

July 10, 1977 Satsaṅga with Baba Hari Dass and the Hanuman Fellowship

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. Often, based on grammar and content, this is likely Babaji. Comments in square brackets are generally those of the typist. There was editing for format and IAST transliteration of Sanskrit terms.

B: Allergies can be cured by śītalī prāṇāyāma, for six months. It takes that long to change the cycle of the blood. Thirty repetitions, twice a day. Even cures old age.

B: Black coral has energy associated with powers regarding material world. Planet is Saturn.

B: When a person is about to die, he/she is put on purified ground. Right after death the people gathered chant God's name. Three hours later the corpse is carried...

R: ... on stretcher-like thing

B: ... to riverbank with more chanting of God's name, and burned. There are several rituals in between, and some lasting thirteen days, the period during which the soul is said to hover over the corpse.

Q: God, the Self, and the soul?

B: There is a difference in their limits. The essence is the same. God never goes through the process of death and birth. The soul does. The Self is the witness, which is the same as the soul, but indicates its broader sense. When we say soul we use it for individuals, but ātman is used for all. A bridge between the soul and God.

B: Work never finishes.

B: Could you say exactly what your work is?

B: To attain peace. When the mind is free from all pain, doubts, confusion, and illusions. [Babaji's exact word?]

Q: Can one attain peace in a city?

B: Yes. The outer distractions are based on inner distractions. A gambler can gamble in the market without being distracted.

Q: Why do people derive strength from living by the sea, or from the sea?

B: Probably they can intune themselves to that sound and form.

Q: Gives great strength?

B: It is not the sea, it's the person. If one can intune with the moon, it can give great power.

B: There are six samādhi in the samprajñāta state.

R: ...lower.

- B: Nirvicāra itself has two stages: sānanda and sāsmitā. Nirvitarka and nirvicāra: there is no object.
- R: ... of concentration.
- B: Sānanda is ego and senses, bliss state. Sāsmitā is just “I am.” Asamprajñāta levels: dharma megha and kaivalya. Throughout samprajñāta samādhi levels, even in sāsmitā, there can be anger, etc. The stage between the lower samādhi is not real asamprajñāta samādhi, but it looks like it. Some people consider it asamprajñāta samādhi. Asamprajñāta samādhi starts after sāsmitā. When viveka khyāti and paravairāgya are attained, then asamprajñāta samādhi is attained.
- Q: How long does it take?
- B: Depends on the driver. Characteristics of kaivalya: complete isolation, or say perfect peace. We can't even imagine peace without experiencing it.
- Q: With regular sādhana.
- B: There are ups and downs, but the ups are more and the downs are less. Up to sāsmitā one can feel these things. After this, there is no one to feel.
- Q: Is it possible to break an old pattern without being able to see a new one?
- B: When you break an old pattern, then you are already in the new pattern. It's only removing one carpet and sitting on a new carpet.
- Q: Moving around from place to place as a pattern.
- B: Because you were trying to gain happiness from the outside.
- Q: Isn't it necessary sometimes to get support from the outside?
- B: Yes, we can't live in the world with our vṛtti turned completely inward. So we give and take. This is a process in the world. But it's not the cause of getting real happiness.
- B: It is important to sit uninterrupted by body consciousness for a long time.
- Q: But can't be done comfortably for long at first.
- B: If we force it, then the body can get pain for a long time which is an obstacle in sādhana.
- B: Trying to limit desires...
- R: ... rigidly, strictly, suddenly
- B: ... can drive you crazy if you have not developed dispassion. Fulfilling desires and stopping desires, both are painful. Fulfilling desires creates confusion and attachment, and the desires never end. Stopping the desires is hard [Babaji's exact word?], but strengthens the will and... brings freedom.
- B: Compassion is one of the qualities. In dispassion, positive qualities are supports. If you don't hate, don't get angry, help others, etc., that will also develop dispassion.
- Q: How to develop love for enemies?
- B: By not hating them. You don't have to love. Stop hating others and yourself. Then love will shine by itself. You can't love with hate in your heart. It will be an act if you do.

- B: Strong aversion is an outcome of hate. Including toward states in yourself.
- Q: Place of happiness and suffering on the path?
- B: We understand positivities by negativities, and that gives us an idea of leaving the negativities and developing the positivities. If there are no negativities at all, then we can't understand positivities. In the process of evolution both are very important.
- Q: Is there happiness in dispassion, or is that beyond happiness and unhappiness?
- B: Happiness is the lower stage. Peace is the highest. In samprajñāta samādhi, the third samādhi, sānanda, gives happiness, but it goes away in the next, when sāsmitā develops. When the citta...
- R: ... mind
- B: ... identifies the separation from the Self.
- R: In other cases they are both together and the mind can't identify either one.
- Q: What are other cases? Is progress gradual?
- B: Depends on which of the nine categories a person is in.
- R: Mild, medium, and intense, subdivided into mild medium, and intense.
- Q: Involution.
- B: Starting from evolution as a base...
- R: ...where happiness and suffering are very important,
- B: ...we develop positive qualities.
- R: Until that is done, involution is not even possible.
- B: Eating right food at the right time is also in sādhana.
- R: ... part of sādhana.
- Q: Art or music that makes one feel better about oneself?
- B: Satisfies the ego. No one is egoless. If you feel better by doing your art, music, or job, it's all right.
- Q: Do what with eyes to deepen concentration or meditation?
- B: Fix gaze at ājñā, root of tongue, tip of tongue, corners of eyes, etc. If the eyes are closed, you can concentrate on inner light.
- Q: Best way to keep the mind from jumping from one thing to another during meditation?
- A. Practice visualizing the sun in right eye and moon...
- R: ... full moon or crescent moon
- B: ... in left at same time, with eyes closed. When the mind is divided between two objects, it can't jump to a third.
- R: Singing and doing mantras at the same time is possible, but not two mantras at the same time.

- B: The mind can see both and try to relate to both at the same time. In bīja mantra, if there are only two syllables, then one can concentrate on two deities, like Gaṇeśa sitting on a svastika.
- U: Harmfulness of eating sprayed food has been proven by blood tests.
- B: Important in kapāla-bhātī is not force of exhale, but striking ājñā. You exhale in such a way that it hits the skull area. Tongue presses behind teeth in kapāla-bhātī. It stops the flow of prāṇa, of udāna prāṇa. Cures diseases.
- R: Udāna prāṇa is responsible for upward motion from the neck up.
- B: Āsanās, by fixing the mind, breath, and movement, work on the glands. Difficult āsanās are not better for one than easier.
- R: It is perfection of this trinity that is good.
- B: The I am-ness of sāsmītā is an acceptance of the sāttvika ego and rejection of tāmasika ego.
- R: Though its rejection has taken place in lower stages.
- B: Ego is life. The creation started from ego. As long as the body exists, there is an ego.
- R: Śrīmadbhāgavatam was to Hindu scriptures what Bhagavad Gītā was to Upaniṣads: stories to popularize teachings.

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