

## May 20, 1979 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. U is other voices in the notes which were unattributed. Comments in square brackets are generally those of the typist. Names of individuals who are not public figures are removed to protect their privacy. There was editing for format and IAST transliteration of Sanskrit terms.

Q: What is the difference between the bliss body and the gross body?

B: The bliss sheath = the causal body. In the physical body, its place is mūla.

R: The center of sahasrāra, the origin.

Q: What is the relationship between jīvātman and Paramātmā?

B: Jīvātman is a being in vijñānamayakośa. It goes through all pleasures and pains. Paramātmā is the pure Self.

R: Which experiences no pleasure and pain.

Q: Ānanda or bliss is different from pleasure?

B: Pleasure is sensual experience. Bliss is experienced without the senses.

Q: During meditation I get a burning pain between my shoulder blades. I'm wondering what to do about it?

B: Always.

Q: Yes.

B: How long does it stay after meditation?

Q: It's usually relieved if I twist my body.

B: In meditation, energy rises up. If the energy is stopped by the wrong posture or by an other reason, it can cause various things like pain, twitching, burning,, etc. If you sit perfectly with a meditative attitude, the energy will rise smoothly. Still it causes stretching sometimes.

R: The energy rising can stretch the spine.

Q: You've told us that when the physical body dies, the energy remains. What is this energy?

B: Samskāra which were created.

R: In the physical body.

Q: Who was Śrī Gaurāṅga?

B: Gaurāṅga is one of the names of Caitanya [Mahāprabhu].

R: It means "golden body." His body would glow when he was in states of ecstasy.

Q: Is Jesus Christ going to incarnate again?

B: If you are asking about his body, then no. If that energy, yes. Actually, that energy never died.

Q: For a number of years I have had a speech impediment called stuttering. There is a blockage of the flow of air in my throat and it results either in an inability to say anything at all, or an involuntary repetition of sounds in an attempt to get around the block. Its frequency and severity depend greatly on my mood, the environment, and the people I'm with. Often, for fear that I will stutter, I say nothing and become unnaturally quiet. You have chosen not to speak. Do you have any insight into the cause of stuttering, or any way to ease it?

B: It starts by 1) imitating, 2) wrong digestion, 3) nervousness, any one of these. Some children can be cured by telling them to slow down while they talk. When people grow up, it is difficult to cure it. But if they put some solid thing in their mouth and then talk, it stops stuttering.

R: Pebbles, marbles...

B: Nuts [also].

[same] Q: I have a scoliosis of the spine, a sideways curvature, so posture will never be able to be perfect when I sit.

B: At Mount Madonna Center you can do steam treatment and then hang upside down, and [one satsaṅga doctor] can check it and fix it.

R: [One satsaṅga doctor] is a doctor and masseur.

Q: What is a good instrument to scrape your tongue with?

B: You can make a mixture of 4 parts salt, 2 parts sesame oil, 2 parts black pepper, 1 part alum.

R: Rub that on.

B: Don't swallow it. Some people use things like spoons, the back of a butter knife.

U: Dentist has discovered that daily scraping reduces mouth bacteria by 90%.

B: In India they use a twig. The oil takes away air impurities. The other ingredients take away mucus impurities. By only scraping, only the solid waste matter is removed.

Q: In driving long distances, all the blood seems to collect in the legs and feet. Does that have an effect then for meditation?

B: In some people it happens. Their feet swell up and then they can't sit [for meditation] for a few days.

Q: Would āsana correct it?

B: Shoulder stand, and/or salt water fomentation. Boil salt in water, let it cool down, and dip your feet.

Q: In the reading, Kṛṣṇa tells Arjuna that only he who loves Me and hates no one can realize Me. How can one love God and hate no one before knowing God?

B: In the Gītā everything is said about yourself. Kṛṣṇa is the highest consciousness in every living being. If you have faith in it, then you are with God. Dhṛtarāṣṭra, the enemy king: dhṛta means holds, rāṣṭra means nation. In the body, the ego holds all the senses. The ego is blind.

R: The king was blind.

- B: Pāṇḍu, his brother, is a symbol of wisdom. He was pale and weak, which represents inaction. The five brothers, the five sons of Pāṇḍu...
- R: ... the Pāṇḍava
- B: ... are the five cakras in the body, and they relate to wisdom. Their cousins are one hundred, and represent the sons of the ego, a hundred negative qualities. The battlefield is Kurukṣetra. Kuru is action, kṣetra is field: field of action, in the body. In that battlefield, Arjuna gets attachment to his cousins.
- R: All of his negative attachments, the sons of the ego.
- B: The higher consciousness, Kṛṣṇa, explains things to him in various ways. When he realizes it, he starts seeing the truth, which is creation, preservation, and destruction.
- Q: Is it also literally a true story?
- B: There was a historical war. In olden times, secret knowledge was taught in the form of stories. So they took stories of Rāma, Kṛṣṇa, the Kaurava, etc.
- R: And incorporated the teachings into them.
- Q: What about grandfather Bhīṣma, great warrior on the side of the Kaurava, the general?
- B: He's a symbol of determination.
- Q: What I've read about him, he sounds like he's a good man. How did he end up on that side?
- B: All the ācārya...
- R: ... the ancient teachers
- B: ... were very high saints.
- R: Bhīṣma was one of those.
- B: But they were influenced by the ego...
- R: ... by the blind king-
- B: ... so they fought in favor of the Kaurava, although they did not accept it.
- R: Because the sons had stolen the kingdom from the Pāṇḍava brothers by cheating at dice.
- B: They warned Duryodhana from time to time.
- R: Duryodhana represents pride, and he wouldn't be swayed from his intention to carry out the battle.
- B: In our life we do the same thing. When we do some bad thing, our mind warns, but we don't listen. So the story symbolizes it.
- Q: Which cakra does Arjuna represent?
- B: Anāhata, the heart cakra. Represents courage.
- Q: How about Yudhiṣṭhira?
- B: Viśuddha.
- R: The throat cakra.
- B: Viśuddha represents all knowledge of the five cakra, pure truth.
- Q: What does the dice game represent?
- B: Greed. Even the wisest person can be trapped by greed.

- Q: What is symbolized in Arjuna's shooting for the fish's eye?  
 B: This is a symbol of God's help. Kṛṣṇa said, Arjuna, look in the water, take aim, stretch the bow, and shoot. Arjuna said, If I have to do everything, then what is your favor? Kṛṣṇa said, "Yes, you're right. I'll help only by stopping the waves in the water." It means we have to do everything. God's help comes by stopping the obstacles.
- Q: Is Kṛpācārya a symbol of something?  
 R: He was one of the great warriors [on Pāṇḍava's side].  
 B: Kṛpācārya was wisdom and immortality. [He was Hariakhan Bābā Mahārāja.]

#### Children's Qs and As —

- Q: Why do sow bugs crawl on your hands?  
 B: How many legs do they have? Two? Three? Four? That's why they crawl.
- Q: Why did God make the world? Wouldn't it be just a burden to him?  
 B: God is an energy which creates nature, and nature controls everything. Like a cloth mill. The driver starts it, and then sits in a corner. The mill does everything itself.
- Q: Why does God make robbers?  
 B: Because people start collecting money only for themselves.
- Q: Where do you come from, Babaji? Do you come from the moon?  
 B: The moon is one of the energies which helps in creation. We all come from nature.
- Q: What are you?  
 B: Human beings are superior to all other beings because we have a mind which can think, discriminate, and examine.
- Q: How to control the mind?  
 B: The mind is disturbed by unwanted thoughts. If we try to concentrate by keeping one thought in the mind for a long time, we can get control of the mind.
- Q: Why aren't we born smart? Why do we have to go to school?  
 B: We are born smart, but the smartness is covered by desires, greed, and attachment. Going to school doesn't make you smart, it gives you knowledge of the world.
- Q: Why aren't we born with knowledge of the world?  
 B: We develop it as we grow up. We learn it from others. School is for that.

Q: Are we really giants?

B: People in different parts of the world are different sizes. Some parts there are small people and some parts very large. For those small people, large people are giants.

Q: Why did Rāma insult Sītā after they were rejoined after Rāma killed Rāvaṇa?

R: In front of everybody he said she wasn't worthy to sit with him.

B: The Rāmāyaṇa has a political viewpoint also. When Sītā came back to him, a barber [?] told people that Sītā can't be pure because she was with the demon king. So Rāma showed that the rules are equal for everyone, and made her take a test.

Q: Wouldn't they take Rāma's word for it that she was pure?

B: He did it to show the public.

R: To prove to them, so there wouldn't be any doubt in their minds. He knew all along that she was pure. He only did it as a show.

Q: In one version of the story, the Goddess Earth came and opened up the earth and took her back inside. Why is that?

B: Because she came out of the earth.

R: She was born. Her father was..., the god of sacrifice. She was the Earth Goddess. He was plowing, he turned her up with his plow in the furrow.

Q: Why do people grow beards?

B: In men, beard comes out naturally, and some people shave their beards.

R: We say that some people grow beards. Actually, all men grow beards. They just grow by themselves. But some men choose to shave them.

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