

## September 18, 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. U is other voices in the notes which were unattributed. Often, based on grammar and content, this is likely Babaji. 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.

[The first Q's and A's were missed]

B: Fake fight is okay.

B: Main pattern of creation: bindu expanding to triangle expanding to circle expanding to square. After that, it creates different kinds of forms, shown in different kinds of mandalas. In the last yajña of the retreat, the maṇḍala was different: all squares. It shows the limit of creation.

R: Square symbolizes material creation.

B: Birth is saṁskāra. First being was created by three śaktis, energies which, combined, are God. It was created by the energy of desire. Desire makes saṁskāra. When all saṁskāra are finished, it goes back to its source, God.

Q: Are the gods of Hindu and Buddhist pantheon real or projections?

B: Symbolic. Deity and maṇḍala are the same. Symbols of energy. A deity is made by a flow of energy, and the particular energy which that deity possesses. For instance, Śiva. Śiva's energy is tamas guṇa or the quality of inertia. That energy possesses several qualities. Those qualities are shown by picturing Śiva with a moon in his hair, a blue throat, snakes around his neck, sitting on a tiger skin, riding on a bull. People who don't know symbolism worship a god as a kind of person. There is no form of God, but we give a form in order to say something. Anything which is realized by the senses is an imagination.

R: Some are better than others.

B: There was a historical Rāma and Rāvaṇa (in tretā yuga).

Q: If someone can concentrate deeply on a form of God, can create a manifestation, a vision?

B: Yes. By saṁyama, one can do anything. All siddhis come from saṁyama. One concentrates on the nature of a thing, and gets knowledge of it.

B: Some people are very deep inside but look like they don't know anything. You can't tell whether they are just putting on a show or really have devotion until you associate with people. Even then, one can't tell exactly where they are.

Q: That's just to know where you are.

- B: If a person is honest, kind, compassionate, loving. Even if he never talks about God. If we say God is beyond limits, then we can't say this is God or this is God. The world is also an imagination. In this imagination there are also several other imaginations. These create attachment. Some lead out of the world. These create devotion. The relationship of God and creation is like a flower made out of cotton cloth..... The difference is that the cotton flower has an independent existence. The flower can exist without the cotton, but not the cloth. God is everywhere in creation, but we don't see that.
- B: When the mind dissolves in the chant and the person loses body consciousness, then it appears to him that someone else is singing. In India, there is a saying that it is awakening of raga. Then it is raga that is singing. Sufi dancing: in spinning the mind gets dizzy and when the spinning continues, that is different.
- R: ...from the dizziness during dancing.
- B: When the dancing no longer requires effort and continues by itself, body consciousness has been lost.
- B: By not speaking, there is less loss of energy. There is a particular yoga that can be done, and the breath is regulated, creating an automatic prāṇāyāma. The nature of the energy that is saved or created is to concentrate. It can be channeled in any direction. For four or five years one can't feel its effect.
- B: Pulp of aloe vera plant, roasted in ghee, is good for pregnant and lactating women. It purifies the blood and makes milk.
- U: Tea of leaves of tulsi plant (Indian [holy] basil) cures cold, fever.
- B: As long as a person addicted to drugs can't understand the reason, he can't stop.
- Q: What can another person do?
- B: Talk to him. Ask him why he does it. You can't stop it by force. Or someone else should talk to him to find out the reason.
- B: To stop mental talking, one of the methods is to stop external talking. But at first it increases mental talking enormously.
- Q: Is there benefit from short terms of silence?
- B: Yes. It shows how your thoughts arise. Also it is like a fast if one doesn't talk for a day. It gives rest to your lungs and vocal organs.
- B: To do yoni mudrā, first you have to do prāṇāyāma for some time.
- B: The main idea of spiritual practice is to minimize the thought waves and to channel the mind to one object of meditation. There are thousands of methods to do this.
- B: Surrender to God is the last stage, when the faith in God becomes unbreakable. The devotional path is the best for surrendering to God.

- Q: What is the devotional path?  
 B: When we feel there is a God somewhere on the outside and we feel his support.  
 Q: Can we be devoted to the God inside?  
 B: That comes after getting enlightenment.  
 Q: What is devotion?  
 B: Love for God.
- Q: When one falls asleep during meditation?  
 B: In meditation, some get same sleep as at night, and some get yogic sleep. In yogic sleep the mind keeps the link between the meditator and the object of meditation. Once a man who was rich went to an āśrama at night. All the students were asleep. The master said they are not asleep. The man shook each in turn and he opened his eyes and said Rāma or some other name of God.  
 R: They were all doing mantra in their sleep.  
 B: Doing mantra all the time is a method of pratyāhāra. You can't do it while you talk. That is why silence is needed.
- B: World is an individual illusion. Then it becomes a collective illusion. But there is a truth behind all that illusion. You see your car in a particular way because it is yours. If something happens to another's, it won't bother you. But all the cars are the same. All who use cars see their own in one same way and the cars of others in another same way. And those who do not use cars see cars in another (same) way.
- Q: Do the cars really exist?  
 B: Yes. A woman sees an ornament, but a gold smuggler sees only gold. He melts the ornament and has gold  
 R: ... beyond the illusion of the ornament.  
 A: One who doesn't need it sees it lying like a rock.
- B: Mineral consciousness is different from human, animal, or plant consciousness. It exists and grows.  
 Q: Does it eventually evolve into human consciousness?  
 B: It could, unless the kalpa (end of cycle of that creation) comes first.  
 Q: What happens then?  
 B: Everything dissolves back to one point.
- Q: All owners of the Hope Diamond have had something bad happen.....  
 B: Minerals are [intuned] to the planets just as persons are. Some minerals are opposite to a person's energy, and it doesn't help.
- B: We say "God is love" when God has a form. Love and hate are both forms of God, one sāttvika and one tāmasika, one giving peace and one giving pain.
- Q: How to transform desire to love into ability to love?

B: By not hating anyone, including yourself.

Q: In marriage.....

B: Many expectations. When not fulfilled, hate and anger come. To build those expectations, attachment is needed. If two people reduce their expectations of each other, then there will be less anger. No one is perfect. We all have negative and positive qualities in more or less degree, but we try to become more positive and less negative in order to attain peace.

Q: How does one develop openness and sharing?

B: By playing. When we separate ourselves from others, then we develop fear and we don't want to open ourselves. Then we see higher, lower, little, worse, and create an inferiority or superiority complex. If we can play together, then we can see each other and this fear is eliminated. Play doesn't need competition.

B: Āśrama actually means a place where a sādhu lives. It could be under a tree.

Q: Can one become closer to God through long years of practice of martial arts? What is the harm in keeping a gun, then?

B: It is very difficult, because I did it.

Q: When living in the jungle, Babaji learned many of the martial arts.

B: I know how the mind gets rājasika. It develops an ego. It is good to learn, if you can keep the mind calm.

B: For astral projection, one should become perfect in concentration. When one can develop control over the elements, stopping their fluctuation, one can do it. If one can bring air or ether into predominance, it is easier.

B: Some āsana, if done incorrectly, can harm: headstand, peacock, half moon. Any āsana, if done with a jerking motion, will not give a good result.

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/>.