

These are the questions and answers with Baba Hari Dass at the Hanuman Fellowship Satsang on October 25, 1981. Comments added by Shankar who read Babaji's chalkboard aloud are indicated by (Sh:). Copyright 1981 by Sri Rama Foundation. Transcribed by Kamlā Bai, who had troubles with the tape.

Q: In the story of the Ramayana, symbolically, the hero, Ram, represents the Paramatma, the supreme soul, and Sita, his wife, the atman, the embodied soul. Hanuman, the monkey, represents the pran; he is given by Ram, his ring to give to Sita, when he finds her. He finds her and gives her the ring and she in turn takes the crest jewel from her crown to give to Ram when he returns. What is the significance of giving the ring to Hanuman to give to Sita and Sita giving the jewel to Hanuman to give to Ram?

A: Sita is the shakti who is trapped in Lanka. Ram, the supreme Self (inaudible) everlasting (inaudible) and Sita sees it (inaudible) ring. She sends her crest jewel to acknowledge the receipt. (Sh: that Hanuman made contact with her).

Q: When Hanuman entered Lanka, beyond the fortress, he met the demoness Lankini. She was the guardian of Lanka. When he tried to enter Lanka, (inaudible) she assumed a colossal form. Hanuman did the same. What's the significance of this?

A: It was the test of Hanuman. The illusion can take any form.

Q: Before Hanuman reached Lanka, after he jumped (inaudible) a mountain submerged in the ocean hiding (inaudible) flew up to the surface and offered him a place to rest. In acknowledging that offer, he brushed the mountain with his hand. What is the symbolism of this mountain?

A: (Positivity gave him a rest.) (inaudible) Makari (The Mountain) came first.

Q: I do regular sadhana, yet there is an increase of fear and sadness. What can be done?

A: Sadhana is not the cause of it. Environment (inaudible) from the past, where you grew up, etc. can cause it.

Q: So the solution is to find the cause?

A: Yes.

Q: So it doesn't necessarily mean the technique isn't being done correctly?

A: If you are doing very hard pranayam, that can derange your air humor. It can cause anger, fear, etc.

Q: Is it possible to suffer even while progressing?

A: Yes. Different kinds of emotions can come up.

Q: Do they indicate a release is coming if it's increasing? That is, are they coming to a head?

A: It depends on how you are dealing with those emotions. If you are confused and not understanding the cause, then they'll make prints in the mind and repeat.

Q: Before Sita is kidnapped in the Ramayana, certain things happen. The golden deer who is a demon in disguise, gets her attention; she has a desire to have it. She's taken by the illusion. Lakshman says it's a demon, Ram ignores him and tells him to take Sita back to the hut and not to leave her while he gives chase. Next she hear's Ram's voice. The voice is a deception by a demon. Sita tells Lakshman to go help Ram, but he won't leave her alone. She tries to make him leave, even accusing him that he wants her for himself. That is too much for him so he draws a magic protective circle around her and tells her not to leave the circle. After he leaves, a hermit comes to the hermitage who is actually Ravana the demon King in disguise. He finds her in the circle of protection and coaxes her into leaving it, and of course she gets kidnapped.

A: If Ram was supreme God, he could kill Ravana by simply thoughts, and then there would be no Ramayana. To make a story, several ignorances developed in their minds. (Sh: Remember that Sita is each one of us, the individual soul, then it's not so hard to imagine her making wrong judgments.)

- Q: Trijata, the demoness, befriends Sita in the grove where Sita has been held prisoner. What is the significance of Trijata (which means three hair coils)?
- A: Trijata was a demoness who symbolizes the three gunas in Muladhara chakra. The three gunas, after making the chakras and the nadis, the leftover energy sits and that is unfunctional energy, a demoness; but it's positive energy. (Sh: explains, but inaudible).
- Q: What does Lakshman symbolize and is not the symbolism of Lakshman similar to Hanuman?
- A: Ram was purna, complete. His remainder is sesha. (Sesha is the higher form of Lakshman.) Sesha means the snake which is holding the creation. Ram was the creator. Sesha was the holder. Both together are considered purna.
- Q: Is sesha then related to Kundalini energy as well as Sita is?
- A: Lakshman was tamas guna. Kundalini, Sita, is shakti, rajas guna. (Sh: In both cases, she was held by tamasic power. Lakshman holding her at the hermitage and Ravana held her in the Ashoka Grove.)
- Q: How does Hanuman relate to Lakshman?
- A: Hanuman is pranic energy. Without pran, nothing exists. The three gunas are with pran.
- Q: The demon Kalia that Krishna found in the pool, was that Sesha?
- A: Balram (his brother) was sesha. Kalia with his 1,000 hoods attacks, which means that the thousand-petaled lotus and then Krishna dances over the hoods and then hits them and controls.
- Q: On the larger scale, Cosmic scale (inaudible), the ignorances that were in the Ramayana, did God separate creation from himself and then keep part of it in ignorance? Is this part of what's happening, or what is happening?
- A: Maya and Brahman both play their parts. Maya creates illusion, ignorance, (deception) etc. And Brahman, God, is reality. When this happens in our lives, the Brahman gets trapped from time to time by maya. In the Ramayana, they show how they start acting like humans simply by the effect of maya. (Sh: The deer is maya in full force.)
- Q: Can maya be considered an aspect of Brahman?
- A: (?) Yes.
- Q: What is the necessity of keeping eastern philosophical and religious terms instead of translating them into English?
- A: If there are appropriate words in English, there is no need to use the Sanskrit terms. Each culture takes words from different cultures. In India, several English words are used that are now Hindi words. Like petrol. It's a 100% Hindi word now.
- Q: Language is a form of sound. Sound is said to affect the subtle energy systems of the body (inaudible) sounds of other languages (inaudible).
- A: Each sound has an effect. The main sounds are the 16 vowels of Sanskrit which are in all languages. No language can be without those 16 sounds.
- Q: What can one do about sorrow and anger during sadhana? Act it out, like beating pillows, etc? Is this method valid or is it just making more samskaras, etc.?
- A: If a person is angry, and someone says to (inaudible), they're simply diverting the mind. When anger is diverted, it can't dwell in anger at that time. But it's not curing the root cause. Some people get angry and talk about their feelings, emotions and (thoughts) for hours. They still will be angry. Talking about their sadness becomes a habit. To cure the problem, you have to talk and listen to your words and understand them. Simply talking will not do.

- Q: Recently you said that we take birth for experience and liberation. What is experience? Everything that is not liberation? Is experience all in the mind? If so, can we have the experiences we need to have in this birth simply on the mental level, unless they also involve experiencing through our five senses?
- A: All that is not liberated is experience. Anything that is identified by the mind is experience whether it is good or bad.
- Q: Is experience all in the mind?
- A: Yes.
- Q: Can we have the experiences we need to have in this birth simply on the mental level or must they also involve ~~experiencing~~ through the senses?
- A: The mind and senses are not separate. The mind identifies through the senses.
- Q: Are thinking of actions and doing the actions in any way the same?
- A: You can't imagine a thing that was never identified through the senses.
- Q: I was meditating in a place the other night where they said you must shut your eyes. (inaudible) I have been taught that one can accomplish complete meditation with eyes open as well as shut.
- A: Yes.
- Q: I was with my eyes shut, completely annihilated from everybody and everything in that room, and it disturbed me very greatly. Does not God put all our hearts on these teachers through devotion, etc? (Inaudible.)
- A: There are several methods. The main thing is to stop undesired thoughts.
- Q: I've been separated from my wife, who left three months ago. I have a son at Ananda Community being taken care of by a family which is getting very attached to the child. They're open to having him there indefinitely. Should I leave the child there or bring him with me to Stockton?
- A: Can you take care of the child?
- Q: I have a 5 year old and he takes a lot of energy. I can't give as much as the family, but I'm willing to do that if it's right. The family can give him more time.
- A: It is right, but the question is, if you can do it or not?
- Q: That's what I have to understand myself.
- A: If you have doubts in your mind, then the child is better there.
- Q: If I waited until he was older, 2 or 3, would it create too much of a shock?
- A: He will be more of theirs. (Sh: the attachment will be there). If they can take care of your child, why is it that you can't take care of your own child?
- Q: In order to work, I would have to put him in a nursery school during part of the day.
- A: It's OK. At least he'll be with you.
- Q: Are inner experiences of light and sound in meditation indicators of progress? If not, what are they?
- A: When the mind is purified, the inner sound opens up. It's a good sign of your progress. Sound in its subtler stage becomes light. The sound can open up by emotions, anger, fear, drugs, etc. but we are not concerned with the Anahat sound.
- Q: Is it necessary that one experiences the light and sound? (Sh: in order to attain liberation?)
- A: It always opens up. The mind is purified by sadhana, then the sound starts. In Laya Yoga, it is the main sadhana. Mind absorbs into that sound and samadhi is attained. (It's also called sharat shabda yoga.) The real word is shruta shabda. (Sh: shruta means ears or hearing.)
- Q: Doesn't shabda word mean soul?
- A: It means (inaudible).
- Q: Does everyone who gets liberation go through the same experiences, even a gyani?
- A: The question is paying attention. A gyani would not pay attention to it. (Sh: A gyani knows by intellect that these things are not the Self.) One who wants powers will pay attention to powers. But a gyani will experience powers and not give any importance to them.

Q: Is it useful to give attention to these experiences if they come?

A: It's a method, listening to the nada. (Sh: That's paying attention. Yes, it's a valid method, paying attention to the sound and light.)

Q: In final liberation, is there something beyond the light and sound experiences?

A: Shabda Brahman. Om is a sound which denotes Brahman. (Sh: Om is the subtlest representation of the light/sound experience, which is directly emanating from Brahman, from God. By contacting that, it's like pulling yourself up a rope, as it were.)

Q: Is Babaji coming back after this lifetime?

A: I don't know yet.

Q: His understanding of Zen is that there is no perfect or complete enlightenment, that there is no completion in this universe. It's an ongoing process.

A: Except Brahman.

Q: Is there ever an end to the taking on of any kind of bodies?

A: Yes. Anything that starts has an end. Anything that has not started has no end. Brahman. (Sh: has never started so has no end.) After Brahman (Sh: next down on the scale of being), everything has an end. (Sh: Including the question and answer period.)