

## 1979-11-01 THE APHORISMS OF PATAÑJALI as Taught by Baba Hari Dass, Pāda I, Sūtra 34 through 39, at Mount Madonna Center

**Edit notes:** The following was typed from notes handwritten at the time of the darśana or from audio recordings.

**Q** denotes a question.

**B** indicates what Babaji wrote on his chalkboard, as read by the reader, and then as heard and noted by someone present.

**R** is comments likely of the chalkboard reader.

**BC:** read from Babaji's written commentary on the Sūtras.

**HA:** read from Yoga Philosophy of Patañjali, by Swāmi Hariharānanda Āranya, English translation by P.N. Mukerji, University of Calcutta, 1977.

Comments in square brackets are generally those of the typist.

Comments in parentheses are likely that of the reader.

Names of individuals who are not public figures are changed to protect their privacy.

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

**R:** We'll have a brief review of what a few of the last sūtra have told us before we start. Sūtra 27 told us that Oṃ was denoting Īśvara, God, the first manifestation of the Absolute, Īśvara. Oṃ is the word that denotes this being. Sūtra 28 told us that the repetition of that word Oṃ, with concentration on its meaning, is Īśvara praṇidhāna, surrender to Īśvara, surrender to God. Sūtra 29: The practice of japa turns the consciousness inward and removes obstacles; the practice of the repetition of Oṃ removes obstacles. And now that we've brought up obstacles, we've got to list what they are. So the next sūtra lists the nine obstacles of sādhana: doubt, laziness, and so forth. After that, the four symptoms of those nine obstacles, how they manifest in body and mind, are described. Then, from sūtra 32 to 39, Patañjali's telling us how to remove the obstacles listed. Sūtra 32: by one-pointedness; [sūtra] 33: by cultivating positive attitudes; that's up to what we've covered so far.

Today, we'll find out that they can also be removed by 1) prāṇāyāma, 2) by concentrating on sense impressions, 3) by concentrating on the luminous light within, 4) by concentrating on non-attached things, 5) by concentrating on dream and sleep experiences, or 6) by concentrating on any object desired.

**BC: Verse 34. Pracchardana-vidhāraṇābhyām vā prāṇasya**

**The mind may also be calmed by expulsion and retention of the breath.**

<b>pracchardana</b>	expulsion
<b>vidhāraṇābhyām</b>	retention
<b>vā</b>	or
<b>prāṇasya</b>	of breath

BC: [Reading continued]

Pracchardana is expelling air from the lungs by force with both nostrils. The practice of kapāla bhāti is the same. Vidhāraṇa is retention after complete exhalation; that's holding the breath out after exhalation. Prāṇāyāma has three divisions: inhalation of breath, retention, and expulsion — pūraka, kumbhaka, and recaka. Prāṇāyāma will be explained in detail in Chapter 2, Sūtra 30. [Footnote: Here, Patañjali speaks only about recaka and kumbhaka]. There are two methods of this prāṇāyāma. Pracchardana is: Sit in any comfortable posture, apply mūla bandha, lift up the lower abdomen a little, exhale the air with both nostrils and without stopping it outside, let the air come in automatically. First do twenty-one exhalations and then gradually increase the number. The second method is pracchardana vidharanābhyām. Do five rounds of the first, as just described, and at the end, hold the breath out, applying full uḍḍiyāna bandha. Hold the breath out as long as it is comfortable. Do three prāṇāyāma. With practice, the breath will be held out after each exhalation.

HA: [Vyāsa's notes on Sūtra 34]

**By exhaling and restraining the breath also, the mind is calm.**

Exhalation or expulsion is the ejection of the internal air through the aperture of the nose by a special kind of effort. Restraining or prāṇāyāma is retention of breath. The mind can be calmed and stabilized by these methods.

[Āraṇya's comments, paraphrased]

For calming the mind, it should hold on to something. So, practicing breathing without trying to settle the mind won't result in calmness. In fact, it will often agitate the mind more if you don't have an aim for calming the mind. Prāṇāyāma needs dhyāna. It means meditation. For every retention the mind should be made one-pointed with a particular thought with each inhalation. In exhalation, it should be supposed that the mind is vacant; no thought. The effort of exhalation has three steps: first, the effort to exhale slowly; second, the effort to keep the body still; third, the effort to keep the mind vacant. To remain as far as possible in that vacant state of mind is holding the breath. In this method, no effort is made to inhale. It takes place naturally. But the mind should continue to remain vacant as much as possible.

That the 'I-sense' is disentangling itself from the body and the feeling of self in the core of the heart is moving to the wordless, thoughtless state of concentrated Om̐ — this thought is only possible to realize at the time of exhalation. That is, to feel it in truth, not just to intellectually know it. In exhalation and retention, the nerves of the body get relaxed and the mind gets into a sort of a vacant, inactive state not possible at the time of inhalation, which is invigorating the nerves and stirring up the thought process. To practice, exhale with a prolonged and appropriate effort (as Babaji described in those two methods). While the body and chest are kept still, only the stomach should be moved for the inhalation and exhalation. If practiced carefully for some time, a happy feeling or a feeling of lightness

[Continued HA comments, paraphrased]

spreads over the whole body. The practice is then continued with this feeling and when mastered, retention needn't be done with each exhalation, but at intervals, so it won't tire one excessively. When the practice is advanced, it might be easier to retain after each exhalation.

A special feature of this practice is to arrive at a unification of exhalation and retention so the two can be achieved in the same process and no separate effort is made for each. So, in the exhalation it just turns into retention by itself, just as a natural part of the exhalation. We're not making a special conscious effort to do it. When some air remains in the lungs, reduce the exhalation and pass it on to retention. This is one way to lengthen the retention. Not to exhale all the breath out, but just partially, then to hold in that state. It should be watched that both the body and mind remain still, the mind in a vacant state, and that the inhalation is natural and not fast. When this is well practiced, that is when one can do it at a sitting for a long time without interruption, it can be done whenever wanted and then the mind can be settled without fluctuations and it leads to samādhi. Breathing in this way with one effort, that is, just exhalation and retention combined as one effort, by breathing in this way, a disturbed mind can get fixity; it can easily become fixed. It can be practiced constantly with that aim, of fixing the mind.

Q: Can you read those two breathing practices again?

R: The first pracchardana:

[Reading BC]

Sit in any comfortable posture, apply mūla bandha, lift up the lower abdomen a little, exhale the air with both nostrils, without stopping it outside finish your exhalation and let the air come in automatically. First do twenty-one exhalations; you don't have to think about the inhalation; it will come naturally. There should never be a gasp of air coming in. The second method: pracchardana-vidhāraṇābhyām: Do five rounds of the first method and at the end of the fifth round, hold the breath out, applying full uḍḍiyana bandha (naval lock).

B: Do twenty-one exhalations five times. Then you exhale out.

R: So you're doing 105 exhalations before you're holding the breath.

B: Some commentators say in vidhāraṇa, the next step is inhalation (pūraka) but it's not necessary to write 'pūraka' that that's the next step. In this way (as described), you exhale, hold, inhale and then also hold, which is kumbhaka. Some of the commentators say that this sūtra indicates sahita kumbhaka.

Q: The implication in this, though, at least that's what I hear, is that the only thing that really causes the mind to get fixed is retention on the exhaled breath, so what does retention on the inhaled breath do?

- R: Exhalation and retention. It's saying it's the easiest way, the most natural way for the mind to get vacant, because the nerves are discharging at that time in both exhalation and retention.
- B: Retention, both after inhalation and exhalation calms the mind. Retention.
- R: Retention either way. Patañjali here is specifically noting the exhalation and retention.
- B: In prāṇāyāma, the important thing is exhalation, but hold is more important than exhalation. Inhalation is natural so it's not so important.
- R: It's not that exhalation's unnatural, but it's the way we're exhaling that's important.
- Q: He doesn't say that, but at some other point I think it was said that exhalation should be twice the time....
- R: That's the general pattern, one inhalation to two exhalations.
- B: In sahita, the ratio is 4-16-8. Four inhalations, 16 hold, 8 exhalations.
- R: 1, 4, 2 — that's the ratio.
- Q: But in sahita, the emphasis isn't on the expelled retention, it's on the inhaled retention.
- R: It's on the length of retention, it seems.
- B: In higher stages of sahita, the exhalation is made twice as long, even if we have to take a shorter breath to have enough air to exhale.
- Q: I'm wondering if Patañjali specifically delineates this method of prāṇāyāma or did the commentators fit methods from other scriptures into this sūtra?
- B: He only says two things — exhalation and retention. By these the mind is calmed. These methods are written by others.
- Q: Babaji, you say that in the higher stages of sahita the ratio of exhalation is made twice as long. What would the ratio be, if 1-4-2 is the regular one; what would the ratio be for the stage you're describing?
- B: Suppose you're doing 32-128-64... 32 Inhalation, 128 hold, 64 exhalation... (Just suppose.) [laughter]. Your breath becomes changed into prāṇa during kumbhaka, and there'll be very little left to exhale for 64 seconds. In that case you take a short inhalation.
- R: Are you also saying there's a stage where the period of exhalation would double to 128?
- Q: You're increasing the kumbhaka that way, right?
- R: The ratio's the same, the same 1-4-2 ratio. Right before that he said that in the advanced stage the exhalation, the time of exhalation doubles.
- Q: Everything doubles.
- B: The whole ratio increases.
- R: I thought you meant just the exhalation increases.
- Q: In prāṇāyāma, is the saṁskāra of restraint developed?
- B: Yes.
- R: That's part of the reason for doing it?
- B: That's why it's the highest tapas.

- R: It says in the scriptures, there's no austerity, there's no tapas higher than prāṇāyāma.
- Q: Babaji, can you say a little more why the exhalation in prāṇāyāma is considered unnatural as opposed to the inhalation, because it seems that the inhalation would also be unnatural in the sense that you're doing it in a chest breath. I was wondering if you could explain why the focus is on the exhalation and the kumbhaka and leaving out the inhalation... why Patañjali said that?
- B: Inhalation is automatic after exhalation. Exhalation is important for calming the mind, not inhalation.
- R: Exhalation is mentioned because it has a specific physiological effect on the mind. It reduces thoughts. So, he doesn't even mention inhalation because it's not used in that way here. The Inhaling process itself isn't important; but exhalation and retention both serve to calm the mind. That's the point we're making. What removes the obstacles? One of the methods is to exhale and retain. So both those things serve. Inhalation doesn't do that. Inhalation serves to make the thoughts more, so it's not mentioned. But we have to inhale in order to exhale.
- Q: In regard to that, but jumping to when we do the Om̐, do I remember correctly that on the inhalation of the O, that that's the sattvic part, and the . . .
- R: If we divide it into the three letters.
- Q: If we divide it into the three letters, then we're inhaling on the sattvic part, right? But this is actually stimulating to the nerves. I'm trying to fit the two together, and maybe that shouldn't be attempted, I don't know.
- B: Om̐ in the bhrāmarī variation is different. Bhrāmarī prāṇāyāma is a form of Om̐, of chanting Om̐, of Om̐kāra, that is done totally differently. Om̐ chanting is different.
- Q: Am I right that retention is important, that means after inhalation and after exhalation?
- B: Yes.
- Q: I'd like to ask if the retention of breath, as it includes the word 'breath', as I read, it number 34 refers to expiration, retention and... [inaudible] breath. Is breath to be understood as the act of inhalation here? I don't really think that inhalation is... [inaudible].
- B: It is hidden in retention because the next step is inhalation.
- R: Also, it can be read, "Everything involved in the breathing process, expiration of breath and retention will serve to calm the mind." You can think of it in that way, not inhalation.
- Q: The word is 'prāṇasya'. Is that a noun or a verb?
- B: Prāṇasya — of breath.
- R: So the verse would read, 'Expiration or retention of breath'. It is implying 'will calm the mind' because that is what's being discussed.
- Q: Will you read the Sanskrit words for inhalation.

- R: Pūraka is inhalation, kumbhaka is holding, recaka is exhalation.
- B: Prāṇa, the breath, is already inside. Prāṇasya — the breath already inside.
- R: It refers to the breath already being inside the lungs, so it infers that you have to have inhaled. Prāṇasya refers to the breath already inside the lungs. It's talking about the state after inhalation's already taken place.
- B: Otherwise, he would use the word 'vāyu'.
- R: Prāṇa is the vāyu inside. Right, but he's making that distinction, that its inhaled breath.
- Q: Would it be correct to think of it in terms of inhalation as a process of creation and pravṛtti and therefore an evolution and therefore wouldn't it be important in the idea of controlling out of an involuted process?
- R: Physiologically speaking, the inhalation charges everything up. It takes... gets oxygen right away to all the cells and the nerves; so that's a creative process; that's a stimulating process. Exhalation is a releasing process and when it happens, automatically there's a release of the thoughts that happens. This is what Āraṇya was pointing out. So at that time, if we concentrate on making the mind vacant, it already happens anyway, it happens more and it's a good time to do that. We're not working against ourselves at that time.
- Q: You said that after the five rounds of 21 exhalations, then you said to do something. ..
- R: Uḍḍīyana bandha is the navel lock. Then the breath is held as long as is comfortable and then three rounds are done in this way, of 105 breaths, long exhalation, and holding.
- B: Don't do it without learning properly.
- R: What we've said so far hasn't served as a course in how to do it.
- Q: Remember you talked about the physiological effects of the exhale that helped create the calmness you talked about on the inhale.
- R: I already said that. It's a releasing, you are letting air out. It's the opposite. If inhalation is charging the cells and the nerves, then exhalation can be thought of as a releasing of that charge, preparing for the next inhalation. So it's a natural time that the body's electronics are at a low ebb. Everything's not firing at optimum then; everything's discharging, on the exhalation.
- B: Visarga, release.

BC: **Verse 35. Viṣayavatī vā pravṛttir utpannā mānasaḥ sthiti-nibandhanī**

**Or else the mind can be made steady by bringing it into the activity of sense experience.**

<b>viṣayavatī</b>	sensuous
<b>vā</b>	or
<b>pravṛttir</b>	functioning
<b>utpannā</b>	arisen

<b>mānasaḥ</b>	of the mind
<b>sthiti</b>	steadiness
<b>nibandhanī</b>	that which binds

(R: We're still listing ways to calm the mind and reduce the obstacles.)

In this sūtra, the author gives one more technique for controlling the mind. In this technique, the mind is made to observe itself in sense perceptions, that is, perception through the senses of seeing, hearing, smelling, tasting, and touching. The mind is controlled when it merges into sensuous perceptions, which are smell, taste, touch, form, and sound. By concentrating on the tip of the nose, divine smell is experienced and the mind merges into it. By concentrating on the tip of the tongue, divine taste is experienced and the mind merges into it. By concentrating on the roof of the upper palate, divine form is experienced, and the mind merges into it. By concentrating on the middle of the tongue, divine touch is experienced and the mind merges into it. By concentrating on the root of the tongue, divine sound is experienced and the mind merges into it. All these methods are of Laya Yoga. Here the author is giving those methods which are for developing extraordinary perception. Only for removing obstacles. These methods can bring certain powers but we are only concerned with removing the obstacles from the citta, so that asamprajñāta samādhi is attained. The word 'viṣayavatī' means sensuous and is relating to smell, touch, taste, form, and sound, and pravṛtti means functioning. So viṣayavatī pravṛtti means functioning of sense experience. So by concentration on sun, moon, ocean, light, stars, etc., the knowledge experienced is also viṣayavatī pravṛtti. The development of higher objective perceptions called viṣayavatī also brings about fixity of mind.

HA: [Selection read from Vyāsa's comments]

The subtle perception of smell, which one gets by concentrating on the tip of the nose is the higher smell-perception. Concentration on the tip of the tongue gives super-sensuous taste; that on the palate, super-sensuous color; on tongue, super-sensuous touch; on root of the tongue, super-sensuous sound. The awakening of these higher perceptions fixes the mind firmly, removes doubts, and forms the gateway to knowledge acquirable through concentration. Such perceptions of sun, moon, planets, jewels, or lamps are also considered objective perceptions in this sense.

If part of the knowledge acquired from teachers or the śāstra (the scriptures) is proved to be true by direct perception, then faith is developed for more subtle matters like understanding salvation. That's why such clarifying training of the mind has been prescribed.

HA: [Āraṇya's comments, paraphrased]

Viṣayavatī, 'relating to objects', refers to objects of the senses. 'Higher sense perceptions' indicate such modifications of mind as would produce perception of the super-sensuous aspects of those objects. When the mind fixes on the tip of the nose, a strange novel perfume pervades the air breathed.



HA: [Reading continued]

The optic nerve is situated above the palate. (It is said that divine colors and forms are perceived when the concentration is there). On the tongue, the sense of touch is most developed. (You can experiment with that on your own. The tongue can differentiate subtle differences in touch that fingers and other things can't.) The root of the tongue is closely related to the ear for purposes of articulation. So concentration on these points brings finer power of perception of the sense organs. When the eyes are shut after looking intently at sun, moon, stars, light of a lamp, etc., for some time, their image continues in the mind. When concentrated on, higher perception is produced. (R: That's why this is also mentioned as one of the ways to get the higher perception.)

These things should be practiced for some time gradually, then one can go into isolation with fasting or reduced diet, at a place where there are no interruptions to actually develop these sense perceptions. (R: It's easy to talk about these, and listen, but actually experiencing them all takes fairly high states of consciousness, like levels of samādhi, if I'm not mistaken.)

When higher sense perceptions are developed, it induces deep faith in yoga and renunciation of earthly sound, smells, tastes, etc.

R: Questions?

Q: It sounds like this is a break-off where Tantra Yoga seems to have the same rationale. Would that be correct to say? Although this is in Laya Yoga, it sounds like Tantra Yoga has the same rationale.

R: Is Tantra working from the premises explained here?

B: In Tantra, the senses are used to overpower the senses.

R: The senses are heightened to a point where the experience becomes super-sensuous. So in a sense, it's kind of what's being said. Only the aim is a little different. The way you get there is different. Here, you're picking one sense perception and holding your concentration there. Tantra is a whole amalgam of all the senses and all the stimulations. You're working for one desired result of calming the mind through overpowering the senses.

Q: Is the experience of the higher senses related to experience of the subtle sense organs, the karmendriya and the jñānendriya?

R: It's related to the jñānendriya.

Q: So that experience of divine taste would be the experience of the subtle form of taste?

Q: Could you define Laya Yoga?

B: In Laya Yoga, the mind is dissolved into the object of concentration. Laya is to dissolve; yoga is union. Union through dissolution of the mind.

- Q: Are different methods prescribed for different obstacles or does the student and teacher decide on one method, and then try another one if one doesn't work?
- R: [Restating the question] Are there specific methods for getting rid of certain obstacles?
- B: Yes. There are several methods of austerities also for that purpose. Silence, reducing sleep, reducing food, exposure to heat and cold, etc.
- Q: Babaji, is there a connection between the super-sensuous perceptions and the perception of the tanmātra in savicāra samādhi? Or are these two different things?
- B: From savicāra samādhi, it's different. Here it's only for removal of obstacles.
- R: Now remember, he's giving here methods, now, specifically, for removing obstacles. He's saying if we can develop this sense perception, it gives such a faith in the practices of yoga that it wipes out many or all of the obstacles.
- B: We can reach up to that stage with this.
- R: But that's not the purpose of mentioning it here.
- Q: So this removal of obstacles is only useful insofar as we can concentrate on Om̐?
- B: Different ways. Do this, or do this, or do this.
- R: He's giving eight in a row — eight ways to calm the mind, the last of which will be “or any method you desire”.
- Q: I've heard you say before that children are not taught to use their senses properly. Could you elaborate on that?
- R: It's getting a little far afield.
- B: It means they don't learn to concentrate.
- R: We learn to concentrate through our own experience, which is the reason this is given as one of the methods of calming the mind. Because if you can get experience in these areas, you can concentrate. The obstacles to concentration will be removed, as a result of this experience. Not hearing about it; not reading about it; but experiencing these things.
- B: The eye sees, but doesn't see exactly. That's why children can't make or draw a form, as they're seeing it.
- R: Again, we can't go too deeply into this right now because it's off our track. Any other questions on 35?

BC: **Verse 36. Viśokā vā jyotiṣmatī.**

**Or the luminous state which is beyond sorrow [can control the mind].**

<b>viśokā</b>	without sorrow
<b>vā</b>	or
<b>jyotiṣmatī</b>	luminous

BC: [Reading continued]

In this sūtra, the author suggests to concentrate on the luminous light within the body which is beyond sorrow. This inner light is experienced through yoni mudrā, śāmbhavī mudrā, by listening to nāda, the sound current. Jyotiṣmatī means the light in which sattva predominates; it is calm, peaceful, and soothing. It's called Jyotiṣmatī pravṛtti.

B: Several of you are doing sādhana based on these sūtra.

HA: **Or by the perception that is free from sorrow and radiant [fixity of the mind can also be produced].**

[Selection of Vyāsa's comments is paraphrased]

Concentration on the innermost core of the heart, or innermost core of one's being, brings knowledge of buddhi. It is resplendent and is like ākāśa, ether. Proficiency for staying long in that state brings perception of buddhi as resembling the sun, moon, planet or luminous jewel. Similarly, mind engrossed in thought of the ego appears like a waveless ocean, placid and limitless, pure ego all over. This higher perception, called viśokā, is two-fold: one relates to objects, the other relates to pure ego. These are called jyotiṣmatī, effulgent, and through them the yogi's mind becomes stable.

[Āraṇya's comments, paraphrased]

The experience is described as free from sorrow because when a very pleasant sattvic feeling is acquired, the mind wants to stay immersed in it and sorrow has no place there. The radiance spoken of refers to the fine illumination of knowledge which manifests things that are subtle, covered, or at a distance. (R: It doesn't refer to optical light. It can be seen as light with the eyes closed, but it's different than optical light, physical light.)

One method of gradually reaching concentration of the buddhi-sattva, that is, the pure 'I feeling', is to first imagine a limitless expanse of clear effulgence like the sky. (R: Again, this can be imagined in the head or in the heart.) This is called the imaginary representation of the I-feeling. Called imaginary because 'I feeling' is subjective and not objective, so it can't be a thing. I feeling can't be something that we think about as something other than ourselves. Pure 'I-ness' is totally subjective with no other thought. Upaniṣad says that it's the size of the thumb and radiant like the sun. (R: So this is a type of imaginary representation of the buddhi-sattva, the 'I feeling'.)

Then think of yourself within that sky that you've envisioned within yourself, that limitless sky, that your 'I' is spread all over that sky, just spread out like the air, or ether. The transparent, radiant 'I-feeling' radiating from the heart, from the center of one's being, to infinity, is called viśokā jyotiṣmatī or effulgent light free from sorrow. It is a modification of the pure 'I'. When the objective contemplation (as I've just described relating to 'I') is

mastered, contemplation on the pure 'I' has to be practiced. This is 'I' not the exclusion of the objects which we have supposed to be present.

R: Where you've imagined 'I' to be in the center of this vast sky and so forth... we're getting rid of all the objects related to this in the higher stages of it and only the 'I' is remaining. It's similar to when s̄ananda and s̄asmitā samādhi were described earlier. S̄ananda was "I am experiencing bliss" and then in the higher stage of s̄asmitā, the bliss drops off and the 'I am' is left over. It moves up to a higher level. It's similar to this way of thinking about the 'I-state'.

HA: [Resumed reading and paraphrasing of Āraṇya's comments]

This will bring realization of the pure 'I', when we drop off all the objects related to it. The idea of space is eliminated and only the knower of space, pure 'I', remains. The sattvic faculty of sentience in a current of time is what remains. Another method of arriving at pure I-ness: The center of all sense faculties is the heart, where the 'I' is centered. The I spreads through the whole body by the senses, the senses in every part of the body. You can imagine this as radiating out from the heart, the seat of 'I'. In this method, one contemplates the feeling of serenity. First, we concentrate suspending all bodily movement; totally stop every bodily movement whatsoever. Sit absolutely rigid. And then contemplate the feeling of serenity that spreads over the body as a result of not using the sense organs, by putting them in an inactive state. When perfected, this is found to be very pleasant. A feeling of pleasantness or happiness will spread over the whole body. When the activities of the sense organs are stopped, they are reduced to an unspecified, pleasant state. It's not a specific center or specific thing you're feeling; it's just a generalized feeling of pleasantness over the whole body. The sensation is the sixth sense, asmitā, 'I-ness'. So when you stop the five senses, the sixth sense of 'I-ness' starts manifesting, of its own accord when we're absolutely still. When one contemplates upon this, it leads to the pure I-feeling. (R: One goes deeper and deeper into it until only the pure 'I-ness', buddhi sattva, is left.) The pure I is the illuminer [sic, illuminator] of all objects, as it is the final stage of cognition in respect to reception from the senses.

R: Everything coming in from the senses goes to what? To 'I'. That's the only way we relate to anything we take in. So, it's the ultimate receiver of all objects, and so it is called infinite or all-pervading, the 'I-sense', pure 'I'.

HA: [Resume reading of Āraṇya comments, paraphrased]

Unless the exact nature of contemplation on the self (that we're describing) is understood, it isn't possible to comprehend what salvation is (what liberation is). So, practicing these methods, the mind becomes serenely fixed. It gives faith and gets the ability to become

fixed. And having become one-pointed, samprajñāta and asamprajñāta yogas are attained. This sūtra prescribes stabilization of the mind with the help of the awareness of the self in the form of radiance, the infinite sky.

R: Any questions on 36?

Q: Will you read Babaji's commentary again?

R: [Rereading BC]

Or the luminous state which is beyond sorrow can control the mind. In this sūtra the author suggests to concentrate on the luminous light within the body which is beyond sorrow. This inner light is experienced through yoni mudrā, śāmbhavī mudrā, by listening to nāda. Jyotiṣmatī means the light in which sattva predominates and is calm, peaceful, and soothing. It's called jyotiṣmatī pravṛtti.

Q: What were those two mudrā mentioned there?

R: They're two mudrā of yoga, methods for raising energy up to ājñā, increasing light and sound at the third-eye center. Also yoni mudrā refers to the light which is seen at ājñā; it refers both to the practice of raising the energy, the specific practice, and also to the light itself which appears as a golden light, orange or golden, and often has a circular shape with an empty center, like a doughnut — the cosmic doughnut. It's not really like a doughnut at all. [laughter]

Q: More like a bagel?

R: More like a bagel. [laughter] Any more questions on 36? On the luminous light beyond sorrow?

Q: Yeah, I have one. Is the feeling of 'I-ness', is it superior to the light feeling? Is that a state higher? If you feel just the light and be immersed in the light, like the sūtra says and you say, being immersed in I-ness, is that samādhi in a higher state?

R: Yes, that's higher. When you are feeling "I am in the light", that's below pure 'I-ness', because there's still an object, there's still something that you're in; there's something that's making you peaceful. The next higher state is to merge into the feeling into the receiver... to merge into your own 'I', who is the receiver.

Q: But you could also do that just in the light feeling and have the same feeling?

R: As long as there's you receiving something, it's not pure 'I-ness'. So, you can't.

Q: Why does it say "the light which is beyond sorrow"?

B: Sorrow is within this earthly experience.

Q: .... [inaudible]

R: No, for being something to compare it to. This light he's talking about is beyond all earthly experience, beyond all sorrow. (He has to write things people can relate to. Everybody has an experience of sorrow.)

Q: You use the expression 'I-ness'. I think you mean capital 'I-ness'. Do you mean e-y-e-ness or capital 'I-ness'?

R: Capital 'I-ness'. When you're in that state, it becomes like e-y-e-ness though, because that's the viewpoint then.

Q: That leads me to that thought, that you also lead me. The physical eye connects a consciousness with a form, or whatever's outside the consciousness; therefore, it is a link or it pertains to the nature of a telephone or it is a media, a medium of exchange, like a newspaper. The existence of media of communication is fundamental to all of us, I believe. I'm not denying anything that's been said, but I'm trying to meditate on the 'I' and the 'e-y-e'.

R: One thing that relates directly to this also is something that Jesus said in the gospels: "The light of the body is the eye; therefore, if thine eye be single, thy whole body shall be full of light and no part dark." So, if we turn the e-y-e into the single capital 'I', then the whole body will become filled with light, the light which is beyond all sorrow.

Q: Related to that verse is the experience of watching an eclipse. The consciousness is somewhat sharpened at the moment of an eclipse or a full moon or at sunrise or sunset, merely by the fact that a contrast is suddenly determined in time. I think it's stimulating to watch an eclipse.

R: Any other questions or comments on 36?

BC: **Verse 37: Vīta-rāga-viṣayaṁ vā cittam.**

**Also, the mind fixed on those who are free from attachments [can control the mind].**

<b>[vīta</b>	passed, finished, devoid of] [missing in the original notes]
<b>rāga</b>	passion
<b>viṣayaṁ</b>	objects
<b>vā</b>	or
<b>cittam</b>	mind

Vītarāga means a human being whose attachments are finished. Rāga means attachment. One who is free from both rāga and dveṣa is called vītarāga. The mind gets attached to objects through sense perceptions. Those high saints who are not attached to objects are free from all passions. Their citta, their mind, is all sattvic, all pure. If one concentrates on

the purity of the citta of those high saints, then it purifies one's own mind and the mind can be controlled. This sūtra can also be explained as finishing attachment to the objects of the senses; by vairāgya in the mind, it is controlled.

R: So, the mind is concentrated in two ways. One is by concentrating your mind on the mind of one who has got dispassion, or by transforming your mind into the desirelessness or dispassionate state.

HA: [Vyāsa says]

If a yogi meditates on a passionless mind, he also attains stability of mind.

HA: [Reading comments of Āraṇya, selected and paraphrased]

A mind full of desires and passions finds it easy to think of objects, but difficult to get into a carefree, self-centered state. A mind free from desires finds it easy to be unattached and free.... If contact is established with a saint free from desires, his carefree, non-desiring demeanor will give an idea of what desirelessness is. If the mind is set thinking on that alone and this feeling is regularly practiced, then the mind gradually gets steady. It gradually gets like that which it dwells upon.

R: Any questions on 37?

BC: **Verse 38. Svapna-nidrā-jñānālambanaṁ vā.**

**Or else [the mind can be made steady] by giving it the knowledge of dream and sleep for support.**

<b>svapna</b>	dream
<b>nidrā</b>	sleep
<b>jñāna</b>	knowledge
<b>ālambanaṁ</b>	support
<b>vā</b>	or

In the awakened state, rajas guṇa predominates and vṛtti in the citta are outwardly. In the dream state, there is rajas guṇa also, but it's covered by tamas guṇa, so the vṛtti can't go outward. They turn inward, and due to rajas guṇa, create dreams.

- R: The tamas in the dream state makes sleep first of all and then it keeps the mind, the thoughts, from going out. It keeps them turned in, by sheer force of inertia, gravity holds them there. Then, rajas still is working, but creates dreams in that state.
- BC: In the dreamless state, tamas guṇa predominates, and completely suppresses rajas guṇa. It overpowers rajas. So there remains a thought-wave, a vṛtti, of nothingness.
- R: Remember, earlier we found out that one of the modifications of the five types of thought waves was sleep. So even in deep sleep, there's a thought wave of nothingness. It's not a thoughtless stage completely.
- BC: In this sūtra, the author says by taking support from the dream the vṛtti are turned inward by tamas guṇa; in the same way, the vṛtti can be turned inward by meditation by using sattva guṇa in place of tamas guṇa.
- R: That's an important point to note there. You can't just in meditation try to re-enact your deep sleep by becoming so tamasic that you're overpowered. You've got to replace that tamas by sattva. And the same state of total inactivity will prevail, only it will be with full consciousness, not unconsciousness.
- Q: What's the process for establishing the sattva over the tamas?
- R: OK, let me go on and finish.
- BC: In dreamless sleep, all vṛtti are stopped by predominant tamas guṇa. In the same way, in meditation, by developing sattva guṇa, one-pointedness can develop so deep that all vṛtti will be stopped. (R: Remember, pure sattva is action-less, just like pure tamas is action-less. It's the quality of the consciousness that separates the two.) For example, a person dreams about a man. In that dream, all his vṛtti are turned inward toward that dream. The dreamer doesn't see anything else besides that dream. In the same way, if you remember that kind of feeling, the feeling of being only aware of the object of the dream... (R: ... not being aware that we're lying in bed sleeping, not being aware that we're dreaming, just an awareness of that total one-pointedness on the action in the dream)... and we apply it to meditation, dreaming about God without letting our vṛtti go outside in any other object, then it can stop all obstacles in meditation. In the same way, the dreamless sleep that we've experienced can be used as an idea for meditation. In this way, by taking supportive dreams and dreamless sleep, in meditation the mind can be controlled. It can be called conscious dream and conscious sleep. Some commentators explain that sūtra that one can meditate on the knowledge attained in dreams or dreamless sleep. For example, sometimes a person dreams about a holy person and experiences some kind of awakening of energy

and sometimes one sleeps very deeply and when awaking, there remains a very peaceful state. In such conditions, one can use those experiences as a support to their meditation.

R: So, it works two ways. One, we're using just the process, the way the mind turns off everything outside and turns within and we use that way of using the mind as a support for meditation and the other way is to use the actual content of the dream or the feeling of deep sleep as a support for meditation.

BC: [Vyāsa comments]

The yogi who adopts for contemplation the images of dreams or the state of dreamless sleep can also get stability of mind.

HA: [Āraṇya selected comments, paraphrased]

In dream, external knowledge is shut out, and the ideas in the mind appear vivid. (R: It gives more life to what's already there because there's nothing interfering.) To contemplate upon these vivified ideas is contemplation on the images of dreams. Any good feeling or experience or idea of a dream can be contemplated upon. The main thing is to adopt a dreamlike state of shutting out the externals.

In a dream the external cognition is shut out but the mental images continue to be cognized. (R: There's cogitation going on in the mind.) In deep sleep, both external and mental images are covered by tamas, and there is but a hazy idea of peaceful inactivity. That inactive feeling is then taken as the object of contemplation.

R: Only replacing sattva for tamas, so this is just a reiteration of what Babaji said.  
Any questions on 38?

Q: If you have a dream of a holy person, a saint, what do you do for that kind of dream? Do you work with it?

B: It can be used as an object in your meditation.

R: Try to just 're-do' it, relive it, the feelings involved, not just think of it, but try to re-enter into the feelings that you experienced.

BC: **Verse 39. Yathābhimata-dhyānād vā**

**Or meditation as desired.**

[Reading Babaji's commentary]

Patañjali at first explains the different ways of meditation in order to remove the obstacles from the mind. At the end he says, one can use any method which helps with meditation. We all are born with different temperament, desires, and mental levels. So we can choose a method which helps in our meditation. If we are comfortable in doing meditation in a certain way, then the mind will easily be hooked into it and the meditation will not become a burden.

Patañjali has explained eight ways of eliminating obstacles in the last eight sūtras. By one-pointedness, by cultivating positive attitudes, by prāṇāyāma, by concentration on sense perceptions, by concentration on luminous light, by non-attachment, by dream and deep sleep experiences as a support, by meditation on the object desired. So when the mind is stabilized by practicing concentration on any selected thing, one can then get engrossed in the realities that come from the deepening of concentration and get samādhi.

R: As I was reading this, I was reminded of another saying of Jesus, something to the effect that he's telling people, "You're lukewarm. I wish you were either hot or cold, but you're lukewarm, so you don't have any place with me." Thinking about that, what do these two extremes have if not concentration, whereas the middle state, the lukewarm state, is without concentration. So if you have concentration... it's like, even the demons in the Rāmāyaṇa got liberation when they were killed because they were so concentrated. They had one-pointed concentration on Rāma. They got liberation just as quickly as the monkeys did, who also had one-pointed concentration on Rāma. While someone who wasn't interested enough in the battle to have the same concentration didn't get liberation.

Any questions on 39?

Q: Is that concentration necessarily on one object or one thing? For instance, there's the concentration that's used while trying to understand the Yoga Sūtra and how they relate to each other. But you see that might be a multiplicity of thoughts, and yet it's applying a steady stream of concentration. So is that also an avenue, or does it have to be one thing?

B: It's a proper object of concentration.

R: He means to get the desired results of calming the mind, to get the result of a calm mind, would one have to practice concentration... make this a regular method, always do this. If it's by choice, if you're doing a method of your own choosing, would one always have to stick to exactly the same method then?

B: Yes.

Q: I think what he's saying though is to concentrate on an idea that has seemingly more than one focus, in other words, you're trying to concentrate on understanding the Yoga Sūtra, which may let your mind go from one concept to another, back to another, and it's still a form of concentration. Would that be the same as concentrating just on one, let's say?

B: Still, there's one aim.

R: If your aim is enlightenment through understanding of these sūtra, what you're doing in that case is practicing one principle. That's part of the practice of one principle.

B: Jñāna yoga.

R: But again, we're talking specifically about a method of meditation to bring about a calm state of mind. Sometimes by studying over scriptures and things, we're not getting a calm state but we're re-agitating the thinking process.

B: Suppose a chess player. The aim is not attaining liberation.

R: But they can concentrate extremely well for hours on end sometimes, for days on end sometimes, just one-pointed, sometimes unblinking gaze at those little chessmen.

B: Fishermen, the same.

Q: So that's not what the sūtra was referring to?

R: He's saying... well, partly it is. He's saying if you can get that fixity of concentration, you can apply it.

B: It's all for attaining liberation.

R: If that's our aim. That's why we're reading the Sūtra, so we've got to assume that that's our aim. So anything that we develop concentration in is going to help us in the pursuit of that goal. Learning any concentration will help. They keep reinforcing each other.

B: All meditations which are for attaining liberation can be used and are objects of concentration. A tree, a pot, if you're concentrating for that reason.

R: One thing Āraṇya was pointing out was that even at the lower level, if one is able to concentrate, even if that's not the conscious aim, that ability to concentrate is still going to help when we apply ourselves to that aim.

B: In yājñā, a pot is kept as Brahman at the north end of the yājñā-kunḍa, as a witness, as a representative of the witness of sādhana. That concentration on a pot is different from just grabbing a pot out of the kitchen, and concentrating on it because then the end is apparent. It's a symbol and your mind is aware that it's a symbol of a higher thing. That concentration is more efficacious to our end when it's immediately tied in with God and liberation.

Q: Is it possible for somebody who was a disciple, or an aspirant, while they were cooking food in the kitchen, to be so concentrated on what they were doing as a service to other people who they saw as God that there would be in effect that type of concentration.

B: As a service, yes. Karma yoga.

R: If they go too deeply in the concentration, then they stop doing the service. At that level, they can't cook anymore and they fall in the pot.

B: Mother Theresa, a recent Nobel prize winner, is an example of karma yoga.

Q: As I remember reading about Mother Theresa, she concentrated on many different services to the dying. She washed them, she nursed them, she found help for them.

B: Her aim is one. She's serving God by ministering in all these various ways. She's practicing one principle by doing manifold things.

- Q: Does this sūtra explain why pain brings one closer to God? In pain, concentration is intense on the pain.
- R: [Restating the question] Is that why pain is said to bring one closer to God, because the concentration gets so deep on pain?
- B: What kind of pain?
- Q: Physical pain, mental pain, the pain in your legs when you sit.
- B: Because the mind seeks for some ultimate refuge.
- R: Pain is said to bring us closer to God because it reminds you, once again, that life is filled with pain and there is only one refuge. There is only one way to get rid of the pain and that's to go out of your body consciousness.
- B: When I was small, I had some infection in my ear. My mother said, "If it would be a load, I would take half of it. But, I can't do anything about it." When I realized she couldn't do anything, I stopped crying I concentrated on myself.
- R: Once before he mentioned that when he was sick with fever, he was delirious and his mother was wishing it would be gone and she was in agony over the fact that he was so sick, and he was enjoying it.
- B: She was praying that it would be taken away. She was praying in another room and I was listening. All these things changed my mind.
- Q: You enjoyed it because you enjoyed the pain or because you enjoyed hearing her pray for you?
- B: Nods yes.

Read the next five sūtra. We'll start with 40 next week'

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