

May 14, 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. Names of individuals who are not public figures are removed to protect their privacy. There was editing for format and IAST transliteration of Sanskrit terms.

B: Increase of air humor can cause physical pain, tightness, depression. Herbs can reduce it and they'll go away.

R: [A specific satsaṅga member] knows the herbs.

B: How to describe sweetness [Babaji's question]? We all experience differently and can't describe [not Babaji's exact words].

Q: Do you experience pleasure and pain?

B: On a physical level, yes. If the body is cut, I'll feel it. Emotional pains are based on attachments.

R: The more you are attached, the more emotional pains you have.

B: If a person is non-attached even to the body, then all pains are gone.

Q: Does that mean the body is gone too?

B: Yes.

Q: Do you experience separation between yourself and God?

B: If I would accept God as a person. I don't put limits on the vastness of God by giving him a name and form. In that vastness of God we all exist all the time.

Q: Manic-depressive type disorder in woman with children....

B: It started after delivery and gradually developed. In Āyurveda its cure is quite different [from Western].

Q: Upset over cruelty to animals and killing of them....

B: If you can develop ahimsā in your mind, they you will not get the opportunity to see these things. You can't stop it everywhere. But you can remove yourself from those situations.

Q: To overcome fear of being close to people emotionally?

B: By mixing with people. The more you separate, the more fear increases. Actually, there is no fear. It comes only when we compare and try to compete. If all accept their own existence, then no fear. One who accepts less compares more.

Q: Can two people communicate through dreams?

B: Yes. In the subtle level there is no time and space. If a thought comes, it immediately reaches to another person's mind. In this way two people can communicate. But it is

difficult to find out who is communicating if there are several thought waves. If two are intuned, then they can communicate just like in the physical stage.

Q: Feeling love for too many to marry one....

B: If you marry all, then how can you keep the balance? If you really love all, then you don't need to marry. Marriage is surrender. If you surrender to all souls in the universe, then you are already in God. Marrying one person is like making a boat and rowing together in this ocean of the world.

Q: How do some develop more or less attachment than others?

B: 1) By saṁskāras. 2) By sādhana. 3) By understanding.

Q: Understanding the nature of attachment.

B: Understanding that the attachment is a self-created thing and it leads to pain.

Q: Does degree of attachment = amount that one thinks?

B: The more one is attached, the more thought waves there are in the mind.

Q: If we all come from God, then why are we different?

B: We are not different, but we feel different by our own ignorance. If this ignorance is wiped out, then we don't see any difference. We identify with the body, and the bodies are different in shape, size, color, etc. But the bodies are not we.

Q: Renounce or fulfill desires?

B: For existence there are desires that we have to fulfill. But the desires that create attachment we can renounce. It again differs between householder and sādhu existence.

R: Sādhu is one who lives alone.

B: The householder has a larger responsibility and so more desires, to preserve and protect his family.

B: Rāja vidyā means identification with the Self. Rāja = king. Vidyā = wisdom. So it means the [most supreme] wisdom, which is identification with the Self.

Q: Difference in effect on people of kuṇḍalinī activation?

B: It varies according to saṁskāra and according to the intensity of emotion in the person. If meditate properly and there is no outer shock, can't damage.

R: Loud noise, someone jerking you.

Q: Going crazy by raising kuṇḍalinī.

B: One can go crazy by doing excess of anything. In kuṇḍalinī, there is a method, and if it is followed there is no danger.

[question needed here]

- B: 1) If one is attached to the body and does it properly. [That is better than]
2) If one is not attached to the body and does it improperly.

Q: Gopī Kṛṣṇa....

B: If kuṇḍalinī is awakened and not maintained, it can do harm. When kuṇḍalinī is awakened, then one needs to observe certain rules. There are physical symptoms of the awakening of kuṇḍalinī. Rules:

1) Celibacy. 2) Pure diet. 3) Milk or butter.

R: Because of heat generated, of coat the organs [sic].

B: Palms and top of head

R: ... get very dry.

Q: Body movements when meditating should be controlled?

B: Can twist, turn, jerk. All these movements should be stopped. The spine should be maintained straight and the energy will go up smoothly.

Q: Sleepiness after meditation or satsaṅga....

B: From the emotion that develops. Sleepiness and yawning, these are all emotions [emotional symptoms] that develop in sādhana, [in] spiritual satsaṅga, also in ritual.

B: The mind tries to avoid sādhana. If the mind accepts it, then it will not feel it incorrect.

Q: Aware of in-love relationship, but not of where it is going....

B: It means the other person is not responding. So it's clear.

[question needed here]

B: 1) There is sādhana for the body. 2) There is meditation for the mind.

Meditation can be for the body. If a person is bile-predominant, then the meditation methods should be cooling. The mind is within the body.

Q: The body will affect the mind.

B: It is separate only after enlightenment. In the body, every cell is the mind. When that mind is pulled out, the body is dead. In an enlightened being the mind functions separately from the body-mind. The senses can function in the world whereas the mind stays in God.

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