

11/25/79 satsang

Q: On Thursday (11/22) you said that a person can fall if confused at the moment of death. Could you say more about this?

A: At the time of death, the elements [in the body] change very fast, and the samskaras [prints] in the mind are awakened. If any samskara which is confusing sits in the mind at that time, it remains active in the next birth. A saint can be ignorant in the next birth at the beginning, and when some positive samskaras awaken him, then the knowledge of the past births will come up on the surface.

Q: Is there a way of preventing a negative samskara like that from coming forward?

A: By sadhana, the mind develops positivity, and at the time of death, the mind remains positive.

Q: Does the seed form of the individual's samskaras have any physical location after death?

A: [No.] The prana system is the same as in the universe: contraction and expansion, prana and apana. When we inhale, prana and apana contract and pull each other. In exhalation, they expand. At the time of death, the pull decreases and the life force is pulled either direction.

R: One way or the other.

A: At that time, the samskaras carry the soul.

Q: When it is said that the soul leaves the body at the time of death, where does it go?

A: Ether.

R: Into the ether element.

Q: Out of the body but not anywhere?

A: There is no particular place. That's why rebirth is not controlled. Anyone can take birth anywhere, according to the samskaric situations.

Q: Can rebirth happen not immediately? Can a soul remain in seed form for a long time?

A: It depends on the samskaras. If the person has heavy samskaras, the rebirth can happen faster, because the body is the only thing that suffers and enjoys.

Q: Is there consciousness or awareness in an individual sense in that

seed form?

A: Total forgetfulness of past identity is death. If there is awareness, then there is no death.

Q: A friend of mine was in a bicycle accident a week ago, and has been unconscious since. The doctors say he can hear.

A: The mind is unable to relate to the world. The mind is not acting as it should be. The brain mechanism can do it.

R: Can cause it, when the mechanism of the brain is injured.

Q: Is there anything besides prayer that could be done to help him? For instance, is there anything that could be read to him?

A: Time can heal. Sometimes something can click in the mind and the brain starts functioning again.

Q: What is the difference between prana and shakti?

A: Prana is shakti. When we say shakti, we use it in different ways. Shakti can refer to physical strength, mental strength, spiritual strength, kundalini energy, the creative forces in the universe. Prana is more specific.

Q: How can we control fear at the moment of death? And what is the best attitude to adopt at the time of death?

A: When death is accepted, then there is no fear. It becomes a joyful state of the mind.

R: Descriptions of saints who have died show that joy. Some of them go out singing.

A: Yogis who die are not afraid of it. They feel it is an offering to God.

Q: Then one has to be in a certain frame of mind in order to accept death. A: Positive. Birth, growth, decay, and death, taken all together, is life. R: Life includes decay and death.

A: If we don't accept death, then we are not accepting life.

Q: You said the samskaras go into the ether in a seed form. Is ether all pervasive? Is there any such thing as a vacuum, beyond ether?

R: Is there anything subtler than ether, in which ether resides?

A: Ether inheres in Brahm.

Q: Is that the causal body

A: Yes. It breaks down to several stages.

R: The absolute energy steps down without changing substance itself.

A: Mahat is the causal body. It is where the three main energies of creation are in equilibrium.

Q: Do the seeds of souls sometimes come together in the ether, or do they always remain separate?

A: If they come together, still they are separate. The samskaras are different.

Q: Is there anything we can do to help the spiritual unfoldment of someone who has just died? My grandfather.

A: There is a method of offering called shraddha. Things are offered to the departed soul. The offerings include prayers.

Q: How can we become more and more alert?

A: By doing sadhana, the mind gets sharper.

Q: Is there a special meditation that would be helpful for becoming more alert?

A: All meditations are alike.

R: If they are in fact meditation. Meditation by definition is an unbroken string of identical thought waves.

A: Any meditation which calms the mind is good. Pranyama can do it faster if done right.

Q: Jesus said turn the other cheek if someone strikes you on one cheek. His whole attitude seems to be non-violent to the ultimate. He didn't say there were any exceptions. Other teachers say to protect yourself, wife, and children. What Jesus says rings true to me, but I hear so much of the other way from obviously high people that I am confused and would like to hear what you have to say.

A: Non-violence in its extreme is a thing where an aspirant doesn't try to protect himself or his family or friends. In a less extreme way, one should try to protect.

Q: How is it possible to remember past lives, if death by definition is the complete forgetfulness of past identity?

A: The mind, with all its memory, is in that seed.

R: The seed that we are talking about that exists after death.

A: That seed keeps the memory from the day the soul first incarnated.

When a person gets enlightened, that memory wakes up. In some cases, people are born with a part of that memory.

Q: Is not the sex drive merely a lust? Is it in any way connected with love?

A: Sex in humans is not entirely for reproduction. It's the highest emotional state of the mind, when sex flows in a form of love. In animals, it is only for reproduction. Sex is lust when it is forced.

Q: Does the sex drive exist for some people only in a love situation? Are there people who desire only the one they love and no one else?

A: In some people it is like that. Some people are born with no sex feelings, and in some it is excessive.

Q: My daughter, age three, has developed difficulty walking and sitting up by herself. It seems that it is her equilibrium. She had a temperature six days ago, and seemed to have fitful sleep. I feel that she has been affected psychically by tension within me, when I am with my husband and parents. She couldn't walk at my parents' home yesterday. I wonder where to start.

A: Take her to a doctor. It's not good to imagine that she is affected psychically, when you know she had fever.

Q: Should I be with her while I feel this tension within me? This just happened yesterday. I have a medical doctor who felt that bringing her to a peaceful environment would help today, and although my husband didn't feel she should come, he conceded.

Q: Please explain Hanuman. I love everything about the Fellowship, but find it difficult to worship a monkey. Is that having idol-worship before God? Why don't you have a picture of Krishna or Christ also?

A: Hanuman means one who has destroyed his ego. Hanu = destroy, or chin [clun?or clim????]. Ma = ego. Idol-worship is everywhere. In our language, in our actions, in our imaginations. We have to use idols

(symbols).[The parentheses were Babaji's.]

R: Hanuman symbolizes egolessness, not being the doer. He was considered the perfect servant of God. He also represents in a symbolic form the prana, the life force in a being, which is employed to rescue the imprisoned soul, Sita, imprisoned by negative qualities.

Q: If at the time of death, the soul contracts into a seed form, where is God? Should we try at the moment of death to project into God, or allow God to come to us?

A: At the time of death, one who can do that can change the next birth.

R: Or can break the cycle completely.

A: The main problem is that the mind gets confused. Because of fast change of elements.

R: A strong psychotropic drug such as LSD produces, in that initial period when it's first becoming active in the system, a similar increase in the change of the elements. Everything is happening so fast that the mind goes into a state of confusion.

A: An element has its color, pattern, and quality. When one takes a drug, one starts seeing different patterns and colors. The mind starts changing: different ideas, thoughts, and imaginations.

Q: Does that same rapid flow of the elements happen sometimes in meditation?

A: It can. Also in emotional trance.

Q: In drug experiences, that rapid change of elements seems to be followed by mystical experiences, beatific visions.

A: Its reality is your samskara. It excites the samskaras.

R: So if one has a mystical experience, it's something that one has already experienced in the past.

Q: Which is it that yoga propounds as a goal, non-violence in its extreme, or qualified non-violence, allowing self-defense?

A: It depends on an aspirant. There are three types of aspirants, extreme, medium, and mild.

R: And those three repeat in each of the three degrees. The extreme type of aspirant would take the extreme approach to the vows. Patanjali in the Yoga Sutras says these are the Great Vows. When one

takes the Great Vows, one adheres to the letter to the yamas and niyamas. One doesn't veer no matter what. Those who are not in that category have to live up to the vows as best they can under the circumstances.

Q: One who practices ahimsa in the extreme would then not protect himself or his family or friends. Are you saying that householders don't have as good a chance to perfect themselves in sadhana?

A: They can.

Q: And still practice the intermediate form of the yamas and niyamas?

A: Gradually they will develop.

Q: Until what, they don't have a family?

Q2: Family's been killed!

A: Family will be able to defend themselves. They will not remain dependent on you.

Q: Could the extreme form of non-violence also that the form of one who has become so unattached to his actions that he could harm or kill someone, in defending his family, and not feel he was the doer?

A: When there is no ego, then there is no doer. You did not kill anyone.

R: If you were in that stage with no ego, then you didn't kill anyone.

Krishna says..... That's an extremely high stage.