

February 5, 1978 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.

B: Māyā...

R: ... illusion

B: ... can come in any form. Anything can trap the mind, positive or negative. The negative can harm immediately. The positive is an obstacle in a subtle state.

B: Negative and positive are always together. The evolution needs both. The power struggle is always there. Neither of the two are [is] ever completely destroyed.

B: Physical body can be felt heavier or lighter during meditation.

Q: Is everything with form illusion?

B: It's a reality which appears as an illusion.

R: Projections of our desires on the object.

Q: [Question must have been whether essence is the same in everyone.]

B: The same essence is there. But it's not known the same to everyone. That's why the separation. Some feel it more, some less, some not at all. But it is there.

Q: Can recognizing it bring them together despite personalities?

B: Yes. In the woods a saint sits and animals collect around him. If a hunter sits in the same spot, no animals will come close to him. They both have the same essence, but the saint is more in touch with it.

B: White can show dirt easily and remind you to wash.

B: During pregnancy the mind switches to different levels

R: ... devotional or dry, back and forth.

Q: What about when it happens without pregnancy?

B: In the body, one or another element predominates at any time. When air or ether predominates, the mind gets sad, depressed. Because underneath there is dispassion. Also we get sad by various emotional reasons.

Q: Try to overcome sadness?

B: If from worldly things. If from devotion, it is good. That sadness can develop so much that a person will not desire to relate to any sensual object.

R: Like Svāmī Rāma Tīrtha, who came to US around the turn of the century. Dispassion increased till one day he ran into the Ganges and finished his body.

Q: Isn't that suicide?

B: He had no knowledge it was a river. He thought it was Kṛṣṇa. He was swept away and never found.

B: Surrendering means losing the ego of being the doer.

Q: What causes devotional sadness?

B: Yoga means union. Viyoga means separation. When the separation is felt, that is viyoga. Feeling neither is after complete enlightenment.

Q: People in the world who don't feel either?

B: Outwardly they don't, but deep inside it is there.

Q: How is it possible to fall from a high state?

B: When the mind is attached to material worldly things, it is pulled down.

R: [Like against] natural gravitational pull, it takes effort to stay up.

B: When nirbīja samādhi is attained, all the saṃskāra of past actions are burned and then there is no pull.

Q: In wars of the Rāmāyaṇa, severed heads talked and headless bodies continued running about.

B: In the Middle East, kings used to play games, cutting off heads of birds that would then fly. Did it with slaves also. When there is high emotion, the body can run without its head. The mind is in every part of the body.

Q: Emotional and mental instability here, now.

B: It was always the same. Sometimes some event triggers it more. If war starts, all go crazy. Even the wisest man will [missed] ... or kill.

Q: Inwardly everybody seems to be in turmoil.

B: Here in US you have so much food, so the mind creates emotional imbalances to have something to worry about. It's an illusion on the surface.

R: People take it very seriously.

B: Connection of mother to baby starts as soon as she has conceived.

Q: And then at 22 days?

B: The spine is formed at that time. The head and spine together make the subtle body.

Q: How did the ancients find out these things?

B: By their psychic ability. They did not go to the moon but what they said about the moon and planets is now proven.

[Babaji's first sentence here was actually his third. But the question about the ancients referred back to the sentence about the head and spine and subtle body. If the complete questions are available from another set of notes, it should be possible to recreate the original exchange logically.]

B: There is limitation...

R: ... of spiritual passion

B: ... until the mind is dissolved in the ocean of peace.

[Having the question would help a lot here.]

Q: How to help a delivery?

B: Prayers.

Q: Is karma part of the soul, or just physical?

B: Karma is a part of life. Soul has nothing to do with it, but is covered by saṃskāra that drag it in different directions.

Q: Is the soul responsible?

B: No.

Q: Then the physical body must be the master of the soul.

B: In the state of ignorance, yes.

Q: All is result of past?

B: If there seems to be a force from outside, still it is result of saṃskāra [not Babaji's exact words].

B: Babaji eats, sleeps, is aware of time and people. So some discipline is necessary.

[Was the first sentence his, in first person, or the questioner's?]

Q: To get rid of bad karmas by healing, how much do they have to be gone through?

B: Depends on how much ego is involved. Also, if healing method is by yantra, which includes medicine, herbs, surgery, the karma is utilized by that medium. If mantra or psychic method is used, then you have to purify yourself by sādhana.

R: Massage is part of yantra system of healing in India, a kind of "surgery."

B: Tantra uses emotions, colors. Mantra uses sound. Yantra uses materials.

Q: Different kinds of karmas?

B: Mild, medium, intense.

Q: Questioner's writing and sādhana make things more intense.

B: You mean the mind creates more negativity [Babaji's question]? At first it can happen, but go on doing sādhana.

Q: Is it possible to be a jīva, to be in the body, and not have an ego?

B: No. Ego is life. Five elements in body are held together by ego. If it is completely removed, the five elements will split. But one can be without negative ego.

B: One can feel as though he is peeling off layers of illusion and as though going beyond the mind. But the mind is still there.

[Was the first sentence Babaji's or questioner's?]

- B: Human incarnation is the highest and the last to attain God. So we should feel good about it. Deva, [yakṣa], etc. have to come back as human beings if they want to be liberated. They can attain powers. For liberation, only the human form [can do sādhana].
- Q: Liberation.
- B: Nothing is attained. It is like a pitcher floating in the ocean, only the pitcher breaks.
- Q: Oneness and bliss that then are lost
- B: It is an experience that is not always there. In liberation, the oneness is always there, and there is no experiencer. By practice the pull of the world reduces and one can keep that experience.
- Q: Success of sādhana depends on time and intensity?
- B: Determined by honesty, and faith and devotion.

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