

December 30, 1979 Retreat Darśana 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.

Q: In Zen meditation there is no habituation [in contrast to yoga meditation technique]. If both states lead to the same goal of thoughtlessness, how?

B: If you start counting the hit of a bell, your mind will be aware of each hit, but not of all other things. Still there is one object. Now there are three bells and a saw and hammering. All these different things will make one object. There is no difference in the result, but only in the process. Otherwise, there is no use of doing meditation.

Q: Some Buddhists would say that it is not proper to do the yogic meditation of withdrawing [the mind from the senses].

B: Buddha attained samādhi. Buddha means enlightened. Bodhi means knowledge, buddhi – mind, buddha = enlightened. In Vedānta, they use prabuddhā. It means enlightened.

Q: Is Om̐ an audible brain wave of the super-mind?

B: For enlightened mind, yes. Om̐ is not a created sound by the mind. In alphabet we gave form to certain sounds. Om̐ figure is formed by the movement of energies. That sound is the sound of creation. So one who is intuned with that reality can contact the continuous sound of creation.

Q: What...?

R: Yoga has its own feedback. Biofeedback convinces scientists that meditation produces relaxation.

B: What are the results? In yoga, developing alpha waves is not the only thing... decreasing saṁskāra....

Q: Why was creation created?

B: Māyā is the foundation of the creation. It is fed by māyā and it flourishes by māyā. Why it is created? The answer is: It's a process of the nature to create and dissolve. Water and cloud.

Q: What is the difference between consciousness and mind?

B: Mind acts on objects. Objects and thought process work together. Consciousness doesn't need any object. It... beyond objects and the mind. You can get a knowledge of God. God has no form. This knowledge is gained by consciousness and not the mind.

Q: Is [sic] consciousness and awareness the same thing?

B: Awareness is a grosser use of that word.

Q: In experiencing nāda, I experience a wavering of it, and then it goes away....

B: Nāda is the object wh.... [when? while? which is?] identified by the mind. That is awareness. The word consciousness is cetanā. It's an awareness which exists by itself [objectless].

Q: Scientists have dissected the brain and listened to it, but have not located consciousness or the mind. Hippocrates said the brain is the messenger of the mind. Jungerman described an experiment disproving Einstein's conviction that light is the fastest thing in the universe. [He asked] what is that which is faster than light, and he said citta.

B: Cidākāśa. It's a space. A space of consciousness. If you touch any one point of this cidākāśa, it will spread all over. So any thought wave in cidākāśa is immortal and everywhere. A sādhu sits in a cave and tells people what is happening in Delhi. For a person whose citta is merged in cidākāśa, it is not a miracle.

Q: Is...?

B: It is in citta.

Q: Photons are more subtle than matter? Why consider some things subtle and some gross? [Babaji was about to write something, but no one noticed.]

Q: Does cidākāśa include the future?

B: Yes.

Q: Is it the choice of an enlightened being whether or not to perceive it?

B: It is there. There is no question of choice.

R: Once one achieves enlightenment, there is no one to choose.

B: There is no illusion.

Q: Is...?

B: Past, present and future are always together.

Q: I don't understand.

B: For an enlightened person, there is no such thing as present, past, and future. Because all three are in his awareness at the same time. Three TV sets.

Q: Is this awareness of cidākāśa a siddhi that comes from samādhi, and is it an energy- saving device?

B: It's merging into cidākāśa. When a person leaves the ego by samādhi, then there is merging into cidākāśa.

Q: Should we cultivate...?

B: If you can. Try.

Q: Is there no element of surprise in the life of an enlightened being?

- B: What is surprise? When you don't know a thing. And then all of a sudden you know. Enlightenment doesn't include ignorance.
- Q: Does elimination of rāga-dveṣa mean an enlightened being will have no likes and dislikes?
- B: He will not kiss a pig. It doesn't mean he hates. It's a reflex action. People tried such things. In aḷagaravṛtti there is no difference. A yogi goes through a state of not identifying with things differently. They will eat anything that comes in front of them. I saw such yogis. Anything. Nails.
- R: The discriminative part of their mind in that state is shut off.
- B: [Right: Babaji passed his hand across his face.]
- R: It comes with a very high state.
- B: One man invited a saint. That saint mixed the waste with the food and ate it.
- R: The idea of conscious choice wasn't there.
- B: Both are food. A bird eats it.
- Q: Maybe discrimination should not be cultivated.
- R: Saint in kaivalya is still bound by natural laws.
- Q: But who is there to be bound?
- B: The body.
- Q: In the highest level, one has control over the five elements and isn't bound by even those laws that you mention.

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- Q: Why do you remain silent?
- B: It's a yogic method of controlling the prāṇa. Did you ever notice that we talk only by exhaling? People don't know about it. Inhaling makes the mind to think, and in exhaling we don't think. We talk. If you don't talk, then the mind will stay in that stage of no thinking. If the talking is stopped on the exhale, then a state of no thinking remains. It's very subtle.
- Q: Is all love attachment? Are there different kinds of love?
- B: Attachment is the love that we feel. We don't have any idea of pure love. In the world we are always attached. It's like a pinesap ball. It sticks anywhere you throw it.
- Q: During a time when thinking is necessary and decisions have to be made, would it be good to go into silence for a few days?
- B: It's a very good practice to go to seclusion when the mind is unclear and confused. In our mind there are all the answers, but we can't pick up the right answer because of thought waves.

Another Darśana on last day or two of 1979 at Retreat

Q: How can one know when to stop eating, how much to eat?

B: System tells us when to stop. But some people have lost that awareness. Those people should eat the same amount every day [this final sentence not all Babaji's exact words].

Q: Desire to eat when upset....

B: Fear. Eating is life. We feel if we eat, we will be saved. It is not eating that saves, but digestion that saves [this final sentence not all Babaji's exact words].

B: Sādhana dries out the system.

[something about Śiva's blue throat and destruction and drugs.]

[something about who should not eat oily things]

[.....does not have a story behind it] [...essence.....evolution]

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