

## July 23, 1978 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. Comments in parentheses are likely that of the reader. There was editing for format and IAST transliteration of Sanskrit terms.

Q: Plotinus: The fall = veil of ignorance = break down of energies which even the physicists tell us about. We are a step down of energies from the absolute God. We are not absolute God. We are differentiated.

B: In yoga there are seven stages (R: similar to Plotinus' three)

1. positive desire (R: Sanskrit means "thought of God")
2. positive thoughts
3. tenuous [attenuated] mind or one-pointed mind
4. meditation or surrender
5. non-attachment to objects
6. highest dispassion
7. dissolving into God

B: Knowingly or unknowingly, we are always trying. The creation of God is for finding God

B: Prayer is one category of meditation in which the mind makes contact with (its image of) God. Prayer purifies the mind. Purified mind is the tool to find God.

Q: Babaji's sect and lineage?

B: Vaiṣṇava vairāgī sect. Seventy-eighth in his lineage.

Q: Āyurveda says rice, oats, millet, corn are air-predominant?

B: Mucus energy and its impurity are two different things. When we say "mucus" in Āyurveda terms, we mean the energy. There are no real English equivalents for the terms, so we say air, bile, and mucus. In Āyurveda, an energy and its doṣa (impurity and fault) both are equally important. Phlegm in a person is the doṣa. This impurity can be deranged. In grains there are kapha ingredients which are sweet, heavy, and cooling.

Q: It's the nature of the one to become many, Babaji has said. Is that the beginning of the outgoing mind?

B: It's the nature of God. The creative energy. There was one energy which separated into three: consciousness, action, and matter. Together, one, and its nature is to create. This creative energy is one and becomes several [many] in all its creation. In the gross level, human beings, animals, minerals.

B: Tantra is a vast subject. Tantra is not sex. Tantra sādhana is very good if one knows the methods. There are seven different levels.

Q: Do so-called mucus-predominant foods produce mucus energy or only mucus Tantra in the body?

B: Mucus energy, if increased, will increase the doṣa. Any food we eat will feed these three energies. If one energy is already more in a person, then its doṣa can increase and cause derangement. But when we cook food, we cook in such a way that its increased doṣa is less.

Q: Ram Dass Richard Alpert says that Babaji said, “Everywhere I look, I see my desires....”

B: The world is a projection of our own desires. We see what we want to see. If you are happy, you see everything blissful. If you are unhappy, you see everything miserable. The mind created it. It is not real. So it is an illusion. The world is the same as it was. Only your happiness or unhappiness changed its form in your mind. If we see the world unpleasant by our own unhappiness, then we should try to be happy and see the world beautiful. The problems are created by us, and we can cure the problems. Why live in miseries when they can be removed? Although both misery and happiness are self- created illusions.

Q: Why are we able to question our existence?

B: Because we don't accept life. We only accept the beautiful parts and reject the rest. In doing this we have doubts about our own existence. Also we don't know who we are, who we were, who we will be. So there is a veil of ignorance.

Q: How is maximizing the positive different from this non-acceptance of the negative?

B: In cultivating a positive attitude, you try to accept the negative things of life. Non-acceptance of pain (R: etc.) causes pain. Like death: if it is accepted, there is no fear. In theory and practice it is different. It takes years to attain.

Q: If one who accepts his death loses fear of it, will one who accepts his desires lose his desires?

B: No.

R: You don't lose death.

B: Desires, saṁskāra, thoughts are the same thing. They grow by action. When you accept death, the fear which is caused by non- acceptance will go away.

Q: Is sex a natural expression of the creative energy of God?

B: Yes. The creative energy acts in various ways.

Q: Does acceptance of the negative things of life mean passivity?

B: In a war you have to defend. It is positive. In a sickness, to get well is positive. You have to protect yourself in any situation. If revolutionaries are killing people, still you don't have to let yourself get killed to prove your sympathy.

- Q: Acceptance of what you see means an amoral reaction?
- B: Your mind will say he is beating someone, and you will never see the “beautiful motion of his arm.” Unless you are a killer yourself. By seeing, you can’t separate yourself emotionally. You will either accept or reject what is happening, the killing scene. If you reject what is happening, then you will protect, either physically or mentally.
- R: In the most positive way you can.
- Q: Physical desires in the world...
- B: All those desires make saṁskāra...
- R: ... or prints
- B: ... in the mind and those saṁskāra make a curtain which blocks our vision to see God. Impurity of the mind is nothing else but saṁskāra...
- R: ... prints from past lives.
- B: When the saṁskāra are thinner, we can see through them. The thick clouds block the vision of the sky. If they spread out and become thin then we can see through them.
- R: And see that it is the sun that is making the light, not the clouds.
- B: Saṁskāra can’t be wiped out totally, but they are made inactive by making them thin.
- Q: Enlightened being after death retains any ego identity?
- B: Enlightenment has several levels. In total enlightenment, no. In partial, yes.
- R: In total, there is complete merger with God after death. Never again a sense of individuality.
- B: If a bucket of water is poured into the ocean, you only say I poured the water. There is no individuality of the bucket of water [maybe not exact words]. The world may say that a person who is totally enlightened is still keeping his individuality. Because they see him in a physical level.
- B: Truth, reality, higher consciousness, the Self, God: all are the same thing. If one can see the truth, real truth, we can’t say the person is unenlightened. A one-time experience is not the real truth. A real experience [maybe not exact words] of the truth will never change.
- Q: Will one then know who one was, is, will be?
- B: Yes.
- Q: How to make it permanent?
- B: At first illusionary truth....
- R: ... truth mixed with illusion...
- B: is experienced. It develops faith. The mind starts searching more. In this search it is purified and the real thing is attained [these last were not the exact words].

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