are seen talking about God and yoga. How did they get that knowledge? For example, [Ānandamayī Ma] a woman saint from India, was born with devotion. She would go into trance by chanting God’s name from her early age. Satya Sāibābā , of South India, is a perfect example of having powers by birth. He can manifest things by his will. Ramaṇa Maharṣi when only twelve or thirteen years old, got asamprajñāta samādhi. He was born with that quality. There were several people who were born as videha and prakṛtilaya. Some remain in the same stage and don’t try to progress, and sometimes they lose what they had by not practicing sādhana. And some use that quality for their progress and attain kaivalya. In some texts, yogis of bhava pratyaya stage are described as very low. Their samādhi is described as a deep sleep. In some cases it is true; but in some cases, it is not. Those who are born as prakṛtilaya appear unaware of the world. They sit in one place, neither happy nor sad. They don’t desire anything and they don’t enjoy any company or talks. Some remain the same for their whole lives; some start sādhana and attain real kaivalya. Some commentators think that those saints are not real.

- Q: [Iqbal Kishen] Taimni doesn’t he call it a false samādhi.
- B: But the sūtra says they are born in asamprajñāta stage. Patañjali first explains what is asamprajñāta samādhi, in Sūtra 18; then he says there are two stages, videha and prakṛtilaya, who are in asamprajñāta state.
- Q: Are they in asamprajñāta state or a state like asamprajñāta?
- B: Patañjali doesn’t say it, but some are really in that stage and some are like in that stage.
- Q: ... the saṁskāra of that restraint?

- R: That's the only thing that is functioning, is the saṁskāra of restraint.
- V5: The ones born in asamprajñāta — in other words, R and I talked about this last week, that there are sort of the fake videha and prakṛtilaya who haven't reached asamprajñāta samādhi and the ones that Patañjali's talking about have asamprajñāta and they can't fall again, because they are already in nirbīja samādhi.
- Q: People said.....
- B: People can say anything. Whether he is coming or not can't be decided on our saying it. In some sects of sādhu, they make a hole in the head as soon as the saint dies. It is a symbol of opening brahmarandhra. By doing this they are not attaining that stage. When a yogi goes into asamprajñāta samādhi for 22 days, then kuṇḍalinī shoots out. The head opens. To show that the saint died in asamprajñāta samādhi, some sects do it.
- Q: You mean physically the head opens in 22 days? Have you seen that happen?
- Q: Old faithful.. (giggles)
- B: A man whose father died in Haridvāra told me. His family kicked him out because he was like a crazy man. He traveled for years. He lived in caves and begged food. When he was about forty to forty-five years old, he came to Haridvāra and sat down by the bank of the river Gaṅgā. People saw that something came out from his head with a stream of blood. I did not see.
- Q: So when that happens, obviously he has no need for the body, so the body just dies?
- V4: When a saint like Rāmakṛṣṇa [Paramahansa] dies, doesn't it just become energy which can re-manifest in possible future as needed; no continuation of personality?
- B: We all.
- Q: He's still hooked in if he is coming back. He is still not finished if he comes back, whatever his saṁskāra are.
- B: We all remain in an energy form.
- B: Are you talking about an avatāra, one who takes birth for the sake of humanity?
- Q: Like Sāibābā says, coming back.
- B: Some saints are aware of birth to birth.
- R: I think what she is saying, though, is he will only come back as he is needed. His return will be relative to the need of humanity.
- V5: We are all needed.
- B: There is no proof. We can accept it, but there is no proof. We accept the words of a saint.
- Q: What about reincarnation?
- B: You mean rebirth? I accept rebirth according to Patañjali
- V4: After kaivalya, no rebirth? Even if he is a saint?
- B: What is kaivalya? It is liberation; no duality, complete merging in God.
- V4: But it all starts sometime from God.
- B: Who denies that?

- R: You are asking why, right, and nobody knows why.
- Q: Taimni seems to think that you still keep your individuality, even after kaivalya is attained.
- B: Then it's duality, it's not kaivalya.
- Q: Well, he didn't say that kaivalya is the highest state of consciousness. He said that kaivalya's the highest attained human state.
- B: Kaivalya in a living state — the body functions by reflex action but nobody's there.
- Q: ...[inaudible] dissolution....
- R: That's just the saṁskāra of the body living itself out. That's just the body saṁskāra continuing.
- Q: The only individuality is the individuality of the puruṣa?
- V4: When Rāmakṛṣṇa was about to die and disciples were sad, Rāmakṛṣṇa said, "Where is there for me to go?" What does that mean? Where did he go? If everything is within. I think one of his disciples said he was sad because he was leaving, and Rāmakṛṣṇa said, "Where am I to go?"
- V5: If he's the big 'I', then where is he to go? He is everywhere.
- Q: Is there any way to tell what degree of samādhi one has attained?
- B: In nirvicāra and asamprajñāta you can tell, when you have been there, not when you are there-by seeing. savitarka is deep meditation and nirvitarka is deeper. In savicāra, real samādhi starts. In nirvicāra you can see it. In asamprajñāta, everything stops, breath, heart.
- Q: In asamprajñāta samādhi, do some people appear as dead?
- B: Yes.
- Q: So, is it possible that people are buried while they are in samādhi, rather than really dead? Is that possibly why [Paramahansa] Yogānanda, they opened his coffin after twenty-one days and his body didn't degenerate at all. Possibly he wasn't really dead? Scientists are baffled by it because there is no way a body can go without decay for that long and be dead.
- B: After twenty-one days what happened?
- Q: They opened up the coffin, then closed it again. They should have waited an extra day I guess. They opened up the coffin and there was no smell or other signs of decay at all. Then they closed up the coffin and put him underground for good.
- B: In asamprajñāta samādhi, there is no decay. When Arbind [Śrī Aurobindo Ghose] died, they thought he was in asamprajñāta samādhi, but after the third day his body started to decay.
- Q: If someone's in asamprajñāta samādhi and still alive, how does their body still decay then?
- R: No, they thought Arbind was in asamprajñāta samādhi, but his body started to decay and they realized he was actually dead.
- Q: No, but my understanding is that people can be in asamprajñāta samādhi and still react reflexively in the world and their bodies still decay.
- V1: You mean, they get old.
- R: Oh! You are talking about body saṁskāra. You live out your body saṁskāra.
- B: The body will die even if you are in kaivalya.

- Q: When a person goes into the suspended state of asamprajñāta samādhi for a period of time...? Like they thought Yogānanda was dead, but his body didn't decay after 21 days, so they thought maybe he was in asamprajñāta samādhi but they didn't wait the extra day.
- R: Why after 21 days (did they open the coffin)?
- Q: I don't know. I don't know if they knew that system.... he was buried in Los Angeles. (giggles)
- B: Changdev was a great siddha. When he realized that someday he would die, he started concentrating on death. Whenever death came, he would hide in suṣumṇā. There is no time or space in suṣumṇā. For 320 years he tricked death.
- V5: There is a story like that in Judaism, in the Old Testament, where it said you couldn't die while reading the Scriptures, which I guess is symbolic; and Abraham was supposed to live 1000 years and David was supposed to die at birth. So, Abraham worked out this bargain where he would give David seventy of his years, and he would die at 930. But, when 930 came, he would just study all the time. Finally an angel of death tricked him and came down and he died.
- Q: Did that siddha just give up or did death out trick him?
- B: Death tricked him. His guru was a twelve year old girl. She was in a jungle. He came to see her while riding on a lion, holding a snake as a whip. The girl was sitting on a wall. She saw him and went flying with the wall. Then he realized that he could control living things, but she could control rocks.
- Q: How did he die?
- B: He was old and weak. Someone hid his stick.

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