

## September 2, 1977 Final Darśana with Baba Hari Dass at the Dharma Sara Satsaṅga Retreat

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. Comments in parentheses are likely that of the reader. There was editing for format and IAST transliteration of Sanskrit terms.

B: Past life is the seed and this life is the tree.

Deep prints of fear from images of death can be wiped out by faith, training [was this Babaji's word?], and will power. Will power develops by sādhana and positive thoughts.

No one wants to die. Even a person who is in much pain and says, I want to die. When death comes, they don't want to die. Because we are so attached to the pleasure of this world. Some accept death and die happily. They feel as though they are going home.

As long as a person has not attained stability in concentration, a person cannot develop the ability to separate reality from illusion.

Q: How to develop non-expectation?

B: Positive attitudes. The mind will be purified and the real feeling will be felt.

B: Our free will is within the jurisdiction of the mind. The mind which examines, discriminates – its judgment is its jurisdiction. If we ignore it, that is our fault.

R. God has given us this mind to use to protect ourselves. We all have all kinds of saṁskāras. The ones that grow are the ones we give soil to, by associations, for instance.

Q: If violent death is imminent, what to do?

B: Only prayer. Bringing mind in.

Q: Why develop positivity?

B: Because we don't want to expand our pain.

Q: Mind comes first, before heart, in developing discipline?

B: Heart can go either way if mind is confused.

B: Manas communicates with citta and with the world (is bridge). Beliefs are function of manas. Messages between buddhi, citta, and ahaṁkāra go through manas. We know only manas at first.

Q: Inferiority complex....

B: Play volleyball.

Q: Negative spaces, at satsaṅga and retreats....

B: You could not express yourself, so you felt uncomfortable. Satsaṅga, sādhana, positive attitudes, traveling with idea to meet spiritual people, anything can work.

R: ... to overcome negativities.

Q: Lack of will power, fatalism....

B: Lack of courage.

B: For quick energy when tired, there is a mudrā: bhujāṅga, like a snake.

Q: Anger in self and in others.... Helpless feeling....

B: You don't want to face the truth. Anger is a means of self-defense against fear. So you have a fear of facing the truth. So you protect yourself by getting angry.

Q: How can we learn to face the truth?

B: By breaking the pattern of hiding.

Q: When you see sex, how can you see the real?

B: Have to take away the curtain.

Q: Getting involved in others' emotions and losing integrity.

B: It's a weakness in all of us that we easily start playing games of others and forget our own game. Will power is the only thing that protects from that. A doctor should help a patient but should not cry from patient's pain.

Q: What is true feeling, beyond desire?

B: Can't be explained.

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