

September 22, 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. Comments in parentheses are likely that of the reader. 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.

[Early morning darśana]

- B: [Paraphrased] Viśuddhānanda Paramahansa wore quartz crystals embedded in his body. He told his disciple how he did his resurrections
B: Sun's energy.

[The following notes, first half of a long darśana, are based on notes of one satsaṅga member.]

- Q: Several definitions of stress.... [long list]
R: What's left?!
B: This is life.
- Q: Ultimately do we want to get rid of love, in yoga?
B: Yes. Because it is based on your own ego creation [maybe not exact words]. When love shines by itself, then you don't have to leave it.
- Q: Awakening.....
B: If a person gambles, drinks alcohol, and fights in the streets, and then he stops one day, that is awakening, but that is not the final. So awakening has several levels. You were unaware about God, and one day your mind clicks and you start meditating. That is an awakening. Then one day in meditation, you go into trance and you attain higher consciousness. Then you look back and say: That is [was] no awakening. That is [was] distraction.
- Q: Once enlightened, how do you know that the world goes on?
B: Climb on the top of a mountain. You are away from others, but still you see others down below. An enlightened being sees pain in others. The only difference is: he is not attached to all those relationships.
- Q: What about the Bodhisattva vow about not climbing to the top unless you can bring others with you?
B: It never happened. It means stay below.
- Q: [missed]
B: We can't change everyone's saṃskāra.
- Q: I mean: what about taking birth again after enlightenment, so you can come and help people?

B: This [this idea?] is a way of consoling others. When your saṃskāra are finished, you're dissolved. You can't keep your ego.

Q: You can't make the choice?

B: I'll take birth again.

R: There's no "I" left to do it.

Q: Because you have a body, does it mean you're not enlightened?

B: Body doesn't prove unenlightened. Who dissolves?

Q: Ego!

B: The world keeps going on.

Q: Body ego, and ego that dissolves at death....

B: Our body cells are not simply matters [matter]. They have three energies: consciousness, action, and matter. Your one cell is consciousness [conscious] of a bullet coming and hitting you. But we don't see it. Those tribes in the Himalayas who walk at night, and don't wear shoes, don't step on thorns. His feet know.

Q: Through evolution, will the whole world be enlightened?

B: Then how will there be rebirth? The cycle must continue. The seed of ignorance must pass.

Q: Some say we can go to other worlds besides earth. Who brings us here?

B: Ego and attachment. It's so strong that we keep its memory even after death.

Q: If man destroyed the world with nuclear warfare, where would all the souls go?

B: Soul is not a thing that can be counted in numbers. Put a hundred pots in the sun. Still one sun.

Q: What about the cycle of rebirth?

B: There are a hundred souls in those pots. Sun = Brahman. If the whole world is destroyed, there would still be Brahman.

Q: The seed of ignorance will remain in that collective soul?

B: Our vision is so short that we don't even know what's in our body. About outer worlds, we can't tell what is there. Could be another world or worlds or could be human beings with two heads and four legs. Anything's possible.

[The above (and not below) came from a particular satsaṅga person's notes]

B: How do you separate 1) cutting off negative qualities, and 2) developing positive qualities? Both are the same. If one says Don't lie, or Be honest [it's the same].

Q: We can make yoga, or anything, a hide out.

B: You can make playing flute a hide out. You don't want to face a person, and you start playing flute. It doesn't mean playing flute is bad.

- Q: Does fear come from saṃskāra?
 B: Yes. The first evolute is mahat.
 R: The three guṇa are [or are not?] in equilibrium.
 B: Then in that mahat, when form starts, we start developing fear, because that form goes through birth, growth, decay, and death. We carry on that memory until all saṃskāra are wiped out.
 R: Enlightenment.
- Q: Most of the time, I feel my heart is tied in a knot and I lack warmth toward others. What can I do about it?
 B: Play. Do sādhana, develop positive qualities, and play. As long as we don't learn to play, we can't get out of that knot. It's a self-created knot.
- Q: All the pain in Southeast Asia.
 B: Same here. If you can't do anything about it here, what can you do about it there? It can't be solved. That's the way the world works. Flood, famine, earthquake, wars, disease. There's nothing new in them. What can you do? You go to help with earthquake in the east, and here there is drowning by flood [not exact words]. You help here, and somewhere disease breaks out.
- Q: So you help where you are?
 B: Right. I saw a town in India wiped out three times by cholera. Now, when cholera is wiped out, the town turns into a big city and there is problem of overpopulation. There will always be problem [not exact words].
 R: Ahimsā comes to subtler and subtler levels....
 B: Even though we can't help everyone, but it's our duty to be kind and compassionate.
- Q: [From a woman:] Is there a reason why relationships between men and women tend to be violent?
 B: What is sex, and what is its extreme?
 Q: Rape, which is violent.
 R: And tantra, the other extreme.
 B: In the opposite sex, the violence is created by sex.
- Q: Fighting is very intimate.
 B: Sex. Sex is also [intimate]. Suppose a person wants no limits in sex. The sex gradually changes into violence. How one becomes a rapist.
- Q: Is it power need that makes husband beat up his wife all the time?
 B: There are several reasons. Sometimes it is cultural. In... tribe, it's their custom to beat their wives. In another tribe, the wives beat their husbands.
 Q: That seems much less prevalent.

B: Are you sorry? Woman was considered as a property. Stealing a woman, snatching a woman, imprisoning a woman. It is in almost all cultures.

Q: Does someone who has been beaten have more chance to try to get enlightened?

B: Beaten by desires, ego, and attachment, yes.

[Small, late afternoon darśana]

B: Spiritual business is a tricky thing. It takes much ego to influence others. A priest talks with an authority as if he just came from God's room. People can't believe him if he doesn't do that. In India in temples there are several priests. Every one tries to cure your evils. If you pay them, you get cured. Even the wise people believe them. They pay them.

Q: Why?

B: People are afraid.

Q: There is a branch of yoga that aims to get visions?

B: [Yes.] Bhūtavidyā. Demonic science.

Q: Bhūta means?

B: No form.

Q: Just energy?

B: [Yes.]

Q: They work with negative energies?

B: Both.

Q: Do they get enlightened?

B: [No.] So many traps.

B: 70% of saints die of cancer, 20% of diarrhea (dysentery), 10% of other diseases.

Q: Why so high?

B: Their life is so hard. [or They have such a hard life.]

Sombārī Bābā was a great siddha. He got cancer. His disciples burnt him.

R: He was in nirbīja samādhi. When he was on the ghat, Hariakhan Bābā [Mahārāja] came and told them: You just killed your master.

B: I stopped this healing business. And I got trapped again.

R: In India, during sādhana years, because so many people came to him.

B: No peace.

Q: [missed]

B: For me, sādhana was top priority.

R: During Babaji's first years in the US, Āyurveda wasn't mentioned. Now half the questions are for cures, treatments.

B: Rasāyana = alchemy

R: Branch of Āyurveda medicine-making, chemical medicines as opposed to herbal.

- B: Rudravanti changes iron into gold.
- B: Kayā kalpa = body change.
- R: Painful herbal treatment to make old body young.
- B: Body is completely changed.

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