

June 17, 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. Comments in square brackets are generally those of the typist. There was editing for format and IAST transliteration of Sanskrit terms.

- Q: Does a fetus in the womb feel attachment or duality?
B: The emotional heart develops in the fourth month. From that time, a pregnant woman is called dvihṛdaya, two-hearted. It's a duality.
Q: What is the fetus experiencing? There are desires which are expressed through the mother, and not directly.
Q: Jesus said women should be submissive. Was this meant only for that time, or does it have appropriateness for today also?
R: Was it Jesus or Paul? I think it was Paul, not Jesus.
B: In some Hindu scriptures also it is written as the duties of the wife.

[Continues in long series of entries way below]

- Q: Is it possible today to speak the Truth with the voice, as was described in the Veda, or has language become confused so that the sounds of words no longer correspond with the meanings? In the Veda it was said that the Word could be spoken, that through the proper intonation of certain mantras, the Truth could be spoken.
B: Vedic meters are still studied in the same way as thousands of years ago. But Truth is beyond words. The Veda end with: It's not the end. After explaining as deep as a human mind can.
Q: Does this reduce the value of language itself? What is language for?
B: Language is to understand the illusion.
Q: Is it dangerous to be physically open?
B: If the intention is bad, then yes, it is dangerous.
Q: How could it be bad?
B: In some left hand tantric methods, powers are attained, and those powers are only for harming others.
R: To get those powers, psychic openness is needed.
Q: Does the human race, as a collective whole, account for God-consciousness, or is there an outside power in some other realm that watches over us and has power over us?
B: A human incarnation is the highest, and closest to God. We have that God-consciousness, although some don't accept it, feel it, or try to attain it. All the actions of this human

incarnation are to attain God, knowingly or unknowingly. Some will attain early, and some late.

Q: Is attaining God the same as what some philosophers call becoming an awakened Buddha?

B: Buddha is the word formed by [from] buddhi, mind. Buddha means awakened mind.

Q: So to say awakened Buddha is redundant.

B: Like siddhi and siddha.

R: Siddhi is power. Siddha is one who has power.

Q: If the human incarnation is the highest, attaining to God, then is the solar system or a portion of it at the center of the universe?

B: Do we know all about the solar system?

R: In one sense it is the center of the universe, because every galaxy is receding from our galaxy at approximately the speed of light [an exaggeration?]. Of course, in every other galaxy the same thing is happening.

Q: If the earth were not the center, or of some significance, how could the stars and planets have their effects on our lives as described by astrology?

B: It has its own place. It's the center of bhuḥ loka.

R: The lowest of the seven worlds described in tantric cosmology.

Q: How does Āyurveda describe senility, and what are its causes and treatment?

B: When we get older, the vāta increases. It makes the bones harder, it dries up the skin, it affects the mind by its drying nature. If we eliminate vāta by herbs, right food, and exercise, then it can be cured.

Q: Would śirovasti be a good treatment?

B: Not in very old people. For them there is a system called picu. A cotton swab is dipped in oil of brahmī herb [gotu kola] and kept on the top of the head. Or clarified butter, washed ten or eleven times.

R: And kept on the top of the head.

Q: Why does the onset seem to be so sudden, in some people?

B: In some people the air humor increases. Emotions, drugs, accidents.

R: Any cause of sudden increase in the air humor can produce sudden appearance of the symptoms.

Q: Buddhists have a term mahāmudrā. Is that synonymous with mahāsiddhi of yoga?

B: Mudrā in Buddhism means woman or śakti.

R: Usually the mudrā is the partner in Buddhist tantra.

B: Mahāmudrā means Great Śakti.

R: In Buddhism.

B: It's the same in Hindu tantra.

- Q: Does the soft spot at the top of a baby's skull have any significance, or is it just purely a physical thing?
- B: The skull bones form gradually. In some babies it is wider and in some it's narrower. It is a place of citta.
- R: Seat of consciousness.
- Q: Would that signify a more direct union with higher consciousness?
- B: Mūla is four fingers...
- R: ... finger widths
- B: ... back.
- R: From the fontanelle. It often corresponds to the center of the whorl of hair.
- B: In some practices of yoga this place physically opens up and prāṇa is forced out.
- Q: Which place?
- R: Mūla.
- B: I did not see, but heard that some gurus of the nātha sect put a blade of kuśa grass inside the hole of their students...
- R: ... Brahmaṇḍa, the mūla opening
- B: ... and make them enlightened.
- R: Kuśa grass is a long and stiff pointed grass that is a ceremonial grass in India. It's very sharp.
- B: First they are given certain prāṇāyāma to open up.
- Q: Does that shorten the physical life span?
- B: No.
- Q: With regard to submissiveness' being reciprocal for men and women, why is it stated for women in both Hindu and Christian scriptures? [see this satsaṅga, entry 2]
- B: If you go back in history you will find that women were considered as property. Men would fight for women and then keep them in chains. Gradually the chain changed to ornaments and women's level was better, but still men felt superior. In all old religions, the scriptures talk about women being lower than men. And rules were made for them. In some Upaniṣad, male and female are explained as two parts of the same seed. At that time I think women were very learned and were performing all yajña, etc.
- R: In one of the Upaniṣad there's a woman, Gārgī, who is a great saint, and she is putting questions, testing this other saint, so she was obviously accepted in her own right.
- B: Maitreyī also.
- R: In the Upaniṣad.
- Q: Is there any reason why the imbalance between the sexes occurred in olden times?
- B: Physical power.
- R: And that's what many of the animals do in mating. The male overpowers the female.
- B: Strong men became leaders of the tribe. Strong tribes made slaves of other tribes.
- R: The same power game applied to the women.
- B: But those who studied the reality did not accept it. In Islamic countries still a woman is low.

- Q: Why, in present day society, where physical strength is not that important, are women still discriminated against?
- B: In the present, women are not considered low as it was before. Physically they are weaker, you cannot deny it. But mentally they are the same. Emotionally they are higher. Men have physical strength and women have emotional strength. That keeps a balance.
- Q: Why do men make more money on jobs?
- B: Men are supposed to work harder. In Himalayas, all the work is done by the women. Man is only for plowing the fields. But the man feels superior. If a woman leaves, the man will die hungry [starve].
- Q: What do you mean by emotional strength? I understand that women are more emotional than men, but how is that a strength?
- B: A woman has inner power. Whenever danger comes, a woman can protect herself by inner power, whereas a man defends by fighting.
- Q: What happens to a person mentally and physically when they travel long distances in metal containers such as cars?
- B: Speed deranges the air humor. It affects people in different ways.
- Q: Are there subtle changes also?
- B: It cures by itself.
- Q: What are the effects of hearing loud amplified music or playing it?
- B: It can damage the ears, it can make a deep print of noise in the mind. If one listens to loud noise for a long time, it can affect the brain. Everything has a limit. If we force ourselves beyond that limit, we will be affected negatively. Not eating, eating too much. Not sleeping, sleeping too much.
- Q: Aside from noise, does being around and operating electrical and electronic equipment have an effect?
- B: It affects in a subtle way. When I was living in the Himalayas, I could see in the dark even when there was dense fog at night, and now I can't. In the same way, we lose other natural powers.
- R: By being in artificial environments.
- Q: When one is in the state of kaivalya, does that mean that puruṣa experiences brahman, or is it still in prakṛti?
- B: What does kaivalya mean?
- Q: The highest state of samādhi.
- B: It means non-dual.
- Q: So that means brahman.
- B: [Babaji nods.]

Q: Is using will power only in a positive way a way to develop iron will?

B: Yes.

Q2: What is an iron will?

R: Strong will.

Q: I'd like to extend the time I can sit in lotus posture. I thought maybe I could go to sleep in it and sleep past the pain point....

B: Practice gradually. There were two Western sādhu in Almora in 1933. One of them developed a habit of sleeping with head sloping down for a month and then head up for a month. He wanted to get enlightenment by overflowing the blood in his head.

Q: Did it work?

B: He got a backache.

Q: Any significance to the fact that he was a Westerner?

B: They try everything. He was a very good monk. He was about seventy years old. He would carry all his food about thirteen miles in the mountains, bring his water, cook food. He lived in a solitary place. He kept only two cloths.

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