

## May 28, 1977 Satsaṅga with Baba Hari Dass and the Hanuman Fellowship

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: How can one be sure to take birth next time in vegetarian family?

B: The important time is the present. One can take birth in that family right now.

Q: How?

B: By accepting not killing.

Q: How to increase intuitive faculties?

B: Yoga methods. Easiest is trāṭaka. On candle flame is best.

R: Stop when eyes begin to tear.

Q: How does it increase intuition?

B: It will stop thought waves gradually. When the mind is free of thought waves the intuitive knowledge will come by itself.

B: Surrender is not accepting defeat. Because you can't change yourself, you think let everything be the same, and not feel guilty about it. But that doesn't take away the problem. In your case, you have to first find out the cause why you are unhappy. Our needs, desires, and demands are the cause of your unhappiness. If we surrender, we surrender our ego. The ego which desires. So surrender is the most difficult thing. Some needs are important, but those too cause pain. A realized being doesn't feel need. But all his needs are fulfilled somehow.

B: Doing just anything...

R: ... "better than nothing"

B: ... means to grind sand to get oil. Do the work that can bring results.

B: In the Hindu scriptures there is mention of the Mayans. Probably other American Indians are from that same line and have other names now.

B: The five good brothers in the Gītā represent the five elements in the body. The hundred bad brothers represent the hundred bad qualities within us. They both live together. We don't have to follow the negative qualities although they are brothers.

R: ... relatives living with us.

Q: Definition of what no time and no space means?

B: Time is a measurement of space. Space is where we have our limits. Limits are our gross body. When the gross body is separated from the subtle body, then the subtle body has no time and space. You are there where you think. But the gross body needs a car.

B: Instead of saying saṁskāra of past births, you...

R: ... the questioner

B: ... say difficult Birth.

R: ... delivery.

B: There are several people who had difficult birth, but they don't have the same pain as you. I had a difficult birth. It affected my gross body but it didn't affect me emotionally. So I don't believe in it completely. Also at the time of birth a child remains in a swoon-like state.

B: The mother's emotion during pregnancy will affect the baby on an emotional level. In pregnancy a woman passes through different kinds of phases of emotion. But some women cry more than others and some are happy and humorous more than others. Pregnancy is an intoxication. It brings up the saṁskāra to the surface which were dormant before. So some women act completely different while they are pregnant from how they acted before.

Q: What are dreams?

B: When tamas guṇa predominates we sleep and don't remember anything. We dream but do not remember. But when rajas and tamas guṇas work together, then the prints of our past actions start repeating in our mind. Some dreams mixed with past actions make a complicated story and don't mean anything. Some dreams can tell about our past or future.

B: It is better to make a schedule of sādhana and stick to it and get perfection. In sādhana if we don't get perfection it does not bring results [not Babaji's exact words].

B: The unhappiness is in you, not anywhere outside. Unhappiness can help you in developing dispassion. There are four ways by which people seek God...

artha:	suffering in the world
arthartī:	desire for wealth or pleasure or powers
jijñāsu:	desire to know God
jñāni:	born knowing God

Q: Person only knows how to demand things from God, not to love Toe [God - editor].

B: It doesn't bother God if you demand good things from him.

Q: To help someone who has committed suicide?

B: Prayer for the peace of the soul of the person.

- B: To attain peace is the goal of human life and is the same for everyone. Male and female are only in the gross body.
- B: Prayer for the soul of another affects you first. By your thought waves the soul can be in peace.
- Q: If one can communicate with a departed soul?
- B: It can help. By doing good things. The most important thing is the present. What happens after death or what happened before, to know that is not important. Every single second of the present should be passed in peace. That is important.
- B: A hungry man needs food and not talk of peace. Talking to someone about peace but forgetting what he really needs causes anger.
- Q: It was a person of the opposite sex needing love.
- B: You gave p-e-a-c-e. Love, peace, truth, reality, God are the same thing. When the mind switches very fast, that is a confusion and we can't tell what we want. The mind is very tricky. It says one thing, sees something else, and wants something different. So we need a very clear mind to know what we really want.
- B: There are ways to purify a poison and use it for medicine.
- R: .... to create immunities.
- Q: Sadness?
- B: The emotions, when they get excited for some reason, stay at a place where there are sad [saṃskāras]. It can burn out that saṃskāra or make more.
- Q: It comes out a lot when with Babaji.
- B: It happens because the emotion comes up on the surface. It is burning, if you don't put any other desires with it.
- Q: Finishing with a saṃskāra?
- B: Like turning off the electricity to a light bulb. It's not matter. It is an energy that is present in the mind.
- B: When a person is sad due to spiritual emotion, it burns the saṃskāra. When it is diverted to something in the world, it increases. A man sits in the temple and cries because he does not have God, and comes out and cries because he does not have something in the world.
- R: The object switches.
- B: Go back to the temple. If all the [saṃskāras] are burned up, you can't function at all in the world.
- Q: In the midst of duties that prevent sādhana?
- B: Do meditation. Do mantra all the time.

- B: 99% of sādhus were celibate. In the first phases of celibacy it is hard. After that it becomes a normal way of life. But stopping sex is not natural, in the same way that yoga is not natural, in the same way that finding God is not natural. Our natural flow is to develop ignorance.
- R: Natural to keep the world going.
- B: Ignorance is the cause of the expansion of the world. When we reverse this process then we don't expand our world but we find God. Celibacy is only for certain people who want to seek God through that means. No religion has said 100% of its people should be celibate.

[During a recent Q&A session, Babaji said something to the effect that plants need to be harvested in order to reproduce or grow again, so eating vegetables is all right.]

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