

October 17, 1976 Satsaṅga 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.

B: 108 = first ācārya = teachers of yoga

= part of 21,600 breaths in a day (R: normally)

= part of world's circumference

= number of breaths in a day in highest stage of samādhi

Q: Purpose of doubt?

B: Doubt comes when we don't understand something. It makes us research. But it can also harm if we don't try again.

B: All this confusion together is called the world. If there will be one truth, there will be no world.

R: The ignorance holds it together.

B: The mechanism of the world works by ignorance. Individually, people can get help.

R: But everyone can't be helped, at once.

B: Your world can be changed.

Q: Trying to help by saying something unsolicited seems to cause more confusion.

B: If a candle is lighted, its light will spread by itself. People read and hear so many good things. But they don't do it. If one becomes truthful, peaceful, and loving, then one doesn't need to say anything. But it's our training period, so we say, hear, practice, accept, reject. When we attain that truth, then we don't say.

B: People are seized by unreasonable fears at time of equinox. Change of sun's direction affects people's emotions.

B: Anything which is measured by our senses is an illusion. But there is a truth in that illusion also.

Q: Nothing is absolute?

B: Except God.

B: God is that which can't be described, only can be experienced by the thoughtless stage of

the mind.

Q: So in a sense, God can be experienced only by God?

B: Yes. When the mind is free from the world, there remains God.

B: Don't have to keep mind empty all the time. Practice meditation and later the mind will switch into higher levels. Reflex actions.

R: ... are the only kind possible in a thoughtless state.

B: The body acts by the desires of others. It is a high stage of yoga.

B: If you become another person when in society, there is danger of drifting away. When you become ten people outside, you lose much energy. Be the same person.

R: ... centered.

B: When we empty our minds out we're like a vacuum bottle. When the cork is off and we then are in a group, everything is sucked in. Sādhana makes the cork tight.

Q: Idea that one should be open.

B: What do you mean by being open? Becoming a puppet? What is the use of saying "How should I be?" Then you pretend to be.

B: Don't play mental games. Children don't think who they are and try to be any certain way.

Q: And they are brats!

B: So?! If you pretend, you are still with your faults. Why not cure the faults without pretending?

Q: How?

B: Just as you pretend. Every person in his natural way is not bad, does not hurt anyone. "Be yourself" means be natural self.

B: Influences of others have made us otherwise. If you are alone, then do you see yourself as bad? If there is no comparison and competition, then you can't see good and bad. In society we always do it, knowingly or unknowingly. Stop it by sādhana. If those bad influences stay when we are alone, then we are not alone. All yogic methods are to deal with this.

R: It is only in relation to others that we are bad.

B: Expectations of one another make society. Otherwise we will spread like toys after a child has finished his play. The child's expectation makes them together. In a society we can't relate with total non- expectation. It's natural. Why are you in a society? It's a need. We are social beings.

Q: When people want affection?

B: If someone wants you to hold a red hot iron, will you hold it? You have to know whether what the other person wants you to do is to hold a red hot iron or not. Affection is a part of

love guided by the senses. Wanting affection is our nature. If an affection harms you, then it is a red hot iron.

Q: Question about forgetting to do mantra at job with children.

B: When you work, then your work is mantra. If you do mantra while working with people, then you're not paying full attention to the people.

Q: Eventually can do both?

B: Yes. Concentration is the thing.

B: Concentration opens the heart cakra.

Q: Question about job pressing shirts all day.

B: Concentrate on your work and not the shirts. Action is action.

Q: Experiencing another person exactly as oneself due to not having ego chatter in your mind at that moment. Is this opening of the heart?

B: One situation.

R: ... it is one example.

B: Opening of the heart in its real sense is attaining peace. When there is peace, then you can see yourself and others. Why worry about past and future? Have peace now? That is all we need. If you are peaceful now, you will help the future. Like carrying a candle: the more you walk, the more the path gets lighted. You don't need to make light everywhere. If we develop non-violence in our minds, that will probably help.

Q: Is enlightenment just deconditioning of the mind and releasing of repressed emotions?

B: If saṁskāra...

R: ... conditionings

B: ... are wiped out, that is enlightenment.

B: In kuṇḍalinī yoga there are certain prāṇāyāma, mudrā, and meditation on kuṇḍalinī. The concentration is mainly on kuṇḍalinī. Kuṇḍalinī yoga is a tantric path.

B: Who heals? Purity of mind is the healer. You can't heal by impure thoughts. What is a pure mind? Positivities in the mind. It is a process. When the mind is made free of thoughts for some time, it burns its saṁskāra. You have to attain a blank mind by practicing concentration.

Q: Samādhi is an empty mind?

B: Yes. Jaḍa samādhi is not better than a sleep. A blank mind brings higher consciousness.

B: Samādhi can't be understood by words.

R: Babaji doesn't believe in waiting. Waiting is a good hide-out for not doing.

B: Tamas is the cause of sleep. Can't eliminate tamas guṇa completely. Body is most tāmasika when earth and water elements are dominant. If tamas guṇa possesses the mind very deeply then we are completely unaware of things. It happens when the body is completely exhausted or we are sick.

B: Those who can do śītalī karaṇī mudrā [sic] don't need sleep.

R: A sleep-like condition is achieved.

B: Dreams: the mind gets prints of our actions in the waking state. And when we sleep the mind replays them. But the mind is also a storehouse of our several past births. So the dream can make a story which we can't understand very easily.

R: One can become conscious in the dream and do sādhanā in the dream.

B: Writing down and remembering dreams is a method.

R: ... for becoming conscious in dreams.

B: Use own mind. That will help more.

R: ... than the I Ching.

B: Meditate deeply and the answer will appear.

B: When one becomes conscious that one is dreaming, it stops the dream. You can't forget that awareness at once. To do sādhanā in a dream without hindrance of physical body requires practice. You can continue the dream after a while. You become aware of a dream and awaken, then you go to sleep again and it continues. It can.

B: In yoga, hypnotized state is called bhukti karaṇa [transcribed originally as bushi karaṇa] which means to possess. Self-hypnosis and hypnotizing others, both have the same process. The mind is controlled by having strong will power. The method to attain this power is trāṭaka. We use self-hypnosis to a degree in our sādhanā.

Q: Danger of hypnotism by another?

B: The mind gets overpowered and loses its courage. Then you can be hypnotized very easily.

Q: Is the transformation of semen into ojas the most important thing that happens in sādhanā?

B: Yes.

Q: What is significance of kuṇḍalinī rising?

B: It burns ignorance.

Q: How can one separate desires from desiring?

B: Be in desires without desiring.

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