

## February 3, 1980 Questions and Answers with Baba Hari Dass in a Meeting of the Satsanga of the Hanuman Fellowship Society

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.

- Q: if our country is attacked, are we obligated to defend it? Isn't where we are just a saṁskāra?
- B: Yes, it is saṁskāra.
- Q: Sometimes it seems hard to tell who's attacking who?
- B: It's humans attacking humans. It's a game of desires.
- Q: Travel shows the bad effects of the U.S. abroad. It's hard to feel patriotic in view of the bad things we're doing overseas.
- B: No one is perfect. Other countries are standing in the same mind. Then again, you have to protect your country if it is invaded.
- Q: Russia as a force of evil in the world because they are avowed atheists. Some say that since the U.S. professes a belief in God then we're better.?
- B: Buddhists are also atheists. Are they also evil? Communism in its pure form is not evil. We make it evil by our desires.
- Q: Buddhists don't close churches and trip try to stop people from worshipping God. The Russians do.
- B: I mean we can't label someone bad because of atheistic views.
- Q: Is the conflict between Russia and America comparable to the Rāmāyaṇa?
- B: In a war, who's the greatest? (R: That's what a war determines) Both sides are trying to prove that they are greatest.
- Q: Seems that Jesus' disciples put everything in common. Is that an idea of what you mean by pure communism?
- B: Yes.
- Q: Meditation here is quiet. Muktānanda's meditation is more intense and noisy. What is the difference between siddha yoga and your meditation?
- B: Meditation means to attain peace. If the energy is perfect, then there cannot be any disturbance.
- Q: What is the relationship between senses, desire and attachment?

- B: Senses are the means by which we make cause of desire. Desire is the cause of attachment. For example, seeing. Something we see makes contact in the mind with the desire for that object. When we both see it and desire it, we associate with it & get attached.
- Q: So by decreasing the seeing of an object, we decrease the desire and attachment?
- B: Objects and desires create each other. If you don't, desire a car, then you'll just see it as a car and have no desire for owning.
- Q: What is the different between the bliss sheath (or body) and the bliss experienced by a realized being?
- B: The bliss sheath is the causal body. Everything is in seed form. The bliss of a realized being is the bliss of knowledge where all doubts are removed. An ignorance person also has a bliss sheath, but no bliss.
- Q: Are doubts removed suddenly or gradually?
- B: It can happen suddenly or in a gradually way. It depends on the intensity of vairāgya or dispassion to the world. One young man in Punjab went to \_\_\_\_\_ to see a magician. He was told "you are untouchable." He went on a pilgrimage. When he returned after one year, he was enlightened.
- Q: Can one satisfy one's desires and remain unattached to them?
- B: No one can satisfy anyone's desires. Desires can't be satisfied by acting out. Satisfying desires makes a saṁskāra which one then carries into the future.
- Q: About the six precepts of Naropa? Do not imagine, reason, analyze, meditate or reflect. Keep the mind in a pure state. Is that nirbīja?
- B: As long as a person is a doer, it can't be seedless (nirbīja) state. Because someone's doing. There is someone who is keeping all six rules in mind.
- Q: Can you do it first and realize it afterward? Q:
- B: When the state comes, you don't need to find out what you did. You've attained your main aim. ([There are]No more questions!) One who wants to eat mangoes doesn't need to count the mango trees. It's a waste of time for a person who's attained nirbīja samādhi.
- Q: How can one do sādhana without getting a big ego about it? The practices have the effect of strengthening the ego.
- B: And you forget your aim! sādhana is only for attaining peace. One who does it with this aim is never trapped with name, fame, body, etc. sādhana means practice. You practice not to get trapped also.
- Q: It seems we have to go thru many ups and downs.
- B: Some people do. Some go straight.
- Q: Can one get attached to being a non-doer.
- B: If one is practicing only theory.
- Q: Is all practice action?

- B: Thoughts are also considered action. Persian gulf ... to protect oil interests and draft. Resisting the draft is OK?
- B: Don't know how much the army is needed and for what purpose, so I can't say about resisting; if War starts and country is attacked, it's a different thing. Attacks are of different kinds attack the land, economy, business.
- Q: What about non-violence in the face of attack? B: If a man tries to rape a woman, it is violence, but it is her duty to try to defend herself against violence. (R: violence becomes non-violence.)
- Q: Even if her violence puts her in more danger?
- B: The result could be more danger, death, or being saved.
- Q: Is there a point where... I'd like to hear that we shouldn't fight, no matter what.
- B: That is the highest ahiṁsā. But when we live in society where others do not practice the highest ahiṁsā, then we have to leave or defend our rights.
- Q: Is it possible to defend oneself without harboring malice toward the other?
- B: Yes
- Q: Gāndhī [Mahātmā Mohanadāsa Karamacaṁda Gāndhī]- did G have a special power? to lead people on marches, etc?
- B: Yes. He was beaten mercilessly and never thought of taking revenge.
- Q: We have an obligation to protect our temple, our vehicle, our body. Gāndhī didn't do that?
- B: Gāndhī was a special man. He took the great vows of ahiṁsā. We are talking about a great mass of people. [At any satsang, always 15 crazies. If one asks a question, then they all ask a question.]
- Q: What is the effect on children of watching TV for hours?
- B: Watching TV for children can create illusion, bad habits and laziness. Also it can teach many good things. Depends what they watch. Not good for the eyes in either case.
- Q: Was it a mistake for Gāndhī to try to get the masses to accept ahiṁsā and brahmacarya?
- B: He didn't tell people to be celibate. He told that only one weapon...non-violence...was necessary and he was successful.
- Q: Is going "back to the land" a legitimate way to deal with the craziness of the world? Just to ignore it all until the tanks arrive in the front yard?
- B: How will you stop the tanks then? As long as you are free, you can't imagine how it feels to have someone rule over you. You have to fight for them when you are not free, or they will punish you or kill you outright.
- Q: When one surrenders to oneself, then one surrenders to all others as well?
- B: Surrender means wiping out the ego of doer. When you attain stage of I-am-one-in-all.

- Q: Is there a devil? a personification of evil?
- B: There are negative thoughts which exist after death. They are an energy with no form. Devil is created by form of our mind. Diabolic to throw across, obstruct.
- Q: To see the all in all what does that mean?
- B: For one who has identified the self, then the body disappears. Everyone sees in everyone.
- Q: Fear on going to sleep, fear of death, emptiness, negative thoughts, unknown, astral beings take control? What to do?
- B: The cause is fear of losing, based on fear of death. If you accept that death is a part of life, then you lose your fear. Your fear of death is the basis.
- Q: Will all beings on earth become enlightened when they've learned their lessons?
- B: Not at the same time. In different times, yes.
- Q: Terrifying things cease to exist during sleep. Can't be hurt during sleep
- B: In sleep dreams create another world and you feel pleasure and pain in that world too! In your particular case, it can happen, but not necessarily for other people. In sleep a new world is created which is a projection of this world sitting in our mind. We feel pleasure and pain and there is no peace. In samādhi only there is no world. Both illusion and the world itself disappear.
- Q: Is it samādhi to see now as a moment of eternity?
- B: If it happens by taking drugs or emotional derangement, then no.
- Q: What comes after the stage of I am one with all?
- B: That means no duality. Only one- kaivalya, highest consciousness, perfect isolation.

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