

December 31, 1979 Darśana with Baba Hari Dass at a New Year's 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. 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: New concept in modern physics of quarks....

B: In tantra it is explained. There is one conscious energy. When it splits into two, it automatically splits into three. These three energies are consciousness (cetanā), action (kriyā), and matter (prakṛti).

Q: ... created a third, which they call Hidden Charm.

B: Prakṛti. These three energies are active, but not yet creating anything. So there are three more energies exactly the same which form out of it. These three energies in each make a triangle. When these two triangles interact, that causes creation.

[One points up and one down, joined at their bases, or superimposed for Star of David.]

Q: What are the differences between the physicists' and the yogis' search for truth?

B: The yogi works only on conscious energy. The physicist works on matter and on conscious energy.

Q: Will the physicist reach states of superconsciousness?

B: He can. But the attainment will be different. A yogi has devotional faith. A physicist is just trying to find out what is what. If a physicist starts seeing the subtlety of nature, then naturally his belief will change and nirbīja samādhi will be attained.

U: Then he'll leave....

Q: What will he say?

B: Same as yogi.

Q: Is there any personal or spiritual benefit in being a scientist? Scientists die before anything [comes of their work].

B: Human nature is to research. This is a difference in human and animal consciousness.

Q: It may be natural, but it is to some extent nevertheless a waste of time, isn't it?

B: You can't attain the complete knowledge of Prakṛti. It is infinite. You are attaining according to your mental capacity.

Q: How does the one split into two, and then three?

B: From one energy it splits, and at the same time the split apart splits into two.

Q: Student [may be more adept than teacher].

B: It took Rāmakṛṣṇa Paramahansa three hours to attain nirbīja samādhi, and Totāpurī [Bābā], his guru, forty years. Totāpurī was his teacher.

- Q: Babaji said in The Yellow Book that children born now need to be born to people with open hearts. Why?
- B: Children get the saṁskāra of their parents. If we want the children to be open-hearted, then [the parents need to be].
- Q: Is there anything special or different about souls that are taking birth at this time in history?
- B: Only difference of age. I don't believe that all of a sudden a golden age will come, because nature's cycle is birth, growth, decay, and death. The world is also aging as we are.
- Q: Are there not people calling themselves teachers who are not real teachers? How can we find a spiritual teacher and not be deceived?
- B: We cannot check it. Because two ends are the same. The highest saint eats, sleeps, lives in a house the same as others. But there is an awareness. The average person is not aware of anything.
- Q: This is not something a student can be aware of, that can be visible to someone looking for it?
- B: If the student is high enough.
- Q: [Scientist is] picking everything apart.
- B: If that stage comes in a scientist, then he will not research anymore. But we can't tell that a yogi or a scientist will attain enlightenment.
- Q: Einstein dealt with....
- B: Matters.
- Q: Look at their methodologies in order to decide whether science and mysticism are similar.
- B: Yoga is also a research.
- Q: [Svāmī] Vivekānanda said science builds up all the little things, and yoga starts from the central thing.
- B: Both are the ways.
- R: Either netī netī [or....]
- Q: Do you see that as the distinction?
- B: Science sees outside. All reasons, causes. Yoga sees inside.
- Q: Is the purpose of consciousness to become aware of the source of what has been created?
- B: Yes. There is no other tool to find the source. Consciousness finds consciousness. Individual consciousness finds supreme consciousness.
- Q: Is there only one supreme consciousness?
- B: Yes, but it differs....
- Q: If there were no human beings, would there be consciousness?
- B: Yes.

- Q: [apparently, about scope of science and gross body vs. subtle body.]
 B: As long as matter is measured by matter, it is gross.
 Q: First state of individuality is causal body?
 B: [Yes.]
- Q: When yoga speaks of a fourth, that is....
 B: Brahman. Beyond the causal body.
- Q: Is an individual involved in yoga higher than an individual involved in science?
 B: Scientist is looking at the matter.
 Q: Just matter? Or Prakṛti, which is all matter, including subtle?
 B: [Yes.] Laws.
- Q: [apparently, about scientific impulse.]
 B: A child starts putting a peg in a hole. No one tells it.
 R: Nature of mind is to research.
- Q: Is there a citta in cidākāśa?
 B: Cidākāśa is that consciousness that is beyond the five elements.
- Q: [apparently, about human capabilities.]
 B: Human consciousness creates his own laws. Higher consciousness is not in human hands.
 Q: You said there would be consciousness even if there were no human beings?
 B: There is no life in the moon. But this consciousness “to create,” it is not dead.
- Q: So this consciousness is not an illusionary form.
 B: It is real.
- Q: Śrī Aurobindo [Ghose] said there can be a golden age.
 R: Such statements can be symbolic.
 B: You feel good, so you are in golden age. Then you get sad. Iron age.
 Q: Kali Yuga....
 B: Its symptoms: [list of things such as famine, earthquake, even political events] Vietnam War. Iranian problem.
- Q: Is it possible to get more degenerate?
 B: [Yes. Babaji made a hand motion indicating that it will, step by step by step.]
- Q: Origins of yoga vs. origins of science....
 B: Difference of consciousness and matter. Science has no explanation of materializing an object from nowhere.
 Q: Could science evolve until it could explain it?

- B: Yoga explains transformation. It is beyond time and space in its energy level. Uri Geller moves things. Scientists could not prove it. They say there is some energy. That energy could be in the moon [as well as here].
- Q: Will science eventually lead to yoga?
- B: When there is no other way to prove.
- Q: But there's no end to measuring pravṛtti.
- B: [Babaji made hand motion indicating yes, it goes on and on in extent.]

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