

May 5, 1977 Retreat Darśana 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. U is other voices in the notes which were unattributed. 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: Oṃ: parā, paśyantī, madhyamā, the three forms of nāda. All three sounds, when they come together, that is the real Oṃ.
By yoga, we attain madhyamā, which we listen to in our head.
By samprajñāta samādhi, we attain paśyantī.
By nirvikalpa asamprajñāta samādhi, we attain parā.
- B: Oṃkāra raises energy by contraction of mūla bandha during inhale.
HĀMSAḤ SO-HAM Oṃ when it becomes subtle. So the repetition of Oṃ affects the subtle prāna that we draw from breath.
Skull can crack when śrīcakra is pierced.
- R: It opens brahmarandhra.
- B: Headache can come when kūṭa...
- R: ... center of ājñā cakra
- B: ... is pierced, but it lasts only 24 hours.
- B: Sahaja prāṇāyāma = ajapa. Techniques of rāja yoga by which watching breath becomes saying name of God
Can do prāṇāyāma concentration at the heart if it is not staying at ajna naturally.
Concentration anywhere leads to ājñā. Can concentrate anywhere.
Some people get nervous when there is loud music, and feel weak. Habit. [One gets used to it.]
It's a good thing to go into solitude sometimes to do sādhana.
Desire is cause of pleasure and pain. You can go to the store to buy something, or with a friend (that you are just tagging along with). In the world we can live without a thought of buying. "If I buy, I'll get pain."
Physical pain is the body's nature. Physical pain causes emotional pain, and emotional pain causes physical pain. As long as the gross and subtle bodies are one.
During women's periods, they get more emotional. Ether or air element is predominant.
Emotion is a function of the subtle body. Śītalī prāṇāyāma can be done.
- Q: Sense of identity not clear. Experiencing others' emotions as one's own.

- B: It happens when the heart becomes soft. It is not a negative thing. It is negative if one feels used. First you become soft, then you say “I am being used.” You become hard again. You create it with your ego.
- Q: Dependence on others for their feelings.
- B: It is fear. You lose your ego and you don’t see anything higher to cling on, so you cling to people. If there is surrender to God, then you will not think about people. This is a danger in losing ego. You lose your ego in the material world and can’t surrender to God, so it frightens us (you).
- Q: How to surrender to God?
- B: Regular sādhana. When we talk about losing ego, we mean tāmasika ego which identifies us with the world. Attachments. Ego to find God is sāttvika and called devotion. Ego to do sādhana is rājasika ego and leads us to sāttvika ego. Ego to be in the world, ignorance, is tāmasika ego. We lose tāmasika ego, and develop rājasika ego. We lose rājasika ego and dissolve into sāttvika ego which is the Self.
- U: Babaji remembered well a locale he was taken from at age 7-8 months when returned to it at age six.
- Q: Babies can cry when not hungry, and smile, during first months.
- B: People say babies are so pure they can remember past births. And cry too. There are two things in the world, crying and laughing.
- Q: What causes children to lose the purity?
- B: When they recognize the world. Life affects them when they recognize.
- Q: Recognition is necessary for survival, so the purity can’t be maintained.
- B: That is why we try to forget.
- Q: A baby has to recognize before he can forget?
- B: Yes. Unless an avatāra.
- Q: Is there any way to help babies maintain the purity?
- B: They have to go through their saṁskāra, good and bad. If they are lucky, good saṁskāra will bring them to the right path. Then they can get.... When they recognize, that is [also] saṁskāra.
- Q: Is this recognition avoided by mental abnormality?
- B: Mental abnormality is also a saṁskāra, and it creates more saṁskāra.

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