

November 21, 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. 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.

Q: How do saṁskāra form around the soul?

[Missed the answer. Other Satsang members present recorded it, and an earlier question.]

Q: Question about period of time between death and rebirth, and what happens in it.

B: In the scriptures it speaks of heaven and hell but I don't believe in it. I believe the soul stays as a seed in inaction, and takes rebirth. Period of time depends on the past life and heavy saṁskāra.

Q: During the period of inaction is it united with God?

B: The saṁskāra are wrapping it and its vision is closed. If its saṁskāra are pure, it can.

Q: Question about fear and how to get rid of it.

B: Anger and fear are two sides of same coin. Anger is a defense against fear. If anger is controlled, then fear is also controlled. A sage in a jungle is not afraid and he has no anger either.

Q: Does the seer have feeling between death and rebirth?

B: From the feeling, we get rebirth. The feeling is from saṁskāra. The seed is not affected. Like a gold coin covered with mud.

B: What happens after death is a mystery. People experience different things but it is not a complete proof. As we experience the same thing in different ways, after death there can be different experiences. The same flower, but we all see it differently.

Q: Depending on our lives in the body?

B: Yes. Our life and the seed are related. Our lives are different and the seed is different.

[These last may not have been Babaji's exact words.]

B: If aśvini mudrā contracts also the muscle in men that ejects semen, it cures the weakness of that muscle. Also to urinate in stop gaps cures it.

B: Hariakhan Baba [Maharaj] told devotees that he was Kṛpācārya in the Mahābhārata, and

showed wounds of battle, so people believe he has kept the same body for 5000 years. People witnessed his control over the five elements, so there was no doubt about the truth of what he said.

Q: Cause of different colors in the feces?

B: Derangement of bile humor. If it is green, it means the gastric fire is less than should be.

Q: If very light, almost white?

B: Weak digestion.

Q: What if the gastric fire is too much?

B: Constipation.

Q: Are our minds the only thing that limits us?

B: What else?! As long as we identify with the body and the mind. When we cross that barrier, then we dissolve into limitlessness.

B: Fear of death is in every living being. But when a person is attached to the world, then fear develops.

B: Some can be imprisoned without any cause.

R: Babaji said last week that execution is not worse than life imprisonment for the really guilty.

B: Repentance is possible if a person kills from emotion and as a mistake. But some kill for killing. They also don't want to live. If they are in prison for life, they will prefer execution. But here they have hope that someday they will get out.

R: Atma Richard Timan knows some who have no hope at all of getting out, who still want to stay alive.

B: .Aurobindo [Ghose], ..., [Mahātmā Mohanadāsa Karamacaṁda] Gāndhī, and [Jawaharlal] Nehru all made progress in meditation while in prison.

B: To live within four walls for 24 hours is very frightening.

Q: How can people prefer one person as spouse?

B: Physically we are not equal and can't be. On the subtle level we are the same. We relate to the physical level so we discriminate, judge, accept, reject. Although we are different on the physical level, we try to treat all with positive attitude and say we are equal.

- Q: Should I take my life seriously even though I know it's not real?
- B: Who else will take responsibility for your life? If you don't, then where will you reach? You will become like a straw which floats at bank of a river, round and round. Taking self seriously, taking life seriously, means taking responsibility and not floating here and there. Not not playing, singing, eating. Heaviness, grimness comes from not accepting ourselves. Serious doesn't mean to sit in a corner and be miserable. You can be serious at life and play. The root is fear of death.
- Q: Why are we born with fear of death?
- B: Because we died before.
- B: Daśaratha killing a boy in his youth cost him his own son years later. That was in tretā yuga, the silver age, when even thoughts were punished. Now, in kālī yuga, only deliberate actions create karma.
- B: In the past, war was part of natural population control. In some animals you can see it. Those warriors had accepted that no one is killing and no one is killed. It was a different idea. Now war is different. A soldier obeys an order and kills an enemy. The killing is the same, but we accept it and don't feel guilty about it. Not the same as murder.
- B: In self-defense, someone gets killed. It is a need. Everyone wants to live in this world.
- Q: Is karma a creation of the human mind?
- B: Yes.
- Q: What does it have to do with God?
- B: Nothing. It is like a silkworm which makes a web to imprison itself. Our mind is the cause of karma and imprisons itself.
- Q: If we remember dying, do we forget that we're going to be reborn?
- B: We don't want to lose the attachment of this world. That is the pain. If one is totally detached, then no pain. If God comes and says I'll make you king of a planet but you have to die first, probably 97% would say No, we are better here. We are so attached to the world that we can't imagine about next life.
- Q: Is it possible to become totally detached on this plane?
- B: Yes, saints proved it. By sādhana one can attain dispassion to such a degree that the worldly attachments burn away.
- Q: As you advance spiritually, does the pressure of the demons become greater?
- B: You are half way up Mt. Everest but some are still at the bottom.
- [The answer was not to the question.]

- B: Hanuman was cursed by the gods when he swallowed the sun, that he would forget himself.
- R: The gods were enjoying remembering themselves, and thought this would be a curse. They were afraid of his strength.
- B: He began to act like an ordinary monkey.
- Q: Does he remember himself again when he meets Rāma?
- B: Yes, when he first meets Rāma, Rāma reminds him in a very secret language.
- B: Rāma represents sattva, Bharata represents rajas, and Lakṣmaṇa and the fourth brother were twins and both represent tamas.
- R: ... principle of endurance, protectiveness, strength, anger.
- B: Bharata and Rāma, however, were like twins. Both ruled a kingdom and did hard austerities. While Rāma was in the forest, Bharata lived in a hut by the river rather than like a king, so he would not be better off. Rāma was Viṣṇu, Bharata was Brahmā, and the others were aspects of Śiva, the destructive principle. Faces of Rāma and Bharata were blue. Represents nothingness. Śiva is the five elements, so has form. Brahmā is the four minds, so has no form. Viṣṇu is consciousness, so has no form.
- B: Hindu words for brother: bhrātr,
- R: ... (Sanskrit)
- B: ... bhratra, and bhāi
- R: ... (Hindi).
- B: Matṛ and pitṛ are mother and father.
- R: ... (Hindi).
- B: The Om̐ sign, combination of three letters, has lines for Viṣṇu, Brahmā, and Śiva, and the semicircle and dot represent the supreme God.
- Q: What is the state of kaivalya?
- B: When the mind is completely detached from the world, in a state of complete isolation. It can't be explained what kind of isolation is that.
- B: Perfect isolation. State of enlightenment following reemergence of the three guṇa because of detachment. Advanced yogī can switch levels of consciousness very fast. Energy moves up and down. Adept who has attained kaivalya: all the planes merge into one because it is merely a matter of focusing consciousness in one vehicle or another.
- B: Anuṣṭhāna = fasting and sādhana five days before the full moon. Purifies the system. The best kind of liquid for a fast is lemon juice with hot water.

- Q: Question about affection as a hindrance to yoga.
- B: It is an affection of attachment. A person loves one person and hates another.
- R: Both create attachment.
- B: If one loves everyone, it's different. It's not the affection that is bad, it's the attachment.
- B: Red clay pack reduces itch, as of poison ivy. Interacts with the blood.
- Q: When Radha was not with [Kṛṣṇa] she felt great separation. Was this caused by some kind of attachment?
- B: Moha and vimoha are two stages in devotion. Moha is devotion = attachment to God. Vimoha is separation. Both are important. When there is separation, there is pain, but it reminds of God or a feeling of God. Vimoha pain includes anger, hate, love, depression.

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