

February 19, 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. There was editing for format and IAST transliteration of Sanskrit terms.

- B: Shoulder-stand series benefits heart cakra.
- B: Mind is in the cakras in a very subtle form. That's why when one cakra opens a certain kind of siddhi is attained. Holding mind on cakra is sufficient to stimulate it, if you can do it.
- B: The eight cakras are arranged for the eight humors. Also the five breaths are for the five prāṇa. Breathing through mouth into stomach is cooling breath, kapha-predominant, gives groundedness, also stimulates maṇipūra center, fire center.
- Q: Is all one, always?
- B: If you see it one. But we always see the transformations of one and not the one itself.
- Q: Is there a cakra specifically related to pain?
- B: Manas cakra...
- R: ... above ājñā, in center of forehead
- B: ... controls the senses.
- R: ... and therefore pain.
- Q: Is subtle body the same in all people?
- B: Taste of salt is same, but people can taste it differently. Subtle body is energy, same in all beings.
- Q: Do lower mammals have same cakra system as humans?
- B: No. They have different kinds of minds.
- B: Ājñā is between the eyebrows, four finger widths inside.
- Q: What keeps us from totally experiencing God?
- B: Attachment to the world is the only thing.
- R: ... that puts a veil between us and God.
- Q: What to do to get rid of attachments?
- B: Practice sādhana. Or the mind can develop extreme vairāgya by the grace of God.
- Q: Is it an attachment, to desire to give up attachments?
- B: Yes, but it's a sāttvika or pure attachment. To take a thorn out, another thorn is used, but its function is different.
- Q: Difference between dispassion and non-attachment?

- B: Non-attachment could be due to anger, hatred. But dispassion has in it [not Babaji's words] neither love nor hatred. Fear that comes is fear of losing the world. "Will I lose the world?" It's the aim of sādhanā. The world is our own senses which give us a wrong picture.
- R: No two people see it the same.
- B: When we start getting the right picture of the world, that is enlightenment, and comes by higher consciousness.
- R: ... not the mind.
- B: Paravairāgya comes after viveka khyāti, or the highest knowledge. At first dispassion comes as distaste for things of the senses. Attachment and detachment mixed at first. Then attachment gets less.
- Q: Are we trying to detach from love and hatred both?
- B: Only do sādhanā, and that develops consciousness through which we understand love and hatred. Can't act it.
- Q: Which is greater, prema [love] or ānanda [joy]?
- B: Love and bliss in pure form are not two. In their polluted form, love is wider, can help others and give joy. You can be happy in your own room. But if you love others you have to go out. If you love others, a joy will come automatically.
- Q: Can love be realized without the senses?
- B: Real love, yes. Polluted love, no.
- Q: Being drawn into another's "meditation"....
- B: Could be your own emotions. Anyone's emotions can be heightened by something, and then everything appears different.
- B: Śaktipāta is method by which energy is passed to an aspirant who is ready for it. Sometimes the aspirant gets it by his own emotions, and sometimes the guru passes it. But once he gets it, he never loses it. Sometimes people think emotional excitement is śaktipāta.
- Q: Fear of loving others?
- B: Maybe there is fear of losing something.
- Q: Visualization to do during Oṃkāra?
- B: Positive object. But if the mind visualizes different things like cars, stores, people, it's not good.
- Q: How to create environment for sādhanā?
- B: If you go on doing sādhanā, everything will change by itself.
- Q: Why do sādhanā daily?
- B: You clean your dinner table every day. It's cleaning.

R: Babaji has said that if you don't do it one day, the next day you have twice as much cleaning to do.

Q: Does everyone have own soul, or is each person's soul part of one soul?

B: One soul is God, and all souls are part of God.

Q: Is solitude necessary at some point for completion of sādhana path?

B: Yes. Sādhana is a personal thing. We can't share it in all levels. We start together and after some time we go on our own ways.

Q: Is God embodied in a form, or just energy?

B: God is unlimited. Form is a limit. So we can't put a limit on God by giving a form [not exact words]. But we can't imagine something unlimited. So we use some form. It's only a tool.

B: It's the faith that gives some kind of feeling from seeing a photograph. Someone who doesn't know the saint will just see a person.

B: In India, āyurvedika doctors give radish soup all the time to hepatitis patients, and burn turmeric powder, and give charcoal [to eat? to rub?].

Q: How does a mantra heal?

B: There are mantras to heal sicknesses. The healers do them to increase their faith, and then by their will they can heal [not exact words].

Q: In all ariṣṭa...

R: ... drinks made by herbs for healing

B: ... of āyurvedic medicine, there is alcohol, made from...

R: ... aloe? or

B: ... kumārī plant.

B: Khyāla is a music. There are no words, only thoughts or imagination.

B: Honey from lotus flower

R: ... put on eyelids, and it burns

B: ... can stop growth of cataracts. Can help even after blindness.

Q: Is being attached to one person a form of attachment to the world?

B: Yes. Even to your own baby.

[Somewhere during these Q's and A's, Babaji said any regular practice which calms the mind is sadhana.]

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/>.