

THIRTY-FOURTH Sūtra CLASS Mount Madonna Center May 15th, 1980 Pada III, Sūtras 12 and 13

Edit notes: The following was typed from notes handwritten at the time of the darśana. Q denotes a question. B indicates what Babaji wrote on his chalkboard, as read by the reader, and then as heard and noted by someone present. R is comments likely of the chalkboard reader. U is other voices in the notes which were unattributed. Often, based on grammar and content, this is likely Babaji. Comments in square brackets are generally those of the typist. Comments in parentheses are likely that of the reader. There was editing for format and IAST transliteration of Sanskrit terms.

Review & III-12 THIRTY-FOURTH Sūtra CLASS Mount Madonna Center May 15th, 1980 Pada III, Sūtras 12 and 13

Sh: We've been talking about transforming the mind the last couple of classes, pariṇāma of the chit. Transformation or mutation of the mind. We first talked about nirodha pariṇāma, the mutation of the closed mind, the mutations of the thoughtless mind, which is a mutation of what? Of saṃskāras. It happens in Asaṃprajñāta Samādhi and the mutative process that is happening is a mutation of saṃskāras. The saṃskāras of nirodha are covering as it were the saṃskāras of fluctuation, that is the tendency to think, because the mind, due to its being composed of the three gunas, has to keep functioning even when the thought process stops. That's why the mind is still able to print saṃskāras during the thoughtless state. So there's a subtle mental activity going on that's not cognizable. We don't cognize it, but it's going on in the form of saṃskāras. The saṃskāras of fluctuation are atrophied, are getting less and less due to the powerful saṃskāras of nirodha, closed mind. The other pariṇāma we discussed was Samādhi pariṇāma. That's the last thing we talked about, Samādhi pariṇāma. The mutation that takes place there is that the mind is reducing its tendency to take in everything. There are two basic tendencies of the mind: to take in everything (that the senses present (all five senses—the mind just takes it in); and the other tendency to take in only one thing, to be one-pointed on the object of concentration. So these are the two main characteristics of the mind. Samādhi pariṇāma, the mutation of Samādhi, refers to that tendency of the mind in Samādhi to further reject the taking in of everything and to further deepen the impression of one-pointedness. Now there's a subtle difference between that and ekāgratā pariṇāma, which we'll start with today, one-pointedness, one-pointed stage of mind. SN Śaṅkara, may I make a suggestion that when we're going over stuff that we use the blackboard and someone put the terms on the blackboard? One problem I have with this class is that when we go over the terms, some of the terms are unfamiliar in referring back. It might be easier if they were written down somewhere so that the relationships could show up.

Sh: If someone wants to do that, that's fine. I try to keep using the English equivalents, but it might be good to see it visually. (Blackboard is brought to front of class and Jaya writes down terms: Ocurring Nirodha Pariṇāma - closed mind or arrested mind - Asamprajata in Samādhi Pariṇāma - mutation of concentration or Samādhi - Samprajñāta Samādhi Ekāgratā Pariṇāma - one-pointed mind - Samprajñāta Vyurthana - awakening Saṃskāras - tendencies.) All right, we're ready for 12 which deals with ekāgratā pariṇāma. Sūtra 12. Tataḥ Punaḥ Śāntoditau Tulya-Pratyayau Cittasyaikāgratā-Pariṇāmaḥ. BC Tataḥ, then Punaḥ, again Śāntoditau, subsided manifest (two words together) Tulya, equal Pratyayau, content of the mind Chittasyaik, of the mind Ekāgratā, one-pointedness Pariṇāmaḥ, transformation --- Page 2 --- 606 12-2 BC *Vs. 12. Then again when the objects subside and appear as similar, it is called ekāgratā pariṇāma (one-pointed transformation of the mind). In ekāgratā pariṇāma, exactly the same pratyaya arises and subsides in the field of consciousness again and again. The interval between these two periods is so short that it is very difficult to know that there is no continuity. For example, "Om" is a pratyaya, a mental content, and it subsides in a split second and reappears exactly the same in a split second. The mind concentrated on Om sees the same Om, static and unchanged.

Sh: And actually there have been two waves of Om, succession of waves. BC If a film of the same Om is taken and projected on a screen, you will see one picture on the screen, although there are several pictures of the same Om passing before the light one after another. The difference in the three transformations is as follows:

1) In nirodha pariṇāma, the saṃskāras of vyutthāna (awakening), which is ekāgratā (co-pointedness), diminish and saṃskāras of nirodha (suppression) gradually develop. Sh/BC Remember, going back to nirodha sūtra, we talked about the vyutthāna of nirodha. There's no higher state than nirodha for the purposes of the mind, in reference to the mind. So in speaking of this vyutthāna, it's only a lower state that's tailed about. The lower state that pulls one out of nirodha (closed mind) is one-pointedness. So ekāgratā (one-pointedness) is the vyutthāna of nirodha. So the tendency to ekāgratā is diminishing and saṃskāras of nirodha are developing.

2) In Samādhi pariṇāma, the vyutthāna is vikshipta and several-pointedness (distracted mind—that's the bridge state of the five minds). The next state is going over into one-pointedness. It's a sattvik state, but rajas is influencing sattva too much at this point, so it's several-pointed. So in Samādhi pariṇāma, the vyutthāna is vikshipta (several-pointedness); these saṃskāras are destroyed and one-pointedness is developed.

3) In ekāgratā pariṇāma, the same pratyaya (content) subsides and rises again and again and makes a continuity.

Q: So you're saying that ekāgratā comes between Samādhi and nirodha?

B: Samādhi, ekāgratā, nirodha.

Sh: As far as the pariṇāma as go, because all of these are in samādhi already. There's an ekāgratā state of mind that applies in all situations, which isn't the one specific to the sūtra.

B: In ekāgratā, still the chit is moving. SN So that comes before the nirodha state?

Sh: Right. Yeah.

B: The film is moving.

Sh: The film of Om is moving. We've only filmed one thing. The camera's on a tripod, filming Om. Now the film is being projected through the projector. So there's no movement apparent. It's just like one steady Om, but actually picture after picture after picture is being projected. That's what one-pointed concentration is. We can't hold the thought wave in our mind. We can't hold one thought wave, but we can hold a series of the same thought wave, if we're fortunate.

B: There's no movement in the pratyaya. --- Page 3 --- 607 12-2

Sh: There's no change in the content, no fluctuation there, but there's movement in the mind. D(?) A succession of similar or identical waves.

Sh:

So I'll read my notes on this (HA) now: HA 12. There (In Samādhi) Again (In The State Of Concentration) The Past And The Present Modifications Being Similar It Is Ekāgratā-Pariṇāma Or Mutation Of The Stabilized (One-Pointed) State Of Mind. Vyasa "In the state of concentration of mind, the notion that appeared in the past is the same as that which rises subsequently, viz. in the present. A concentrated sequence of the same idea goes on. This is the feature of the one-pointed state of the mind."

Sh:

So we've got the subsiding wave and the oncoming wave, but they're the same, so it's called one-pointed. Sh/HA The flow of the appearance and disappearance of the same conception is called the mutation of one-pointedness. Another explanation of the three pariṇāma. The concentration becomes a flow, a succession of waves of the same motion which amounts to one-pointedness. This is ekāgratā, pariṇāma of this sūtra. When this becomes habitual, one abandons the habit of taking in all objects and the onepointed concentration gets deeper and deeper and one reaches samprajñāta stage. That's what is meant by sampatti (engrossed state of the mind). This process is called Samādhi-pariṇāma, the mutation in the practice of Samādhi.

Sh:

He's talking about, we're talking about, the actual mutations of the mind as a result of these practices. Not so much the state of Samādhi itself, but the mental mutation that's going on. HA/Sh When through the knowledge of Samprajñāta yoga, Samprajñāta Samādhi, one gains Viveka Khyati, discriminative wisdom, when through the practice of supreme dispassion, one can for a time close the mind entirely, and by practicing again goes on increasing the closedness of the mind, then the mind gets nirodha pariṇāma. That is the printing of saṃskāras of closed mind and the reducing of saṃskāras of one-pointedness or of fluctuation. Mutation of one-pointedness, ekāgratā, occurs to some extent in every concentration. Mutation of Samādhi occurs in Samprajñāta Samādhi. Mutation of closed mind happens in Asamprajñāta Samādhi. Mutation of one-pointedness, ekāgratā, relates to change of cognized modifications, relates to content in the mind, cognized content. Mutation of Samādhi relates to changes in the cognized waves as well as to the samsara level because. Remember, it's the tendency to stop taking in everything and go to one-pointedness. When one is in the onepointedness, then the Samādhi-pariṇāma changes to ekāgratā-pariṇāma.

Sh: See, so Samādhi-pariṇāma also has ekāgratā, but there's a little difference because it's talking about what's happening to the mind. Mary Aranya seems to consider Samādhi-pariṇāma more advanced than ekāgratā-pariṇāma, but that isn't the way Babaji is explaining it. No, if you read it over several times, you'll see what Aranya's doing. It's not quite like that. I thought that at first, too, but then I re-read it several times and he's saying the same thing. So, one-pointedness takes place in any concentration. Samādhi-pariṇāma is possible only in the one-pointed state of mind which then becomes ekāgratā. The nirodhahaparinama takes place only in an arrested state of mind. Discussion or questions? ---
Page 4 --- 608 12-4 Kalpana I'm not understanding the sequence at all.

Sh: Okay, the sequence. One is in Samādhi. One has it one day and then one has it another day and one has it again another day. Because of those experiences, saṃskāras are being printed. Saṃskāras are being printed for the senses not to take in everything, for the mind not to take in everything through the senses, as its habit of the past was to take in whatever comes and to think about it. So as a result of Samādhi, it's rejecting that tendency and it's developing the tendency to go more and more into one-pointedness. That Samādhi-pariṇāma is the direct result, as well as a part of the process of Samādhi itself. In that Samādhi, when there's a one-pointed flow, it's called ekāgratā-pariṇāma. Because we're not thinking of it; the only change that's happening in the mind is one wave subsiding and the identical wave coming, then subsiding and an identical wave coming, and again subsiding. That's one-pointedness. It doesn't affect the saṃskāras in the same way that Samādhi-pariṇāma does. Nirodha pariṇāma is when everything is rejected from the mind. All content drops out of the mind. No waves are cognized at all. The pariṇāma part, the mutation part that these sūtras are talking about, is the saṃskāra level of the mind. It's not cognized. It's not conscious; but what's happening is that the saṃskāras of fluctuation are getting weaker and the saṃskāras of no mind are getting stronger. It's just like in Samādhi pariṇāma, only a level higher. Samādhi-pariṇāma, or the tendency to accept things through the senses, is diminishing and being in one-pointedness is strengthening. In ekāgratā that tendency is further strengthening of one-pointedness. In nirodha, the tendency to reject all thought is developing and the tendency to fluctuate is lessened. Nirānjan So all three of these pariṇāma are making saṃskāras?

Sh: Yes.

B: Different kinds of saṃskāras.

Sh: That's why they're differentiated. One can look at the process and say it's just a flow, the same thing's happening, it's just degree. But it's different kinds of saṃskāras and that's where the difference comes about. SN In describing what you've described, you're interchanging terms and using several terms in two places, and what I'm trying to figure out is exactly what is the order of what we're talking about. You're using ekāgratā before nirodha-pariṇāma, and you're using Samādhi before the pariṇāma, and then you're also using them after, so...

Sh: Okay. Samādhi pariṇāma and ekāgratā pariṇāma have to come before nirodha pariṇāma. Nirodha, closed mind, that's the last step, so you can always keep that last. SN Is nirodha pariṇāma on the way to Samādhi pariṇāma, or is...

Sh: No, no, nirodha pariṇāma comes due to Samādhi pariṇāma. First you have Samādhi pariṇāma before you can have nirodha pariṇāma. You've got to be established in Samādhi before you can close your mind. SN So nirodha is the last step, not the first step. (As first indicated on the black board). So they're just backward on the board, is that right?

Sh: I haven't looked at the board. (Everyone starts to talk about the order.)

- Sh:** Nirodha equals Asaṃprajñāta.
- B:** No mental content. --- Page 5 --- 609 12-5 SN Trying to figure out the inter-relationship of the terms.
- Sh:** Yeah, I'm trying to explain it.
- B:** The Samādhi term is for Samprajñāta.
- Sh:** The Samādhi term refers to Samprajñāta Yoga. Nirodha refers to Asaṃprajñāta Samādhi.
- B:** Ekāgratā refers to Samprajñāta Samādhi. Ekāgratā can come without Samādhi, as a chess-player.
- Sh:** He's be one-pointed on his game.
- B:** But without ekāgratā, Samādhi can't come.
- Sh:** So actually, you're doing the practice of ekāgratā, but you're not doing ekāgratā pariṇāma, you see. There's the practice and there's the mutation. That's why I kept stressing what's happening in the mind, the mutation is happening and not the actual consciousness. SN We're developing the saṃskāra and not the actual reality?
- Sh:** That's right. Bhavani So all these pariṇāmas happen after Samādhi, in Samādhi?
- Sh:** In Samādhi. Karuna So ekāgratā pariṇāma comes after Samādhi pariṇāma?
- B:** Yes.
- Sh:** At first you have to get ekāgratā before you can go into Samādhi. It doesn't become ekāgratā pariṇāma until you're in Samādhi. (Class laughs. "Hoorays.") Mary So Samādhi-pariṇāma is #1 and ekāgratā-pariṇāma is #2 and nirodha-pariṇāma is #3.
- Sh:** But ekāgratā--the word--can be used before Samādhi also. Dev Priya Is there a given time span that the mind established in ekāgratā will go to Samādhi? If it's one-pointed for a certain number of minutes, will it automatically go into Samādhi?
- Sh:** Yeah, there is a schedule of that.
- B:** There is one time limit, but that's not perfect.
- Sh:** There's a question. There's a time schedule: if you hold Dharana x number of seconds, it becomes Dhyana; if you hold Dhyana for x number of minutes, it becomes Samādhi; if you hold Samādhi x number of minutes, it becomes higher Samādhi, and so forth. If there are saṃskāras existing, then one can't go from Samprajñāta to Asaṃprajñāta.
- Sh:** Time isn't a guarantee. Just a general rule.
- B:** That's why several yogis remain in Samprajñāta. --- Page 6 --- 610 12-6 SN I have another question and that's that I'm interested in waves. Do the waves in a sense correspond to effort? In other words, when you reach the highest Samādhi, the only thing that remains in there is the resistance thought.
- Sh:** There's a samskaric battle going on. SN Right, but that's the last thing that's left, your effort in a sense, or the withdrawal of the senses.

Sh:

You're not making any effort at that point. SN Well, I remember that in one class it was said the only thing that remains is the saṃskāra of...

Sh: Suppression. That's in the beginning. In nirodha, because of nirodha pariṇāma, less and less effort is needed to go into that state of consciousness. SN Right, the chit gets finer and finer and the only thing that remains is restraint or suppression; and then there's nothing else left; and then the restraint or suppression goes, too. Then there's nothing at all. So trying to relate that back to what generically we call the waves, I get the sense that in the beginning of Samādhi... Once, Babaji, you showed that there's the one-pointedness and then a very brief Samādhi and then you drop back and the Samādhi's longer. The Samādhi in a sense comes in waves that become longer and longer, and then we move up levels. I get this impression of waves coming up through the effort which sustains those waves coming.

Sh:

Except in nirodha, there's not. SN Right. I'm talking at this level right here. I'd like to know what the force of the waves is; is that effort, or what is the generic term for those waves? In other words, Samādhi comes like a wave and then recedes, and then it comes again.

Sh: Well, that's too general. You've got to be more specific. What Samādhi are you talking about? SN At the very bottom. Say at the entrance to Samādhi. It comes in. It's a short period. Then gradually, it's longer.

Sh: "It" is ekāgratā. "It" is a succession of the same mental content. SN Right. What are those waves? What's the force of those waves? Where are those waves coming from?

Sh: From Purusha. SN I'm talking about what motivates? Our effort in a sense motivates the waves, right? Ma Aranya says it's the gunas changing all the time.

Sh: That keeps the waves coming.

B:

The reduction of vritti (motivates the waves). SN But almost everyone experiences going to that level and having it last and then dropping back, whether it's simply withdrawing the mind or one-pointedness or whatever. I'm just curious to know what's causing the motion of the waves.

Sh: The gunas. --- Page 7 --- 611 12-7 SN The change of the gunas? The more vritis are reduced, the deeper you go. Reducing vritis means reducing rajas and tamas guna. SN Is there a natural phenomena in which those (you may have already answered), but in which you're doing Om, and you're doing that in waves, and you're sort of stimulating those waves at that point by your effort, and then at some point--I'm assuming we're imitating that natural phenomena of waves happening--that takes over and it's doing itself?

B: In doing Om, you are reducing other thought waves. Keeping a thought of Om; it is ekāgratā. It brings Samādhi.

Sh: But that process he's describing is Samādhi pariṇāma. And then it brings ekāgratā pariṇāma. SN So first we're controlling those waves by giving them a regular pattern. And then gradually by themselves they will diminish. So that's the phenomena of whatever stage you're in, lasting longer to that point where that stage becomes complete, and then the next stage lets you in. Is that right? It's like waves rolling on the beach, but the tide's also moving it.

B: It's within Samyama.

Sh: Dharana, Dhyana, Samādhi is Samyama.

Sh: Are you trying to find out the nature of, say one is doing Om and one enters Samādhi, and then one is hearing Om instead of doing Om, instead of doing japa of Om, one is then hearing Om. What's happening in the mind then? Is it still a thought wave of Om happening, or is something else happening?

B: Hearing involves an action.

Sh: An active effort. So it just gets subtler. The waves get subtler, but they're still waves until the waves cease in the mind, which is nirodha. SN Isn't it possible to practice dissociation of thought waves, see the space in between the rising and the falling spot, so that...

Sh: Right. That's what we talked about last week, so that space between thoughts is nirodha. It's being able to hold that state. You're seeing that state. You're not in it SN But don't you gradually become immersed in each state before you go into the next state? It's just being established at one level, right? To where that level becomes continuous and then the next level. The waves move to another level and become more established. In other words, all I'm looking for is the principle. It's kind of like there's a repetition that happens at each level. It seems to be a very regular thing where you gradually move up in level as one level becomes complete.

Sh: The principle is that the mind can be brought from many-pointedness to nothing. That's the principle we're dealing with. We're talking about the stages that the mind goes through during that process. Last chapter talked about how to do it. This chapter's talking about the mutations that go on when it's done and then the powers that come when it's successful. SN I'm just talking about the metaphor you have in the repetition of the waves that gradually cover more of the beach because the tide's moving in. Is that an accurate metaphor? ---
Page 8 --- 612 12-8

Sh: I don't know. I'm personally not following your analogy. Mary Śaṅkara, as I understood it, Sadanand was asking both when you're in a state of Samādhi, what keeps you from falling out of it; what keeps the succession of similar waves coming?

Sh: Saṃskāras. That's the whole thing he's talking about. Pariṇāma is the samskaric process that's happening. Mary And then he was also asking what makes the length of the time you stay in it get longer and longer as the days go by?

Sh: Saṃskāras. Mary And the answer is the same. The presence of saṃskāras is what pulls you out of it in that process. Does that explain it?

- B:** Reduction of vrittis.
- Sh:** When you do that that makes saṃskāras of reduction of vrittis. It makes saṃskāras of the state you were in. SN Yeah, it's just that you reach the point where the state takes over.
- Sh:** But still he's saying as long as there's something cognizable, there are still waves in the mind. Just subtler than we're normally used to. That doesn't say much. SN We're dealing with some kind of natural phenomena. It's more like we're removing obstacles through our effort until the phenomena becomes easier and more automatic. Like Babaji said, you can do samyama in an instant. When you've removed the obstacles to samyama, you very easily attain the state.
- Sh:** The phenomena we're dealing with is that Purusha exists in the human body and is identifiable through nirodha. That's the basic phenomena. It's covered up with vrittis. SN So it's not an appropriate metaphor.
- B:** When tamas and rajas are reduced, then sattva automatically increases. Charlotte When you're going through these stages, are you aware of anything except reduction of vrittis? I'm thinking I'm doing this, now I'm doing that?
- Sh:** If you're thinking that, then you're just filling your mind up with more things. And you're unsuccessful. Ch Why do we learn them then?
- Sh:** It's for afterwards and where you're going, where you've been, whether the practice is working. The states are experienceable. And after the states we reflect on them and try to figure out what it was. It's not necessary. It's an intellectual process. Some people it helps. Some people it confuses. Both people can get to the same place.
- B:** In nirodha, closed mind, there is no conscious effort.
- Sh:** Because as long as there's effort, there's thought wave. Then it can't be closed mind. --- Page 9 --- 613 12-9 B(?) / Sh 'Closed mind means entire absence of any content at all.
- Sh:** You can't be hearing, you can't be seeing, you can't be experiencing...you. ~oN You just then become unaware of your effort at some point, even though the effort is there.
- B:** In nirodha.
- Sh:** Because there's a samskāric thing that's happening, but it's totally out of your conscious control.
- B:** If you are aware, then you are not in nirodha. SN Can you lose awareness of your effort at a lower level? In other words, it's like people talk about the experience of kundalini rising, right, which I assume is analogous to entering a state of Samādhi when kundalini reaches ajna. There's a point at which it can spontaneously rise without effort; but is there some kind of subtle effort that you're not aware of?
- Sh:** The subtle effort is your mere cognition of it. It's that subtle. Even though you're totally on automatic. SN So awareness is effort then, too?

- Sh:** Yeah. Is it clear now, everybody? Is it straightened out? Niranjan Could you clearly distinguish now the three pariṇāmas? 1 Samādhi pariṇāma is the tendency, the mutation of the mind, in which the saṃskāra of accepting all objects of the senses is reducing, and the saṃskāra of onepointedness is increasing. Ekāgratā pariṇāma is the succession, the mutation of the mind, that's happening as the result of the succession of identical waves. In other words, the tendency of the mind to stay identical. They're very close, but the Samādhi pariṇāma relates to the fact that after every Samādhi the mind will be less inclined to worldly enjoyment and more inclined to go to nirodha. It also happens because of ekāgratā pariṇāma, but it's a subtle difference in the types of saṃskāras. Niranjan So far the explanation of Samādhi pariṇāma has sounded like saying the same thing as ekāgratā only using the negative. Ekāgratā is one-pointedness. Samādhi is not attending to many different things.
- Q:** Is the highest Asaṃprajñāta still within the mula prakriti? That's still not Kaivalya, right? Kaivalya is beyond Mula prakriti, isn't it?
- Sh:** He's writing on Samādhi parinama right now. Let's stay on this for right now.
- B:** In Samādhi pariṇāma, there are saṃskāras of vyutthāna (awakening). In nirodha, there are no saṃskāras of vyutthāna.
- Sh:** He wants to know the difference between Samādhi pariṇāma and ekāgratā pariṇāma.
- B:** In ekāgratā pariṇāma, there are saṃskāras of nirodha. In Samādhi pariṇāma, there are saṃskāras of vyutthāna.
- Sh:** Ekāgratā pariṇāma increases the tendency to stay in that state and doesn't really deal with what happened before. Samādhi pariṇāma is dealing with what --- Page 10 --- 614 12-10
- Sh:** came out of vyutthāna into samādhi and it's a lessening of that tendency and an increase of the tendency to stay in ekāgratā, which is called ekāgratā pariṇāma when you're in that state. Bhavani It's a deepening and a going more into...
- Sh:** Deepening of Samādhi pariṇāma turns into ekāgratā pariṇāma. Right. DN Is saṃskāra in Samādhi pariṇāma, or the vyutthāna? Is that the vyutthāna that comes to ekāgratā pariṇāma or the vyutthāna coming into Samādhi pariṇāma? You know, there's vyutthāna on both sides, right?
- B:** Vyutthāna is pulling you out of Samādhi.
- Sh:** But after every Samādhi, that vyutthāna is less. You're covering up those saṃskāras and you're increasing the saṃskāras to be in ekāgratā. DN And then as those decrease, that vyutthāna decreases, there's another vyutthāna or awakening that takes one into ekāgratā. Is that correct?
- B:** Ekāgratā is also vyutthāna for nirodha. SN Do you become conscious at each stage of making an effort to go into the next stage? Once you're established in a stage, does it require a consciousness to go into another stage, or is it automatic?
- B:** From Savitarka to Nirvitarka, only deepening of concentration is the cause.

- Sh:** So he's asking does it take effort to deepen the concentration at that point? If you're in Savitarka, does one mentally have to push himself to go to Nirvitatke
- B:** If Savitarka is right, then you go.
- Sh:** The effort of doing the first one will take you to the second. Okay. SN Is there any level at which going from one level of Samādhi to another level where a conscious effort is needed?
- B:** In Samādhi, you're not conscious.
- Sh:** So you can't make conscious efforts. Dev Priya Babaji, you said before that sometimes saṃskāras will hold the yogi in Samprajñāta Samādhi. Then if they endure that level for awhile, that saṃskāra will be burned away? They can get through that level?
- B:** By regular practice.
- Sh:** But they might not have enough time to practice in this life, so they'll have to take another birth to finish. Madhab I was under the impression that when you're in Samādhi you're conscious, but... (tape change)
- B:** "I am doing Samādhi" is not there.
- Sh:** "I was doing Samādhi" is there. (Class laughs.) Anything else? --- Page 11 --- 615 III-13
- Q:** Liberation's beyond all consciousness?
- Sh:** Is liberation beyond all consciousness?
- B:** It's beyond all worldly consciousness.
- Sh:** We talked about God as being supreme consciousness. So if you become one with God, if you become alone with God in a sense, which is a contradiction of terms, then you are in that consciousness, you are that consciousness. ... Sūtra 13. Sūtra 13. ETENA BHUTENDRIYESU DHARMA-LAKSANA-AVASTHA-Pariṇāma VYAKHYATAH. BC Etena, by this Bhut, elements Endriyesu, sense organs Dharma, property Lakshana, character Avastha, condition Pariṇāma, transformation Vyakhyatah, explained Sūtra 13. By the explanations of the transformations of the chit, the property, temporal character, and state of transformations in the elements and the sense organs are also explained.
- Sh:** Now, we're all going to get really confused. (Sh tries another translation.) By this, by the transformations of the chit that have been explained previously, the property, temporal characteristics, and condition of transformations in the elements and sense organs are also explained. This sūtra means that where the mind undergoes a change, a transformation, a similar change takes place in sense perceptions and sense organs (five cognitive and five motor organs). The cognitive organs have a connection with the five elements. Although in the last four sūtras, there is no mention of property, temporal character and condition, the changes are explained: Sūtra 9 explains dharma pariṇāma (change of property), sūtra 10 explains avastha pariṇāma (change of condition--old or new), and sūtra 11 explains lakshana pariṇāma (change of time-- past, present, future). These are explained further here. Perception is the nature of the five senses and this nature is modified with transformation of the mind.

Sh: That's the basic statement of the stura-- "Perception is the nature of the senses and this nature is modified with transformation of the mind"--that we've been talking about. So not only the mind is being transformed. This is all a set-up to explain the vibhuti, the siddhis, which we'll be getting into shortly. It's telling why the siddhis happen as the result of practice. Siddhis involve transmutations as well, but of the elements, the very elements of creation. (Jaya writes these terms on the blackboard for this section: [Dharma pariṇāma - change of property Changes in } Chit and } Lakshana pariṇāma - transformation in character (time) Sense Organs } [Avastha pariṇāma - transformation in condition (birth-growth-decay) --- Page 12 --- 616 13-2 Chit {Manas - controls 5 sense organs {Buddhi - controls 5 motor organs {Ahamkara - controls 5 tanmatras (subtle elements).) BC

1) Dharma pariṇāma. It means transformation in the property; for example, a potter makes pots out of a lump of clay. The clay in the lump and in the pot is the same property, which is called dharmi, and the forms which are created out of that property are called dharma. This change of dharmi (property) to dharma (different form) is called dharma pariṇāma. The change of any given property into something, into some object, is called dharma pariṇāma. The change from the substratum, dharmi, into the object, dharma, is dharma pariṇāma.

2) Lakshana pariṇāma. It means transformation in the temporal character, and this character relates to the three times--past, present and future. A new form of the clay with a different characteristic has appeared and it is called transformation of temporal character. It's based on time. The new form is hidden in the clay (Sh: this is when there's just clay) and will appear in the future. The form appears from the clay in the present. When the form will be destroyed, it will be past.

Sh: (Chuckles) You're going to see a mixture of past, present and future now in almost every sentence so try to follow it along. BC

3) Avastha pariṇāma. It means transformation in the condition--whether it's new or old. The clay changed to a pot and the pot gets older, gets dirty, decays. This decaying process from new to old is called transformation in condition. In all three transformations, dharmi (property) is the same--clay. Transformation of the property and temporal characteristic starts when the thing takes birth, but the transformation in condition takes place from its birth to its end. Dharma pariṇāma of the chit. In Sūtras 9 to 12, the same transformations are explained in regard to the chit, the mind. Here the mind is dharmi, property, and its transformation is dharma. It has two transformations: vryttana saṃskāra and nirodha saṃskāra. The suppression of vryttana saṃskāra and the appearance of nirodha saṃskāra, as explained in sūtra 9 is dharma pariṇāma of the chit, transformation of the property of the chit. In the same way in Sūtra 11, the chit has two transformations: sarvarthata, several-pointedness or all-pointedness (taking in everything), and ekāgratā, one-pointedness. When in Samādhi pariṇāma,

severalpointedness is suppressed and one-pointedness appears, that is also dharma pariṇāma.

Sh: The mind is staying the same, the basic substratum mind is there, but its characteristics are changing. BC Lakshana pariṇāma of the chit. Lakshana pariṇāma is based on time: the transformation in the future, the transformation in the present, the transformation in the past. In Sūtra 9, the saṃskāras of vyutthāna leave the present characteristic and disappear into the past.

Sh: That equals past transformation. BC The saṃskāras of nirodha leave the future and appear in the present.

Sh:

That's present transformation. BC In the same way in Sūtra 11, Samādhi pariṇāma, the chit leaves several-pointedness and several-pointedness disappears in the past.

Sh: Past transformation. --- Page 13 --- 617 13-3 BC One-pointedness leaves its future. It was in the future and appears in the present.

Sh: It's present transformation. BC Avastha pariṇāma. Transformation of the condition of the chit. Sūtra 10; first the saṃskāras of nirodha are strengthened and at the same time saṃskāras of vyutthāna are gradually weakened. And that change is transformation in the condition of the chit. It's called avastha pariṇāma of the chit. The three transformations of elements are already explained with the examples of clay in pots. Now the transformation in property, temporal character and condition are explained in the sense organs. Dharma pariṇāma in the sense organs (Transformation of property in the sense organs). For example, the eyes are sense organs and their property or quality is to see. The eyes see color and forms, leaving one form and seeing another form. Lakshana pariṇāma in the sense organs (Transformation of character in the sense organs). The function of the eyes is to see. Before appearing as an object, the characteristic of an object is hidden in the future. It will appear. The object appears and its characteristics—like color, form, etc.—is seen in the present. The object disappears and its characteristics of color, form, etc. are in the past.

Sh: We did see them. BC Avastha pariṇāma of the sense organs (Transformation in the condition of the sense organs). Visibility of the eyes decreases until the object is invisible.

Sh: as the organs themselves weaken with age or whatever, passing. When the chit undergoes the three kinds of changes, the sense organs and the five elements are also influenced by these changes. The elements and sense organs gradually undergo the changes of dharma (property), lakshana (temporal character), avastha (condition) in the course of practice of samādhi, ekāgratā, and nirodha. Chit (mahattattva) breaks down to manas, buddhi and ahamkara. (See insert diagram.)

Sh: Manas being the recording faculty of the mind controls the five organs of knowledge, organs of the five main senses. The buddhi, the discriminative faculty, controls the five motor organs (hands, feet, tongue, etc.). ahamkara controls the five subtle elements, the tanmatras. So changes in the chit are reflected in the lower energies that the chit controls through the other functions of the mind. It's explaining how we can't change, how we can't cause mutation in the mind without causing mutation in our organs and elements as well. Okay now, I'll restate it, the sūtra (according to HA). How the pariṇāma discussed before explain the three changes. Now Aranya has used different words to define dharma pariṇāma, lakshana pariṇāma and avastha pariṇāma. And it might help to clarify it. HA Vs. 13. By These Are Explained The Three Changes, Viz. Of Essential Attributes Or Characteristics, Of Temporal Characters, And Of State In The Bhutas And The Indriyas (All The Knowable Phenomena.) Sh/HA As there are changes in the mind (as we've been discussing), so also mutations in para- the sense organs, etc. The mutations are of three kinds: that of the attributes phrased or characteristics of the object (the things we look at and say this thing is this object because it has these qualities), that of the time (close of past, present or future), and that of state (old or new). When one characteristic disappears and another arises, that is called change of characteristic (that we're talking about because the change occurs). For example, when fluctuations cease in the mind and a state of mental arrest appears, the mind has undergone a change in --- Page 14 --- 618 13-4 HA characteristic. The stuff of mind is the same, but it's changed its characteristic. Past, present and future are related to temporal change. For example, fluctuations did exist but are not now present, but will be. (That's the second change.) Change of state, avastha parināma, also relates to time but in a different way. When nirodha comes (the examples we've been talking about are about nirodha.) When nirodha comes, it's new. When fluctuations begin to occur again, it is in an old state. It's gotten old. Another example. An object is first called new, then after some time, it's called old. Time element of the present remains the same in this mutation and being applied to objects makes them old or new in the present. That's the distinction between something being in the present. The second type of change which is, it will come, it will be or it was, is now. But this change of state, of avastha, is talking about whether something is old or new right now. Mutation of an object is noticeable from a change of its characteristic. The change of characteristic is postulated from change of time: that is, this pot was clay; it will become something different. Change of time is imagined from change of state, that is, we look at something, see that it's new, look at it in the future, imagine it will be old. In change of state, the temporary quality (that is, past, present and future) doesn't change. The object is only imagined in three times in terms of its present state. (Is it old or new right now?) The concept of the present is indistinct from concepts of past and future because what is present today was (at one time) future, and will pass on to the past. Actually, past and future always remain in an undistinguished form. The present characteristic of a thing is all that is ever manifest. Basically, the real nature of an object is a collection of its characteristics. An object is a thing which has a relationship with past,

present and future characteristics. In practice, we call it the present when we see or notice the mutations, and call past or future those characteristics we don't see, but infer. The characteristics are the real nature of objects because all objects and characteristics are due to the incessant nature of the gunas--which, in turn, draw all their energy from Purusha. So ultimately, there are no distinctions of objects at all, only mutations in practice, in the substance resulting from the gunas. Everything in creation is in a state of flux. So any given thing has only mutations designated as characteristics, temporal changes, and changes of state. A characteristic is only a practical indication. That's why it has to be expressed in the three times, of which present is the one when it's known, past and future when it's not known. Prakriti, the ever-lasting, is changeful. Being itself changeful, all its products are of the nature of change. It is always manifesting as mahat, stepping down its energies. Change in form of a thing is mutation. When we see that a previously noticed characteristic is not present, we say it's changed. Regarding subjective principles, it is the thought in the mind. The mutation is change of condition in relation to time since they have no special existence. There's no object there you can look at, see how it's changed, see how its characteristics are different, how it's scratched, how it's old, etc. We cover only time. There is change. There is change of thoughts, its emergence or substance in time. One thought now, another later. A new thought, an old thought.

- B:** different kind of thought. So the three changes in thought. This alteration of condition in reference to either time or space is change or mutation. Discussion? VP So how is this different from what we're talking about or experiencing right now? I mean that as we think about it, something like its characteristics may come and go and that there's a constant change going on? How is what happens to the elements when the chit has undergone these changes, how is that different from what we've been talking about right now?
- Sh:** What happens normally? VP Yes. --- Page 15 --- 619 13-5
- Sh:** (restating) She wants to know that after the chit has undergone ekāgratā pariṇāma, for instance, what sorts of changes does that make in us in our physical elements and indriyas that are different from the normal changes that indriyas go through? In ekāgratā pariṇāma, the chit, your indriyas, your sense organs will not act the same.
- Sh:** They're undergoing mutation. VP Is it possible to give some kind of an example to illustrate it, to make it more clear conceptually or graphically?
- Sh:** Well, back to the ekāgratā example: in that state of mind, you're not aware of your senses functioning at all. Now in normal states of mind, you are. Due to the mutation of mind that happens in ekāgratā pariṇāma, in that Samādhi, the way your senses are used after that will be different than it was before... because of the mutation that's gone on in them due to the mutation in the mind. VP So after that the mind has gone through this change into one-pointedness, ekāgratā, then when you come out of that state and you're interacting in the phenomenal world again, then what you're picking up, what the sense organs and the sensations are picking up is different. Is this just that it's picking up the more subtle aspects of the elements?

- B:** If the chit is changed.
- Sh:** Your perception has to change. That's why Babaji says after real Samādhi, your whole world is changed; everything changes. This is explaining why everything is changed. It only changes for you, but it's changed because of the changes effected in your mind and in your sense organs and elements. VP So in a sense, I realize this isn't a very appropriate analogy but, it's almost like when you put on a pair of glasses that reverses vision or that changes color, consequently what you see of the world looks very different from what you're used to seeing. In a sense you're putting yourself into another world, then, or a whole other experiential, or maybe experience isn't the right term...
- B:** Your saṁskāras have changed in the Samādhi.
- Sh:** Saṁskāras have been changing. Remember, we've been talking about the mutation that happens. So when you come out of that world, your relationship to the world at large can't be the same. Your way of perceiving, your way of even taking things in through the senses, changes. It has to, because the mind is changed. You can't have a fundamental and mutative change in the mind without making a change in the way the senses function. VP When that person interacts with the phenomenal world, with people, that person's still able to relate or to see how other people are seeing things. I mean it doesn't cut off that particular experience? It's like a shift between the two?
- B:** Not the same way. VP Not the same way. F You'll still see a dog as a dog. VP But the attitude is different? That's how dispassion develops, then? Because the attitude or the way it's seen is different? Is that correct? --- Page 16 --- 620 13-6
- B:** Chit is changed. All the sense perceptions are taken up to chit.
- Sh:** So if chit is no longer the same receiver it was before, then information is going to be received differently and the perception, therefore, has to change. Chandrika Can changes in perception take place in lower levels than Samādhi?
- B:** It happens all the time. When you're angry with your daughter, you see her as bad.
- Sh:** When she's acting good and you're not angry you see her as beautiful, not as bad. But see, we're at the next state. We're at the mercy of fluctuations of attachments and saṁskāras, of the play of the gunas. After the pariṇāmas of the chit that we've been talking about, then you're not so much at the sway of those peripheral kinds of changes. You see objects more as they are, rather than colored by your attachments. Ch Once the changes take place in Samādhi, what conscious control is there?
- B:** Depends on the level of Samādhi. Ch The higher the level, how does that affect the conscious control?
- Sh:** What do you mean by conscious control? Ch How aware are you of the actual changes that have taken place in your perception?
- B:** You are more aware of the reality. Ch The true reality.

- Sh:** Is there a false reality? (Class laughs.) Mary I don't understand these pariṇāmas yet. Am I correct that these three pariṇāmas are changes in the forms of our illusion, changes in the mistakes we've made in perceiving reality, changes in the veil that is between us and reality, changes in what we project, in other words, onto the reality out there which we don't perceive rightly because...
- Sh:** That's what we're talking about. That's not what the sūtra is talking about. The sūtra is just talking about the changes that occur in all objects. Mary But the point of the sūtra being given is that changes are taking place in what we see out there, the way we see what's out there.
- B:** Avastha pariṇāma is not a mistake or an illusion. Mary But it's a change in us so that we make less of a mistake, so that we have less illusion.
- B:** That's in chit.
- Sh:** Chit will understand that now my eyes are getting weak and I can't see anymore, and it won't be attached to it because I've had ekāgratā pariṇāma. VP But isn't this change happening gradually in us anyhow, as we do sadhana and progress, or is there a place where there's a dramatic change, like when you get into Samādhi?
- Sh:** He says over and over that after real Samādhi, everything is changed. --- Page 17 --- 624 13-7 VP But there is a gradual change in us too as we're approaching that?
- Sh:** Right. Gyanti In the process of sadhana is the transformation only in the mind or also in the objects of meditation?
- Sh:** It would have to occur in the object, too. It's talking about all knowable phenomena being changed in these ways, these kinds of pariṇāmas. And then when we go through these changes of the chit which were discussed previously the objects are changed in difference ways because our perception of them has changed. You have relate the changes to the other sūtras in this chapter about the pariṇāmas, the other pariṇāma--ekāgratā, samādhi and nirodha pariṇāma. That's why Babaji kept bringing them in his writing about them. It's a lot to follow just from hearing it read out. So if you really want to understand it better, you should read it. Niranjana [inaudible] We were talking about change in the state is perceptible as a change in time such as it was a lump of clay and now it is a pot by discerning a change of state. It was said, likewise a change in time could be discerned by a change of state: I see a pot that was clay--it must have been that in the past.

Sh:

No, no. The first change of state refers to whether it's new or old. That's only determined in the present, but to tell whether it's new or old, you look into the past or future to see, "now, it's in this condition now; what was it like? Was it one time new? Or is this the new state or the old state?" So you have to think of past and future to determine that--its present state.

Niranjan We've talked of three pariṇāmas. One of characteristics or central attributes, one of temporal character and one of state which is one of age. We've talked about age. We've talked about fluctuation (?) of time. What about the change in essential characteristics? Do you not also relate that to the changes in the other two?

Sh: Change in characteristics means like of a book, whether this is a blue book, it has gold marks on it, so many pages. If I tear out some, there's been a change in the characteristic of this book. If I rip the cover off, if I write on it. That changes the character of the book, the characteristics of the book. It's still a new book. That doesn't affect whether it's new or old and it doesn't change the fact that it exists right now. This book has so many qualities that define it as a book. It exists now. It was a tree at one time. It will be dust in the future (that's the second change), but it's new now (that's a third). Niranjan Given a perception of any one of these changes, any of the pariṇāmas could lead you to infer the others.

Sh: Right. You infer from the others. Ma You infer past and future from the present.

Sh: Right. ... Mutation of an object, change in any object is noticeable from change in its characteristics or qualities that we can observe in it. The change in these qualities or characteristics is postulated from a change in time. You see what it is now, you see what it was and what it will be. Change of time is imagined from change of state. Because of how we see it, we imagine it in those other times and determine whether it's now old or new or between. The last two are both related to time, the they're looking at time in a different way, but they're both... One refers to whether it's present now in the condition we're talking about, the characteristics we're talking about. The other is also here now, what we're talking about is whether it's old or new. --- Page 18 --- 622 13-8 SN [inaudible] The example you gave sounded like changes in its condition, not its character, like tearing pages out of a book.

Sh: Well, that doesn't change its oldness or newness. SN Well, that would seem to...

Sh: It's still the same, it has the same age. SN Well, age relates...

Sh: It changes its qualities. It doesn't change its state of being old or new. SN Okay. Tearing pages out doesn't change its character.

Sh: Well, it changes the character of the book as well SN Which is time related?

Sh: Babaji says, "Age relates to avastha pariṇāma." That's the last one. Old or new. But it will have certain characteristics and qualities as a result of that old or newness. SN Okay. I'm having trouble with the word character.

Sh: Characteristics. Babaji's word character... Ma Property, I think.

B: Clay to clay pot. That's dharma pariṇāma. Change in the qualities of the thing, of the substance. SN Right. [inaudible] application (?)

- Sh:** Changes in the characteristics of the thing.
- B:** The pot breaks.
- Sh:** Again you've changed the characteristics of the object. That doesn't affect its oldness or newness.
- B:** Smashing the pot.
- Sh:**
But it puts potness in the past. (Class laughs.) It's no longer a pot. It's a broken pot. And it's a broken pot now in the present.
- B:** Pot gets old, dirty, weak. SN Changes in condition.
- Sh:** There's two things. When it gets old, it changes its characteristics. SN So each is in each. They each permeate each other.
- B:** Avastha pariṇāma starts as soon as an object is made, takes birth. And avastha, the change from new to old is happening constantly, but we can only determine it from the present, comparing it with past and future. SN And then, maybe I've missed this, there's a collective term for all three. This is they're all permutations of each other, right? --- Page 19 --- 623 13-9
- Sh:** They're all pariṇāmas. They're all transmutations. They're all mutations, but they're different kinds. iranjan The fact they're mutating is because of the gunas?
- Sh:** Yeah. DN And is there a tendency toward stabilization of this change? Is there a greater subtlety of perception as the level of absorption in the previous level of pariṇāma increases?
- Sh:** (restates) As one gets established in the Samādhis, do these changes in the dharma, etc. get less as the result?
- B:** Only in Mula Prakriti is there no change. Bhavani Would it be correct to say that because Mula Prakriti is the dharma or the substratum of the chit, that that's why it affects at all levels?
- B:** [Nods affirmative.] BC Mula Prakriti is dharmi of chit.
- Sh:** It means it's the substratum of chit. Chit only exists because it has a higher level which is Mula Prakriti or mahat (on the lower level). Because of that, Mula Prakriti is everything. It's all of it.
- Q:** Clay.
- Sh:** Clay, right, in the pot example. It's the dharmi. DN So are there progressive levels of subtleness in the perceptions of these transformations that we're talking about that corresponds directly to a level of absorption in the transformations of consciousness?
- Sh:** Yeah. And the further sūtras will explain it. Madhab Did you say that in Kaivalya, there's two things happening simultaneously?
- Sh:** No! (Class laughs.) Can't say that. (Laughter.) Madhab There's changes in character and condition, yet nothing's happening at all, but it's all available to that person. It's kind of like two things.

- Sh:** A person in Kaivalya doesn't see himself separate from God, but he doesn't notice those changes. It's just God. Mad And yet they are going on, but you'd have to drop into a lower level...
- Sh:** Everything. As long as he has a body, he's subject to these changes. His body is. His mind has already gone through the other changes of mind.
- B:** Not the chit.
- Sh:** His chit is no longer subject to change. It's finished. He's finished his mind. Brajesh Transmutations are such that this class which was, is now in the past.
- Sh:** Yes. This class which was, is now over. (Class laughs.) It's now an old class. PD It's now a not-a-class. No classes, just one. Also will be a class. SD/B Next week: Review 9 to 13 straight through!

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