October 10, 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: If the soul has already come out of the trap, then it can continue work after death in disincarnate form. If life is confined only to the body, then it ends at death. Has to wait for a new body to resume work on saṁskāra.

Q: Realms of darkness to which people go after death?
B: These are symbolic things. Darkness equals ignorance. If one is out of ignorance, then after death one can't go again into ignorance. If one is in ignorance, then it continues after death in a saṁskāra form.

B: Sādhana means to control the outgoing mind.

B: If sādhana arouses energy, channel it upward by meditation. The energy comes out in the form of joy. The mind and body become peaceful, and sāttvika vṛtti take place in the mind. These are the symptoms of raised energy.

B: Keep yourself calm. That is meditation.

B: People develop emotional imbalances at time of equinox. The change of the elements in the body is affected by the equinox. Negative qualities are brought out in many people, but some people get very positive.

B: Non-acceptance causes pain, anger, and fear. If one accepts death, then there is no fear of death. If one accepts prison, then there is no prison. Accepting is very difficult.

Q: To master sexual energy?
B : Sādhana. Mahāmudrā, mahābandha, mahāvedha, khecarī mudrā; vajrolī – amarolī – sahajoli mudrā. To be practiced for several years. Also there are specific tantric practices for this.

B: For tightness at mastaka granthi: śakti-cālana mudrā Purpose is to move energy up the spine.

B: When mind wanders in meditation…
R: … at start or after a while,

B: … give a jerk at the neck or walk for a bit, and then resume.

B: Re sahita prāṇāyāma. Don't go to second class until can do forty of third class. Don't worry about class and number, just try to count perfectly.

B: Some yogis only do ten rounds of sahita, don't increase or decrease, just do them perfectly. Better not to vary the amounts, numbers, from day to day.

B: Sādhana becomes very joyful if done regularly and perfectly.
Q: Perfect?
B: When easy, no pain, no anger. If bandha are perfect, prāṇāyāma is easy.

B: When bile predominates is when heart rate may increase with bhastrikā: do ujjāyī, up to thirty rounds. The important thing is to keep the mind calm. No point in doing any practices that harm the body.

Q: Is it possible to hear another's thoughts to the point of sentence structure and words, or to visualize what another person is visualizing?
B : Yes.

B: Samādhi = state of superconsciousness or trance. Results automatically, after certain degree and length of one-pointedness, of meditation.

B: Khecarī mudrā to block breath passage. Fifteen people in [Santa Cruz] satsaṅga group do it. Doing it purifies the nerve channels, nāḍī. This mudrā brings samādhi very fast.
R: Only helps when the mind is devoted to yoga.
B : Stops movement of prāṇa throughout the body. Except during certain specific practices, the prāṇa is moving constantly.
B: Khecarī mudrā is used in tantra to stop flow of semen during intercourse.

B: Sahaja yoga: sa = idea, ha = piṅgalā, ja = suṣumṇā. In tantra. Also means easy, spontaneous.

B: For purpose of becoming able to do khecarī mudrā, or just because it's good in general, cures lung and nerve diseases: dry the tongue with a terry cloth towel, then oil with ghee and "milk" it as a cow's udder Or grasp it with a towel on both sides and pull one side or the other, or grasp tip and pull from there.

B: Brahma, Viṣṇu, and rudra cakra are also called granthi, regarded as knots, to be pierced. They are like three stations. After reaching one, consciousness changes.

B: Karma, kriyā, and jñāna śakti repeat at each level. Just above ājñā there are three cakra that represent and involve these three.

R: … before Brahmā, Viṣṇu, and rudra granthi.
B: Again after piercing of śrī, these three śakti meet at mūla at back of skull. Always at a subtler level than previously. Different grades of the same three energies.
Q: What causes the energies to take the form of knots? What holds the knots together?
B: Called a knot not in a bad sense. It is a center of the energy. What holds a cakra together is its qualities, petals.

B: Kriyā śakti moves to the right. No one knows why.

B: Method called ṣaṭ cakra bheda: visualizing each of six cakra and piercing each and bringing energy up through. Alternatives: mudrā or meditation.

B: Those who don't think of kuṇḍalinī and cakra can still attain enlightenment. Rāja yoga is an alternative to kuṇḍalinī yoga.

B: Faith gives happiness and peace. Sādhana is to increase faith. Complete faith is complete freedom from all doubts.

B: The cakra are all pure, and so are the śakti.

B: Suṣumṇā is one hundredth of one hair's thickness, and inside it three sheaths, the innermost being Brahmā nāḍī, and there the cakra.

B: 350,000 methods in laya yoga alone.

B: In olden times, the teacher or guru would state one or another sūtra only.
R: No questions and answers and reading of scriptures.
B: The student would then dissect it.

Q: Problem when there is faith in an impure teacher, one whose motives are not pure.
B : One loses faith, some of the faith, as soon as one sees impurities.

Q: What is beyond the virtue of humility?
B : Only God is beyond.

B: Enlightenment = to attain the truth, reality, peace, love. To be in that experience all the time.

B: Enlightenment doesn't mean to talk, discuss, argue, explain things. Enlightened being can sit like stupid one. But there is a continual flow of love from that being.

B: Higher samādhi brings viveka khyāti, when nirbīja samādhi starts. That can be termed enlightenment. Kaivalya means perfect isolation.

B: When meditation becomes continuous, samādhi comes. That is saṁyama. Dhāraṇā = concentration for 12 seconds. Dhyāna = for 12x12 seconds. Lower samādhi = for 24 minutes (approximately) = 12x12x12 seconds. Nirvikalpa samādhi comes when it is done for 5 hours and something = 12x12x12x12 seconds. Before all of this, samādhi comes in glimpses.

B: Babaji does āsana to keep the body fit, and a few breathing exercises. Can't explain sādhana. It's like trying to explain sweetness.

B: Celibacy strengthens energy, makes attainment easier.

B: Eating meat means taking on some saṁskāra of the animal eaten. One of the strongest prints in animal's consciousness is fear and agitation, from experience just before slaughter. There is attachment at the end. Using leather things can affect one similarly in a subtle way. Better if skin of naturally deceased animal.
[But Babaji said 10/12/76 that one saint was a shoemaker, and one high devotee of Rāmakṛṣṇa [Paramahaṁsa] was a butcher.]

B: Enlightenment by faith without sādhana is surrender.

B: Drugs accelerate changes of elements and emotions ➔ confusion in the mind. But drugs can be used as a method in right dosage and at proper time. Alcohol likewise can be a method, used in proper way, dose, time, motivation.

B: Animals about to be killed can sense it.
R: … from the consciousness of people about to do it.

B: Plants are the natural food for vegetarian animals, just as animals for a tiger.

B: Āyurveda uses meat as medicine to keep a person alive, to cure the physical body. Eating meat is not good for spiritual development.