

August 14, 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: Śaṅkarācārya is supposed to have told disciples on his deathbed that they were scholarly rascals, should be chanting. When he went to Badrīnātha he got sick, and a woman took care of him. He had all his life been against women, but then he realized women are mothers, and he became devotional, chanted. Before, there had been no trace of devotion. He argued scriptures, was a strict nondualist, reestablished Hinduism after Buddhism took over India. Studying scriptures alone, he said, did not bring real knowledge. Sādhana did. He himself was a great siddha.
- B: Alternate nostril breathing should be deep and slow. Purpose of prāṇāyāma is to slow down the movement of breath. Breath automatically becomes slow when prāṇa, mind, are purified. Can be done by meditation also. Use prāṇāyāma to get ability to meditate. Bhastrikā and kapāla-bhātī are to develop kumbhaka. Up to three rounds of bhastrikā okay in summer. One should not do bhastrikā in postures other than meditation postures. It can hurt any delicate organ, especially lungs and kidneys.
- B: In haṭha yoga there are seven limbs. Yama and niyama are replaced by ṣaṭ karma.
- Questioner says he sees little Buddhas and Kṛṣṇas in his exhaled breath when he is calm, lasts for hours.
- B: So Buddhas and Kṛṣṇas spread all around you.
- Q: How to stay in that space?
- B: Don't inhale them!
- B: The mind can dwell on three things at once. But it is not good.
- Q: One or two of them are physical, and the third only is mental, fantasizing.
- B: Can visualize two objects at once, not three. Visualize sun in right eye and moon in left. Switch them when the right eye gets hot and the left cold.
- B: Fragmentation, mind's dwelling [on] and body's doing various things, is the problem to be solved by yoga. The senses are giving and taking all the time. On a more subtle level we are getting and giving things unknowingly. There is a subtle level of it where we are not aware of it.

- B: Can serve parents and friends, though not with them, by prayers, by being positive, by meeting.
- R: ... visiting.
- B: If your aim is to get out of illusion, then all of your actions will be yoga sādhanā. Sādhanā strengthens will power. If one can just strengthen his aim, that is also a sādhanā. One can do it by traveling.
- B: The human mind is superior to all other beings. So we are attached to this human body. That attachment is the cause of reincarnation.
- Q: Do teachers direct students in dreams?
- B: When they are intuned in thought level. Sādhanā can cause eyes to get hot, fever, arms to get hot.
- Q: What to do?
- B: Just meditate.
- B: If negativity is stopped within, negative thoughts are stopped, then you can't get it from outside. If looking for God outside, see it in everything rather than looking for a specific form. Higher power, God, is inside and outside. The curtain of this body separates the two. If you find it inside, the curtain will drop away.
- R: ... and they will be one.
- Q: Ram Dass [Richard Alpert] says the purpose of sādhanā is to prove one can't get to God by oneself, that grace is needed.
- B: Yes. Sādhanā takes us up to samprajñāta samādhi. Then we are no more in existence.
- R: After that, only grace takes one further.
- B: Body and you are two different things.
- B: When Rāma Tīrtha got dispassion, he could not see the Gaṅgā as different from God, and jumped in the river.
- Q: Is there one underlying thing all satsang questions are asking?
- B: God.
- B: Rudrākṣa = eye of Śiva, eye of knowledge, ājñā. Wearing beads is cooling, cures high blood pressure.
- Q: Why do people want to have children?
- B: It's a natural desire in all beings, the purpose of which is evolution.
- B: One can't act like a yogi. Yoga is not acting. There must be a truth.

- B: Mark of Viṣṇu, a “tuning fork” between the brows, is a symbol of the three guṇa. Rāma and Sītā are sattva and rajas. Lakṣmaṇa is tamas.
- B: Discipline is to get control over the senses.
- Q: What about the mind?
- B: Senses are the gross form of the mind.
- B: Asanas work all over the body. Tai Chi affects mostly the upper body. There are no back bends or forward bends.
- B: If the prāṇa is perfected, controlled by any posture, it can bring enlightenment. Kalyāṇī = one who gives liberation. Name of the goddess.
- R: Renouncing the body and not wanting to identify with past life are the same.
- B: All aspirants are pulled to God and to the world, then one pull gets stronger. The pull of the world is more real for us because we see it right in front of us. But if we understand that there is pain in the world, then gradually the mind pulls toward God.
- B: Aspiring is not enough if don’t walk.
- B: It is the nature of the mind to involve itself in the world. The world and the mind are always together. The world’s existence is there as long as the mind is there. In samadhi the world disappears. Because there is nothing (no mind) to identify with the world.
- B: In India the word kriyā is used for sādhana. “I am going for my kriyā karma.”
- [A child’s question:] How did the first man get on the planet?
- B: First there was nothing. Then there was a one-celled creature that had all actions as we do. Then two cells. Then different species. First man may have looked completely different from us.
- B: Even the planets are created, destroyed, and recreated. This energy, which always exists, we named God.
- B: Blue color of Kṛṣṇa and Rāma represents nothingness, as the sky is blue. God was given a form, then a color, which means God has a form and he has no form.

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