

## September 21, 1979 Afternoon Darśana 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 changed to protect their privacy. There was editing for format and IAST transliteration of Sanskrit terms.

[Another person also took notes.]

Q: Silence...

B: Conserving energy is not the main reason. By exhaling, the mind gets more rājasika.

B: Each cakra has powers. Viśuddha gives the power of appearing and disappearing. Ājñā covers all powers. One of the meditation methods is to start with the navel cakra for three years, then six years at anāhata, and twelve years at Ājñā.

Q: Is the idea that one has to first straighten out the energies in the lower part of the body, and then go up?

B: The reservoir of kuṇḍalinī energy is at mūlādhāra.

R: Below the lowest cakra. So the conception of lower and higher isn't really valid in the subtle body.

B: The meditator is always Ājñā.

Q: You said Viśuddha gives the power of appearing and disappearing?

R: It's the seat of the ether element, the all-encompassing element. So mastery of Viśuddha gives power over the elements.

Q: Does the theory of the guṇa come from Āyurveda?

R: From the Indian science of health.

B: [series of correspondences} Sat - cit - ānanda.

R: Is connected with the mental level, cit.

B: Sattva - rajas - tamas.

R: The three guṇa are manifested in the world, creation.

B: Air - bile - mucus.

R: Of Āyurveda. Relate to the body. These three levels relate to three levels of existence also: mental, the world, and the body, macrocosm to microcosm.

B: Causal - subtle - gross.

R: Forms of the same things, the same energies. Āyurveda relates to the body, the gross form of the guṇa.

Q: Where does the Āyurveda come from?

B: Āyurveda comes from the atharvaveda. Its root is the same, prakṛti and puruṣa.

R: Nature and God, or manifest and unmanifest.

B: Āyurveda always includes God.

- Q: I want to know what is enlightenment and how does it come to a person?
- B: Enlightenment means to see the reality, unmixed with the illusion of desires. Suppose you have a girlfriend. You see her beautiful. One day you fight, and then you see her ugly. What were you seeing her before the fight?
- Q: Beautiful
- B: So the world is seen according to our desires, and not in its real form.
- Q: Once one becomes enlightened, is it permanent?
- B: There are degrees
- R: Some permanent, some not.
- Q: I've never heard you say you are enlightened. Are you?
- B: I'm not.
- Q: What hope is there for any of us, then, if you're not?
- B: In the Western world, being enlightened means to show powers. The next question will be: Can you fly?
- Q: Can you?
- Q2: Are you enlightened in the non-Western way?
- B: I understand ignorance.
- Q: I get a little confused about this enlightenment thing. It's talked about like something I can grab or attain, and on the other hand it seems like it's also not that, also something that's already happening, in a sense.
- B: When did you first hear all these words?
- Q: Five or six years ago, reading books.
- B: What did you visualize at that time?
- Q: Someone with a lot of self-confidence for one thing, a sense of contentment, and spontaneity.
- B: Did you ever think that what we see is not real?
- Q: Yeah, but not until more recently.
- B: Now you're starting to understand.
- Q: Yeah, but it seems like a long road ahead.
- R: Now you're starting to understand!
- Q: It seems like the more I understand, the more I realize how much of a beginner, how far there is to go.
- B: It's right.
- Q: Well, that's good to know.
- Q: Does getting enlightened put a lot of stress on your physical body? Krishnamurthi [Jiddū Kṛṣṇamūrti] had incessant headaches.
- B: It's a battle.
- Q: Why?
- B: You are breaking a wall. Enlightenment can't come to your table sitting on a plate. You have to fight with so many desires.
- Q: This thing about fighting with desires. I grew up with a very fundamentalist background which left me feeling that anything that felt good was sort of sinful, like: I wasn't supposed

to dance, and I wasn't supposed to smoke, or go to movies, and this and that. And I finally get to the place where I've resolved some of that in my mind, where I feel not so guilty about my sex life and now I come to this point and I have to put a limit on my desires. I feel pulled both ways.

B: Those rules have come through human instrumentalities.

Q: Oh yes.

B: The priest makes a rule and you don't question, and you accept it. It's not giving you enlightenment. The main thing is to discriminate between right and wrong.

Q: In placing limits on desires, isn't it necessary first to feel comfortable with some of those desires? Sex is what comes to my mind right now.

B: How much sex? Where will it end? Sex can be killing. Will you go to that?

Q: No, I don't want to go to that. But can't it also be beautiful and an expression of caring for someone else? That's how I experience it.

B: So you're putting limits.

Q: Yeah, it's just that in Westerns psychology right now there's a lot of emphasis on people getting comfortable with those parts of themselves that have been repressed. It seems like that involves giving yourself permission to feel desires. I'm wondering if that's a stage that's, maybe for us anyway, important to go through.

B: Still you have to see the society.

R: Meaning, even in this new "permissive" attitude, you have to go along with certain rules. Yoga just gives some scientific reasons for doing it in certain ways.

Q: They get married here, and they express friendship more than sex or love. What does that mean? Friendship, is that the same as love and sex?

B: What is sex?

R: In India they classify eight kinds of activities. They consider even a man and a woman talking together as one form of sex.

Q: Sex to produce babies.

B: In tantric yoga [terms], sex is an emotion which flows when two people are intuned perfectly. That flowing of love is sex.

R: It's a subtler form.

Q: I read in a book that it's good to study how one's reactions and sensations come about. If so, how does one go to their origins?

B: By being attentive to your thoughts. Our actions are mostly done unattentively. We go to a store. We see so many things and we forget. Because we're not attentive. So the mind that we actually use is very little.

R: We actually use very little of the mind.

B: If we make a habit of watching things with our mind, then we can see the root.

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