

## May 1, 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: Bhava samādhi is caused by emotions. Jaḍa samādhi is physically caused by stopping of prāṇa, and doesn't bring any knowledge.
- Q: Can one attain dispassion through bhava samādhi?
- B: Yes. Chaitanya [Mahāprabhu], Rāmakṛṣṇa Paramahaṁsa, others did.
- Q: What are the different levels of love?
- B: Love with various kinds of desires makes it sāttvika love, rājasika love, tāmasika love. Love with attachment is called tāmasika love and used for survival in this world. Rājasika love is used in devotion to God, by worship practices for instance. Prayer uses dhāraṇā, dhyāna, and samādhi together.
- B: Kṛṣṇa said: I am one, and all.
- B: Sometimes try to stop problems/hindrances, sometimes flow with them, sometimes remove self from the situation.
- Q: What is aloneness and how is it good?
- B: Dispassion is explained as aloneness, where mind does not want to identify with anything inside or outside. Samādhi is extreme dispassion, where the mind does not even want to breathe. So the result of sādhana is dispassion, which brings wisdom. Extreme dispassion and wisdom together reinforce each other and bring nirbīja samādhi.
- B: Can lose contact with others by one's own shortcomings.
- R: .... and can hide behind sādhana in order not to face social obligations.
- B: Karma:  
Saṁcita = saṁskāras = desires, thought, mind, world.  
Prārabdha is what is ripe and works itself out in the present life.  
Third kind is what we are making for the future by our actions now.
- Q: For pulled ligament?
- B: Plaster of pine sap. Pulls the inflammation out.
- Q: For blow to base of spine, causing prolonged soreness?
- B: Cook one inch-long black pepper in mustard oil and rub this on.

- Q: For painful puffiness on shin bone?  
 B: Boil cow dung ash, and water. Rub on. Due to air humor. Can switch to another area.
- Q: Significance of fourteen years of Rāma's exile?  
 B: Twelve years is a period of sādhana. Two more years are added for any misdeeds. Claim on property...  
 R: ... in this case the kingdom  
 B: ... is lost after fourteen years. Rāma had to do sādhana for that period to show the power of yoga. The Rāmāyaṇa is completely symbolic of yoga sādhana in the form of a battle between positive and negative qualities.
- B: All are born in a state of tamas. Tamas is not always bad. A baby stays after birth in a tāmasika state that is neither sleep nor think [sic]. Tamas guṇa when polluted by attachment, such as possessiveness, is bad.
- Q: Difference between iṣṭa, one's chosen ideal, and guru?  
 B: Iṣṭa is a god you worship. Guru is a master who gives methods to help the worship.
- B: An avatāra is one who is incarnated with godly powers at birth. Some yogis develop those powers and are put in the avatāra category. According to scriptures, an avatāra is an incarnation of God who identifies himself as God.
- Q: Is [Satya] Sāibābā an avatāra?  
 B: Sai Baba is a great saint. In India, people have different ideas. But I will only say at this time that he is a great saint. People only see his miracles and not him. He is much more than those miracles. I am not valuing from miracles. What he really is shows his great saintliness.
- Q: How does one see what he really is?  
 B: Some can see, some can't. I met him once 15-20 years ago.
- B: Good and bad makes this world. If we expect good all the time, then we can't live in this world peacefully.
- B: Faith and devotion can cause dreams of saints, and the dreams develop more faith and devotion.
- Q: Āyurvedic cure for gallstones?  
 B: A dala called kulatha [original: "gauhat or gowhat?"], made into soup, dissolves gallstones. In olden times people used to pour it into cracks in rocks to break them.  
 R: Someone once suggested it is aduki beans.
- B: Prāṇāyāma burns up mucus in the body. Need to eat dairy products or nuts, oils, beans.
- B: You have to believe by examining, by feelings, by experimenting.

B: Can pick up a teacher's impure desires.

B: Saṁskāras can pull someone back.

R: ...despite any efforts of a guru.

B: Tribal method to prevent seasickness: put copper piece in mouth. Copper corresponds to blood in the system, ruled by Venus. It should be bile-predominant.

B: We have to strive to get out of our self-created net of ignorance.

B: The lotus posture, perfected, can stop the movement of [prāṇa] in all sixteen energy centers of the body. One side...

R: ... lotus one way, not both

B: ... can do it. In lotus posture with spine, neck, and head straight and eyes open and fixed on tip of nose, unmoving, considered perfect if held for 2 hours 20 minutes. But even then, one can trick himself if the aim is not right.

R: If the aim of self-discipline is money, nothing more will be attained.

B: Learning by the senses is ignorance, but we have to learn it to live in the world.

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