

## September 6, 1979 THE APHORISMS OF PATAÑJALI as Taught by Baba Hari

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

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

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

**U** is other voices in the notes which were unattributed. Often, based on grammar and content, this is likely Babaji.

**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.

**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: Before we go into sūtra 12, there are terms to put in your glossary.

Abyāsa. Practice or persistent practice

Vairāgya. Non-attachment, dispassion, absence of desire

Sthiti (in sūtra appears as sthitau). Firmly established or fixed

Vaśīkāra-samjñā. Attractions and their consequent attachments and conscious mastery over desires (for those attractions)

Viṣaya. Objects which produce attraction and consequent attachment. There are two types: 1) those seen, and 2) those heard about; what is described in the scriptures (attainments, powers, etc.)

Parama. Highest or ultimate

Puruṣa-khyāti. Awareness or knowledge of puruṣa

Q: What is puruṣa?

R: In this sense, puruṣa means absolute God, everything outside of nature, that which holds all of nature, all of creation, and yet itself is un-manifest.

B: We will describe later.

Q: How to distinguish from prakṛti?

R: Within nature are billions of little puruṣa, little specks of consciousness of the big puruṣa. We are all individual puruṣa.

Q: Jīva ātman?

R: Jīvātman and paramātman

B: Ātman and puruṣa  
Q: Do jīva and paramātman correspond?  
R: Prakṛti and māyā correspond.

R: Review of the first eleven sūtra.

IKT:

1. Now, an exposition of yoga is to be made.
2. Yoga is the inhibition of the modifications of the thought waves of the mind.
3. At this time, the seer is established in his own essential and fundamental nature.
4. In other states, there is assimilation of the Seer with the modifications of the mind.
5. The modifications of the mind are five-fold and are painful or non-painful.
6. They are right knowledge, wrong knowledge, imagination, sleep, and memory.
7. Facts of right knowledge are based on direct cognition, inference, or testimony.
8. Wrong knowledge is a false conception of a thing whose real form does not correspond to this mistaken conception.
9. An image conjured up by words without any substance behind it is imagination.
10. That modification of the mind which is based on the absence of any content in it is sleep.
11. Memory is not allowing an object which has been experienced to escape.

R: Those are the five kinds of thought. Their suppression is brought about by persistent practice and non-attachment

BC: **Verse 12. Abhyāsa-vairāgyābhyam tan-niroddhaḥ**

**They are controlled by persistent practice and dispassion (non-attachment).**

[BC continued]: Abhyāsa-vairāgyābhyam is the effort for being established in that state of citta-vṛtti-nirodha.

Patañjali tells us what yoga is in the second sūtra; it is the cessation of thought waves.

In the third sūtra, he explains the result of yoga — then man is established in his own fundamental nature.

In the fourth sūtra, he explains the opposite; that which happens when the thoughts are not controlled; the seer is enmeshed, merged in his thoughts.

In the fifth through eleventh sūtra, he explains the vṛtti, their kinds and effects.

That is where we left off last time.

In this sūtra (Vs. 12), he says vṛtti or thoughts are suppressed or controlled by 1) abhyāsa, which means persistent practice, 2) vairāgya, which means absence of desires, or non-attachment. Just as a bird can't fly with one wing, in the same way just practice or just dispassion can't bring enlightenment. Practice and dispassion, when they both work together, control the vṛtti. Citta is like a river with two streams which flows with vṛtti (waves or modifications). One stream goes to the object of the senses, like anger, greed, lust, attachment, and drops in the ocean with saṃsāra. It is the natural flow of this stream which is fed by the saṃskāra of several past births which reappears in the form of desires.

There are two terms, saṃskāra and saṃsāra. Saṃskāra makes saṃsāra; impressions in the citta make the world. Saṃsāra is world; saṃskāra, impressions in the citta.

Another stream also flows with vṛtti of virtues. It is very thin and can be blocked, by any boulder pushed by the first stream to the source of the second stream. They run side by side. The saṃsāra stream widens, then it will merge into the other stream, into the virtue-vṛtti stream. Then, the two will be so mixed they can't be separated. So to make the second stream of virtues deeper, wider, and steeper so they flow faster, the bed of the stream needs to be cleaned, dug, and widened every day. And that is called abhyāsa, persistent practice.

The first stream is natural - -the stream going to attachments, flowing toward the ocean of saṃsāra. You don't need abhyāsa in that. In fact, we practice that, but we don't do it in a conscious way — no volition in that. Abhyāsa implies that we've got to make a determined effort in opposition to what happens naturally. At the same time, the stream of desire which is flowing fluently should be blocked by making a dam of dispassion, of vairāgya.

- R: So we're digging, cleaning, widening the stream of virtues, but not just that. We are also, at the same time, starting to dam the stream of desires, right next to it. We are blocking it by vairāgya or dispassion.
- B: When the flow is stopped, naturally the water will run to the second stream, and the first stream will become thinner. In erecting a dam, we need to work hard and that work is called tapas, austerity. So even with vairāgya, still abhyāsa is needed.
- R: So even if one becomes established in virtues, one still has to work hard to block the other stream, which is going to keep flowing unless we do something to stop this flow. The river is citta, remember, the mind with two streams.
- Q: Why would we want to block what is a natural flow?
- B: To stop its saṁskāra. Because as that stream flows it is cutting.
- R: It never stops cutting. Rivers never stop cutting. Unless you stop that flow, all is going to be making more saṁskāra and you will never be free from those desires and attachments. That is why it is necessary not just to deepen the second stream of virtues, but to block and lessen the flow of the first stream so it stops cutting. We want the second stream to keep cutting deeper, so we are reversing the flow. What abhyāsa will do is to make the second flow deeper through abhyāsa, persistent practice.
- Q: Then what is the object of creating the world? Of a householder's life, of being in a world, starting a business, etc.?
- B: It is natural.
- Q: But to cut that flow, shouldn't you start before it gets deeper?
- B: Try. Those who understand what has happened can.
- Q: So as not to make it deeper?
- R: What we have to remember, though, it is not the actions themselves which are causing the problem. It is our attachment to the actions — that's what makes the saṁskāra.
- Q: The idea would be to do it and not be attached?
- R: If you do that then you are making deeper cuts in the second stream.
- Q: You still do actions, have attachments.
- B: You still sleep, eat, and work.
- R: These are streams of thoughts. These are streams of the ways we react to them. The way our mind reacts, not the objects themselves.
- B: Only the understanding changes the result.
- V1: Wouldn't positive qualities be enough in themselves to dam the first stream?
- U: It will deepen that stream, the second stream. But there will be an opposing force. You have to stop the opposing force in order to deepen the second stream.
- V2: So you have to consider how to develop positive qualities without developing negative qualities.

**IKT: Verse 13. Tatra sthitaḥ yatnobhyāsaḥ**

**Abhyāsa is the effort for being firmly established in that state (of citta vṛtti nirodha).**

R: Citta-vṛtti-nirodha is what the second sūtra describes.

V3: I don't see why we can't go along the same stream... [inaudible] let the sun purify it.

R: The example Babaji gave before, expanding on the analogy of two streams: the first stream flows to saṁsāra which he said is the world. The second stream is our irrigation stream that we want to give to our fields. So they can't both just run into the sea. We've got to get that water channeled off in the fields — it's all flowing, mainly in the first stream — or our crops are going to dry out and die.

V3: You could water it from the main stream.

B: If your field is very close. [laughter]

V3: ... [inaudible]

B: If it floods, your field would be wiped out. All seeds wiped out.

R: And all the seeds will drown in the ocean.

Q: ... [re. analogy] [Something re. devotion and bhakti] What are you relating it to?

R: No, the flood is when you let the first stream go freely.

B: Uncontrollable mind.

U: When you are giving free reign to your desires.

V4: With the application of dispassion, vairāgya, to the worldly stream, would it change it to karma yoga?

B: The application of vairāgya to the first stream?

V4: Yeah.

R: Will vairāgya change worldly activity to karma yoga?

B: First stream is attachment to the world, ocean of the world. Karma yoga is the second stream. That becomes the main stream when you divert the flow.

V4: My problem was that I was thinking of the stream as the kind of activity rather than the... [inaudible] pattern associated with it.

B: You've got more water for karma yoga.

Q: You can still do a business? [laughter]

R: You still need water. [laughter]

B: You still eat, sleep, and work.

Q: Can we stop eating, sleeping, and working?

B: Not as long as you are in the body.

Q: Isn't sleep one of the modifications we are trying to suppress?

B: The difference is: 1) you hold an apple that is in your hand and also in your mind, 2) you hold an apple and it is in your hand only.

R: Your mind is not attached to it in the second case.

Q: Is that the goal, that you hold the apple and don't think, or is that the practice we should do?

U: It's a process. You are going through that process step by step.

V3: Suppression is a pretty strong word.

B: You always suppress. The world functions by suppression.

R: The very act of concentrating on one thing, by definition we're suppressing everything else. We are not allowing those other things to come into our consciousness. We would never accomplish anything; there would be such a deluge of thoughts. We have to suppress in order to concentrate. In Western society, we get a negative idea of these words which don't have a negative connotation. There is nothing negative about the word 'suppression', except in Western psychology.

B: For example, you go to a store to buy one thing. You suppress the action of seeing other things. If there's no suppression, the whole system of creation would stop.

V5: Regarding the apple in my hand — in a worldly sense, how can I get motivated to do anything (if I don't hold the apple in my mind)?

B: You attain that stage. In that stage of only holding the apple, you understand that the attachment is causing pain. Then you start working with no pain.

V5: If a person is in that stage, why would a person still work?

B: Because we have to eat.

V6: And that is the motivation?

B: Food will not go in the mouth by itself.

V6: I was mainly concerned as far as incentives are concerned. I can go as far as I can in this world, getting more and more intricate in the worldly sense, but then once you are trying to stop that flow and go to the second stream then in my mind it seems my incentives to dig in the world would decrease.

U: What are you stopping?

V6: My faults. My mental faults.

B: In the first stream, what are you stopping?

V6: I guess the importance to what I was doing, not stopping the actual action.

B: In both cases, you are holding an apple.

V6: Right.

B: What's the difference? Only mental activity.

Q: In what place would you find observing, watching the mind, of the 2 streams?

R: Watching the mind is part of activity of the second stream.

B: The first is a natural flow. It will go on by itself whether you try or not.

R: So effort is needed. First effort is to stand on the bank and watch and see that there are two streams. If you're in the stream, you can't watch.

V5: So that counts as letting things flow? [laughter]

R: That's the western idea of going with the flow. [laughter]

B: Flow to where?

R: In irrigation, you gotta pump it up — uphill.

Q: I don't think you can say you are not attached. ...[inaudible — something about seeing the apple]

R: That's the first step.

B: Attachment makes the difference.

V3: What if you don't care whether you eat it or not?

R: You don't care if it is an apple or not.

V7: Is it ego attachment? Is it all in the ego?

R: Yes.

U: If you don't have ego, you don't have attachment to anything?

B: Without ego, you can't be attached.

R: I'm holding the apple. I see the apple. I'm the one who has it. I'm the one who is going to eat it.

V8: My apple.

R: My apple! [laughter] All at once he's holding it.

V9: If you are not attached, you are just holding the apple. You can perceive, but you don't care what happens with it.

Q: You can eat it, too?

V9: You can do anything with it.

B: You have to hold it anyway — you are in the world. Your non-attachment did not finish the world outside.

R: After you attain non-attachment, the world still exists. It is finished in you. Attachment is finished. World goes on. No one else is changed.

V9: Your perception is changed. Your own ego involvement with it is finished.

R: What is ego involvement for your perception?

B: The non-attached person will not see the dog as a pig, [laughter] because the mechanism of seeing remains the same. Otherwise, enlightened people can't function at all.

R: They are going to have right knowledge of whatever they perceive, but they are not going to add anything else to it. They are not going to add pre-conceptions and emotions to what is seen as we all do.

V2: Well, not just pre-conceptions, but they won't be making the process of seeing the image in their mind and attaching a name to that thing — that's what we all try to do.

B: There was one saint - Lola Bābā. Someone invited him for food. Now we can see he was sitting on the floor. He appreciated the food and the man who invited him thought Lola Baba was still into taste, still attached to taste. He left the room to bring him more food. He saw (upon his return) that the man was eating the stool of the man's baby, who had defecated on the table while he was gone. Lola Baba picked up the stool and ate it along with his food, in appreciation. [laughter]

V9: That is an example of not being able to function correctly. [laughter]

B: For him, it was no different, for it was also food.

R: Had a lot of good nutrients in it. [laughter]

B: Scavengers eat it.

V10: Yeah, but it seems like there the power of discrimination was warped. [laughter]

B: It gave a different example of taste. Taste is a mental process.

V10: All the same, it seems perverted.

R: It seems perverted to you because you wouldn't do it. You have an idea of what would taste good and what would taste awful.

V10: He sees everything as everything and you can go out and do anything....

B: His appreciation of taste was a mechanical process. It's still hard to eat stool.

V11: There's a play by Tennessee Williams about poor people who eat stool of babies.

R: Shall we do sutra 13? [laughter]

V12: Speaking about suppression of that question. [laughter]

Is sleep one of the modifications of the mind? And yoga one of the suppressions of modifications of the mind? Does yoga cause suppression of sleep?

B: That's Yoga nidra because the mind is concentrated and is not going to the world.

V4: So the reality is created through that concentration; that's what you mean by yoga nidrā.

B: In nidrā there is yoga; in deep sleep, there is union.

V13: In deep sleep, do we make contact with puruṣa?

B: It relates to the causal level.

R: If there is a feeling of that silence. The example Ramaṇa Maharṣi used to give: You know when you slept well. Even though there's no memory of the state itself. You awake refreshed. You say, "Ah, I slept so well last night!" Just the contact with the causal plane is enough to give that feeling. In yoga we enter that state consciously. That's the difference between sleep and yoga.

**BC: Verse 13. Tatra sthitau yatno-'bhyāsaḥ**

**Effort for being firmly established in that state of citta vṛtti nirodha (second sūtra) is called ABHYĀSA (persistent practice).**

When the citta is without vṛtti and flows in a calm state, that is called sthiti. To attain that sthiti, one must make continuous effort with enthusiasm, which is called abhyāsa. Yama, niyama, āsana, etc., studying scriptures, meditation, worship, when practiced regularly and developed to perfection each day, that is called abhyāsa. Just like a gymnast, a musician, or a dancer practices every day and gets perfection in their profession, in the same way a person can establish his own essential and fundamental nature. By regular practice of sādhana in a right way, one can attain self realization.

Q: ... [inaudible]

B: When the citta flows in a calm state, that is called sthiti.

R: To take the example of the gymnast, or the dancer, or the painter--to become perfected, you can't do it one day and then take off for two or three months and come back and pick up your instrument and expect to play just as well as when you left off. You're not going to lose everything. That's the point Taimini made. You are not going to lose everything by the pause between, but you are not going to make progress as you did when you had persistent practice, abhyāsa. In fact, you often have to cover the same ground again. You've got to go back and do the same thing over again. It might go quicker the second time, but still you've got to go back.

V1: How can the citta flow when there are no vṛtti? Does the mind work by reflex action?

R: He's equating vṛtti with flow, with activity. When there are no vṛtti, the mind flows in a calm state.

B: The higher consciousness takes its place, the place of vṛtti. Citta is not destroyed. The vṛtti are not there. The citta is still there without rajas and tamas.

V1: I'm trying to understand the word 'flows', because sattva is inert without rajas and tamas.

R: The mind world is into citta. The aspect of the mind that produces citta, one of the four forms of the mind is citta. Also citta in its larger sense is pure sattva.

V1: [something about sattva being inert when there is no movement]

V2: Do you mean no flow at all?

B: Citta's function is flowing when there are no vṛtti. That flow is towards sattva. Still, there is an energy of mind even when there are no thought waves. When there is no flowing chit, then it is ātman. When all three energies are in equilibrium, he is ātman. In citta there is no equilibrium; it is dominated by sattva.

R: As long as there is not perfect balance of three energies, say right before then, is when the energy is flowing towards sattva. Tamas and rajas have dropped off. In citta, there is no equilibrium. It is dominated by sattva.

V1: Say there is an enlightened person who has no more citta and only citti — there is still a flow of citta which makes one susceptible to reflex action.

B: Existence in ātman. You made the distinction of a person established in ātman; they are in equilibrium, then a person is in citti. When his citta has stopped flowing, right before then, it is flowing in sattva.

V4: This flowing of sthiti, is that the same as the flow of virtue we want to cultivate?

R: When citta is without vṛtti and flows in a calm state, that is called sthiti?

B: Sthiti means perfection in a certain state, being fixed and established in a stage. Sthiti doesn't mean flow itself; it means perfected in that state like tight rope walkers. They can attain sthiti in their act. They are flowing toward the other end of the pole, on the rope, but they are established in their practice and they won't fall.

V1: Does this mean without rajas?

R: That is what he said before. Rajas and tamas are not functioning, only flow toward sattva.

B: Automatically the citta is going to sattva.

V14: You said citta is going to Atman. You said this is still not the point of equilibrium. Is any more personal effort needed?

U: Citta and ātman are different.

Q: How are they different?

B: Citta has activity of its own due to activity of the three guṇa, the three energies.

Q: So this is one of the steps of yoga?

B: It is a stage.

Q: So there is still more effort needed?

V15: Sattva predominant.

R: One can get ātmasthiti. Don't confuse sthiti. Sthiti means perfection in the stage. We are talking about a lower form of sthiti right now, not ātmasthiti.

Q: We're not holding the three guṇa in balance?

R: No, that's ātmasthiti. We haven't talked about that yet.

V1: Why is there any kind of movement at all without rajas?

R: [repeats] He wants to know how citta can flow to sattva if rajas has stopped.

B: Citta's nature is to flow to sattva. Sattva is calmness. When rajas and tamas are stopped, the citta gets sthiti and calmness.

V1: Do you think...? [inaudible]

B: It's better if an appropriate word is used.

R: You can also think that rajas has given the initial propulsion and then rajas drops off. Then it just comes to rest in sattva.

V1: Wouldn't another word be more appropriate than flow?

V3: Like the word suppression. Instead of the word ‘suppression’, why can’t we use the expression, a constantly maintained balance?

B: If there is no flow, there is no mind. Vyāsa uses, praśānta vahita which means flowing in a calm state.

V3: No?

R: Vyāsa uses the appropriate word.

B: Suppression is right.

R: Suppress your idea that it is... [inaudible].

V3: What’s the meaning of the opposite of suppression?

B: What is your definition?

V3: Mine’s just what I said — a constant effort to maintain balance.

R: No, what’s the opposite of suppression?

V3: Well....

R: Free play?

V3: Freedom; yeah, any freedom.

Q: Free flow?

B: Freedom can’t be applied.

R: We are talking very specifically in these sūtra and we have to use English equivalents for words that aren’t in our language. Suppression is the word that seems to fit best for the practice that is going on. Why does suppression have to carry a negative connotation?

V3: Often it is not negative as it is too strong.

R: Well, too strong; that means negative.

V3: No, too strong doesn’t mean negative.

[Babaji indicates to R to read Verse 13 from HA, page 40]

HA: Absence of fluctuation or undisturbed calmness of the mind is called sthiti or tranquility. The effort, the energy, and the enthusiasm, i.e., the repeated attempt for attaining that state is called practice. (R: Āraṇya comments:) The flow of the mind as devoid of all fluctuation is called praśānta vahita. That is the highest state of tranquility of the mind; the other forms of calmness are only secondary. As the practice improves, the tranquility also increases. With one’s aim fixed on praśānta vahita, the effort to hold on to whatever placidity has been attained by one is called practice. When the effort is made with energy and enthusiasm, the practice soon becomes firm. In the Muṇḍaka Upaniṣad, it is stated, "This Self is realized not by one who has no energy, nor by one who is subject to delusion nor by knowledge devoid of real renunciation, but when the wise man exerts himself in this way (i.e., with energy, knowledge, and renunciation), his soul reaches the abode of Brahman."

R: When the mind is free of all fluctuations, it is called praśānta vahita. What he is saying in effect, is the mind’s nature is to flow. If there is no flowing, there is no mind at all, as

long as you are still talking about mind as a flow. When the flow is devoid of fluctuation (of rajas and tamas), it is a state of praśānta vahita which is a high state of tranquility. We are still in the mind; at the mental level. We are not in the rūpa state.

B: It means flowing in a calm state.

R: Praśānta vahita means flowing in a calm state.

V1: Is that such a high sense of flowing that it would transcend the normal idea of rajas as action?

R: From mahat, the energy as it breaks comes down and ahaṁkāra comes into existence and identifies with the three guṇa. Ahaṁkāra is the ego sense, 'I'. In mahat, there is no identification of the guṇa, no ahaṁkāra. After ahaṁkāra, then the three guṇa create the tanmātra and indriya, forms of knowledge and action.

Q: When sthiti is defined as flowing in a calm state, that sounds like yoga.

B: Yes, it is all yoga. Patañjali is preparing you to understand samādhi.

R: Sthiti simply means "fixed in a certain state". It could be a low state.

**BC: Verse 14. Sa tu dīrgha-kāla-nairantarya-satkārāsevito dṛḍha-bhūmiḥ**

**It (abhyāsa or practice) becomes firmly grounded when it has been continued for a long time, uninterruptedly with earnest faith and devotion.**

In this sutra, the author puts three adjectives with abhyāsa, to gain firm groundedness. The first adjective is dīrgha kāla, long time. Here he doesn't say three years, ten years, or twenty years is a long time, because the aspirants have their different saṁskāra, different states of citta. So one can attain samadhi in three years and another may take ten years or twenty years. Sometimes an aspirant may develop vairāgya (dispassion) and can attain very fast, so there is no specific time limit. But any one who does abhyāsa for a long time will attain samadhi.

The second adjective is nairantarya or uninterrupted continuance. It means once an aspirant starts practicing then he should not stop for a few days and resume the practice again, or some day do too much and some day a little, or some day do one kind of method and some day do a completely different kind of method. This kind of interruption and discontinuity in abhyāsa doesn't bring firm groundedness.

The third adjective is satkārāsevitaḥ. These are two words. Satkāra means faith, devotion, enthusiasm, and āsevitaḥ means practiced or pursued.

Just one quality among these three will not bring the proper result. When abhyāsa is with uninterrupted continuity for a long time with earnest devotion, then only one attains groundedness.

V7: What are the three again?

R: Uninterrupted continuity for a long time, faith, and earnest devotion.

V7: Is that to God or the practice?

B: Devotion to practice to attain God is devotion to God.

V16: When you say, having continuity, does that mean having the same kind of energy going into practice each day. What if you are wasted one day, and another day you are not?

R: He said if one day doing too much, another day too little, then it is what he's talking about. Some days your concentration is going to be different; still that constitutes uninterrupted practice.

V16: .... [inaudible]

U: You can be sad some day, happy some day, etc., but your continuity of practice stays the same. If because you're sad, you do only half the practice, then you break the continuity. It doesn't change your faith.

V7: Anyone who does these three things attains samādhi. What about the grace of God?

U: That will be discussed.

R: Dangerous to sit and wait for it. [laughter]

B: Patañjali did not leave anything out.

R: It is hard to see his line of reasoning sometimes, until you are through the sūtra a couple of times, even. Then you start seeing the way he's put it together in his exposition.

B: In one reading you can't see the real thing.

Q: .... [inaudible] [something about reading the sūtra without reading any commentary]

R: That is why I suggested last week writing them out, at least through the one we're covering, to get that flow and continuity to understand it.

V15: Well, It would take just five minutes to read one part through. Just read one after the other and then get a whole picture.

V17: People can do that on their own.

R: That should be part of your homework.

Study 5 more sūtra for next week. Study through verse 19.