

October 24, 1976 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. Comments in parentheses are likely that of the reader. There was editing for format and IAST transliteration of Sanskrit terms.

B: If you recognize attachment then you feel differently. That is the only difference. Birth, growth, decay, death. Sickness is decay. Buddha had throat cancer.

B: At the time of death, a person gets a kind of intoxication. The body elements start changing very fast and make illusionary visions. If it opens good saṃskāra then a person takes birth again with good qualities. Scriptures are read in India to the dying.

R: Staying centered at the last moment can be very difficult even for people who have done yoga all their lives.

B: To mentally experience your own death as a meditation: visualize each step. The way you want to die.

Q: Why is there such fear of dying?

B: Because we know death in our minds and don't want to lose the attachment to this world. A person who is unattached to the world is not afraid of death.

[Excerpts from essay of Babaji's on enlightenment and liberation may be interspersed with answers to questions (here, or may account for the next six entries entirely)]

Q: Lifting the veil of ignorance.

B: World is forgotten in such a way that it will not come again in any form. That is knowledge.

B: Impure desire is caused by ignorance. Seed of impure desire grows very fast. World appears real because of past lives.

B: Unsettled mind = negativities. Peace is attained by our own efforts.

B: Experience of the world disappears as a dream when person awakes. Treats all equally and remains at peace.

B: Rejecting worldly pleasures is not very difficult for one who understands. Not giving the mind a chance to think about objects. To stop desiring desires finishes desires.

[resuming questions and answers]

B: Watching breath: best if notice how deep it is at each extreme, how far it goes in and how far it goes out.

B: It is pure tamas, not influenced by rajas and sattva, that must be avoided. The three guṇa in equilibrium preserve the body. Tamas is as important as sattva. All bad qualities are called tamas, so we say it is necessary to reduce tamas guṇa.

Q: What is there to judge?

B: No one is 100% perfect in the world. If we all are imperfect, then what is there to fight about.? Only pundits...

R: ... scholars

B: ... fight.

B: Adults help children by helping themselves. Setting example. They copy.

B: Much of sādhanā can be practiced in the world. By practice it is possible. It is simply a matter of switching the mind. A lawyer argues in the court and comes home and writes poems. He never says I can't write poems because I argue in the court. Sādhu who live in the jungle grow food, gather wood, cook. It is the same.

B: Mental strength is developed by positive qualities, and they are related to the truth.

B: Those who are affected by some form of emotional pain get it in higher degrees.

R: ... when they do sādhanā or concentrate on God.

B: It causes the mind to switch very rapidly from good to bad. Find out its cause.

B: There is only one way to transmute anger and that is to see its cause. When you know it is a rope, you don't see it as a snake. When the anger is bad that is because you do not know its cause. How to? By watching yourself.

B: Anger and fear are two sides of the same coin. Anger is a means of self-defense against fear. There is fear somewhere in some form which causes anger.

B: Death is the only fear we bring with us from our past births. All other fears are based on it. Fear causes everything.

B: Fear of loss of love is attachment. Attachment causes that fear. One who is burnt by drinking hot milk is afraid to drink. Because it happened once, one fears it will happen every time.

B: When relationships don't work out it is by wrong expectations. What right expectation would be is to be decided by the people involved.

B: Anyone or anything can be a guru if you have faith.

B: If you develop positive qualities you can include a mass of people (in a group). If you have negative qualities then you can't do it. But if a leader who is very strong can collect people and control their minds, that is different.

B: In yoga, pride is a hindrance. One believes he has several powers where he has none. He feels he has. This kind of pride is delusion and is dangerous.

Q: Problem of feeling of worthlessness.

B: If you understand that in the world there are people much lower than you and much higher than you then you will not feel it.

B: Inferiority feeling causes it: by separating self from the world and keeping self below all others.

B: Most effective method for stopping thoughts...

R: ... reveries that distract and make us lose our center

B: ... is prāṇāyāma.

B: Dispassion is non-acceptance of the world as real. Dispassion is a state of mind. One develops it by birth or by some event in life or by sādhana. One can see the mind, attachments, desires: all are unreal. Saying I don't want to do anything? If can see the reason. This kind of dispassion is attained by one in millions, who doesn't do anything even for food. Dullness can appear to be dispassion.

R: The mind can be possessed by dullness and give glimpses of "dispassion" or they can come after fight with lover!

Q: Doing yoga and service projects and forgetting the point of it all by being so caught up in activities.

B: It is like that right up to enlightenment.

R: ... those cycles all the way.

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