

## December 17, 1978 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. Comments in square brackets are generally those of the typist. There was editing for format and IAST transliteration of Sanskrit terms.

Q: When in the company of energy-draining people, is there a way to keep prāṇa from leaving my body?

B: Is it just a feeling? Are you afraid of people? Do you have friends? Do you like them?

Q: Certain people, when I'm around them, seem to draw energy from the questioner [male], to want more and more energy until he's left feeling spent.

B: Without they're talking to you?

Q: Mostly with communication, verbal communication.

B: And you don't accept their talks. Non-acceptance could be due to you.

Q: Isn't it true that certain people, who have less energy than others, can drain one's energy, just by being physically around?

B: You want things your way, and when it never happens, you get tired. Some people try to force their ideas. In that case, the other party gets tired. Because there is non-acceptance.

Q: If a person who has little energy is with someone who has a lot, can he draw on it?

B: Like children? They run around. If you watch them, you get tired! If you play with them, you don't.

Q: My three-year old boy plays with guns with his friends. Will exposure to play weapons and play violence lead to a negative saṁskāra? Should I restrict his contact with these things, or will my negativity reinforce the saṁskāra?

B: All children like excitements, fighting, noises, etc. They do it up to a certain age, and then their mind understands it and they change. Some grown-ups start playing with guns. That makes saṁskāra.

Q: Is resurrection on the third day symbolic?

B: Could be asaṁprajñāta samādhi.

[Later, after listening to tape recording, note-taker changed this to "saṁprajñāta samādhi" and added chalkboard reader's interpretation, with listener's supposition as to its spelling.]

R: Could be he was never dead at all. In saṁprajñāta samādhi and came out of it after the third day.

B: The seed was there and it sprouted.

[Does this mean it was still sabīja samādhi?]

B: Ravi Dass was a saint. His enemies killed him and threw him in a river. After years he came back to the same town.

[Maybe a questioner then commented on rocks closing sepulcher where Jesus lay.]

B: A saint was jailed and he came out while the doors were closed.

Q: Immaculate Conception....

B: Karna was born like that. At the time of the Mahābhārata. I don't know of anyone after that. In āyurveda, fake pregnancy is written about. A woman can get pregnant without a man, but she doesn't deliver a baby.

R: She goes through all the symptoms for nine months, but then there's nothing there.

B: Emotional pregnancy.

Q: I find my imaginings, when reading about historical periods, and the visual settings of my dreams, get more and more real, as though I were about to uncover past life events. Is this a valid concern, or a distraction?

B: It can be real, or the mind can make it up. Some event in the present clicks the past and we feel that we have seen it.

Q: What is the positive value of imagination?

B: Imagination can be used in meditation. It can give control of the mind. But imagination should continue on one subject.

R: It's not useful if the imagination jumps to different objects during meditation.

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