

Mary

These are the questions and answers with Baba Hari Dass at the Hanuman Fellowship Satsang on August 2, 1981. Comments added by Shankar who read Babaji's remarks aloud are indicated by (Sh: ). Copyright 1981 by Sri Rama Foundation. Transcribed by Kamla Bai.

Q: Do these colors (holds up two scarves knotted together, one green, one blue) have any meaning?

A: All colors have meaning. They affect the nature of beings.

Q: Is it true we have a karmic debt to our parents and that this is an obstacle to reaching enlightenment. If so, is there more than one way of overcoming it?

A: It's a responsibility that naturally falls on the children toward their parents. Children get the sanskaras (or the tendencies) of the parents and that is a hindrance if the sanskaras are negative.

Q: Is suffering always a means of obtaining dispassion or attachment to God? It seems to me that suffering very often increases the illusion of separateness. Isn't it better to be cheerful?

A: Suffering is one of the causes by which a human being starts seeking for God. Suffering in its real sense, when understood makes a person seek for God to get rid of the suffering. Cheerfulness comes when there is contentment. If contentment is developed, that can also bring God. It is developed by surrender.

Q: You say that fulfillment of desire magnifies the strength of that desire and that desires die out through non-fulfillment. But then you seem to encourage people to get married, have children, become prosperous, develop their talents, etc. In other words, play with their desires. Why isn't it always better to retreat and focus all energies into getting samadhi?

A: The ultimate aim is to retreat and attain samadhi. But everyone is not ready for it. So they have to experience the world first.

Q: Sometimes in meditation and especially when I'm going into sleep (I try to concentrate on breath with mantra when I try to sleep) I hear sudden noises in my bed of various intensities from small snaps to what sounds like a door slamming. Also sometimes I get what's like an electric shock in the brain especially when I wake up but rarely does this happen with it. I figure this is energy, but what is it doing when it does these two things?

A: When the mind goes inward at that time if any little noise occurs by some reason, it activates the pranic energy and a person hears noise like a thunder. Sometimes it causes a flash of light. In a semi-sleep state it doesn't do anything, but in meditative states, sometimes it pushes kundalini upward.

Q: The other night while meditating, I heard a sound like an airplane in my right ear. It was very loud but brief. How could I know if this was the sound I was supposed to hear? It frightened me.

A: The sounds which appear in the head are called Anahat nad. It appears when the mind is purified. It appears in various ways. The sound of an airplane can occur inside, which is its gross form. There is no danger in it. The sound could be made by an object. (Sh: It could have been an external sound.)  
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The gross (Sh: inner) sound should be avoided and the mind should concentrate on subtle sounds, which are underneath the gross sound, like an echo.

Q: Last week it was talked about the state of samadhi, that the mind seems to merge with the object of meditation. Would you elaborate on that? What actually happens in that process?

A: In the state of samadhi everything stops. It's a state of nothingness in the mind. It's effect is knowledge, peace and dispassion. Or the mind loses its separateness. (Sh: In that state there is no longer the relationship of seer and seen. They're said to merge together in one state of experience which doesn't require an experiencer and a thing experienced any longer. Patanjali likens the mind in that state to a clear crystal which will take on the color of whatever it is placed upon, yet the crystal itself remains clear. The mind is like that crystal. It takes on the color of the object but itself doesn't take on any color after that except in the form of knowledge.)

Q: How are all fears to be destroyed?

A: All fears are based on fear of death. This fear is very strong in us. It is destroyed by complete acceptance of life together with death. Or say, complete surrender to God.

Q: What's the function of (the emotion) guilt?

A: Guilt is a reminder of some unaccepted action. If anytime the same circumstance comes, the guilt appears and stops one from repeating the wrong doing. (Sh: That's the positive function of feelings of guilt) If it is not working that way, then it's simply self-torture.

Q: If a person has no anger, does that mean that person has no fear?

A: Yes. Anger is an instrument to defend against fear. A snake will not strike unless it's afraid.

Q: So a person without anger has already merged with God?

A: If it is perfected. Not showing anger is not no-anger.

Q: What's next after merger with God?

A: Next is God. (Sh: and then God and more God.)

Q: Why don't you speak?

A: Not speaking is one of the methods of yoga which helps in silencing the mind. (Sh: Our mind is always talking and our voice is ever ready to give it voice, to make known to the world the machinations of the mind. If we shut off this clap-trap, then the mind works without being able to express itself and finally gets tired of that and gets quiet. As long as it has an outlet, it keeps churning. That's the theory.)

Q: If one meets a snake, say a cobra, how do we keep the snake from being afraid?

A: Don't try to scare him. He knows your thoughts. A Crow sits on an animals back and never comes close to a man. All animals know how cruel a man is.

Q: Do animals have more of an ability to read minds than people?

A: In Certain ways. An animal can't tell what's in your pocket. (Sh: But will know if you're going to hurt it.)

Q: Do humans have less of this sense than animals?

A: Humans have a fine mind. Animals, a fine instinct.

Q: Would shutting one's eyes (always), accomplish the same end as not speaking?

A: It can help a little, but it can't stop the mind. Because talking is directly working with the mind. (Sh: There's one other function that's

- Q: Did you hear about a train wreck in India caused by a cow being on the tracks and the driver slamming on the brakes at an inappropriate time? It was on a curve and it caused the train to go off the tracks and many people were injured or killed.
- A: He did not kill 5,000 people to save a cow. (Sh: He didn't make a conscious choice. His reaction was not to kill the animal. Just like people step on the brakes on a freeway and cause a chain reaction.) Not to kill anything. (Sh: that was his intention. He just didn't think of its consequences, he didn't have time.) If there would have been a buffalo there, he would have done the same.
- Q: What happens ( to this life energy ) after death?
- A: In death, the gross body dies. The other two bodies, astral and causal, turn to a seed form, or a potential form. The sanskaras (or tendencies) carry the soul which is with that seed.
- Q: How does one come back to life?
- A: Again, sanskaras are matched to persons with similar sanskaras and that seed is attracted and takes birth. (Sh: It's not as though there's some office where somebody sits matching up sanskaras. It's a process of nature, where like attracts like. These sanskaras that exist as potential action gravitate to a place where they can easily express.)
- Q: Why do you believe that?
- A: Because it is seen in nature.
- Q: By whom?
- A: By one who tries to see.