

October 7, 1979 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.

- Q: Would you say something about repetition of mantra in coordination with the breath?
- B: Mantra sādhanā is an independent practice of yoga. In this sādhanā, the mind, breath and the words (or mantra) are intuned on a particular energy center.
- Q: Is there something you can do which physically duplicates crying?
- B: Ujjāyī. This pranayama is derived from children when they cry. Ācārya the ancient teachers, noticed two things: 1) that their mucus was released, 2) that their breath would stop (periodically). When the breath stops, after that they become very calm.
- R: So ujjāyī tricks the body into doing what it does naturally when you actually cry.
- Q: Babaji, could you talk about dream sādhanā?
- B: If you notice, when you dream, your mind is completely different than [from] in your waking state. In a dream, the whole mind goes to the object of your dream. But in an awakened state, your mind goes to several objects at the same time.
- R: Doing one thing and thinking of ten other things.
- B: If a person can develop sādhanā in a dream, do sādhanā in a dream, it can be more effective. But how to do it? First we have to find out how dreams are created. Dreams are created by the memory, imagination, and desires. Memory, imagination, and desires – its root goes back several births. At first we note down our dreams. After a few months, if you read it, you will find that some dreams are related. Select those dreams, and by developing desire and imagination, you can dream that particular dream.
- R: As you go to sleep, you'll run through the dream you want to dream in your mind. You have a desire to dream it, and you are imagining it in your mind.
- B: When you will be able to dream whatever dream you want, then you can create a dream of sādhanā.
- Q: Would you speak to us of sexuality, particularly when two people in a relationship want different levels of sexual expression with one another?
- B: The sexual pattern in men and women is different.
- R: Periods of high sexual desire or no sex desire.
- B: In men it is constant. Because of this difference in sexual patterns, men and women often get separation. In women, this cycle is a natural means of birth control. In a relationship, the two people have to understand each others' desires and adjust themselves.

Q: My baby wants to sleep next to me, but when he does, he keeps me awake. I don't know what to do. He can't sleep if he isn't with me, and I can't sleep if he is.

B: Baby naturally wants the mother's body. Tribal women tie their babies to their body. In a modern society, they don't see that natural need in a baby. So they separate the child.

Q: Regarding diet, how can one determine what humor is predominant?

[R reads lists of characteristics of prakṛti types, including: Air type has variable life span and sleep, bile type has short life span and unsound sleep].

Q: What do you think of parents who call a child and say we don't feel a part of your life, so we don't want to see you again?

B: Whether they feel it or not, they are (a part of your life). If they are angry for some reason, then you can talk to them honestly.

Q: If one is listening to inner sound, is one side better than the other to listen to?

B: Right side.

Q: Why?

R: It's the seat of the discriminative faculty of the mind and also the seat of rajas guṇa in the mind, the quality of action. We need discrimination in order to differentiate between the sound levels and go to subtler and subtler sounds. So we listen on the right.

Q: What is on the left?

R: Tamas guṇa, quality of inertia. So you won't be able to stick with listening on the left as easily, and the sound will fade.

B: You can hear the sound on the left, but you can't go deep.

Q: Does its coming from the left have any significance?

B: The sound comes to either side, but you have to switch it. Sound indicates purity of nerve channels.

R: Whether it's in the left or the right.

Q: I experience times in my life when things don't seem to go right, and I encounter a lot of obstacles and difficulty that pile up on top of each other and I have trouble hanging in there – frustrated, up tight, and I'm wondering how to deal with those times. I don't feel very dispassionate.

B: That all together is called life. We have to solve all those things to get out from life.

Q: Why do you tell some people not to be in silence?

B: In silence, if someone wants company of people for written talks, it is not good. Silence is for separating yourself. Silence is good for those who do not go to others to say something.

Q: A prominent Buddhist teacher whose book I read established that there was a connection between mudrā, as healing gestures of the hands, and the acupuncture meridians. He said that in the monasteries, people would hold certain mudrā to heal particular kinds of

problems they had, that these gestures or the places where they would hold them correspond with acupuncture points.

B: Mudrā is not just hand postures. Mudrā is placing energy.

R: In that hand posture. It's a conscious invocation of energy into the position.

B: If energy is there, then it can be used for healing. Like sūcīkā mudrā for surgery.

R: Sūcīkā mudrā is mudrā a of holding a needle. Place energy in that position, and then the energy travels in the needle or scalpel.

Q: I work for a community service crisis line organization. Lately the group has been going downhill, has fallen into discouragement, low energy, in-fighting, and has lost its funding. Is there any way to reverse that cycle?

B: Those people are not dedicated.

R: If that's happening.

B: They should leave and new people should take the work.

Q: A lot of people have hung on for a long time. They're dedicated in that way.

R: They hang onto their jobs.

B: That's not dedication.

Q: They're not paid for it. Many come with dedication, and burn out.

B: It's not an easy job.

Q: Advice on how to continue doing sādhanā and also do world traveling at the same time?

B: In traveling, you can't do sādhanā regularly, but you can do ajapa sādhanā.

R: Timing a mantra to your breath. Try to keep it 21,600 breaths a day.

Q: Is there any difference in the effect in doing Om̐ for inhale and exhale, or Om̐ on inhale and again Om̐ on exhale?

B: No different.

Q: In a relationship, if the man feels sexual and I don't, I feel badly if I act sexual when I don't feel it.

B: Talk to your man honestly. It can be adjusted if both love each other and care for each other.

Q: What is the best thing to do if one is living with a person who is angry or depressed, to help the person without being affected oneself?

B: It means that the angry and depressed person is afraid of people. If he is gradually exposed to people, then gradually the fear will go away.

Q: If one is hearing Om̐ interiorly with a certain rhythm, and not conscious of one's breathing, should one bring concentration back to the breath?

B: If you intune the mantra with the breath, it will be more effective. It will be then a combination of prāṇāyāma and dhyāna.

Q: What is dedication?

B: Honest effort.

Q: Do dreams create a stronger saṁskāra than waking activity, because dreams are so one-pointed?

B: Because it is a dream reality, the saṁskāras will not be deeper unless the dream is created willfully.

Q: Heard that a cat living in the house of a realized being will commit suicide out of association with the dispassion of the saint.

B: Cats, dogs, horses, and cows sometimes stop eating and die when their master dies or leaves. They don't commit suicide because a realized being is in the house. I had a cat. Several sadhus have cats.

Q: Did your cat ever seem to benefit from your meditation?

B: They can, if the meditator has attained peace.

Q: I'm wondering if devotion is more according to temperament. Is it necessary for everyone, in order to progress spiritually, to develop devotion toward God?

B: Yes.

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