

Turning *eros* to Eros

THE GREAT ARTISTIC WORK OF OUR TIME

eros is the unconscious sexual drive / instinct. It arouses lust in us; and left unchecked, it turns to aggression, *thanatos*.

Yet, it is the Vital, the life-force and needed to perpetuate Life.

Instead of being suppressed (through vows of Poverty, Chastity and Obedience) as in the many male spiritual traditions, perhaps Female Spirituality, which is based on embodiment rather than simply enlightenment, has the key and therefore the responsibility to make conscious the drive.

When expressed as Eros, it is what lends the RASA to Life. Making Life juicy and joyful. And expressed not just through love-making of a couple, but as the heightened taste and textures of good food, Art, Relationship, Beauty, Nature. All creative expressions of Shiva-Shakti saamrasya. The experience of the elixir that flows when Shiva and Shakti are in holy embrace.

When the god *eros* marries the girl *psyche* who has come-of-age, the offspring is called Delight. We are invited to call that Delight, Eros.

It will bring the sweetness to Life that will fulfil our Human birth.

Quenching our longing for the Beloved, through all Human acts, interactions and experience. Giving it Purpose.

A yogini can begin the process when she channels her *eros* towards such heightened and deepened expressions. She can initiate her partner in the act of sacred love making. She can turn her cooking, her art, her dance, her song, her leadership into Eros. By adding her soul shakti to her life-force, as she expresses and embodies both, together.

Modelling and transmitting Rasa-anubhav, the inner experience, as Rasaanubhaav its outer expression. Being and sharing the REAL TASTE OF LIFE. DIVINE LIFE.

We know the Shakti who enables this process as the Mahavidya, Lalita. Let us invoke Her to bless us on this great and most necessary quest. If we are to stop the battle of the sexes and become fully and truly Human.

Turning *logos* to Logos

THE GREAT SCIENTIFIC WORK OF OUR TIME

What would be the other great work of our time then? Turning *logos* to Logos. The parallel journey needed to achieve Embodiment, is that of Enlightenment. The quest to embrace *mythos* by making the magical, creative invisible possibilities visible. Holding them in the Light of Awareness, in a playful childlike way; letting each Word reveal its greater, more complete Truth. As whole-brain thinking.

This seems to be an adventure that would call the curious thinkers, the open rationalists. We need many good men and women with a well-honed scientific temper, to answer that call. It will bring the Awe to Life that will quench our thirst for Meaning.

When *eros* and *thanatos* are integrated consciously, they become Eros.
When *logos* and *mythos* are similarly integrated, they become Logos.

Together they meet our quest for Purpose and Meaning.

We cannot successfully complete one journey without also undertaking the other.

And, to make these journeys with least suffering to self and others, the invitation is to undertake both consciously, i.e. from Presence.

When all sexes can integrate Eros and Logos, we become the Whole Man, Whole Woman, Whole Human.

Savouring the ANANDA, the innate DELIGHT of EXISTENCE itself.

As the symphony of resonant Song and Dance it seems to have been playfully and joyfully created for!

What a grand design.

Wishing us rapture and awe through each Holy Season.

Nilima Bhat

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Interview with Nilima Bhat by Heinz Robert

19 May 2019

Notice: the use of upper- and lower-case letters in this text, for example, logos will sometimes be spelled Logos to reflect a larger, more integrated version of logos.

Heinz: I want to talk to you about the article that you wrote, “Turning *eros* to Eros,” going from eros with a small letter to Eros with a capital letter. And it's really touching for me, this idea that Eros is nothing sexual but is more really like an expression of life energy. I'm wondering how, and maybe you can share it, how you are seeing it.

Nilima Bhat: I began with the short article that you read; and after that I have a longer article explaining it in very mythic terms which I'm also going to share with you. But, in a nutshell, my journey to understanding these drives began when there were these horrific rapes in India in December 2012 and shortly after that. And it was as if every woman was “raped awake,” not just in India, but around the world. There was a young girl who was brutally gang raped and mutilated on a bus in the capital of India. Some events are kind of archetypal and go beyond the personal. This was one such event. The girl was called Nirbhaya, which basically means the fearless one. That wasn't her real name. It's a name that has since been given to her. And that's how the country remembers how she died of her injuries a few days later.

Men have been raping women; this has been going on for Millennia. And yet there was something about the way this happened that just woke people up. And this was December 2012, when I was in Peru leading a journey, a spiritual journey called the Divine Marriage of the Himalayas and the Andes, and creating a very sacred ceremony where I was taking waters from the Ganga, all the different tributaries, and from Kailash, which represents Shiva, the divine masculine, and I was taking water from all those great bodies and I was going to offer it to Lake Titicaca, which represented the feminine pole. The Andes are very beautiful and feminine. And so, seeing Lake Titicaca as the great womb of the planet, we were inseminating the waters with the waters from the Himalayas.

And around this time, that's when this rape happened here in India. So for me, all these things were very live, and I was trying to understand the polarities inside. Again, this was in 2012, well before the book *Shakti Leadership* came out. I entered into a very deep quest or search for what it is in the human condition that makes us capable of such brutal behavior towards another human being. And what is it about men wanting to overpower women, who are weaker than them? What is it about, what do they get out of that? And when I was searching for the root of violence and destruction in human nature, I came across this book called *Terror, Violence and the Impulse to Destroy*. Have you heard of it?

It was brought about at a Jungian conference right after 9/11, as America was doing a lot of soul searching, thinking about what makes another country want to, you know, destroy us in this terrible way, to actually bomb our buildings, and what is it about. Where does this terror and the violence and the impulse to destroy come from? They wanted to understand this issue from the full perspective of human psychology and depth psychology. So many Jungians came together

and offered papers, and those papers were put together for this book. It's available online. I bought it on kindle and I read it and I came across a very important piece by Dr. Brian Skea, who is a Jungian, and who talks about the fourfold self. And this comes from Freud, originally, and was then taken up by Jung. The idea is that inside us, at a somatic level, we have these two drives. We have *eros*, which is the sexual instinct to procreate, and we have *thanatos*, which is the survival instinct of fight and flight, to basically save one's life. If a lion is coming at you and you're a deer, you need to run away; or if you're the lion, you need *thanatos* in order to be aggressive and kill; otherwise you don't eat. So the death drive and the life drive, *thanatos* and *eros*, are actually two sides of the same coin. It's a somatic drive that's hardwired into our animal bodies, part of our evolutionary heritage. It's needed for survival, to either kill or be killed, as well as to procreate.

What happened is, as we became humans, yet another faculty opened in our animal nature, where we are no longer just somatic beings, we also became psychological beings. So Mind appears. Psyche appears on the evolutionary scene. And this too has two sides, the *logos* and the *mythos*. The *logos* is our rational self, our ability to make meaning. But we also have an imaginative, intuitive, creative side to our mind, to our psyche, and that's called *mythos*. In many ways it parallels the split between the right brain and the left brain.

Of course, if we were just mental creatures and we didn't have anything below the neck, we may have become balanced, integrated mental beings by now. But what has happened is that humanity right now, as a species, is not yet fully evolved into its evolutionary niche. We are still struggling out of our animal nature and we haven't yet fully entered into our full psychological wholeness. So right now, psyche and soma are not harmonized in the human bodymind. And so at any given time, any of these drives is seeking to lead us. And sometimes one gets the better of us and sometimes the other.

Now, in the grand scheme of things, we're actually meant to be thoughtful creatures, we're meant to be discerning creatures, we're meant to be conscious creatures, we're meant to have a sense of ethics and responsibility. Just because we have the capacity to kill and rape, it doesn't mean we should, every time that impulse takes hold of us. It may be okay in the animal kingdom, to always act on impulse, but as humans we have a choice, because we have a mind that understands the consequences of our actions. So, there has always been this, the *logos* in us, which is in a way the human mind in its fullness, and this *logos* has always been on its own heroic journey to come of age and to claim its sovereign place over this bodymind. Am I worthy of leading, and not being led, by the erotic and the destructive instincts? That's the question we all have to ask ourselves.

Eros and *thanatos*, *logos* and *mythos* – these forces are not going to just give themselves over. These are very powerful instincts that are part of nature.

So, our yoga, our self-conscious evolution, requires that we discern these four drives inside ourselves and learn to harmonize them around what we call Presence. You can't only be *logos* because life would be a very boring place. It's from *eros*, it's from that somatic self, that you experience the *Rasa*, the juice of life that makes life worth tasting and being in, and also this is

what keeps alive the juices that create life. So, *eros* with a small e has to go to Eros with the capital E, which is what I have written about.

But it cannot go from small e to big E by itself. This is an important missing piece in some of the perspectives I have encountered so far. What they're missing is the idea that small *eros* can't become big Eros without small logos going to big Logos. Without this, we're still stuck in dualistic thinking, saying it's all about Eros, just Eros, and there we go again. We're stuck in one side of the polarity and we've neglected the other, even though these are interdependent polarities and you can't have one without also having the other. This is very, very important.

Now, what has happened is that in order to control these impulses in an age of science and thought and spirituality, an age that denies these urges, we have overvalued the mind and logos, and, in the process, we've lost touch with the feeling of the connection between the two poles of these polarities. If you understand this from the perspective of Yin and Yang, Logos is more masculine, more Yang, and Eros is more feminine, more Yin. Both are needed for wholeness and balance.

As we were saying, in our cultures it has too often been only about logos, neglecting *eros* almost completely. We just became dry, desiccated creatures. And, what's worse, if you don't express your *eros* consciously, you're doomed to experience it unconsciously. And so it comes out anyway, and it comes out as unhealthy, inappropriate sexuality and aggression and violence, etc. So for me, the big thing is: don't glorify Eros if you cannot, in the same conversation, understand the role of Logos. Because I fear we will go back to *eros* with the small e, and this is the reason why all the masculine-led spiritual traditions have basically said, don't touch *eros*. Just don't touch it. Don't go there, because it is archetypal, it is way beyond what this little ego self can handle. So it's like a salt doll going to measure the depth of the ocean.

If we go to such a deep place, we are just going to get consumed by it, dissolved in it. So it's better not to touch it at all, until you have sufficiently developed your Logos, your discernment, your Presence, in a more holistic way; when you've taken your intuitive, imaginative, mythic self along with you. From this place, it's okay now to understand *eros* and enter the waters of *eros*, so to speak.

So coming back to what you were saying, let me just close the loop on Terror, Violence and the Impulse to Destroy. It becomes obvious that, as a species, we haven't yet come of age. And so, of course, we have a great capacity for death and destruction, which is coming from this somatic aspect of *thanatos*, at a time when our logos isn't fully grown and matured.

So, if you understand that evolution follows a certain arc, there is a kind of heroic journey and process, and there is an unfolding, and it doesn't all happen at one time. On one hand, while you may feel sad when you go to work and see that everyone is so structured and constricted, that they are kind of missing the juice of life, well, that's not the whole story. Yes, if I were to simply accept the reality that this is the way evolution seems to be flowing (and you can't argue with the way it has happened so far), I would only be looking at part of a larger cycle. Indeed, it seems to me that our journey to individuation and our coming into wholeness happens over three cycles. (I

understood this when I came across Penelope Lively's book *The Mythical Quest: In Search of Adventure, Romance & Enlightenment*. I was struck by Lively's Introduction of this idea.)

The first journey is the quest for adventure, which is your ego-self looking to integrate your shadow-self. That is a very masculine journey. Your ego is basically your mind, which is saying that this is good, that is not good, it's okay to do this, it's not okay to do that. And so, in the process, as we develop this very parental version of the self, we lose touch with parts of our child-self, our inner child and that remains undeveloped around a fortification of defense mechanisms. A big and important part of us becomes lost to our rational self, as an undeveloped part of our child-self, and therefore every time it gets triggered, it comes out in a disproportionate, exaggerated way. And so we experience a "shadow attack." Whereas, if we know how to, from a place of Presence, we can stop judging the shadow behavior and, with great compassion, go towards it, much like a parent would go towards a child. By approaching this undeveloped part of the self in this way, we can dismantle the defense mechanisms that surround it and go to the heart of the lost part of us, where the libido is stuck and locked away. It is a part of our inner child, and we are better off when we're in touch with it.

If you can find that part of yourself, you'll also find some shame or guilt or fear or sorrow. It's your part of your own child-self that got split away at some time, when you were growing up. And if you can reclaim that inner child, that split self, and if you can integrate that back with the other parts of yourself, and bring it into the light, then this *logos/mythos* healing takes place. The parent child healing takes place, right? The child is your curious self that lives in the mythic world, so to speak. It's the more feminine Yin energy, compared to the more masculine Yang energy of a parent, so to speak.

So this is the first journey, our journey to meet our fears, and therefore it's called an adventure, which I think is a masculine journey of the mind coming into its wholeness, where *logos* and *mythos* can get integrated.

Once that kind of psychological wholeness has been achieved, now the soul starts questing for romantic wholeness, for putting together the wholeness of love and meeting the other "half." The animus in us seeks the anima, the anima in us seeks the animus. And so Jung would call this embracing the shadow, as the apprentice part of the individuation process, as it were, and embracing the anima/animus as the masterpiece of individuation. And I believe Jung's view was still incomplete. There's still one more piece left, and now we'll come to that.

So if we have done the ego/shadow integration, the *logos/mythos* integration, now we are sufficiently psychologically mature to enter into the somatic realm of the body and experience this force, which is at once love that's coming from the sacred heart center and the sexual force that's coming from your second Chakra, the procreative center.

All these are part of the same id, the libido. So, if you are sufficiently mature, now it is okay to enter into getting in touch with your own sexuality. But from a place of presence and acceptance, of true self-acceptance, of getting in touch with your own aggression and your capacity to be a really forceful creature. Maybe even fight and kill, if necessary, in an act of self-defense. That's a very important energy we need to honor and hold in ourselves.

Each person has both the anima and the animus within. And in many ways the sexual force is the deep yearning towards finding the lost half, the other self that lies within us. If you're male you have another self in you which is female, and if you're female you have another self inside you which is male, and in both cases there is this id part of the personality that contains both sides, and which has the capacity to bring you to the fulfillment of that yearning you have – that we all have.

Coming from a place of psychological maturity, we will not be overtaken by our sexuality. We will know how to contain it and how to channel it. How to supplement it, how to transform it and not to just react to it or from it. It's as if we could say, "Oh, because I'm feeling an impulse, I'm feeling an urge, this doesn't mean I've got to go have sex with someone, or I have to go masturbate or, you know, I've got to rape someone."

This ties in to what we were saying about *eros* and Eros. This Eros with the big E, this is what is called Kundalini in Yoga; Life's evolutionary force itself, which lies coiled in the base of our spine until awakened by Life's desire for itself, the desire to move on in creative ways. As it happens to rise up from the Mooladhara (the root chakra), it hits the Swadhisthan (the sexual chakra, located just above the root chakra), it activates the sexual impulse, *eros* with a small e. So the sexual impulse itself is animated by Eros with the capital E. And we have to remain in touch with the capital E and not get hijacked by the small e.

Now, when we say that ideally you should have first integrated your logos and *mythos*, it's as if there has been a descent of consciousness from the upper chakras down into your lower chakras. So that NOW when this Eros of Life is seeking to rise in you (it's called spandana or spanda, the 'Shakti wave'), it rises within the contained safe space of your Logos, and it's not going to get hijacked by other impulses, and it won't find other ways to disappear into what's called the "vital" planes, which are present at that second chakra level, and so it can rise up all the way to your solar plexus and your heart. There, it can now be expressed in harmonized and life-affirming ways.

As I see it, when we achieve this kind of synthesis we are invited to in the sacred heart traditions of Christianity. The whole concept of divine, unconditional love and forgiveness is that same *eros*, now transmuted and expressed as this incredible ability for compassion and unconditional love, and forgiveness, and the ability to be in divine, holy, sacred relationship with other human beings and with oneself – and even with source itself, called God. So, the actual erotic energy is needed to do all this great work, and it should not be hijacked, expressed solely in a sexual act, and dissipated. This is why in Yoga this energy is considered sacred. Sexual energy is considered sacred.

You're not meant to just dissipate it and lose it. You're supposed to honor it and then express it in a way that is truly bringing in the divine, the holiness and sacredness to life, as it should be in all your actions. And, yes, that would include the act of making love with your partner. It's no longer an animal expression of a lustful act, it becomes a very beautiful, sacred ritual that you participate in together, offering your bodies to be the ground in which these great forces of Logos and Eros can harmonize and come together. And in the process, you get to savor it and

bathe in it and be blessed by it. So it's a totally different way of understanding these impulses, and then of channeling them in a way that doesn't suppress them but actually elevates them, expressing them in a way that is appropriate for us as human beings.

Just because we can express ourselves as animals doesn't mean we should, and just because we don't have to be animal doesn't mean we should disregard the "lower" side of our nature. Once we go through the process of coming into the fullness of our mind, in order to then engage in the fullness of our body, we are now ready for yet another quest, which is the third! The first quest is for adventure, the second is the quest for romance. The third is the quest for enlightenment.

We come to realize, after successfully completing the first two journeys, that there's yet another journey and another polarity, which is the polarity of the personal self and the divine self; my ego self, and the higher self. And how do I merge those two together, so that I experience my divine, my fully human divinity, which hasn't yet been attained even with the bringing together of the inner masculine and the inner feminine selves (Anima and Animus)? Because we are more than that as well.

So the third prod that we will feel during this big journey is the one that takes us, finally, on the quest for enlightenment. It's beautiful.

And we may have the time to savor this whole process. We may live a hundred years old, the way science is going today, the way medicine is going today. Why would we want to rush it all? Let it unfold. Let the journey unfold. Let us achieve levels of wholeness in stages of wholeness, let us go from one level to the next. And let's do this in a way in which we can pace ourselves, not expend ourselves too soon, before we are physically and psychologically and spiritually ready. To do otherwise, that would end up being an animal existence. And then we will miss out on the gift of having a full and complete human experience.

Heinz: That's touching many points that I'm also writing about in my book, which is also largely about the Anima/Animus. The four aspects – these are new to me, the interplay of logos, *eros*, *mythos* and *tanathos*. I mean, I'm aware of these concepts, but I've never thought about their interplay in this way, and I find it extremely interesting.

Thinking about all of this, I have three questions in mind. The first is, because you also said Eros is more a feminine and energy ...

Nilima Bhat: ... as compared to Logos. Every time ... when something is Yin, it is in respect to something else that is Yang. By itself it may not be Yin, but when it's in polarity with something else, then one of those things takes on the receptive aspect and one takes on an active aspect. From my understanding, *eros* seems more feminine because it's hardwired into the body. It is a somatic drive. I would call logos more masculine because it's more mental, having more to do with mind. And because, in Nature, the body has been given to the woman to give birth, it's as if the feminine woman's body has to learn to master this drive of procreation and sexuality.

Heinz: I was just wondering, because you also mentioned *eros* in the context of Christianity, and there, for example, it's seen as a more masculine principle, in opposition to *agape*. Eros is more

the ascending love from humanity to God and agape is more the descending love from God to humanity.

Nilima Bhat: For me, the realization, after so many years trying to really understand polar energies, is, frankly, that it doesn't matter what you call it, masculine or feminine. Because, as we see in the Yin Yang symbol, Yang contains Yin and Yin contains Yang. There can't be Shiva without Shakti, there can't be Shakti without Shiva,. We only create separation in order to be able to work with each, and enjoy the differences within each, but actually they're just different aspects of the same underlying wholeness. And so, for me, instead of asking what is masculine and what is feminine, I would simply say, make sure you have covered both poles in whatever it is you're working with. Because when you engage in one to the neglect of the other, you'll break into a schism and you'll lose wholeness. You'll lose energy. When you're not whole, you lose contact with the Shakti of it all.

Heinz: That is another thing that you just touched on before, by integrating logos. I wrote about it especially in the chapter "The Response-ability of Men." For me, especially when it comes to men, they have to become better able to respond in a certain way when *eros* is triggered in them.

Nilima Bhat: And that is the logos. If they haven't taken the time to really mature their Logos, which is done by integrating their *mythos*, then they will try to control, to "parent," the inner child within them rather than try to develop it, and they will therefor fail to realize an integral part of their self.

If they haven't done that work and become aware adults, they won't to be able to manage their *eros*.

Heinz: And the third question which came up: how do you relate that to leadership, or especially to leadership in business?

Nilima Bhat: I begin with my understanding of the fourfold self and how that relates to good leadership.

To begin with, this also maps out in yoga. For example, in the way Sri Aurobindo talks about the four great powers of Shakti that are here to facilitate the evolution, and how they become wisdom, strength, harmony and perfection. If you look at *logos*, *thanatos*, *eros*, *mythos*, when they flip and become conscious, they basically become wisdom, strength, harmony and perfection, and all four are needed, regardless of gender, for us to become individuated. And therefore, I say it's time to become the 'WISE FOOL of TOUGH LOVE'. That is the leadership quest.

Do I have access to my wisdom? Have I cultivated my *logos*? Do I have access to my fool, which is an aspect of my child-self, do I have my curiosity, my willingness to fail? And have I learned from that, accepted that; my foolishness, taking risks... have I mastered my inner "fool"? Have I mastered my "tough," which is my inner man, who knows how to draw boundaries and say no and fight the good fight? And have I mastered my "love," which is my inner woman, the feminine side that knows how to hold and nurture and care and take everyone along, to gather as I go. So in leadership, the answer isn't from *eros* to Eros, or *logos* to Logos, but both. And the

best way to sum it up in leadership and in business and to make it very practical for ourselves is to say that we have to make sure we have access to the wise fool of tough love within us all at all times. And the game is then the dance among these four selves and to know how to be flexible and agile and present in each situation, and to ask, does this situation require my wise self or my foolish self, my tough self or my loving self?

If I can do this, I'm now coming from psychological wholeness, and from what I'm calling "the holy family reunion." My parent, my child, my inner man and my inner woman. When I express wisdom and foolishness and toughness and love.

When we lose contact with any one of these four, we are at risk of falling into dysfunction. And not succeeding in what we need. We will either lose sight of harmony and relationships because we're so focused on the task or we will be so focused on loving and caring for everybody that will not get work done. Or worse, we just end up being tough with everybody and being stupid along the way. So when you look at leaders today, we'll see which of these four archetypes they are ruled by and how well they have integrated the other three as they lead.

One of these is our core self, and that's a good thing, not a limitation. That's how we differentiate ourselves. You choose the one that is your deepest essence, but you make sure you are also backed up by the other three. When we were looking at Donald Trump, Raj was joking and saying, oh, he's a tough fool, has no love, has no wisdom – the perfect tough fool. With him, we kind of have the worst of both worlds. And yet we know there is a time when toughness is needed, and there are times when the fool is needed. But if you're only stuck on being tough and being the fool to the neglect of your wisdom and your love, that's when problems arise.

Heinz: I was just now very touched before when you spoke, and it makes so much sense to me.

Nilima Bhat: The reason I'm always careful about people out there who are kind of holding the flag for Eros these days is they are not telling the full story. And that's dangerous, because when we haven't really come from a wise and tough self we can get caught up in the fool and the love parts of the self and we can lose ourselves.

Heinz: That's why it's so important to me to bring in different perspectives into my book. Like your model of the fourfold self, my book is also a collaboration of many voices. So it's not just my perspective in it, and maybe my foolish love. Even what I heard so far, like the toughness part, I like to hear this, especially from women. Also, when I hear you, there is a certain direction you give in your words, but it's like there is some toughness in you, but it's coming through very sweet, touching words.

Nilima Bhat: It's the strength. The fourfold self, in Integral Yoga, these become the divine powers. They're basically Maheshwari for wisdom, Mahakali for strength, etc. My own core archetype is Kali, the tough one. And yet, when it's coming from that fullness of Shakti the strength is offered in an integral way. So it comes with love and wisdom, it comes with all the rest. Maha Saraswati would be the perfection, the child, the inner child energy on getting everything diligently done. Then Lakshmi, Mahalakshmi, would be the whole energy of harmony and love. These together make up the fourfold self. I've touched on it in the book,

towards the end – you would look for a page where it says, “Turning our Drives into Our Power Bases” ... on page 144. Hmm, page 144, how perfect! 144 is a very sacred number. So you can also have a look at that. And it's the Jungian archetypes of the warrior, magician, lover and the king, or queen. Again, it's coming from those same four core selves, the four archetypes.

Two more things. First, I will share with you my understanding of where the collective consciousness of men, in general, is located, which is still at a very infantile level. And the collective consciousness of women, this is at an adolescent level. Both still need to make the journey to adulthood. So women have one step up to go, and the men have two.

Therefore, in a funny way, it's the responsibility of the more awakened women to lead the way. Instead of being victims of the patriarchy, we are the ones who hold the key to showing the way out of the patriarchy. So even though we were the disempowered ones, stifled by the patriarchy, subordinated in the patriarchy, we hold the key to healing and showing the way out of this false situation, to a more equal society. We can't expect the men who have the power in the Patriarchy to actually show us the way out.

Finally, I'll suggest to you that the whole myth of baby Zeus, this is the very infantile level of the psyche; and the myth of Persephone, this is the more adolescent level of the psyche. So it's like baby Zeus is running men but Persephone is running women, and both still need to grow up.

Heinz: How can men support that development, when they're in their childhood.

Nilima Bhat: How can they support?

Heinz: Is there a possibility. When you say women have the key, is there of possibility for men to support that?

Nilima Bhat: It takes a kind of mature, secure man to be able to truly support a woman. And if he's not there yet, his biggest contribution can be to not stop the woman. He must not hold her back and must do work on himself, on maturing himself psychologically, and in that to take the support the woman is more than willing to give. A woman is more than willing to support a man to grow up. If he would let her, if he would let her lead the relationship in that, and not be insecure in it, a lot of progress could be made. So in a way, if he can do it, he can be a conscious child and let her, in a way, consciously parent him towards his own adulthood, and then he can move into his own wholeness in his time.

We can't do the work for each other. Each one has to do their own work. And the first task for both is to find their own inner center, their own presence. Become their own parents, their own children, before they can seek to be lovers. Otherwise we are going to be juvenile and infantile in our sexuality and our relationships.

Heinz: There was something you had mentioned before, the two more things.

Nilima Bhat: So the other thing is one way is to actually just look at these drives and say, “Oh my God, our work is to make them conscious.” But if we are doing this from our little ego self, these drives are way bigger than us, they are archetypal forces, they take us over. So a far better way was the way of the great geniuses, The Mother and Sri Aurobindo, as expressed in their Integral Yoga and The Mother's symbol. The Mother talks about these 12 qualities that we are required to cultivate in ourselves. It goes from Sincerity, Humility, Gratitude, Perseverance, Aspiration towards the Divine, Receptivity to receive Grace. Then Progress, to want to move to the next level of our being. Courage, to have the heroic capacity in us. Also Goodness towards others, Generosity towards others, Equanimity within ourselves, and Peace within. If we actually take up each of these qualities instead of trying to master our drives, these qualities once developed in us, very naturally flip these four drives into the four powers.

You could say it's a judo way of waking up, growing up and showing up. You know, you don't try and take on the fallen forces. You make yourself with your own Sadhana, your own practice, your own self perfection. You're working on yourself to cultivate these qualities and capacities, which we all can cultivate as humans. These are very human qualities. We should not go for wisdom, strength, harmony and perfection. Those are divine qualities. We can go for sincerity, humility, gratitude.

When we can cultivate these 12 human qualities, then very naturally our own unconscious drives become the gods that they are, which is to say that they become wisdom in us, strength in us, harmony in us and perfection in us. These four drives are actually mythic deities; Eros, Logos, Mythos, Thanatos – they are deities. But when they are in the unconscious, they are expressed by people as very inappropriate, or incomplete behaviors. They are expressed unconsciously. But when we become more capable as human beings, in our values and our behaviors, then those same gods are no longer in the unconscious. They can show up in our consciousness, they can show up in our conscious expressions, as wisdom, strength, harmony and perfection, and we will very naturally be moved to express them in appropriate ways.

In the Sadhana we do therefore, we don't go out and teach people to take on their sexuality. Whoa! Be careful, because we may not be in charge there, right? So what we can teach the world is this: let's practice sincerity, let's practice humility, let's practice gratitude. Let's go for aspiration, which is that intense yearning and longing to be a higher version of ourselves. So, when we actually work on those aspects, then the creative juices start flowing in these very beautiful ways, which are safe. For us and for those around us.

Heinz: This might be for everybody, a different Sadhana.

Nilima Bhat: Yes. Therefore, one of the things that I've run (I've just started one with my Shakti Fellowship group yesterday), it's called the 21-Day Shakti Leadership Challenge. Basically, you take one of these qualities on, either as a 21-day or 21-week enterprise, and you take each quality and you practice it until you master it. You know? So in Buddhism, for example, the master will give you four higher emotions to practice: Karuna, Mudita, Metta and Upekkha. You spend years as a novice monk practicing Karuna, compassion, practicing Mudita, joyful empathy, practicing Metta, loving kindness, and practicing Upekkha, equanimity. These are called four higher emotions.

Instead of trying to get over our jealousy and get over our anger and get over our judgment and get over cruelty, we take on higher emotions. Instead of trying to fight those negative emotions, what if we actually flip it and just cultivate the healthy opposites of those? And then very naturally this energy becomes that. These are called the four Brahmavihara, the four abodes that we are invited to reside in. Vihara is residence, Brahma is the divine, so the divine residence or abode. These are the four divine abodes for us.

The first is when you see someone sad, may there be a joyful, spontaneous arising of compassion in you. When you see someone happy, may there be a joyful arising empathy, a joyful empathy in you instead of jealousy. When you see others, instead of being threatened by them or being in judgment of them, may there be a joyful sense of loving kindness or friendship. Meet people in friendship. And in any situation, may there be a calm equanimity, an equality to all things. Good news, bad news, let there just be a meeting of it from a place of equanimity and equality. So if we just work on these four positive human emotions, we will naturally no longer experience or feel the negative opposites.

So these 12 qualities can work in the same way. If we naturally start practicing these 12 qualities, we will not have to experience *eros*, *logos*, *mythos* and *thanathos* in the sense that I mean when I write the words using the lower cases; we will experience them as their conscious expressions, what I am pointing to when I use upper-case letters to write them. They then become the bases of our further evolution.

The four, there's something about the number four, which means the square. The square is the base for creation, for materialization, for manifestation. And currently our base is a fallen base because they are unconscious drives. Whereas we can flip them by practicing these twelve qualities. We can raise up these four bases into consciousness and then they become conscious bases for our growth humans. They will fuel us in a conscious way rather than drag us down in an unconscious way.

Heinz: In the diagram you showed me, what is there in the middle?

Nilima Bhat: It's unity. It's Adi Shakti, the supreme Shakti, unity consciousness. In that is contained the Sat Chit Ananda. At that point *logos*, *eros*, everything becomes one. Logos is Eros and Eros is Logos. It's all one. It's the nondual Self. Or you can call it the integral self that has expressed its fullness. That's why this yoga is called Integral Yoga. Sri Aurobindo called it Integral Yoga back in the early twentieth century. It's sometimes called Purna Yoga, which means the yoga of wholeness and completion.

And so maybe that's why I didn't reply to your message two years ago, because it takes a certain kind of readiness, to have this depth of conversation. And there's a reason why spiritual paths have told us not to begin with *eros*.

Heinz: I definitely would not have been ready for that conversation two years ago. I think on my journey, in the last three years, as I started to think about it and write my book, I experienced lots

of development and I was always finding out many things, some of which you also mentioned. I will send you the pdf of the current version. If you have time to read it, would be fine.

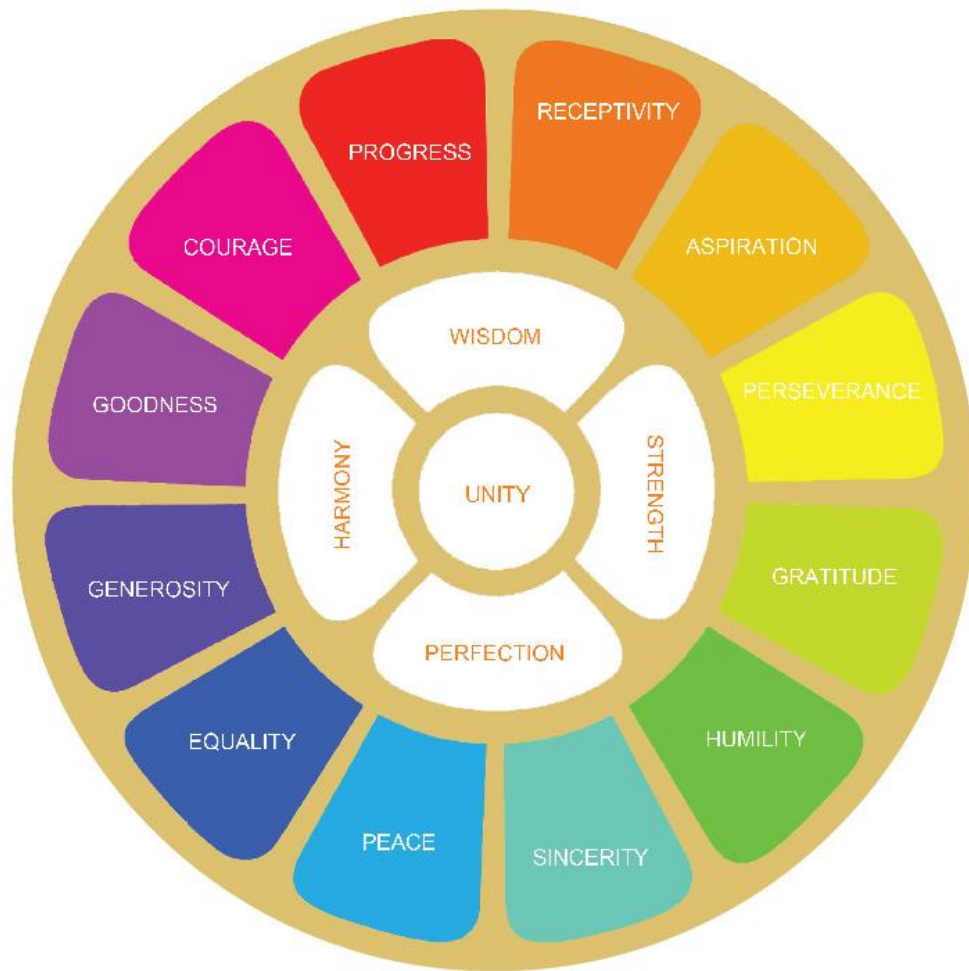
Nilima Bhat: I'm just loving the incredible synchronicity, you know, when you know that there is a greater intelligence that is actually moving each of us, and these insights and wisdom appear in the collective, and that now there's a time and place for it.

Today is the solstice and tomorrow is the full moon. So it's a very, very powerful solar-lunar cosmic alignment. It's supposed to be as big as the 21st of December 2012 was, and we are doing these Shakti leadership circles with my 64 yoginis, which is kind of a secret group. And we've been working with different divine aspects of the goddess during new moons, for 22 new moons. And then we have started delving into aspects of the divine masculine during full moons. And tomorrow, this full moon that we will be in, well, in India it's considered the full moon of Dattatreya, who is the divine child who contains Brahma, Vishnu, Shiva as his three heads. In a way it represents the triple *logos* in a child form. The divine child who contains the triple *logos*.

Before I even read some of the material that I got from the integral newsletter today, I'd already posted to the 64 yoginis that our meditation tomorrow will be the triple *logos* and we will invoke in ourselves our inner *logos* in all his fullness. The *logos* of the head, the *logos* of the heart and the *logos* of the hands. And the *logos* of the head is Sri Aurobindo, because he brought in the *supermind*; the *logos* of the heart is Jesus Christ, because he brought in the sacred heart, the divine love; the *logos* of the hands is Leonardo Da Vinci, because of his ability to not just conceive the future and move into it, but also to create it with his hands.

I was thinking of the divine masculine aspect that has walked the earth, that has, in a way, stood for progress or embodied progress. And I can't think of anyone more than the "renaissance man." I mean, Leonardo Da Vinci, who was so ahead of his time. He showed the world so much, way before the world knew about these things.

We're going to invoke these three in our meditation tomorrow as the triple *logos* and we invite these divine beings to come and activate our animus in this direction. This is how we work with these forces; we invoke them with great respect and we ask to be fashioned and led and guided by their power. We come into our next level of being.



Creating A World That Works For All (inspired by The Mother's Symbol)
Developing 12 Conscious Leadership Qualities to awaken the Four-Fold Shakti
and reclaiming power from our Unconscious drives