

4/15/97 sutra class on Patanjali III: 44

Q: Can yogi capable of fixity of mind on chakra achieve fixity on external object?

A: If the yogi has perfected concentration, then the yogi can fix the mind on any object, within or without.

Q: Karmas are eliminated for how long?

A: The mind remains concentrated as long as the samskaras don't come up again. It is within samprajnata, so the vyuthana samskaras are still there.

Q: Is imagined videha a willful act, and unimagined mahavideha spontaneous, arising from purity of the mind?

A: Imagined is willful act. Unimagined is not spontaneous, which sometimes happens and sometimes doesn't. In that unimagined fixity, the yogi has controlled the will. The time and need creates it. Example: the yogi has to go somewhere. The imagined fixity will take the yogi there.

Q: [missed]

A: Imagined is an act of the ego. Here the need of prakriti is an instigator of action.

Q: What is the process by which unimagined fixity occurs?

A: In unimagined fixity, the yogi is not in that body, because the subtle body moves out.

R: This is not simply a stage of samadhi.

A: Samyama. It is a perfected state of samyama.

.....
Q: Vikalpa is a vritti which goes beyond vritti, here.

A: That's what happens in dual and non-dual process. First, God is given a name and form, and the mind achieves fixity. When one achieves samadhi, then viveka khyati dawns. There is no one-and-the-same process in individuals' meditation. Outwardly, all sit alike.

Q: Does perfected samyama characterize both imagined and unimagined fixity, or is one higher?

A: Without perfection of imagined fixity, no one can move to unimagined fixity.

Q: Can this be a way to liberation? Samyama is a trap.

A: Matsendranath did it. His body remained with his student and he [lived] in the body of a king [until several children were born]. There is no fixed time.

Gorath Nath, his disciple, was also a perfected master. He went to the king and brought him back.

Q: A siddhi from samyama always involves a samskara to pull the mind back, so can't give liberation?

A: Powers are not indication of liberation. Yogi can have powers and not be completely.....

Q: Can yogi use powers to work toward liberation?

A: Everything ends up in its cause, which is divine consciousness. When one power reaches to its extremity, then automatically one achieves divine consciousness.

Q: Videha kalpita is still with trace of ego?

A: It is in samprajnata state, which is in duality.

Q: What is that duality?

A: Individual soul and oversoul.

When the veil of intellect is gone, then only, one achieves non-dual state.

R: [reading something from Patanjali]

A: It is still a method

Videha = body-less. It is in both [imagined and unimagined]. When we fix our mind in something, we lose body consciousness. That is why, in both stages, videha, body-less, term is used.

It needs practice in imagined fixity. When one achieves unimagined fixity, then one can go any place.

Q: Still without sattvic mind.

A: Samyama develops by sattvic mind.

R: He [Matsendranath] came back to higher state.

A: It is not a non-dual state.

Q: Method for weakening avidya klesha by placing mind outside it?

A: Yes. There is a practice called chaya purusha darshana. [see end of class this date]

Matsendranath was a perfected master. He took abode in the body of the king and worked out the samskaras of the king. When the king's samskaras were worked out, Gorathnath brought him back. He was still a perfected master.

Q: Can [scribe originally wrote "can't"] work out someone else's samskaras?

A: Body samskaras.

Q: Whose?

A: King died very young. His samskaras were still in that body to be worked out. Having children.

Q: [missed]

A: On prakriti level, it is all unimagined.

Q: Could there be an instrument to measure subtle body movement? [referring to fifth answer above, this date]

A: Can you measure movement of your thoughts? If no, then subtle body movement cannot be measured.

Q: Brain waves can be measured.

A: Brain and mind are not the same.

Q: The body [Matsendranath's] was almost lifeless.

A: The body did not die.

R: Because the subtle body kept a link.

Q: Stories of Hariakhan Baba's being in two places at the same time, or two forms of the same photograph.

A: This is a siddhi – materializing and dematerializing the body. One who gets perfect control over the five elements can do it.

Q: Is it astral projection?

A: Astral projection is kalpita, imagined.

Q: Dream state travel?

A: Kalpita.

Q: Nirmana chitta?.

R: Created minds.

A: That is coming now [in the following sutras].

R: Sutra III: 49 -- Uninstrumental perception and mastery over the primordial cause.

Q: How could yogi have any other.....?

A: The veil creates selfish desires and actions. When the veil is lifted, then unselfish actions remain.

Any element which creates a visible object, in its subtlest form, is pure consciousness, purusha. So any object of samyama, in its subtlest form, is pure consciousness. But in samyama, we cannot do samyama on purusha itself.

Q: [missed]

A: Sattvic buddhi is identical to purusha, but not the purusha. Pearl and imitation to pearl are identical.

Q: Danger of getting attached to discarnate videha state?

A: Yes. The sutra will say: These powers are dangerous to one whose mind is still attached to the world.

Q: Bhsvspratyaya or prakritilaya.....?

A: Videhas, according to Vyachapati Mishra, are the fools. But Vyasa says they are yogis who achieve nirvicharya samadhi and die before viveka khyati.

.....
Q: Method given by commentators for practicing fixity outside the mind?

A: I said about chaya purusha darshana method. You fix the mind on your own shadow, then you feel you are there.

R: Sutra 14 is a method for this entire book.

A: It is coming now.

R: Methods of success and failure in sabija and nirbija samadhi will be mentioned in sutras 45 to the end [of Book III].

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