

November 13, 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. Comments in parentheses are likely that of the reader. There was editing for format and IAST transliteration of Sanskrit terms.

Q: What to do if mind dwells on food when there is no need?

B: Fasting.

Q: Are there younger souls and older souls?

B: There is no question of old and new souls. It is like the reflection of the sun in [cups of water]. If there are a hundred cups of water, there will be a hundred [reflections of the sun]. The old and new starts by saṁskāras.

B: Soul has nothing to do with life and death. It is just an energy of God. Then the world starts by saṁskāra. Here world means desire, not the physical world. What we are projecting.

B: Negative and positive, these forces together are the world. Evil is a creation of the mind dominated by tamas guṇa. Krishna expanded himself to become the creation before Arjuna's eyes to show him it is not just physical

Q: Is he still expanding?

B: Always. It is the truth. Without Puruṣa ...

R: ... God without form...

B: ... Prakṛti...

R: ... God with form, the creation

B: ... can't function.

B: Animals and plants ...

R: ...as well as humans...

B: ...can feel the intent of what is done to them [not Babaji's exact words]. Words are a medium to understand the anger, love, hatred that is in human beings. For animals and plants it is simply a vibration. In this respect they are more sensitive than human beings.

Q: Is it possible to develop an attitude where one feels unaffected by physical things done to one, experiences them as natural events like a hailstorm?

B: Yes. It is proven by several high saints. Swami [missed name] used to take a bath in the river and pass through a house afterwards. A man in the house spit at him, so he took a bath again. It repeated 21 times. The man who was spitting was surprised to see a man without anger, and bowed to his feet and became his devotee.

Q: How can I become more receptive to God and to changes happening to me in the world?

B: By purifying the mind, 1) by cultivating virtues, or 2) by sādhana.

Q: What causes impatience?

B: Several: excitement, fear, ignorance. Some people actually don't know what they have to do, and take some step without knowing its consequences. Experience is the best teacher, and the mind can be trained to listen, think, and decide.

Q: How can you know bad company?

B: Bad and good is classification made by cultures. We are brought up in a certain culture and know all the rules, what we should do and what we shouldn't do. See person doing what [he] shouldn't, label him bad. Bad and good also change. Killing in a battle is good, after the battle is over, bad.

B: Inner rules can be your projection. It should be decided by the majority.

Q: Promiscuity and bisexuality.....

B: It is not accepted. People are doing it doesn't mean everyone is into it.

Q: What is bad company for spiritual progress?

B: Main obstacle in seeking God is the mind's flow toward the world (natural flow out). There are two kinds of people, those who are seeking out and those who are seeking in. Those who are seeking out are in different levels of consciousness. Some are entirely seeking sensual pleasures. Association with those people creates a saṁskāra for you because it is the nature of the mind. There is no clear division. People evolve gradually. We are dense in worldliness, then medium, mild, and pure.

Q: Responsibility of spiritual people for worldly people?

B: Parent's duty is to set an example for his children. But wearing a label doesn't make us spiritual. Our actions, thoughts, and words should be pure. Then it will work on others of itself.

B: In some people there is natural dispassion. They feel the world as a trap and they cry. There is no reason, and nothing cures their pain. The mind then automatically surrenders to a higher power and they can attain peace. Swami Rāma Tirtha was a math professor and a householder. He developed much pain, and finally renounced the world. This is one reason.

R: ...for crying at pain in one's life.

B: Also one can have developed some fear in his childhood from his parents or saṁskāra. That kind of pain can go away from getting deep into its cause.

- Q: Words bhāva and rasa are used for “taste.”
- B: Eating an orange and getting a taste is within our control. But getting a taste of bliss is not within our control. It comes when the mind is totally devoted to God. When the mind is purified, then you don’t need the senses.
- Q: What then do you experience?
- B: Bliss.
- R: Bliss is not experienced through the senses.
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- B: The world in the yogic sense is projection of desire.
- R: Yoga says there is a reality to the world but we don’t see it because we are so busy projecting.
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- B: The poets and painters create out of great joy or great pain. The two deep stages affect the mind in the same way. The mind becomes one-pointed. [Missing content] Self-created pain or pain that comes by circumstances [Babaji’s question]? To be in pain in order to create will not work, as that is not real pain.
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- Q: Time, space, and causality are projections?
- B: On one level they exist. On a higher level they don’t. If time, space, and causality were the limit [inviolable], then siddhi would not work. A yogi breaks that barrier.

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