

May 6, 1979 Satsaṅga 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. Names of individuals who are not public figures are removed to protect their privacy. There was editing for format and IAST transliteration of Sanskrit terms.

- Q: Is there a difference between the yoga taught by [B.K.S.] Iyengar and traditional haṭha yoga?
- B: The main postures are the same – 84. Prāṇāyāma are-8. Mudrā are the same – 25. So there is no difference in Iyengar’s method. Āsanas are given very much importance. This is the only difference.
- Q: What is the astrological significance of Rāhu [with respect to an eclipse??], and has it changed in recent years, or does it have the same effect as it had millennia ago?
- B: Rāhu and Ketu are two planets. The effect of either of them is considered very bad. It’s the same as a thousand years ago.
- Q: Do they correspond to any of the planets by Western names?
- B: [Bji nods.]
- Q: Which?
- B: I don’t know Western names.
- Q: But they’re in our solar system?
- B: [Bji nods.]
- Q: Recommendations for cleaning excess mucus from the body?
- B: Do you mean phlegm, or mucus in the stomach, or the mucus humor?
- Q: Mucus in the lungs and throat.
- B: Garlic is the best for the lungs. Also a tea is made of licorice root, anise seed --equal parts-- and three black pepper corns. .
- R: All of them ground up.
- Q: How can I deal with doubts when they come up in the mind, doubts about God and doubt about the guru?
- B: Doubts always come because we are in ignorance, not knowing. Doubts will go away when one attains enlightenment. Also doubts create a desire to find God.
- Q: Anything to do about drowsiness during meditation?
- B: Drowsiness during meditation happens due to indigestion, lack of sleep, excess mucus in the stomach, or deranged air humor. Its cure is to eat light and pure food.
- Q: I’d like to know what type of a role music is going to play in the upliftment of the planet in the next few years.

B: There is a term in Sanskrit, śabdabrahman, God is sound. When we have a right aim to attain God, right music can become a method of intuning with God. The Sāmaveda is all music.

R: One of the four Veda, the most ancient Hindu scriptures.

Q: Do you think the whole planet has a chance to attain enlightenment, or will the planet be destroyed, or will there be a heaven on earth?

R: Or none of the above?

B: The enlightenment is attained individually, according to the saṁskāra we create. The saṁskāra of planets is different. Some planets will dissolve into God and some will take birth.

[moved forward, rather than separated by two intervening entries]

Q: What do you mean that some planets will dissolve into God?

B: Planets have their age...

R: ... specific time period to live

B: ... just as humans do, their planetary saṁskāra. A planet can be destroyed in wars or some evil acts, or a planet can be purified and dissolve into its creative energy.

Q: Do you know the destiny of this planet?

B: It is said that after kali-yuga it will be destroyed.

R: Kali-yuga is a time period of 432,000 years that we are 6000 years into, according to Hindu cosmology.

Q: I was going to have śirovasti on 5/22. That was scheduled before I found out that I am going to have heart surgery soon. Should I go ahead with that treatment?

B: If you are going to have surgery, then no.

Q: Youngest daughter walks in her sleep occasionally, and is frightened by it, doesn't seem to know where she is, who she is. She's crying, very upset, very confused. She whines, and moves her arms and legs in a strange manner. She doesn't remember it later. What causes it, and what can be done about it?

B: It's a dream. It is caused by air humor. In some children it is cured by itself. If it is not cured, then it becomes a problem when a child grows up.

Q: Is there anything I can do about it?

B: It may go away.

Q: After āsanās, is there need for any other physical exercise, such as jogging?

B: If āsanās are done right, then you don't need any other exercise. Jogging is for strengthening the gross body, and āsanās strengthen the gross body and subtle body.

Q: Pain below stomach on right side, just below the ribs, when doing kapāla-bhātī.

B: Trapped gas

Q: Anything to do about it?

B: Black salt and cumin seed.

[Knowledgeable listener]: Black salt is not generally available. I don't know where it is available. If that can help!

[laughter]

Q: Cold for two weeks after moving and big changes in life. How to shake it?

B: Fenugreek tea.

R: Roast fenugreek seeds in a dry pan. Grind them and boil the powder. Strain the liquid, and drink it.

Q: How to develop the right attitude for working to change social conditions, yet seeing that what is happening is perfect as it is?

B: It means not to develop ego.

R: When you are doing this service, that you are performing these acts, that you are helping.

B: If the mind is attentive to your actions, then you can remove the ego. The ego creeps in when the mind is confused.

Q: Can biofeedback training, use of a machine as an aid in creating the brain waves of meditation, be helpful as a sādhanā?

B: Biofeedback can help to some extent. It will keep you engaged in the process of concentration. But without faith and devotion, nothing can bring enlightenment.

Q: Can you explain the symbolism of dīpāvali pūjā?

R: This is a worship that's performed in India on certain days.

B: There is a story of Kṛṣṇa killing some demons. I don't remember the story. There are four festivals in India for four different castes, different times. Dīpāvali is for vaiśya, business caste. It's a symbol of prosperity.

Q: What is the significance of elephants pictured with Lakṣmī?

R: Lakṣmī is the consort of Viṣṇu, Nārāyaṇa.

B: The elephant is a symbol of dharma.

R: Virtue and right action.

B: Among Buddhists also the same symbol is used.

Q: Why are elephants sometimes shown with broken tusks?

B: Only Gaṇeśa

Q: One on either side of Lakṣmī.

B: Symbol of Gaṇeśa.

R: She is goddess of prosperity, and Gaṇeśa is also a god of prosperity.

Q: Why is this assembly divided into men on one side and women on the other?

B: Sometimes it's better to sit separately. It's more calming energy.

Q: The other day my friend looked at me just after I had realized something of spiritual significance, and she saw not me but an old wise-looking man with long dark hair and flowing beard. The eyes of the one she saw looked like they “knew.” What do you think happened?

B: It could be her own desire. We see what we want to see.

[jumping ahead, past three intervening entries]

Q: It is said that desire is what we see. If a person learns, has a realization of some spiritual truth, is it possible for the disembodied spirit of a saint to come at that time and be seen, as though the disembodied saint were giving the realization?

B: If they see the body [of the spiritual being], then it is their own imagination. But one can feel that energy.

Q: A presence was felt. We both really felt that something else was happening besides what was apparent.

B: One can feel.

R: He’s saying that if there was a form, that was due to a projection of someone’s own consciousness onto that energy. The same way people will see a ghost. The ghost has no form. But according to our conditioning, we project a form onto it. Or an evil spirit, something like that.

Q: On the Hanumān baseball team tee shirt, there is a tear drop inside the U. What does it signify?

B: The artist’s creation.

Q: Could be mark of Viṣṇu, a U with a line up the middle.

B: She made it like the vaiṣṇava mark.

Q: Babaji said devotion is necessary for enlightenment. To what or whom should I be devoted?

B: Devotion to God, the energy which creates, preserves, and destroys. When your mind surrenders to that energy, that is devotion.

Q: I know monks and holy men who are praying for peace. Can that do any good, considering that it is kali-yuga? It is supposed to be a really heavy time.

B: A good thing always creates good. If one person yells in anger, it immediately affects the whole environment.

Q: Does that mean the fear of nuclear disaster will be ended because of these prayers?

B: It can.

Q: Several teachers have said that this world is like a dream. Sometimes I feel that everything I see in this world, or experience, even the obstinate things, are projections of mine, expressions of my own saṁskāra. Is this a valid view?

- B: Yes. The reality of the world is our own desire. When the desire is wiped out, the world looks like the scattered beads of a mālā.
- Q: Do different beings that are mentioned in the scriptures, such as the gandharva, gaṇa [Sp? The original term was ganaras], angels, celestial beings, have their own form that we can't see but that is seen among themselves?
- B: They are energy forms.
- R: Forms of energy
- B: Human beings have given form to everything that they have seen, experienced, or imagined.
- R: The gandharva, gaṇa, etc. and angels were all described by humans who had already gone through this projection process with the energy they felt.
- Q: Is that projection conceptual? I mean, is this world just a concept? Does it have no reality beyond what we see, in the truth beyond concepts?
- B: There is one reality of creation. But the world we experience is our own desires.
- R: This is all here, but we are not seeing it like it is.
- B: For example, you buy a bicycle. You see it beautiful. One day a man comes by with a ten-speed bicycle. Immediately you see your bike as inferior.
- R: Say you had your bike for a year, and even if you painted it, still you will see it as you first saw it.
- B: So we see things in various forms.
- R: The same thing will change form according to the way we see it, and it will appear different to everyone else
- B: This is the meaning when we say nothing is real.
- Q: How do we cut through concepts to see truth? How do we know if what we see is a concept or is the truth?
- B: As long as we see things with desires and attachments, we can't see the reality.
- Q: If the world that we experience is the result of our own desires and attachments, is it better to conquer those desires by not doing them or is it better to go through the desires, recognize them, and then drop them after we've done them?
- B: By going through desires, you get saṃskāra.
- R: Prints of the desires.
- B: And those saṃskāra will create further desires. The process is to put limits on the desires and then reduce [the limit] gradually.
- Q: When we are pulled into the downward flow of energy, into the gross world of existence, and we can't change it, does that constitute surrender?
- B: How is it surrender?
- Q: Being in a situation that you can't change.
- B: If you're in a negative situation, you have to try again and again to make it better. If you stop trying, it's not surrender. It becomes surrender when you try, and leave the result up to God.
- Q: Can or will a spiritual teacher help clear up the devotees' saṃskāra?

B: A spiritual teacher can teach you methods, can tell you positive things, but can't finish your saṁskāra. You have to do it by yourself by developing positive qualities.

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