

## May 15, 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. There was editing for format and IAST transliteration of Sanskrit terms.

- B: The spirits evoked in ceremonies are symbols of desires. The desires that remain unsatisfied are called by mantras in Hindu ceremonies,
- R: ... likewise American Indian
- B: ... and then can be used in various ways, healing, destruction. American Indians usually use for healing. In South America and some islands off India, for destruction. Sound power and thought power both work together. Those who use for bad purposes can make someone sick or crazy, or they can make someone leave by creating dissatisfaction. Those who use for good purposes can heal, destroy one's demons. In tantra there are daśa mahāvidyā, ten great knowledges. One mahāvidyā is only for such things. Maṇḍalas, colors, patterns are very similar to American Indian ones.
- B: Self-protection against this is possible with mantras for it or thinking that no negative thought can affect you. It is our own fear. People try to scare others by looking at them or doing some abnormal things. If you are strong you will not accept it and not be affected by it. Sound and thoughts affect when you accept it, even when we don't know about the thoughts or intent. A bad thought comes to me. I will feel it now, and then either accept it or reject it. The same thing in hypnotism. One can't be hypnotized who doesn't want to be.
- Q: What happens when you die?
- B: The body dies and never comes again. The ātman never dies but is carried away by saṁskāra. The saṁskāra cause rebirth. The ātman never dies so there is no rebirth for it. By saying rebirth we are accepting its death. If there is sun shining in a pot of water and we throw away the water, the image will not be seen. In the same way the ātman would go back to God.
- Q: Being able to come to God "only through Christ" means as a person, or as an ātman or soul?
- B: If we see his body, then we can't really see him. If we see him, then we can't make distinction between ways to God.
- Q: All religions say their prophet is the only way.
- B: Mohammed is the only prophet in the Koran. In Hinduism there are several divisions and each division says this god is the only god. If we say the truth, then we can't separate one truth from another. Only the language will be different. God is beyond name and form.

We can't put a limit on him. But to worship, we give name and form, which keeps a limit on him. We start from a limit, and then we dissolve in limitlessness.

Q: One path is better for me?

B: One medicine can't cure all diseases.

Q: The guru-disciple bond?

B: We make the bond. If not in this life then in past lives.

Q: By our own characteristics, desires?

B: Desire. If it is a real bond, then it never breaks.

Q: For what purpose does the soul inhabit the flesh?

B: It is not a gain of the gross body. We see someone and follow him as a guru. It's a physical relationship.

Q: Does following a new teacher hurt the disciple?

B: Guru is not a body. Your own Self is the real guru. Once you are related, you are related. You can learn from different people, places, it is a different thing. We can project our guru onto a person, make a bond. It is like a marriage. In a marriage it is only the understanding that make the marriage, and not the bodies.

Q: Again, what is the purpose of the soul's appearing in the flesh, not as a guru but in general?

B: The soul is consciousness and inactive. The body is an instrument by which the soul can work. Without a body of any kind, the soul is God and merges into God. The subtle and gross bodies are the vehicles of the soul.

Q: What work has it to do?

B: The soul has three energies: knowledge, desire, and action -- jñāna, icchā, kriyā. knowledge creates desire. The desire creates action. For action we need instruments, bodies. The same thing happens in the creation of the universe. Brahman - ātman is God. Jīvātman is ātman in the body. The body again has the same three energies and acts the same way. So we are repeating in threes. The first creation, God. The ātman creation, the soul. The body's creation. All three energies of creation are in an equilibrium in bindu prakṛti or mūla or Om or God. For some reason the equilibrium is disturbed. It is called ignorance of God. Because the creation is avidyā or evil or ignorance. Involution is vidyā or knowledge. How it happens no one can explain, so the scriptures simply say it's avidyā or ignorance of God.

Q: Told in Catholic Church that God was lonely.

B: Sometimes they say it's līlā or play of God. God is One which is the three guṇa in one. Then these three separate. That separation is the cause of creation.

Q: In reality we are not separate from God.

B: Our condition is like one who has ten dollars in his pocket and doesn't know it, so that ignorance is a kind of separation.

B: Sādhana is individual, even if done in a group. Group discipline is something else. The group is disciplined even if the sādhana is personal [not Babaji's exact wording]. Your personal sādhana needs your personal discipline. Be responsible for your own sādhana.

Q: Difficulty bringing contact with God into daily life.

B: Can be caused by fear, laziness, no desire to do it. Fear comes from competition and comparison. Laziness comes due to physical comfort. Some people develop dispassion and they don't want to do anything.

Q: How to overcome competing?

B: It's human nature. But if you understand your aim and work at it by taking full responsibility, then you will not look at others.

Q: In astral projection, can one get trapped outside one's body.

B: Not as long as the ego consciousness is there. If the ego is wiped out, it's liberation, so one doesn't lose anything.

Q: Can one go into future time spaces on the astral plane?

B: For the subtle body, there is no time and space. It's not like an airplane going from San Francisco to New York. As soon as the mind goes deep in samyama, then the astral body is there, where one desires. It comes back in the same way. No one can catch it on the way. Read Yoga Vasiṣṭha: it is explained in the form of a story.

B: Doubts come from time to time. Sometimes to make a hideout, and sometimes in reality. In response to real doubts, we research.

Q: Hideout?

B: We don't want to do sādhana, so we say it is a waste of time, won't bring anything. First the thought comes, I don't want to do sādhana. Doubt comes next. Whereas if one does sādhana and doesn't get anything, one doubts. The only thing is to go on doing. It is a long journey. Walk, walk, and walk. If you walk, you cover some distance each time.

B: Sādhana is any spiritual practice.

B: Sometimes people do their best, but they try to grind sand to get oil, and when they don't get oil, they reject the whole thought. Aim, method, effort.

R: All three must be correct.

Q: Is it a matter of growth, or just perceiving correctly?

B: Growth and perceiving correctly are not different. Two words for same thing.

B: First we think there is God. Then we accept his existence. Then we visualize him. After regular practice, it becomes true. Each person's perception [of God] is different. What you perceive your teacher and group can't tell. But when you go beyond perception, everyone unites there. There is nothing personal because no person is there.

Q: Music as sādhanā.

B: If you go deep in the subtlety of the sound, you will dissolve in one sound.

B: We are living in all three: past, present, and future. Our past is in us in the form of saṁskāra, and the same will repeat. That is future. Because our saṁskāra that is within us is unknown, the three are separated in our mind.

Q: Function of humor and laughter?

B: 1. can indicate happiness

2. can indicate nervousness

3. can be used to hide your identity

If a person is freer in his mind, that person will be happier.

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