

## December 6, 1979 Class on Meditation Theory with Baba Hari Dass Wherein the Second Sūtra of Samādhi Pāda and First Three Sūtra of Vibhūti Pāda Were Read

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.

- R: Dhyāna.....
- B: “Dhi” (in dhyāna) is the same in buddhi [and in samādhi].
- R: Meditation’s purpose is to separate our body [out] from the life force, and later to separate our mind [out] from God.
- R: According to yoga, the mind is nothing more than a collection of bundle of thoughts, and when they are stilled, the mind is in a state of latency, and for all practical purposes non-existent.
- R: In the West, the term “meditation” is used for all the last four limbs of aṣṭāṅga yoga.
- B: Collection of the mind, retention of the mind, channeling of the mind, dissolving of the mind.
- R: Dhyāna is not boring if successful.
- B: You look at a good view for hours. People go to see the Taj Mahal and stare at it as if it will fly away. In dhyāna, if the object is good, then you can’t feel bad.
- R: Sitting and daydreaming is not meditation.
- B: Ten pictures projected on a screen.
- Q: Thinking about something that makes one feel positive is what?
- B: Pratyāhāra stage.
- R: One method of pratyāhāra is to try to limit yourself to positive thoughts.
- Q: Each time you sit, you pick one topic?
- B: There are several methods. Methods and meditation are different. As a method, you can imagine a story. It will simply train your mind to remain in one subject. After that, then you will train [it] to remain in one object.
- R: Best to use the same object every day.
- Q: When colored lights start, I drop my method and concentrate on that.
- R: Jyotiṣmatī.
- B: This is one of the methods.
- Q: Methods take you only so far. Where do you go after that?
- B: The meditator is ājñā. Any object, whether it is outside or inside, takes you to ājñā. The objects are only for tricking the mind.

Q: Then just let it take you where it goes?

R: In that case, you'll start thinking about how relaxed you are, etc.

B: Relaxation is not meditation. In meditation, one photograph in several [unlimited] numbers, is projected on the screen. In relaxation, there are several different photographs projected automatically.

Q: Is it possible, after one-pointedness, to drop that and think of nothing?

R: Thinking of nothing and nothing in the mind are two different states. But the ultimate aim is to eliminate thoughts altogether, yes.

B: When the state of nothing comes, then you are not capable to switch.

R: Nirbīja Samādhi, the samādhi from which there is no returning to life as usual in the world... no thought waves, citta vṛtti nirodha.

B: Saṁskāra are the only thing functioning at that point.

R: And those saṁskāra are only of repression, of nirodha. Nirodha state, arrested or restrained state, comes from entering into the gap between the identical thought waves. A saṁskāra is made every time it is done for a moment.

Q: Wouldn't it be better for the object to be neutral rather than positive, because then there wouldn't be the emotional factor?

B: We can't remove faith and devotion in our practice. You'll have faith and devotion when the object is positive. A rock that is accepted as a deity is different from a rock that is fixed in a latrine. Our aim is to find God [encircled], truth, love, peace. In doing this, we strengthen our aim by developing faith. If we have no faith in the first place, then we can't start. Faith is strengthened by devotion.

Q: Is this true even in Buddhism, where they don't accept belief in God?

B: They don't believe in that word. But they believe in Buddhahood.

R: State of supreme consciousness that everyone can attain.

B: If they say there is nothing and in fact there is nothing, then why worship Buddha?

R: Why do anything?!

Q: If faith is strengthened by devotion, how can you strengthen your devotion?

B: By yama and niyama.

Q: What is devotion?

B: Simple word: pure love for God.

Q: I think of it as a feeling. Can it be defined?

B: What is love? Can you define it?

Q: [No.]

R: Dictionary definition is to vow completely.

- Q: Is it possible for a person not to be able to feel love, but to want to? Can one do practices out of desire to feel love?
- B: Without love, no one can exist.
- Q: Is it possible to have it and not be in touch with it?
- R: It must be. You have to have it to think you don't. Wanting love is the same as having it.
- B: Faith, devotion, and right thinking
- R: ... are the tripod that supports regular sādhana

[Reading of third sutra of Vibhūti Pāda]

- R: When you forget yourself and there is no one meditating, that is samādhi.
- B: When the mind gets so dispassionate that it doesn't want to think, that is samādhi.
- Q: Total absorption in a movie can be analogous.
- B: You become an actor in your mind.
- R: That's not the same as samādhi.
- B: There are levels of samādhi.
- R: There would be different images in your mind.
- B: It's not samādhi.
- R: The aim is a factor. Mira would look at Kṛṣṇa's picture and go into samādhi.
- B: Or she would act like Kṛṣṇa.
- Q: Is loss of self-consciousness meditation?
- R: Depends on your object and aim.
- B: Chess player gets lost in their concentration.
- R: Chess player is not aware of the outer world.
- B: But in his mind there are ten moves. So it's not meditation. It is concentration.
- R: Now if in the midst of that chess game, he looked at his king and thought of the king of all, he could go out on that. Because his concentration would be so deep at that point that if he also had devotion and faith, he could get samādhi right then. Faith and devotion will change the object from an ordinary object into an object of reverence that can take you to God.
- B: There's a story of a fisherman. He was fishing, and marriage procession passed by. He could not feel or see the procession. After the procession, a yogi and his guru were following. The yogi was very surprised to see such concentration. He said, "If only I could get to that stage." His guru said, "Yes, his mind is not aware because his mind is watching millions of fish. "There was not one [singular] fish. Only [merely] the loss of outer consciousness is not samādhi.
- R: Tricking the mind into not receiving information from the senses is pratyāhāra.
- Q: A study showed that ordinary person accustomed himself to a repeated sound, a Zen meditator in zazen never lost his fresh response to each repetition, and a yogi meditator never heard it at all.

B: Zen meditator was alert.

R: One Zen technique is to practice total awareness of everything.

Q: In my personal meditation, the colored light I see is completely green, then it will shrink into a circle and there will be a blue field, background.

B: It should be golden or blue.

Q: I don't see how I can personally influence what is there.

B: 1) It will change to gold and blue. 2) It will separate in[to] three spots.

R: Three lights, say of gold.

B: 3) It will become one spot.

R: Those three will resolve into one.

B: When the one spot stops moving sideways, that brings samādhi.

R: The tendency is for it to drift to one side or the other. You want to fix it in one place and channel it up.

[Reading from Yoga Sūtra book with Rāmamūrti Mīśra's commentary, where he says to classify sex as "death" when it distracts in meditation]

Q: Why?

B: Attachment is repulsed.

Q: What if a repulsion comes up rather than something you're attached to?

R: You are attached to it. Attachment is either desire or repulsion. Repulsion is as much attachment as desire is.

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