

November 12, 1978 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. Comments in parentheses are likely that of the reader. 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.

[Reading from notebook of Babaji's]

Om̐ = AUM

Different effect from “oo” than from “o” sound.

HUM is a tantric word for Om̐. It's the “oo” sound that is piercing. After ajña, the nasal sounds are the only sounds that go up to sahasrāra.

Q: Eight month-old baby's ear infection....

B: Try marigold oil. One drop in each ear on alternate days.

Q: How can one tell the difference between a desire and a need?

B: A need is quite clear. Without it, you can't function very well. But a desire can come which is not a real need.

R: Examples of some needs are food and sleep, rest.

Q: How can one become detached from desires?

B: By putting limits on desires.

Q: Are needs also saṁskāra?

B: Yes. All actions, thoughts, and desires are saṁskāra.

Q: Should children accompany adults to a funeral if parents are going?

B: There's nothing wrong in it. They have to understand death.

R: We hide death in this culture.

Q: Thyroid glands are swollen. Related to shoulder stand?

B: No.

[There is actually just one thyroid gland.]

Q: Flu symptoms, but accompanied by aching sore bleeding gums.

B: Black pepper one part, mustard seed oil four parts, salt two parts, made into paste and rubbed on gums. It's a good practice to rub this mixture.

Q: Even if gums aren't sore?

B: Yes.

Q: How to tone a weak spleen?

B: Turmeric powder mixed with aloe pulp, cooked in ghee. Aloe 4 parts to turmeric 1 part. Cook till it gets like a paste. Take one leaf of aloe a day. It's also used for curing seminal diseases [i.e. impotency].

- Q: What can one do about a feeling of deep depression that won't go away?
- B: Depression is caused by excess air [in the body]. Air's nature is cool, dry, and rising upward. It hits the brain and causes dryness.
- R: ... which in turn causes depression.
- B: The antidote is oil. There is an āyurvedic method.
- [Babaji was in those weeks introducing śirovasti for the first time.]
- Q: Is there a place for talk therapy, then? Is it a viable way to get rid of excess air?
- B: It's a method that's used when a person has an emotional reason behind the depression.
- R: Air is a physical reason for mental problems, but there can also be a prior mental problem causing additional....
- B: It's a physical reason which causes an emotional imbalance.
- Q: So if you want to do deeply, use the physical cure?
- B: Yes, cut the root.
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- Q: Advice on how to see auric bodies?
- B: A person who has purified the mind by positivities or by yoga methods can see auric bodies.
- Q: It's a long process, then?
- B: Yes.
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- Q: Overactive spleen....
- R: Earlier question was about underactive spleen.
- B: A lamp gets brighter when the oil is about to finish.
- R: Overactive spleen is indication of a malfunctioning spleen.
- Q: What should I do?
- B: Dr. Praneshwara can talk to you.
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- Q: What can we do to control such reactions as frustration and anger?
- B: There's no one method for getting rid of frustration and anger. The first thing is to learn tolerance. We react even before we hear a person. If we have tolerance, then we will be able to listen to others, and then we can decide how to react.
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- Q: What does the bīja, yong, of anāhata cakra symbolize?
- B: It symbolizes air. It is the seed mantra for air.
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- Q: Could you say something about explaining death to small children?
- B: It's very hard to explain death to children, because they don't see death in this country. But at a certain age, their mind questions if death is a sleep or something else. If we tell them that a dead person can't work, talk, or walk, still it is not clear to them. If we tell them the soul left the body, then they ask what is the soul. The best way is to let them see the difference.
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- Q: Do you think children should reach a certain age before the process by which they were born is explained to them?

- B: Children question death and never ask about birth when they are little. First they ask about death, and then when they get a little bigger, they ask about birth.
- Q: Have you ever had to answer questions about birth?
- B: No one asks.
- Q: How would you handle it?
- B: Can't tell. [can't know till it happens]
- Q: Does dispassion just come, or can it be cultivated?
- B: It comes in a seed form and remains dormant. It is developed by understanding.
- Q: How can a person know that death is impending?
- B: A person always knows when death is imminent, but due to fear never wants to hear or talk about it. This kind of non- acceptance of death shuts up the quality of knowing the exact time.
- R: It's an avoidance syndrome.
- B: Saints accept death and they can tell the exact time.
[Thirty years later when Babaji visited Vishnu Ma Dozier (Vishnu Priya) a few hours before she died, she said, "Babaji, I think this is it."]
- Q: If one is trying to cultivate inner purity, is it all right to let men [a female is asking] give you hugs and pats of encouragement?
- B: It is a cultural thing [here]. In India it is not done.
- Q: Which is best?
- B: I don't like touching.
- Q: At certain times of the month, questioner feels more clairvoyant.
- B: When a person's air or ether element gets predominant, his understanding gets clearer.
- Q: Is there a relationship between the air element and air humor?
- B: The air element covers the whole prāṇa system, inside and outside. The air humor is only in the body.
- Q: Recurring fear dream involving snakes, which the dreamer usually resists. Last night went to sleep afraid, and the dream occurred, but this time I let the snakes bite me. One wanted to eat my head. Should I allow this?
- B: In a dream yes, and not practically. (laughter)
- Q: What do snakes symbolize in dreams, and generally?
- B: Time.
- Q: Dreams of Babaji's speaking to the dreamer: is it symbolic?
- B: But I write in my dreams. Could be [reader's] voice.
- Q: What is the difference between disciplining a child and punishing a child?
- B: What is punishing?
- Q: Making him stay in his room, or not letting him ride bike.
- B: It's okay.
- Q: What do you mean by disciplining without anger?

- B: Disciplining means not letting them do what they're not supposed to do.
- Q: What about insisting he wear a jacket when it's cold but he says it's not. There is a difference in judgment.
- B: Then it's okay. Let him not wear it. They know what is cold and what is hot.
- Q: When one has found the guru and they love each other dearly, does the guru stay with you forever, life after life, and on all planes?
- B: Not the physical guru. Your own Self is the real Guru. Once identified, then he remains, life after life.
- Q: Do you see the outer world as a manifestation of consciousness, or is consciousness a manifestation of the conditions in the physical world? It seems that when depression is caused by an imbalance of physical elements, consciousness is coming from the physical world, whereas there are other ways of thinking, according to which consciousness is what produces the outer world.
- B: Consciousness is the cause of all creation. That consciousness was to create.
- Q: How, then, can depression be caused by physical imbalance?
- B: You take a drug and your consciousness is altered.
- R: Consciousness is a vast thing. It's also a physical thing.
- Q: The drug is also a physical thing.
- Q: How can anything physical affect consciousness?
- B: The body is constituted of three humors: air, bile, mucus.
- R: These are qualities of matter of the body.
- B: When there is an imbalance in this matter, the body gets sick.
- R: Consciousness is never affected, itself. It's only our senses, our perception of consciousness, that's affected. When the physical body is deranged, our physical senses perceive consciousness in a different way, like depression, sickness. It's only through our senses that we can experience that. In your sleep, you don't experience those things. That's just pure consciousness.
- Q: Ego is also an imbalance. Can I get rid of my ego by having my humors balanced?
- B: What is ego?
- Q: Thinking I'm me rather than knowing I'm us.
- B: If the humors are perfectly balanced, you will see the unity. But it rarely happens. One in millions.
- Q: Could you briefly describe nirvikalpa and sahaja samādhi?
- R: Samadhi is a state of superconsciousness where the mind fuses with the object of concentration.
- B: Nirvikalpa samādhi: when all the vikalpas...
- R: ... the support of thoughts

B: ... are stopped, a higher consciousness is developed. Sahaja samādhi is the highest stage, when samādhi is perfected so much that it becomes easy to get that stage. Like one perfects riding a bicycle.

Q: If a disciple received śaktipāta from a guru and then renounces the guru's methods and accepts methods from another teacher, but still loves the guru, is the guru affected and offended by this? Is it bad for the spiritual progress of the devotee?

B: Loving a guru has no meaning if his methods are not practiced.

Q: Isn't it possible to transcend the methods?

B: If you disagree with the methods, then you can change those methods to those which fit your nature.

Q: Is it possible to transcend the methods of that guru and still retain contact at that level?

B: If a guru wants your progress, then he will accept any method that you do. The main idea is to progress.

Q: Please tell how to develop will power.

B: Will power is developed in three ways:

1. by doing sādhana
2. by doing austerities
3. by cultivating positive qualities

Q: Is it a help or a hindrance for one's spiritual practice to think about such things as different levels of samādhi?

B: It's not important to think about different stages of samādhi. When you attain samādhi, you don't care about the name of each level. Experience and theory are very different. But if we study theories, it increases our desire to attain. So studying is okay.

Q: Is not studying also okay?

B: If you do sādhana.

Q: Is some sort of rest period appropriate for a mother after childbirth, and if so, how long?

B: Six days.

Q: Vigorous running is not good?

B: Not good for prāṇāyāma.

Q: It's good for the physical body.

Q: There is a 107-year old man in San Francisco who jogs.

All fast-running animals have a short age. A deer [?] lives for 20 years, and elephant for 100.

Q: So it is better for longevity to do prāṇāyāma?

B: Also some exercise.

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