

July 1, 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. U is other voices in the notes which were unattributed. Comments in square brackets are generally those of the typist. There was editing for format and IAST transliteration of Sanskrit terms.

Q: Who are the Aryans?

B: Some say they came from K... Mountain, some way they were around Kashmir, to the Black Sea. In the Indian scriptures, they don't say the Aryans came from outside. The Gaṅgā and Yamunā Rivers make a very fertile land, and they were already there. But they were nomadic people, so they definitely came from the Kashmir area.

Q: Are there any plants that are beneficial to carry on the body?

B: Apāmārga is one of the magical plants. During summer, onion is good to carry, because it protects from heat waves. In winter, mustard seed pouch, because it is anti- kapha.

Q: Could you explain action within non-action, and inaction within action?

B: When we are doing anything with a mind [not Babaji's exact words] to karma yoga, selfless action, it is non-action within action. When we are selfish, the mind always acts, even when there is no physical action.

Q: Is the tradition of sādhu in India continuing or decreasing?

B: It's different. Sādhu in the olden times were not allowed to use vehicles of any kind. They had to walk. And they were allowed to stay only three days in one camp. Also, only two cloths were allowed. It is much changed.

Q: Are as many people becoming sādhu?

B: Yes. It is now easier to be a sadhu. Before it was very hard. There were so many austerities. Now they don't give any tests.

R: The guru gave rigorous tests to see how they were progressing, in the past.

Q: The reading spoke of austerities bringing one closer to God. I wonder if the change has changed the sādhu's ability in that respect.

B: It is changed. There are very few sadhus who choose that life out of dispassion. Sādhu in sects are different. They increase their number only. There are two categories: sādhu and yogin. Austerities in householders also bring devotion and faith.

R: Austerities still work.

Q: What is the difference between sadhu and yogin?

B: Sādhu renounce the world. Yogin can be householders and work in the world.

Q: Aren't prāṇāyāma considered austerities?

B: Prāṇāyāma is the highest austerity.

- Q: Where was Gorakṣanātha born and where is the center of the Nātha sect today?
 B: Gorakhpur the center. Gorakṣanātha was born there and went to Nepal. The race was from Gorakhpur [original term was Guraknath]. The Nātha sect was formed when the Buddhists were using tantric methods to harm others or to fulfill their selfish desires. Matsyendranātha formed the Nātha sect. The Nātha sect did aṣṭāṅga yoga.
- Q: Is it possible to see how much karma separates us from God?
 B: Karma means action. Positive action brings you closer to God and negative action separates you.
- Q: How were the Buddhists perverting tantra at that time?
 B: Vāma tantra was being practiced in which five things are very important: sex, meat, fish, alcohol, and fried grains. And they were expanding... and scaring people by showing magical things. The Nātha sect worships the same eighty-four siddha that the Buddhist tantrics do, but practiced pure aṣṭāṅga yoga.
- Q: Was it [the impure practice] equivalent to devil worship?
 B: In some parts of India it is still practiced.
- Q: Why is prāṇāyāma considered the highest austerity?
 B: Austerity means to control desires. The highest desire is to live. By prāṇāyāma, this desire to live is wiped out. If prāṇa, the life force, is controlled, then you don't care about this life.
- Q: What is the role of Kārttikeya, Gaṇeśa's brother?
 B: Gaṇeśa was the general of the Gaṇa, servants of Śiva. Kārttikeya was the general of the deva, or shining ones. Deva are qualities which are positive in human form. Kārttikeya controls all deva. Gaṇeśa controls all actions. That's why Gaṇeśa is worshiped before any action in India.
- Q: What is Guru Purnima and where did this celebration start?
 B: I don't remember the story of how it started, but it's a day when God's form is worshiped in the guru.
- Q: What is apāmārga? Is it available?
 B: Apāmārga seeds are used by sādhu when they go into samādhi. One handful of seeds cooked in milk will stop hunger for seven or eight days. Its longer used is not good.
- Q: If a person is only half a seed and needs marriage to grow [as Babaji had said about married couples], then how does a monk or nun grow?
 B: They develop both energies in the same body. Their growth is not for creating a future world, so they don't need a physical partner.

Q: Recently I picked up a hitchhiker and asked him where he wanted to go, and he said Florida. I said I didn't have enough gas. Who was improper?

B: You told him the truth.

Q: Is it true that our perception of other people is a projection of ourselves?

B: Yes.

Q: Is that God?

B: If you perceive them as God. First the mind accepts God as in every creature. Then the perception changes and we start seeing God in every creature.

Q: Do people whose minds and hearts become very pure engage in any action?

B: The body acts by reflex action. But they don't see that they are the actor. They will eat, sleep, and do things. It's their body function.

Q: The Christians talk a lot about confession of sins and repentance. As long as you are hiding something within your conscience, or mind, will you be separate from God?

B: Yes. You repent, and do the same thing. It is not repenting.

Q: How does one remove that separation?

B: By purifying the mind. Practicing positive qualities purifies the mind.

Q: Positivity and openness and honesty seem a very powerful way, but is it possible?

B: Gradually, we can practice. At first it will be difficult, but after a while the mind will be purified [not Babaji's exact words?] and we will get brave in accepting our weaknesses.

Q: And revealing?

B: Accepting is revealing. You don't need to reveal in the market.

U: Don't make a show of it.

B: First you admit it. And then we don't need to tell people how honest we are.

U: If you admit it to yourself, there is nothing hidden anymore.

R: The Christian confession is to an impartial witness. Your self can be that impartial witness.

B: I saw a preacher in India who was talking against alcohol while he was drunk.

Q: Doesn't wiping out the life force by austerity become suicidal?

B: Suicide is a fear of living. You are still caring.

R: People rarely commit suicide out of dispassion.

Q: Having trouble relating to people, and avoiding them instead. You don't look at people faces unless you are serious....

B: It happens when you have expectations. You want people to relate in a certain way, and when it doesn't happen, then you feel difficult. It's so easy to relate if you don't expect how they will relate.

Q: I see a group consciousness.

B: If you include yourself, then no problem.

- R: You see yourself as outside, trying to get in.
- B: In this room, if you feel you're not in the room, it will be a problem.
- Q: I feel more love for people on the street. I see [Hanuman] Fellowship people and I look at the ground because they do.
- B: You only feel love is not coming. Probably you are afraid in a spiritual group. I know it is a fear in every person in a group. You are not the only person who is afraid in a group. I get letters from several people blaming the group, when in fact it is their own fear of going forward and contacting people. If people play, you will get afraid that you can't play well.
- R: You will be afraid of what people will think about you, that you will make mistakes.
- B: Because there are expectations of being the best. If you just play, no one cares about your mistakes. If you wear my clothes, you will make yourself feel uncomfortable. Different dress, different colors, different culture, etc. But I don't think about it. You can blame a particular person. Not the group.
- Q: Are the [divine] incarnations beings who attain God-consciousness, or a supreme being who manifests?
- B: It's not different if they are born as God incarnate, or if they attain God in the human body. When the ignorance is wiped out, then all are God incarnate.
- Q: It's all the same, the guru who attains that state, and Kṛṣṇa?
- B: If the guru is on that level. Rāmakṛṣṇa Paramahansa, Buddha, Jesus Christ, Moses: how can you put them in levels?

This material is licensed by Sri Rama Foundation under a Creative Commons: Attribution-NonCommercial-ShareAlike license. The rights of use and limitations can be found at <https://creativecommons.org/licenses/by-nc-sa/4.0/>.