

9/2/79 satsang

Q: Reading [from Shankaracharya's Crest Jewel of Discrimination] said identification of atman with non-atman is also eternal, as is atman. How can ignorance be eternal?

A: The samskaras of creation are eternal. The creation exists by ignorance.

Q: Aren't samskaras eventually burned up?

A: They are burned up when an atman is liberated.

R: When an individualized consciousness attains liberation, that individual's samskaras are burned up. But the universal samskaras remain.

A: But it doesn't become God. Because God is pure by not going through birth and death. [what is "it" in this answer? the atman? that would contradict everything Bji says about liberation, in fact he often says the atman is never born and never dies, is unaffected by birth and death. only the individualized consciousness doesn't become God. does "it" refer to the creation? to ignorance?]

Q: Could Babaji give a description of meditation on Tara?

R: There is a Hindu Tara and a Buddhist Tara.

A: Tara is a tantric goddess. It's a form of Kali. It is worshiped in a tantric way which includes vama tantra. Five M's are used.

R: The five M's of tantra translate as meat, fish, parched grain, alcohol, and coitus -- practices involving those five things.

A: Its other form is sattvic (or pure) and called Vaishnava Tara, which is in the united power of SITARAM.

Q: I'm taking a chemistry course and I have to memorize formulas. Is there a certain practice to improve my memory?

A: 1) meditation, 2) shirshasana (headstand). One herb called dunkuni (Hindi name). It grows here.

Q: How long should we stand on our heads, Babaji?

A: Thirty seconds at first, and increase gradually to five minutes.

Q: Never more than five minutes?

A: In five minutes the blood goes down to the head.

Q: How should you deal with anger, especially undirected anger or anger directed inward, anger that can't be directed at any one thing?

R: Unexpressed anger?

Q: Yes.

A: Anger is a form of fear. You express fear in a form of anger. If you understand the cause of fear, and get over it, there will be no anger.

Q: What is the meaning of Sati's self-immolation? And what is her mudra?

R: Sati was the first wife of Shiva. When she was insulted by her father, she burnt herself in her father's ceremonial fire. Some say she burnt herself with the fire of yoga, spontaneously.

A: Sati means Satya, or truth. When she felt there is untruth, she disappeared, and symbolically she burnt herself. Sati mudra is padmasana (the lotus pose) in which kundalini is raised. This raising of kundalini burns ignorance.

R: As Sati burnt herself.

Q: If atman is pure consciousness, what is the difference between an unenlightened being and an enlightened being?

A: An unenlightened being is conscious with his mental power, which is within ignorance, but an enlightened being is conscious with the power of atman, where there is no ignorance. Everything that is experienced with the mind and senses is still within ignorance. The reality is realized without the use of the mind and senses, but with the higher consciousness.

Q: Is to be free of all karma and samskara to live in that atman?

A: Yes.

Q: Is not the mind part of higher consciousness?

A: The mind is a mechanism of higher consciousness, just as the brain is a mechanism of the mind.

R: The mind draws its energy from higher consciousness, otherwise there would be no mind.

Q: The reading said it is useless to read scriptures until or unless atman is realized. Do you agree with that?

R: The actual quote was: it is fruitless, it won't bear fruit.

A: If you read a map of New York, you can see streets, important places, and gather knowledge of what it looks like, but you're not in New York. Scriptures give you knowledge in the manner of a map.

Q: Is it useful to have a map?

A: It's useful if you're going to New York. Otherwise, it's a load.

R: A burden.

Q: What is purity of heart, and how is it attained?

A: When love, compassion, honesty, and kindness are developed in the heart, it is called purity of the heart. It's attained through sadhana (some kind of spiritual practice), devotional worship, karma yoga, and positive attitude.

R: Karma yoga is performing all by our actions not as a doer, but realizing that God is actually performing the action.

Q: Could you please comment on the difference between meditating on anahata (the heart center) or on ajna (the brow center). Are they different, or do they bring the same result?

A: The meditator is always ajna.

R: You can choose any object, inside or outside, as your object of concentration. The meditator will be ajna.

A: If you are meditating on a picture without ajna (thinking that you're not concentrating in ajna chakra), you can't do it. Because the seat of the manas (the mind) is in ajna.

Q: Is the result the same if one concentrates on the heart or directly on ajna?

A: The qualities of the centers are different, but the result is the same.

Q: Could you explain the qualities a little bit?

A: Love is felt in anahata. In ajna, there is light.

Q: Ajna is symbolically given two petals. What do they represent?

A: The two petals represent pravritti and nivritti. Pravritti means with thought waves. Nivritti is without thought waves.

R: So pravritti means creation, all of created nature. Nivritti means involution, reversing the flow of created/creative nature.

A: Ajna is like a bridge which joins outside and inside, and the outer

world to atman.

Q: Is the brow center where atman resides?

A: Manas is there.

R: It's the bridge which joins what is call avidya kshetra, the field of ignorance, everything below ajna, to vidya kshetra, the field of knowledge. Beyond that, in the highest part of the skull, is parama kshetra, the beyond, where the final enlightenment comes.

Q: I've read in certain books that ajna is considered the seat of the soul.

A: It's the seat of Guru (of the real inner teacher). It gives ajna orders. The same as atman.

R: One of the meanings of atman is command from above. It's taking its command from the higher center.

Q: What is the seat of the soul? Where does the atman reside?

A: It's like sugar dissolved in milk. You can't say sugar is in this part of the milk or another. But in order to understand it, say that the heart is the seat.

Q: One of the Upanishads, I think, describes the atman as being the size of a thumb, residing in the cave of the heart.

A: Yes. In the Upanishads it is mentioned that the atman is a light as high as your thumb, because in the heart we feel I and me.

R: How do you refer to yourself? Common way is to point the thumb at the heart.

Q: Is that "I" the atman?

A: If it is pure. We say "I" and mean the body.

Q: How can one tell the difference between the pure Self and the impure self?

A: Only when we start identifying with the ""I"" without the gross body.

Q: What is the way to separate the pure Self from the impure self?

A: First thing is to understand that the "I" is not this body. It is a feeling and not a book understanding. As long as we don't feel it, we can't separate them.

Q: But the way to do it is not just to try to start out to separate them?

A: One can do it (just separate them) by atma vichara (inquiry into the Self: who am I?) and by meditation. Self-inquiry includes the feeling and not just words.

R: Because part of the method is that when you ask, Who am I? any answer that the mind gives is rejected as being false. And only when the “I” shines alone in its purity, with no other object, is the “I” realized.

Q: Are psychic abilities associated with the higher mind, or can they also come from our ignorance?

A: They can be associated with ignorance, just as a mathematician can be ignorant in other fields.

Q: What part do psychic powers play in the unfolding of our true nature?

A: Psychic powers attained by samadhi (superconscious trance) are a very high thing. It can bring complete knowledge. But sometimes some are born with a few powers and they don't develop them.

Q: And so can concentrating a lot of energy into that particular field enable an expansion of our consciousness?

R: If we concentrate a lot of energy into expanding psychic powers, can that lead us into higher consciousness?

A: Yes.

Q: How can it be that one who has attained siddhis can use them in a wrong way, particularly for evil?

A: Siddhis (or powers) have levels. Minor siddhis attract the mind and develop ego. That ego increases anger, and the person can misuse the powers.

R: The minor siddhis are powers such as seeing the future and reading another person's thoughts.

A: The higher siddhis are pure and push the mind toward God.

Q: Was Einstein using siddhis in his investigation into time and space, to attain his knowledge?

A: Generally speaking, we use only 10% of our mind. In some people, the mind is awakened more than 10%. We call them genius.

Q: Does the part about the minor siddhis' causing anger mean that all spiritual aspirants go through a stage where the anger is intensified?

A: In the beginning, when a person starts getting powers, the mind develops ego. The person is tested by his or her own mind in various ways.

Q: When God is in all, and all is God, then does evil actually exist, or is it just our attitude towards the thing that changes it into something bad or something very beautiful?

A: God has created this machine, which includes good and bad, to keep a balance. The bad part we named evil. Without evil, the world can't function.

Q: Is it right to say one should never get angry?

A: Saying and doing are very different. But we have to practice to control anger.

Q: Some say that in the world of nature there is no good or bad, that good or bad only apply to the world of man. Do you agree with that?

A: What we understand as bad is created by us. In nature there are three qualities: sattva – purity, rajas – action, and tamas – obstruction (and inertia). The tamas part is equally as important as rajas. So there is no good and bad, when man is taken away.

Q: You said that everything below ajna chakra is avidya, and also that the atman the size of the thumb is at the heart chakra. Does that mean that the atman is in avidya?

A: It's symbolic.

R: It's not the heart chakra that atman is even said to reside in, but the hridayam, which is a different thing.

A: Hridayam is not anahata.

Q: Is there a location in the body where the atman is? You used the analogy of the sugar in milk.

A: The atman is within and outside. So we can't say atman is in the heart and the rest of the body is without atman.

Q: Does the ego thrive on attention? When you see yourself doing something to attract attention, what should you do, just not get into it?

A: There is no one method. You have to be attentive to yourself.

R: You set up a witness that watches all your actions.

Q: In this age, can one possibly totally realize God without the grace and guidance of a living saint? Is there any other means by which this

guidance can take place other than through the sound current?

A: Yes. God can be realized if one has intense desire to attain enlightenment, even without a guru.

Q: Is there any other means by which one can realize the Self other than through the sound current?

A: In laya yoga there are 350,000 methods, and the sound current is one. There are so many branches of yoga, and all are for attaining enlightenment.

R: They only exist, they only are passed on, because people have attained enlightenment through the methods.

Q: Babaji, could you describe how intense desire for liberation is cultivated?

A: When people realize the pain and miseries of the world, just like Buddha did, they strive to get out of it. The more they strive, the more their vision gets clear, and the more they try to get out.

Q: When one feels dissatisfaction with the world, should one try to kindle that feeling, or what should one do with that feeling?

A: One can be dissatisfied by one's own ignorance, incapacity, etc. If one has dispassion, then one should develop it.

R: If that feeling of not being satisfied by the world is coming out of dispassion, then that should be increased. If it's only because you're not doing well in the world, and you're frustrated, then that doesn't help.

Q: If I do something that I feel guilty about, and say that I'm sorry, and I have done everything I could, how can I rid myself of still feeling guilty?

A: Some people like to be miserable. There is no cure for it. You have to understand that if you really accept that you did wrong, and you will not do it again, then forget it.

Q: If we are using only 10% of our minds, looking at the levels of mind, is a rajas- predominant person using more than a tamas-predominant person?

A: Yes.

Q: Is a sattva-predominant person in the distracted stage using still more?

A: Yes. In sattva, the mind is more in higher consciousness.

R: Than in the mind.

A: In rajas and tamas, the mind is used 10%. I can't tell [you] the percentage of rajas and tamas separately.

Q: Can it be said what percent a person in the one-pointed stage might be using?

A: In ekagra (one-pointedness), the mind dissolves into the object and there is no mind.

Q: My partner has a lot of aggressive anger and violence in him. What practice can I do to still remain in my heart, and yet maintain some dignity and pride when he continues to be abusive?

A: By mutual honest talks, it can be solved.