

These are the questions and answers with Baba Hari Dass at the Hanuman Fellowship Satsang on August 9, 1981. Comments added by Shankar who read aloud Babaji's remarks are indicated by (Sh: ) Copyright 1981 by Sri Rama Foundation. Transcribed by Kamla Bai.

- Q: Is there a recipe for a roasted grain preparation for one who is going to do a lot of traveling?
- A: Take barley flour, roasted in ghee, mix it with honey and make it into balls, the size of golf balls. It's heating, so don't eat too much at one time.
- Q: If one gives up a desire, what does one do with all the thoughts that one has thought about that desire? Are the thoughts floating around somewhere ready to strike?
- A: Thoughts are created by desires. (Sh: If you get rid of the desire, you'll also get rid of the thoughts about the thing. Memory is the first weapon of desire. Memory manifests as thoughts about the object. If you get rid of the desire in the first place, those thoughts can't come. You won't have the happy memory about the event or object.)
- Q: So how to get rid of that desire?
- A: If a person is desireless without mental preparation, then they can't adjust in the world. To attain the state of desirelessness one should practice yoga. It's a gradual process. (Sh: It prepares one as one progresses.)
- Q: Last week you said that all sounds in the head are Anahat nad. (Sh: He didn't really say that, he said sounds that we hear are usually what we classify as Anahat nad, the sound from the heart) and that they appear when the mind is purified. Are short noises like snaps, cracks, etc also Anahat nad, if they're heard in meditation?
- A: Anahat comes from two words, An which means without and ahat--strike. Snap, cracks are not anahat. (Sh: Because they're the result of striking of some kind or a friction, like knuckles cracking.) Anahat sound appears in the heart and is identified by the hearing instrument in the head.
- Q: Will these sounds eventually change into Anahat nad? (Sh: The snapping, cracking sounds, do they have anything to do with Anahat?)
- A: If it's a physical sound like from twisting the body or the jaw or any part, then no. If it is happening with no outside reason then it can.
- Q: What do you mean when you say that the mind is purified or pure? (Sh: Last week you said that nada appears when the mind is purified) Do you mean that whenever the thoughts cease in the mind, even if it's only for a brief moment?
- A: Purified mind actually means a thoughtless stage. (Sh: the stage of nirudha) But here we say when the mind is positive, calm and not dwelling in emotion.
- Q: Is shyness really a fear?
- A: Yes.
- Q: How can we tell if we have known someone from a previous life?
- A: In our mind all (Sh: the impressions of) our past lives are in a dormant stage. Sometimes some memory awakens and we know about a certain person or place. But we can't prove it to others.
- Q: If a person has many emotional problems, can that person overcome them and attain liberation? Or will these problems make it so much harder to attain?
- A: Emotional problems are obstacles. It can make it harder, but it can be cured.

- Q: Please define what you mean when you say to face anger, fear, etc. and would you give a clear example?
- A: Anger and fear go together. If we are angry we don't want to understand its cause, because the cause is fear and we don't want to know about our fear, because its root is fear of death. If we face the reality of death, then we are facing the fear of life, and it will solve the problem of anger.
- Q: What does it mean to dream of one's teacher especially if the teacher is a holy saint?
- A: It's a positive *sanskara* (to have such a dream). It's a sign of spiritual progress.
- Q: What is the result of taking gifts from others without giving something in return?
- A: In this culture gifts are taken or given as a gesture of friendship. If a person takes a gift out of greed and doesn't give to others, that's not right.
- Q: Is there some way a normal person, that is, one in ignorance, can meditate instead of sleeping. (Sh: If one is not enlightened is it possible to do without sleep by meditating instead?)
- A: Yes. If it would not be possible, then no one would progress. The mind can go so deep that one can lose body consciousness. It may look like a sleep, but it is not.
- Q: What is the difference between Christ consciousness and Buddha consciousness?
- A: They are different ways of saying the same thing. You can say Shiva consciousness. (Sh: or any other aspect of God consciousness. The word Buddha comes from purified *buddhi* that has knowledge. Means one who has the divine knowledge. Christ consciousness comes from the root "chrism" which means the oil of anointing which is the *sahasrar chakra* which opens and anoints the top of the head, so it's the same thing.)
- Q: Can spiritual experiences happen during sleep, especially if one gets asleep by concentrating on a certain spot? The most intense experiences I've had have occurred when I was asleep, not in meditation.
- A: Yes. In a sleep when you dream your whole mind flows toward the dream. In the awakened state the mind jumps in so many objects at the <sup>SAME</sup> time. So in any spiritual vision or dream one can get a deep effect. (Sh: We do practices in the physical realm with the gross body in order to contact the subtle body. In the dream we've left the gross body behind already, <sup>and we're working directly with the subtle body,</sup> so if we can condition ourselves to do *sadhana* in that state then it can be very effective. Or if it happens spontaneously.)
- Q: How is self control to be developed?
- A: By austerity. The mind always tries to break the disciplines, (Sh: such as discipline in) eating, sleeping, etc. without using austerity you can't develop self control.
- Q: How can one help one's children find the self?
- A: Children copy their parents (or adults). If you are trying to find the self, then naturally they will learn to find the self.  
You don't teach everything to children. They just learn by watching you.
- Q: Many people enter mental hospitals, etc. under the delusion that they're Jesus Christ, that they're the only one. They also claim to have high or psychic experiences. What might cause that?
- A: The mind switches so fast, they can't tell exactly what is happening. One time they feel calm, and feel God's presence. Immediately after that the mind takes a turn toward a demonic act. They can have psychic experience and sometimes psychic powers are shown by such people, but it has no real foundation. (Sh: These people

- Q: When I reach the fear of death in meditation I can't go beyond it. Is there any way to get beyond that fear in meditation?
- A: The fear of losing this reality. (Sh: In meditation. Starts to lose body consciousness and awareness of surroundings and that equates with death in the mind of some people.) This is the ignorance we've created and we're trying to break that ignorance. You meditate for what? (Sh: Why do you meditate?)
- Q: To become peaceful.
- A: Peace comes when ignorance is gone. But you want to cling to the ignorance (Sh: and have peace, too).
- Q: Is there anything in particular to remember at that point when one's facing that fear? Should one become trustful or what?
- A: You have to accept the reality of life. You can't live forever. When you die you can't take a single penny with you whether we accept it or not.  
In a battle as long as a soldier sits in a trench, he's afraid. As soon as he jumps out, he accepts death, and becomes fearless.
- Q: Would you define the word chit? Is it one of the four minds?
- A: The chit is the sattvic part of the mind which keeps all the memories. (Sh: It's the sanskara storehouse. It's what gives continuity from birth to birth. It's the preserver, the sattvic quality)  
Chiti is the name for the self. (Sh: Another name for the Atman.) Chit and chiti play a game together. The ignorance is created by the confusion in (Sh: the confusion between) chit and chiti. (Sh: Another way of saying confusion in chit and chiti is confusion between prakriti and purush. The game they play is to make us think they are the same and to express that by identifying with the body and identifying with the thoughts.)
- Q: If chit is the sattvic part, then that might equate with Vishnu. What equates with Brahma and Mahesh (Shiva)?
- A: Buddhi ( is rajas or action) Brahma.  
Ahankar (Sh: is the ego, the destroyer) Shiva.
- Q: If one is dispassionate, how can one feel the energy to do anything?
- A: In real dispassion the mind is not attached to any action and can't do anything. (Sh: That's total dispassion.) But in lower stages the mind understands dispassion, but still keeps the ego of being a doer. If one is in that state, the Bhagavad Gita recommends karma yoga. (Sh: Practicing doing actions thinking 'I am not the doer, God is working through me.')
- Q: How is it possible to overcome or rid oneself of jealousy?
- A: Jealousy is a variation of anger activated by greed. If you don't understand that the cause is greed, possessiveness and attachment, then you can't get out of that jealousy.  
You can't simply say "I'm not jealous any more". For a few minutes you may stop it, but again it will sprout. (Sh: If you don't dig out the root, it will keep sprouting.)
- Q: What's the purpose of memory?
- A: The function of memory is to relate to past, present and future in the life. If the memory is gone, then you can't relate to time. (Sh: or nearly anything else, because you've forgotten what you just did or what you knew. There'd always be a confusion of events in the present.)
- Q: Is it exciting for you to be a teacher and would it be more satisfying to you just to be by yourself?
- A: It's exciting to be by myself. (Sh: He doesn't get excited these days.)
- Q: Do you feel any spiritual connection with Paramahansa Yogananda?
- A: With all saints.

are working partly in the world and partly in the psychic realm, some of them even going as far as mahat. But when one goes to that state without purifying the individual ego, then one keeps that individual ego in a place where it doesn't belong and it transfers to the physical realm. This is the classic symptom of schizophrenia, either thinking the entire world is after you or that you are the savior of the entire world. It manifests either way or both. It's close to enlightenment but it's certainly not. It gives access, as Babaji was saying, to powers.)

Q: If one feels removed from the physical body as though watching it, yet it's like a haze or a cloud in a state of despair and depression, is this common?

A: It happens. It's one of the main symptoms.

Q: Of?

A: Of vata derangement. (Sh: It can be countered by diet and certain exercises.)

Q: What in the diet could help that?

A: It depends on the person. (Sh: first of all. Because the person is under the influence of one or another of the humors. They have their own body type and constitution. A general remedy can't be given.

Also the cause (of the derangement has to be known). (Sh: Some people might be deranged by flying from here to New York, and that might be a temporary thing. Someone else might have a long standing derangement from some other cause.)

Family history (Sh: should be known, etc.)

Q: What are some of the signs of progress a person practicing yoga looks for?

A: The first thing is a loss of body consciousness. (Sh: not a permanent loss. If you've become aware that you've lost body consciousness when you've come back to your body consciousness.)

Then, feeling of levitation. (Sh: Feeling like your body is as light as a fluff of cotton or that it's actually lifting up.)

Then the mind starts dissolving. (Sh: that's not in a negative sense. In yoga, that's a positive sign.)

The main thing is the result of the practice. If you develop peace and dispassion, (Sh: after meditation) then your meditation is progressing.

Q: I've heard that in deep states of meditation, the breath can stop. How does the body stay alive if that actually happens?

A: In a meditative state, the body makes and stores pranic energy. The body's function slows down and consumption of pranic energy stops. (Sh: It's like you're not drawing off your battery, but the battery's getting charged. You're ending up with a stronger voltage than you began with.) After samadhi, a yogi will not feel weak, but will feel much vigor.

Q: Would one get a different result from meditating on the heart versus meditating on the third eye center?

A: The heart center excites the emotions, like love, bliss, etc. Ajna chakra excites knowledge. But the meditator is ajna itself, so it doesn't make much difference.

Q: Earlier when talking about fear of death, you mentioned facing the fear of life.

A: Death is a part of life which we try to ignore in all activities of life. (Sh: We want to pretend we're not going to die or that it has no relevance to us. Babaji has said that the fear of death generalizes into every petty fear that we have in the world. They have their root in the fear of death. It makes us generally fearful and angry.)