

## August 24, 1976 Darśana in Vancouver 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. U is other voices in the notes which were unattributed. Often, based on grammar and content, this is likely Babaji. Comments in square brackets are generally those of the typist. There was editing for format and IAST transliteration of Sanskrit terms.

B: Yoga [haṭha yoga] brings out all weakest points at first. Posture involves trinity of breath, mind, and movement. In doing one posture and inhalation-exhalation, prāṇa is sent to one gland very specifically. Never strain.

Q: Hasn't Babaji said disease is at deepest level voluntary?

B: Yes. Core cause of diseases, serious diseases, is fear. Fear of death is the only fear we have.

B: Enlightenment = fearlessness = peace = love. The nirduana [nirdvandva?] state = beyond duality = beyond fear.

B: Body attachment is cause of fear of death. This is one ego. Fear of losing sensual pleasures. No body attachment means no anger. The tāmasika ego = the body (physical). The rājasika ego = the subtle body [the driver of the car, so to speak]. The sāttvika ego = the causal body.

B: Simpler diseases are natural purification processes, such as colds. Body saṁskāra cause cancer in saints.

B: Cultivating positive qualities is the only way to limit desires.

B: Death wish or suicidal behavior can come from fear, or from dispassion.

U: Babaji never wanted to live. He was born because of saṁskāra. He accepts death. There are subtle body saṁskāra and gross body saṁskāra.

U: The wave of not living has come several times in Babaji's life.

U: For Babaji, death is of the physical body [is not total dissolution]. He accepts death and his activities.

Q: Will his activities continue after his physical death?

U: Probably.

B: The gross body carries the subtle body. Attachment is what causes, brings about, rebirth. Only saṁskāra act.

B: Nirvitarka samādhi [in some taxonomies] = nirbīja samādhi. Surrender to God is necessary [for this stage]. Prior to this, the mind can get attached and create a new world at any time.

B: Similar saṁskāra get together, to make the relationships of parents and children and the relationships we choose in our lives.

Q: Are we all saṁskāra mates with Babaji?

B: Yes.

B: Discriminative mind makes us able to be attached or not to be attached. Thus we are not [totally] dependent on fate or karma.

Q: Do relationships always have to involve attachment and difficulties?

B: As long as there are clouds in the sky there will be rain. First clear the sky.

Q: Why creation, evolution?

B: Why rajas guṇa acted, thus causing all this, no one can explain.

Q: Hardest thing for Westerners to understand in yoga?

B: Doing sādhana regularly. [Westerners] can do anything, but not regularly.

B: Talk in religions about the Name is because we identify a form by a name. To express our feelings we need names, words.

Q: How should one choose a spiritual path?

B: First believe in God, then the path reveals by itself. Religion is a discipline made by people whereas a path is a reality that reveals by itself. One does not have to be in a religion to find a path.

Q: Withdraw from a path that is creating negativity?

B: If medicine increases the sickness, then what will you do? The aim is to attain peace.

Q: Tension comes from letting mind dwell on material things.

B: Tension can come from several things: saṁskāra, desires, greed, negativity.

B: One who understands maya is already enlightened. Freedom from undesired thoughts is peace. Limiting of desires is freedom.

Q: What can you think about that is not desire?

B: As long as you think, that is desire. Thoughtlessness [being without thought] is itself God, a state of God. Reality, peace, love are synonyms. Enjoyment of thoughts is not peace.

Levels:

1. Love without any selfish desires = God.
2. Love by which we relate to the world.
3. Love with attachment, the lowest form.

- B: Any action that is done deliberately makes karma. When the mind is thoughtless a higher consciousness develops which is a realization of God.
- B: One's fate and destiny is like seed kept in a bottle. and bad makes for bad. Fate is a good hideout for laziness. Doing good makes good soil for good fate,
- B: When ether element predominates, śakti sometimes stays in sattva guṇa and we get flashes of peace which are what makes us believe in God.
- B: The Hindu God is within us and can be found within, not outside, just as the Tao.

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