

9/21/79 afternoon darshan [Madhu Shri also took notes.]

Q: Silence...

A: Conserving energy is not the main reason. By exhaling, the mind gets more rajasic.

Bji: Each chakra has powers. Vishuddha [sp?] gives the power of appearing and disappearing. Ajna covers all powers.

One of the meditation methods is to start with the navel chakra for three years, then six years at anahat, and twelve years at ajna.

Q: Is the idea that one has to first straighten out the energies in the lower part of the body, and then go up?

A: The reservoir of kundalini energy is at muladhara.

R: Below the lowest chakra. So the conception of lower and higher isn't really valid in the subtle body.

A: The meditator is always ajna.

Q: You said vishuddha gives the power of appearing and disappearing?

R: It's the seat of the ether element, the all-encompassing element. So mastery of vishuddha gives power over the elements.

Q: Does the theory of the gunas come from Ayurveda?

R: From the Indian science of health.

A: [series of correspondences]

Sat - chit - ananda.

R: Is connected with the mental level, chit.

A: Sattva - rajas - tamas.

R: The three gunas are manifested in the world, creation.

A: Air - bile - mucus.

R: Of Ayurveda. Relate to the body.

These three levels relate to three levels of existence also: mental, the world, and the body, macrocosm to microcosm.

A: Causal - subtle - gross.

R: Forms of the same things, the same energies.

Ayurveda relates to the body, the gross form of the gunas.

Q: Where does the Ayurveda come from?

A: Ayurveda comes from the Atarva Veda. Its root is the same, prakriti and purusha.

R: Nature and God, or manifest and unmanifest.

A: Ayurveda always includes God.

Q: I want to know what is enlightenment and how does it come to a person?

A: Enlightenment means to see the reality, unmixed with the illusion of desires. Suppose you have a girlfriend. You see her beautiful. One day you fight, and then you see her ugly. What were you seeing her before the fight?

Q: Beautiful

A: So the world is seen according to our desires, and not in its real form.

Q: Once one becomes enlightened, is it permanent?

A: There are degrees.

R: Some permanent, some not.

Q: I've never heard you say you are enlightened. Are you?

A: I'm not.

Q: What hope is there for any of us, then, if you're not?

A: In the Western world, being enlightened means to show powers.

The next question will be: Can you fly?

Q: Can you?

Q2: Are you enlightened in the non-Western way?

A: I understand ignorance.

Q: I get a little confused about this enlightenment thing. It's talked about like something I can grab or attain, and on the other hand it seems like it's also not that, also something that's already happening, in a sense.

A: When did you first hear all these words?

Q: Five or six years ago, reading books.

A: What did you visualize at that time?

Q: Someone with a lot of self-confidence for one thing, a sense of contentment, and spontaneity.

A: Did you ever think that what we see is not real?

Q: Yeah, but not until more recently.

A: Now you're starting to understand.

Q: Yeah, but it seems like a long road ahead.

R: Now you're starting to understand!

Q: It seems like the more I understand, the more I realize how much of a beginner, how far there is to go.

A: It's right.

Q: Well, that's good to know.

Q: Does getting enlightened put a lot of stress on your physical body? Krishnamurti had incessant headaches.

A: It's a battle.

Q: Why?

A: You are breaking a wall. Enlightenment can't come to your table sitting on a plate. You have to fight with so many desires.

Q: This thing about fighting with desires. I grew up with a very fundamentalist background which left me feeling that anything that felt god was sort of sinful, like: I wasn't supposed to dance, and I wasn't supposed to smoke, or go to movies, and this and that. And I finally get to the place where I've resolved some of that in my mind, where I feel not so guilty about my sex life and now I come to this point and I have to put a limit on my desires. I feel pulled both ways.

A: Those rules have come through human instrumentalities.

Q: Oh yes.

A: The priest makes a rule and you don't question, and you accept it. It's not giving you enlightenment. The main thing is to discriminate between right and wrong.

Q: In placing limits on desires, isn't it necessary first to feel comfortable with some of those desires? Sex is what comes to my mind right now.

A: How much sex? Where will it end? Sex can be killing. Will you go to that?

Q: No, I don't want to go to that. But can't it also be beautiful and an expression of caring for someone else? That's how I experience it.

A: So you're putting limits.

Q: Yeah, it's just that in Westerns psychology right now there's a lot of emphasis on people getting comfortable with those parts of themselves that have been repressed. It seems like that involves giving yourself permission to feel desires. I'm wondering if that's a stage that's, maybe for us anyway, important to go through.

A: Still you have to see the society.

R: Meaning, even in this new "permissive" attitude, you have to go along with certain rules. Yoga just gives some scientific reasons for doing it in certain ways.

Q: They get married here, and they express friendship more than sex or love. What does that mean? Friendship, is that the same as love and sex?

A: What is sex?

R: In India they classify eight kinds of activities. They consider even a man and a woman talking together as one form of sex.

Q: Sex to produce babies.

A: In tantric yoga [terms], sex is an emotion which flows when two people are intuned perfectly. That flowing of love is sex.

R: It's a subtler form.

Q: I read in a book that it's good to study how one's reactions and sensations come about. If so, how does one go to their origins?

A: By being attentive to your thoughts. Our actions are mostly done unattentively. We go to a store. We see so many things and we forget. Because we're not attentive. So the mind that we actually use is very little.

R: We actually use very little of the mind.

A: If we make a habit of watching things with our mind, then we can see the root.