

December 23, 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. 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.

[Notes for this entire satsaṅga never got completed using audiotape. Are there notes of others to provide rescue?]

Q: I use marijuana for spiritual purposes. What do you think about that?

B: Drugs are one of the ways to get spiritual... active but there....

Q: What are the means appropriate for dealing with the images in the mind?

B: Saṁskāra are very hard to eliminate. The actions are easy to stop. You go to gamble, and you can stop gambling, but still the desire to gamble can crop up at any time. To get rid....

- 1) karma yoga (selfless service), and
- 2) samādhi (superconscious trance).

An example of karma yoga is M... [perhaps Mount Madonna Center, which was dependent at that time entirely on volunteer work]. Thought and desire are the visible forms.

R: Karma yoga can also be chanting....

Q: In the Gospel According to St. Thomas, Jesus said we must take off our clothes....

B: It is said in tantra exactly in the same words. When you go to see the goddess, go naked.... They're symbolic stories. The mind can remain impure if one simply roams naked. Here clothing is used as an example.

Q: Could one symbolic interpretation be....

B: It is the first sheath.... But this sheath holds the other.... The attachment to this sheath... is an impurity of the mind.

Q: What is our duty to our parents, especially at their traditional times of gathering, like Christmas?

B: To respect and love your parents is.... They don't need anything else from you.

Q: What is the difference between sūrat śabda yoga... and aṣṭāṅga yoga, propounded by Patañjali?

B: Sūrat śabda yoga is one of the names of nāda yoga.... It is part of laya yoga. In... we.... In... the mind is dissolved into.... The word sūrat comes from śruti, which means to listen.

Q: Is that related to mantra yoga?

B: In mantra yoga, one repeats certain words. In [nāda yoga], one listens to inner sounds.

Q: In 1980, if we could all focus our energy on one thing to make the world better, what would it be?

B: ... ignorance is the root. First it is thinned out (attenuated).

Q: So to remove kleśa by samādhi, does....

B: Samādhi will remove all the saṁskāra of afflictions. But the question is how to get samādhi, when the afflictions are there. First we have to do sādhana which will gradually reduce the afflictions.

Q: Can one use the afflictions to generate the desire to do sādhana?

B: If we are getting good food... until we are fed up with worldly enjoyments.

Q: Is it...?

B: If the room is small, then it will harm.

Q: Babaji has said that some people are able to accept death with its fear. Please help me to understand what this means. Is it that its fearfulness is accepted?

B: No one wants to die. But we have to die. ... there is still resistance. ... because we have no choice. One who is sentenced to die accepts.... Still there is non-acceptance in the form of fear, but he accepts that fear.

Q: What is the best way to work on that fear?

B: Fear of death is the last thing to go. It is the seed.... It goes away when the mind is enlightened.

Q: What is liberation?

B: Liberation is when the being starts identifying with the Self.

Q: Is that different from ātman?

B: [No.]

Q: Are all ātman the same?

B: If God is one, then its reflection will be one.

Q: Thursday you talked about the knot of the heart. Could you elaborate on that a little, and how to cut it?

B: The knot of the heart is the ignorance of āsmitā.... The ignorance is that... is the doer.

Q: After the four ages, yuga, I've heard that the....

B: Everything changes into a seed. In that seed, all the saṁskāra exist. When....

[Q missed]

B: God has nothing to do with it. It's the function of Prakṛti, or Nature. God is simply a witness.

Q: Does Puruṣa or God come from Prakṛti?

B: No. Prakṛti is a part of God.

Q: It's hard to imagine a being hovering just outside the universe....

B: It's not like that. It's a conscious energy with no form. Form is only in Prakṛiti....

Q: Does God manifest only in beings...?

B: There are different levels of life. A rock has a life, but only to exist. The moon's existence is also a life.

Q: Why are we living in a world where every two seconds a child dies of starvation? And what can we do about it?

B: Birth, growth, decay, and death is the cycle of nature. Famine, disease, earthquake, etc. are the natural ways of population control. Today we know what's happening in Africa or Indochina. A hundred years ago we had no way to know. But because we know, it is our duty to help.

Q: Is....

B: The driving force is your ego....

R: The drawing force is sattva....

Q: About the dissolution of the universe, scientists have a theory about black holes.... so dense that nothing can escape, not even light, and whose gravitational field is so strong.... Will the universe die a star at a time, or will it all implode at once...?

B: The universe is also in the cycle of Prakṛti. It is dying. It's only a difference of time. A fly lives for twelve days and all his works are done in that time. A man has his life span, and elephant has his.

R: [or Q]....

Q: The universe is infinite. How could it all come together at one time?

B:

Q: What happens when you reach the edge of the universe?

R: You fall off!

B: How do you reach physically? God was very clever. He made it curved. The energy is expanding, and it is a circle.

[This last sentence might have followed an intervening question.]

Q: If someone attains..., will this liberated being be a part of God that witnesses, or back in creation?

B: Liberation has levels. Complete liberation means no saṃskāra.

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