

Third Sūtra Class: Patañjali Yoga Sūtra Book I Samādhi Pāda; Sūtra 34-42

Edit notes: The following was transcribed from audio tape recording with some hand written notes (in brackets) at a later date. Q denotes a question. B indicates what Babaji wrote on his chalkboard, as read by the reader, and then as heard and noted by someone present. R is comments likely of the chalkboard reader. U is other voices in the notes which were unattributed. Often, based on grammar and content, this is likely Babaji. T indicates reading from an unidentified text. Comments in square brackets are generally those of the typist. Names of individuals who are not public figures are changed to V to protect their privacy. There was editing for format and IAST transliteration of Sanskrit terms.

- U: Expelling the air in the lungs by force with both nostrils is called pracchardana. The practice of kapāla-bhāti is the same.
- B: There is only exhalation. It is called pracchardana
- T: The second word which is used, vidhāraṇa, retention of expelled air, after complete exhalation [when the breath is held out] is called the vidhāraṇa. Prāṇāyāma has three divisions; which is inhalation of breath, pūraka, retention of breath, kumbhaka, and expulsion of breath, recaka. Prāṇāyāmas are explained in detail in chapter 2, Sūtra 50. Hear the author only says about recaka, exhalation, and kumbhaka, holding.
- B: The prāṇāyāma will be explained in the second chapter. Hear the author explains about kapāla-bhāti. Exhale 20 to 100 times and hold the breath out.
- Q: But there is an inhale with kapāla-bhāti., or is this another form of it?
- B: Inhalation we use to make a stronger exhalation.
- Q: Main emphasis is the exhale?
- B: In prāṇāyāma important is holding an exhalation. Inhalation is natural.
- Q: The way we've taught it is with an inhalation at the end, right?
- V1: If you inhale and hold, then it's bhastrikā, kapāla-bhāti.
- B: There is an advanced method of purification.
- V1: The other method is really being discussed in this sūtra, not the ordinary practice of kapāla-bhāti.or bhastrikā. In the other method, the technique is to exhale successively without taking any inhalation, then hold the breath out. And there is also a practice where you hold the breath in after holding it out. But it is a somewhat different practice from what you ordinarily think of as kapāla-bhāti.
- B: Kapāla-bhāti uses inhalation. This you inhale and there is only one exhalation, but you are doing it in short spurts, but you are not breathing any in between.

Sūtra 35: Or else the mind can be made steady by bringing it into activity of sense experience.

T: In this sūtra, the author gives one more technique to control 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, form, touch, 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 experience and the mind merges into it. By concentrating on the roof of the upper pallet division, 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 developing extraordinary perceptions only for removing the vikṣepa, obstacles. These methods can give certain powers, but are only concerned about removing the obstacles from the cit so asamprajñāta samādhi is obtained. The word, viṣayavatī means sensuous smell, taste, form, touch, and sound. And pravṛtti means functioning viṣayavatī pravṛtti means functioning of sense experience. So by concentration on sun, moon, ocean, light, stars, etc. the knowledge experience is also viṣayavatī pravṛtti.

B: You can use these objects also: khecarī, śāmbhavī mūdra

Q: What were the objects?

V1: Sun, stars, ocean, moon.

Q: What good does it do?

V2: Removes the obstacles.

T: All of these make steadiness of mind. In knowledge which comes from concentration on these things,, any subtle sense perception will serve the function of removing the obstacles if one doesn't get attached to the subtle taste or divine smell or whatever. Then that itself becomes a distraction, a vikṣepa You can concentrate on nāda.

B: All those places represent sense perceptions [the tip of the nose, the tip of the tongue, the roof of the upper pallet, the middle of the tongue, the root of it tongue.]

Q: Could you reread what they relate to?

V1: Tip of the tongue for taste, tip of the nose for smell, roof of the mouth for form, middle of the tongue for touch, root of the tongue for sound.

B: For example, the root of the tongue is sound and the meditation with concentration there goes up to sahasrāra. These are methods for different states of samādhi. We will talk about this in the second chapter ,if I remember.

Q: What was it for sight?

V1: Upper pallet.

B: Upper pallet goes to ājñā.

Q: Would concentration on any sound fall into this category?

B: When the mind concentrated deeply [again, concentration is the key and all of these methods.]

Q: What was the tip of the nose?

B: These places are related with certain tanmātra and consciousness.

Q: Are they also related with the nāḍī?

B: Nāḍī, prāṇa , tattva. We are in the samādhi chapter, so we are not discussing sādhana.

Sūtra 36: Or the luminous state which is beyond sorrow [can control the mind].

T: In this suture, the author suggests to concentrate on the luminous light within the body, which is beyond sorrow. This inner light is experienced by yoni mudrā, śāmbhavī mudrā, and by listening to nāda. Jyotiṣmati, a light in which sattva predominates, which is calm, peaceful, and soothing, which is called jyotiṣmati pravṛtti. In Sūtra 35 we learned about viśayavatī pravṛtti, which is functioning of sense experience.

B: Two different pravṛttis. Viśayavatī and jyotiṣmati. Sensuous and luminous [sensuous pravṛtti, and luminous pravṛtti].

Q: He is not specifying the heart is he? He doesn't single it out. Is that [right]? I asked because in this particular translation, he is talking about meditation on the heart.

B: Light is experienced in the heart cakra. It is a method written in some scriptures. But the light can be experienced in the head or around you.

Sūtra 37: Also the mind fixed on those who are free from attachments [can control the mind].

T: Vītarāga means a human being who's attachments are finished. Rāga means attachment and dveṣa means hate or repulsion. One who is free from both rāga and dveṣa, attachment and repulsions 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 is all sāttvika. If one concentrates on the purity of the citta of those high Saints, then it purifies ones own citta and controls the mind. This sūtra can also be explained that by finishing attachment to the object of senses by vairāgya in the citta, it is controlled.

Q: Would imagining a samādhi state be the same as this?

B: Next sūtra.

Sūtra 38: Or else the mind can be made steady by giving it the knowledge of dream and sleep for support.

T: In the awoken state, rajas Guṇa predominates, vṛtti in citta are outwardly. In dream state there is rajas guṇa, but it is covered by tamas guṇa so the vṛtti can't go outward. They turn inward and due to rajas guṇa create dreams. In the state of dreamless sleep, tamas guṇa, predominates and completely suppresses rajas guṇa so there remains the vṛtti of nothingness

B: Three states, waking dream and sleep. We all have experience of these three. What happens in a dream, rajas guṇa is active, but tamas covers it so the rajas can't go out [through the senses so they turn inward and the action is projected on our minds]. In a state of dreamless sleep, tamas guṇa overwhelms rajas, so there remains only a vṛtti of nothingness.

Q: Are dreams only thoughts?

B: Not only thoughts. We have discussed it.

T: In this sūtra the author says by taking support form the dream and dreamless sleep because we have experienced both stages so we can use them as a support for sādhana. Just as in a dream the vṛtti can be turned inward by meditation, or by using sattva guṇa in place of tamas guṇa. In dreamless sleep all vṛtti are stopped predominant tamas guṇa. In the same way, in meditation, or by developing sattva guṇa, one pointedness can be developed so deep that all vṛtti will be stopped.

For example, a person dreams about a man. In that dream all his vṛtti are turned toward that dream. The dreamer doesn't see anything else besides that dream. In the same way, if we remember that kind of feeling and apply it in meditation, dreaming about God, without letting our vṛtti go outside and other object, then it can stop all obstacles in meditation in the same way, the dreamless sleep

B: Place God in place of that man in the dream [and dream about God]. You have experience of the dream. I can't tell how an egg tastes because I've never tasted one. If I had tasted it once then I could imagine it. In a dream, I have an experience of how my vṛtti are turned towards the dream. I can use that experience in my meditation.

Q: I don't understand how dreamless sleep can be used as an object of meditation.

B: You say, "Oh, I slept so deep". You have some experience of your dreamless sleep. Now sit and imagine that experience of deep sleep.

Q: In order to experience, God, you have to have had an experience already, right? [Rephrase] In order to find God then would we have to have experience God in some way?

B: We discussed several ways.

Q: Have we all experienced God but there are degrees of consciousness?

B: Yes

- Q: How about the phenomena of being awake in your dreams, having consciousness and volitional control in your dreams. How can that be used for your sādhana?
- B: We discussed it [the same way].
- T: In this way by taking support of dreams and dreamless sleep and meditation, the mind can be controlled. It can be called conscious dream, and conscious sleep. Some commentators explain this sūtra like this: meditating on the knowledge obtained in dreams or dreamless sleep, sometimes a person dreams about a [whole] person and experiences some kind of awakening of energy. Or sometimes one sleeps very deep and when wakes up remains in a very peaceful state. In such conditions, one can use those experiences as a support for their meditation. [So that would be just trying to relive the actual dream]
- Q: As a point of concentration, you do that?
- B: Not only as a point of concentration, but the experience.
- Q: So it is more strong, something added to it?
- B: If you know the method, it is a very fast way.
- Q: It's like visualization?
- B: In visualization, you have no experience. Here you have an experience of turning the vṛtti in a dream . You are not aware of the things happening anywhere else.
- U: So the object is to make that an example for your meditation, copy your dream state, either relive the dream or substitute God in place of an object in your dream and don't let anything [interfere].
- Q: The thing that confuses me is that the dream state they are often totally absurd, and I do not have any control, and they just go off their own accord.
- B: Tamas, we are using sattva.
- Q: Sattva means that the vṛtti have to be controlled, that they are being turned in in the same way...
- V1: The process of inward turned vṛtti, that experience is what you are using, only you are substituting sattva for tamas consciously.
- B: Practice will explain it.
- Q: You talked a while ago of never tasting an egg, so it is not part of your experience. And the same holds true for samādhi?
- B: So he can't use it as a support [for his meditation].
- Q: If I were really in tune, could I have the experience by mocking from someone who had had it?
- B: Yes, if I go deep into it, but what is the support?
- Q: For one thing finding out that it is possible.
- B: Here we are talking about dream as a guide, ālambana, support [you can only have a support with a thing you know.]

Q: It's not the actual act of dreaming.

B: Conscious dream.

U: It depends, you can either use the dream process, regardless of what the content is and just think on that process and substitute sãttvika things in that, or you can use a conscious dream, or dream of a saint, and just try to relive the entire dream. Then content will be the main thing.

Q: In one, the sãdhana would be remembering the dream, and in the other, a sãdhana would be actually done in the dream state.

[Three meanings actually: content of dream, experience of dreaming (afterward, in waking state), sadhana done during dreaming, in dream state [sic].]

B: Both meanings.

Q: You give an example of substituting content, but not process could you give an example?

V1: If you are not using the specific content of a dream, trying to relive it, then you are using the process, using it as your guide, your support. The process being: thinking about how the dream works, all the vṛtti are turned in. There is no thought of the body of the person lying there sleeping, there is no thought of anything, but the actions in the dream so you use that process in your meditation.

Sũtra 39: Or meditation as desired.

T: Patañjali at first explain different ways of meditation in order to remove the obstacles from citta and at the end he says one can use any method which helps meditation. We all are born with different temperaments, 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 than the mind will be easily hooked into it, and the meditation will not become a burden. But Patañjali has explained eight ways of eliminating obstacles in his eight sũtra: by one pointedness, by cultivating positive attitude, prãñãyaãma, by concentration on sense, perception, by concentration on luminous light, by non-attachment, by dream and deep sleep experience as a support, and finally, by meditation on any object

B: Removing obstacles from citta and samãdhi are not two different things.

Q: What did you mean by objective desire in this sũtra?

V1: Use any object the mind takes a fancy to, if the concentration is deep. He has listed all these things and then says if none of these suits, you do anything, but concentrate deeply.

Q: In Sũtra 36 when it spoke of Concentration on the light beyond sorrow, does that mean concentrating on the heart cakra automatically brings up sorrow and you have to go beyond that? I don't understand why they mention sorrow, why is that relevant?

B: What is that light? "Jyotiṣmati, a light in which sattva predominates, which is calm, peaceful, and soothing". [It is beyond all sorrow as if there are any of those other qualities, then it is not the right one]. Eleven sũtras for next Saturday. Sãdhana Padã also 55. Fourteen each

week. [One sūtra a day keeps the ignorance away....] After reading the whole book we can link them.

[Inaudible question about visualization and “sleep” meditation, something about the difference between them.]

B: You are using experience as a support to visualize. In other visualization we choose an object in our mind. Dream as an experience is different.

Q: Can you get samādhi in a dream?

B: Yes, you can go into samādhi in a dream.

Q: I woke up with the same thought

B: You dreamt samādhi, that is different. You dreamt it and you are not into samādhi.

REVIEW:

B: Do you understand about samādhi?

27: Om̐ is word denoting Īśvara

28: Its repetition, concentrating on its meaning is Īśvara praṇidhāna

29: The practice of japa turns consciousness, inward and removes obstacles.

30: Listed the four accompanying symptoms of these obstacles.

32–39: Told us the various means of removing the obstacles.

32: by one pointedness

33: by cultivating positive attitudes

34: by prāṇāyāma

35: by concentrating on sense perceptions

36: by concentrating on the luminous light within

37: by concentrating on non-attached saints

38: by concentrating on dream and deep sleep experiences

39: by concentrating on any object desire

Q: What does pāda mean?

U: Chapter.

B: Chapter or leg. A cow has four legs.

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