

## September 23, 1979 Retreat Darśana with Baba Hari Dass

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. Comments in parentheses are likely that of the reader. There was editing for format and IAST transliteration of Sanskrit terms.

- Q: I have trouble with my eyes rolling up during meditation.  
B: It's good for meditation. Try to keep them there. Best to fix gaze at tip of nose in prāṇāyāma [not Babaji's exact words].
- Q: How do memory and imagination differ?  
B: Memory keeps the print of an object which was seen or realized before. Imagination puts different things together which were unmixed [in reality]. You can imagine a man with a horse's body and with wings.
- Q: Is visualization a form of imagination?  
B: Yes  
R: Memory, until it's called forth by the mind, remains a saṁskāra.  
Q: Is everything we can imagine a memory?  
B: Yes, otherwise we can't imagine it. In cit there is a print of the whole world. When a person attains nirbīja samādhi, the knowledge of the whole world becomes clear, because it is already there. Only the veil is removed.
- Q: What do the gates of Kālī yantra, that lead back to bindu, stand for?  
B: Satsaṅga, equality, contentment, and dispassion.
- Q: Sanskrit word for clear?  
R: As in clear mind?  
Q: Yes.  
B: Spāṣṭa.
- Q: Are our individual saṁskāra already printed, even for the future, in cit?  
B: Some are in cit, some are in the outer levels (unmanifest), some are in the active state. Saṁskāra are like different seeds kept in a bottle. You throw out the seeds. Only the seeds which get the right ground and climate will sprout. The others will remain dormant.  
R: Jesus Christ used almost identical parable: some seeds fall on hard ground, some into bushes, some onto fertile ground.  
B: For example, I have a saṁskāra of gambling. I pass through a gambling place. My desire sprouts.
- Q: What is meant by equality, as one of the four doors to salvation?

- B: It means loss of ego, which separates us from each other.
- R: Our egos make us unequal, usually superior, sometimes inferior. Equality lets us see all as equal.
- Q: Is prayer, talking to God, either interior or exterior, included in any of the eight limbs of yoga?
- B: It is included in Īśvara praṇidhāna.
- Q: I lost a box of photographs. For a year I looked repeatedly where I knew it should be, and it was not there. Then one day I went back to that same place, and it was there. I know other people who have had similar experiences. Is there any explanation?
- B: It happens. It can't be proved scientifically. The mind can bring things or remove things.
- Q1: Can scientists affect their experiments just by their thoughts?
- Q2: Especially in medical research....
- B: In Āyurveda they say it's the doctor's energy which cures, and not the medicine. The medicine is simply a medium. Āyurveda doctors do hard austerities to purify themselves [this last word unclear on recording, so uncertain].
- R: They gave the first placebos, non-medicine, sugar pills. And said this is a powerful medicine, and because of the faith of the person given it and the power of the physician, they were healed by just taking nothing. It happens all the time.
- Q2: New England Journal of Medicine has reported a survey of a half-century of unsuccessful cures for angina pectoris. Always at first they were successful because the doctors were enthusiastic and the patients had faith.
- B: It's the same in Āyurveda. In Āyurveda some people are selected because of their right energy.
- Q: If you know you have certain saṁskāra that you think are bad for you, such as for gambling, should you avoid those things, such as gambling places?
- B: Yes. Yoga is not just practice of āsana and prāṇāyāma. Watching yourself is also yoga.
- Q: Some yoga groups cut hair and some grow it long. I've heard that hair stores prāṇa. Is this true?
- B: Neither Sikhs nor Gurkas got enlightenment due to their hair.
- Q: You said yesterday that yawning and emotion are connected. Could you say more?
- B: There are eight sāttvika emotions, like crying, trembling, fainting, becoming petrified, sweating, horripilation, cracking voice, etc. Yawning is one of them. It happens when the ether element predominates. There are eight main ones, and many sub [emotions].
- Q: If one of those happens during meditation, should one try to stop it, suppress it?
- B: Meditation means channeling the mind to one object. An emotion which distracts meditation should be stopped.

Q: Are there also eight tāmasika and rājasika emotions?  
B: The others are negative emotions, which are innumerable.  
Q: The emotions that you spoke of are not negative?  
B: These are sātṭvika emotions (or pure). Which means they appear only in relation to God.  
R: They have negative counterparts. The same symptoms occur but not in relation to God: horripilation if you're frightened or cold, yawning if you're tired, crying if you're sad and depressed.

Q: Is it true that emotions appear in spring and fall?  
B: Yes. In most people.  
Q: How would you stop the sātṭvika emotions during meditation?  
B: In meditation, when the energy rises up, it hits anāhata chakra and creates emotions. At that time, if we force ourselves to continue our meditation, then the emotion becomes a helper.  
R: It carries the energy higher. If you stay in the emotion, it will fix the energy.

Q: Suppose you are crying and in that crying, your mind is channeled only toward God.  
B: If that emotion of crying will distract, then the mind goes to other things.  
R: If you start dwelling in that emotion, you are liable to think of other reasons.  
Q: If you have emotion like that in meditation, does it mean that energy has come to anāhata, even if you don't feel it there?  
B: Yes.

Q: When you try to limit desires, and discipline yourself, is it true that the mind becomes more agitated as you do it? Let's say you are trying to restrict food intake, you start thinking about food.  
B: Yes. Damming a river tells you about the force of the river.  
Q: Would this agitation created more saṁskāra toward gluttony?  
B: If you are weak.  
R: If you are weak, the dam breaks and then the water rushes with greater force than before and carves a deeper channel.

Q: So you resist the thoughts and then they begin to dissipate, eventually?  
B: At first it is very hard.  
Q: Does it tend to bring out your other emotions, such as, you start getting angry?  
B: You eat less and then you start hating cooks

Q: Do the eight emotions reside in different specific cakra, or are they all in the heart?  
B: Different centers.

- 1) stambha , petrified -- earth, mūlādhāra
- 2) ..., tears -- water, svādhiṣṭhāna
- 3) sveda, sweating -- fire, maṇipūra
- 4) ..., paleness or redness -- same

- 5) svarabhaṅga, cracking of voice -- air, anāhata
- 6) romāñca, horripilation -- same
- 7) pralaya, fainting -- ether, viśuddha

Q: When we awaken from the sleep of māyā, will we wonder why we slept so long?

B: You won't worry for the past.

Q: Will the eight sāttvika emotions appear according to which humor is predominant in a person?

B: Sattva is air element. In emotion, it's the air element [humor] which carries the energy (carries the prāṇa). Kapha and pitta don't carry

Q: Does that mean that emotion appears when the air element is predominant?

B: Yes.

Q: After sitting for a long time for meditation, I get dizzy when I stand up. Is there anything to help?

B: Don't stand up fast.

R: Lie down at first, then get up slowly. Roll over on your side, and push up slowly.

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