

January 9, 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. Comments in square brackets are generally those of the typist. There was editing for format and IAST transliteration of Sanskrit terms.

- B: Babies who cry at birth do so as a natural form of exercise. The lungs open up They do not cry from pain or emotion.
- B: Teachers are everywhere, but no one is a student. A student does the same thing in the world as the swan who is said to be able to drink the milk and leave the water from a mixture.
- R: ... of the two.
- B: If you see any good thing in anyone, take it, and leave the bad things. I don't mean a good watch or a pen.
- B: Usefulness of sense deprivation or any method depends on the aim. If one does it to achieve God then it helps. The word tapas, austerity, in yoga is considered the most important thing. Control of desires is austerity. Tapas also means heating, as gold is heated. When gold is heated again and again, all its impurities are burnt out. Then its purity shines by itself.
- Q: What is shyness, especially in relation to Babaji?
- B: It is a part of fear. Women are naturally more shy than men. It is part of their nature.
- Q: How to discipline children?
- B: How do you discipline your dog? By love. You discipline by love, and if needed a little anger, but you pretend the anger.
- Q: Are we all going toward God?
- B: It is human nature to go in pravṛtti and then in nivṛtti or back to the source. We are born with an idea to find God. Some consciously try to find God and some unconsciously. Some people don't try to find God and remain confused. But still the idea is there.
- Q: Can one be a saṁnyāsin and a householder at the same time?
- B: One can do it, as Lāhirī Mahāśaya did. In olden times all sages were householders. But their life was all saṁnyāsa, wife and husband both.
- R: ... living in an unattached manner.
- Q: Have the scriptures been colored by hermits to make everyone think one has to be a hermit to attain?

- B: Yes. Because all those who wrote on yoga were hermits, and they found if people are hermits they can progress more. But in the four-stage Hindu system there are rules for householders: brahmacharya, gārhasthya, vanaprastha, saṁnyāsin.
- B: Garuḍa, the king of the eagles and all birds, is the vehicle of Viṣṇu. But rather than s.... [Perhaps Babaji said “rather than sitting” and went on to say what Viṣṇu does do?]
- B: Rāma represents the Self, blue as the sky, which looks as though it has form but does not. He and his brothers are all guṇa in the universe. Sītā is the soul in bondage, trapped by earthly cares. Rāvaṇa’s ten heads represent the Vedas and all other systems of knowledge. Hanumān is prāṇa as perfect servant. Rāvaṇa = intellect, when the mind takes over, intellect’s pride. Meghanāda = lust. Kumbhakarna = gross passions, appetite, attachment. He had a six-month day and a six-month night = relativity of time. Hanumān could leap the ocean on faith alone, while Rāma had to build a bridge. It was made to float = the place of no support, from ājñā to mūla. Rāma put it there.
- B: There was a system in olden times of putting the secret of yoga in a tale about a historical figure. Thus the people who are supposed to know will, and others won’t.
- B: Rāma and Sītā were never separate. It was an illusion. The real Sītā was held in fire by Agni the whole time, and Rāma knew that. He put her there. Rāvaṇa could not understand it. While acting his part in Rāvaṇa’s illusion, Rāma became a part of it. You are not a good actor if you don’t play your part. Intellect is always mixed with doubts. Pārvatī got confused by seeing the Rāmāyaṇa, thought it was real, so tested Rāma, put an apparent Sītā before him. Rāma recognized her. It shows that Rāma always recognizes that he is God and not a human. Rāma had no doubts about Sītā’s purity, but banished her to set an example to the population of his kingdom. He as a king was not free to do anything he wanted. His court decided.
- Q: Are you fully conscious of God?
- B: No. God is not a limited thing.
- Q: What do Rāma’s children represent?
- B: The two sons end up killing Rāma and his three brothers and tying up Hanumān.
- R: They get brought back to life.
- B: It again revises the story. The ego that was developed was shattered.
- R: ... by two little boys.
- B: Even those people can develop ego.
- B: By developing positiveness, devotion comes.
- R: Positiveness.
- B: Compassion, kindness, love, honesty.

B: In India, devotees relate individually. There is no group feeling. They don't need a group feeling because the extended family is a group. Human being is a tribal being. It is a need. Tribal means joint family.

Q: When you live alone?

B: Still you seek some support. The samnyāsin is out of society.

R: Doesn't feel these feelings.

B: Rāvaṇa was a great scientist, had power over fire, water. All those who followed him developed pride and ignored others. It shows that when there is power there is ego.

Q: We can't get out of society as a group?

B: Forming a new group is a way to have a good one, but when it gets large it will change. Sattva, rajas, tamas. Peacefulness, activity, dullness. This applies to everything. When the society is very large, tamas will come. Rigidity, inertia.

R: Babaji was in the Vairāgī Vaiṣṇava sect.

B: When the aim is strong, then we enjoy the methods. When the methods are forced, then we don't enjoy. If you don't enjoy one method, try another. But don't make a method your hideout.

[Perhaps the questioner referred to a supposedly private illusion.]

B: Everyone's illusion. If you don't attach yourself to the illusion which you see, then you become a seer. When we don't see the illusion [for what it is] then it scares us, like seeing a snake in a rope. But when you see it's a rope even though it looks exactly like a snake, then it doesn't scare. In saying, it's easy. But in practicality, very difficult.

B: Obsession with eating can be from physical reasons or emotional reasons.

B: Śītalī prāṇāyāma can relieve heart trouble in older people.

Q: Nuclear power.

B: You get something and you lose something. When the equilibrium of the elements is disturbed, it causes harm.

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