

Ignorance is the breeding ground of the remaining afflictions. Whether they be dormant, weak, (temporarily) overpowered or expanded.

To weaken the kleshas:

Ignorance: attaining knowledge

Egoism: developing discrimination

Rag & Dvesha: developing neutrality

Abhinivesha: developing non-attachment

Q Udar means generosity or magnanimous...are the ideas (of expansion) in the sutra related to generosity?

B Generosity indicates expansion.

Q Dagdha Bija (fried seed) related to nirodha (restraint)?

B Dagdha bija samskara are the nirodha samskaras. They don't operate in the world. In Dharmamegha samadhi, those inoperable samskaras work like a charcoal powder in a molten bronze. They burn themselves and also purify the consciousness ever more. The chit does not exist in that state.

Q Those samskaras are samskaras of what?

B Nirodha.

Q Re: vicchina, a state of partial control or addictive behaviour?

B Addictive behaviour is a good way to explain. Vicchina is one step before udar. In udar the mind is completely expanded. In vicchina the mind alternates between 2 opposites, rag and dvesha.

Q Not the same as dwelling on the opposite?

B It is at that moment. If you are dwelling in dvesha, rag is suppressed.

Q Interrupted state, vicchina implies some control, Is it like vikshipta? Both states are uncontrolled.

B Rag, dvesha, both are klesha. In absence of 1 klesha, the other gets strong. So there is no control.

Q?

B Still going downhill whether rag or dvesha. Prashupta, tanu, vicchina, udara(or back the other way)... and from prashupta to dagdha bija.

Q Compassion as aklisha. Counter-balances anger. There is some confusion in the commentary.

B It is a temporary removal, whether by love, compassion or anything.

Removal of anger is not possible by negative quality.

Q What about wrathful compassion, ie. strict father reprimanding son. Are they compatible?

B That is an act. Angry father will not hurt the son with a stick to injure. But if anger is real then it will.

Q Is there a time when there is no klesha?

B All kleshas are removed when self-knowledge is attained. Dhagdha Bija.

Q All kleshas equal, depending on ignorance.

Kleshas seem to be peripheral aspects of ignorance.

B Yes, All kleshas are equally harmful but are in degrees. Some are more forceful, some are less.

Q Give an example of what you mean by that.

B A yogi can be more attached, rag and less into dvesh, aversion.

Q But aren't they just opposites, 2 sides of the same coin?

B In the absence of one, the other comes in. As long as the sun is in the sky, there will be light. When the sun disappears, then only there will be darkness.

Q Stronger klesha is most operative when the soil is ready.....

B The soil is ignorance. Ignorance is in degrees.

Q Anger/lust, in degrees?

B Anger appears when the lust is obstructed.

Q Are rag/dvesh equally bad or are some better than others. Are they in degrees, do they replace each other?

B There are degrees of klesha. That degree is determined by the thickness of ignorance.

Q Anger in levels...

B Reverse. Prashupta, tanu, vicchina, udar or udar, vicchina, tanu, prashupta.

In prashupta, the anger can go to sleep, dormant, but can again come up.

Q A person in mudha state is always in udar or expanded state?

B (Nods yes). In common people. ("In deep soil")

Q All expanded all the time?

B Nods yes.

Q How to break the anger interactive cycle in daily life.....?

B Sutra 2 verse 2 (kriya Yoga)

Q Pre-samadhi tools?

B Tapah, svadhyaya, Ishwara Pranidhana..nothing are better tools than these 3.

Q When a person can't 'hear' in a nice way, but only thru strong words or acted anger.....please comment.

B Onetime God came to earth to see how his disciple sadhus were doing. He looked around and saw that his sadhu disciple was ready to kill a cobra. Cobra went in his kuti and was very angry. God said, "Never kill any animal." The cobra thought he is a killer and listened to Gods teaching and said, "Sir, I will never hurt anyone again." Some time passed. The yogi went to his cave and the cobra by chance went to a school. The school kids saw that the cobra was not chasing them, so they started dragging him by his tail. God is all knower and at once came down and told the kids to leave. The kids ran away and the snake was miserably lying there. **God said, "Why are you not defending yourself?" The snake said, "I learned from you to be nonviolent." God said, "But I did not say don't hiss. Sometimes you have to hiss."**

Q If klesha overpowered by positive quality,

commentary says it comes back the same, why not weaker?

B How do you remove anger? By any negative feeling or words.

Q If overpowered by lust, then it will come back with more intensity. In compassion it will come back weaker.

Q In both cases temporary?

B Thoughts of compassion and not compassion. Like thinking I have to be kind, and not angry. That thought will replace anger. Compassion in practice removes anger.

Q Difference between weakened Klesha and temporarily overpowered (reads Book 2:10) Resolving back to the cause.

B They are weakened by Kriya Yoga. Then removed by resolving back.

Q Ignorance can be temporarily overpowered and also dormant?

B Ignorance can also be prashupta, dormant in mahat tattva.

Q Is ignorance dormant in a baby?

B As long as the baby is not identifying the world, ignorance is dormant. Baby grows and ignorance doesn't come from outside. The samskara of ignorance is there.

Q Babies have all the attractions/aversions to life..

B D.N. reads sutra on fear of death Book 1:9.

Q Are the desires babies express a form of klesha?

B They are klesha because they are rooted in ignorance.

Q Evolution of kleshas----dormant is weaker than tanu? There is a progression implied; is dormant the weakest?

B Mahat = Prashupta

Ahamkar = Tanu

Buddhi = Vicchina

Manas = Udar

Q In sutra dormant seems to say weakened to be overcome...

B Shupta is sleep. Prashupta state is in sleep. Mahat, there is pure I sense, but all the seeds of evolution are there. They are prashupta. They wake up in tanu state first. Same as we do. We wake up with faint desires for the world and then they expand.