

10/1/78 satsang

(Babaji said once that disciplining one's life is one of the quickest ways to increase faith. If discipline seems impractical at the present time, what is next best way?) Yama and niyama are the foundation of spiritual life. Faith is the soul of spiritual life. It's difficult, but we should practice as much as we can.

(If one gets a bitter taste in the mouth during meditation or sadhana.....) In sadhana, when it goes right, soma chakra gets active. (Soma chakra is above the third eye inside the skull.) All six tastes flow one by one as a result of this activity. This is a good sign, but it can become an obstacle if it increases too much.

(Increasing pressure in the skull during sadhana.....) Increasing pressure is caused when prana hits the lower part of ajna chakra. (When prana presses against it, it makes a feeling of expansion and pressure in the head.)

(Would Babaji please write something about the "akashic records?") I think akashic record term is used by the theosophical group. Probably they mean high consciousness. Akasha means ether, which is chit. Everything is recorded in ether, which is chit. (Chit is the pure consciousness that first formed from the Absolute, the formless absolute.-*chalkboard reader*)

(Does the use of birth control device cause the physical death of beings that have souls?) There is no union, which brings the soul, so there is no death.) There is life force in the sperm and egg, but it is completed only when both unite. (And the soul is said to incarnate 22 days after that union.-*chalkboard reader*)

(Could you say something about the worship of God as mother?) In tantra, the shakta sect, God is worshiped in a female form. God is the creator, and creation comes from the female form.

(Taimni says Patanjali was Shankaracharyas' guru.) Shankaracharya was advaita vadam (sp?) (It means he was a non-dual philosopher. He

believed that God is formless.) Patanjali wrote on dualism. It [the idea that Patanjali and Shankaracharya were related in that manner] is not written by any old commentator.

(I have a lot of sadness in my heart and feel depressed. The cause I think is that I want to be married and have a family, but obstacles seem to block my desire for this. Do I need to let go of my desire in order to be happy? How best to realize my goal of marriage? How best to remove the sadness?) This not being able to marry could be one of the reasons for the sadness, but sadness can come from several events printed in the mind. We don't know about some things, but in a very subtle way they create sadness. Those who are married also get sad.

(How are will and desire for God increased so the one may do regular sadhana?) Sadhana is the first step. Sadhana doesn't mean asanas, pranayama, meditation. Any act for preparing ourselves for attaining God is sadhana. When we start doing sadhana, it increases the desire of doing it. Will power come when we develop faith.

(Please explain the cause and cure of jealousy.) Hatred and jealousy are a part of anger. Anger and fear are two sides of the same coin. When we are afraid to open ourselves up [to look inside?], we hide ourselves and feel jealous. When we show it, we say it's anger. If we don't try to compare and compete, then we can open up ourselves easily.

(Small baby breathes rapidly during sleep. Is it dreaming?) Babies dream. They get fear in a dream, and laugh and see things in dreams. (From this lifetime?) In the past also. (If baby seems to be crying in her sleep, should I waken and comfort her?) Crying is an exercise for babies. They don't cry out of pain all the time. (So I should let her do her exercises?) Yes. In India people don't ask, How is your baby? They ask if your child cries well. (That's a sign that the baby's healthy.)

(I had a dream last night. I was hit on the head by a gun. I went unconscious but I was repeating Rama. I couldn't do anything and couldn't become conscious again. When I woke I was scared at not having been able to become conscious again.) When you sleep on your

back and your hands are on the chest, then in the dream you can't move your body. (People have dreams in which something bad is happening and they can't run away, they can't yell, they can't do anything, they are fearful.) If you sleep on your sides, you don't dream frightening dreams. (I start out that way.) (Why does putting one's hands on one's chest while sleeping on one's back produce those results, frightening dreams?) The heart is pressed, and it affects the mind in that way. (If one lies on the right side, one breathes through the left nostril. Would that help lighten the mind?) It's cooling, but we need heat at night, so lying on the left side is better. (Then the right nostril, or heating nostril, functions.)

(When prana pierces ajna, does it divide into the three gunic energies?) Prana is constituted of the three gunas, but it can't separate because the three gunas in separation become inactive. (Prana is active.) The three nerves (which stem upward from ajna) become active when prana comes in contact with them, but prana remains in its own form to keep the body alive. That is how we can remain alive in a state of samadhi (of non-breathing). After sri chakra, there are no gunas. It is a stage beyond the gunas (One is no longer controlled by the forces of nature.)

(If one dreams of a spiritual master, is the master necessarily aware that the person is dreaming of him?) If the master has attained that stage, then he can feel about your dreams. Dream, astral travel, samadhi – all are functions of the subtle body (the energy body, which permeates and animates our physical body and which we can't see). If a master can relate to his own subtle body at will, then he can contact any person's dream.

(Lately I've been feeling a lot of old friendships falling away and the old friends who I didn't know in a spiritual sense are feeling hurt that I'm not making contact to see them. Is there anything I can so do to make them understand?) It happens when you and your friends don't accept the changed life pattern (yours). Two friends smoke marijuana together and one stops, then the other feels it difficult to relate because the friendship was linked by marijuana smoking. (This was just an example.) If they really love each other, then this change should be accepted by both.

(I've read conflicting accounts of the locations of the ida and pingala nadis. Would you please tell their true paths and where they intersect?) (Ida and pingala are two nerve channels which begin at the nostrils, ida at the left and pingala at the right. They cross at ajna and go around the head, and crisscross up and down the spine, joining again at the base of the spine. In some tantric theory, they are said to go straight up the sides of the spine rather than crisscrossing.) Yes. Ida and pingala are described in two ways. In one tantric book it is said they go straight. In other books they go like two serpents winding (around each other). They cross each other between (each) two chakras, but each chakra is encircled by ida and pingala. They meet at ajna. From above ajna they separate. (They cross again at the medulla oblongata region.) This place of meeting at ajna is also named in two ways. In some books it is called the joining of three rivers, and in some the place of separation of three rivers.

(How long should one wait after an occasion (each occasion) of smoking marijuana before meditating?) Smoking marijuana and pranayama can't go together. But in meditation you don't have to wait. Smoking becomes meditation. (Laughter.) (Isn't it contradictory to practice yoga and smoke marijuana?) What kind of yoga? (Hatha yoga.) Yes. (No good?) No good. Marijuana excites the vata humor. Hatha yoga is for balancing the three humors. (Waiting period after stopping smoking?) If one is a new smoker, they can start asanas and cooking pranayama (right away). It is only for higher pranayama that three months to a year (has to be waited).

(How does smoking of marijuana relate to Vaishnava sects?) In the Shaiva sects they say that Shiva is the god of all poisons, so they use it. (Shiva took the poison that was churned up from the ocean of milk and threatening to destroy the whole universe, so he drank it and in his throat it turned to nectar.) One siddha, Sombari Baba, would take hash about the size of a ping-pong ball and smoke it in one puff (a number of times a day, all day long).

(Do bodhisattvas smoke marijuana?) I don't know. (He's not Buddhist.) Could be when he was young. Drugs are one of the means to attain Samadhi, but who should smoke, how much, and when should be

determined. (Can you suggest some signs?) Vata predominant – no. Pitta predominant – light. Mucus predominant – can be benefited.

(Is Babaji just referring to marijuana?) Yes. In ayurveda, marijuana is classed as one of the mind-sharpening drugs. According to ayurveda, it cures tetanus. Because they sleep anywhere they find. (All the muscles relax. Tetanus locks up all the muscles.-*chalkboard reader*)

(How should one take marijuana, if one has the right humor?) For curing what? (No.....) (That was just for mucus predominant people.-*chalkboard reader*) (And that's it?) [Not when mucus is predominant in everyone.-*original editor?*]

(If one does yoga for a long time, it seems that the air humor gets excited or predominates naturally, so with yoga sadhana it [marijuana] wouldn't work.) Yoga strengthens prana. Prana is the purest form of vata. A yogi can derange the air humor if it [yoga] is done wrong (Too much pranayama can do it, for instance.)