

## September 30, 1979 Satsaᅅga with Baba Hari Dass

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. 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: I visualize a flame at anāhata during meditation. I'm having trouble keeping the flame from moving. Through practice, will I be able to hold it constant?
- B: Yes. If the flame moves upward, it's okay. If it moves sideways, then you have to bring it back, with concentration.
- Q: I've read that if something exists in the mind, then it has an existence in space and time.
- B: Yes. The mind covers everything which ever existed.
- Q: [Svāmī] Vivekānanda writes in rāja yoga, "Just as the ākāśa is the infinite omnipresent material of this universe, so is prāᅅa the infinite omnipresent manifesting power of this universe." In this statement, the definition of prāᅅa sounds very much like śakti. Are the two the same?
- B: Living energy is prāᅅa. It never dies. The same holds true for ākāśa (ether). Prāᅅa's abode is ākāśa. Life energy = śakti.
- R: Also known as rajas guᅅa, quality of action.
- Q: I have a job and a requirement is to attend a function on Sunday. I'd rather be at satsaᅅga.
- B: Social function?
- Q: Yes.
- B: Is it every Sunday?
- Q: No, just once.
- B: You can do it
- Q: I can do both.
- B: Time.
- R: If there's time.
- B: There's time.
- Q: How does agnisāra dhautī work to clear the nostrils?
- B: It's anti-kapha.
- Q: How does it get rid of mucus that's in the nose? The action is all lower down.
- B: The nerves get hot.
- Q: Is it all right for women to do āsana during their menstrual period?
- B: Stop only the inverted āsana. For [the first] three days.
- Q: How about prāᅅāyāma?

- B: Which one?
- Q: Bhastrikā?
- B: Bhastrikā during menstrual period is not good. Śītalī is good.
- Q: Agnisāra dhautī and uḍḍīyāna bandha, that's okay?
- B: [Yes.]
- Q: What about changes in the type of sound from the nāḍī?
- B: Does it happen from gross to finer?
- Q: It's lower to higher pitch.
- B: The more the mind is concentrated, the more subtle is the sound that you hear. Like hitting a bell. The sound makes one node, and its echo makes another node.
- R: And it becomes finer and finer. Follow that finer sound.
- Q: Why is it important to listen to nāda in the right ear?
- B: The rājasika mind, buddhi, is on the right side of the head.
- Q: Where does such listening lead you to?
- B: Listening to nāda can dissolve the mind and one can attain samādhi
- R: Samādhi is a state of superconscious trance above the mind's function.
- Q: The hand mudrā that we use in nāḍī śodhana, what is it called?
- B: Viṣṇu mudrā.
- R: God of preservation, controlled by sattva guṇa, quality of purity. You are preserving prāṇa, life force, by the practice of prāṇāyāma, so it's Viṣṇu mudrā.
- Q: If buddhi, discriminative faculty, is on the right side, is there a comparable faculty on the left?
- B: Ahaṅkāra, ego sense.
- Q: So if one hears sound on the left side, it is not subtle sound that's being heard?
- B: It can appear on the left, but you can't go deeper because there is no discriminative ability.
- Q: What is the relationship between the luminous form seen in the sky in chāyāpuruṣa sādhana and the subtle or causal body?
- R: This refers to a practice of staring at one's shadow and then, by a certain method of concentration, seeing it in the sky.
- B: Chāyāpuruṣa in the beginning is just a form created by the light and colors.
- R: A trick of optics.
- B: But by practicing the method, one gets an ability to contact the subtle body which is exactly the same [in shape].
- Q: Is there any difference between ajapa of haṁsaḥ and so haṁ?
- B: It's the same. Haṁsaḥ, when repeated fast, changes to so haṁ. Then so haṁ changes to Om̐.
- Q: Why do you think that many spiritual teachers have come to this country?

- B: It's a good place to come
- Q: But many people in other places need teachers.
- B: Yes. But it is hard to live in those places, so spiritual teachers come here.
- R: Many other places have repressive governments that wouldn't allow such things to go on.
- Q: Many countries need spiritual teachers. South America.
- B: But the government doesn't allow.
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- Q: Is it possible to transcend all of one's karma and saṃskāra in one act of surrender to God?
- B: It is possible, yes.
- Q: So anyone can reach God at any moment?
- B: Yes.
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- Q: What would happen to the individual karma of each person if the US and Russia had a giant war and everyone was killed? Would the spiritual evolution of the people be stopped?
- B: The seed is passed. Nothing is stopped.
- R: Even if the whole planet blew up.
- B: Several times the world is created and destroyed. The idea of finding God remains the same.
- R: That idea has continued always. Someone has always sought God, no matter what has happened in the world.
- B: No one tells us to find God. That inclination is already within us in a seed form. In some people the seed is sprouting. In some it is a plant. And in some it is giving fruits.
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- Q: Does one have to have the attitude of Milarepa, who was told several times by his guru to build a temple, and then as soon as it was finished to tear it down? This happened several times in succession.
- B: There is not one path, one way and one kind of attainment.
- R: For some people it would be appropriate to have the attitude of Milarepa. For others it would be inappropriate.
- Q: It seems that people today are unwilling to do a thing right if they are shown that what they are doing is not right. People are unwilling to make the effort to undo what they have done, to start again and do it right.
- B: Some are willing and some are not. We can't say for everyone.
- Q: But don't you think his guru had a great love for Milarepa even though it didn't look so on the surface?
- B: Yes.
- R: That's how it manifested. That's why he made him do all the work, out of love for him.
- B: Among sādhu, there are so many austerities given. It's not for torturing them but for purifying them. Rāmdās Kāṭhiābābā's guru nailed a wooden thing around his waist. It was a reminder for him and he lived with it for the rest of his life.
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- Q: Can you talk about your guru?
- B: There's nothing to talk.

- Q: Must one experience suffering or pain in order to realize God?
- B: It's one of the ways.
- Q: Not necessarily?
- B: Some are born with a sprouted seed.
- R: Some others are still below the ground. It's a painful effort to break the ground. Some are already above ground. Brother Lawrence [Nicolas Herman] said his only sorrow was that he felt unworthy of all the bliss he was experiencing.
- Q: Couldn't one transcend pain and sorrow to do the surrender? Couldn't a seed underground sprout instantly by surrendering to God, without having to go through all that pain?
- B: It can, but the idea to surrender can't come without its sprouting.
- Q: Science of hydroponics involves sprouting seeds in water, so there's a chance.
- B: Still, there's a force to burst the seed.
- R: A force required to burst the seed.
- Q: Isn't it a trap to think it takes years, takes all this pain? Is that something that holds us back? "I have to go through all this pain and it will take X number of lifetimes, etc.
- B: People use it differently. Some can use it to develop dispassion. And some develop frustration. If dispassion is developed, then you don't go through all those pains.
- Q2: The Tibetans say that pain and suffering is one's teacher.
- B: Yes.
- Q: You've said one can do anything with determination. How does that fit in with saṃskāra?
- R: Saṃskāra are prints in the mind that cause us to keep acting in certain patterns.
- B: By determination, your negative saṃskāra will be suppressed and your positive ones will come up.
- Q: In light of the reading — Brother Lawrence said he couldn't pray for the woman's pain to be alleviated because he felt it was God's will and gift — is that your advice, to let pain be the teacher for those who are experiencing it? Or should people try to get rid of it?
- B: What is pain? He explains attachment to the body. We experience physical pain because of our attachment to the body. So when pain comes, we understand attachment to the body.
- Q: So if one is not attached to one's body, one doesn't feel the pain?
- B: One time a saint went to a palace and unknowingly entered the queen's room. The king saw a man going there. From behind, he hit the man with a sword, cutting off one arm. But the saint remained walking as if nothing happened.
- Q: So the unenlightened person in that situation, who just got his arm cut off and is in a lot of pain, now he has pain and understands his attachment to the body — where does he go from there?
- B: Some understand, and some don't. Those who understand it develop dispassion, which leads to samādhi, or God. Once a store employee was weighing wheat, and counted each time he weighed. When he weighed thirteen times he said terah, which means thirteen and also yours. He realized everything is God's, or yours. Other had counted thousands of times and never....
- Q: Can you tell us what language that is?

- B: Hindi.
- Q: Is there a similar word in Sanskrit?
- B: [Missed Sanskrit word. Trayodaśa?] ten plus three.
- R: Thirteen.
- Q: Once you mentioned a practice of doing the ṣaṭ karma and then taking a certain amount of ghee and attaining samādhi. How much ghee is taken?
- R: Ghee is taken to sustain the body during the samādhi.
- B: Ghee is taken according to a person's digestive system. If one has weak digestion one gets sick.
- R: If one swallows a quantity of ghee.
- B: So there is not only one measurement for everyone.
- Q: What is the significance of the statement Tat tvam asi?
- B: I am He.
- Q: Do you identify yourself with the material universe, with matter, when you use that phrase?
- B: With the supreme energy.
- R: Matter is only a temporary condensation of energy.

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