

## July 29, 1979 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.

Q: Desires and thoughts come up of their own accord from the past, disturbing what otherwise seemed to be progress. What is the cause and what can be done?

B: When the mind dwells in tamas guṇa, sometimes we think everything is going well, because the mind is not very active, and all of a sudden rajas guṇa becomes active and evokes those prints in tamas guṇa. The combination of rajas and tamas creates that stage and it remains until sattva guṇa takes over, creates understanding, and cures it. It's difficult to know if tamas guṇa is giving us peace or sattva guṇa. Tamas guṇa makes the mind idle and we can't discriminate, and feel everything is peaceful as sometimes in a state of intoxication.

Q: What is the difference between discrimination and judgment?

B: Discrimination means to find out what is right and what is wrong. In judging, you do the same thing outside.

Q: Would getting a duck to eliminate snails from the garden mean being responsible for their death?

B: A duck's nature is to eat snails.

Q: So you would not be causing the death of the snails by getting the duck?

B: A woman was asking if she should kill them. It is better if a being kills that is naturally born for that purpose. For instance, killing a deer by a gun or a tiger.

Q: So if you have trouble with a deer eating your garden, you suggest getting a tiger?

B: It is better.

[continuing from first question above]

Q: How do we control the mind if it is in negativity, tamas?

B: In a state of tamas, the mind dwells in negativity. The best way of dwelling in positivity is ignoring the thoughts of negativity again and again. In Western psychology they say play it out. But yoga says negative action will make a saṁskāra, a print in the mind, and will repeat the same thing. By not playing out the negativity, the seed will be buried deep down. It's not easy, because negativity is a very powerful thing.

Q: When the seed is buried deep down, then what happens to it?

B: It will remain buried and there are chances of its coming up if we are not careful. It can remain dormant, if we are aware of it.

[continuing from second question above]

Q: In satsaṅga, what should one do with judgments of each other that come up?

B: Judgment in that sense is seeing the negative side. Even in hermits there is competition and everyone tries to see the wrong thing and ignore the right thing. The word discrimination is used when you see right and wrong together in the same thing.

Q: So would the right attitude be to see the right and wrong, but not express it?

B: In a community you can discuss your feelings. Sometimes our judgment is based on our own way of thinking. It could be wrong.

R: Without discussing, we might never know.

B: Discussing feelings is not judging.

Q: Can we learn to live without food?

B: The body is called annamaya kośa, the food sheath.

R: That which requires food for its sustenance.

B: Some people have lived without food, but it is not for everyone. Somehow they have learned to take prāṇa energy directly from the air.

[continuing from first and fourth questions above]

Q: How to stop negativity in the mind?

B: The negative energy is very powerful. You have to use positivity of equal force. Otherwise, you can't get success.

Q: You have said that when the left nostril predominates, rajas is dominant, and when the right nostril predominates, tamas is dominant.

B: [Yes.]

Q: What is one supposed to do if one starts doing sādhana in a dream?

B: Doing sādhana in a dream is more effective than in the waking state. Because the mind is completely in a dream.

R: There are no distractions.

B: If one becomes aware of doing sādhana in a dream, one should keep it up.

R: Try to increase it.

Q: How?

B: One should develop awareness in dreams. Keep a record of dreams, select recurring dream and try to dream it. Six months to one year's record can tell you how the dream is manifested and what it means.

Q: When we dream of each other, is it symbolic, or are we actually getting together in our dreams?

B: Sometimes intense thought of another is picked up and it makes a dream. sometimes one dreams his [one's] own desires.

Q: Is there some system of knowing what is right and wrong?

B: Right and wrong is different to different people. It is based on their understanding. But outwardly there are some general rules. Here in this country, people don't feel it's a sin to kill a cow. In India, it's a great sin. The human mind created it.

Q: Is it possible that one can do too much sādhana and create an upsurge of negative tendencies?

B: Anything too much is always bad. In sādhana, the mind can get tired when it is forced, and then the mind will rebel. It's like training a wild horse. You put a little force sometimes, and sometimes love. In India, they say the monk who leads the most austere life is the most angry. It's true, because the mind rebels and they are angry within themselves, which they project outward. If they win, they get peace. If they lose, they lose everything.

R: The Desert Fathers [ancient Christian saints] say the demons get stronger, the closer one is to victory.

Q: Why do you become more sensitive to doing bad things, the more sādhana you do?

B: The more pure you get, the more dirt you can see. Like a man who wears white pants will not sit in the dirt, whereas a man with dirty pants will not care. When you get pure, you can see the subtle form of negativity.

Q: If one works on desires, they disappear for a while, then re-occur.

B: Thoughts, desires, saṃskāra: they are the same thing. We can do only one thing: put a limit on our desires. Without desires, we can't live in the world. But if we don't watch our desire, the whole world lives within us. The world means needs.

R: Our needs create our world.

B: "The whole world lives in us" means our needs are [become] a whole world. [not Babaji's exact words]

Q: I have dreams of fire ceremonies. How can I understand these?

B: The dream of any element is good. Its effect afterward is positive. Only the element is important. It doesn't matter in which sequence you dream.

Q: As people get older and older, they seem to get more and more attached to the world.

B: When we are young, we can experience all the pleasures. But when we get older, the senses get weaker but the mind remains attached to the pleasure.

Q: When you do yoga, do you keep the senses awake?

B: Yoga is to understand the illusion and reality.

Q: If the world is illusion and the body is illusion, why do we work so hard with the illusion?

B: To get out of the illusion. The world we see is real, but how we see is illusion.

Q: I've heard that everything we see is life that has taken on different forms.

B: All gross forms come from subtle forms. Sound and light are the subtle forms which become denser and create gross forms.

- Q: What is the difference between how you see the world and how others see it?  
B: I don't know how they see. I only know one thing. The cycle of the world is birth, growth, decay, and death. Those who don't accept it see a wrong thing.
- Q: When a child dies in the womb and does not abort naturally but has to be forcibly taken from the womb, how long does the soul remain near the mother?  
B: How old?  
Q: Seven months.  
B: At seven months, it has all its emotions. So for thirteen days.  
R: It will remain close to the place.
- Q: How do you use love to tame a wild mind?  
B: You understand using force to tame an animal and it goes more wild. At the same time, if you let go of part of it, ... then the mind will not revolt so much.
- Q: What is the remedy for fever?  
B: Holy basil [tulsī] tea with three black pepper corns in it. Ground pepper corns. Boil the tea and the pepper corns.
- Q: Does everyone have a specific purpose in life, and how is it found?  
B: The main purpose of life is to attain peace. Anything we do is actually for attaining peace. But when the mind is in illusion, we don't see the real thing and we try to attain things that are actually for pleasure.

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