1979-12-20 THE APHORISMS OF PATAÑJALI as Taught by Baba Hari Dass, Pāda II Sūtra 5-9 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.
BR: read from Babaji's remarks, adding to his written commentary.
HA: read from Yoga Philosophy of Patañjali, by Swāmi Hariharānanda Āraṇya, 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, 2, … to protect their privacy.
There was editing for format and IAST transliteration of Sanskrit terms.

R: To start off, I wanted to go back a little bit to last week. In my notes, I read at one point, regarding Sūtra 3 of Chapter II, that every moment the guṇa change into mahat, ahaṁkāra and so forth and [someone] asked a question to elaborate on that, and I did. And afterwards I was thinking of a way we could all understand that.

On waking up from sleep every morning, think of the process that goes on. First we're in unconditioned 'I-consciousness', so that initial waking is like mahat. There's no object; it's just 'I-ness'. And then from that comes the small 'I', you become aware of yourself as yourself, whoever you are. So it goes from unconditioned 'I' to conditioned 'I'; very quickly. And then from that we start; almost at the same time the tanmātrika essences come into play through the senses. We're aware of sound, taste, smell, touch, and light. But at first it's not differentiated either, and then the grosser elements after the tanmātra differentiate the objects that are seen, touched, experienced and so forth. So every morning, or every time we come out of deep sleep, we automatically go through the evolution of prakṛti within ourselves. I just wanted to bring that up.

That state of unconditioned 'I' on awaking is the state that Ramaṇa Maharṣi used to speak of, to give people an idea of what the Self was like, what his consciousness was like. He said in that moment just after waking up, and it's only a moment, and in the moment just before falling asleep, we're in it, we're it. We're there, but we fly right by without ever noticing it usually. All we have to do is extend that state and we're in samādhi.

Today we're starting with Sūtra 5, Chapter II.

BC: **Sūtra 5: Anityāśuci-duḥkhānātmasu nitya-śuci sukhātmakhyātir avidyā**

Avidyā is taking the non-eternal, impure, evil, and non-ātman to be eternal, pure, good and ātman respectively.

avidyā	non-eternal; nitya is eternal
aśuci	impure
duḥkha	pain
anātman	non-ātman
nitya	eternal
śuci	pure
sukha	happiness
ātman	self
khyātiḥ	knowledge
avidyā	ignorance

Avidyā is taking the non-eternal, the impure, the evil and the non-ātman to be eternal, pure, good, and ātman respectively. So ignorance is taking the non-eternal as eternal, the impure as pure, the evil as good, and the non-ātman as ātman.

In this sūtra, avidyā is explained in its actual sense. Avidyā is not just ignorance, not only an illusion, but much deeper than that.
- First, you take the non-eternal as eternal. The whole creation is created; it grows, decays, and dies, but it is taken as eternal. (R: As was said earlier, the sun, the moon, the planets, the deva, all as eternal.)
- Second, you take the impure as pure. The body is full of waste products, mucus and germs, but it's considered as pure. Money earned by gambling, stealing, and looting is considered as pure.
- Third, to take evil as good. The objects of the senses are the cause of pain and are evil in this sense, but these are taken as good because of the sensual pleasure associated with them.
- Fourth, we take the ātman as non-ātman. Body, senses, and mind are not ātman; they are taken as ātman. This is the basic ignorance of identifying the body with the Self, or seeing Puruṣa and prakṛti as one, ignorance.

Viparyaya is wrong knowledge (we've had this in the first chapter). By seeing a snake in a rope. In sūtra 8 of Samādhi Pāda, avidyā is explained in its action form. In this sūtra, avidyā is explained in its saṁskāra form. First, due to this avidyā, the knowledge of citta and ātman disappears and then citta and ātman disappear. It wipes out the discrimination between citta and ātman and gives rise to asmitā kleśa, the affliction of 'I-ness'.

BC: [Continued]
The birthplace of avidyā: The first evolution of prakṛti is mahat-tattva. In prakṛti, all three guṇa exist in equal and mutual opposition which produces a state of equilibrium. When this equilibrium is once disturbed, there arises an aggregation in which sattva, rajas, and tamas are unequal. In this state, sattva predominates and rajas is simply an active energy in sattva, and tamas is simply blocking rajas energy. This mahat-tattva, which is sattva predominant in its collective form, is called cit, cosmic consciousness. Mahat is beyond subject-object relationship.

The second evolution of prakṛti is ahaṁkāra. It arises directly from mahat. It has distinction between subject and object. Avidyā exists in tamas guṇa in mahat which gives rise to asmitā kleśa, that is, the conscious puruṣa, which is reflecting in the mind created by the three guṇa, starts appearing the same as the mind. The discrimination between puruṣa and cit is lost, due to avidyā. Viveka khyāti gives discriminatory knowledge that puruṣa is separate from the cit. Avidyā consists in regarding a transient object as everlasting, as impure object as pure, misery as happiness, and the not-self as Self.

R: Again, we're back to the same sūtra with a slightly different definition, only in the words used; the meaning is the same.
Vyasa's commentary on this is so good, I thought the whole thing should be read:

HA: [Vyasa commentary]
To consider as permanent what is impermanent is avidyā. That is, to take the world, the sky, or the moon and the stars as permanent, or again, the heavenly beings as immortal. Because of its place (of origin), of its germinal source, of its constituent factors, of its secretions, of its disintegration, and of its adventitious purity, the body has been declared by the sages as something impure. Such a loathsome and unclean body is, however, regarded as pure. For example, in the description, 'This maiden, charming and tender as the new moon, with her body appearing to be formed of honey or nectar, has emanated as it were from the moon, and with her lotus-like eyes, she is refreshing living beings with her alluring glances.' What is here being compared to what? This is how false sense of purity comes to invest that which is impure. This also illustrates the false cognition of the sacred in what is profane, and of the beneficial in what is really not so.

The false cognition of pain as pleasure will be described later in aphorism 15 of this chapter, "The discriminating person apprehended (by this analysis) all worldly objects are sorrowful because they cause suffering in consequence, in their afflictive experiences and in their latent tendencies and also because of the contrary nature of the guṇa (which produces changes all the time.)" Looking upon misery as happiness is avidyā. Also it is avidyā when one looks upon things as one's own, when these are not so. For instance, people look upon external objects, other persons, animals, even one's own body and mind,

HA: [Vyasa commentary, continued]
which are the seat and instrument of experience, as constituting one's own Self, or puruṣa, while in reality these are not so. In this connection, Ācārya Pañcāśikhā has said, "Those who, regarding the animate and inanimate objects as part of their own self, rejoice at their accumulation and become miserable at their depletion, are all deluded." Thus avidyā has four divisions. It is the source from which all kleśa flow and corresponding latent impressions, or saṁskāra, are produced. It is to be noted that like amitra, which means non-friend, and agoshpāda, which means 'not-a-cow's-footprint', avidyā has a positive existence, even though it's a negative. As 'amitra' does not mean either the mere non-existence of a friend, or a friend, but a positive thing opposite to a friend, that is an enemy, and agoshpāda does not imply either the mere absence of a cow's footprint, or a cow's footprint, but as a large place different from either, so avidyā is neither right cognition nor the mere absence of cognition, but cognition that is contrary to correct cognition.
(R: And that's all of Vyasa's commentary.)

HA: [Āraṇya's commentary, synopsis]
Of these four symptoms of avidyā that are mentioned in this sūtra, first, the sense of permanence in transient things is the main symptom of abhiniveśa, the fear of death. The sense of purity in the impure is the main symptom of rāga, attraction. The sense of pleasure in misery is the main symptom of dveśa, repulsion, loving to hate, the sense of pleasure in misery. And non-self as the Self is the main symptom of asmitā, egoism. The main example of this is 'I am the body.' In reality, all knowledge is partly real and partly unreal. Preponderance of truth is called vidyā; preponderance of error is called avidyā.

R: Questions on sūtra 5?
Q: [Inaudible question]
R: From Babaji's notes:

BR: The first evolution of prakṛti is mahāt tattva. In prakṛti, all three guṇa exist in equal and mutual opposition which produces a state of equilibrium. When this equilibrium is once disturbed, there arises an aggregation in which sattva, rajas and tamas are unequal. In this state, sattva predominates and rajas is simply an active energy in sattva, and tamas is simply blocking rajas energy. This mahat tattva, which is sattva predominant in its collective form, is called cit, cosmic consciousness. Mahat is beyond subject-object relationship.

The second evolute of prakṛti is ahaṁkāra. It arises directly from mahat. It has distinction between subject and object. Avidyā exists in tamas guṇa in mahat which gives rise to asmitā kleśa; that is, the conscious puruṣa, which is reflecting in the mind created by the three guṇa, starts appearing the same as the mind. The discrimination between puruṣa and

BR: [Continued]
citta is lost, due to avidyā. Viveka khyāti gives discriminatory knowledge that puruṣa is separate from the citta. Any other questions?

Q: Is mahat tattva the same as parāśakti?
R: [Repeats] Is mahat tattva the same as parāśakti?
B: Parāśakti is prakṛti, God's energy in an un-manifest form. The three guṇa are balanced.

V1: When you were speaking of taking the impermanent as permanent, one of the things you mentioned was the devas; would you say a little more about that?
R: He wants to know about the impermanence of the devas. It's easier to understand about earthly objects as being impermanent because of physical science. We know that; we can see it all around us. But it might be a little harder to understand the devas, the celestial beings as also being impermanent, Brahmā, Viṣṇu, Śiva, Indra.
B: According to the yuga cycle, the planets and their presiding gods and goddesses also change. A complete new cycle starts. But we don't think that the planet will ever change.
V2: That's what I can imagine, but... [inaudible] what you said a moment ago about Brahmā, Viṣṇu and Śiva, the story about the creative ants speaks about thousands of Brahmā and thousands of such cycles, the term Brahmā is being applied, then, to a category of entities, each one is different from the other?
R: Right. Brahmā is more a title than a certain being in that respect.
B: Three guṇa are the three main devas, Brahmā, Viṣṇu and Śiva. When a planet dissolves, the three guṇa dissolve into Brahman, the absolute God and they re-emerge in the new creation. And again they are vomited out. There are three cakra in the head, Vāma, Jyeṣṭhā, and Raudrī. Vama means vomited. It's also called Brahmā cakra; Brahmā is he who vomits out creation. He is first vomited out then he vomits in turn. Jyeṣṭhā is Viṣṇu cakra; Raudrī is Śiva cakra. These are the three corners of the triangle in the śrīcakra complex.

R: Three corners of śrī jñāna cakra?
B: In tantra, it's the kāmakalā triangle. The main triangle of creation.

R: Any other questions on 5?

BC: **Sūtra 6: Dṛg-darśana-śaktyor ekātmatevāsmitā**

Asmitā is the identity, as it were, of the seer, puruṣa, with the seen, buddhi.

dṛga	seer, puruṣa
darśana	seen, referring to buddhi
śaktyoḥ	power of
ekātmāteva	identity
asmitā	I-am-ness

CE: [Continued]
Puruṣa is the seer and citta is its one instrument with which to see. Puruṣa is consciousness; and citta is unconscious. Puruṣa is action-less and citta is with action. Puruṣa is one and citta is mixed with the three guṇa. Puruṣa is without any transformation and citta is with transformation. Puruṣa is the master and citta is the subordinate. Both are completely different, but due to avidyā the knowledge of this difference disappears and Puruṣa appears as citta. This is called asmitā, 'I am-ness'. Asmitā is derived from the root 'asmi', which means literally 'I am'. This 'I am' represents the pure awareness of self existence. It is therefore the expression of pure consciousness or the puruṣa.

When this pure consciousness gets involved with matter, avidyā arises and the knowledge of its real nature is lost. The pure 'I am' changes to 'I am this', or 'I am the body'. This asmitā consciousness is like a bridge between it and the body. I see, I eat, I hear, my car, my house. Everything is related to the body by this asmitā consciousness.

Due to asmitā kleśa, the consciousness of 'I am-ness' takes place in the mind, body, and senses. It creates attraction, rāga, to the objects which give pleasure to the senses, body, and mind. Reflection of puruṣa in citta is asmitā, 'I am'. Non-discrimination of puruṣa in citta is asmitā kleśa. Discrimination of puruṣa and citta is viveka khyāti. Asmitā kleśa is also called hṛdaya-granthi, knot of the heart.

R: I'll read those four points again. Reflection of Puruṣa in the citta is asmitā, 'I am'. So that's the pure state, just the reflection of Puruṣa in our consciousness. God's reflection in every being is 'I am'. Non-discrimination between this 'I am' and the mind, or between puruṣa and the citta, is asmitā kleśa, the affliction of 'I am-ness'. Discrimination of puruṣa and citta, seeing them as distinct, is viveka khyāti, discriminative wisdom. Asmitā kleśa is also called hṛdaya-granthi, the knot of the heart.

A restating of the sūtra:

HA: **Asmitā or the pure sense of I is the appearance of the identify of puruṣa with buddhi.**

[Vyasa paraphrased]
Puruṣa is absolute awareness, while buddhi is the instrument of knowing. Seeing these two as the same is asmitā kleśa. When these two utterly different entities of experiencer and experienced appear united, that is called experience. We see them as one. When their real nature is known, it leads to liberation, and then there is no experience.

[Āraṇya paraphrased]
The identification of the organs of cognition with the Self is asmitā, or ego. Buddhi, or the individual cognitive principle, is the primary instrument of cognition. It is, therefore,

primarily pure I-sense. Considering the various sense organs to be the Self results from this ego sense, I see, I hear, etc.

R: Questions on 6?

Q: Would you go over the fourth point again, please?
R: From Babaji's notes: "Asmitā kleśa is also called hṛdaya granthi, knot of the heart." Look in Muṇḍaka Upaniṣad, 2-2-8. It explains how to remove the knot.

Q: Why is it called the knot of the heart?
R: Why is asmitā kleśa called the knot of the heart?
B: Because the avidyā is felt in the heart.
R: That's where we always identify ourselves. It's the seat of attachment.

Q: In the beginning you read out a list of differences between puruṣa and citta and I got the one about the seer and the seen, or something like that.
R: Seer is puruṣa; seen is buddhi or citta. It's defining asmitā as the appearance of the identify of puruṣa with buddhi, or puruṣa and citta.
Q: I'm confused about… you said puruṣa is consciousness and citta is unconsciousness. Sometimes you call that citta cosmic consciousness.
B: Mahat is called cosmic consciousness. Sometimes mahat is called cit. Some of the Sanskrit words are used interchangeably at different levels. Their meaning changes as the level changes. Small citta is the every-day mind. The highest form of cit is mahat. It's all consciousness, but it's differentiated according to the circumstances, the frame of references.

V3: Is there some kind of subtle body connection between the heart and ahaṁkāra?
B: The seat of the ego, Puruṣa is in the heart. The heart of the subtle body, that is.

R: Any other questions on 6?

BC: **Sūtra 7: Sukhānuśayī rāgaḥ**

That attraction that accompanies pleasure is rāga.

sukḥa	pleasure
anuśayī	accompanying
rāgaḥ	pleasure

BC: [Continued]
There is pleasure experienced from the objects of the senses due to the development of asmitā consciousness in the mind, body, and senses. It creates a desire and greed for those objects and their attainment. This makes a saṁskāra on the mind called rāga, the affliction of attachment, or desire. Attraction to food, person, place, etc. is caused because of the desire and greed for pleasure. Attraction, rāga, is the cause of repulsion, dveśa. When the saṁskāra of attraction, rāga, have taken place in the mind, the objects which are obstacles to the pleasure become the cause of repulsion. (R: So whatever stands in the way of your rāga is a dveśa.)

Whatever stands in the way of your desire and your attachment becomes that which you hate and which repulses you and which you try to remove. In the Bhagavad Gītā, Chapter 3, verse 34: "Attraction and repulsion are rooted in all sense objects. Man should never allow himself to be swayed by them, because they are two principle enemies standing in the way of his redemption."

R: A restating:

HA: **Attachment, rāga, is that modification which follows remembrance of pleasure.**
[Ha, ha]

[Vyasa's comments]
The desire of thirst for, or hankering after pleasure or the means leading to it, that is entertained by the one who has experienced pleasure or has an inclination to it, is called rāga, or attachment.

[Āraṇya paraphrased]
In attachment, desire and the senses are drawn involuntarily and unconsciously toward objects and the power to consciously restrain desire disappears. By such action, the Self gets mixed up with the senses and their objects. This is why rāga is considered as a king of ignorance. The sense of good and bad gets benumbed in the throes of rāga.

R: Questions on 7?

V4: Babaji, when you have a strong attachment or desire, is it good to take a vow to try to stop that attraction?
R: [Restates] If one has a strong desire, a particular desire, is it good to take a vow not to fulfill that desire?
B: Putting limits on your desires is a better way. You take vows and then go crazy. It's not good. For a sadhu it's the only path.

R: Any other questions on rāga?
V1: Can you say something about desires which you don't seek to fulfill, but which nonetheless plague the mind?
R: Yeah, he's talking about desires that are in a latent form; we're not seeking to fulfill them, but they still bother the concentration. We're not actively seeking the object.
B: Those are saṁskāra. They will be wiped out by reducing the active ones first.
R: When the active ones are gone, they you work on the subtle. There is a sūtra regarding that.

Q: What was the last sentence of the comments from Babaji?
R: The verse from the Gita? "Attraction and repulsion are rooted in all sense objects. Man should never allow himself to be swayed by them, because they are the two principle enemies standing in the way of his redemption."
Any other questions on 7?

Q: Can it help us to pursue what gives us pleasure as opposed to exposing ourselves to what gives us pain?
B: Pleasure gives pain. Pleasure causes rāga, attraction and attachment. Pain causes dveśa, repulsion. Then when obstacles come, obstacles to rāga — any obstacles to your getting what you want, it causes dveśa, automatically.

Q: How would you classify the delusion that somebody has who is a masochist, who enjoys getting pain?
R: That's loving pain, getting pleasure in pain.
Q: How would that… how would you seek a way out of that one?
R: How would a masochist, a masochist is someone who loves pain, likes to be hurt, how would such a person go about getting out of delusion of loving pain. It's loving pain for it's own sake, not because its getting closer to God.
V5: It's still rāga…. attraction to pain.
R: Right… he wants to know how it is broken. It's the obstacle to rāga.
B: Underneath there is a desire for pleasures.
R: It's like a double delusion, thinking that one will get pleasure out of the pain itself, when even the pleasure brings pain. [Laughter].

R: Anyone else? Any other questions?
B: You like long talks in pain.
R: I do? [Laughter] you didn't mean…

[Edit note: The original paper document was checked and it appears that Sūtra 8 was missed.]

BC: **Sūtra 9: Svarasavāhī viduṣo'pi tathā rūḍho'bhiniveśaḥ**

Abhiniveśa is the desire for life sustained by its own force that dominates even the learned and the wise.

svarasavāhī	sustained by its own force
viduṣo	learned
api	even
tathā	like that
rūḍho	domination
abhiniveśaḥ	fear of death

The saṁskāra of fear of death which are inherited from several past births, dominate wise people as well as ignorant. The cause of, 'I am-ness', asmitā, in the body is rāga and dveśa, attraction and repulsion, which is the same for wise and ignorant people. Both are out of touch with puruṣa and try to protect the body from pains. They are afraid of its destruction… the destruction of the body. It is called abhiniveśa kleśa.

Fear of death is a universal truth. Every living being on this earth has this fear. This fear is on the verge of extinction in those who have attained knowledge of ātman.
- In Śrīmad Bhagavad Gītā, Chapter 2, verse 19, it is said: "They are both ignorant; he who knows the soul to be capable of killing and he who takes it as killed. For verily the soul neither kills nor is killed…. The ātman is not subject to any modification."
- Verse 20, Chapter 2. "The soul is never born, nor dies. Nor does it become only after being born. For it is unborn, eternal, everlasting, and ancient; even though the body is slain, the soul is not."
- Verse 21: "Arjun, the man who knows the soul to be imperishable, eternal, and free from birth and decay, how and whom will he cause to be killed? How and whom will he kill? As a man shedding worn out garments, takes other new ones, likewise the embodied soul, casting off worn out bodies enters into others which are new. Weapons cannot cut it, nor can fire burn it. Water cannot wet it; nor can wind dry it. For the soul is incapable of being cut. It is proof against fire, impervious to water, undryable as well. This soul is eternal, omnipresent, immovable, constant and everlasting. The soul is un-manifest, it is unthinkable and it is spoken of as immutable.. Therefore, knowing this is as such, you should not grieve."

Those enlightened people who have realized ātman according to these verses are not subject to abhiniveśa kleśa. 'I am-ness', rāga, dveśa, abhiniveśa are the seeds of all afflictions, so they are to be eliminated. In sūtras 3-9, the author has explained what the kleśa are, and in sūtras 10 and ll, it will be explained how they are destroyed.

R: A restating of the sūtra:

HA: **As in the ignorant, so in the learned the firmly established, inborn fear of annihilation is the affliction called abhiniveśa.**

[Vyasa paraphrased]
Every creature craves, 'let me never be non-existent,' 'let me remain alive.' One who hasn't felt the dread of death before can't have this craving. It demonstrates the experience of prior births. This affliction arises spontaneously, even in worms (the lowest creatures). In both the learned man and in the confirmed idiot, this fear is found, because devoid of true knowledge, both the learned and the fool have the same vāsanā, the same desire arising out of the experience of pain and death.

[Āraṇya, selection from his commentary, paraphrased]
The fear arising out of loss, or threat of loss, or the stupified sense of identification of the body with the Self is abhiniveśa kleśa. There can be remembrance only of things previously felt, which feelings are stored in the mind. Death hasn't occurred in this life for all of us; yet fear of death exists in all creatures. Abhiniveśa kleśa establishes the reality of previous life. Those who speak of fear of death only as an instinct, in other words, to refute the reincarnation theory, that is untaught, only speak of this life; they can't say from where instinct arises.

R: Any questions on sūtra 9?

Q: I would think that if we remembered our death, we would remember that it's OK and not be afraid of it.
B: We remember what was printed in the mind just before death.
R: That's where the saṁskāra are formed. The saṁskāra don't form after death, but before death, and the great fear is there before death; that's what prints and carries over to the next life. Fear that the world is going to be lost, that I'm leaving forever. My body, the world, everything I want, or have. You remember fear of death, not death itself. Which is what abhiniveśa kleśa is, fear of death.
Q: Are animal instincts, in an animal, say a bird, his survival instincts, are they saṁskāra from a previous life?
R: Yes… the only logical way it can be explained.

Q: What does a mother transmit, say a lioness transmit to its cub when it's teaching it; in other words, the mother lion naturally transmits certain information to the cub.
R: You mean besides from what it's inherited?
B: The cub learns because it's already there in saṁskāra form.

R: The mother's just refreshing it, reawakening that knowledge. It starts acting out killing behavior by itself right away.
B: A cub can't learn eating grass.
R: It's not in its saṁskāra.

V1: Experiments have shown that plants too have feelings.
B: Yes.
V1: Fear of death?
B: Yes.
V1: The experiments show a reaction in plants that corresponds to reactions in us. Fear of death when plants are threatened. But also some have shown that plants when spoken to in a certain way before being harvested, don't show this fear of death.
R: This is why in all ancient cultures, anything harvested would also be prayed to, even among the hunters, when they killed animals would say a prayer for the soul of the being being killed.
B: At a certain age (of the plants), there is an acceptance of getting cut. That's the cycle of their growth. Also feelings in an animal are different from those of a man. For example, a deer injured by a tiger, he forgets pain and eats grass. A man's mind will remain in the pain.
R: Won't think about eating if your leg's torn up.
Q: What dies without fear of death and is reborn again in a new incarnation; would that mean he would be born fearless?
B: Yes.
Q: Would that same being still have a fear of death?
R: How could he?
Q: Well, earlier I think you said everyone had the fear of death, so I'm just wondering if…
B: Except those that have attained viveka khyāti, discriminative wisdom.
Q: Which means, no fear of death?
R: That's right. That knowledge comes. Fear vanishes at that point.
B: Fear of death will be wiped out in a person only when knowledge is attained. Death itself is an ignorance. So when the all-illuminating wisdom dawns, that ignorance also dissolves. One knows still that the physical body will end and will never be again. But puruṣa never dies. And that is the knowledge that frees one from the fear of death.

Q: If someone attains this now and then dies, would that being necessarily be reincarnated or would he pass beyond incarnation?
R: Would such a person have another birth?
B: It depends on the remaining saṁskāra.

Q: I wanted you to read again from Babaji's commentary when it was said: "I am-ness is the root of all…."
R: "I am this; I am that." That's the root of all ignorance. The cause of 'I am-ness' in the body is rāga and dveśa.

Q2: Is it possible to not have a fear of death and still have a fear of some-thing, like emotional pain or…?
R: Can one have no fear of death and still have other fears? Such as fear of pain?
B: We can accept death with its fear. Fear of pain is the same fear.

Q: If you die in your last incarnation without a fear of death and go through the next life without a fear of death, can you acquire a fear of death before dying in a subsequent life?
B: If one falls into ignorance.

Q: So that's a possibility always, that you can fall.
B: It depends what level you were in when you died.
R: If you were in asamprajñāta samādhi, then you wouldn't. If you took another birth, you couldn't develop that fear of death again. But if you're any- where below, in samprajñāta samādhi, you could still fall.

Q: If somebody who had a fear of death had taken time out and was chanting the name Rāma, over and over again, and was in a very high state and was then suddenly struck down by lightning, would they be born again without fear?
B: Fear of death is there in saṁskāra. Whether we show that fear or not, it is there. This sūtra says it's the same in wise and ignorant people.
R: Wise means intellectually wise, not wise with discriminative wisdom. When that wisdom comes, then one is no longer in a category of those who fear death.
B: The word in the sūtra, viduṣa , means intellectually wise, a scholar. Viveka is knowledge, real knowledge.

Q: Then a strong desire for life is the same [inaudible] as the fear of death?
R: That is fear of death.
Q: They are the same?
R: Yeah.

Q: I'm wondering about learning and getting knowledge. Do we actually learn something new or do we always remember the truth… [inaudible]?
R: You mean, even with worldly knowledge?
Q: More metaphysical knowledge.
R: More other-worldly knowledge. She wants to know if all knowledge is just remembered, rather than learning anything new?
B: All knowledges are in saṁskāra form in the citta.
R: If we have indeed evolved out of God, then in involving back, we've got to partake more and more of God's essence, the closer we get to God. Which means all knowledge becomes [comes?] outs on the way.
B: We only remove the curtains of ignorance.

Q: I've seen a lot of children who seen very fearless; they have no fear of getting hurt or if they do get hurt, it doesn't bother them; they'll do the same thing over again often. And as they grow older, they develop a sense of fear. Does this mean that children are born in a higher state?
B: The mind (of the child) is not aware of those things.
Q: They have no sense of that…?
R: Right.
Q: Even though they have the saṁskāra of the fear of death, it hasn't developed yet?
B: The mind isn't relating to that yet.

R: What if a child from very early age would think of death, and worry about death?
B: The mind is conscious.
R: The mind is still aware from the last death?
B: I had that kind of nature.
R: As she described? With no concern for the body, just go on all the time? Still does?
B: No fear of jumping.
R: He's also broken almost every bone in his body.
B: When people started telling me, then I began to feel fear.

Q: I have a question about this cycle. I don't understand why it keeps repeating and repeating and repeating. I mean, what's the purpose of it?
R: What cycle? The… [inaudible] cycle? [Laughter]
Q: The rebirth….
R: Oh, the… [inaudible] cycle. He doesn't understand why the cycle of birth and death keeps evolving.
B: Birth, growth, decay, death. This is the cycle of evolution and involution. That's the way nature works.
Q: Why?
R: Why? It hardly matters at this point.
Q: I mean, what's the purpose? We go through a lot of pain and we have to keep doing it over and over.
B: The purpose is to go back to the cause. Water changes to clouds, and makes rain, and then again the cycle repeats.
Q: If the purpose is to go back to the cause, then why did we leave there?
B: We? We what?
R: What did we do? He's saying, "Why are we in this mess?"
B: There is no 'we.' After the cycle changes, a different 'we.' But the seed of all creatures will be there.
R: He's talking of the big Cycle now. Actually there's never any 'we' in either place; there's only a whole bunch of 'I's. There's no entity of 'we'.
Q: Is it wrong to ask the question, "why did this happen?"
B: It's the process of prakṛti which can't be explained.
R: It's like the puppet trying to know the mind of the puppeteer. It can't be done.

Q: But it can be experienced in samādhi, like you would know eventually, even if you couldn't intellectualize it in words?
B: After attaining knowledge, you will know. But you will be a different 'you' then.
Q: And then all those questions will be answered anyway, it'll... you might not be able to explain it to someone else, but you'll be satisfied to your own satisfaction.
B: When you merge into sattva?
Q: It could be said that our purpose is to gain knowledge.
B: You go to the cause… same thing.
R: If the cause is beyond knowledge, knowledge will lead us to the cause.
B: Remember, samprajñāta means 'with full knowledge'. 'Asamprajñāta' means without any knowledge.
R: There's no content in the highest states, no knowledge.
B: Cause is the supreme consciousness.
R: The cause that he's talking about, is the supreme indivisible consciousness, Brahman.

Q: Did you once say, Babaji, that we need birth and death to keep the world alive and turning? It gives movement? In other words, we wouldn't have a physical plane without it?
B: It's the process.
R: Whether we need it or not. Those are just concepts to help us cope. Prakṛti's just been going on for some time, that's all.
Q: Forever.

R: [Reading a question] I have a fear of jumping. Should I try to overcome it? If so, how?
B: It is a fear. If you are on a cliff, the mind says 'jump' because there is a fear.
R: The mind says 'jump' and it's projecting to something like, "What would happen if I fell?"
B: You can't overcome by jumping. You have to understand it's a fear based on abhiniveśa, fear of losing your individual identity.

Q: If a person has no fear of death, then I would think they would have no strong desire for life. So how could they be reborn?
B: That's truth. It's called dvandvātīta stage, beyond pairs of opposites. Fear of death can't go away until viveka is attained. If, due to some mental sickness, one does not feel fear, it is not the same. Some crazy people are not afraid of death.
Q: Some people I know have a positive attitude toward death. A 90-year-old woman who looks forward to dying.
B: It is acceptance of death with its fear.
R: Because it is unknown, there's still going to be a seed of fear, is what he's saying. Even when one comes to accept it.
B: Still the fear is there.

Q: There's an interesting story in the news today. A guy tried to commit suicide. He jumped off the Golden Gate Bridge and he swam to shore. It just showed the strong attachment for

life; even though he wanted to kill himself, he still couldn't kill himself. He swam all that way.

B: I saw a young man who took poison.

R: Intentionally, I assume.

B: Soon after he drank it, he ran to the hospital. But died.

R: Often people who try to commit suicide in this country will, say, take a lot of sleeping pills and then call someone and tell them what they've done.

Q: Committing suicide? How does that affect your karma, your saṁskāra?

B: It causes more fear and the fear causes more anger.

R: So you'll be reborn as a fearful, angry person. Any other questions on sūtra 9?

V6: I have a technical questions. What's the difference between vāsanā and saṁskāra?

B: Saṁskāra are the cause of vāsanās (desires).

R: So vāsanā are at the desire level; when saṁskāra manifests as desire it's called vāsanā.

B: Vāsanā makes karma (action).

R: You go after it; rāga takes us to it.