

June 7, 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. Names of individuals who are not public figures are changed to protect their privacy. There was editing for format and IAST transliteration of Sanskrit terms.

B: Time is a measurement of space. The time at different levels is different. Our one day is a life of certain creatures. Our life could be a day of a higher creature.

B: Time in the form of saṁskāra is passed on to the future life, so we can be in past, present, and future at the same time. You are what you were. You will be what you are. All three together. You are your saṁskāra of the past.

Q: How to stop the sense of time's passing, the feeling that it is time to do this or that?

B: Start crawling to the spoke.

Q: History is a succession of events.

B: It is less dizzy when you are close to the hub. Sometimes a wind can blow you closer.

B: Body is within a time. Time is changeable.

B: Self is beyond actions.

Q: How did the Self get this body?

B: Saṁskāra. Saṁskāra are instruments and run by the Self. You drive a car but the car runs and not you. Self is there and its power runs saṁskāra, though the two are completely different things.

B: Things always happen in cycles. The Vietnam War: was it a repetition or a new thing?

B: Body is a destructible thing. It has no importance without the life force in it. The body is identified by saṁskāra. You put tea in a cup. You say, give me tea: Your saṁskāra makes any body you. When a siddha passes his life force into another body, that other body becomes him.

Q: Can the subtle body identify with two bodies at the same time?

B: Yes.

Q: So there is more than one time slot going on at the same time.

B: Several. On different levels.

- B: Action and reaction caused all this. In the beginning there was only consciousness. Consciousness for some reason got excited and separated into three energies: consciousness, will action. That will started acting, with the help of the other two, and it started creating forms.
- Q: Why did consciousness become excited in the first place?
- B: No one knows.
- Q: Why does no one know?
- B: God keeps some secrets.
- Q: How did consciousness or anything come about in the first place?
- B: Is it bothering you?
- Q: On some level are we all still sitting at satsaṅga Sunday?
- B: Yes. Name and forms are changeable.
- B: Japa is related to sounds that vibrate certain cakras and excite kuṇḍalinī. There are mantra done with breath and concentration: mantra yoga. A bīja mantra, seed mantra, should be said in the mind.
- B: When a couple gets their first child, it creates a disturbance in the mind of the man. He goes crazy. Feels competition. Those who can't keep a balance leave. The man is not 100% responsible for separation. There could be different causes.
- B: People don't respect each other because for them, sex becomes a physical thing, by changing partners. They don't feel the real love, and sex is the highest emotion of love. People can love, if they are honest. The main problem is changing partners. By sex we exchange saṁskāra.
- Q: Just intercourse, or emotional sex?
- B: Yes.
- Q: The latter.
- B: Attraction is natural. Attraction comes and you have to make an aim. Discipline. Yama and niyama.
- Q: What do you do?
- B: What is the limit of attraction? Your whole life will pass in sex and one day you'll find yourself in an old people's home
- R: still thinking about it.
- B: You can't have everything you like. What do you do if you don't get a car you like?
- Q: What is the place of sex?
- B: Sex flows by itself when there is real love. Sex is a physical need, like hunger for food. In an animal, sex is only for reproduction. In human beings it is more than reproduction. It is the fifth emotion, the highest one, called kānta bhāva.
- Q: Being a wife to God.
- B: Man and wife become one. There is no duality. That union is sex.

- Q: In loving someone, do the other person's needs and wants become as important as one's own?
- B: If the love is at that level, yes.
- B: People get together by saṁskāra link. That link can make them one. In confusion, we can do various things and that is not the real thing. So if you are attracted, you have to find out its reality by keeping your expectations separate.
- R. Not having sex right away.
- Q: How can you not be fooled?
- B: If the mind is pure, it's not difficult. Individually you have to stop if you want. Why should we see what others are doing?
- Q: Do we see in others the energy we are desiring?
- B: Yes. There is a chapter in the Rāmāyaṇa where Nārada goes to marry a woman. Everywhere he goes he sees sex, in the plants, the animals, the people. Sex is every action.
- Q: "Keeping expectations separate?"
- B: In knowing.
- Q: What is it that attracts us in others?
- B: The flame of God.
- Q: How can we raise that energy?
- B: By celibacy.
- Q: Or?
- B: Marriage in a real sense. But those who chose celibacy, that is okay. I am not saying marriage is sex. Some are celibate in the real sense. [Names 3 satsaṅga members.]. There are people who are doing it. Nothing is impossible if one has a firm aim.
- Q: Being celibate for a couple of years increases sex desire?
- B: Yes. If a person has a firm aim, his will power can control it.
- Q: Nocturnal emissions?
- B: In some people it happens by sickness. Or is just an overflow. It changes by sādhana.
- Q: Wet dreams once or twice every three months?
- B: It is no problem.
- Q: "Exchanging saṁskāra?"
- B: They get each other's thoughts, actions, and desires. That is saṁskāra.
- Q: When they separate?
- B: We carry them with us at a deep level. In a marriage, they share saṁskāra.
- Q: Falsely renouncing desires without being at that level?

B: False can make it true. We pretend at first and then gradually it becomes true. In meditation or puja there is no God, but by pretending, it becomes true. If you have 100% faith at the beginning, you don't need to do anything.

Q: In a marriage, at first do you pretend you love the other person?

B: Yes.

Q: Sleepwalking?

B: It is a sickness. The mind gets so rājasika that it starts functioning the body.

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