

May 7, 1978 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. Comments in square brackets are generally those of the typist. There was editing for format and IAST transliteration of Sanskrit terms.

[The original notes was dated May 9, which would be a very long Q&A for a Tuesday.]

B: Non-attachment eliminates thoughts.

Q: So to do anything for God means without attachment?

B: If you are doing it for yourself, your family or your friends, then you are attached. If not, means seeing God in everything.

Q: You mean he is the best friend we ever had?

B: If you can feel it. The feeling stops when we lose, when we are hurt, when we are sick. If we can keep the feeling in all situations....

Q: Suffering makes me feel closer to God.

B: Yes, but when suffering continues, the mind revolts and says there is no God. There is no suffering if the mind truly accepts God. Birth and death, no difference.

Q: Are we all truly a part of God, just the mind tells us differently?

B: Yes. If all layers of ignorance are removed, there is always God underneath.

Q: To enable to eat dairy products without appearance of white sores on behind as result?

B: Try milk boiled with three black pepper corns only. The kapha part will be reduced by the pepper.

B: Orange (citrus) fruits activate bile.

R: ... and may make canker sores.

B: There are ten yantras or apparatuses to make medicines from herbs.

Q: Did you imply that when we feel suffering, it is lack of faith?

B: It's a lack of faith. It's natural to get such feelings when we don't see or experience something first. We experience God in pain, pleasure gain, loss, if we can keep the mind on God. In the beginning, it's not the same. After, it becomes the same. The mind accepts both. Pain is not acceptance. Pleasure is acceptance.

Q: So keep the mind focused on God to try to accept equally?

B: It becomes equal. We try to accept that.

Q: Others remain attached to one, after one loses attachment....

B: Only the mind sees it.

R: Don't have to change your situation.

B: A gambler goes with one dollar. He wins and gets happy. He loses and gets sad. He wins a thousand dollars and gets very happy. He loses all but one dollar and feels very sad. Though he didn't lose anything. In the world we came naked, and we win and lose and get happy and sad all the time.

Q: What does feeling close to God feel like?

B: Faith. All doubts are removed.

Q: Doubts about God's existence?

B: Also God is different for individuals in the beginning. Some give him a form, male or female deity, or some symbol. When they get higher, the form drops out and there remains a light, truth, and knowledge.

Q: It creates faith?

B: Still we have to believe in creative energy. Nothing happens by itself. There must be some cause. If we try to seek that cause, we find God.

Q: How?

B: There are several ways. Rāmakṛṣṇa Paramahansa worshiped a form. Ramaṇa Maharṣi didn't. They attained the same reality.

Q: Reports of seven sacred energy places on earth, such as Mt. Shasta....

B: Indians say all seven places are in India. Africans say all seven are in Africa.

R: Some people say all seven are in Santa Cruz!

Q: Can't be so high in a city....

B: It depends on your faith. You can be healthy on any mountain, doing sādhana and breathing clean air, not just on Mt. Shasta. Yoga means union of the Self with the Supreme. Yoga is not āsana and prāṇāyāma. Here when we say yoga, people immediately think of āsana or prāṇāyāma. These methods are only to make the mind fit for yoga sādhana.

Q: Exercises for peace of mind move one toward God, don't they?

B: What is peace? A candy gives you peace. It's not peace, but you think it is.

Q: I think of peace as wisdom.

B: Lack of ignorance. What remains [and gives peace]? Love, light, knowledge, truth, reality.

B: These methods will purify the mind bit by bit. People may or may not use the word God, but the thing which will be experienced is termed God.

Q: Jump in or fall in!

B: If you fall in, you may get afraid and drown.

Q: Do we choose our dharma, or is it given to us?

B: Dharma of a human being is already chosen. It is the last step which remains to reach God. All dharmas for a human being are to find God, negative or positive. If it is negative, it gives a knowledge to take a right path. A thief will understand someday that the path is

different and he will change. The water flows downward. Even a branch goes in a jagged way. It can't flow upward. Human incarnation is that flow of the stream that finally falls into the ocean.

B: Happiness is a product of contentment. If a person is discontented, then happiness can't come. Contentment can't come without acceptance. If one accepts life, including death, then there is no reason for unhappiness.

Q: How to tell what to accept and what to try to change?

B: We can't do it so fast. It requires purification of the mind.

R: Accept all situations as God's will?

B: It's a good way to develop positivity. The pain is negativity in our mind. No one says or does anything to us. We create thought in our mind and project it, which causes pain. If one tells me "You are a pig," I know I'm not, but my mind can create pain.

Q: Can't you suffer from another's hostility?

B: I told you a one-sided thing. It works both ways. Your thoughts, which are projected, will cause pain in him, which will cause anger. If this circulation of thoughts is cut off at one end, then all thoughts are like broken beads of a mālā. They can't make a chain of action and reaction.

Q: How to stop anger?

B: Purification of the mind. Anger is an instrument to defend against fear. If you have no fear, then no anger.

Q: But how to neutralize anger in the moment?

B: Dwelling on positivity is an immediate cure. Sādhana is a regular job.

B: All are perfect children of God. It is our mind which can twist each word and create pain. Even if someone says something in a taunting way, still one can make it positive in one's mind. Substitute: anger with love, hate with compassion. Once a disciple asked his guru, "How can I become friendly?" The guru said, "When you are able to beg food from your enemy's house."

R: So when you get angry, borrow something from your enemy.

B: And don't return it!

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