

July 16, 1978 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 is the blue star seen before us in meditation?
B: Symbolically it is the subtle body. Sometimes when people do trāṭaka they start seeing the blue star. It is a good thing to make it an object of meditation.
- Q: Self-realization vs. God-realization?
B: Different if self is the world of the ego. The Self is God in a being. Pure consciousness. One name is the Self. Another [is] God.
- Q: How to stay calm when friend gets angry, emotionally disturbed, clinging?
B: It's not a one-sided thing. A square peg can't fit in a round hole. Have to change one or the other. If your friend is angry and possessive, then you have to change him. If you change yourself, it will fit but it will not be good for both.
- Q: Subtle body still exists after enlightenment and death?
B: When one leaves the body, the subtle body, which permeates the gross body in life, turns into a seed and leaves the gross body. The subtle body in an enlightened state merges into God.
- Q: Do saints have existence independent of minds of devotees who perceive them?
B: Symbolically only. The mind is within the body which holds the higher consciousness, buddhi, ātma.
- Q: Can't meditate lying down?
B: In meditation, energy rises upward. If we lie down, processes of prāṇa and apāna don't function in same way as when sitting, and it turns into rest.
- Q: Alone among people, and in desires without desires....
B: When we are among people we get attached and participate with their emotions. So we can't be alone if we are attached.
R: [Conversely]
B: If we are with people and unattached, then we are alone. Their emotions will not affect us. In the world we are in desires. If we put limits on our desires, then others' desires will not affect us. You eat, sleep and work. These are important. You have this limit. Now if you don't keep this limit, you will start to desire everything you see and hear.

- Q: How to limit appearance of desires in the mind?
- B: If one controls desires physically, then gradually the mind accepts it. As in fasting. At first it is hard to fast, but gradually it becomes easier.
- Q: To get rid of “the crack in the pot,” is a physical guru always needed?
- B: Duality and non-duality is explained in that story.
- R: Man needed guru to take him beyond form to formlessness of God.
- B: All forms are created by the mind. Every person sees differently. We don't have any special device to see if we are all seeing the same, so we think we see the same.
- R: In fact, we all see all objects differently, according to our own desires.
- B: Lover, father, brother of same girl: the same object is changing its form.
- B: Gāruḍa Purāṇa is one Hindu scripture that explains the world after death. It is very symbolic.
- B: During life one can work to attain realization. After death the desire to be realized will remain, which will make one more short life.
- Q: Before jumping into a thing.....
- B: First watch and see all its sides.
- B: Āsanas are designed according to the prāṇa and the body humors. (Different from just physical exercise.)
- Q: How to protect self from powers that come from sādhana, due to ego self?
- B: The ego of siddhi is the hardest thing to avoid. The person who has developed vairāgya so much that he does not even think of siddhi is protected.
- Q: How to stop participating in others' emotions?
- B: First attachment is physical. When it grows, then it becomes emotional attachment. When you understand the reality of the body, then physical attachment will break, but still you will care for the body. Gradually you will lose emotional attachment. Like a doctor. He never cries when a patient dies.
- Q: What to do if about to die?
- B: Thoughtless stage. Peace.
- Q: What creates the mind?
- B: Thought waves, mind, saṃskāra are the same thing. Saṃskāra is the cause of thought waves.

- Q: Thoughts of peace vs. of Kṛṣṇa or other form of God at moment of death.....
- B: God, peace, bliss, reality, truth are the same thing. In the next life, the saṁskāra of that last thought will create a saṁskāra of jñāna or of bhakti.
- R: ...of pursuing formless or form states of God.
- B: Peace is attained by jñāna.
- R: Saṁskāra still will bring one back to this world.
- B: Purification of the mind means reducing saṁskāra. Worship, yoga, satsaṅga, etc.
- Q: To be alone among people must we first realize the truth of the physical body?
- B: Yes.
- Q: What is it?
- B: Birth, growth, decay, death. We don't accept it.
- Q: Is the idea that none of the world is happening based on our being nothing but thoughts?
- B: It's not happening in what sense? In the gross level, it is happening.
- Q: Physical world exists but our projections create illusion. “
- B: It's an illusion” means the unreal [is] appearing as real. A woman looks beautiful and then ugly. What is real? The woman is real, but the appearance is an illusion.
- B: I felt energies in different places. Never saw any ghosts or fairies.
- Q: Can they give themselves form?
- B: Fear makes the form. If you scare someone, the person can see a form which his mind can make in a second.
- Q: What if no fear, and much love?
- B: Still there is an emotion which can cause it. Once I was staying under a tree. A cloud made a shadow. I watched it for two hours and believed it is a ghost. When it was almost morning the moon had stopped, clouds had disappeared, and there was nothing except a bush. Not only this. Hundreds of times I saw things and found it is not real.
- Q: According to Vedānta is there any aspect of objective existence which is considered real?
- B: Reality is one higher consciousness. Vedānta does not say there is nothing.
- Q: Are there karma debts to pay from breaking off a relationship?
- B: By staying there was also pain [or paying?]. So you have to choose the lesser. Karma means action, reaction, and its result. Sometimes we use the work karma to mean fate, and sometimes to mean saṁskāra. Karma (action) makes saṁskāra. Also fate is made by action.
- Q: To do actions without making karma means with an unattached attitude?
- B: Yes.

- Q: Any systems for attaining realization without developing concentration?
- B: Concentration will develop, whether by meditation or devotion or actions. The goal is the same. Concentration is the fastest method but it is very hard. You don't have to have the aim of concentration. Other methods will develop it. You can walk on a path straight or dancing and singing and looking around.

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