

December 10, 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.

- Q: Is there danger in bringing the conscious mind into the dream state?
B: The dream state is that which is not conscious or awakened.
Q: What does it become when the conscious mind enters and overtakes the dream state?
B: You become conscious that you are dreaming, and that consciousness is also a part of the dream. But it's a good method to dream that consciousness. It gives control over the dream, and then one can dream of good things, which can bring enlightenment.
Q: Such as?
B: Like meditation.
- Q: Dreams associating Babaji with marijuana....
B: Do you smoke?
Q: Not lately.
B: Do you desire to smoke?
Q: Not really. The only thing now is peyote.
B: So your dreams are controlled by that desire. It's good that you did not dream me selling marijuana.
- Q: What can you do to develop this consciousness in your dreams?
B: You mean to control them?
Q: Yes.
B: There is a method. First, write down all your dreams every morning. After six months or a year, read the dreams. You will find that there are some dreams which are repeated two or three times. Select that dream...
R: ... that you dreamed two or three times
B: ... and try to dream it. By reading the dreams, you will understand their formation.
- Q: Best to avoid reading them over till you've been writing them down for a while?
B: For six months or a year.
Q: Should I abide in it, or meditate during that time? Or what?
B: A dream which increases the energy causes light or a feeling of dropping down. If you are not afraid of it, and use that feeling as an object of meditation, then it can help.
- Q: Is it true that the different characters in our dreams are really different parts of ourselves?
B: Dreams are formed with objects, desires, and thought. All three are within us. So we can say a dream is a part of ourselves.
R: Similarly we could say that the whole world, our waking state, is part of ourselves too.

Q: Can you use a dream to do sādhana?

B: Yes.

Q: Is it possible, if a familiar negative feeling comes in a dream, to experience it and let it go?

B: Yes. In a dream, the mind is concentrated on the dream. In the waking state, the mind is distracted by several visual things. So in a dream state, a person can find more reality. When you dream, you don't see other things other than the dream. In the waking state, you talk to one person and your mind goes somewhere else and you look to some other object.

Q: Frequent dreams of storms, not frightening, but involving feeling of extreme excitement....

B: When the air humor predominates, then dreams of storms, flying, and falling appear. In fever also.

Q: Are there greater telepathic things that happen between people during dreaming than at other times?

Q: Is there a greater potential for telepathy or mental powers during dream state than during the waking state?

B: Those who are pure in their mind, they can.

Q: In an āyurveda book, questioner read that winking is bad for the eyes and blinking is good for the eyes....

B: Blinking is natural. Winking is a habit, or is created by disturbed air humor.

Q: What do you experience when you meditate here with us?

B: Nothing. The main thing is to calm the mind. In that state, there is nothing to experience.

Q: Do you ever communicate with other beings or forces in meditation?

B: Communication is also a thought, and that is not meditation.

Q: You don't really meditate then? It's just a form, a tool?)

B: Meditation is calming the mind. You can do it all the time. Sitting for meditation is important because it creates a discipline.

Q: What are ekāgra pariṇāma and nirodha pariṇāma?

B: Ekāgra pariṇāma = concentrated mind.

Nirodha pariṇāma = restrained mind.

Niruddha = culmination or result of niruddha: total restraint or absence of thought.

[That is what was written in the original notes, and then arrows indicated that “nirodha” should have been “niruddha” and the first “niruddha” should have been “nirodha.” But none of that makes sense. Perhaps it was correct as originally written, except that the second “niruddha” should be “nirodha.”]

Q: How do you learn them?

B: By going through pratyāhāra, dhāraṇā, and dhyāna.

R: You can't do pratyāhāra in the city where there's a lot of chaos and noise.

- B: You can, like a tightrope walker. The man walks on the rope and jumps and shows different kinds of exercises, but never loses his concentration.
- R: pratyāhāra is a state of mind. It doesn't have anything to do with the external world.
- Q: In pratyāhāra, you can train yourself not to hear?
- B: Yes. A chess player.
- R: ... concentrates only on the game.
- Q: Can you do it, Babaji?
- B: If I play chess.
- Q: I've seen people do gymnastics, acrobatics, judo feats of strength. Do they compare with samādhi?
- B: Those are concentration and not samādhi.
- Q: Through physical exercises, certain concentration states can be achieved?
- B: Yes.
- Q: What is the highest thing one can concentrate on?
- B: The Self.
- Q: Drugs such as peyote are used as a vehicle for meditation in some cultures.... Can they help develop concentration that will lead toward samādhi?
- B: There are samādhis which are physical. It doesn't bring higher knowledge. Certain drugs can bring samādhis with knowledge, but there are more chances of addiction and dependency. Also it depends on the faith of that culture.
- Q: If one has been doing sādhana faithfully, and meets former colleagues in another group one used to have a connection with, and this other group seems to be going faster and stronger than oneself, should one continue one's own sādhana or change?
- B: The sādhana which is making you peaceful. It's not going harder and stronger that counts. It is regular sādhana with faith and devotion which counts.
- Q: Isn't it better to take the opportunity to burst ahead a little when you have the chance?
- B: Sometimes it can harm. You have to make your first step firm before you take your second step.
- Q: Is there any essential difference between enlightenment in Buddhism, physical union in Christianity, and samādhi in Hinduism?
- B: No. The real knowledge can't be different, but the way different enlightened people used words to explain it can be different.
- Q: Can enlightenment ever be attained and then lost?
- B: In the lower stage, yes.
- R: There are different levels of enlightenment.
- Q: Does sahaja samādhi go all the way to kaivalya?
- B: Yes.

- Q: Kaivalya is final liberation, is that true?
 R: Kaivalya is final liberation.
 Q: I got the impression that sahaja is a transitional state.
 B: Sahaja is a state of perfection of highest samādhi.
- Q: Can one get a glimpse of the highest state of samādhi from one who has attained that state, just by being in their presence?
 B: In the presence of a high being you can feel the glimpse of a samādhi state, but it disappears as soon as you are away from that energy field.
 R: So, by definition, you couldn't get a glimpse of the highest state, because from the highest state you never go down.
 B: If two people fight and you pass by, you will feel anger even though you don't know them. Because they make that kind of energy field.
- Q: I feel I can renew a state of such feeling by remembering it.
 B: Yes, this is one of the methods of yoga. The feeling of peace and calmness is imprinted in your mind. You can make it an object to calm your mind, by concentrating on that feeling.
- Q: Do your desires help create your future? Do we become a part of other people's plans?
 B: Desire is the first cause of an action. Desire and action both are hidden in each other. By desiring, we are acting, but we are not aware of it.
 Q: Is that the causal plane?
 B: No.
 Q: Still the physical.
 B: Desire is the cause of action.
 [Inaudible question, seemingly about belief that desire has caused material events which otherwise would be coincidences.]
 B: It's not always good, because it can delude you.
 Q: The Old Testament prophets made prophecies of Jesus Christ. Daniel, for instance, had a lot of dreams which had power....
 B: A pure mind makes pure dreams, which come true.
- Q: What should I do about feelings of laziness?
 B: There is no mantra or pill for it. Only one rule applies: kick yourself.
- Q: For what reason do you think Baba Ram Dass [Richard Alpert] feels qualified to judge who is enlightened and who isn't?
 B: I don't know. Only a high saint who has attained nirbīja samādhi can tell. In sabīja samādhi, a person's knowledge switches [is unstable].

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