

August 22, 1976 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. Often, based on grammar and content, this is likely Babaji. Comments in square brackets are generally those of the typist. There was editing for format and IAST transliteration of Sanskrit terms.

- B: Dispassion is a state of mind in which one is aware of the unreality of the world. Ignoring the world and feeling unconcern for others are part of its nature [of dispassion's nature]. But avoiding situations out of fear is not dispassion.
- B: Delusion is self-made. Illusion appears. Delusion is like thinking one has certain powers. Illusion is the world, which we see and which is not. Delusion is a lower type of thing [within the illusion]. Maya = it is + it is not.
- B: As long as you use your mind, can't say thoughts are unreal. Without thoughts, there is no way to go, you can't act. Object, thought, and mind [and saṃskāra] create each other. If you go deeper into it, the object in your mind is your creation, how you feel and perceive and understand it. Yoga practice, and grace of God because of it, are [the] only release.
- B: Fantasies from the unconscious, including hypnogogic images, seeming to have no relation to this lifetime: mind is very sensitive, can make a print in blinking of an eye and preserve it for several lifetimes.
- B: When mind's having an opinion about everything it sees goes away, the mind is gone and you are no longer in the world. Not good if you have responsibilities.
- B: Higher beings or higher levels = within ourselves. Otherwise we would not think of them.
- B: Thoughtlessness, peace, desirelessness, and enlightenment are the same. By developing will power one can stop thoughts. By meditation.
- B: Switching forms or God as ideals [Kṛṣṇa, Divine Mother] = loving God with different names. But calling child by different names makes it not pay any attention.
- B: Will is an ego which has some motivation to achieve something which we don't have. Part of the mind, a determination. Will power means strong mind.
- B: What we don't know that we have, we don't have.
- U: Babaji never asked his guru questions. He did what he said.
- Q: What would Babaji say?

- B: Regular sādhana. If you really think, then there are no questions. All answers are already within you. It is only a matter of focusing the mind.
- B: Mantra is a process to channel the thoughts.
- B: Ghosts are unfulfilled desires within a person, or of a disembodied being which were left behind. Thoughts and sounds stay in the ether for a long time. There are methods for getting rid of this second kind of ghost.
- Q: Can a disembodies spirit take over another living being?
- B: It has happened. In a battle a soldier died but when found was alive and totally different, his language, nature, and customs all changed. It is possible also to be in contact with a disembodied being, but better with a living one.
- B: There is a method in tantra by which people...
- R: ... such as in a group
- B: ... can disempower one who is dominant, can suck powers from that one.
- Q: Individually?
- B: Stand on your own feet and use own mind. You give them a chance to do that. Or you like it.
- B: It is time to stop helping someone, one is interfering with that person's development, and hurting that person, when that person becomes dependent on one.
- B: Know God's will by first understanding yourself, then you'll know the difference. Discipline means to keep the desires within a limit.
- B: Saṁyama = dhāraṇā, dhyāna, and samādhi being practiced at once.
- U: There is no real separation.
- B: Breath control is the quickest means of strengthening concentration.
- B: Bhakta Mira: "What do I care for the world and its opinions?"
- R: At some darśana in previous six weeks, Babaji read a person's palm and ascertained that suicidal tendencies were not brought from previous lifetime, so were result of some family difficulty or disappointment, he said.

This material is licensed by Sri Rama Foundation under a Creative Commons: Attribution-NonCommercial-ShareAlike license. The rights of use and limitations can be found at <https://creativecommons.org/licenses/by-nc-sa/4.0/>.