

## May 7, 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. Often, based on grammar and content, this is likely Babaji. Comments in square brackets are generally those of the typist. Comments in parentheses are likely that of the reader. Voices of individuals originally named are changed to V to protect their privacy. There was editing for format and IAST transliteration of Sanskrit terms.

- U: Three ways to stretch tongue: pull with cloth, milk it (like a cow's udder), push it back with two fingers.
- B: When the tongue reaches to the center of the eyebrows, it stops the movement of prāṇa in the whole body, and makes samādhi. It can make jaḍa samādhi, which is no better than sleep if a person doesn't know how to use it [khecari mudrā]. People in jaḍa samādhi can be buried for 10-15 days, for show.
- B: For bad eyesight, put lotus honey in lower eyelids, or throw water into eyes after putting it in mouth in the morning, or washing eyes with moriband (sp?) powder.
- Q: How does jñāna yoga bring enlightenment?
- B: By understanding that the world is unreal. Jñāna yoga has nothing to do with the body. Enlightenment means kuṇḍalinī rises.
- Q: What to eat when one has a cold?
- B: Avoid heavy, oily foods.
- B: Vedānta is jñāna yoga. Jñāna yoga involves study of scriptures, but Ramaṇa Maḥarṣi did it in his own mind.
- Q: To reduce need for sleep?
- B: Eat less food.
- B: Need for lots of sleep could be by deranged humors, excess mucus, physical weakness, habit, overeating.
- B: To wake up when feeling tired, bhujāṅgini mudrā = snake breath. Breathing in with chin pulled in. For fatigue, hunger, thirst, anger, mental stress, pregnancy.
- B: Heart is emotional mind. It is difficult to separate heart from head, so we get confused.
- V: When they conflict, listen to heart.
- B: For cold feet and hands: ½ gram (a pinch) of nutmeg in the morning.

R: Not more because it is a poison, causes fainting.

[possibly missed some content here]

B: Practice to do when dying is to take prāṇa out (through mūla).

B: When we die we become so helpless that we can't do anything.

Q: Is it good to do japa at the time of death?

B: Yes. If you can.

B: Anything which stimulates the mind can bring old buried saṁskāra to the surface. Yoga, emotion, drugs, dreams. It can help, if you understand it.

U: When Babaji's mother was dying, he told her to do japa, and she said she couldn't, she was forgetting. She told him to put Hanuman's picture on her chest. She did japa her whole life. She wanted to do it, but she was as though drugged.

U: One woman 88 years old told Babaji each step of her death. First her feet died. Prāṇa left her feet. Et cetera. As far up as her chest, she could feel it.

Q: Would fasting when dying help the process of death?

B: It is a method. The person sits by the Gaṅgā, stops eating food, and meditates on the cakras one by one. If he thinks he will die in 22 days, he concentrates for three days at each chakra. At the 22<sup>nd</sup> day, the prāṇa leaves.

Q: Is that not suicide?

B: It is acceptance of death. Not out of pain, fear, or anger. Several people stay there (with the person).

Q: Is there such a thing as destruction?

B: In theory or practicality? In practicality there is destruction. Can't say my watch is not broken, when someone hits it on the floor. It won't work anymore, and might as well be gone. If the elements of the body remain as dirt, what good will it do?!

B: People commit suicide with the hope of then being gone, annihilated. One phase of life is gone.

Q: No way to get rid of bad saṁskāra except realization of God.

B: You kill the body, not yourself. The thing which is guiding and controlling the body is still alive. Your saṁskāra are with that controller.

A pigeon shuts her eyes when the cat jumps. She doesn't see the cat and feels safe. But the cat sees her and kills her. When we try to hide from our problems, demons, we will still get killed. If we try to face and fight, only then will we solve the problem.

Q: Śiva?

B: A thing is created, exists, is then destroyed. Three phases. Destruction is not negative, it is natural. It destroys ignorance. Tāmasika is not always bad. The three guṇa together in an equilibrium is the important thing.

Q: Preservatives and sprays make food tāmasika?

B: Yes. But we get so many shots from birth, so it doesn't make much difference.

Q: Cobras all over Śiva's body...

B: Snake represents time. Śiva is master of time. He can destroy at any time.

Q: Yoga of dying?

B: Gāruḍa Purāṇa. In India people read the Gita or the Gāruḍa Purāṇa to the dying person.

Q: Creation?

B: When the energy explodes it separates into the three guṇa. How it explodes, no one knows. Sattva guṇa becomes jñāna, knowledge. Raja guṇa becomes action. Tamas, the product. In our body or the world. Now the product has three guṇa of its own and the whole thing is repeated: mind, action, body.

B: Battlefield of the Gita is avidyā kṣetra. Ratio of positive qualities to negative is 5 to 100. Kṛṣṇa is parama kṣetra and vijñāna cakra is his instrument.

Vehicles are symbol of dharma, the animals ridden by the gods that rule the chakras.

In gross structures the elements are always mixed. When they manifest their pure form, it means destruction. It only happens when a person gets full salvation.

Dominance of five elements during hour, associated with tastes, etc.

earth	sweet	heavy	yellow	sitting	square	front
water	metallic	cool	white	walking	crescent	down
fire	bitter	warm	red	hard work	triangle	up
air	salty	active	blue	physical exercise	circle	sideways
ether	sour	mixed	all colors	yoga sādhana	dots	all

And with lengths of breaths and location of breath in nose: central, lower, upper, outside, all sides.

Ājñā = pituitary. Mastaka granthi = pineal gland.

After liberation, energy that flows to mūla goes on down to mastaka granthi and makes a circuit.

B: Mind and brain are not one.

Q: What is the relationship?

B: Brain is the physical substance. Mind is ājñā and vijñāna cakra.

Q: Very few people are dwelling on that level.

B: Yes. Mind is manas, buddhi, citta, and ahaṁkāra. It operates in all people, but to different degrees. In avidyā kṣetra the senses come to more to the fore. In higher states, discrimination.

B: The mind of a person in vidyā kṣetra sees the subtlety of the world. The mind of a person in avidyā kṣetra sees the gross body of the world.

The mind has a storehouse which we call brain. You can see the brain. You can't see the mind.

Q: Where do the emotions originate?

B: Out of manas, six-petaled lotus behind ājñā, which contains the seeds of the senses. Emotion can be triggered by thoughts or by elements. Water → sorrow. If air or ether predominates → very emotional.

U: Sound heard when in quiet place or nature is anāhata nāda, unstruck sound. Appears when nerve channels are pure. If it is heard in left ear, clog the predominant nostril, and it will come to the right.

Any intense emotion can take one through ājñā in bhakti yoga. Devotion is the best way to develop emotion.

Pressure in chest is emotion caused by air element.

To change the emotion, clog the dominant nostril.

The body is an instrument of the subtle body. If there is no instrument, there will be no action. Tea needs a cup.

Sahaja yoga means natural way of kuṇḍalinī awakening. Sa = ida, ha = piṅgalā.

B: Doubt always comes.

Q: We can't be certain of what we haven't experienced.

B: Yes. Sometimes we doubt and sometimes we have faith. And so our sādhana progresses. The qualities of the jñāni bhakta — he never doubts. Born with full acceptance.

U: When kundalini reaches ājñā and a person experiences the early stages of samādhi, he develops dispassion and cannot be in pain.

Hypnosis is when the mind is commanded by some person or by yourself.

B: Only after kuṇḍalinī gets to śrī can the power not be misused.

Q: If a person dies after piercing śrī, does he take birth again?

B: No. Or only short life, dies as a baby.

U: Not knowing how much discipline you need, start with little and increase.

To know past lives, get samādhi. Make the mind thoughtless.

Dreams when more sāttvika....

Watching the mind is a method.

Q: How to deal with fear of death in dreams when consciously aware of it?

B: Do you mean you see a rope and are still afraid of a snake?

Q: She is not afraid as soon as she knows it is a dream.

B: In a dream, you are your ego without ego. You are nothing.

Nutmeg roasted in sesame seed oil and the oil poured into ears can help with ear problems.

In meditation the energy goes up, and it can shake the whole body,

Thoughtless moments are brief samadhi. We start (in each life) from where we stopped (in the last).

In between lifetimes the subtle body stays in seed form in the higher levels in a dormant stage.

[It would seem logical to have punctuation or even a new sentence after “form.”]

Q: Do we seek out same methods in successive lifetimes?

B: Same or different. Depends on our consciousness in the present birth. One can die right after attaining higher consciousness.

Q: Is there consciousness in the dormant seed stage?

B: That is a consciousness that can't be explained because it is without a body. Tibetan description of existence on astral planes after death is symbolic.

Q: So there is activity?

B: Yes. In death, something goes out. That can't be without action.

Q: It goes through further experiences?

B: We imagine it and explain it through symbolism because we can't any other way.

Q: We have no language for it.

- U: Babaji says in Silence Speaks that we should teach children to really hear and see. To use their senses.
- B: We generally act by habit, reflex action. Most of our actions are not in our knowledge. We see but we don't see. If we could train ourselves to see, that is real schooling.
- R: By regular sādhana.
- Q: A sādhana before bed?
- B: Prayer. If prāṇāyāma, then meditation and corpse pose. Prāṇāyāma makes you rājasika for some time. The eight kriyā can be used after prāṇāyāma (to calm down).
- Q: How to hear sounds, see colors, recognize objects and smells?
- B: Train children by making sounds, It is a deep concentration method. High pitch and then reduce to low pitch, then change. Difference in sounds.
- U: Another word for prayer is worship.

Iṣṭa = beloved.

This material is licensed by Sri Rama Foundation under a Creative Commons: Attribution-NonCommercial-ShareAlike license. The rights of use and limitations can be found at <https://creativecommons.org/licenses/by-nc-sa/4.0/>.