

Shiva Ratri Program 2003
Introduction to the Jiva Vidya Process
Teaching on the Porch of the Dwarkamai
February 24, 2003



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Swami: First five, ten minutes we'll review the Paramshiva Yoga and Concord, Ron can you talk on the Paramashiva Yoga and Concord, the differences. It's super important and today you can talk any questions, any depth. And I'm introducing new theory to make it easy to win certain things, it's called Jiva Vidya. It's found by Vishvamitra Maharshi. I didn't explain before this coming chapter. So before that, let's talk on the Concord and Paramashiva Yoga, what I previously explained, the inner mechanism in that.

Ron: So, how many people here don't know what it means, the Concord, Paramashiva Yoga? Both refer to, you could say energetic frameworks or paths, sets of dikshas or sadhanas, practices or really soul training, ways of accumulating energy - then having that energy being reflected back at you, as a way of training the soul - growing the soul, also training the heart and the mind. But the ultimate goal for both is the same, and that is to know the truth, the truth of the Mother and Her creation, all the aspects of Her creation. Paramashiva Yoga and the Concord have the same destination, but very different ways of getting there.

The Concord has a path that has very strict dikshas, super strong rules like if you're not married, no exchange of energies including even saliva with another person; strictly vegetarian, no eggs; doing certain meditations using the Full Moon and the New Moon energies; super strong boundaries really cutting even what looks like in one way, the relationship with the master. No permission to throw energy on the master, like getting angry and blaming or giving affection and throwing that kind of energy. No permission to telling the master your experiences or getting direct advice or helping him, even if you see the master stepping into a fire. That's how much that is, apparently cut. Super strong walls holding the energy for you because in the Concord is a fast process. The result is an experience of the Mother's energy directly as a first step, the Mother, the highest aspect

of the creation, Darshan with the Mother herself, hooking and communication.

Paramashiva Yoga on the other hand is a series of steps, 21 steps, and you do them in an order and in that order you go through the different energies and aspects of the creation one level at a time, ending up with the Mother. This means the level of the souls, the level of the spirits, the level of the angels, and the level of the Divine Souls. It's a stepwise approach, so there's a lot of experiences leading to the Mother but ultimately it's going to the Mother. Paramashiva Yoga is using Shiva's energy. Paramashiva is the highest aspect of Shiva. The sadhana, meditations and the practices and experiences are Shiva's energy but you're turning that - at the end - not to ultimately see Shiva but to see the Mother. Not to see the Mother but to know the Mother, to know the truth of your relationship to the Mother. The Concord you bypass those levels of creation and just go straight to the Mother because when you see the Mother everything is there isn't it? All those other levels are Her too.

In any case, when we break the diksha, we make a hole in the balloon and we lose some of that energy. In the Concord, the rules are super strict. If you break the diksha, it's like Swami, by giving the Concord gave super unbelievable short-cut blessing. Thousands of saints in India would give anything what is in their ability to give to the highest extreme for such a 21 month process to see the Mother. But if you break the rules, if you leak the energy, you can't do it, it's a high-octane thing. You can't stand any of that energy anyway, except only with the Mother.

Paramashiva Yoga it seems like the diksha's change, the processes change, and you're getting experiences as you go along or at least the appearance of experiences as you go along in your life. And let me just say of the key concepts about Paramashiva Yoga, the Concord is like using the guru's blessing, the guru's austerity power, the guru's protection circles. If you can just fulfill your part of the bargain and you really fulfill it, then you get the ultimate payoff. In Paramashiva Yoga you're going step by step. In a way you're leaving some mechanisms inside there. Where as in the Concord, it seems like it's more given. But you're still going to the same place and in the end it doesn't matter how you got to the top of the mountain, you're at the top of the mountain.

So, for instance, one of the goals early on in the Paramashiva Yoga is understanding yantra, the aspect of the soul vibrations having a unique signature, vibrational signature, which looks in form like a yantra. How to

combine mantra vibrational energy, with yantra energy, once you find your yantra. Then at certain stages, automatically things will start flowing to you. For instance, at a certain stage automatically the spirits that are seeking release will start to come. You don't know what you're doing, but you did it. Then the experience comes. Then, you have to kind of handle that, then the next step.

The protection circles, it's my feeling but I don't know if it's true, in Concord the guru is doing pretty much everything if you don't disturb the guru. The whole point is, let you do your job, we do our job - we have to do our part of the deal. But how in the world can 18 months or 21 months of these little things, sadhana, get to the Mother without purely the grace and protection circles? Not having to overcome the negative spirit kind of experiences. Not having to overcome the obstacle of getting hooked by the attachment with angels. Not having to overcome ourselves by getting hooked by the experiences with divine souls. But just blindly doing it but getting it delivered at once with the ultimate goal. Because how many of us can resist these divine temptations?

Swami: What do you mean blindly doing it?

Ron: Doing it based purely on faith. In the Concord there can be no, 'Just ok every New Moon I'm doing this and every Full Moon I'm doing this. I can't blame on my master what I'm experiencing. I can't even tell him. I can't even help him out of love if I see that or out of some other place. I'm doing it because I believe in what he said and I believe in the results of what he promised. I believe the Guru Parampara can deliver it, but without having the mind, and even sometimes the heart, convinced of that by personal experience. Whereas in Paramashiva Yoga it feels to me, again I'm not positive, but it feels to me like there's experience convincing but there's also super challenges. For instance say, "I want to know the truth of some aspect of Her creation so I can believe in the master more." That's my monkey mind. Ok, I believe but show me something. Then that's a little naïve request. It's totally natural because here you go this is what it's like when negative spirits come. Here's the capacity, here's a mantra, here's a path to release them. Or here's a divine soul. Then there's no capacity here. There's no understanding what's really going on and it's very easy to get caught and just stuck there. "Oh I know God now," because you've seen something which your mind, for sure, recognizes, something that is not natural, is supernatural.

Swami: In which process?

Ron: Paramshiva Yoga.

Swami: I taught that?

Ron: That's what I said, I'm not sure you taught that, but it's my experience.

Swami: I'll explain, you're going here and you're going there. You have to talk what is Paramashiva Yoga, why I gave that, what is the use of the Concord, what are the principles, what are the principles in Paramshiva Yoga and why I put strong dikshas there, even you can't ask any help from the Swami. Whatever you see any miraculous things, you have to hide in you, you have to protect and keep that experience in you. Why is the reason? If you explain, to the master why the illusions will flow on you, why it will disturb you. I explained lot of things didn't I Peter?

Peter: Yes.

Swami: You can tell your experiences to me but after you tell to me what kind of disturbances will come to you and me and your process and that experience? Some people they're seeing some great things, strictly I told it, you never ever say anything to me. If you say to me, "Please Swami help here," I can help but it's kind of like I'm taking a needle and putting it in your car tire, to your soul to leaking out. Why the leaking out comes? Why that disturbance will come? That's a big question mark today. With notice or without notice, a lot of people shared your experiences, lot of people got disturbed... I want to tell their names and why they got mistakes. I'm going to tell today - today is pretty good punching day. Please explain little more. Want some water?

Ron: Paramashiva Yoga, step by step, is washing certain blocks early on, building certain capacities in the soul. Step one has this purpose; step two has the next purpose; step three the next purpose. Early on, it's 21 steps. Step three has to do with finding your personal yantra. That means seeing it for yourself, being sure about it. In Paramashiva Yoga, the only way to be positively sure, if you have the grace to be in the presence of your master, is to check it with your master. Then there's a technique of how to use your personal yantra with personal mantra to connect even closer, to suck the energy even more. Then step four, step five, I don't know of any diksha in Paramashiva Yoga that says we can't talk with the master when we're doing this process. Maybe that's one of the danger points in this

process actually of the Paramashiva Yoga, of not understanding because holding the energies is important. We have to be able to understand how to hold energy.

Actually not understand, because it's not actually us that's holding it. We have to understand how to let the Divine fill us and use us with the energy, without leaking it or using it in an inappropriate way based on a block, based on our mind and our heart. So why is it a hole in the tire to share with the master certain experiences?

Swami: Focus on that point.

Ron: Well, there's a reason why the master said don't share it. There's a reason why it needs to be held and you have to experience what it's like to hold it and not digest it fully, meaning explain it and come up with some explanation, some meaning, some understanding which dilutes it into the normal world. That's not holding it. That's completely digesting it, swallowing it. But also not vomiting it back out into the creation. And again, I don't know what I'm saying right now but it feels to me like, even the master is in the creation. Then speaking into the creation, putting that energy out into creation, even in front of the master, maybe especially in front of the master with these energies because of the capacity of that soul as a mirror and as a vibration, as a creator. Just you gave out some energy you received that is supposed to be doing something here in your soul. And it's in the creation. Even in front of the master it's in the creation. That means, it's a karma. You just did an action with that energy. You don't want do any action with that energy right now. You want that energy to have an inner action. So maybe those dikshas are protecting us from sharing that energy, or giving the Mother, the creation, a chance to reflect that energy back in a way that's not meant to be reflected back, even with the master.

Swami: Why?

Ron: Because the Mother, the creation, somehow reflects... karmas are karmas, even the most divine. Like we can hurt without our knowing it, without our intent. We can do something. We can put out what we think is the most pure devotional love into the creation, and it can be reflected back in a way that appears to cause negativity. There's an aspect of the creation, Kali Yuga, 50-50 negative/positive.

Swami: What are you hurting there?

Ron: Well you're hurting your own soul.

Swami: Can you understand what he's saying? Hey, who didn't understand his explanation? Is anybody catching the points when he's talking? Who didn't understand? It's important.

Ron: Ok, it's my duty to help some understanding to happen here first, and then we share. So, this creation is... ok, the energy our master is giving us is a pure divinity energy, is a pure soul. It's not meant for your minds, not meant for your hearts. Ultimately it doesn't care about that. It's for the soul. And our minds and our hearts, even now, are minds and our hearts don't really understand what the soul is, what the purpose is, what the capacity of the soul to hold the divinity is of that. So when we take that energy and when we reflect it back out into the creation, it's not what's it's meant for. It pollutes it. It comes back to us in a karma. Which is not what it was given for. We reacted. The first karma was receiving it. That was the action. God gave it to us. We received it. Then, if we react and create the wrong karma with it...

Swami: What do you mean wrong karma?

Ron: The less than divine karma, a karma that's for something other than the soul. Like if I had super desire to talk to you about something, it's really disturbing in my soul some energy. Then that desire to talk to you, I'm hearing now, is not a soul desire or not a desire from the Brahma Consciousness. It's a heart or a mind desire.

Swami: How can you judge it's a mind or a heart?

Ron: Well only because I know that's it's breaking a rule or a diksha and it has an outcome, it has a karma that is damaging.

Swami: No, you experience, for example, you see the Mother Divine, did you?

Ron: Yes Swami.

Swami: But you shared it?

Ron: Yes.

Swami: Why you shared?

Ron: Part of it I shared, well for a lot of different reasons.

Swami: Main reason, what is that?

Ron: Hum, the deepest sharing of that was my heart could not hold that energy without sharing it.

Swami: That's a block, that is the block. Ok, number two.

Ron: Number two is egoism, thinking that that experience could help another.

Swami: Does it make sense? Ok.

Glenn: Is it part of teaching, Ron's desire to teach?

Swami: Teaching is not a problem, telling your experience, one part I agree, it lifts anybody's feelings up, the same time, it creates a lot of unworthiness in them too - extreme unworthiness. Does it make sense? You're thinking, "Why he got it? At the same time I started the diksha too. Why he got it, I didn't get it. He's step by step going to winning it. He's winning, but I'm keeping on doing it, but I haven't gotten anything yet." It means indirectly you're damaging another soul - does it make sense? Just I'm giving the difference there. Ok continue.

Ron: Please forgive me.

Swami: No problem, just it's ok.

Ron: Yea, I mean, I can say what I learned because this sharing is really limited. I mean there's very, very few people I've shared even a part of it with - most of it's not shared. But I'm hearing you're saying most was damaging?

Swami: No, no, it's ok. I'll explain what's important.

Ron: Ok but I really appreciate that because that's experience was beyond my ability to hold, the ability of my heart because of the blocks, the ability of mind. I'm understanding that even more and more now, months and months later, even a year later.

Swami: Don't get confused.

Ron: Well I am confused now. I forgot my point. We're talking about experiences and how sharing them can be... what kind of bad karma that can be.

Swami: You're talking about why the disturbance is coming.

Ron: Ok, ok. Another aspect is, why one soul in a certain moment is getting an experience when Swami's told us we're all masters. Because every soul has it's own characteristics in any given moment in the illusion of time. It's own capacity. Actually I believe is a true-ism, the Dattatreya energy could just come and give enlightenment to any beggar on the street with an IQ of ten. It's not at the level of the soul where the inability to receive the energy is. The soul energy, the energy comes through the soul, then the soul and the heart and the mind are all connected. And actually it's coming through us and then coming through the heart, into the mind and out into the world, into action, into words, thoughts, into karmas, creating karmas.

If the heart isn't able to withstand, if there's super shaking of the soul and if that heart doesn't have the capacity, or the washing of the blocks, or actually the self awareness to handle that, then it will damage with that energy. It will leak it out in a way that it's not suppose to. If the mind isn't able to handle that disturbance. In one way, the disturbance of the heart and the disturbance of the mind is a symptom of being in supernatural energy. It already happened at the soul level. So I think the damage is, sharing without knowledge of the capacity with whom you're sharing it, of their capacity to hold it. If my mind is washed to the point, then there won't be unworthiness there if I hear another's experiences. But if that mind isn't, if I share, and I've shared some of that divine energy soul to soul, I'm sharing a soul experience and whether you understand the words or not, if with an open heart and an open mind you're letting that energy out, then it's going to hit your soul first then go up or down or whatever it is. No?

Swami: First to their minds they get a little shaky, "Wow you got it." Then secondly they think in their heart what mistake they made, what's wrong in them. Third, to the soul level, they feel terribly unworthy. The way you have to tell, you have to always give the support from the soul level to him. "Ok you're also very close to win." When you're sharing your experiences,

first you have to help that soul, “Yes, you’re also going to get success. I’m seeing that in you.” Lifting them up, then they can hear it. Straightly hearing it, they’ll fall down.

But to sharing that experience... He already connected ten times Mother Divine, hundred divine souls in this planet, still if you share amazing thing, that person will get a little disturbed, he’ll get disturbed. How to wash that disturbance? I’m going to teach the Jiva Vidya and how to suck the divine souls and Mother Divine super fast. It’s ten times little powerful than the Concord. There’s no other option to me, like do or die - there’s no die, just do and get success, walk out. But also I have to explain what the major defects are there, and what are the major benefits there, how to behave yourself, how to behave with the circumstances around you, and how to suck the energy, the different steps. I hope everybody has paper and pen. Ok, I have a few questions to you Ron. You did Paramashiva Yoga or Concord?

Ron: Both

Swami: After you did it, how much time did it take to you to get success?

Ron: Well with Paramashiva Yoga I felt symptoms that were very, one part blissful and one part very torturing, meaning I felt something was really there and I didn’t understand. But I was feeling something right away. But it wasn’t success, it was just like the second stage of illusion, “Ok I’m doing it. I know I’m,” it was easier for me to believe something was really going on. I did that for about six months right before I moved to India.

Swami: Concord?

Ron: Concord I did for one year, eleven months.

Swami: You believe that Peter?

Peter: I don’t believe that. I think that’s because you changed the dikshas.

Swami: No, do you believe he followed strictly the diksha? No?

Ron: Ok, I did the Concord for a couple of weeks, but by my grace it was all in your presence.

Swami: See, finally coming on me. There's no saliva exchanging in the Concord - you're saying you did it. Ok, are you success?

Ron: I never felt more success than in this moment in my life, spiritually. Yes, I would answer absolutely yes. I don't know what the limit is, what the end is, but to give an answer yes or no, the answer is yes.

Swami: Ok, what are you looking forward to in the forward step? Is it a good question? What you already got and what you're going to, your desire? You can explain briefly what you got before, but what are you going to, your desire? I would like to hear in front of everybody. Then I'll give, take your life as an example.

Ron: Well, I have a desire to experience or to hold or to understand and so react to suffering this body experiences right or wrong, in a different way than what I've done my life before.

Swami: What do you mean different way suffering?

Ron: Like what you said blaming nature. That's one. Yes. The other day I started talking about when I was coming and going to India, I would immediately start blaming on Swami as soon as I got back from America.

Swami: What did you blame?

Ron: Everything. Like, "I'm here and not there." That whatever, I want to know the truth, I want to know this about spirituality. You know I had my ideas about spirituality and I wanted that satisfied, I want peace, I want bliss, I want my blocks satisfied.

Swami: You want your blocks satisfied?

Ron: At the time, I know now... I can look back and say at that time, "If you're not satisfying my blocks then..." and also I was feeling a super unworthiness. The mirror of the master was showing me my blocks more and more every time, so ultimately I was blaming my blocks on you, "Hey take care of that. Why am I still feeling this?"

Swami: You think all your blocks are gone?

Ron: Absolutely not and that's why I say experiencing them in a different way, because I understand there's a block in the power of resistance in the capacity that blocks gives us. It's one of the divine purposes they exist.

Swami: How do they exist?

Ron: Through our desires or fears that are inside of us.

Swami: Exist to what?

Ron: Blocks? They exist in the identity, in the drop. The blocks exist in the drop, not in the bucket. So in the drop it believes it's a drop but what makes it a drop?

Swami: Say that one more time. You're saying the blocks exist...

Ron: Yes.

Swami: To what, to your success?

Ron: No.

Swami: To understand?

Ron: No.

Swami: To understand the reality?

Ron: That block is there, one block that I didn't get to the other day, that I wanted to, is the block of needing to know. Knowing in the way we understand knowing. So yes, it's a block.

Swami: The block of needing to know. What does that mean? You have a desire - you want to know?

Ron: I want to know something. I want to know something. What is it, I? The blocks exist in I.

Swami: If you want to know is it a block? You want to know the knowledge is it a block? You want to know God, is it a block?

Ron: Well the divine aspect of it is not. But there is an aspect that is a block.

Swami: If you say, "I want to become number one. After knowing it, I want to become number one." Then that's a block. Saying, "I want to know what it is that's there," it's clear, it's not a block. At the same time, if you go too much crazy, like if I gave one fruit, "Please eat it." But you never ate it completely, again you're asking for the next fruit. You never again completed that fruit too, just you took two bites then again, you want the next fruit - like a kid. You never completed any one, any fruit, just you keep changing - that is the block. Swami gave Paramashiva Yoga, let's digest totally, do it. He gave the Concord, do it. Ok what is next? If the master felt, ok you did pretty good, it's enough to you, now you can take next one, then it's ok. So, first when you came to me you blamed me.

Ron: Yes, it's strongly my nature. It is strongly my nature still.

Swami: Still? Still it's there?

Ron: Yes, still it's a blaming nature.

Swami: On me?

Ron: For a short time, sure, the energy reflects back. But absolutely that's the truth. When I feel, what feels like unbearable suffering, my first reaction, find some picture of you and have a conversation.

Swami: At the time are you alone or with somebody?

Ron: Alone.

Swami: Ok, no problem ah-hun.

Ron: And sometimes that's a fruitful conversation and sometimes I answer my own questions. But often what happens more and more is that immediately I see the illusion of that, so I turn it inward and blame myself.

Swami: Hum, good. After you blamed on me, what I responded to you? I think one night, in early time, you came one night from America and we're sitting near fire pit - the same blaming as that time?

Ron: That was a blaming, that was a strong blaming.

Swami: Yes, I can remember very clearly.

Ron: Please forgive me.

Swami: No problem. Please next point.

Ron: Well I came at that time when I was coming and going, and I arrived like at 2 in the morning. And I thought I was so happy to being here. I came in front of Baba and everybody was sleeping and everybody had just had beautiful divine experience and we're sleeping. I came in front of Baba and was just looking at him and blaming I'm sure without the daresness I'm sure that I would blame on that, thank God for that protection circle. Seriously. And you came out of your room. I probably woke you up or you came out of your meditation, please forgive me, and you're looking around the temple to what energy is here now. And you looked at me and then we came and sat at the fire. And what I was blaming was... ok I admit there is illusion in the world, but this is just another divine illusion. I had the idea that the divinity would be moksha, would be bliss, would be the absence of suffering, like a free ride, would be easy. And also would be true in a way that I believed in truth at that time. And so it was really clear to me coming and going at that time, it wasn't that simple. And that was a horrible thing to realize and so I was blaming on you saying tell me the truth, if this is just another illusion?

Now I know that's psychiatric, to come all the way from America to say that, in my first encounter with you - but I did. And what you did, you just completely accepted that energy. You didn't respond at all for awhile. You just let me talk with an infuriating smile on your face, like you're enjoying that. And then you simply started to touch my heart, "Just forget your monkey mind." That's my view now. At the time, I don't know what I would have said. But I did know that you were trying to make me happy and that really made me more angry because I'm still hanging onto that block of blaming. But ultimately it didn't take too long once you put your sankalpam on that. Within five minutes I'm laughing, I'm happy. Even though in my mind, at that time I know you're trying to make me laugh, I know you're trying to make me happy, and I know that's not what I'm asking you for. Isn't that crazy, to say I'm not asking you for happiness? But while I'm laughing, inside I'm also saying I know why you're just doing this. That's me saying that because I didn't understand the mechanism because I still carried some block away from that even though you did relieve a lot of that poison and everything, there was a part of me

that was still saying you just did that to calm me down. I didn't understand why you were really doing that.

Swami: Um-hum, then?

Ron: Well, a lot has still happened since then. So experiencing blaming nature for instance. You asked what my desires are, you want me to go back to that?

Swami: There are some points I told to you near the fire.

Ron: Well yes, that I could not handle the truth that I was asking for at that time. You said it in a beautiful way that I didn't understand at the moment but you did get that message inside that if you told me the truth that I wouldn't handle it. I don't remember the words you used but it was that I was not ready, I was a spoiled child, I wanted everything at once. You asked questions like, "How long have you known me? How long have you been working with me?" And at that time it was a matter of one year or fifteen months. You were really reflecting back. "You really believe the divine energy can come in that period of time?" You were really telling me that I was not ready for it, that I couldn't handle it.

Swami: Why I said at the time you were not ready to handle it? Did you have any experience at that time, and now?

Ron: Ok. Well, I didn't know myself at all. I was a reactor in this creation. I was reacting ninety percent of the time, with some good reactions that were divine blessings as part of this and also some negative ones, hurting without my knowing it. So I didn't have self-awareness. I did not understand what I did, what was the outcome of what I did, what karmas I was creating and why I did it, for the most part.

Swami: It's a very important point, it's a very important point to everybody. Um-hum... so finally after you connected certain things... Ok, at the time I gave the hope to you?

Ron: Yes, you gave me hope, but that hope was a different hope than what I have now. But it was the hope that I needed then, the hope that you still loved me and were my friend. I still didn't have a spiritual hope then. I'd be lying if I said I walked away from there, "Ok everything's fine, I have one hundred percent faith that my spiritual path will be satisfied." That

wasn't the hope that kept me going. But the hope of the relationship with you was and is...

Swami: That hope came true?

Ron: Well yes, like a beautiful meal that gets digested and then there's more hope.

Swami: How much time it took?

Ron: Actually, it feels to me like I'm still digesting my whole life, but the way the hope changes, it's happened very, very, super fast.

Swami: Good, thank you, you did a good job. Jiva Vidya, what do we mean by Jiva, Ann?

Ann: Jiva means the individual soul.

Swami: Individual soul?

Ann: Not the Atma, but the individual soul.

Swami: Not Atma?

Ann: Well it's part of Atma but it's the soul that thinks it's separate from Atma - the individual.

Swami: How's it possible?

Ann: Well, it's not, but that's the illusion around the soul.

Swami: Whatever the nectar is hidden in the soul, that is called Jiva. Do you understand what I'm saying? The nectar, whatever is hidden in that, like a flower, jasmine flower, rose flower, whatever the fragrance that's hidden in the flower.

Peter: Is that the sweetness?

Swami: Put it that way, it's called Jiva. Vidya means knowledge understanding, handling, how to create the sweetness, the nectar, in the soul. Every time we talk, the soul is sucking, the soul is sucking, but how to develop the sweetness in the soul? In the ancient days, the maharshis

and yogis, they're simply throwing their bodies under the trees for twenty years, for thirty years, sixty years, ninety years and still in the Himalayas hundreds, couple thousand years with their bodies they're meditating. In our backside of the mountain there are big, big, big caves like size of our ashram. Yes it's big mountain, 13 kilometers length. From that palace, Gagan Mahal, from there, you can go to that caves and still you can see the big hole. You can go by the horse, they built it on those days.

The point here, still they're researching. If we started to think what they're researching, what is the purpose they're researching. They connected Mother Divine, they connected the Divine Souls, they connected amazing, amazing angels, they created divine spirits, still they're researching... What do you think Wendy Waters what they're researching?

Wendy: What is inside of themselves?

Swami: They know it.

Wendy: The mechanism of creation.

Swami: They know it - life and death they know it - they're the siddhas. Ok, let me ask this question. You know Shirdi Baba isn't it, Wendy? In his gurusthan something I told it, his austerities' power he made it into the four lights, four candles still burning in the ground and he buried it. Why that happened, why the lights are still there? What is the mechanism?

Wendy: It's his austerities' power.

Swami: What does it mean austerities' power? His soul power or somebody gave it to him to make it?

Wendy: I think it's the energy he sucked in his soul while he was inside of the creation - the nectar that he sucked while he was in his body.

Swami: Is it possible in only twenty, thirty years he could suck that much?

Wendy: I think he sucked through many lifetimes and maybe through his connection to other souls, his master - the connection with his master, the Guru Paramapara.

Swami: What he sucked?

Wendy: Venkusa?

Swami: No, Baba.

Wendy: Well, he took the suffering and turned it into bliss.

Swami: Say that again.

Wendy: He took the negativity, the karmas and turned that into nectar.

Swami: Why he needed to suck the suffering and pain?

Wendy: He also connected through his austerities' power, through different channels.

Swami: No, you're not answering. Dave?

Dave: So the question is, what is he researching and what Baba did with that austerities' power?

Swami: Let's nail this straightly. What do we mean by austerities' power? Is it counting what the body is doing like simply throwing the body under the tree and meditating or your soul is doing? If your soul did it, how you're going to suck that, whatever it is? If you're sucking, whatever it is, what is that and what is in you? Then how it really counts as austerities' power? You know what I'm saying? Today you're my good food.

Dave: I think what the austerities' power is, the essence of it, is that person's link to the divine cosmic. The more you can pull of that. That's your real self. So the rishis and Baba, are looking for more and more of that austerities' power, they're becoming more and more the divine the more they suck of that. So what's the limit of that, how much can they get? It's until they completely merge back into that, there's no difference. But they're pulling more and more of that huge austerities' power - more and more, it's infinite.

Swami: Why do they need more and more?

Dave: Well then that translates into the jivan, the more individual expression and that dharma, it wants that dharma to do. So when Baba made his four flames, not for himself I don't think, but as his legacy, his gift to the planet, to do a lot of work that would come after him. So he stored

that austerities' power in that form which can then be used. And that's what I think we're learning how to use, to draw on, ourselves.

Swami: So your point here, is that austerities' power made those lights?

Dave: Well I think the austerities' power is that light.

Swami: Where it came from, that austerities? Who did that?

Dave: His whole soul graph, his whole soul from the beginning when he came into being. When his soul came into being and started doing practices, all that knowing itself, and pulling more of it's origin, where it came from, getting more and more.

Swami: What's the symbol of those lights?

Dave: Sathya, dharma, shanti, prema. So the sathya is the truth; dharma is your duty, your role in the world; prema is love and shanti is peace.

Swami: Ok, first if you know the four things how can you become as him?

Dave: How? Because the light is the same, if you become that light, if your crystal is as clear as his or refined, you'd be the same way.

Swami: Wait, wait, wait... You turn as a big loving person, you're always following dharma. You're always very quiet, shanti. It means you can demonstrate certain great things in this life?

Dave: I think to demonstrate certain things, requires a certain level of austerities' power.

Swami: What do you mean certain level?

Dave: In order to do this yoga, you need so much austerities' power. In order to demonstrate another level, you need more, maybe. So what you demonstrate depends on how much you have.

Swami: Can you explain Cheryl?

Cheryl: What he's saying?

Swami: No, he missed the point.

Cheryl: Oh, oh, oh. I'm not sure I got the point either.

Swami: Peter?

Peter: Well, what I understand your question is how that somebody can embody pure satya, pure dharma, pure shanti, pure prema, but that doesn't necessarily mean they can exhibit amazing things on the planet. And Dave's answer was austerities' power and he's asking what's the difference, what's the connection between austerities' power and being able to exhibit, what makes that possible?

Dave: If I were to be able to have pure total satya or any one of those four, if I were to get to the pure form of that, I think that would give to me, it would mean that my getting to that point, that I would have certain amount of austerity power or maybe you can just get it from pure divine grace, but I think the austerity power would transfer to you anyway.

Swami: Let me ask this, a person is dying from a cobra bite. You're loving him, "Oh I'm such a great loving person, whatever you sucked the love from the cosmic or from thousands of people, can you make that person survive from the death?"

Dave: No, I don't think so unless you have certain channels connected to that love, certain shakti channels. Well no, I think probably you can if you have the pure infinite divine love, it would be that.

Swami: Don't be controversial, tell either this, or that.

Dave: Ok, if I had the pure prema and somebody got the cobra bite, can I heal them just by my love? Is it possible? Oh, I don't know but I would say right now...

Swami: How many years you are as my student?

Dave: A lot of years, five and a half years.

Swami: So you think that's your big karma, what you did, what mistake you did in your life.

Dave: It's a big mistake?

Swami: Are you thinking it's a big mistake?

Dave: No, no, no Swami, it's my huge blessing.

Swami: So answer it.

Dave: Ok, right now I'm saying, that no, just with pure love, I would not be able to heal him. I would need mechanisms to translate that pure love into some shakti power channels.

Swami: Say that again.

Dave: I would need some mechanism to translate that pure love, to make it functional, to make it a shakti channel to pull that cobra poison.

Swami: Good, you got it. Once if you know the channels, it's only Jiva Vidya will do it. Under the Jiva Vidyas there's a lot of siddhis connecting the divine souls, angels, Mother Divine. Anything is possible, who practices the Jiva Vidyas. Jiva Vidya means nothing but you're connecting the greatest channels in the globe. Once if you connecting the great channels, you don't need to again fight for the peace, fight for the truth, fight for the dharma, fight for the love. Once if you're in that process it automatically comes... to getting in that process you have to wash your blocks. It's a little twisting here. If you want to do the process you have to wash out your blocks. You have to give up, completely surrender to your blocks. Then the channels will follow you. You don't need to follow to the channels, the channels will follow to you.

If you think in my personal life... I'm sorry to make this question to myself, to asking a few students. Do you ever see me jealous of anybody? Hello? Be honest, I'm happy.

Students: No.

Swami: What are my blocks? I really want to know from you guys, what are my blocks? Susan is a little eager to tell my block.

Susan: Maybe your block is being too easy on your students. Maybe not being hard enough on your students.

Swami: Say that again.

Susan: You're too easy on your students.

Swami: Yes I agree. If I started to behave as a Baba, taking the stick screaming... I can't do that. Compared with his personality, the way of eating style, the way of talking style, the way of his behavior, it's very tough, extremely tough. Sometimes I am, sometimes I'm a rakshasa no doubt on that. In certain things when I'm writing, certain things when I'm talking on the phone, when I'm thinking very peacefully, if anybody disturbs... Or sometimes when I'm doing for somebody some channelings, some process, if anybody disturbs, then I am a rakshasa. Rakshasa means I'm super tough.

My number one block is to believing too much on everybody, believing means trust - trusting too much. And another block is, sometimes when I want to really concentrate on my students, at the same time I feel to let him suffer, let him go through. Easily I can help there but why I should. Let him learn himself. I told it before, "Do this way, do this way." First I explained and then again I explained. If you didn't listen then ok, simply I ignore it - it's a kind of block too, it's a block. To wash to that block means I have to give little punishments to the students, punishment is not my way, not my way.

When Shirdi Baba is studying with his master, Venkusa... Shirdi Baba of course is a great avatar, pure Dattatreya. To make him to recognize that, who he is, what is the greatness in him, it took his master almost twelve to fourteen years. What Shirdi Baba does to his master, washes his clothes, massages his feet, take cares certain yagya, fire puja items, taking care of the food to feed his master. Simply he's doing the seva. Every night, Venkusa calls Shirdi Baba to come to his peaceful room to give massage. All his friends, Shirdi Baba's friends, got super jealousy. 'We're learning Vedas, we're doing whatever the master is saying. But why only the master calls him in the room? Hours and hours what they're talking.' Actually there's nothing to talk there, just the master is relaxing and Baba's giving massage.

One day the student's made a plan to kill Baba. They went into the forest to bring the firewood. One guy it took the brick and beat it on Baba's head. Everybody just they attacked him. Simply he screamed, "Help help my dear master." The brick didn't fall down and that brick made all the students to run away from Baba - it's in the sky protecting him. Baba's bleeding. He came to the mandir. Then Venkusa, he tore his cloth and he made him tie it on his head. That brick is still in the air. All students are

really nervous, "All students are going to get punishment with the brick? What's he going to do?" Then, simply his master said, "Just everybody fall down on the Baba's feet, if he forgives, I forgive." Then everybody said to Baba, "Please forgive us." Then Venkusa took that brick and gave it to Baba as a connection between the master and the student, as a power object. Venkusa said to Baba, "Baba you have to lead your life until last breath, you have to sleep with this brick as a pillow, then everyday I will be with you. Everyday we'll have a conversation."

What he needs more than that? "Everyday I will be with you. Every night we'll have a conversation. Take this brick and go stay in Shirdi." That's his order. "Ok." He started his journey. Then he started to face lot of sufferings. Everyday he's sleeping on the brick as a pillow. The villagers never allowed him inside. They beat him very horribly. They never gave him the food. He stayed under the tree in the rain, under the sun, under the big storms. Everyday he's asking, "What is my karma? Why you sent me to Shirdi? They're not even letting me in that village. I'm extremely angry. You want them to kill me? What is your plan?"

His master answered simply laughing, "Wait, wait, patience, patience." I'm serious just he said, "Wait, wait," and simply laughing. Some years later the villagers started to recognize. Then he hooked the villagers through healing lot of diseases and demonstrating amazing miracles. Then he connected that Shirdi, then hundreds of thousands of devotees started around him.

The point here, who accepts whatever it is, the suffering, he's eligible to win the Jiva Vidyas. You have to accept it. Once if you jump in the Jiva Vidyas, the testings will come, will, will, will come, period. Understand Ted? Hello, are you sleeping?

Ted: I'm listening.

Swami: What are you listening? Where the suffering comes? What is the inner mechanism of the testings to make you suffer Jill? These are all introductions. Why Baba started to suffer even though his master is with him? Ben?

Ben: Well, he's in a body and if you're in a body you will suffer. Nature is going to reflect back to you any blocks that you have, anything that you have.

Swami: It means Baba had blocks?

Ben: I suspect Baba had some blocks. You said you have blocks. Everybody in the body has blocks, it comes with it. Of course that may be changing but at the moment that's what I understand.

Swami: What do you think Baba had the blocks? You know his life story? What blocks you think he had?

Ben: Well I think Baba had, I don't know if it's a block, but I think he didn't understand what he was doing.

Swami: C'mon that's big blaming.

Ben: Well but that's my understanding. He didn't know what was happening for many, many years. He was just doing it. He was in a certain stage of illusion.

Swami: Not illusion, just a great devotion, bhakti, to his master.

Ben: He was in great devotion to his master, yes.

Swami: To be in devotion is not a block. Is it a block? So what's the point?

Ben: Maybe it's not a block. Maybe at the time he didn't have the knowledge that he needed to not suffer, to not be able to hold the suffering in a certain way.

Swami: Alice? He's missing the point.

Alice: So, if he had his master with him all the time, then does it have to do with the positivity that he had drawing the nature, the negativity to him? That he had such high positivity?

Swami: Ah-huh. So it means he didn't have the capacity how to handle the negativity? He didn't have the capacity?

Alice: Well is that part of the austerities' power to be able to handle negativity as well as high positivity?

Swami: Yes. Once if you're having lot of Jiva Vidyas in you, the Vidyas will come in three stages, one, yourself your practicing winning it; two, the

master can directly transfer to you; three, the Mother Divine can give you. Yourself winning means, of course you're linking with souls, spirits, angels, divine souls, Mother Divine, finally Para Shakti Maha Kali. Maha Kali Para Shakti, that is the peak stage – peak. Entire in the spiritual kingdom, in the spiritual knowledge, who has a conversation with a Para Shakti Maha Kali, his spiritual process is done. Once who has a darshan of Para Shakti, he doesn't need to do anymore austerities. It's the number one point I wanted to talk before why many saints are researching. A part of that is why Para Shakti is created that way.

Shiva gave the boons to Maishasura. Maishasura is a raskhasa, extreme devil nature, and he's killing millions of bhaktas, great devotees of Maha Vishnu. Himself he wants to be as a powerful god in this planet. He asked that of Shiva as a boon. Then everybody started suffering. Then the Maha Kali form came through Brahma, Vishnu, Maheshvara, Lakshmi, Durga, Saraswati, all maharshis, all angels, all devatas. They all came in that one form as a Maha Kali to want to know Her greatness - it's like counting the stars. They're doing it. They're dividing the whole sky and just counting, counting, counting - it's like a big hobby, I'm serious. Part of a great hobby they're doing it. They're enjoying it. Instead of merging, "Let's play, let's count." The final peak stage is to have the darshan of the Maha Kali.

And the next step, you can connect the Parama Shiva, you can have darshan of Shiva. Once you started to talk, your soul is out. From your body, your soul will walk out. It means you're chappati. I'm serious. Once if you're talking means, there's a chance you'll ask the great boons. From the Shiva, until to now, from the *Puranas*, ninety percent everybody asked the negative boons. That's why Brahma and Vishnu they put their own protection circles around Shiva to whoever connects Shiva not to let him to talk to them or them to talk to him, because it's well disturbed. And they put a kind of sankalpam to let him be put, all the time, in the meditation - it's true, read the *Shiva Puranas*, it's there. Of course it's a part of pure vairagya. The vairagya, who connects that, it's easy to win the Jiva Vidyas. What do you mean by vairagya, Ann?

Ann: Sometimes I'm in vairagya.

Swami: Sometimes, what do you mean the definition of vairagya.

Ann: Vairagya is when you're totally fed up.

Swami: Fed up, with what?

Ann: Well you're totally fed up with this life, with this world.

Swami: That's called depression isn't it? Ok go ahead.

Ann: It means you don't want to play anymore. You're fed up with your illusions. You're fed up with your emotions. You've experienced it so much and you don't want it anymore. You're fed up. It's a kind of detachment and really, you only want the truth.

Swami: Give me an example, when you were a little time in the vairagya in your personal life.

Ann: Well I think being heartbroken. Different times being heartbroken in romance and then just not wanting to jump into those illusions again.

Swami: Dave, he's the right person to explain on the vairagya. I'd love to hear what is your definition on the vairagya. From this point we'll enter into the Jiva Vidyas.

Dave: Well I think it's quite similar to whatever Ann was saying. I think whenever you've been around the wheel enough times, the wheel keeps turning and you keep experiencing it and it's always the same, then the attraction wears off, the pull, the energy isn't there so much anymore, "So what, who cares, it's not worth it."

Swami: Huh, really? Give me one or two examples in your life. Of course we are a family, you can share with us, then later, Ron is very eager to tell his definition.

Dave: Well I think having been through my first long term serious relationship, for a long, long time, a lot of illusions, lot of wonderful parts of the relationship, but ultimately the illusions had to be resolved, had to be discharged. And I think it was great grace that we met you, that you presided over that. You conducted over that.

Swami: Finally coming blaming on me.

Dave: It's not blaming because I think the outcome was good. A lot of attachments and expectations that are illusion were broken and then more came right behind them because there were a lot of areas that were not fulfilled for me. So the attraction was still there and I needed to experience

more and my very dear friend and for the last 3 ½ years I have been going through that. And for me, I think her experience and my experience might be different, but for me, at my age the attraction illusion is not so strong. Not nearly so strong as it used to be and so what remains, when I'm being intelligent, what remains is an appreciation of another soul of another person, but without the urgency and the attraction force, without nearly as many of the illusions. So I'm noticing that, I'm seeing that progressively, it progressively grows. It's an easy jump in my mind, "Ok, if that's happening there in a very close relationship, I can see how that can happen more and more with all relationships."

Swami: With all relationships?

Dave: Yes, that you just see the soul quality of whoever you're involved with, you don't really want anything. Well it's not really true for me yet, but I can imagine it.

Swami: Do you understand what he's saying, Ron?

Ron: He didn't say too much in that last sentence.

Dave: No, I said a lot, he just didn't hear it.

Swami: Ok what is your position right now?

Dave: My position?

Swami: Soul level?

Dave: You mean what is the illusion?

Swami: Um-hum. A. What's the attraction? B. Under the illusion? C. Simply believing and doing it? Which one?

Dave: Mostly C.

Swami: Simply believing and doing it.

Dave: I have bouts of the other two coming and going but their pull is not strong. It still looks strong, but it's not that strong.

Swami: So what action do you want to take action to that? So how long you want to go through like this? Where is the limit? Where is the boundary to that?

Dave: That's a question I ask myself a lot.

Swami: Now I'm asking you.

Dave: I was going to ask you for advice.

Swami: I'm going to answer but first I'm asking you. It's super important to everybody about this concept.

Dave: I feel like I don't want to go through it anymore.

Swami: Ninety-nine percent who is here are heartbroken people. In your lives, somewhere, some corner.

Glenn: That's just being human isn't it?

Swami: Human but a lot of people are still being pulled in that and suffering, keeping on thinking on that and I will tell today how to heal that. Then keep going to jump to the next stage of the Stitha Pregnatatha. So how far you want to go? Sorry Cheryl, I don't want to upset, you or Gloria. It's an open talk.

Cheryl: It's good.

Dave: I don't want to go through it anymore. I want to be done with the illusion, finished.

Swami: What do you mean the illusion here?

Dave: I'm not sure I totally understand what that means.

Swami: Attraction?

Dave: Attraction, yeah.

Swami: The attraction makes the illusion?

Dave: Yea. Even just being in a situation where you're living in that kind of relationship – an attraction relationship, then things follow from that. You're living according to a certain mold. So maybe there's a way to live in the mold without having any of the energy of the attraction illusion operating on it. I think you're saying there is but I don't know.

Swami: So what are you expecting from me in this case? Straight question.

Dave: I ask myself that everyday and I think the answer that I come up with is you're continued guidance and grace and that it will all work out and that when the answer is ready, is mature, then I'll know it - not to force it.

Swami: Not to force it?

Dave: Not to force an answer.

Swami: So the point?

Dave: Faith and patience, wait. Wait until it's the right time. I'm sure, I totally believe you'll orchestrate, you'll conduct the right thing for everybody involved at the right time.

Swami: So finally you're throwing on me huh?

Dave: Yes. You're writing the play, you're directing it, and you're playing all the parts isn't it? You told me that.

Swami: Good. I'll tell the technique that is working. How's Ron Smith?

Ron: Definition of vairagya or an example of what I felt this was vairagya?

Swami: Yes.

Ron: Vairagya is, "So what who cares," it's not caring about this creation. "I'll be here until I can get out, but I don't care." So I have two answers about the experiences what I thought vairagya was. The first one was after a long time, for me it seemed like a long time from suffering desires, strong attachment based on a lot of temporary things. You could say they were illusions. But that's not fair to say that now because at the time that was the truth to me. Then the suffering was just too much so I gave up, "I don't care," and what really I gave up was, even if it meant I was a bad student,

even if it meant that I failed in your eyes, I didn't care. And so I acted from that place and said, "Ok no more of that, I'm cutting that attraction."

Swami: Who gave that illusion?

Ron: Well it came from inside here.

Swami: I thought maybe you blamed me.

Ron: No, but that wasn't real vairagya because I would say the soul desire, the soul karmic desire that was being polluted in my heart and my mind by my blocks and being projected onto somebody else was still not satisfied. And that is the desire, to be loved, to feel love, to be worthy enough to be loved and to have my love worthy enough to be received. So, I experienced that same desire in my relationship with my wife. So that wasn't vairagya but at the time I would have said it was. Then more recently, the "So what who cares," is deeper but it's still... every desire leads to suffering. In those moments I would say, "This is vairagya," it's after some extreme suffering of desire. Maybe it's a desire to be in Penukonda, a desire to get attention from you, a desire to be with another person, a desire to get some kind of attention or a desire to give a certain kind of attention – whatever the desire is it's not being satisfied - suffering, suffering, suffering.

Or it's satisfied and then it's found to be actually an illusion because how long does that last? It doesn't last for that long. It does change. It isn't permanent and then repeatedly finding that. Ok the desire for certain kind of mental relationship or interaction, always changes into something that is suffering if I attach to what that initial desire was, even at the heart too. So there's nothing true about the mind or the heart. So there's nothing there, so there's nothing there. I don't want anymore of those desires. I don't want anymore because I know that only means suffering is coming with that.

Swami: Are you talking with your heart or your mind, you don't want, you're saying that?

Ron: Yes. Well my mind doesn't want the suffering so my mind is talking. And actually my heart also at times doesn't want the suffering either. But the soul still wants what it wants, so am I in vairagya? No. Sometimes I feel pretty close but I think that's an illusion too. I feel that's an illusion because I feel that's just an attachment to something else, another desire.

Instead of, "I don't want anything, I want nothing. I just want to be left alone." And that is a desire too. That's not the truth either. The soul desires are still there.

Swami: Your body wants to be in the silence?

Ron: No.

Swami: So what are you talking?

Ron: I'm talking as a psychiatric patient, but that's the truth. They come and they go, these waves. What I want now is to serve other souls.

Swami: How?

Ron: Well that's a big... it happens, it happens through this sometimes. I don't know how and when. Often I don't know even until later that it all happened. And often I doubt when the proof is there in front of me that it happened. There's a lot of confusion still there. But what I want, as long as I'm in this body, the truest desire that I can attach to, that if I'm going to suffer, in the way that feels most right, and that is suffer on behalf of other souls. And what I get in return is simply witnessing that soul lifting up – the nectar. Witnessing that. That's more important than the body's desire or the heart's desire.

Swami: If you're happy, then only you can make the people happy around you isn't it? If you're unhappy, is it possible you can make the people happy?

Ron: I agree one hundred percent. You told me that from the beginning.

Swami: Especially the soul level to lifting it. If you're soul is sick, disturbed, completely heartbroken, you're in the pure strange position, you don't know what you're doing, you don't know what you're talking, you don't know where your life is going, you don't know where you are, you don't know what you're researching, the heartbreak is natural. To again get it back, it needs a talent. It needs a talent and a lot of people's lives they're spending years and years and years fighting with each others, getting together each other, fighting each other, getting each other, same junk keeps running. I'm watching these many years, many people's lives. Like in America what I notice, more than sixty-five percent wife and husband separating, divorced. In India, out of one hundred marriages, you

can see only one or two getting divorced. Because they're grown very disciplined. They have very strict boundaries. The families are very high disciplined, arranged marriage. Even though arranged marriage but they love each other. Their life is very smooth, healthy. Even if you walk in the street, even he doesn't have any money, not even 100 rupees, but you can't see unhappiness in his face, he's smiling and just blooming. Is it true or not? Absolutely true. Super healthy soul, healthy mind, healthy heart, pure innocence, pure clarity open heart.

I have some hundreds of workers. I have a lot of fear the westerners effect on them to destroy them. That's the point. A few westerners they destroyed a few kids. Then I notice, "Ok wait a minute, I'm taking care of their families. I'm taking care of them in all angles. The ashram is totally supporting them one hundred percent. Everybody's little tempting them, it's not healthy. If you watch the night times the Bhahadur, exactly midnight twelve o'clock, the night security people they start the whistling. They start their duty by 6:30 p.m. and until morning they'll be alert. If you gave 500 rupees, 200 rupees, "Ok have it," it's not a crime but he'll get a little tempted. One day you give it. Second day you give it. On third day what does he do? Money is in his pocket, "Let's buy a small liquor bottle." That's it, he sleeps very peacefully, it happened to a few security guards.

Whoever is under this tree in front of the Baba temple, that guy, he's almost five years working with me - incredible discipline, duty is God, God is duty. He comes, puts the pranam to Baba, goes inside puts the vibhutti, then comes outside and stands there. Very healthy, very disciplined. His life is so happy. He never got any attraction. If you started to create any desire, today you give 500 rupees. Then next day he wants 1,000 rupees. Next day he wants 5,000 or 10,000. Then next day he'll steal the Baba's crown. Then he pollutes lot of security people, then he steals Baba's crown, then he disappears. Does it make sense or not? Talk as a human, not only the Indians but the human nature. So, if you want to give, give a shirt, give some food, some buy some beautiful fruits, basket of fruit and give to them. But to giving in a spoiling way, that's not healthy.

My advise today, I'm keeping on under patience with my western students. Today onwards, I don't want to be patient anymore whatever funny behaviors you do. In the Jiva Vidyas, I'm going to put a lot of disciplines, strictly to follow. Do your duty, then I'll give guarantee if you did your process perfectly, the results I'll guarantee for that. This evening we'll sit for the group meditation. Every person come up with your heart pain whatever you had in your life. Then we'll do some prayers, then I'll

chant and you chant same time with me. Then we'll put the candles in front of Jesus, one and a half hours we'll do the meditations.

Then we'll enter the subject - Jiva Vidyas, where it came from, who taught it, what's the greatness of the Jiva Vidyas, how fast you can win it and what are the symptoms. And it's the right time to connect the Shiva energy because Shiva Ratri is coming. It's almost two or three days straight talk, very intensive talk. Then it's pretty good, your lives will come smooth. Then few of my old students I'm giving the abilities to them by Shiva Ratri, they can suck Mother Divine, they can give the darshan to anybody once if you've done it. I want to get little retired from my job. I'm serious. Retired means, little one step back, I don't know my life span, when samadhi or different works. My students will do the job, same like me or more than me - they will. But I really want to wait and see how it really goes. I'm seeing 99.999% positive.

I didn't express anything to them too, but they're also in the middle of a lot of strugglings, strugglings with their own blocks, and unity and a lot... they're on the job. And few people, they're really giving a hard time to me in the group. The number one block is crazy unnecessary attachment. The attachment is a kind of affection and a kind of left out with me in your group. Last night, I'm doing a beautiful process, one soul behaved little strange, super strange. When I'm doing a process with you, for example, you and me we are in the Dwarkamai, I'm telling even your group and in the coming days when you're selecting the groups, it's not any student's business to come to asking me what I'm doing with another student. Is that your business?

Student: No.

Swami: I can do whatever I want. His heart is open, my heart is open, he deserves something, I'm doing it. Then another student is coming asking me, then just the energy is dissolving. It's a little feeling of funny craziness. Then again later on, they're telling the excuses. After doing it again telling the excuses - one times, two times, ten times, thirty times, forty times. Your group, keeping on doing that, a few souls - that's the first number one minus mark. Number two - still there is no unity. Number three, even though you want to make the unity there, how far that unity will go and last? You have to make on the graph. Does it make sense? How far it will go and it will last?

So, whoever did the practices, the Paramashivayoga and the Concord, by grace of Baba and Jesus, you'll receive amazing experiences this time. Who are the new students, I'm happy to my students to help them and teach. If the energy, if the group made it in a beautiful way to me to stay... yes I have to go to Himalayas or some beautiful place for awhile. Once I get back, after certain things after they did it, they did it, I have to put the seed. After they protected it, then it's easy to me, taking like six months period of time, for both new students or old students who got stuck, I'm coming again, in six months completely teaching from the Elements to the Jiva Vidyas, giving the experiences, then sending as powerful teachers, as masters in the world.

I have different type of plans in my heart. I want to help the world, but the majority of work is my students, let them do it. Even I went to Jan. 25th, 26th to Germany, just I'm there for two and a half hour, just giving darshan and few messages and a few people talked. It's almost like 500-600 people there, it's a beautiful energy. Teachings are ok, important. But giving the experiences that's the top one - it's not that easy. Giving the experiences is not that easy. The group needs to reach that stage. They have to understand what it is they still have to maintain it. It's on their soul list. Of course I am a part of everybody's responsibility. It's my duty to take care everybody's hard work to give the results. At the same time, how much you really surrendered to the Almighty, to Baba, to Jesus, that also counts.

This evening we'll sit. In your life, where you got disturbed, what you got disturbed, why you're hanging in the pain, holding that pain. Wash that this evening. Then we'll start the Jiva Vidyas, the new chapter - Paramashivayoga, Concord, Sri Chakra - three commanding, coming in one form. Coming in a one form, what I'm going to teach. The Jiva Vidyas I have the manuscript I'm going to show today, Jiva Vidya title - 2,600 years back manuscript. Let's do that, I give the guarantee for the results.

Glenn: The six-month's process you're talking about, we have to be here or we can do at home?

Swami: The six months has to be in India, in this place, visiting different power spots. I brought these guys, more than how many times to Sri Sailam, thirty, forty times to Hampi. To Greg, one day we had to do the ocean bath, to do some purification. The next day morning we had to be in the ocean to do some puja there. We got a helicopter and just went to the ocean. After that it took to me 1 ½ - 2 years to lifting him up. So, you take

the six months complete period of time, the group can make it to prepare as a powerful diamond.

Rick: When will it start Swami, this six months' period?

Swami: It's up to them. It's in their hands, in the group, I'm getting retired, I'm getting stepped back. No compromise, I'm getting retired. Why I keep doing this work, what's the purpose? If my group didn't get enough strength, then I'll come again in the picture. Otherwise the group will take care. I have great hope on the group.

End of Talk