

## August 26, 1977 Darśana with Baba Hari Dass at a Retreat

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. 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.

Q: Why are men and women separated?

B: It gives a feeling why we are here. It makes a discipline.

Q: Why do all things die?

B: Birth, growth, decay, death are a machine by which nature keeps working.

Q: Is there a distinction between the mind and the brain?

B: The brain is the physical thing and the mind is the energy behind it.

Q: What is meant by “God is the doer?” Is God singing when I sing?

B: God is the doer when we stop identifying ourselves as the doer. (Not) simply by saying, if you don’t feel it.... God is singing when you identify with the Self which is the energy behind your whole being.

Q: Is singing a sādhana?

B: If the aim is to find God.

Q: What role do dreams play in our life?

B: Dream is a function of the subtle body, same as astral projection and samadhi.

Q: With tamas, rajas, and sattva or harmony predominating respectively.

B: Dreams can tell us who we were and who we are, if a person is aware of his day-to-day dreams. Dream is one method to get enlightenment.

Q: Why do people reincarnate?

B: When a person dies, all the imprints of his actions turn into a seed called saṃskāra. That seed carries the soul. These imprints are the cause of rebirth. We carry attachment to this world with us and that attachment pulls us back.

B: As soon as saṃskāra are finished, the cycle of birth and death is finished. Saṃskāra are attachment.

Q: How do you avoid creating saṃskāra?

B: Saṃskāra will form anyway. But if we make good saṃskāra, the bad saṃskāra will be overpowered. Good saṃskāra are the cause of non-attachment.

Q: How do we break the golden chain, the chain of doing good?

- B: By attaining nirbīja samādhi. You first melt gold to make it pure, then you put a chemical in it and that chemical purifies the gold and burns itself. Good saṁskāra are like that chemical (that self-destructs).
- Q: Describe kuṇḍalinī.
- B: It's a big subject. How it is formed and why it needs to be awakened. Evolution, formation of the śakti, and involution, awakening of that śakti.
- Q: What is nature?
- B: Everything that is created is nature. It has 24 energies, tattvas, basic components of all things.  
The four aspects of mind are manas, or recording faculty, buddhi, or intellect, citta, or substratum of consciousness, and ahaṁkāra, or ego sense, that part of the mind which identifies.
- Q: What is nāda yoga?
- B: Nada is sound within the body. Four levels:  
parā – sound in purest form, also called ākāśavāṇī, the sound which is the cause of all creation  
paśyantī – to be seen, light (when a yogi goes deeper into the sound from heart)  
madhyamā – sound we listen to in yoga, emanates from heart  
vaikharī – sound we use, that emanates from throat  
Nāda yoga is one of the methods to attain enlightenment.
- Q: Experience of sound of wind in left ear.....
- B: Switch to right. Sound of wind is one subtle sound. Other subtle sounds: bell, vīṇā (Indian musical instrument), waterfall, conch, drum, thunder. Sound of prāṇa passing through the subtle energy channels. Better to hear the sound made through iḍā nādi, left subtle channel (affecting the right ear) because it carries rajas, the energy of creation.
- Q: Does piṅgalā carry energy of destruction?
- B: Destruction is used in two ways:  
1. destroy bad things  
2. hindrance, natural flow  
[perhaps this should be: “hindrance to natural flow;“ or maybe “natural flow” refers to the natural downward flow of pravṛtti]
- B: Pranayama creates nada. Bhramarī is used to induce the nāda. Piṅgalā creates heat and expansion. Iḍā is cooling and slows (things) down. Like centrifugal and centripetal, both necessary to nature.
- B: Ether, air, fire, water, and earth are space, motion, heat, fluid, and matter. The sound of nāda is from the elements. From ajñā cakra upward, the sound is felt in the middle of the head.

- B: Clog the nostril that is predominating, if energy that is too strong for that body is passing through the body.
- Q: How do you get rid of ringing in the ear that doesn't come from meditation?
- B: That is a sickness. It starts when a person gets (a) cold in his body and takes very strong medicine. It dries up the mucus in the body. To cure this we use oils on the soles of the feet. Sesame oil. Sandal (sandalwood) oil under the nails.
- B: It is reported that when asked if the aura becomes more luminous with enlightenment, Babaji swung his arms out and down to outline an egg shape and to indicate that the aura gets much larger, extends much more than four finger widths from the body in that case.

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