

8/22/78 darshan

Long white radish –icicle radish or Japanese radish [daikon radish]—eat it raw to cure hepatitis. The hot one is better. Green papaya soaked in vinegar is good after it is cured. Without its green skin. For a month. (How much per day?) One slice.

(Pain in back of eyes when move them side to side or up and down....)
Sesame oil in ears. Caused by dryness. In hot weather, people can get it.

8/24/78 Q&A during jnana yoga class conducted by Atma Richard Timan at retreat

([Atma, immediately corrected by Babaji] In body types, tamas is the mucus type, rajas is the bile humor, sattva is the air humor.) Air and mucus make a balance, producing bile, so bile is sattva. Air is dry and cool, mucus is moist and cool, bile is hot.

(Function of vijnanamaya kosha?) Judgments.

(Trinities:

three sheaths of the subtle body

three sheaths within sushumna:

vajra nadi, tamas, begins at svadhisthana

chitra nadi, rajas, begins at manipura

brahma nadi, sattva)

Sushumna itself is sattva. Ida is tamas, pingala is rajas, sushumna is sattva.

Sat (existence)

Chit (consciousness) Ananda (bliss)

= state of the mind

tamas (earth and water) rajas (fire)

sattva (air and ether)

= state of matter

mucus air
bile
=state of the body

This trinity goes on and on.

Seven levels of consciousness, seven lokas (creations, universes), seven chakras. This is bhuh loka, where we live. This loka is complete in itself.

(Sun, sushumna, is considered the source of both the sun, tamas, and the moon, rajas.) There is no physical sheath of sushumna after ajna. (This is why it is called nirambalana puri, place without support. Ajna chakra is not itself contained in sushumna, as the five lower chakras are.) Vajra nadi holds the chakra(s) and chitra nadi pierces the chakra(s). (Why do vajra and chitra start as svadisthana and manipura?) The lower two chakras are grosser, and muladhara is not pierced. Sushumna is the support of svadhisthana. Sushumna's mouth is brahma nadi, and kundalini clogs it (from below). When kundalini awakens, this mouth is opened.

Sahas = 1000, ara = like teeth of a saw.

A yogi can attain all powers (in that space between ajna and sri), but still go down (again).

(Sri is open?) Its energy is passing down to function the body. (Energy is passing through sri downward.) When we are reversing the energy, it can take the energy up and it can't go back.

(Mula trikona is triangle of vishnu, brahma, and rudra charkas.) Jeshtha is left, raudra is right.

It is also a symbolic thing. There is no lotus. The center is energy. The circle explains its limit. The petals are triangles representing three energies. The sides are trying to go out. (Thus the sides bulge and

curve.) Energy's nature is to expand. Energy is subtle. It has no form. But you have to understand it, so this form is given. (Four petals of muladhara chakra?) Four kinds of bliss.

Aura is vyana prana, which extends out of the body.

Diet makes certain kinds of energy, which affects emotion. Alcohol, spices, onion: different emotions.