

## 1979-10-25 THE APHORISMS OF PATAÑJALI as Taught by Baba Hari Dass, Pāda I, Sūtra 30 through 33, 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 and voices of individuals originally named are changed to **V1** or **V2** to protect their privacy.

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

Q: How is the causal body related to Īśvara and Brahman?

B: Mūlaprakṛti is the causal body. It connects all three — Īśvara, Brahman, and prakṛti.

Q: What does mahat mean?

B: Great, or greatest.

Q: Is that referring to human — is that Īśvara in human form?

B: It's three steps. It's several steps removed from Īśvara. Mahat is cosmic intelligence; when the intuition opens in a being, that is mahat. Mahat is the first force in the evolution.

Q: In the head, does the ājñā point correspond with one of the points of those triangles?

B: Ājñā equals manas, seat of the mind. Mind in its capacity as information receiver.

Q: And above that is buddhi and ahaṁkāra?

R: Yes. Ahaṁkāra is on the left side and buddhi is on the right side. Cakra man [referring to an illustration shown in class], is cakra man around? There's five from viśuddha down in the body, and there's five in the head — ten main centers. Mūla is this point up here, the top back of the head. Jñāna cakra is just the underside of mūla, the very top of sahasrāra, just inside. Śrī cakra is here in the, the center of this triangle. Viṣṇu cakra is at the top of this triangle. Manas is here, buddhi is here, ahaṁkāra on the left. Manas at ājñā, buddhi on the left, citta, over-all consciousness in Viṣṇu cakra, and ahaṁkāra, ego sense, on the left. Everything comes in to manas, and gets shipped up to be acted upon. Manas doesn't qualify anything, it doesn't discriminate anything it takes in. It's like a video tape recorder — it takes in auditorally and visually, anything before it. It goes up to ahaṁkāra. Ahaṁkāra identifies with it. "How do I relate to what's just been perceived?". And then buddhi further discriminates from that point.

Q: Is citta the content of whatever has ever been experienced? It goes there second?

R: No, that's buddhi.

Q: First 'it' hits manas and 'it's' perceived; then 'it' goes to ahaṁkāra?

R: Buddhi is discriminating, and ahaṁkāra is identifying with whatever's been discriminated.

OK. What he's [Babaji] drawn is the tetrahedron, a three-sided pyramid. He's shown how this works in the skull. So, if you can imagine a tetrahedron on a base, with three sides, the point being up where my knuckle is. There's one that starts at ājñā, one point, the apex of the tetrahedron, that meets another tetrahedron whose apex is at mūla, so they are sitting like this. The points where the three fingers come together is this triangle. The points are three sub-cakra. The center of it is śrī, the point where pure kuṇḍalinī in the form of sattva passes through. This is the point past which there's no return to normal consciousness. There's no falling past this point.

He's showing where the different samādhi are centered. Savitarka samādhi is centered at manas. Savicāra (where there's a more reflective, discriminative process going on, in regard to subtle qualities) is at buddhi. Sānanda samādhi is at citta, residing in the bliss from the knowledge gained in the two previous samādhi. Sāsmītā samādhi is seated in ahaṁkāra, pure 'I-am-ness'.

Q: Is citta associated with mūla cakra?

B: All of them. Citta is associated with all.

Q: They're all coming down from mūla?

R: You can look at this tetrahedron in different ways. If you look at it from the standpoint of citta, then citta is on top. It's connected with the highest, mūla, and the lowest, manas, and the sides as well, because of the sides of the triangle that aren't really visible. So in that aspect, citta is the overall consciousness that is watching over everything.

V1: Mūla isn't a cakra in itself. It's the bindu of jñāna cakra, which is the topmost point of the sahasrāra complex. Mūla is the point through which liberation is attained.

Q: The points of the triangle that's formed there are ahaṁkāra, buddhi, and citta?

R: Citta is at the top where my two middle fingers are joined. Manas, citta, mūla; śrī would be in the center where they come together. Right in the very center of the triangle formed by my three fingers touching.

Q: When you say that citta projects into the other ones, you're referring to... [inaudible]?

R: Right. If you are looking down, the citta's on top here. Everything below śrī is samprajñāta samādhi; above śrī is asamprajñāta samādhi. There's no support past śrī. That goes along with the quality of asamprajñāta samādhi. There's not much support between manas and mūla. Past śrī, free fall.

B: Śrī cakra itself represents the whole creation. You'll read it in the maṇḍala class.

R: Which I guess we'll be starting as soon as we finish the sūtras.

Q: Śrī cakra represents what?

- R: The whole creation.
- Q: The whole creation in the divine mind?
- R: The divine mind reproduces in every one of us. Śrī is also the name of Viṣṇu's consort, the divine mother at that level who creates everything.
- B: Mūla and śrī are two centers and two sides. Śrī is the underside of mūla.
- R: There's no time and space there anyway, so no real separation between the two.
- Q: The relation between the subtle structures and what was described as the two triangles — is that a direct relationship or is that a macrocosmic view that we started out with describing on the blackboard? We've described cakra man and we've described the six-pointed star. Is there a direct or indirect relationship between those two or is this two different descriptions?
- B: Mūla prakṛti is also called Īśvara. It means śrī will be mahat. So, in this scheme now we've got Īśvara at the top (two triangles base to base), puruṣa and prakṛti at the sides mahat at the bottom.
- Q: Then there'd have to be one more point.
- R: He solved that. He made it one tetrahedron with Īśvara at the top, puruṣa, prakṛti, and mahat at the corners.
- Q: Are those considered four of the cakra?
- B: The five are Brahmā cakra, Viṣṇu cakra, Rudra cakra, vijñāna cakra, and jñāna cakra. Śrī is a center, as mūla is a center. Śrī is the center of vijñāna cakra.
- Q: In the astral body, is that describing the actual geometrical energy shape in the astral or causal body, or....?
- B: Astral.
- Q: We can actually perceive this in the astral body, at some point?
- B: There are no actual lines, only centers.
- V1: By astral, do you mean subtle?
- B: Yes.
- Q: Would it be a mistake to equate samādhi and liberation? Is liberation a culmination of a succession of samādhi?
- B: Samādhi is enlightenment. There are levels.
- R: The lowest samādhi is one enlightenment.
- Q: Liberation only refers to the highest?
- B: When all saṁskāra are burned out.

BC: **Verse 30. Vyādhi-styāna-samśaya-pramādālasya-virati-bhrānti-darśanālabdhabhūmi-katv-ān-avasthitatvāni citta-vikṣepāste antarāyāḥ**

**Disease, dullness, doubt, carelessness, laziness, worldly minded, delusion, non-achievement of a state and instability are the distractions of the mind and are obstacles in yoga.**

R: Finally we come to a verse that we can all understand. [laughter]

BC: 1. **Vyādhi**, disease. When the equilibrium of the humors (vāta, kapha, pitta) in the body are deranged, then the body, gets sick. When the body gets sick, the mind draws towards the physical pain which makes a hindrance in sādhana. In yoga sādhana, postures and prāṇāyāma are practiced to build a strong body and mind so that disease may be prevented. Also sattvic food is very important to keep the body free from diseases. If the food is wrong, stale, overly-spicy, overly-oily, etc., then it can't be digested well, and makes either a rajasic or tamasic mind.

2. **Styāna**, dullness. Some people develop a lack of enthusiasm although they have a perfectly healthy body. Their mind resists doing anything. This inability to do sādhana is a very common hindrance in yoga.

3. **Samśaya**, doubt. Will I be able to do sādhana or not? Will I have success in my sādhana or not? Are the methods right for me, or should I change? Is yoga actually something that can bring knowledge, or is it just a myth? All such kinds of reasoning, if allowed in the mind, interfere with sādhana and an aspirant loses his zeal to do sādhana and gradually abandons the path of yoga.

4. **Pramāda**, carelessness. Some people are born with careless tendencies. The careless person doesn't do anything properly. Half work done here, half work done there, nothing gets completed and no results are attained. It is a weakness of the mind that prevents a person from concentrating on his work. In yoga sādhana, concentration is the main thing to be achieved, so carelessness is a great hindrance in sādhana.

5. **Ālasya**, laziness. A habit of laziness develops for two reasons. First, desire for comfort of the body and mind; second, if the kapha (mucous) humor is increased from eating the wrong foods, the body becomes heavy, fatigued, and sleepy, and the mind doesn't want to do anything. The lazy person, from whatever cause, doesn't want to do sādhana.

6. **Avirati**, worldly-mindedness. The desire to attain sensual objects increases so much that the aspirant can think of nothing else. Wealth, name, fame, are real for him, while the truth

of the self is obscured. This desire for the world completely wipes out dispassion, which one of the highest virtues of yoga.

7. **Bhrānti-darśana**, delusion. Due to lack of intelligence and discrimination an aspirant takes a phenomenon for what it is not. In doing yoga practices, different kinds of lights, sounds, and forms appear in the mind, and an aspirant may assume that he has reached a higher stage. Sometimes, using his imagination, he begins to think that he is acquiring supernatural powers. All such over-estimations of one's stage are delusions, and very harmful to yoga practices.

8. **Alabdha-bhūmikatva**, non-achievement of a state. In yoga sādhana, an aspirant achieves one state of consciousness and moves to the higher state. Sometimes even with strenuous effort, an aspirant doesn't progress in his sādhana. It's as if he's locked up inside a dark room and can't get out. Such failure to achieve breaks his faith in yoga sādhana. Only those who have great patience can remain firm in their aim when these situations arise.

9. **An-avasthitatvāni**, instability. When an aspirant reaches a higher state, he can't retain it, due to his unstable mind. He reverts to his former, lower stage. This attaining of a higher stage, and subsequent reversion, can happen several times. And the aspirant with an unstable mind may lose his faith and stop yoga practices. However, if he maintains a firm aim, he can make the higher stage permanent.

These nine obstacles disturb the concentration and stay with the vṛtti of the citta. When the vṛtti of the citta are stopped, these obstacles are also stopped. These nine obstacles are not the only ones in yoga sādhana. There are more hindrances that will be explained in the next sūtra.

HA: [Commentaries of Vyāsa, abbreviated]

What are the impediments that disturb the mind? What are these called and how many are these?

**Sickness, incompetence, doubt, delusion, sloth, non-abstention, erroneous conception, non-attainment of any yogic stage, instability in a yogic state — these distractions of the mind are the impediments.**

(R: The same definitions, using some different words and giving a little different slant on it, which is good for our purposes.)

They arise with the fluctuations of the mind. In their absence, the fluctuations do not arise. Sickness is a disorder of the humors, secretions, and the organs of the body. Incompetence is incapacity of the mind. Doubt is the kind of thinking which touches on both sides of an issue to excess such as "It might be this, or it might not be this." Delusion is not thinking

[Commentaries of Vyāsa, continued]

... of the process with concentration. Sloth is disinclination arising out of heaviness of the body and mind. Non-abstention (worldliness) arises out of thirst for, or addiction to worldly objects. Erroneous conception (delusion) is false knowledge. Non-attainment of any stage means not being firmly established in any state of concentration achieved. Inability to remain in a state relates to failure to maintain the attained state. When concentration is obtained, the mind is no longer disturbed.”

[Selected commentary of HA, paraphrased:]

Through Īśvara-praṇidhāna, the impediments mentioned above disappear, because all antidotes to such obstacles are obtained through special devotion to God....

(R: If you succeed in getting special devotion to God, you get all the antidotes at once, for all nine types of problems.)

And through this devotion to God, a pure sattvic intellect is developed, and the yogi gradually gains powers with which he is able to resist such obstacles.

R: Questions on 30?

Q: In the case of disease, it states that yogic practices help make a person free of disease, and yet I've noticed in myself and in watching other people that often when yogic practices are started, there is more disease which disturbs sādhana, when you do more sādhana, more disease, more elimination, etc. How does this idea of elimination in reference to disease, fit into yoga sādhana?

B: We are forgetting other disciplines which we don't observe in doing sādhana, like food, sleep, etc. What to eat, how much to eat, how much sleep, etc.

R: If these are all taken care of before yoga is started, then we don't run into that problem, nearly as much, if at all. In other words, if someone has a really balanced and sattvic diet, but is not doing any yoga practices, who starts yoga, the practice of yoga shouldn't be a cause of him getting disease all of a sudden, because his body is in good shape.

Q: But if such is not the case and one does start sādhana and comes down with a.... I'm eliminating right now, a cold, and I've found that my body and mind carry away from me while I'm doing sādhana, the cold is an excuse for one thing....

B: Cold can come due to change in weather. Inside the body the humor pattern also changes.

R: All of a sudden when the weather changes dramatically from summer to winter, the body needs less mucous. We need more mucous during the summer because of the heat, and in the winter it needs less mucous. So, all of a sudden, it starts pouring out.

B: Sādhana can also do it. But if it's from sādhana, it remains for 3 days only.

Q: What do we do when we have a cold and just can't get rid of it — it does disturb my sādhana in the morning too. I don't know what to do to eliminate it, to shake it off.

B: I'll write one tea.

- Q: Do sometimes fevers occur after a period of 6 or 8 hours as a result of sādhanā?
- B: When kuṇḍalinī gets a jerk, fever or headache can come and remain up to 24 hours.
- Q: In regards to foods for different seasons, I was under the impression that we needed in the winter heavier foods and in the summer lighter. And it seems that the heavier foods are more mucous producing. Yet you say we need less mucous in the winter?
- B: During winter, pitta becomes excited and increases the digestive fire. So we eat kapha, mucous-predominant food which builds up fat to protect from the cold. During summer, vāta, the air humor increases so we eat cooling food.
- R: But what I had said in relation to the change of seasons, was that the organs need to be coated more with mucous as protection from the heat.
- B: Because vāta dries out the system, so more mucous is required, so you take juices and fruits to make more mucous.
- Q: I think some of the confusion arises because the foods we think of as heavier energy foods are not necessarily kapha, like grain and beans which we eat more of in the winter time, for fuel, are vāta.
- R: And I was also speaking more of accumulation of mucous in the system, that that excess is sometimes gotten rid of at the change of seasons.
- Q: On hearing about the early Christian ascetics who went into the desert, and they always talk about duels with demons. I wonder if these duels are like these obstacles that Patañjali is talking about.
- B: Yes. In Buddhism they say māra. In yoga they are your own negative qualities.
- Q: They sometimes personify them as a real person who exists, and I wonder how that connects?
- B: Yes. It happens when you go deep into meditation, you see their forms.
- R: Buddha with the māra, Jesus when he went into the wilderness was attacked by the devils, anyone.
- Q: Are they our personal projections or do they actually have specific forms?
- B: These are energies, but we can visualize their form. That form is created by the mind.
- R: But once it's created, then it's a real form. It has a real form.
- Q: Created by our mind, though, like that same energy might look different to someone else.
- R: Yes. But the idea that it is the supreme negative force is the same to everyone, at that level of meditation.
- Q: This happens when you're deep in sādhanā?
- B: Anyone who goes deep will face this stage.
- Q: Can one meet a very high negative force in physical consciousness or physical awareness?
- R: Can one meet a human demon, in the body?
- B: There are so many around! [laughter] Sometimes they force themselves on you.
- Q: That would not be an identity with the inward....

- R: That wouldn't be a projection with your own negative qualities in that case? There are some objective physical demons walking around? Those aren't the ones that affect the meditation for the most part, unless they're really strongly beaming at you.
- B: We can be demons for others, if we get angry.
- R: The most common representation of demons is in an angry form. Demons are always angry.
- Q: Babaji, would it be correct to say that your own negative qualities are the same thing as your own negative saṃskāra?
- B: Saṃskāra are the cause of the action. All obstacles are created by the mind. We identify, so yes. If one says bad words to you in Chinese, you'll not get upset.
- Q: Is this correct, that the negative energy exists whether we are influenced by it or not?
- B: Negative and positive these two powers always stay together.
- R: By definition, one has to come with the other. Are they overcome and transcended by the development of higher consciousness
- B: Yes.
- Q: So, the thoughts just exist and then we identify with them? The thoughts create saṃskāra, but where do the thoughts come from?
- R: Where do these negative thoughts come from that we call demons and give form to?
- B: When creation starts, two energies are created. Positive energy which equals creation, negative energy which equals obstruction. Without obstruction, creation can't work, and vice versa. Night and day, pleasure and pain, good and bad, that duality of energy manifests at every level.
- Q: How should we treat these forms of negative qualities? When we are in the world in normal consciousness and also in meditation?
- B: If we are aware, then the right cure is to dwell in the positive.
- R: If we are aware of the negative forms that are bothering us, then the cure is to dwell in the positive, the opposite thought.
- B: By playing out, it will make a saṃskāra.
- Q: By acting it out, do you mean?
- R: By acting it out.
- Q: But the negative forms are important for sādhana, I mean you need them as a stepping stone to overcome them. Without that negativity, you couldn't become enlightened. So, they are a necessary part of yoga in a way, to get yourself out of the illusion.
- B: They are within us.
- R: I knew an old woman who used to say, "Our job is to make the stumbling blocks into stepping stones." The stone doesn't change; it's how you use it that changes.
- Q: Some of the masters have said, "Resist not evil." I think they relate to this; to ignore these kinds of things and to dwell on the positive things.

R: He's talking about Jesus who said, "Resist not evil". Don't resist evil. Is this what they were meaning? What is meant? That instead of fighting the evil to substitute the positive?

B: Yes.

Q: If you resent something don't you give it power? If one resents something, which would be resisting, then you would give that object or person power?

B: When you build a dam, the water hits.

R: That's how we get to know the force of a river. One can never tell just by looking at it. It looks peaceful and gentle. When you dam it, you see its incredible force that's been there all the time. Likewise with the mind.

B: In resisting negative force, you have to face that hitting.

Q: You have to stand up to it?

R: If you're building a dam.

Q: I seem to be hearing that there are two different ways that you can stand up to it. When the angry demons are assailing you, you can either throw out love, love, love, you can throw out the opposite, or you can try not to resist, try to remain indifferent. That's also putting up a barrier, but it's a different kind.

R: Or make yourself strong.

Q: Instead of reacting with love, love, love, just try to make yourself indifferent?

R: Well, the fact that you don't react in a negative way, you're showing love without having to actively say, 'love, love, love'.

Q: There are two different psychological....

B: It will be explained.

Q: So, as positivities develop, that two must be transcended, that is, our attachment to them, to reach a sattvic balance? He must also eventually transcend the attachment to positive qualities also?

B: You will read it.

**BC: Verse 31. Duḥkha-daurmanasyāngamejayatva-śvāsa-praśvāsā vikṣepa-sahabhavaḥ**

**Pain, depression, nervousness, hard breathing, are the accompanying symptoms of the distracted condition of the mind.**

Symptoms of the nine qualities or obstacles mentioned before are pain, depression, nervousness, and hard breathing.

**duḥkha**

pain

<b>daurmanasya</b>	depression
<b>aṅgamejayatva</b>	shaking of the body
<b>śvāsa</b>	inspiration
<b>praśvāsa,</b>	expiration
<b>vikṣepa</b>	distraction
<b>sahabhavaḥ</b>	accompanying symptoms

First, pain. There are three kinds of pain. First, ādhyātmika or mental pain, pain caused by anger, hatred, jealousy, and pain caused by diseases. Second, ādhibhautika pain caused by other living beings, which includes animals, snakes, ghosts, thieves, etc. Third, ādhidaivika, pain caused by natural forces such as tornadoes, heavy rains, snow, flood, fire, earthquake, etc. Any of these types of pain can cause distractions in the body.

Second symptom, daurmanasya, depression. Due to non-fulfillment of desires, when the mind feels incapable of removing the pain, it causes depression.

Third, aṅgamejayatva, shaking of the body. It's a physical symptom arising when a person gets nervous. The body can shake out of anger too, but here it's used for nervousness.

Fourth, śvāsa, praśvāsa, inspiration and expiration. When a person is depressed or nervous, the natural flow of inhalation and exhalation is disturbed. Sometimes a person takes a long breath, and then two normal breaths, and then a long breath. Sometimes a person exhales with force, breathing becomes hard.

All four of these symptoms are related and can appear one after another. First, a person gets pain which disturbs the mind and causes depression. Depression gets so intense that the person gets nervous and can't function properly. In the state of nervousness, the prāṇika flow is disturbed and causes hard breathing. The nine obstacles accompanied by these four distractions can come to anyone, whether a person is a yogi or not. Those who are in yoga can identify these pains and distractions as obstacles, whereas others relate to them as human suffering. The author in the following eight sūtras deals with these distractions and the four symptoms of distractions.

HA: [Reading Vyāsa's commentary, paraphrased]

**Sorrow, dejection, restlessness, and inhalation and exhalation arise from (previous) distractions.**

(R: Then he summarizes the three types of suffering — that which arises within oneself, that inflicted by other creatures, that inflicted by natural calamities.) Sorrow is that which upsets creatures who try for its removal. Dejection is caused by non-fulfillment of desires or when wished-for things do not happen. The upsetting of of bodily equilibrium or bodily steadiness results in shakiness of the body. The ordinary process of taking in breath and

exhaling is also associated with mental distraction. These disturbances generally take place in a restless state of mind. They do not appear in a mind that is reposed.

(R: Now here, Āraṇya glosses a little subtle difference in that he's talking about the way even normal breathing is a distraction of consciousness. So, I'll read what he says.) When inhalation and exhalation is done unconsciously or unwillingly, (R: now, unwillingly would fall into the category that Babaji described, as a direct result of mental distractions), it is detrimental to concentration. However, regulated breathing, that is prāṇāyāma, or breathing to bring concentration, is not likely to produce disturbance or obstacles. In complete concentration, in samādhi, the breath generally stops but the flow of inner consciousness continues.

R: Any questions on 31?

Q: You said that breathing unconsciously makes a distraction. A lot of times you concentrate and forget the breath. Does the breath then....

R: No, you're mixing two things. I also said, "When breath is done with concentration, concentrating on the breath becomes a different type of breath"; it becomes a prāṇāyāma, and that can help the mental condition. So, unconscious breathing and breathing with concentration are opposed to each other.

Q: Is the long breath also a pure emotion? The example also described a person sometimes taking a long breath and sometimes a short breath.

B: It can be positive or negative. Long breath in aṣṭa-sāttvika-vikāra is different. Also shakiness of the body; here we're talking about the negative conditions, but one of the aṣṭa-sāttvika-vikāra, one of the eight sāttvika emotions, is also trembling of the body. That's not what we're dealing with. We're dealing with the negative qualities, negative symptoms of the nine distractions.

Q: Babaji, could you say that unconscious breathing is natural breathing? In the sense that it's the way the great majority of people breath without any awareness of their breath?

R: Perhaps it would be more correct to say normal breathing, rather than natural. It's the norm... distracted breathing is the norm, not the natural way. If we were natural, our breathing would be in a harmonious flow and we would be part of nature.

Q: But you also say that yoga is an unnatural path.

B: Because you are climbing up.

Q: And one of the ways of climbing is to focus in on your breath?

BC: Verse 32. Tat-pratiṣedhārtham eka-tattvābhyāsaḥ

**For the removal of those obstacles and the accompanying symptoms, the practice of one principle is to be done.**

<b>tat</b>	that
<b>pratiṣedhārtham</b>	for removal
<b>eka</b>	one
<b>tattva</b>	principle
<b>abhyāsaḥ</b>	practice

Removal of obstacles by one-pointedness. All those obstacles are related to the vṛtti of the citta. If these vṛtti are channeled to one principle, then the citta will not pay attention to those vṛtti which are obstacles to yoga, and gradually those obstacles will be removed. If the object of concentration is changed from time to time, then the mind will never go to its depths and it will cause distractions.

HA: [Paraphrasing selected commentary of Vyāsa]

These distractions which are antagonistic to concentration can be checked or stopped by practice or renunciation as mentioned before. (R: Remember, practice and dispassion. that's one way of stopping them.) Of these, the object of practice is summed up by this sūtra that says that —

**For these distractions the practice of concentration on a single principle should be made.**

For elimination of distractions, the mind should be fixed on one principle. The mind is regarded as one, being occupied with many objects and as being a substrate of all modifications.

[Paraphrasing commentary of Āraṇya]

The specific principle for concentration is not indicated, what the principle is. Only the quality of concentration on that principle is inferred. In other words, Patañjali is not saying, practice on this one principle has to be Īśvara or has to be 'I-ness'. He's not saying that. He's saying you have to do it on one principle. When concentration is applied to one object only, it is opposed to fluctuation. As Babaji explained, the other thoughts don't have a chance because you are fixed on one thought. So, then it's opposed to fluctuations and by this concentration, fluctuations are removed.

[Reading selections of commentary of Āraṇya]

In practice, concentration on Īśvara and ‘I-sense’ are the best. Such as “I am the observer of all modifications taking place every moment in the mind”. That which is the aggregate of all physical actions, like breathing, etc. gives rise to the recollection of one thought. This is called the practice of one principle. By this practice, the practice of one principle, the mind easily gets tranquil. When the practice of one principle is coordinated with the inhalation and exhalation, ordinary breathing turns into yogic breathing, which becomes a natural and pleasant support and one not easily perturbed by afflictions.

Q: One principle — does that mean a method, or an object?

R: The words “concentration on one principle”, she’s having trouble with what is meant by ‘one principle’. Does that mean one sādhana that you do or is it more specific than that?

B: Object, sādhana, idea.

R: The point is, if the mind’s roaming, over a lot of different qualities it’s not going to be fixed on one principle. For instance, if your object of concentration is Īśvara, then if you’re doing a meditation and you’re thinking, ‘Īśvara is so great, so vast, limitless, and Īśvara is that and Īśvara is this’, then you’re never settled on one thing. If you make your principle, “Īśvara is the life within me”, and make that your one principle of concentration, then it becomes a support. You can have the same object, but depending on the way you use it, as a support or a distraction. Same with the I-sense. If you just concentrate on pure I-ness, as “I am the observer of all modifications of the mind”, and concentrate on that ‘I’, that’s one principle. If you think about all your qualities, “I am [the person reading the chalkboard]”, I am so-and so, I am this-and-that, then it is a distraction.

Q: Will a mantra serve the same purpose?

B: Yes.

Q: When thinking, “I am the observer of all my modifications”, are you in a sense identifying with Īśvara who is also an observer of everything?

B: ‘I’ means the witness, the higher Self. It goes up to Īśvara.

Q: Does physical work provide the same absorption?

B: The mind is still in several things.

Q: Thinking about the different qualities of the work itself? The other day when you said that people should get out and work — you listed a bunch of diseases of the mind and said that work would cure them. Is that the same thing you’re talking about here, of working on one thing at a time?

B: I wanted the work done.

R: That was his one principle, to get the work done.

Q: Does this mean that when you pick the one principle, you always stay with it and not change it from time to time, and also does it mean that principles can be different for different people?

B: You choose your own principle, and then you stick with it.

- Q: Regarding the whole discussion of Īśvara as Oṃ and the meditation on Oṃ as Īśvara, so is it possible to say that ...? [inaudible]
- B: We've got two ways. We've got practice and dispassion and we've got the third way, which is self-surrender to God. So in Īśvara-praṇidhāna, he was explaining to us that category of those who can go right to God by surrendering to God, and in that surrender God's designation is repeated which is Oṃ. Now if he meant that to the the highest, or the only one, he would have said this sūtra, instead of saying just 'one principle'. He left that open. Patañjali is so specific when he wants to be that we can't assume that he wasn't specific here, or that it was an oversight. It means that different people can choose their principle, but they have to stick to that.
- Q: When you say principle, you mean 'pick one aspect of the Lord', or one sādhana, or does he mean both?
- R: One principle can't be two.
- Q: I know, but when he says principle, is he pertaining to the sādhana or the object of the Lord that you wish to devote yourself to?
- R: He's talking about objects of meditation, objects of concentration, it's got to be one. In your sādhana, you've got to have one thing you can focus on every time, unchanging, or else the mind's just gonna churn more.
- Q: Now you're saying during the sādhana?
- R: Well, there's during sādhana and there's the rest of the time too. If you use one principle, it should be, you can apply it. If you use it during the day, it should be the same principle.
- B: Abhyāsaḥ means to practice.
- R: This is sādhana, because most people separate 'this is when I practice and then the rest of the time I'm not practicing'. Some people practice all day. It can be done all the time.
- Q: For this to be really effective, it seems like maybe the last part of your yoga practice or something, it should be effective more than at the beginning. It seems that at the beginning of your yoga practice, you'd use quite a few different obstacles.
- B: He will tell more.
- Q: The aim is still the same.

BC: **Verse 33. Maitrī-karuṇā-muditopekṣāṇām sukha-duḥkha-puṇyāpuṇya-viṣayāṇām bhāvanātaś citta-prasādanam**

**The mind becomes purified by cultivating attitudes of friendliness compassion, gladness, and indifference, respectively, toward happiness, misery, virtue, and vice.**

<b>maitrī</b>	friendliness
<b>karuṇā</b>	compassion
<b>muditā</b>	gladness
<b>upekṣāṇām</b>	indifference
<b>sukha</b>	happiness
<b>duḥkha</b>	misery
<b>puṇyāpuṇya</b>	virtue and vice
<b>viśayāṇām</b>	of the object
<b>bhāvanātaś</b>	attitude
<b>citta</b>	mind
<b>prasādanam</b>	purification

There are six impurities of the citta: attachment, jealousy, malevolence, anger, hatred, vengeance. To eliminate these six impurities, six methods are shown.

1. By cultivating an attitude of friendship toward those who are happy. This will eliminate the impurity of attachment and jealousy.
2. By being compassionate toward those who are unhappy and suffering, the impurity of malevolence is eliminated.
3. By showing joy to those who are virtuous, anger is eliminated.
4. By showing indifference toward those who are not virtuous, those who are evil-natured, impurities of hatred and vengeance are eliminated.

By practicing these four attitudes, all six impurities of the citta are eliminated and the yogi should attain undisturbed peace.

**HA: The mind becomes serene by the cultivation of feelings of amity (friendliness), compassion, good will, and indifference, respectively toward happy, miserable, virtuous and vicious creatures.**

[Reading Vyāsa, selection:]

This sort of thought gives rise to cleaner virtue and the mind becomes pure. A purified mind becomes one-pointed and eventually attains serenity.

(R: HA says that the opposite way of thinking keeps the mind from getting calm and set; in other words opposite of friendliness and compassion, etc.)

[Reading selections from Āraṇya, paraphrased:]

When necessary, think like this. Recall the pleasure felt when a friend is happy and imagine feeling equally happy. When enemies and others are happy, don't feel envious or any other negative feeling you might have. When delighting at the distress of enemies, think how you feel when loved ones suffer, and feel equal compassion for your enemies. When one of another persuasion acts virtuously, be as pleased as if it is one of your own persuasion. The spirit of benevolent indifference is overlooking the lapses of others, refraining from minding their frailties.

R: That's an interesting word that's in our vocabulary, 'minding'. "Do you mind?" "I don't mind." Where does it come from? It comes directly from "Do you have it in your mind? No or yes." It comes from minding. Something minds you; you're dwelling on it in your mind.

Any questions on 33?

Q: Is the attachment you're talking about the negative attachment, or any attachment?

R: In Babaji's commentary, he brought up the attachments, which aren't mentioned in the sūtra. He's talking about the six impurities of the mind that are overcome by cultivating these four types of feelings toward four types of individuals.

Q: Is it attachment in a negative sense that he's speaking of?

R: Ultimately all attachment is negative, so we can think of it.

Q: I have a question, but could you first repeat how one gets rid of anger?

R: By cultivating a feeling of friendship toward those who are happy, you eliminate the impurity of attachment and jealousy. (All right, I won't get angry; in fact, I'll be joyous). By showing joy toward those who are virtuous, anger is eliminated.

Q: How would that be related to getting rid of anger that you might express toward your children, for example?

B: You become joyful that they have hidden virtues.

Q: If we have judged enemies as evil, and they are happy, how do we react, how do we deal with them?

B: By cultivating a feeling of friendliness toward them.

Q: But what about the feeling of indifference toward evil?

R: If we do these things, it will take care of all of it. If you did all four of them in all situations, it'll take care of itself. If someone is evil, indifference. You can't be happy that their evil. You might not even be able to be compassionate because they're so evil. But you can be indifferent and not let it disturb your peace of mind, which is the point; how not to get the mind distracted and upset.

Q: One way is practicing awareness, so when you get angry you're aware of your anger and you'll see it. And that gives you time to work it through.

B: And then get angry. [laughter]

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