

## June 26, 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.

B: Spiritualism is declining in India because of rising materialism. Indians are happier than Americans because they have fewer material things to take care of. A sādhu in the jungle is chained by his attachment to his water tumbler, and a king who is unattached is free in all his wealth.

Q: In this world, is anything more important than anything else?

B: The important thing is to get out of the world.

B: On fifth day of [anuṣṭhāna], do japa concentrating on full moon at ājñā, using bīja mantra of moon or of ether element.

B: Diet of only fruit is not enough if one is sick. Medicine is then needed. For bile-predominant person it will not do good.

B: You don't need to love anyone. If you stop hating others, and yourself, the love will develop and shine by itself.

Q: Can we free ourselves without outside help?

B: We are already free. It is only the mind that thinks we are in bondage. Like a bird who grabs a wheel that rotates down so that it thinks it's going to fall, and holds more tightly while a trapper comes and gets it.

Q: How do we let go?

B: By purifying the mind. The main thing is to get concentration, not the method.

Q: What is the function of perfected beings, other than showing the way to others?

B: Perfected in what sense?

Q: Completed.

B: One who identifies himself with the atman or soul [Babaji's question]? That person looks the same as others and acts the same as others. But the difference is that the ordinary person takes an apple in his hand and also in his mind. The perfected person takes it in his hand and not in his mind.

B: Why do we hate? [Babaji's question] We project our fear onto others. If we stop projecting our fear onto others, then we have no reason to hate.

Q: Fear of what?

B: Fear of losing, fear of failure, all such things. It is very natural to relate to fears by projecting. Otherwise it is inactive and you can't feel pleasure and pain. If you are not projecting, you aren't feeling fear.

B: I don't know about the I Ching. Probabilities sometimes give a very right answer.

R: 60-40!

Q: A disturbance like a fire engine going by, can you take in that energy?

B: Whether you take it or not, it is there. If you do not get upset, you will remain happy. If it becomes intolerable then you have to change the place, because there are limits to everything.

Q: Do some things happen spontaneously or is everything according to a plan?

B: Everything happens by something.

Q: But does everything happen by one thing?

B: One thing is the cause and everything is the effect. Then the effects become new causes for further things. So it is all planned in that proportion.

Q: How do you control desire?

B: That is the greatest evil to be cured. Desire is the cause of evolution, all ignorance, and all pain. How to stop it [Babaji's question]? By developing dispassion.

Q: How?

B: By purifying the mind. When the mind is purified, dispassion will come of itself. By developing positive qualities. It takes regular practice, for a long time. To develop control you need strong will power and that comes by sādhana.

R: They all work together.

B: You have to take the blame for not doing it, you can't push all the blame to God or destiny.

Q: I take the blame.

B: Then do it.

R: Not saying that outside forces are controlling you.

B: Let the water flow and there is no problem, but you can't use the water for irrigation unless you cut a new channel. In damming it, you have to face the strength of the river.

B: Anything can become a habit.

B: You can see things

R: ....like insecurity

B: ....in others because you have experienced it. We all have these experiences to some degree, and we know it. No one is free from anger, hate, and insecurity.

Q: No one?

B: Only a sadhu who has attained complete enlightenment.

Q: Then why do you feel comfortable around some and not others?

B: It is a matter of trust.

- Q: If you want someone to stay away, how can you say it lovingly?  
 B: It's your problem and not that person's. And you want him to stay away instead of going away yourself. If you want to be away from ten or twenty people, will you tell them to stay away instead of going away yourself? Its only cure is not taking that feeling in the mind, and then that person will not affect you.
- Q: If there are many voices inside telling us what to do?  
 B: One can't trust inward voices unless the mind is pure. But we can't wait so long, so we have to discuss it with others, or trust one.
- Q: Must a completely enlightened person have had a master?  
 B: God. The master is our own true self, but we project that master in our unenlightened stage. When we are enlightened then we dissolve into that master. Caitanya [Mahāprabhu] was initiated by an ordinary saṁnyāsin. When he became enlightened, he felt that his own ātman and the ātman of the saṁnyāsin were not different.
- Q: What if the threads holding a person are thin, and meeting a master breaks them?  
 B: It breaks by his own saṁskāra. The master is only a trigger, and all the ammunition is already on the person.
- Q: Are fears and desires related?  
 B: Yes. When all desires are wiped out, a stage comes called nirdvandva, which means without any obstacle. Fear, anger, etc. are all obstacles.
- Q: Shaking and jerking of the body during meditation.  
 B: When the mind goes out of body consciousness and comes back again, it gets a jerk. The body shakes from raised energy.
- Q: "I am not the doer" in the Gita. Here "I" means the ātman. Saṁskāra cause action. Actions and reactions are being done by the guṇa.
- Q: What happens to unborn child's soul in abortion? Is it ever right?  
 B: A few things are not right but become a need. Like killing in a battle. Killing is always wrong, whether in peace or in a battle, but in a battle it becomes a need. The soul is not affected by abortion. It will be carried on by [saṁskāras], just as in all other deaths.
- Q: When living with people, resist differences and obstacles?  
 B: Depends on the situation. Sometimes resistance is important. Sometimes going along is important.
- B: Ājñā means order, as in command. Manas is the mind, which relates to the world by ordering the senses. The seat of ājñā is in manas. Ājñā is also called the seat of guru.

Q: Is evolution the spread of ignorance or of intelligence?

B: Evolution is an act of ignorance. It is not ignorance of knowledge but result of three energies in mix. This mixed state is called ignorance. The three energies are knowledge, action, and result of action. The three in their purest form are not ignorance. Once evolution starts, they are in mixed form, not balanced. Because there are resistance and action together, with knowledge.

Q: Is all creation ignorance?

B: One creation is the cause.

Q: Why is it ignorance?

B: Because it separates from the whole.

B: Evolution has a limit. It will end at one point and everything will be wiped out. Then a new creation will start.

B: Breath exercises with kumbhaka longer than three seconds need all three locks. If not done properly, they can harm.

Q: Trembling and throbbing in the head.

B: There are “nerves” in the head which carry blood and prāṇa energy. It doesn’t mean kuṇḍalinī is there.

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