

May 22, 1977 Satsaṅga with Baba Hari Dass and the Hanuman Fellowship

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. There was editing for format and IAST transliteration of Sanskrit terms.

[Missed the first questions and answers]

- B: Sādhana is always alone, even in a group. No one is going inside you but you yourself.
- B: Sādhana means to get control over desires or thoughts. If you let your thoughts loose and then sit, it is not sādhana. Sādhana is always hard. We have to fight with so many desires, thoughts, and negativities within ourselves. We are imprisoned by our thoughts. We have no control over them and they can hurt us as they want. That is the pain of life. If you arrest a thief by bribing him or chasing him, they are not very different. Both are part of the battle.
- B: To love your enemy means to take out the word enemy from your mind. You can't love an enemy as long as he is an enemy in your mind.
- Q: Should you save another's life with your own, if able to?
- B: You mean [in order] to save a rat on the road, drive your car down a cliff? We have to value lives in ascending order. If I see someone to be saved I'll try, and in trying I may die. If someone is hanging himself I'll not say "Come down, I'll hang myself for you." But I'll try to save him. It could be due to anger or ignorance, and if I save him he'll understand the ignorance. Some people die due to dispassion, and no one can save them. Even if they are in the body, they are not with us.
- Q: So can one die before physical death?
- B: Yes.
- Q: Are such people enlightened?
- B: Yes.
- Q: One overtaken by sattva, another by tamas.
- B: Both are dead and look the same, but one is aware of the ignorance of the world and the other is in it.
- Q: Is there anything that a living person can do to help a person who has taken his own life?
- B: Prayer.
- R: At least it will help you.
- B: Pray for peace.

- B: You have to face your negative feelings. By letting them work in you, you have made a negative print. When you don't let negative feelings come it is hard, but it makes your will strong.
- R: Talking about the negative (as in therapy) is a process to eliminate it, but sometimes we don't need that.
- Q: Killing a goat for a sacrifice.
- B: You can trick your mind into feeling good, but the bad remains bad.
- B: We are looking beyond the mind through the mind.
- Q: Using the mind to go to this other place?
- B: Yes.
- Q: Where does the desire to destroy one's own body come from?
- B: Anger, fear.
- Q: What to do about that desire?
- B: Dig out the cause.
- B: Can take positive action to counteract negative impulses. For greed, give others money.
- Q: How does one get to the root of anger and fear?
- B: Sometimes we need someone else to see us. Sometimes we can do it by watching our actions. It is saṃskāra, but we can water the root or pull it out. We are not entirely in the hands of saṃskāra. By our strong will and regular work we can change ourselves.
- Q: Is saṃskāra wiped out, or do we just have the freedom to act differently?
- B: It can go away completely. If it is wiped out completely, then we are enlightened.
- Q: So everything we are angry at outside is a projection?
- B: Outside is a projection. See a woman as beautiful. Fight with her. See her as ugly.
- B: When the mind is purified by quieting its thought waves, then one can see what is right and what is wrong. Just by the feelings of people in a certain culture that something is right, can't know that it is.
- Q: When we say the world is an illusion, we mean?
- B: The ignorance we have cultivated is an illusion. We try to see the real world. That we can see only by a purified mind.
- B: Ego is life. If we had no ego how could we become identified with something? Without it we'd be like toys scattered after a child's play. They have value when the child plays.
- Q: Is piercing of light at ājñā the union of Śiva and Śakti?
- B: When the energy reaches ājñā cakra the mind dissolves. That is the union of Śiva and Śakti. Śiva is static energy. Śakti is active energy. Like electricity and the light bulb.

B: Kālī means one who controls time. The creation is within time. So Kālī is a symbol of creation. Each part of Kālī's body has symbolic meaning. The garland of head she wears means [nāda] or the fifty letters of the Sanskrit alphabet, which is the first subtle form of [Brahman] in creation. Her red tongue is rajas [guṇa], a symbol of her active nature in creation. Her dark skin is a symbol of void. Her waistband made of arms symbolizes that she has freed the high saints of karma from actions done by hands. Her white teeth symbolize sattva guṇa, purity. Her untied hair represents her powers in all four directions. The Kālī maṇḍal] is exactly the same, only made in a geometrical form.

The goddess has three forms:

- Parabrahman, which is beyond the three guṇa
- Sūkṣmabrahm [spelling?], which is formless, only energy, and mantra is its [sādhana]
- Sthūlabrahm [spelling?], which is a form, image of a deity [not Babaji's exact words], and the object of worship.

B: If one can serve better as a skilled person such as doctor without a selfish motive, it is better than just serving. If to make a career (money), it is not selfless. People learn some skill in order to help others, and that is good. I am talking about karma yogis. But everyone can't do it. Then the world would be all healers and no patients.

B: A doctor can be also a poet, an engineer a yogi. There was a brigadier in the Indian army who was a sādhu. He never stopped sādhana even in the battlefield. Once he was supposed to order a move but was in deep meditation and the move was three hours late, but in three hours the air force arrived and destroyed the enemy.

B: Only one who can stop the activity of the mind can stop dreaming.

Q: Violent dreams?

B: Bad stomach, emotions, or dreaming what we see.

B: When the world stops its meaning, that is peace, calmness, bliss.

B: When one goes deep in the mind in sādhana and then another person makes a noise, it can do harm...

R: ... such as when it makes the heart start pounding

B: ... so should clog the ears.

B: We are controlled by saṁskāra in a larger circle, but in our daily sphere we can control and change saṁskāra = thought, desire, action. Excitement...

R: ... such as during tantra ceremony

B: ... can bring up buried fear. We all are afraid of death even if we say we will die. When sattva guṇa predominates, we don't mind.

Q: What is the best thing to do at the time of death?

B: Die. (Laughter.)

Q: Why do dry spells and then breakthroughs occur in sādhanā?

B: Takes time to fix lens under sun, no time to burn straw.

Q: Why does the straw then stop burning?

B: The sun moves. If you keep the lens in the same place.

B: Celibacy is very important part of sādhanā. One who can do it perfectly can make up $\frac{3}{4}$ of the journey. But without celibacy, if the mind and desires are a discipline [sic].

B: Not talking is celibacy of the sound. We lose energy by two ends of the body.

B: Any emotional excitement can bring up buried anger. Also when a person's air or ether element predominates, the mind is very emotional.

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