

August 23, 1977 Darśana 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: Do people consciously choose their next incarnation, or does it happen by saṁskāra?

B: By saṁskāra. Only those who have attained a very high state [can choose]. Because they do not die.

Q: Does a partial acceptance of death help toward fuller acceptance?

B: Yes.

Q: If something is so, if that is reality, is accepting that it is so enough to bring a person to state of no longer wishing it might be different? Does accepting that it is so bring acceptance of it, no longer pretending that it is not so, no longer forgetting that it is so?

B: That is real acceptance.

Q: So if you accept that death will come, you no longer care whether you live or die?

B: Someone stronger than me beats me and I see that I am weaker and can't defend myself, so I say "Beat me."

R: Defeated.

B: There are two ways. One is seeing no one can save me from death. The other is accepting death because it is a law of nature. The first will bring pain and fear

R: like the beating.

B: The other will bring peace.

Q: Is that how jñāna yoga works? By not worrying whether you like things or dislike them, but just looking at what is? Will that alone take one to God?

B: A vedāntin says I am Brahman, and if you tear his shirt he will get angry, beat you, get upset. Understanding is just intellectual. But by practicing, intellectual understanding will later lead to a feeling. Yoga sutras say use positive thoughts as antidote to negative ones. This is done in jñāna yoga too, by saying it is not real. Self-hypnotism, practiced and practiced, can work until one is finally in reality only having positive thoughts. Thus what was unreality is the means to find reality.

B: Even high saints get jealous.

R: But not the highest.

B: They fight and get pain. It is good for the world.

R: Keeps the ignorance going.

B: As long as there is desire for name, fame, wealth, there will be anger, hate, jealousy. The development of the world is based on negativities. If there were no battle, there would be no arms.

Q: Do you get angry?

B: I used to get very angry.

Q: If people say something untrue about you, should you try to tell them the truth?

B: There are social things you can tell them. We have our social lives. We mix them with our yogic lives, yogic discipline, and it causes confusion. There are saṁnyāsin who are involved in politics. They have to play political games. Anger is used in any destruction.

Q: Having to pretend you are angry to get results is okay?

B: You wear a deer costume but you don't become a deer.

B: When you are not content in yourself, you are angry. You have to practice to accept all situations.

R. Works for all negative qualities.

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