

November 11, 1979 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. Comments in parentheses are likely that of the reader. There was editing for format and IAST transliteration of Sanskrit terms.

- Q: My wife's energy level is far lower than mine, and she doesn't seem to like working very much. Are slothfulness and love incompatible? Can one be a loving person and be slothful?
- B: Laziness can be caused by several reasons — weak digestion, excessive mucus in the system, and a weak body. It doesn't mean that a person can't be loving.
- Q: Can I judge how much people love me by how they treat me? In the Bible it is said, You shall know them by their works. Isn't that basically saying that a relationship can be judged best by how people treat one another?
- B: People can act. Sometimes, due to social reasons, we say nice things and we act as if we love, when in fact we don't love. There is no way one can judge it by actions. But when the mind is pure, then we can feel it, even if there is no outward action.
- R: This written question is a little more down to earth.
- Q: Is it bad to keep a refrigerator in the bathroom?
- B: It's not a refrigerator's place.
- Q: What causes energy blocks in the body that cause one to lean to one side while meditating?
- B: It's not always an energy block. Sometimes in deep meditation one leans to one side. Sometimes it becomes a habit by not perfecting the sitting posture in the beginning. In some people, one side is weaker, and they also lean to that side.
- Q: If the leaning is from energy blocks, can those blocks be removed by massaging pressure points?
- B: If it is due to a weak side, massage can correct it.
- Q: If the energy flow has been balanced by massage, is there an exercise or visualization one can use to prevent the block from forming again?
- B: It's not an energy block. It's due to wrong habit or due to a weak side. The energy is blocked when the posture is not correct.
- Q: Why does it seem that for many, spiritual development doesn't start until sometime in the second decade of life?
- B: In childhood, the mind mostly is engaged in worldly pleasures. When the person grows up, the experiences pains of life in the world [Babaji said more and used different words], and seeks some cure. Finding no cure, the person seeks refuge in God.

- Q: What's the easiest way for parents to deal with the worldly desires of their children?
R: Say, if a parent has been trying to give up such desires.
B: It's a natural thing for children. They will understand when they experience that the world is only pain.
Q: At this point it seems like the world is one pleasure after another, often.
B: You can't make them understand it.
- Q: Can one minimize the amount of pain in one's life, or is it that we come to accept it more and don't resist it a much?
R: In other words, will there always be the same amount of pain, but we just get to understand it better?
B: Yes, one can minimize the pain, because it is created by the mind. Our attachments, needs, desires which have no limits, are the cause of pain. If one understands the cause, it is not difficult to minimize its effect [not sure Babaji used the word "minimize"].
Q: Is the essence of all pain the yearning for God?
B: Yes.
- Q: [missed]
B: [missed]. But it can keep one whirling in one place [maybe not the exact words], if the mind is not used for understanding.
Q: How does one uses the mind to understand pain? When working with someone else who is in pain, how can one help the person understand it?
B: The pain has its root in attachment and desires. If you go on digging, you will find the root. That is, concentrate on yourself.
R: Go on digging.
Q: I've heard psychics speak disparagingly of spiritual teachers and gurus, and spiritual teachers also speak badly of psychics. Is it wrong to develop psychic abilities and clairvoyance in oneself?
B: It's a good thing to develop clairvoyance and psychic abilities. But most people claim they are psychic but in reality they are not. It's the same power which is attained by yoga. So it is not right for gurus and spiritual people to say bad things about those powers. The powers are real, and can be used for spiritual development.
- Q: I have fairly decent posture in meditation, but much of the time my right side predominates.
R: What do you mean, predominates?
Q: I have trouble keeping center base. It seems like I lean — I don't physically lean there, but my attention goes to that side.
B: In meditation, sometimes a person feels as if they are leaning or that they have turned around, changed direction. [Were these last two words Babaji's or reader's or scribe's?]
R: Sometimes you start losing all your spatial coordinates.
B: It's okay.

- Q: A friend and I were talking about suffering. I didn't understand why God permits suffering in the world. She said she had heard a guru say that God does suffer and does experience pleasure, like we do, is affected by His actions like we are. Is that so? Does He have karma like we do?
- B: Suffering is not created by God. It is created by our own ignorance. It is cured by our enlightenment. God has three qualities — sat cit ānanda.
- R: Existence, consciousness, bliss.
- B: So God can't suffer or possess karma or saṃskāra.
- Q: Who is God?
- B: God is that energy which has three qualities.
- R: Just named — pure existence, pure consciousness, pure bliss.
- Q: Everyone says the word God. There is not time and space. . . .
- B: We use words to understand things. In Sanskrit, it is Īśvara, in Arabic, Allah.
- R: In Judaism, Jehovah, and so on. Qualitative descriptions.
- Q: Do you believe God is an eternal self-existent being, or that God is the universe?
- B: Being has a limit.
- Q: The highest level.
- R: You're talking about lowest and highest. God is beyond highest. God has no limits.
- B: You can't measure God in any way.
- Q: Is it only through pure people or other beings that God can be conceived? Are they the vehicles of that power?
- B: We can feel that energy because the same energy is within us in the form of ātman.
- Q: Is it an illusion to speak of God as controlling the universe?
- B: God has three energies — creation, preservation, destruction. No one else can attain this energy. That makes God the highest energy.
- Q: People place God outside themselves and shirk responsibility by saying we should obey God and not man.
- B: It's a good way to visualize like that because it is easier. The main idea is to attain God. Any method which is easier and effective should be practiced.
- U: The method and the goal are the same.
- B: Methods are not God. There should be no separation in the path that leads to God and God.
- Q: If there were no separation, why need a path at all?
- R: The path you take is considered to be the goal you reach, in tantra.
- B: You take a train to New York, and in New York the train still remains a train.
- R: And while you're traveling in the train, the train isn't New York, either.
- Q: As long as you have qualities that aren't quite God, when those qualities are there, [perhaps something like: there is still separation].
- B: That's a good way to think.
- Q: In meditation, what can cause the feeling of the body wiggling like a snake? This feeling being centered in the spine, with no consciousness of any physical movement.

- B: When kundalini gets excited in meditation, different kinds of physical movements, emotions, and visions are experienced.
- Q: When Jesus prayed, was that the same as meditation?
- B: Yes.
- Q: People ask all kinds of questions that have nothing to do with separation from God. Because you ate a banana yesterday, or something like that.
- B: In a group situation, all kinds of subjects come. Why should we get upset about it?
- Q: Because they seem decadent.
- R: That which has the nature of decay.
- B: There is decay in every second.
- Q: I have the feeling everyone here could get enlightened in three years if they wanted to.
- R: You should start a group. And enlighten everyone.
- B: In three years.
- Q: My child is two. In this country it's called the terrible twos. He's very stubborn, pretty egotistical, throwing tantrums. Suggestions?
- B: Children go through several stages. This stage will pass
- R: It takes a lot of tolerance and patience in the meantime, for one who has experienced those stages.
- Q: Is it good to fear God, as the reading spoke of? Or is maybe respect a better word?
- B: Respect is developed when there is a sense of subordination, called *dāsya bhāva*.
- R: It is said that when one becomes aware of the vast awesome majesty of God, one can only tremble in one's nothingness.
- B: That is fear. [or these three words of Babaji's preceded those of the reader]
- Q: I'd like some clarity about the concept of selflessness. Where does one's responsibility to oneself end, and one's responsibility to somebody else should begin? If we have any responsibility to ourselves.
- B: Selflessness means without any desire for our selfish motives. We do our duties without expecting any benefit or ...ss. [a word ending in "ness" such as perhaps happiness]
- Q: In 1982 there will be an alignment of the inner planets on one side of the sun, and predictions have been made of catastrophes. Does Babaji have anything to say about that?
- B: When eight planets lined up in 1954 or 1955, people said the world will dissolve. Nothing happened. In a few places, war broke out and in some countries famine, but the world remained the same.
- Q: What do we have to fear in God?
- B: God's vastness.

- R: You are reduced to absolute insignificance in front of that vastness, and some people can only fear that.
- Q: Can it be a good thing to feel that?
- R: Nothingness in front of God, and fear of God.
- Q: Yeah, it is.
- R: Does the fear come from not feeling oneself to be a part of that energy?
- Q: Like one is not a part of God's vastness, like one will get swallowed up.
- B: Yes. That's the main ignorance which creates fear.
- R: That we're separate from God.
- Q: Once ignorance is gone, is fear of God gone also?
- B: Then a state comes called dvandvāṭīta, beyond fear.
- Q: Can everything in the scriptures and specifically the Gita be taken literally? One verse I don't understand: Kṛṣṇa says "All lesser beings and women can attain to me by devotion."
- R: It didn't include women in the lesser being group.
- B: In several places it is symbolic. Woman is a symbol of desire.
- R: You have to remember that up to recent times, most spiritual work was done by men. That isn't to say women weren't getting enlightenment and doing it on their own, but the monks and the people who renounced the world were for the most part always men, and the scriptures were written for the most part by men for men, because they were the ones who were doing that kind of work openly.
- B: In India within the last thousand years men started their own supremacy. Before that, women and men were equal. They made several rules not including women.
- R: One thing that verse is doing is giving the lie to the belief that might have been common that women couldn't attain liberation.
- B: It's in the Rāmāyaṇa also.
- R: The common belief was that women couldn't and what the scripture is saying is Yes they can, even though people believe otherwise and class them in these categories of "lesser beings and women."
- B: A commentary I have on that says that in those times women and lower caste people were not allowed to pursue certain paths of yoga, but even then, they were allowed to follow bhakti. In one place it is said that even a śūdra woman can attain liberation.
- R: That's a woman of the lowest class, so that's double.
- B: Śivāri.
- R: In the Rāmāyaṇa, a woman saint. She was a low caste woman who was enlightened. She met Rāma in the forest and burnt her body in a yogic fire when she met him.
- Q: Is it possible to transcend anger without expressing it directly?
- B: Anger can be replaced by the opposite.
- R: Yoga system recommends this method.
- B: If you are angry and express it by hitting someone or yourself, it will not wipe anger out.
- R: It will make a deeper print of anger.

Q: Could you comment on the words “My life is my message. Expansion is my life?”

B: The way I live is my teaching, and the universality is my aim.

R: The all, expanding into the infinite.

Q: In the Rāmāyaṇa, does Hanumān represent service?

B: [Yes.]

Q: What about Rāma?

B: Higher consciousness.

Q: And Sītā?

B: Śakti.

R: The energy which can be imprisoned within our ignorance, the vital energy which was stolen away by Rāvaṇa, the king of the demons. It means our own ignorance can imprison that life-giving energy inside of us, and higher consciousness will free it.

Q: Higher consciousness in the form of wisdom?

B: Yes.

R: Hanumān is also a symbol of prāṇa, the life force. It’s Hanumān who discovers Sītā and eventually takes her back to Rāma, so prāṇa is the bridge which connects us with higher consciousness.

Q: What do Hanumān’s powers represent?

B: Life energy in the body.

R: And the powers that are inherent in that energy. Everyone can develop those powers.

Q: He has the power to become as big as a mountain or as small as an atom.

B: The eight siddhi. The eight siddhi are attained when prāṇa is controlled.

Q: If the breath rises up in internal kumbhaka, will the body be dissolved?

B: Do you mean when the prāṇa pierces mūla?

Q: When it enters suṣumṇā, at the sixteenth kāla, would the body then at that point dissolve?

B: What are the sixteen kāla?

Q: The digits of the mind.

B: The saṃskāra (print) of the eleven senses and the five elements are the sixteen kāla. When kuṇḍalinī pierces śrī cakra, the yogi is in full control over the sixteen thousand aspects of kāla.

R: Each of the petals of sahasrāra cakra has the sixteen kāla, so it’s sixteen times a thousand, which is sixteen thousand.

B: Which are also called the sixteen thousand gopī of Kṛṣṇa.

[interrupting]

Q: I’m tired of people’s taking some spiritual teaching from the past and trying to put it in a twentieth century context. They’re going to blow up the planet... the Hopis... stand your own ground...

B: Why don’t you get some cool air?

Q: It's the truth, Babaji....

[resuming]

B: In another symbology, it is called sudarśana cakra (the discus of Viṣṇu) with a thousand spikes which control the universe. The body dissolves when the kuṇḍalinī pierces mūla and goes out. Then there is no ahaṁkāra (no ego) at all, and the body can't exist.

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