

## January 22, 1978 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. There was editing for format and IAST transliteration of Sanskrit terms.

Q: Marijuana.

B: Poison kills, poison cures. Helpful to some, harmful to others. Also depends on body humor and quantity taken.

Q: What is Krishna [Babaji's question]? Love, truth, reality, knowledge. One can become one with these.

Present is moment that links past and future. We all live in all three times all the time, and feel that it is the present. We are here now, but much of the time is already past and much is yet to come. We say it is present, but actually it is not. Present is only the moment that is between past and future. If that moment is peaceful, we can make past, present, and future peaceful.

Q: To stay out of illusion?

B: 1) Purify the mind by yoga. 2) Develop positivities.

Q: Can sadness bring one closer to God?

B: If it is a sadness of separation from God. If one is miserable by worldly attachments, anger, hate, jealousy, it won't help. Yoga and viyoga...

R: ... pain of separation from God

B: ... go together.

B: All of our actions are somehow related to God, but if we don't have the idea, the relation won't help.

Q: Way to be calm and cheerful?

B: Can't pretend. Comes by developing sattva vṛttis. By sādhana.

B: Vitarka is gross level... and mind dissolves into it.

Vicāra is subtle level... and mind....

Ānanda is the mind. Itself is the object of meditation. It's an understanding which creates ānanda, bliss.

Asmitā is the ego level. When the mind relates the object of meditation with the Self.

R: There's no longer any craving of the ego.

Q: Viśeṣa, aviśeṣa, liṅga, aliṅga = particular, universal, differentiated, undifferentiated?

- B: Yes.
- B: Spirituality is not a religion. Truth, reality, universal love, knowledge are spirituality. Child can understand in these terms. If you start in narrow terms, the child will accept that.
- B: Passion is desire for lust.
- R: ... Lusting after objects).
- B: Compassion is desire for helping others.  
Dispassion is beyond both.
- Q: Where?
- B: When one doesn't desire either. Any desire is a passion.
- Q: Child who beats on others....
- B: Where is the father?
- Q: Mother is main figure.
- B: It happens when a child is unwanted during pregnancy or the father leaves. The child develops anger and revolts. You can change him by giving love. If he is hated then he will keep that nature.
- B: Sun is life force. Ājñā is knowledge force. Knowledge is fed by life force.
- B: Pineal gland is mastaka granthi, a part of ājñā. They work together.
- B: Solar plexis, sun, is anāhata. Soma rasa drops from the moon...
- R: ... lower part of ājñā
- B: ... and sun consumes it. It is a process of life: putting gas in a car and it runs. When the gas is gone, the car stops. If you drive slower it goes longer. So there are some methods to stop its consumption.
- Q: Spirituality can be hideout from reality?
- B: We all do it.
- R: One purpose of spirituality is to deal with the world better?
- B: Yes. But when we go out in search of truth, we get caught in the maya. Every inch is filled with maya.
- B: Dispassion comes after attaining viveka khyāti. It comes after asmitā samādhi.
- R: ... finding the true I-consciousness.
- B: Fully realized person has immediate access to all knowledge, doesn't have to use intellect to figure things out. Fully enlightened means all powers. But one still can't go beyond nature. Fully realized being will never turn the sun into the moon.
- B: Śiva is the destroyer of delusion. The creation is an illusion and it will be destroyed. It comes again because it also is immortal.

Q: What is the illusion?

B: Another part of the creator. It's real [for us].

B: Gross plane and subtle plane are interpenetrating.

B: Try to contact God and forget other things.

Q: Is what we are looking for beyond the mind?

B: Beyond the mind is a reality. All within the mind is maya.

Q: Young questioner's sister has cancer.

B: Only God is a healer. If He wants her to live, then cancer can't kill her. Prayer is the only way.

Q: Result of overconsumption of soma?

B: Decay and death.

Q: Is this reality God?

B: Yes, but we don't see the reality, we see the illusion. A man sees his girlfriend [as] beautiful. Her father sees her differently. Her brother sees her still another way.

B: One object is seen in so many different ways. The object is the same, but seers see it differently according to their desires and emotions. The world is seen different by everyone.

Q: It is said that Shive [sic] whispers "Rama" into the ear of a person who dies in Benares so he attains liberation....

B: Depends on faith.

Q: What faculty understands that which is beyond the mind?

B: Higher consciousness. The sāt̥tvika or pure part of the citta or mind.

Q: Can gain energy or lose energy?

B: Fan makes flame flicker, or burn faster and brighter. The mind is the flame and the fan is the breath. Emotion in kīrtana. In meditation, the breath gets shallower.

[Knowing better the question or questions might clarify what "Emotion in kīrtana" is about.]

B: Anger, hate, etc. are the negative parts of the ego. We always need ego. Otherwise we can't live. Shiva's action: the ego is taken away and the elements separate, which causes destruction. Śiva is called ahaṁkāra, the ego, which holds everything together.

Q: Hypnosis to get rid of bad habits?

B: It can work but it can weaken a person's will if done too much. Have to surrender your will to get hypnotized.

Q: The mind, maya, demons, ego, and desires, are they the same?

B: No, they have different functions. Ego identifies, mind discriminates, demons are bad thoughts, desires are craving for a thing which we don't have, maya is an illusion which we don't understand. Maya covers all these in different ways.

Q: For dry throat?

B: Wash the tongue. It [doing it] brings mucus into the throat.

Q: Explain difference between identification of a thing and identifying with it.

B: Identification....

Identifying establishes a relationship with an object. I am involved, I am related to the object in a certain way.

R: ... identified with it.

B: Levels of enlightenment differ, like baby, child, adult, and fully mature person.

R: But still enlightened compared to the world.

B: If you are enlightened, then you can see the reality.

B: Judging, comparing, discriminating, examining are the nature of the mind.

R: Possible not to judge?

B: When a person becomes desireless.

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