

September 25, 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. Names of individuals who are not public figures are changed to protect their privacy. There was editing for format and IAST transliteration of Sanskrit terms.

- B: The absolute world remains. The world projected by our desires disappears.
- B: When individual actions become denser, then they start becoming collective actions. For instance, Hitler's actions were at first individual.
- B: Deny oneself = deny the reality of the world. This is how jñāna yoga works. Refusing to accept what the senses perceive as real. Brings peace. Denying the world is one of the ways to attain peace.
- B: Caitanya [Mahāprabhu] rejected all desires. But he devoted his whole mind into kīrtana. So it is a transformation of desire. No one can be desireless. The body will not exist. In nirbīja samādhi people leave their body.
- Q: Cause of arthritis?
- B: When the equilibrium of the three humors becomes unbalanced, that causes sickness. There are ways to cure a sickness: herbs, mantra, yoga.
- Q: Absorbing another's emotions happens because the two people emotionally link. So the person who absorbs them is open to absorbing them?
- B: Emotionally, yes.
- B: Desires can't be suppressed without being limited.
- Q: By one who is content within the limits.
- B: Otherwise it will be suppressed.
- R: ... and will pop back up again.
- Q: Specific practices of self-enquiry?
- B: Who am I? At first this is the only question the person can ask. In every action we have to question: Who is doing it? Who is the doer?
- Q: How is it related to the mind, body, and senses?
- B: By going deep into the inquiry, one begins to see the doer as separate from the mind, body, and senses.

Q: Jesus' sādhana...?

B: I heard and read in some Indian books that he was in Kāśmīra for twelve years and did sādhana there. By reading that, I felt that he practiced all kinds of yoga.

B: God within the self is to be realized. You are still feeling God somewhere outside.

B: There is no seer, only seeing, no doer, only doing.... That is the nature of God. He has no eyes but he sees. He has no hands but he works.

B: There are avatāra all the time, some visible, some invisible.

Q: How do desires stop one from realizing the Self?

B: Negative desires are the cause of anger, hate, jealousy, etc. These make saṁskāra or prints in the mind, which fatten the blanket of ignorance.

Q: Is there a relationship between seeing the truth and pain that makes one desire to avoid it?

B: No. In the light one sees his dirty hands and gets pain. It doesn't mean that one should not see the light. The pain will make him wash his hands.

Q: How long does it take?

B: Depends on the washing. Depends on the dirt also. We all have different kinds of desires to see the truth, some mild, medium, and intense. Those who have intense desire, they work hard. If one sees that hands are dirty and knows it, he will surely try. Otherwise he doesn't see. Some can kill animals as though they were vegetables. They don't even think that they have killed.

B: [Mahātmā Mohanadāsa Karamacaṁda] Gāndhī resisted untrue things, never hesitated to accept true things, even if beaten and eventually killed.

B: Practicing tribandha for twelve years to attain siddhi, four times a day, two hours twenty minutes a sitting.

B: Dhyāna = chen = zen. Zen is dhyāna yoga.

B: Everything is one in the subtle level. It is the same energy in all of us. But the gross body is separate.

Q: Better to see God as the Self rather than as Nature, prior to nirbīja samādhi.

B: Self in different bodies is one. But the bodies separate them as long as we don't see the Self.

B: Good to meditate on stars that are visualizations that appear.

Q: Tiny flash of light....

B: Try to retain it. Can come from psychedelics, but also from yoga. Comes with activation of ājñā cakra . Trāṭaka develops it, and also ability to hold it.

Q: Circle of light....

B: Called yoni mudrā. Whenever it comes, don't let it move from side to side.

R: To one side or the other, you'll lose it.

B: Try to channel it upward to sahasrāra.

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