

June 12, 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. Comments in parentheses are likely that of the reader. There was editing for format and IAST transliteration of Sanskrit terms.

- B: Thought can't be separated from the emotions of anger, hate, fear, etc. A body without a thought is free from fear.
- Q: How to overcome fear?
- B: Either dig out the root of the fear, or just accept that no fear is as great as the fear of death, and we have to die one day, no power can protect us. Fear is from not accepting ourselves. [not Babaji's exact words]
- B: Only the tamas aspect...
- R: ... fixed
- B: ... of fear, lust, or anger is bad. They remain but their guṇa changes. Any emotion or quality that pulls toward ignorance is bad.
- Q: Tāmasika devotion?
- B: Tāmasika devotion is for attaining negative powers. There is devotion but it is mixed with anger, hate, jealousy.
- R: Sāttvika qualities and rājasika qualities of anger, lust, fear?
- B: Anger comes when a person feels separated from God and sad and cries to get to God. There is no feeling of hurting anyone. Rājasika anger is for just powers in the gross world. A person tries to lift 200 pounds and can't, gets angry and can. Rajas guṇa is always mixed (included) in tamas and in sattva. Otherwise there would be no action.
- B: If the aim is name and fame, the action is not sāttvika no matter how inspired.
- Q: Problem of indecisiveness?
- B: If people can't say yes or no, it becomes a habit. So we have to break that habit. At first it is frightening.
- Q: How can we reach a state of pure love in a relationship between a man and a woman?
- B: Without attachment we can't relate to any form or the world. So attachment is a very important part of life. But we are attached with ignorance or delusion, then it is bad. In a relationship the attachment is physical and emotional. If we try to see God in each other, then there is no duality. If there is no duality, then there is no attachment. This is the only way to make the relationship pure. In reality the same God is dwelling in both in the form of atman, the soul. But we don't identify with God so we see a duality.

B: Kriyā means method. All yogas have methods. In Patañjali's yoga sūtras, kriyā yoga is self-study, and surrender to God. In kriyā yoga, all the kriyās of aṣṭāṅga yoga are practiced. Austerity, self-study, and surrender to God is kriyā yoga. The austerity portion covers all the methods of aṣṭāṅga yoga. Self-study covers jñāna yoga. Surrender to God is bhakti yoga.

Q: What is life?

B: It is a mixture of positivity and negativity. To feel alive means sometimes happiness, sometimes pain, but both are important. You can't pretend anger in order to feel alive. It comes, by various reasons.

Q: How does yoga make the heart soft?

B: The three guṇa are in equilibrium to make the universe. In a person it is citta. People experience emotions when rajas and tamas guṇa increase. Yoga reduces rajas and tamas so that sattva increases. The person feels his citta or ātman. That is samādhi. Consciousness, action, and form are sattva, rajas, and tamas.

B: In the beginning there was nothing but void. That void was not dead but conscious. It wills to expand and then separation into three energies takes place and action starts. The cause of this creation was indescribable [not Babaji's exact words]. The three guṇa were always there.

Q: Why periods when don't want to do, or hear about, anything spiritual?

B: Failure, competition, sickness, laziness, not knowing the aim. Some do yoga because several others are doing it. If we really understand why we are doing it, then we will consider it as important as eating food.

Q: The aim?

B: To attain peace. There was peace in the beginning, then creation. Then a mixture, which is the cause of pleasure and pain. We realize we have to get rid of the pleasure and pain and try to go back to the source.

Q: Devotion has to be earned?

B: It is earned by the purity of the mind.

B: The best way to teach children is by teaching yourself. They will copy you. They need a model. The child only copies, at first. If we say this child is bad, we have to know that he learned bad things from us. The best thing to teach children is to use their senses properly: sound, touch, taste, sight, etc. That is the real knowledge to learn. One who can use the senses properly can't be tricked by the illusions. In short, we say learn concentration.

B: Once you understand yoga's reality, then you will do it even if several obstacles come. You know the reality of food, so you always manage to get food.

Q: In a crisis, still do yoga?

B: You still eat.

Q: If you stop eating?

B: Then you will die and the crisis will be over! (Laughter.)

B: In India, some sādhus smoke grass constantly and meditate. But they look like they're meditating and feel like they're not there, that's all. For meditation we need a very clear mind. If the mind is confused by waves of thoughts then we can't meditate. Grass excites thoughts and creates illusions. If it excites thoughts of God it is still an illusion. Because when the intoxication is over, we don't get any feeling of bliss. Whereas in actual meditation, the bliss remains even when we are not meditating.

Q: How does one go from feeling like a little boy inside, around adult people?

B: It is a fear of facing oneself. When one is afraid inside, he is afraid outside. So he hides in himself and feels very small. Face, fight, finish.

Q: Beneficial way to deal with anger?

B: By understanding it. It is based on something in our daily lives. Fear, depression, laziness, delusion. If we dissect our thoughts, we can see it. In meditation when the mind goes deep, all of a sudden anger comes. It seems to have a form, but when the mind concentrates on it, it discovers its reality and the anger is overcome. When Buddha was meditating, all those demons came, but he did not run away. He faced and finished them.

Q: Children's behavior is based partly on saṁskāra?

B: A saṁskāra can sprout when it gets a favorable ground. A child can be a thief if he lives and associates with thieves, because we all have all kinds of saṁskāra.

B: Harm to capillaries in nose can come from doing breathing exercises wrong. One sādhu died in bhastrikā. His brain, nerves were burnt. He exhaled so hard that he could not inhale again.

Q: Symptoms of kuṇḍalinī rising?

B: Feeling inside suṣuṁṇā, visions, concentration gets deeper.

B: When a person is very emotional, sometimes there is a jerk...

R: ... like a karate chop

B: ... at mastaka granthi, which changes the thoughts.

R: Can bring peace.

B: If the mind is purified by meditation, less sleep is needed.

Q: Practices of self-study?

B: Jñāna yoga: study of scriptures, satsaṅga, self-inquiry.

R: Who am I?

- B: Those who can accept that they are not the body can concentrate on the function of each sense and trace it back to the source. Self-inquiry is a way of concentration.
- B: One can have experience of God without doing austerities, if born with that saṁskāra.
- B: When someone is dead, then what can we get from them? [Babaji's question] We can pray for peace.
- Q: Theirs or ours?
- B: Our peace is their peace.
- B: An unaccepted action is guilt. We can get rid of that feeling by not repeating the same in our lives again.
- Q: Can we break ties to the past by yoga?
- B: By yoga, all the chains of saṁskāra can be burnt up. .
- B: We all have different ways of seeing. Some in numbers, some in patterns. The mind is the seer.

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