

Sutra Book 2 vs 8 Questions & Answers

Q. Why is dvesh 4rth klesha?

B. Asmita is 2nd. Rag is 3rd. Dvesh is 4rth.

Q. What causes us to remember painful experiences more?

B. Is it true or not?

Q. On the surface....learning also happens.

B. You said it is true on the surface, implying underneath it may not be true. Any example?

Q. 3 month old baby...mother coming when crying....then less.

B. How do you know the baby tolerates?

Q. Explains behaviour to support it.

B. It doesn't prove.

Q. What do you think?

B. First, don't use the example of a baby who has no developed ego. The ego expresses itself in pain and pleasure, anger, fear, etc. When the mind is happy and in peace the experience of ego is sattvic, pure and conducive to liberation. When the mind is in pain, anger, fear, the expression of the ego is fighter and it is rajasic, clinging to the world. It binds the soul, so it is deep in the memory.

Q. Isn't that true of raga and dvesha?

B. Yes.

Q. So if pleasure and pain are within binding process, why then do we remember negative more.

B. Both are binding, but dvesh is tighter. Rag is remembered mostly in terms of dvesh. Because they are pairs of opposites.

Q. Can you give an example.

B. Like day is remembered in terms of night.

Q. In sattvic mind, can we bring more of our life that way?

B. By cultivating positive qualities.

Q. Do early childhood memories of happiness create a base of memory we can use as a support.

B. If you have a deep memory of peace and happiness, then you can use it in meditation. In childhood, our feeling and thoughts are only on the surface because our ego is not grabbing the world yet.

Q. Question regarding Sukh and Dukh.

B. What is sukh? Any object, action, thought which supports the pleasure of the ego is sukh. Contrary to this is dukh.

Q. You gave example of people remembering day by night. Re: substance abusers, remember intoxication, more the pleasure of high versus conditions which create it and misery around it.

B. Suppose one smokes pot. The person feels happy. The intoxication wears off. One doesn't feel happy. Both memories are there. Both are creating each other's presence in the memory..

Q. The raga, attraction seems to keep habit going because negative part is not remembered exactly.

B. Good example is attachment to a mate. That attachment is always with pain. So it is deeply remembered. When they separate, what appears the most in memory? The painful part.

Q. And if they don't separate?

B. Then both.

Q. Tendency for some to idealize attractive part, even after separation. (DN: and to suppress painful part).

B. Depends on the cause of separation. If it is a friendly separation, then yes.

Q. Threshold for remembering pain? Pleasure, an early form of pain. Pleasure/ pain perhaps not opposite.

B. They are pairs of opposites. In pleasure, pain is not identified even though it is there. When that pleasure is blocked, pain is identified.

Q. And threshold....

B. Depends on the degree of vairag. Every person has vairag in degrees.

Q. Can that help in the world apply rag/dvesh. Rag towards sadhana. Dvesh pulls away.

B. Without affliction we can't exist in the world as a worldly person. Without afflictions we will have no idea of liberation. So afflictions are important in order to get liberation.

Q. Re: Question about addictive people- memory.

B. Do you?

Q. I think so.

B. Then why do you think other people do?

Q. Look to pleasure to alleviate the great pain.

B. Dwelling on the opposite.

Q. Dynamic possibility of negative or positive being stronger if truly pairs of opposites. Not just negative being stronger.

B. Try to think about the painful and pleasureable events, and find out the feeling of the two. How they affect your emotions in the present.

Q. Opposites like N & S. What is the whole that both things are the opposites of. B. The rope has 2 opposite ends, but it is one rope. It is the ego appearing in 2 forms.

Q. We're always in one or the other? Babaji nods yes.

Q. Does remembering impermanence help us loosen the bonds?

B. Yes but that remembrance disappears in a moment.

Q. But if we tell ourselves aloud, like a tape.

B. Conditioning the mind is the whole play. If you are capable to decondition the mind, then you are liberated.

Q. Development of Kleshas in 5 steps. Do they resolve back same way?

B. Yes.

Q. Meaning of pleasure is pain. When we get to dvesha, it resolves back to raga?

B. Pleasure is the breeder of pain. If there would be no pleasure there would be no pain.

Q. Does pleasure resolve to asmita in involution process.?

B. In rag, there is asmita, egoism. When raga is weakened then asmita will be more pure.

Q. Is that pleasure or bliss?

B. Peace.

Q. Do we confuse peace with pleasure?

B. Yes, peace is not caused by any object. Pleasure is caused by an object.

Q. Dukha more powerful than raga because closer to fear of death, death of ego?

B. Rag/Dvesh together. Fear of death is due to raga, to life. Dvesha is in raga.

Q. Great trap seems to be bliss itself. Distinction between pain and pleasure becomes thin.

B. Even viveka khyati can be a trap. Sananda state traps the mind, because the mind thinks this is it. The kleshas are rajas and tamas

predominant. In samadhi, satva predominant. They are still in a seed form, samskara.

Q. Identifying difference between pleasure and pain gives us some control. Captain of our ship.

B. Who is the captain of the ship?

Q. Me.

B. Who is me?

Q. My energy.

B. What is that energy? The energy of I-amness.

Q. write it for you....hard to say.

B. You are using it in your talk " I am the captain of my ship." That I am is the ego of existence.

Q. Are you saying I'm talking about my ego?

B. Without the ego who are you? You can say this body.

Q. But I'm not my body either. Or feelings...

B. Then you are the ego.

Q. Thats a trap.

B. The ego sounds like a bad word in english, yet it is all we have. This ego sits in the mind and becomes the owner of the world. This ego separates from the mind and identifies itself with its true nature, the atma.Sutra

Q. Does someone with high degree of vairag not block pain, but experience it conscious?

B. Pain and pleasure have a reality when there is raga. When that attachment is removed, then pleasure and pain is experienced on the surface and does not create a memory.

Q. ??

B. Pain is the cause of vairag.

Q. What causes changes from repulsion to dispassion?

B. When there is pain and the person can't take it anymore, then he finds out that rag is its cause and creates vairag.

Q. Is raga from vairag?

B. Yes. Vi = without, passion.

Q. When someone seeks for God, is it attraction to God, repulsion from pain, or 2 ways to see the same thing.

B. Out of pain one seeks for God.

Q. Can one seek God for power.

B. 4 seekers of pain: Artha: pain; Artharti: pleasure or power; Jijnasue: desire to know, Jnani: wisdom.

Q. Are the 4 distinct or related some how?

B. The ultimate aim is the same but the instigating factor is different. Out of pain, doesn't mean the person is also a jnani.

Q. Verification of personal experience. Concentration, dispassion, senses engaged. For creating peace. Withdrawing senses increase concentration / dispassion.

B. Concentration, dispassion. Sense activity?

Q. The degrees of each. Yes.

B. Sense activity without controlling it, the other 2 do not develop.

Q. I can walk thru woods with senses withdrawn and be at peace.

B. Concentration and dispassion. If these 2 predominantly then you can function in the world in a non-attached way.

Q. By narrowing the senses, I can increase dispassion.

B. That is concentration.

Q. Getting back to the idea of 'I can't take it anymore—.

B. Remove yourself from the situation, or minds identification to situation. How to discriminate.

Q. The key is to remove the mind. If one can't remove the mind, then remove yourself.

Q. Is there a plan before birth of who we'll work out karma with and how to f") hear our plan..

B. Yes, It is called Karmashaya. (Jati-span of life,etc)

Q. Between births is there pre-planning?

B. That is a rest time, not talk.

Q. To hear the karma I need to work out.

B. Your thoughts which are caused by samskara.

Q. After liberation can you still grow, play, exist, explore?

B. No Karma. You don't explore but you exist.

Q. Can you make movies, be a singer, have fun, talk with people?

B. You can but there won't be any attachment.

Q. So thats great.

B. It is great, but how to get it?

Q. How to mold and transform your fears so you don't have them anymore.

B. You see the fear in a form, like at night you are afraid of walking in a jungle. You see a tree trunk and get afraid. The fear takes the form of an ugly ghost. Yes the tree trunk was never a ghost. If you ask the tree trunk “are you a ghost?”, he will say **I** was never a ghost. It is you who are blaming me for being a ghost.