

## April 29, 1979 Satsaṅga with Baba Hari Dass

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. 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 was the purpose of the mischievous pranks of Kṛṣṇa as a baby and child?  
B: The story tells how a child acts. It is a part of the writer's imagination. Also symbolism. A child gets pleasure in doing things that sometimes annoy others. The reincarnation of God in a human form is proved by his ignorance as a human being. Acting is different. He acts as a human being.  
R: When God incarnates as a human being it is an act, and He has to act like a human to be convincing.
- Q: The peace that we look for, is that something that we remember, that we had, and lost?  
B: Yes, we have experienced it in the past lives, and also in the present life from time to time. That is how we understand what it feels like, and try to attain it. If we had no experience at all, we would not desire it. Just like a person who has not eaten meat cannot desire it.
- Q: Must we feel real repentance before God forgives us? And what is real repentance?  
B: Repentance is a method of surrendering to God. God is an energy inside of us in the form of a soul. It is also outside of us, and we are capable of contacting and dissolving into that energy. By surrendering, the mind is purified and can contact God, that energy [last few words maybe not exact].
- Q: How to proceed forward, living truly, not worrying about the past nor being anxious?  
B: The main problem is: either we dwell in the past or we worry for the future. What we think of as our present is mixed with past and future. Actually the present is that moment which joins the past and future. If that moment passes in peace, or truth, then we can be truthful in the future. It's a deep concentration of self-awareness.
- Q: I want not to go to wrong places. I feel pleased with myself for a change. I want to learn.  
R: She wants to be careful of her associations. She is displeased with the way she is, and wants to change.  
B: The best thing is to develop positive qualities. If you go on seeing bad things in yourself and others, then it will never end.
- Q: I didn't say I see bad things. I see good things. I'm a positive thinker.  
B: That's a right path.
- Q: Hay fever.....  
B: Fenugreek tea.  
R: Roast the seeds, then crack them [?].

- Q: Can people who have a live food diet, all raw foods, go on purifying themselves and eventually reach a state where they won't die?
- B: Monkeys die. One who takes birth will die. It's the rule of nature. By pure food we can be healthy. We can attain a good understanding. But the main thing is digesting the food. If the digestion is bad, then raw food will cause more problems.
- Q: Friend has sneezing attacks, and not from allergy.
- B: In some people the nasal hair grows upward, and that causes sneezing at certain times. In Āyurveda they pull it out.
- R: Not all of it, just the ones that grow up.
- B: Or water can cause it. Some people get it from water if they wash their nasal passages.
- R: But most people in the West don't do that.
- Q: Does it last throughout life?
- B: It can cure itself. Have the person try a couple of drops of sesame oil in the nasal passages.
- Q: Why is it considered auspicious to die in Benares?
- B: People are very afraid of death, so we make things which strengthen our will.
- R: For example, the idea that dying at certain places is auspicious.
- B: If people are dying and they go to that place, then naturally the mind will accept death, because they hope they are getting something higher.
- Q: Is it possible for a person's consciousness to change such that he gets off of the wheel of birth and death, but stays in the same body?
- B: There are several examples of saints who lived for three or four hundred years, but they died. There are examples of saints who have perfect control of the elements, and can take a form and then disappear. But they will also disappear when this planet disappears.
- R: And in a deeper sense nothing dies. It's only a transformation.
- Q: How do you see a man like Jesus Christ who was born, yet according to the Bible rose, and did not die?
- B: The body dies. Jesus did not die.
- Q: His body was not found in the tomb.....
- B: Caitanya Mahāprabhu and Kabīr Dās's body also disappeared. So it's possible that the five elements split and no form remained. Like clouds become water and water becomes ice, and ice can disappear as a gas.
- Q: After Jesus's bodily disappearance from the tomb, he appeared in the midst of his disciples in a room they had gone into and closed and locked. How were they able to see him?
- B: The subtle body is beyond time and space. When it appears, the form takes place according to our mental impressions. Jesus's pictures in India, Europe, and China (and all over) are different according to the mental impression formed by the artist. If they see Jesus in their visions, they will see the form that is printed in their mind. But the subtle body is one, and unchangeable.
- Q: So are they seeing the subtle body, but the form only because of their mental impressions?
- B: Yes.

- Q: Priests changed the Bible. How can we be sure it still contains the truth?
- B: You can find the truth within your own concentration. In all scriptures, the priests made several changes. Now, if you read the scriptures and don't meditate, then you can't find the reality.
- U: The Bible doesn't even have Jesus's name right.
- Q: How do we surrender? By loving God enough to devote our every thought or deed to please him?
- B: Yes. Surrender thoughts, actions, and words. If someone can do it, then God will sit on their lap
- Q: What is the method to attain that?
- B: Develop positive qualities, prayers, meditation.
- Q: What is it that one surrenders, when you talk of surrender to God?
- B: Ego. I am the doer
- R: The idea that I am the doer.
- Q: When we have negative thoughts and actions, how do we surrender those to God too?
- B: It's not a one day's job. You have to try all the time.
- Q: A little at a time?
- B: As much as you can. [laughter]
- B: Otherwise there will be little every day.
- Q: So many thoughts come up a lot of the time that I just have no control over. consciously. Do you surrender them? Or what?
- B: We have so many saṁskāra, desires, attachments. We can't just stop the thoughts. It takes regular practice. Sādhu live in jungles and do hard austerities. Still they can't attain peace in a short time. But also it's not hard when the mind understands that the cause of ignorance is attachment, desires, thoughts, etc. The mind develops dispassion, which grows all the time. Svāmī Rāma Tīrtha was a math professor in Lahore University. One day all of a sudden he felt that he was trapped in the world and his mind became very dispassionate. In some people it can happen and in others they have to practice. There is something for everyone, if we really look for it.
- Q: What's the difference between trying to stop the thoughts and observing the thoughts?
- B: In observing thoughts, you are a witness. You are watching the activities. The mind's nature is like a thief. When it is watched, it hides. In stopping thoughts, you have to do austerity, because the mind's nature is to do something. Like a child that is stopped from doing one thing will start doing another thing. So you have to make an object, and concentrate all your thoughts to that object.
- R: Doesn't have to be a physical object.
- Q: Sometimes when I meditate, I find I get to a state where I start changing physically, like my body gets a lot lighter and I seem, my body seems, to be going somewhere. My mind starts paying attention to that and I start thinking about it. I know I should continue to

concentrate on my breath, but when something like that comes up..., is there something Babaji can suggest?

B: In meditation, different kinds of experiences come. For example, the body feels as though it is levitating, or the body direction is changed, or a light is surrounding. All these are good symptoms. These symptoms are indicative of good meditation

Q: How to keep from thinking about them?

B: Whenever it happens, the ego comes on the way. "I am doing it." And that moment, the experience goes away. Only regular practice can cure the problem.

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