

## November 26, 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. U is other voices in the notes which were unattributed. Comments in square brackets are generally those of the typist. There was editing for format and IAST transliteration of Sanskrit terms.

- Q: How can we learn to tell the difference between our own inner guide and other voices which may be going on in our head?
- R: At the same time.
- B: When the mind is pure, the real voice is forceful and suppresses other voices. We all have all answers within us. Our mind tells us, but there are so many other thoughts that we can't listen to the real answer. There is no difference between an average person and a siddha...
- R: ... perfected being
- B: ... except purity of mind.
- Q: Can you explain the boundary between a selfish thought and an unselfish thought?
- B: Selfish thoughts are guided by attachment and unselfish thoughts by dispassion.
- Q: Since we are all gathered here, by definition of the word "satsaṅga," in quest of the truth, what is truth?
- B: That we have to find. This is a process of finding the truth, and not the truth itself. Satsaṅga reinforces each other's faith, devotion, and positive thoughts. In this way we progress, and ultimately we attain the truth. The truth is to contact the Self within us and not to think that I am the body.
- Q: Is it true that love is necessary in order to find truth?
- B: Love, truth, God, reality etc. – they are the same thing.
- Q: So can't find truth without finding love.
- Q: What are the symbolic meanings of figures in the Rāmāyaṇa?
- B: Daśaratha (R: Rāma's father) name means ten vehicles and stands for the ten senses
- R: ... the five organs of perception and the five organs of action
- B: Rāma = Self  
Hanumān = prāṇa, life essence in a being  
Sītā = energy, the energy of creation  
Rāvaṇa = the ego of wisdom  
Lakṣmaṇa = mixture of tamas and rajas
- R: ... necessary to kill the demons
- B: Bharata = pure rajas  
Śatrughna, the fourth brother = pure tamas

R: The four brothers = Viṣṇu.

Q: When you say that one can attain peace, do you mean liberation?

B: Liberation is eternal peace.

Q: Questioner was drawn by her heart to Santa Cruz to make a connection. What?

B: Your devotional state.

R: That is the connection you came for. Something to plug your devotion to.

Q: What to do during spiritually dry period?

B: In the spiritual path, the mind develops such things. When this happens, one should read the life histories of saints, or do pilgrimage.

R: ... to sacred spots.

Q: Is there anything one can do to open what appears to be a permanently obstructed nasal passage?

B: You can learn sūtra netī and try it.

Q: It was broken once.

R: This still can cure it.

Q: Over the past year I've developed a bony protrusion over my sternum, which increases and decreases, and is painful. Questioner feels she has a lot of sorrow there.

B: Does weather or certain time of the year affect it?

Q: Don't think so.

B: Did you go to a doctor?

Q: Yes. Doctor didn't know.

B: Could be some deposits. Try a dry fomentation...

R: ... on the area

B: ... with old dry horse manure.

R: ... Heat it and put it on.

Q: This will cure people of asking medical questions!

B: It has a quality of sucking out deposits.

Q: When would be an auspicious day for questioner to ask his employer to let him be silent at work?

B: Ask when right nostril is dominant.

R: There is a whole science of breath in India, and categories of activities proper to undertake during right nostril or left nostril dominance.

Q: Cure for asthma?

B: Dhautī

R: ... cloth-swallowing. Totally flushes out old mucus from the system, if done every day for a while.

B: Or you can make a medicine: equal parts of garlic juice, ginger juice, and honey. Put it in a bottle and bury it underground for 15 days. Take 1/4 teaspoon a day after that. Or you can get an herbal medicine from India called abhraka bhasma.

Q: Do you recommend regular fasting?

B: Fasting is not the same for everyone. Fasting one day a week is all right. If a person is kapha predominant, he can fast up to seven days [once] in a year. If rajas predominant, three days [once] in a year. If vāta predominant, 24 hours [once] in a year. Ordinarily 12 hours [once] a week. Also the time...

R: ... of year

B: ... is different for individuals. Mucus predominant should fast in rainy season. Vāta predominant in the summer. Pitta predominant in March or April.

Q: Can you tell us what is involved in the transformation of sexual energy into higher spiritual energy?

B: Sexual energy and kuṇḍalinī energy.

R: ... the latent spiritual energy at the base of the spine.

B: Both are in mūlādhāra. The nature of kuṇḍalinī is to go up and sexual energy to go down. If this nature of sexual energy is tuned up, then it changes into kuṇḍalinī energy.

R: The only difference is the direction of its flow.

B: In tantra there are some practices for reversing that flow.

Q: Is kuṇḍalinī energy always flowing in one direction or another, or is it usually dormant?

B: It is dormant but it is still working with the life energy.

R: It's not completely inactive.

Q: A married man exercises responsibility by working forty hours a week to support his family. Is that kuṇḍalinī energy, sexual energy, or some third kind?

B: All attachments are due to sexual energy.

R: Something Freud was talking about.

Q: What is the symbolism of the story in the Ramayana which traces Rāvaṇa's prior birth?

R [?]: He was a virtuous king, and was hunting a boar and came to hermitage of disguised king he previously had defeated.

R: This pretend hermit tricked him into eating a meal containing the flesh of a Brahmin, and for that this pre-Rāvaṇa was doomed to be born as a demon.

B: In a previous birth, Rāvana destroyed all of the other man's family. So what he did he got as fruit.

R: He lost all his family, and lost his life in the end. He got liberation also at the same time.

B: The story tells how we get the results of our actions. Rāvaṇa's incarnation was not for one reason. He was also cursed by Nārada.

- U: That relates to another story. Nārada was infatuated with a woman and asked Viṣṇu to help him get his desire, to get this woman, and Viṣṇu said, I'll do what's best for you. Nārada went to win the hand of this princess in open court. She was to choose her husband from ..... The only trouble was that Viṣṇu gave Nārada the face of a monkey, so he was strutting like a peacock and she was totally revolted by him and went off with a very handsome prince and they lived happily ever after. Nārada went back to Viṣṇu and asked what had happened, and he found out that he'd had the face of a monkey. Two gatekeepers laughed at his predicament, and they were cursed to be born as Rāvaṇa and Kumbhakarna. Nārada in his rage also cursed Viṣṇu, to take a human birth and suffer what he'd been through, the agony of not being able to be with the woman he loved, and to have monkeys for his helpmates. And that's how Rāma came to be born.
- Q: What is the soul made of and where does it come from?
- B: Consciousness, action, and matter – these three energies – are the cause of all creation. The purest part of these three energies comprises the soul. The three energies are completely balanced and inactive by themselves.

This material is licensed by Sri Rama Foundation under a Creative Commons: Attribution-NonCommercial-ShareAlike license. The rights of use and limitations can be found at <https://creativecommons.org/licenses/by-nc-sa/4.0/>.