

xiv:18-21

8/19/93

Q. Verse 19

B. When you look in the mirror you see yourself. But you are a living, talking person, the reflection is not; so you are higher than your reflection. But in the case of the Self and Pure *buddhi*, the reflection illumines the pure *buddhi*. So you know two things:

1. reflected self = the ego self
2. pure Self, whose reflection is the ego

If you put the mirror in the sun, the sun will reflect in it. The reflection of the sun in the mirror will also reflect. In the same way that reflection of the Self reflects all the evolutes of *prakriti*.

Q. We see both the Self and the reflection at same time?

B. "We" means? Pure 'I sense.' That pure 'I sense' means sun glasses of *buddhi*. You and your reflection are the same. Without you there is no "your reflection." You have to keep in mind that the mind is only three *gunas*. They have their qualities and activities but they are dormant until the Self reflects.

When the Self reflects:

1. *sattwa* = knowledge
2. *rajas* = activity and passion
3. *tamas* = inertia

All three start working at the same time. The reflected self or ego self only knows "I am," so it claims all the action of the *gunas* as "I am."

Q. When *buddhi* is known as a reflection of *purush*, does the distinction of *prakriti* and *purush* fade away?

B. *Buddhi* is the mirror. The Self is reflected in it. That reflection is the ego self.

Q. *prakriti*

B. (Nods yes.) The ego self is an evolute of *prakriti* because it works with *prakriti*. When the *buddhi* is known as "not Self" then that relationship of the Self and *buddhi* is removed. The ego doesn't put it back or take it, it's the *buddhi* which is carrying it in all its activities. If we say the ego does it, then the ego is three *gunas*.

Q. Isn't it?

B. Desire and attachment are in *buddhi*

Q. Isn't ego the three *gunas*?

B. Ego is three *gunas* only when dwells in *buddhi*. Ego is the substratum of satwic, rajasic, tamasic, three types of ego. Will is in *buddhi*. The will only removes passion for the world.

Q. But the world still exists

B. The ego self expresses itself through passion and action. When passion and action are subsided then the ego has nothing to do with *buddhi*. *Buddhi* becomes inactive = three *gunas* has solved their purpose. The ego rediscovers its fundamental nature.

Q. Ego from conscious principle; mind from *prakriti* ?

B. Union of spirit and matter constitute cosmic intellect. This cosmic intellect is aware of duality by saying "I am." That pure "I sense" reflects back on individual *buddhi* and becomes individualized ego. Only *purush* is conscious; *prakriti* is not. So in that union, "I sense" comes from *purush*.

Q. *Buddhi sattwa* = consciousness reflecting in *prakriti*

B. *Mahat, sattwa buddhi*

*buddhi* = matter principle but conscious.

Now what is that consciousness? "I sense."

Q. "I sense" = I + *prakriti*

B. Yes

Q. Dissolution = no identification with *prakriti* . So how does a teacher teach?

B. The *jiva* who was in ignorance got enlightened. All other mechanics remain the same. The *yogi* will never forget that s/he is *brahman* but *prakriti* is also eternal. Because the *brahman* exists in body, so the body is alive and functioning, collecting. Otherwise the saint would not see any difference between a dog and a horse.

Q. Theory of *gunas* is comforting

B. What is comforting in it? If *tamas guna* predominates

Q. We can control

B. Yes because during that period everything is dormant

Q. Nothing more than deep sleep

B. Yes, but who is sleeping?

B. Conscious mind

B. *Jiva*

Q. Why feel comfort in nature if nature = *tamas*?

B. Three *gunas*

Q. Are dolphins *tamasic*

B. In comparison to human consciousness level

Q. Why feel inspired by them

B. How you feel depends on your egocentric desires. If a crazy man is happy and laughing, it doesn't mean he is in a satvic state

Q. cow

B. Cow is used for milk

Q.

B. Sunset is very exciting to some and to some it is very painful. Why it affects in two ways? Cow is an animal so cow is a symbol of earth. It feeds and nourishes a child of humans. Its four legs represent the four *yugas*. The symbols become a reality. The sound of "A" is represented by the form of "A." Now the form of "A" is a reality.