

4/8/79 satsang

Q: The reading said God only grants great gifts in proportion to the trials one can endure for God's sake. Could Babaji say something more about that?

A: Great trials are our own falling down from our vows. When an aspirant starts his journey, he takes several vows. But the path is so difficult that the aspirant can't keep the vows. He falls down and starts again, and finally completes his vows and gets the reward.

Q: Paul says that before the law came, that is, before his experience with the teachings of Jesus, he was dead to sin, sin didn't exist for him, but once he knew the law, sin came alive in him.

A: The law started as soon as duality started, when the creation started.

R: Paul was saying that without the influence of Jesus he wasn't aware of the law, but once he became aware of the law, he saw his own sins.

A: It means he was ignorant of the three forces [gunas] which create the universe. When he got enlightened, he understood the laws of the three forces. Sin is within this law, and not beyond it.

Q: Paul said he was saved from sin only through the Grace of his Master, not through the law, which came from Moses.

R: Because, as you said, sin is already in the law.

A: The law is within the power of the supreme force, or God.

Q: If one takes a very high vow and then breaks it, and later feels drawn to it again and stronger, should one try it again? Or should one take a more feasible vow?

A: Vows are I'll do this and I'll do that, etc. I'll pray, I'll go to church, I'll give alms, I'll love every being. Every human being takes these vows, because everyone, knowingly or unknowingly, wants peace. If somehow we break the vow, then we should not stop the journey. We fall, we stand again, and continue.

Q: Could this falling be part of the fulfillment of that vow?

A: It's not a fulfillment, but it can make you stronger sometime.

Q: There is one dharma for householders and one for monks. If one is between the two, fulfilling neither, does it mean one is not progressing?

A: Householder does not mean a married man.

R: Or married person.

A: One who is in society is a householder, and one who has renounced society is a monk. Their living conditions are different so their methods will be different, but the aim will be the same. A monk desires peace and a householder also desires peace.

Q: Please explain the difference between silent mantra with eyes closed and mantra out loud with the eyes open.

A: In silent japa, upansu, one visualizes the mantra. In vocal japa, vachar [sp?], one only listens to the mantra. Upansu is a thousand times higher. The mantra takes form in meditation by upansu.

Q: Could you please explain how the mantra takes form or is visualized?

A: The mantra is made with particular energy. The energy has a form. When a person does mantra by closing all the senses, the form appears. At first the sound, then the light, and then the exact energy form. Sound also makes a form. Musicians proved it in practice.

R: Also physics tells us that when the frequency increases, sound changes to light. This is what happens in doing mantra, when the concentration deepens to a certain point.

Q: Someone told me about the phrase “from the many to the one” and even though it’s not a mantra sound, it has helped me a great deal to repeat that.

A: There is a mantra in Sanskrit which means the same thing: Eko ham, babu [sp?] shyam.

R: The Latin “E pluribus unum” has a similar meaning.

Q: Does each mantra have a different form, or will they all resolve to one form?

A: Each mantra has a different sound, different rhythm, and different form. And a different effect.

Q: I heard that some mantras are gods.

A: Yes. Devas are different energies.

R: Deva means shining one, universal energy. The mantras we use are ways of tuning in to these cosmic sounds. By approximating the sounds, we can tune in and draw from the cosmic energy.

A: Like in a person, nose, ears, hands, eyes, etc. are devas.

Q: Will doing the same mantra in a different tone or a different pitch have a different effect?

A:[lost in tape change: get from Ma Renu's notes]..... But mantras are set with a rhythm [have a set rhythm].

Q: Going back to the range and saying it very high or very low, will that have a different effect?

A: The Sama Veda explains it in detail. The mantra can be high and low, but can't be a different scale [rag?].

R: There's a certain scale for a mantra's sound.

Q: How can a mantra become eternal? Ramana Maharshi says you can repeat a mantra until it becomes eternal. What is meant by that?

A: Mantras are the energies which already exist in space. When a mantra is perfected, the energy of the mantra dissolves in the energy of space, and becomes eternal.

Q: Could Babaji explain what he just said about the sense organs – eyes, ears, and nose – being like gods?

A: They are called eka dasha rudras. Rudra is Shiva. It means the eleven energies of Shiva.

R: Shiva represents the five elements. The energies of the five elements or the body are these eleven gods, the ten senses and the mind.

A: Five jnanendriyas, five karmendriyas, and manas.

Q: Sometimes it seems to me more direct to pray than to meditate.

A: Prayer and meditation are not different. A prayer with no concentration will not affect.

Q: So you use a mantra to develop concentration?

A: Mantra is used as meditation.

Q: Mantra in Sanskrit and prayer in English, just talking, asking -- they seem different.

A: The main thing is concentration in both.

R: Concentration is said to become meditation when the same thought wave arises repeatedly in succession with no other intervening in between. In repetitive prayer or in mantra, the object is to keep that concentration unbroken.

Q: Is prayer an offering, or is it for getting something?

A: It is offering, also getting. Can't get without giving.

Q: If one is given a mantra, is that all one needs to get enlightened, or must one get another mantra later?

A: It's not mantra alone which brings enlightenment. Mantra is simply a tool. The main thing is concentration. Without a mantra, if one concentrates one can also get enlightened. Mantra, mind, and breath. These three form a trinity. Equal parts.

R: When performed together, then the result is there. Done in perfect harmony.

A: In concentration, it's mind, object, and breath.

R: That must become united. The only difference is that in mantra, the object is the mantra.

Q: Someone whose name I forgot thinks he developed a more subtle variation on the mantra. Do smaller changes affect the energy when the level is subtler?

A: I was telling about bija mantras.

R: Bijas are seed syllables, the lowest form a mantra can be reduced to. Certain sounds can't be reduced beyond their bija stage. These are sounds of the chakras.

A: Probably we are mixing two things, mantra and bija mantra. All bija mantras have a scale.

Q: Is there a scale within a scale, on a more subtle plane?

A: In the subtle plane, the scale becomes subtle.

Q: Which is more effective, doing mantra or just being silent inside? In one we are talking and in the other we are just listening inside.

A: One medicine is not for all diseases. For some, listening works. For some, sound works.

Q: From spiritual practices, does everyone eventually get to where their spiritual life fulfills their life in the world? Does tuning in to impersonal energies improve your personal life? Or does there have to be a conscious desire to be successful and happy in the world?

R: Will success in spiritual life automatically bring about improvement on a worldly level?

A: Yes. In the world we are unhappy because of our attachments desires, and greed. Spiritual life means to put a limit on desires. So it will automatically improve our worldly life.

Q: Why do there seem to be so many people with rich spiritual lives who don't seem to be fulfilled in the world?

R: What are you defining as fulfilled in the world?

Q: I guess relationships with people.

R: Other people's expectations or the person's own feeling about it?

Q: The person's own feeling.

R: So restate your question.

Q: That makes me confused.

Q: If someone asked you what good we are doing as humans, what would you say?

A: The definition for good for different individuals is different.

Q: Sometimes people in the outside world don't understand what I am doing and I wonder if I have to relate to these people. Do I have an obligation to make them understand?

A: No one understands others anyway.

Q: If two different people see the absolute reality, do they understand each other?

A: Absolute, when seen, equals merging. When both are merged into one, then two become one.

Q: So there's no one to understand anyone else.

Q: What are the five trees which, when grown in a cluster, are helpful to spiritual practice? In what way are they planted?

A: Bel, amla, bargad, pipal, and Am [sp?]. Am is[in English, probably it was].

R: Not sure what the others are.

A: These are planted in ashrams where people meditate. There is no pattern. Sometimes papal, amla, and barghad [sp?] grow together.

Q: What's the difference between seed or bija mantra and other mantra?

A: Seed mantras are those which start with a seed syllable. Ordinary mantras are without a seed syllable.

R: A different effect.

A: There are seed mantras for different devas. And there are tantric mantras, Vaishnav mantras, Shaiv mantras. Also some healing mantras are with bijas. The mantras and the planets or predominant element for the person should in-tune [be in-tuned].

Q: I feel I have too much spiritual presence in my eyes. I look at people and lock gaze. How can I participate in the world without locking eyes with people?

R: Staring into people's eyes.

A: What happens if you do it?

Q: Fear and tension seem to arise.

A: Then don't do it. You can make people uncomfortable.

Q: Back to the phrase in the reading that said God's gifts are in proportion to the trials. Should we strive for trials?

A: If you try for Olympic competition, don't you suffer? For fulfilling any aim, we always suffer. Suffering with no aim is stupidity.

Q: What is shaktipat and in what scripture is it described?

A: Shakti is energy. Pat is dropping or passing. There is no scripture on shaktipat. It happens when a person has faith and devotion. No one can go on passing energy to everyone. Because everyone has their own samskaras.