

September 1, 1977 Darśana with Baba Hari Dass with the Dharma Sara Satsaṅga Society at the British Columbia Retreat

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

Q: For anxiety?

B: Clog predominant nostril.

Q: What's the power of prayer, and how important is it?

B: The power of faith and purity.

Q: Is it of value to seek out and develop saṁskāra mate relationships?

B: No. Saṁskāra works by itself.

B: There is, was, and will be war. It doesn't matter much in the world if a few thousand get killed. It is a natural way of birth control.

B: People (often) withdraw from social contacts in the world from fear. It makes a person crippled. But some have dispassion.

B: Rate at which kuṇḍalinī rises up in a person depends on person's emotional state. In intense state, very fast. In moderate state and mild state, correspondingly.

Q: What is dispassion?

B: Passion is desire for sensual objects, compassion is desire for helping others, and dispassion is beyond both.

Q: Higher than compassion?

B: Much. The mind does not think of caring and not caring. In a state of dispassion, a person separates himself from all worldly activities. So he doesn't think if he should care or not care. Dispassion has grades. In the mild state, the person remains aware of action, but he keeps himself detached. In the moderate state, he only sees the world and never includes himself. In the intense state, he is not aware at all.

Q: What should one do if full of compassion?

B: It is a very good feeling. One should act and dwell on that state. Tolerance, compassion, and contentment are the three pillars to hold onto spirituality.

Q: Is it better to be in mild, moderate, or intense emotional state?

B: It is not in your hand.

R: Determined by saṁskāra.

B: Intense is the best. But a person can leave the body. The emotions are so strong that kuṇḍalinī shoots up and deep samādhi comes. If a person doesn't come out from the samādhi, then he leaves the body.

Q: That's all right, as well as the person is concerned, isn't it?

B: Yes.

B: Tantra method is based on using emotions to attain higher state.

Q: When you go up, you have to come down....

B: Down doesn't mean to become ignorant. After samādhi, a superconsciousness is developed.

Q: What are angels?

B: Those who are pure in mind, action, and words. Angels and devils are within us.

Q: Is it possible to be in touch with superconscious mind without sādhana?

B: If it is not developed, how can one intune?

Q: What does Babaji consider evil?

B: Negativities.

Q: Do we choose when we will leave our bodies?

B: No.

Q: Fear in reaction to bliss in meditation.

B: Because sensual pleasures are more real, and the mind is attached to them.

Q: Why is it so easy for me to excuse my shortcomings?

B: We all do.

Q: What is best way to deal with negativity? Replacing with positive thoughts or ignoring?

B: Replacing.

Q: Why do negative thoughts come into the mind?

B: It is the nature of creation. Negative and positive are both important for the expansion of the world.

Q: When feeling of connection with God is lost and satsaṅga and sādhana don't rekindle it?

B: If you really want it, it will come in interaction. That is a sādhana. To want those positive qualities.

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