

August 29, 1977 Darshan with Baba Hari Dass at a Retreat

Edit notes: The following was typed from notes handwritten at the time of the darśana. 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. Names of individuals who are not public figures are removed to protect their privacy. There was editing for format and IAST transliteration of Sanskrit terms.

B: It is good to go away for some time, and then come back.

Q: Place to do yoga where there is most prana?

B: Mountain like a camel's back is selected for yoga, mountain like an elephant's back is selected for tantra, and valley is selected for mantra yoga.

B: Good saṁskāra in its extreme is nonattachment.

B: Good saṁskāras are like painting over a wall on which bad pictures are drawn. But still there are brush marks.

Q: How do the brush marks go away?"

B: We have to use finer and finer brushes.

Q: Are you speaking of the different levels of samādhi?

B: Yes.

Q: Why are cold things called tāmasika and hot rājasika?

B: Anything that creates resistance is tāmasika. The working process is consciousness, creation, and resistance.

V: When condensation takes place, contraction, heat potential is preserved rather than dissipated. Entropy.

Q: Do we all function to some degree on higher levels, even though not aware of it?

B: Yes.

August 29, 1977 Addenda to Darshan with Baba Hari Dass at a Retreat

B: First there was consciousness, and that consciousness became denser, and a big bang split into three. The three components were consciousness, sound, and form. These in a triangle make an energy field. [an upward-pointing equilateral triangle] In this field is a tension, pressure to expand. This is still in static form. But this tension creates another triangle. [a star of David shape] This downward-pointing triangle is the energy of creation, prakṛti.

- R: This triangle [or this six-pointed star?] is universal symbol.
- B: How the Om̐ symbol developed:
- R: Separating the two triangles from each other vertically and retaining just the six points, the upper three are sound on the left, form on the right, and consciousness above; a downward-hanging semicircle connects sound and form makes the crescent-shaped top line of the Om̐ symbol; a similar upward-humping semicircle connects the two top points of the lower triangle, and then a rightward-bulging semicircle connects the right lower point and the bottom point, make the “3” of the Om̐ symbol
- B: The loop [the tail?] on the Om̐ is made to show movement, how it is formed. In old scriptures, it does not have loop.
- R: Sound is the first form of energy. God with a form is called Īśvara. It has sound as its energy. Its name is Om̐.
- B: We can hear it when we reach that stage. Tension is what vibrates and causes the sound. Tension between consciousness, energy, and matter.
- R: The three guṇa are like a mirror image of the three śakti, but they emanate from the densest śakti.

This material is licensed by Sri Rama Foundation under a Creative Commons: Attribution-NonCommercial-ShareAlike license. The rights of use and limitations can be found at <https://creativecommons.org/licenses/by-nc-sa/4.0/>.