

9/24/78 satsang [with a sometimes talkative chalkboard reader]

(What place do you give to belief and its ability to create inner and outer reality? Belief is a power itself.) Belief gives a reality which is experienced. It can be an illusory reality also. Even though you believe it. Like the form of a ghost. If someone feels an evil presence and then his mind projects a form, and he sees a ghost. (His belief is giving a form to that feeling. There is no reality in it.)

(Could you say something about non-attachment in a personal love relationship?) In the worldly level, love is expressed by attachment. This attachment can be with ignorance or it can be with intelligence. But for expressing love, attachment of some kind is important.

(What is the soul?) The Self in the body, which goes through the pleasures and pains of samskaras, is the soul.

(Is there a point where the past samskaras are finished and we are only building samskaras for the future?) We are building some samskaras and also wiping out some. Some are ripening at this time and bearing their fruit, good and bad. We classify these as fate.

The samskaras are based on past and present. The process of wiping out samskaras is first to build positive samskaras in the present. It works in two ways: it keeps the negative samskaras buried, and makes a base of good samskaras for the future.

(Can one ever transcend time and bring the future into the present?) Yes, in nirbija samadhi, where time and space finish. All present, past, and future become one.

(Rajneesh and Bubba Free John say traditional approaches no longer work today, and radical and chaotic ones are needed.) How can they know it doesn't work, when millions of people in the world in different religions are doing traditional methods and attaining peace? There is no one traditional method. Just in the Hindu system, there is jnana yoga, bhakti yoga, laya yoga, hatha yoga, tantra yoga, etc. (Yoga says suppress desires. Modern teachers say let them out, rather than discipline.) Suppression is the nature of humans. We suppress one thing in order to

see something else. (Because of sensory input we have to always be suppressing one thing in order to experience any other thing.) Yoga only says suppress the bad (what is bad for you, in order to attain this good thing). If they say, “Don’t suppress anything,” then they can’t relate to anything. (In fact, you would be overloaded, bombarded with sensory input and be unable to

function.) (Jesus said resist not evil.....) Probably he meant not to indulge in negativities.

(All major planets will be aligned in 1980. Will this be a significant time?) I have seen one time when nine planets came in one line. People said the world would disappear. It created much fear in people. The time came and nothing happened. But the only effect that I saw was that there was famine for two years in India. It affected the weather and growth pattern.

(Is there a balance between suppressing all negativity and releasing some, rather than carrying it around?) No one can suppress it. It is released either in a negative form or switched to a positive form. After all, it is only in the mind.

(It seems one’s conscience or moral sense would be the determiner of how one acted in situations.) There is not one rule for all. Every person’s emotions are different, and their ways of expressing them are also different. They can know better where to express and what to express, according to the situation.

(Meaning of a particular mudra....?) It is jnana mudra (mudra of knowledge: sometimes hands spontaneously take the position in state of higher consciousness). Means purusha and prakriti together, knowledge of both. This hand [down] is symbol of surrendering to the feet of the Lord.

(Reading in Yogananda’s autobiography about possibility of being born after death on

either one of two planes higher than this one.....) (Three main levels of creation: gross, subtle, causal. consciousness. There is no form on that level.) Bhuh = earth,

There is a plane of consciousness. The causal would be the plane of

Bhuvah = the atmospheric plane,

Swaha = the plane from atmosphere to the sun.

These are three lokas or planes of existence. But it is not easy to go to the highest lokas, unless one is detached.

(Are we choosing every experience that comes before us?) Samskaras. (Do we choose to be influenced by our samskaras? Can I say, “Well, I’m not going to let my samskaras affect me. Now I’m going to act differently.” Or do I have to submit to my samskaras?) Samskaras will come. But you have a mind which can go along with those samskaras or resist the samskara.

(In terms of disease, do people choose the symptoms that appear in their body?) Diseases are also due to samskaras. But do they choose all sicknesses? No. Some diseases they can get by outer influences also. (Which, on a higher level, is also samskaras.)

(According to the samskara theory in disease, first the samskara causes one to do actions which upset the balance of the three humors. Once that happens, then disease comes. There’s no stopping it. That’s not the time to decide. The time to decide is when the samskaras of wrong action upon your body are being determined.)

(What is the relationship between God and the beings? Is a tree, a flower, or man a part of God, or God itself? Is there a separation between beings and God? Can a man ever be God? Is the soul part of every cell, molecule, and atom in man and all other beings?) God is in his creation. All beings are part of God. God in a being is a life force, an intellectual force, a force of growing, a force of just existing. Because we are enveloped by our samskaras, we can’t see the relationship. We see a separation, and start thinking that God is sitting somewhere in the heavens.

(Some say we should give money to the poor unconditionally. Others say we should give only when we know how the money will be spent. Which is the right attitude? More specifically, what is the proper attitude with respect to panhandlers on the mall [downtown Santa Cruz]?) It is better if one helps a poor person who spends the money for a right cause. Giving money to beggars who are sound in health and have mind and all limbs intact won't help them. They should earn money. If you give them money, they will develop a habit of begging. In India this is a problem. Spiritual people gave alms without thinking, "Who is the right person to get it?" It increased beggary there.

(Can one transcend the ego in the dream state?) Only in the dreamtime. (During the dream.) After the dream, you go back to the world.

(Can one create good samskaras by verbal affirmations to oneself?) Yes. It's a good practice. At first it is an act. But after some time it becomes a habit which gives peace and calmness.

(What is relation of positive and negative samskaras to the three energies of tamas, rajas, and sattva?) There are only sattva and tamas qualities. Rajas is only action. (Without rajas, sattva and tamas are inactive, inert. It works between the two. Rajas is the animating power. In allow us to act one way or the other.) (Negative is like nothing.) (Positive is like nothing too.) (How do you have anything here, then?) (Rajas. They are like nothing, but due to the activity of rajas, they become something.) (I'll have to meditate on that.)

(So the experience of samskaras is a samskara? Is the idea that there are samskaras a correct idea or itself an illusion?) Thoughts, desires, samskaras, karmas – all these are samskaras. They act and make a print. The print causes another action. (Samskara is just a name for a process that happens, process of imprinting.)

(How does prajna affect samskaras?) Prajna eliminates samskaras. (Prajna is knowledge, higher knowledge.)

(What is the peace that you are talking about? We can feel peace in this room but still be filled with samskaras, and when we leave the room, the

samskaras take over.....) There is a peace that is experienced when all thought process is stopped. (Can that happen only when all samskaras are eliminated?) Yes. But we all get glimpses of peace. That's why we try to attain more.

(Are we as a group doing a good job of eliminating samskaras?) [Babaji interpreted this to mean are we doing well by trying.] It's good for attaining peace. But for the development of the world, it's bad. (It's good for involution, but it's bad for evolution. Nature thrives on ignorance.) If all samskaras are wiped out, the world will not expand. So individually people attain peace, and it keeps a balance so that the world will remain existing. (There's always someone attaining peace, and always someone staying ignorant, so that the world will keep going.)

(Swami Ram Das said that japa of Om Sri Ram Jay Ram Jay Ram, enough times, would bring moksha even without faith.....) Enough means how much? When a person repeats the same mantra, it makes a pranayama (control of breath), which purifies the mind, and peace is experienced. (In all the scriptures of India, extravagant claims are made. I think to give people faith. Those results are attainable, but sometimes not as quickly as the scriptures said. That's a tradition in that country, that culture. He was initiated into that mantra, and had full faith in it, knew its power.) (Would the sounds of the mantra itself burn away samskaras?) It will cause pranayama to develop. (When there is a perfect trinity of breath, mind, and mantra, peace results. All cultures have the same idea of repeating a phrase. That pranayama burns samskaras.)

(Does that mean spiritual practices are a short cut to spiritual development?) Some are.

(Can one's participation in a spiritual discipline be the result of fate, or is it only because of choice?) Samskaras draw one to the spiritual path. Some people can't accept God and they argue all their life. It's their samskara. (And because they are doing it all their life, they are deepening that samskara, and in the next life they'll go on doing the same thing.) Some are born with that experience. (The experience of

God.) They don't need anything from outside. They just know there is God.

(Is it true that God chooses those who choose Him?) Yes. Through fate.