

November 14, 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. There was editing for format and IAST transliteration of Sanskrit terms.

B: Om̐ = creation = inhalation
AH [sic] = preservation = holding
HUM [sic] = destruction = exhalation

R: Vajra = thunderbolt, which destroys ignorance = guru.

B: Best to maintain any prāṇāyāma routine that is started.

R: ... otherwise lungs give trouble.

B: Prāṇāyāma increases by itself gradually. Don't rush.

B: Most yogī get up in middle of night to do sādhana, then sleep again. Nāda yoga is done from midnight to morning.

B: Small cup of milk or water is okay before prāṇāyāma. Wash tongue before ujjāyī and bhramarī.

B: Nerve channels are purified by prāṇāyāma, ṣaṭ karma, japa, kīrtana, concentration. Once nada has started, should listen to it in right ear. Concentrate on the subtle sound. In nāda yoga one should not listen to one sound for month[s]. Nāda itself is mantra. Mantra is an automatic prāṇāyāma which purifies the nerves.

B: Kapāla-bhātī is a form of bhastrikā. Don't do more than two rounds, rather, increase the number...

R: ... of seconds, the duration

B: ... of exhalations in one round. Don't decrease the number

R: ... duration

B: ... of exhalations.

B: Two methods for meditation:

1) trick: concentrate on an object and the mind will think it is real.

2) trap: do prāṇāyāma and the mind will be trapped by itself. The mind stops its activities when the prāṇāyāma is perfected. Don't have to think of concentration because it is the result of prāṇāyāma.

B: Four purifications are prāṇāyāma, can give same results as prāṇāyāma. Not included in eight forms of prāṇāyāma of haṭha yoga.

- B: Positions for tongue during meditation: roof of mouth, or roots of...
- R: ... upper?
- B: ... teeth, which cures diseases.
- R: ... dyspepsia.
- B: One method: tongue makes cup, touches roof of mouth while throat is pulled down. There is a position for the tongue if one is in mauna.
- Q: Pressing it against root of teeth?
- B: Against where upper and lower teeth meet when mouth is closed.
- B: If someone you've known thinks about you, it can affect you. Thoughts of others always affect them. If the thoughts are strong, the effect is strong. Prayer works in same way. Can protect oneself from the thoughts of others by developing positivity.
- Q: Goal of our lives and our meditation.
- B: The real goal of life is to attain peace. Meditation is a method to attain that goal. Anything you do deep inside, there is a thought of peace.
- B: Satsaṅga is for love, unity, exchange of positive thoughts.
- Q: What is pain?
- B: Discontentment.
- Q: What is the cause of our discontentment and lack of peace?
- B: Desires. When the desires are imprisoned, then the mind gets freedom or peace. When the desires are free, then the mind is in prison.
- B: Videha mukti = bodily immortality, attained by kaivalya = body without the ego.
22 days = period before entry of soul into body = limit of nirbīja = nirvikalpa samādhi:
If person stays in it longer, he drops his body.
- B: Death is nothing but a change of form. All chemicals are alive. One form changes into a different form of life. The essence of life is always there.
- B: There is life before the soul enters the body at 22 days, but not all the saṃskāra from past lives of the individual.
- B: The reflection of God in a being is called soul. Can't be explained, just as God can't be explained. Soul = ātman = spirit.
- Q: What ego, as Babaji uses the term, do animals have?
- B: Existence, to survive.
- Q: Why do animals seem to be afraid of death? How do they know?
- B: The same as we do. They died before.

Q: Are instincts based on saṁskāra?

B: Yes. Instincts can't be independent. Certain animals have the same saṁskāra and the same instincts.

Q: Is it possible to experience ego death without preparing for it? And without being prepared for it?

B: Yes. When it happens, people usually go crazy. Ego death...

R: ... as Babaji uses the term

B: ... is something after which a person either goes crazy or is a saint. They look the same. One is happy in his knowledge and the other is happy in his craziness.

B: Difficult to tell the difference. Person in ditch on Italian front when bomb exploded came out a different person, a saint.

B: Nuclear energy causes deterioration of life on this planet. The planet has to go through decay and death just as we do. But if you use your coat cautiously, carefully, it will last longer.

Q: Is worldwide nuclear war inevitable?

B: When a demon is created, it will need food.

B: Difference between saint and crazy man: some enlightened beings act outwardly like crazy men, but they are always aware of everything while crazy men are not.

Q: How to lose ego without losing mind:

B: Sādhana.

R: Cultivation of positive qualities on a regular basis.

B: The soul shines when it is realized by a person, who is called enlightened. Nothing happens to his soul, only the veil is removed which was shutting out its glory.

B: Ego has three stages. Sattva ego is the soul. Rajas ego is existence, to survive. Tamas ego is negativity. When the last two are removed, then the ego that remains is the ātman.

B: Caitanya Mahāprabhu's wife, after he left to become a saṁnyāsin, ate one handful of rice every day for the rest of her life, having counted each grain. Any mantra can be used in this method of doing japa.

B: Life force in body after death feeds worms. Soul with saṁskāra leaves, takes another body. Saṁskāra...

R: ... attached to worldly things

B: ... wrap the soul and take it.

R: ... where they will go.

B: Like the way solar energy is collected and channeled, the soul doesn't go anywhere on its

own. All saṁskāra are burnt when it merges with God. But we start feeling peace and contentment when the bad saṁskāra start reducing. That makes us keep trying more and more.

B: Grieving over someone who has died relieves boxed emotions which can do harm if not expressed.

Q: Effect on the one who died?

B: Only on the ego, the saṁskāra, not on the soul. The soul is the reflection of God, always pure and remains pure.

Q: We tend to think of the soul as the ego and to think it is affected.

B: Hariakhan Baba [Maharaj] can dissolve and reconstruct his body at will at any time and place.

Q: So he did not use the same body all the time?

B: What was the difference to him?!

B: Viśuddhānanda [Paramahansa] could give life to dead animals, and he too died. Yogis practice methods to attain bodily immortality, but they still die. No one else would attain the state of Hariakhan Baba [Maharaj].

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