

October 13, 1979 Mantra Yoga Class with Baba Hari Dass and with Q's and A's on Other Topics

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. T indicates reading from an unidentified text. Comments in square brackets are generally those of the typist. There was editing for format and IAST transliteration of Sanskrit terms.

R: Light is no longer [known as] the fastest thing in the universe. Physicists have discovered that effects are transmitted almost instantaneously.

B: In yoga, it was always mana. [meaning always known? and based on manas?] [A question below, toward the end, returns to this idea.]

Q: Silent mantra?

B: It's not silent in the mind.

R: In fact there is no silence in the mind. As long as there is mind, there is sound.

R: Mantra = mana, mind + trāṇa, liberation.

R: Mantra draws positive energy to itself, and diseases draw negative energy, from the ether.

B: Breath, sound, and mind.

R: Trinity of energies, equal.

R: According to tantra, deva existing in outer space also exist within us. Offerings to them bring them into harmony with us.

B: Offerings can be made in [the] mind. It's a preparation of the mind.

R: Pratyāhāra.

Q: When one receives a personal mantra from a teacher, is it meant to work on your own particular saṁskāra?

B: Mantra are done with the breath, or simply repeating. In both cases, it makes an automatic prāṇāyāma. Prāṇāyāma always reduces saṁskāra.

Q: Why get a personal mantra, if you could just say a general one?

B: For faith.

Q: If people know it's for faith, will their faith be destroyed?

B: If it's weak faith.

Q: There are healing mantra. Can you have one that you use for any and all healing, on others and on oneself?

B: Yes.

Q: Can a personal mantra be used for healing?

B: It is different than [from] healing mantra. There are some siddha mantra that are used for healing.

R: Siddha means already energized.

B: Siddha mantra is done with a discipline. That discipline is done for faith.

Q: Origin of the six philosophical schools? Origin of the mantra yoga system?

B: These are scientific things. How it works in the mind. It's an independent method. If you just repeat a mantra, it will do an automatic prāṇāyāma. Or you have faith on that mantra --- it will excite your emotion. I met a healer who was illiterate. He was from śūdra class.

R: The lowest.

B: Somehow he got a healing mantra, and he was healing people. One day a brahmin asked him to give him that mantra, although it was wrong for a brahmin to get a mantra from a śūdra. He gave the mantra in a river of the Himalayas, which was freezing cold. Both stood up to their necks.

R: In water.

B: When the śūdra gave the mantra, it was pronounced wrong. The brahmin already knew the right pronunciation, but when he used it, it didn't work.

Q: Lamas singing chord of three notes at once, with diamond in one hand and brass bell in the other, symbolizes what?

B: The bell is bīja [mantra] of ājñā cakra. Diamond is symbol of knowledge.

Q: Has it a physical property as well?

B: It's the sun's energy.

Q: What about the Christian practice of prayer?

R: Prayer is mantra, but not all mantra is prayer. A prayer is a dualistic form.

B: Some mantras don't have any prayer.

Q: Can you get a healing mantra from a book?

B: Some mantras are in books. But mostly they are given by people.

Q: Can mantra purify one to make prayer better?

B: Yes.

Q: Are the sounds of Sanskrit related to energy centers in the body?

B: Yes.

R: English and all Indo-European languages come from Sanskrit.

[This is not true. Sanskrit was the first Indo-European language to acquire an alphabet and become a written language. But its split from Persian was late in the spreading of the Indo-European language tree. After coming south from Central Asia as one language and culture, the Persian of the Avesta went west and became the language of the Zoroastrians, while the Sanskrit of the Veda came south into India. Sanskrit is not ancestral to Greek and Latin, so Indo-European

language was originally neither Indian nor European. Its misleading name reflects the wrong assumptions of European linguists when first aware of Sanskrit in the nineteenth century. To this day we get the misimpression from Webster's dictionaries that Sanskrit cognates are older, and in India, the idea that Sanskrit was the original Indo-European language enjoys waves of popularity still. Babaji himself has expressed this view on occasion.]

B: One dictionary is made in India which tells English roots in Sanskrit.

R: Technically, mantra has to be Sanskrit.

B: In yoga, there is only one sound which goes above ājñā cakra. It's a nasal sound

R: Starting from mūlādhāra in the yoga system.

B: In a mantra, a seed alphabet [letter of the alphabet] is made nasal. The seed of a healing mantra or [of] a mantra for meditation or samādhi, all will be nasal

Q: Is that the purpose of the sound made in bhramarī prāṇāyāma?

B: It absorbs the mind.

Q: On a subtle level?

B: [Yes.]

R: The Greek of the Jesus prayer, Kyrie eleison, Christe eleison, is nasal.

B: That is mantra.

Q: How many mantras are there?

B: 333,000,000.

R: There are said to be that many gods, kinds of energy in the cosmos.

B: God means qualities.

Q: Personal mantra is specifically suited, or just given to create faith?

B: Traditionally it's given according to planets or personality. Sometimes it's given to create faith.

[Continuing the topic previous to last question]

B: We have ten senses and manas. There are three guṇa. Makes 33 qualities. A human being identified ten million species with 33 qualities, which are the gods or energies.

R: Hinduism believes in one God, but with qualities.

B: Your hand is you. So all those qualities are God's.

R: Your hand is you.

B: In your hand there is your mind.

Q: Should one do mudrā while doing mantra?

B: Yes.

Q: Is fixing the gaze helpful? Where?

B: Sound = mantra, breath, and mind = concentration. Concentration could be inside or outside. You can use a picture, or you can concentrate on your heart.

Q: Does proper intonation make it more direct to the energies?

B: Yes. If faith is very strong, then it supersedes.

Q: When the word faith is used so universally, is it faith in God, or also in the qualities?

B: It depends on what you want to attain. For healing, you need a particular quality to concentrate on. Certain quality of God. When we worship, we concentrate on God in a form. When we want complete enlightenment, we concentrate on the Self.

Q: You have said mantra is 1) spoken, 2) heard, 3) seen. Do you see it in Sanskrit?

B: You can't laugh in Sanskrit.

R: When seen, it has no language attached to it.

U: When you increase the frequency of the vibrations by your concentration, it changes to light. This is a svādhiṣṭhāna. Paranāda is at mūlādhāra. Can't be described. Enlightenment is attained when it opens.

B: It is a language of kuṇḍalinī.

Q: Is that the level that travels faster than light?

B: [Nods - yes.] Everything is within it.

R: All creation has sprung from sound.

Q: Mūlādhāra is not "low."

B: Several powers are in mūlādhāra.

Q: What if the mantra changes on its own when you start hearing it? What should you do?

B: It changes according to its subtlety. You don't have to do anything.

Q: Buddhists chant in very deep tones.

B: In Buddhism they do all the practices of tantra and aṣṭāṅga yoga.

B: All mantra are originated by Om̐.

Q: All mantra will take you back to Om̐??

B: Called mantra caitanya, awakening of mantra.

Q: How does tantra differ from aṣṭāṅga yoga?

B: Tantra is an independent method of yoga. Tantra uses mandala, mantra, prāṇāyāma, mudrā, etc. In yoga, you don't use mandala or mantra. There are different kinds of yoga. In laya yoga, you may use a mantra, or may not.

[The following Q's and A's, unrelated to mantra, were dispersed throughout the above.]

B: Dhyāna is the repetition of identical thoughts toward the object of meditation.

R: Nothing else is allowed to intrude.

B: If it is not identical, it is not real meditation.

Q: Is prāṇa conscious?

R: Without any body or vehicle?

Q: Yes.

B: It's an active energy

R: It's like asking if electricity is conscious.

B: It activates consciousness and matter.

Q: Had experience in meditation in which air around me was conscious.

B: In meditation, the mind is so absorbed into the object that it starts expanding and projects consciousness into everything. Sometimes everything feels conscious.

Q: Is that similar to leaving one's body?

B: Leaving one's body is due to detachment of the subtle body for some time. The subtle body appears as if it's going out or sitting by the side.

Q: A practice to reduce judgment without reducing discriminative faculty?

B: By not feeling competitive.

R: We usually feel competitive with almost everyone all of the time.

B: Why do we judge? Because we compare for competition. For example, a wrestler sees everyone's chest muscles. Because he has a desire to wrestle.

R: His perception is influenced by his desire.

Q: Does conflict have any useful function?

B: Yes. Otherwise we will not progress. But for attaining peace, we don't use it. You develop contentment.

Q: Is competition with oneself enough?

B: It goes on at first.

Q: But you can progress without it?

B: At first you have to [use it].

Q: Does Western medicine have usefulness?

B: The main thing is the right dose, right medicine, for the right disease.

Q: Why do we have to work so hard for enlightenment that we already have?

B: You have ten dollars in your pocket and you don't know about it.

R: So you don't have it.

- Q: Is the problem that we've forgotten?
B: It's not a problem. It's a method of evolution.
R: If everyone remembered their ten dollars, evolution would stop.

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