

Guru Purnima Program 2001
Student's Blocks Preventing Their Spiritual Success
Teaching at the Ashram
June 26, 2001



Copyright Notice: World rights reserved by Shirdi Sai Global Trust, Penukonda, India. No part of this publication may be stored in a retrieval system, transmitted in any form, by any means, or reproduced in any way, including, but not limited to email transmission, photocopy, photograph, magnetic, or other record, without the prior agreement and written permission by Shirdi Sai Global Trust, Penukonda, India. No part may be copied or quoted in any publications or sold without permission by Shirdi Sai Global Trust, Penukonda, India.

Guru Purnima Program 2001
Student's Blocks Preventing Their Spiritual Success
Teaching at the Ashram
June 26, 2001

Afternoon talk in the Baba Temple

Swami: Good afternoon guys. Where we are in the last talk?

(Students gave the list of negative blocks Swami talked about the day before)

Swami: Today we have to go, we have to go deeper stages. After you got it, then I have to talk, explain a little in your personal life in a hurry..

Gustav: When I came here, everything seemed to very easy. We had some lectures and we learned very fast...and some processes happened and well, it went pretty good for awhile but inside there was fear I was doing something wrong and from that I lost my speed. So I kept forcing myself, looking to other people what they gained so I started to hurry inside creating tension looking at other people.

Swami: Still you have the tension? Be honest.

Gustav: Sometimes yea.

Swami: Much times you do. Go ahead, continue.

Gustav: So feeling I'm wasn't going fast enough, missing something...putting the right foot in was not enough to gain a certain goal. So I'm not hurrying because of the bad consequences. Now I know because of my hurrying you often kept me from what I wanted to, so I didn't gain anything from that.

Swami: I can't get that point.

Nancy: He said by hurrying, he didn't gain anything at all.

Gustav: I lost it.

Swami: When you are in the normal life, in the high tension, something high pressure, something little irritable, at the time when you want to take a decision in your life, can you take really good perfect decision? Is it the right time in the life to take the decision? Is it right time? Same time when you are in a hurry, once if I gave certain channels to you, I have no idea what you'll do with that. You breaks the energy, then you really grinds it funny way. For example, last night Jonathan is sleeping. How many people saw his actions? What you saw Myuri?

Myuri: He jumped, like totally in fright.

Swami: Much people is sound asleep. It was very beautiful night last night. I came with flowers, just I put it on his neck. That's it. What is your feelings what you thought? Is it cobra?

Jonathan: Yes, I thought it was one of those lizards. I saw one in the afternoon, in the garden. When I was doing the mantra very deep, charging the mantra and you put the jasmine, like running across on my head. I thought a lot about that, "Why did I think that lizard was in here, knowing that you're coming around giving shaktipat?" Why did my thought go to, "I'm getting attacked by a snake," rather than, "Oh, I'm getting attacked by Swami?"

Swami: He's ready to attack on me. Oh, it means, what it indicates? You know Swami will come, your mind and your soul, your feelings, you know for sure Swami will come, same time you're sleeping in Baba's presence. Around you tons of people is sleeping. There's no place to walk. I can understand part of fear. What happens if I really put a cobra on your neck?

Jonathan: It would be fine.

Swami: You sure?

Jonathan: If you're there.

Swami: What happens if I'm not there, all of a sudden a cobra came it sits on your chest?

Jonathan: Well if I jumped, I'm sure I'd be bitten.

Swami: You really jumped like a spring. You're the second person in my life who really scared me, first person is Nancy.

(Swami described again when he came to her room to give shaktipat, and feeling fear it was a snake, she almost threw the egg she was meditating with at him. Swami really enjoyed so much telling this story!)

The people, they're starting the Jesus process, I took some flowers, I came to give some blessings who was deep, strong. Then I started to spreading the flowers, I went to Jonathan, he made me scared. But it's pretty interesting your energy Jonathan, still holding fear. So, Clint, can you talk again the blocks? He didn't explain that much deeply.

Clint: Well already unworthiness we talked about.

Swami: What circumstance of the unworthiness? It's very, very important, fifty percent of your processes, guys. Hello! It's very, very, very important turning point. Few people thinking only a few people are receiving lot of things from Swami, few people feeling none, few people is looking at, "I know when is the right time to come in your life." Few people badly want to go upstairs last night to see something. Hey, it's their meditation energy, it is their process, it's not good to me, or you to go and involve there. You understand? That's their personal, between them and their process, whatever their channels. Whenever your time, your channels are involved there, for sure Swami will be there to help you and to cooperate with you. That's it. Nobody else will come and be involved in your process. You should understand it. Ok, Clint, what circumstance of the unworthiness? Just unworthiness means what?

Clint: Unworthiness is inside of a lot of things. Unworthiness is inside of jealousy in many cases. A lot has to do with our relationship with you, our relationship with the master.

Swami: You mean you're jealous on me?

Clint: No, well maybe I do, but I'm really psychiatric then.

Swami: Hey, I'm happy what you want. You want this chair? Please!

Clint: No. If there's jealousy of the people who went upstairs with you last night sharing a special time, doing a special process with you, then inside of that jealousy, often, is a secret feeling that is, "I'm not good enough, that's why I don't have it. There's something wrong with me, and that's why I'm not getting that." That's one aspect of unworthiness.

Swami: Say that again.

Clint: There's a secret feeling, "There's something wrong with me, that's why I'm not in the process."

Swami: That's not true, I totally disagree, you are good enough but the right time has not come yet. Still you have to do something, it means, you're not bad, you're not, not good enough, something you have to carry on your, you have to speed up. Not in a hurry way. You have to really bring up.

Clint: Other aspects of unworthiness are in our practice. We give up easily because of unworthiness. We have a hard time with something, like we have to learn a new mantra and, especially the mantras you're teaching us in the early stages, some of the mantras are very hard to do, we miss the pronunciation. We don't have belief in ourselves, so we take shortcuts which are no good. We skip pronunciation, or we don't do something, or we don't give it our full effort because we don't feel good enough to do that. It's another aspect. When we talk badly on others, that's sometimes to make ourselves feel better about ourselves and that's reflecting inside a bad feeling about ourselves.

Swami: Does it make sense guys? So, how it really affects your process?

Clint: Well all of this takes our attention into negativity. All of it just sucks our attention into negativity.

Swami: Um-hum. Then?

Clint: So another loss of releasing negative thoughts, perceived as negativity is the world around us. Having a bad, about like you said, coming into the temple thinking maybe I'm going to upset Swami today. Then throwing that seed out, and it actually happens because in part we did that, we're responsible for that. Most thinking is a block is not necessary and a lot of talking is not necessary.

Swami: That's a very important point too.

Clint: Thinking or paying attention to anything outside of the line which is 'me,' the Master, Baba, and the process, just that one line, staying straight like an arrow. Egoism is also a very big one.

Swami: What type of egoism?

Clint: Well, egoism that says, "I'm responsible, I'm in charge, that the result is because of what I do. If there's a bad result it must be because I did that." That's actually a part of unworthiness – egoism.

Swami: Ok, wait a minute. You're a doctor. If I ask any medical advice to you, whatever you're saying, I'm simply listening and following it. If I think, "Hey, I'm a big master, why I should listen my student's words? So what, who cares he's a doctor, I'm a big healer, I'm a big spiritual teacher, I'm his boss, I'm his guru - why I should listen to him?" If I started to thinking like that, I can't get the good advice from him according to what he knows. Once I really accepted him as a good doctor, that's it, simply taking the advice. One part, aspect too, even though to my mind it makes me confused, "What is the doctor saying, what is he giving advice?" But you're the expert on your profession, you know very well than me. You've been through in that process so any person whether he's a king, a business magnet, a master, whatever, once if we started to accept it, no more egoism there. You know what I'm saying? That's one aspect there. Then another aspect... go ahead, continue.

Clint: Egoism is a lack of surrender that's reflecting something even more important and that is some resistance to surrender.

Swami: Where is the limit for surrender? I'm making question to you. Where is the limit to surrender?

Clint: I don't think there is a limit. I don't know if there's a limit.

Swami: Guess what, where is the limit?

Clint: Limit to surrender would be knowing the truth, knowing who I am, the truth.

Swami: Is it possible, that surrendering?

Clint: I think it's possible.

Swami: Ramakrishna is it possible?

Ramakrishna: To know yourself? Gosh I hope so.

Swami: You hope so for what?

Ramakrishna: To know myself.

Swami: To surrender you know yourself?

Ramakrishna: No, I think that's one part, but I don't think that's all you have to do.

Swami: Can you explain a little bit totally, if you can. Explain a little bit about what Clint is saying.

Ramakrishna: To be honest, I don't understand the last point. I didn't follow his point when he said the limit is once you know the truth. I can't find the...

Swami: The links? Clint's saying surrendering, egoism is lack of surrendering. That's the point. Then I said, "Where is the limit for surrender? How far, how long?" He said, to know who he is, to, "know who I am." Is it possible to surrendering to know who you are? That's until we came to the point. Is it right, does it make sense to you? If it doesn't make sense, can you explain it clearly?

Ramakrishna: It doesn't make sense to me because even after you...

Swami: It doesn't make sense?

Ramakrishna: It does not make sense to me because even if you know who you are, why would that be the end of surrendering? You would still, that wouldn't end, at least for me, that wouldn't end the surrender. It could go on forever.

Swami: What do you mean by surrender? To whom to surrender, for what to surrender?

Ramakrishna: That would be a personal choice. Some people surrender to Baba, some to you, some to God, some to whatever they feel they need.

Swami: Better everybody surrender to the truth. Forget about Baba, forget about Jesus, forget about Swami Kaleshwar, surrender to the truth, surrender to the divinity. We're all like a big family, everybody's under one tree. Maybe I'm little high branch, you're little branch but we're all under one tree. We are under his divinity presence. So what? Real surrender is surrendering to the truth to the divinity. So is it possible, to completely surrender, to know who you are? If it's not, I need straight, like a bullet, hitting the answer, if it's not, why? How?

Ramakrishna: I'm sorry, I still can't make the connection between you're saying it's possible to surrender by knowing who you are. I think it's possible to surrender and I think it's possible to know who you are.

Swami: Ok, you surrendered. Let's say you surrendered to the divinity. You surrendered to Swami Kaleshwar. You surrendered to Baba, they're all torturing you, they're giving you a hard time, they're not listening to you but you surrendered. Are you completely surrendered or maybe you kept with you something? You're thinking you surrendered, they're thinking you're not surrendered, like a big war is running, "Hey, I surrendered to you," saying Maharaj, taking the holy water, then you walk out. Then you are in the new world. It's nothing happening in you. There's a lack of huge unworthiness. If nothing is happening in you, it's natural psychology, "Hey, I'm here since two years, three years, Swami didn't look at me, not giving any process even though I'm practicing many channels - nothing happened." But you surrendered, you're here in the presence of

the master, in the presence of Baba, in the presence of the divinity but nothing happening.

Ramakrishna: But that wouldn't be surrendering.

Swami: So what is meant by surrender? Sorry guys, but the points is very slippery like a fish, you have to catch it.

Ramakrishna: That's one point why I don't think there's an end to surrendering because I could surrender to every action, I could surrender every thought, I could surrender my clothes, I could surrender... at what level you need to surrender? At one level you...

Swami: You want to surrender your clothes to me? I don't want enlightenment - no, sorry. I think I got slight enlightenment from you and I got enlightenment from Tobias seeing the pictures. No way! Is it true Terry?

Terry: True

Swami: Sorry, go ahead.

Ramakrishna: So it seems there's always something more you can surrender, as long as you have a heartbeat, a thought, and you're breathing and you know, you're breathing, walking in this world. So, I think the important point is at what level you're really surrendering.

Swami: Ok, let me give a clue to you. Just think my life, my position, what I'm doing like every action and reactions. Why I'm doing the actions, the reactions running, again the actions, again the reaction to my action, action and reaction, action and reaction, reaction and action. It's linked, endless, after creating something here. You've been many years with me. You're seeing unbelievable testings flowing in my life. You've seen unbelievable strange students in my life. You've seen unbelievable genius people came in my life. You've seen they're nothing, they can't win it, they win it number one stage, it means the energy, that energy, like a wind, what I'm flowing, just you feel it, think deeply thirty seconds, then you talk about my surrendering to the Baba. What type of surrendering I surrendered, what type you surrendered - what's the difference between that? Is it a good point to knowing it?

Ramakrishna: I think you surrendered your ambitions, one part... your results of your actions.

Swami: What do you mean by ambitions? Aims?

Ramakrishna: Yea.

Swami: What are my aims, according to what you understood?

Ramakrishna: Well you have a lot of them, personal goals.

Swami: Give me a few examples.

Ramakrishna: Well, in your student kingdom you have a goal. In your own personal, what you want to create in the world, that is one other goal, you have smaller bigger goals, you have different goals, it doesn't mean that's your only aim in your life, only dharma, but you're living it. So when I say surrendered, you surrendered your actions. I mean I see you want something terribly, and not getting it, and work for it horribly and not get it.

Swami: Say that again.

Ramakrishna: I've seen you work for many things very, very hard, very awful, terribly and still not get what you're going for. And I've also seen you just give it up. Once you did your best whatever you're trying to achieve, that's it, just you surrendered. Everything else you leave in Baba's hands. Even if it's torturing you, you leave it in Baba's hands.

Swami: It means I did my best.

Ramakrishna: Yes, you did your best.

Swami: What is the limit for doing your best?

Ramakrishna: That's also one type of surrender, doing your best.

Swami: Give me one problem, and give a solution for that. Give me an example. Ok, Clint Thompson, can you give me an example?

Clint: An example of doing your best then surrendering it?

Swami: Um-hum.

Clint: Well you gave us a japa of 10,008 mantras and then you say, "Ok do it." Then later you say, "Ok do it by tomorrow morning." And it doesn't seem possible but doing your best means doing it until tomorrow morning. And then there's the result. Usually you say this is about this channel, "Do this japa and you get this result." There's this kind of discharge sometimes. Then doing your best, means doing your best. If I did 9,000 by tomorrow morning, I did my best, if I really did my best - If I did 10,008 I did my best. Then if the result comes, that's great. It might come after 9,000 - it might not come after 10,008.

Swami: It means, you're doing your sincere best, not sleeping or snoring, waking up, "Hey Swami I did five hundred times. I did my best. I had beautiful lunch, I had beautiful breakfast, I enjoyed my coffee very gratefully but I did one thousand times, that's it." I can see in your eyes how much you really did your best. Even though you said, "Oh no, I didn't do it." You know the mother can identify the kid's actions, even though whatever he's making the jokes and games, she knows like that. Is it true Cyndria? Cyndria can you give an example of your kids? You're a teacher. Hurry up. Can't think anything?

Cyndria: (*Can't hear what Cyndria says.*)

Swami: For example, one of the boys here, he joined a college here just recently. I sent him to college. Everyday he has to go, study and come back. He carried four books with him. He kept in a shop four books and he went to a movie. I got that information. I sent one of my boys to get one book of his from the shop. At the time he's enjoying his movie. He didn't carry the books to the movie, in case any body sees Swami will know it. Carrying the books instead of going to the college, he went to the movie. The shop person didn't tell him when he came out, "Oh we missed one book, we can find later in the shop." He carried his three books, pretending he went to the college. He's so happy.

Then I asked him, "Hi Sarin, how's your college?" "Oh it's beautiful Swami." "How is economy, the chapter?" "Oh it's wonderful." "How many books you carried?" He said first, "Four, no, no I carried three." Then I looked in his eyes, "You sure? How many books you carried?" "I don't know, maybe three or four." I said, "You carried four books. You lost

one book. Here it is." I put a beautiful garland in his neck, no dress, only under umbrella, and put him in the gate as punishment. It's not cruel. Once if you face that, it's a kind of big insulting with all his friends here at the ashram, wearing a garland, having no dress. Only Baba carries the garland in his neck, that's it. He gave a promise, "I never ever do wrong. Even if I do wrong, I will accept. I will surrender to you to tell what I did. That's the deal, commitment."

The real surrendering here, whatever you did, accepting it. If you're holding it, pretending you didn't do it, that's inner prostitution. Even if the master doesn't know but inner consciousness, the divine knows all things about you. How much you accept it, your own reality about you, something what's really wrong with you. Once if you share with your master or the divine with a pure open heart, that's real surrender. Then following the advice. Then you're completely free, no more weight on your shoulders. Does it make sense?

Whatever I did in my life, beginning this ashram, responsible for thousands of students, with some hundreds very seriously, intensely I'm working with the groups, and groups, and groups. Sometimes even though they give incredible headache to me, small thing they're not able to understand, but the big things they can understand like that. If I got little upset, little resentment feelings, that's a kind of, I have to receive a lot of negativity because they're purely sitting and they want to know, but they're not able to understand it. That way of my surrendering, to my way of work at the time, I'm so exhausted, I'm very tired, I can't explain but I surrender to my job. I'm terribly no more energy, it's a simple thing to my mind. It's a big thing to their mind.

Once if you really surrendered to that energy, such moments can really help them. That's the final surrender, you understand Ramakrishna? That's the real surrendering, then nothing there more to surrender. Once if you surrendered, that's his duty to take care, that's no more your duty. You told everything. Then you have to follow his advice, make it smooth, whatever the results coming, again explaining, again keep moving, keep moving one hundred percent you will see the good results. Positively, you will keep that victory. If any patient comes hiding their body symptoms to you, can you give perfect treatment to the guy?

Clint: That's a big problem actually, nobody tells the truth to the doctors, nobody takes the medicine - nobody takes the advice.

Swami: Same thing with the inner mechanism with the master, your soul feelings, your mind feelings. Until you remove a lot of blocks, it's a big problem to you to connect it. These blocks, once if we come to the Earth, it really bothers, terribly bothers, without your notice it really comes, it bothers, it's a big headache. Once you win that, that's it. I will tell how to win it. What are the next points?

Clint: Well another point is the false belief there's only so much love, there's only so much God, only so much divinity. So if somebody else is getting it, then there's not enough for me. It has to do with jealousy. If I think there's only so, if you only have so much you can give, and you're giving to somebody else, then you must be taking away from me and that's what a lot of people in the west believe.

Swami: Jealousy?

Clint: It feeds jealousy, that there's only so much. If somebody's getting something, that means I must not be.

Swami: It's a jealousy?

Clint: Yes, a part of jealousy.

Swami: How to wash that Ramakrishna?

Ramakrishna: A good question, I think common sense, you know common sense? It means to think something through a little clearly, a little simply, something like that. I'm not saying other people would, but I would ask myself, "Does Swami only have a certain amount that I can't receive his love if somebody else is receiving his love?"

Swami: I understand the point. How to wash that? How to handle that? That's the really big, big, big headache problem in your lives. How to wash that? That's the number one majority point to your process, especially Concord and Paramashiva Yoga people – no way, it has to burn, it has to wash out. I put my sankalpam to release all the blocks. I gave shaktipat last night and night before. Last night I gave the distance healing, standing, a few people is sitting and meditating, some people I put the flowers, each person I looked. How to wash it yourselves, with your own...

Ramakrishna: In myself it's surrender, one part surrender.

Swami: No, to tell is easy. To implement is part of difficult. I agree. How? Give me little way. Surrendering, ok but how? Swami is talking to Paul very friendly each others, in the garden and he puts you, "Wait there, sit, and I'll talk to you after one hour." You really want to go and join. He's not talking anything just he's making jokes and laughing. You really want to go and sit there. And everyday he's doing like that to you. He's giving you only thirty seconds and giving one hour talking to him. That's really big painful. You want to leave the ashram but you can't. You want to jump from the wall, to disappear with your passport, ticket, forget all your stuff. Writing little note, "Put in the fire ceremony, Swami." You want to do that but you can't because what will the people think on you? It's again a kind of pain there. You know such type of feelings, how can you handle it? Of course I never did like that I hope so. Who's the right person to ask that? Tatyana?

Tatyana: I try to explain to myself it's a false belief and I try to change my belief by telling myself it's not true that there's only a certain amount of love to give. So I try to change myself, and my soul.

Swami: How much you can convince yourself? How many times you convinced yourself? How much it helped?

Tatyana: I feel a relief when I'm trying to do this but then again, sometimes there are suggestions again, and then I have to wash it again. Sometimes it's a big fight inside myself because you know it's an illusion but it hits again, and again and you wash it, and wash it. Sometimes it's very painful and then I try to pray to my own soul, "You have to wash out this."

Swami: Anya Rosen?

Anya: In my life it was...I've had to do that over and over again. I had to just live with it. It's the only way I know how to deal with it because I can't convince myself with my mind that it isn't true because it's very much in my reality. It's a feeling you have inside that you're not loved, that someone doesn't care enough about you, and in a way you have to just live with it and accept it in a certain way. Not that you are surrendering to you but you're accepting it in a certain way, as a reality. And when I do that, it seems to go down, that's my experience. Over and over again, I've had to do that. I've often wondered, why it's not possible for me to take care of it?

Maybe it has to have God take care of it because it doesn't seem like... I have not completely found a solution for myself. It's always there that I have to go to God, I have to go to you, I have to go to Baba, so finally what I have come to, it's not myself that's completely responsible for it. That it's partly because of my relationship with God is where the feeling of that comes. I don't exactly know how to explain that.

Swami: Who can explain in a right way perfectly, in a few sentences how to wash the jealousy Eric?

Eric: Trust. Trust the master.

Swami: Where is the limit? I don't trust my master.

Eric: I trust.

Swami: You trust? God bless you. Since how long you're trusting since last night? Be honest, because I gave a chance to you to come up and see.

Eric: No, a long time ago, a long time, when I surrendered to you, many times I surrendered to you. It means giving my trust, giving my life, trusting many, many lives to my soul to you that you know best. So when I feel jealous or unworthy, I say, "I'm not ready." When I'm ready for some process I would be there, I trust you.

Swami: So how to handle that painful feelings?

Eric: By acknowledging...

Swami: Is it pain or sweet feelings? His eyes... why you're looking up?

Eric: I try not to let it get to me. I simply acknowledge that I don't know what's good for me - you do, so that makes it easy. I am what I am, "Eric is Eric," you always say that. So if I'm still a rock and somebody else is a gem, they're ready, I'm not.

Swami: Rock can turn as a gem no problem. I know how to make a sculpture on the rock but it needs some hammerings. After my hammering perfectly done, then the world will start to throw the flowers. First the rock has to receive the hammerings. What do we call that, sculpturing? If you get the flowers on you, the sizzling is done.

Paul: Chiseling.

Swami: Sizzling. So once if you want to turn your soul as divine, know yourself to understand the creation, to know the blocks to help the world. To help the world means it's the major blocks right now the whole world is carrying - nothing is there, just this is. Once if you know how to exactly help them to heal, to come out from that, if you're trying that energy exact for that medicine, then that's it. To me it took long time, three years is big time to me to fix few people, at least perfect to being able to seeing something, to being able to connect something, to making something to happening, to seeing something grateful. Before, I had a lot of unworthiness on that. You know what I'm saying. I wasn't that much confident on that. Then they started to grow, and they're showing their greatness to me but I never appreciate it. I appreciated my hard, myself, "Ok, good, great." But I only I appreciate it once if they really win their total victory. There's no comment when that is. Has to wait and see when that is. It's a surprise. So what is another blocks? What about jealousy, how to wash it out? We didn't finish with that.

Clint: To me jealousy is egoism, so the way I, I mean jealousy is something, it seems like it's a part of my personality my whole life you know, in school, in everything. So to me, it has to do with facing egoism. It means that I think that I know better. There's an illusion of knowing better, of egoism. So facing jealousy is facing my own ego, and surrender, and trust, surrendering what I think I know and trusting what I don't know.

Swami: Say again that point.

Clint: I said surrendering what I think I know and trusting what I don't know yet.

Swami: You don't know what it is, but you're trusting that. How's that possible?

Clint: Faith.

Swami: Faith? What do you mean?

Clint: Well, faith, it's a leap of belief...

Swami: Unfortunately if there's any illusion hitted, even if it's a truth...if it something damaged, it means you're losing that or again you trying it? Be honest. It's a very, very, very important point. You have faith - you don't know it. You had faith, you did it, but it didn't come out properly. What is your position at the time? Just swaha?

Clint: Well that happens a lot in spirituality, that's my experience.

Swami: So what you're handling it?

Clint: Well I have to...well my initial reaction sometimes is strong disappointment.

Swami: Disappointment?

Clint: My reaction right away, first reaction is often very strong emotion but, with time, admitting the truth, "Did I do my best or not? Did I really do my best?" If I did do my best and still it hit, then I have to deepen my faith. It's another leap of faith it's a deeper and stronger faith to go again, and again, and again, as often as it takes. Because as it turns out, that's what I think the result is, is usually only an illusion, and the actual result is usually the process, which I've already received. So I have to surrender what I think is right, and trust and faith needs an object. I have to have something I can trust to throw my faith on.

Swami: Let me say it this way. You're really coming very good point there. Swami told you, "Ok, Clint Thompson, it's time you have to hit your process, your 101 days is done. Let's go to Hampi, do so and so things in front of the river. Something will appear to you, talk to it, come back." You have really good faith. Before then I told it, "Make sure not to eat meat, alcohol, no blood falling on the ground, be strict Concord rules, no confusion." Without your notice, before you're going to do your sadhana near the river, you already ordered gobi manchuria. A small chicken came in that, a chicken piece. You don't know it, you ate it, "Oh, it's wonderful." Then you went to your process, it didn't happen. What is your feelings at the time on your master, on your process, on yourself? Such a great desire you went there, then it didn't happen. Such an unbelievable disappointment, how much it takes yourself again to come to the same inspiration, again to hook that energy? How much time that cycle takes?

Clint: In the past, it's taken a long time. That's happened many times in my life.

Swami: Like what? Give me an example.

Clint: Well there was a process in which I was expected to receive a power object.

Swami: You should get it, you didn't?

Clint: And at that time...

Swami: You got it?

Clint: I had only known you six months and I had very narrow views and expectations. So it didn't happen and it was incredibly painful to me, horrible.

Swami: Still you got it?

Clint: Yes, I got it. I had no idea then that such a thing was possible.

Swami: How much time later you got it?

Clint: Three years.

Swami: Three years later you got it? Hum.

Clint: Actually it took one whole day to even look at you. Thank goodness you left the ashram, seriously, it was so painful to me. I had huge blame on you - huge. That was my reactions.

Swami: I love the blamings. I don't know why. It's like a mantra, somebody chanting on me, like worshipping.

Clint: But in twenty-four hours something happened, and I had a deeper faith. Somehow that experience made my faith deeper without getting it, and recently another process, my expectation, what I believed was good results didn't happen in the way in which I believed it was going to happen and that was a long process. That was several months process and expectation and that took three or four days for me to work through all

kinds of horrible inside feelings and again, the deeper faith came out of that.

Swami: So come to point here. You had expectation, you didn't get it that's why you got pain, same time blaming and jealousy there. It's a kind of indirect energy to creating a jealousy. Somebody's getting, you're not getting, you know what I'm saying? Jealousy only happens when someone else is getting and you're not getting otherwise there's no jealousy born. If I gave a banana to Philip, you're also hungry, he's eating and eating, he's not eating, first he's licking it, making you tempted, that energy making to show you. Really, to be honest, the illusions will really torture a person like that, each person like that, very, very terribly - it cooks on the fire coals.

I also been through unbelievable. To be honest, from my childhood days, if I got sick when I'm seven or eight years old, I never, ever expected my mom has to come close to me to take care on me and everything. When I'm seven, eight years old, I started to wash my clothes myself, ironing myself, my books on the cover sheets, making everything clean. I have one safe, my books, my dresses, everything clean. My sisters and my brother were always depending on me, "Why can't you fix our books good?" My mom is always taking caring on them. I never expected she has to come, now to take care on me. I always did my works myself. If I really got tired, just going taking sleep.

So once you surrendered, one heart, patience, practice, the faith develops in your heart that anything is possible. Whatever you're getting here you can't get anywhere in the world with the money, with your power, with your influence. You can only get through your love and your patience and your practice and your discipline - that's it. So, we came a pretty good idea with the blocks. I hope everybody can figure out yourself. After you got certain stage, for example, you've seen some experiences, you have some experiences, you've seen with your own eyes, from that point your real torturing, real illusions start to flow in you. It's not with people. It's not with master - maybe with the master a little bit, with Mother Divine and yourself like a big war fighting. Fighting between both of guys. You know what I'm saying? Ramakrishna are you understanding what I'm saying? Can you talk Philip about Muktananda, his childhood days, his suffering days. He told you anything about his students?

Philip: About his students or when he was a student?

Swami: Yea, about Bhagawan Nityananda

Philip: Before Bhagawan or after he met Bhagawan? He was forty years old when he met Bhagawan Nityananda in his forties.

Swami: Just talk about Bhagavan Nityananda and his students. The way of his giving treatment, what is the way of treatment by Bhagavan Nityananda? Bhagavan Nityananda he's like a big monkey. He's a monkey, an avadhut, terribly angry. He never cared how great you are, how much wealth you have, how much name and fame you have, he always thinks, "You came for the real greater thing to me?" Ok, first you talk Philip. The links with master better to know a little bit then we can go to Mother Divine and that thing. Why he's treating like that? Then I'll explain later what stage they are in at the time.

Philip: When he first went there, Muktananda pretended to be an idiot. He just swept floors and stayed in the back and Nityananda would not talk to him. Then one day Nityananda came to him, gave him an initiation, and his padukas and fruit, and then sent him away.

Swami: Where?

Philip: He would send him away for up to two to three years at a time, just saying, "You go," and wouldn't talk to him and wouldn't let him come back to the ashram. He spent several years in a mango orchard, living in a hut and then after two or three years, Nityananda called him back and gave him two, three sentences of instructions and then sent him back out. And then he went back out and had another hut on top of a hill near a Mother Divine temple and he stayed there for three or four years and thought he was going crazy because he couldn't understand everything that was going on. And finally Nityananda sent him one person with one sentence with instruction.

Swami: How many years he stayed?

Philip: He spent nine years, back and forth, but with very little time around the master. When he was around the master no one thought he had a relationship with the master until the master gave him his ashram because they never saw him talking with the master. It was so bad that when Bhagavan Nityananda took samadhi, the people didn't want to let Muktananda into the room because, "He has no relationship with

Nityananda so why should he be in the room?" Of course when he came in the room, of course Nityananda gave him, transferred his power. The people did not see this and he would always be in the back of the room and Nityananda would not let him come to the front of the room. He would always be in the back with the brush sweeping the floor. And he would come at the beginning before anyone else would ever come to visit Nityananda. The few days that he would be there, he would sit there and he would just sit in the back of the room, and Nityananda would come and he wouldn't leave until after Nityananda had gone to sleep. But during that time, not a word, he would just be there and a couple of times...

Swami: What do you mean he put a distance? Who knows maybe he's in the Concord, maybe he gave the Concord rules. Does it make sense? No helping, putting the distance, "Get out, hey get out, go in the nature, do the sadhana, come back...two to three years." It makes sense there Concord rules. Ok, go ahead.

Philip: While Muktananda was away, he had many tortures, some people tried to kill him.

Swami: That's natural.

Philip: Muktananda showed me the scars on his body.

Swami: It's in the Concord rules, no guarantee what will happen to you. You can lose anything. It's there in the Concord?

Philip: And during the time he was doing his sadhana, some powers started to come to Muktananda and just for fun, he showed them to a few people. And all of a sudden he gets a message - Nityananda sent someone to him and told him, "You stop doing this, and I'm not going to talk to you for a long time because you made me so angry by showing these powers. You're still a student, how dare you!" And so, at that time, he was kept away another couple of years. He had no idea he was making a mistake. But for two years, Nityananda would not even talk to him, look at him, wouldn't do anything after he made that mistake.

Swami: Mistake, once if you got you did it, the master gave certain advice to you, if you did a mistake, first impression is the best impression. Once if you got the worst impression it can stay little long time - that's a natural. The master really has to understand you again, one more time deeply,

because what he's really giving to you is not a normal thing. That's very, very important otherwise the master is responsible for the huge negativity. Go ahead...

Philip: Well he worshipped Nityananda while he was away. He would start everyday his meditation by saying, "Ok, my feet are Nityananda's feet; my legs are Nityananda's legs; my belly is Nityananda's belly; and installed Nityananda everywhere in his body and then tried to have that energy come to him. And that was everything, even though he wasn't talking to him at all and people in Nityananda's organization, he had an organization, did not like Muktananda at all. They tried to push him away, and Nityananda told them to do this and so he was kept apart the entire time. But he retained his faith the entire time.

Swami: Hey, he got success. Finally he got success. He went through a lot finally he got success. My main concern to making these points, Guru Purnima is coming. Many people took the Concord. There's no guarantee how many people can really connect to Mother Divine around the time. These are all my indirect messages and everything... it will be so helpful to you around the time. Do you know what I'm saying? With especially Paramahansa Ramakrishna, when he's meditating twelve years, zero, nothing happened. Nothing happened means, he got some unbelievable experiences lot, lot pretty amazing things, not have real darshan. In this universe to themselves, to have a darshan is a big headache. You know what I'm saying? To you to meditate fifteen, twenty years and having a darshan yourself, that is really big challenge. And a master making able a few students to seeing it, it means how many times his hard work? You understand what I'm saying?

In the ancient times they really, really did hard work. They're really get screaming and throwing out, "Get out, get out, stay a distance to me." That energy, once if your any kind of little negative feelings is flowing on you, the master never puts you around him, it can develop it. If the master really got little bad feeling on you, even though he can wash out, even still it's like a little needle can pinch you - that's avadhut's energy.

You don't need to worry in this ashram. Once if you have the darshan of Mother Divine, first illusion is, you're fifty percent out of this planet. You're still have huge awareness like normal personal, but something you're different, for sure, no doubt, sometimes you recognize that. My advice here, better to come out, that fifty percent out. Better to be in a

normal life. Bhagavan Nityananda, Paramahansa Ramakrishna, Shirdi Baba, Tulasi Das, Kabir Das, Vishvamisra, lot of Maharshis, lot of saints, ninety-eight percent in the universe, on this planet, are the amazing supernatural characters, they turned as avadhuts because once they hit Her, they're stepping down, then they don't care about the world, they don't care about the circumstance, they don't care about around the people, they don't care what they're talking. The people will get hurt, will feel terrible, the people will treat them as psychiatric patients, "Oh, maybe he's doing something crazy." For example, look at Baba, if any student comes, if unfortunately he has five hundred rupees in his pocket, what does he do Ramakrishna?

Ramakrishna: He takes it.

Swami: He's a beggar. He doesn't need that money that much, "How much you have in your pocket?" Not asking smoothly, commanding, "How much you have?"

"Four hundred and ninety rupees." Baba says, "You keep ten rupees with you for your travel expenses." He does. Then he takes it. Then he says, "What is your job now? What is your work? What do you want from me?" Of course, same time he does his works. It's a kind of creating very, very, very funny feelings. Whole the villagers, whole wealthy people around there, many, many people suffered with Baba. If he's walking in the street, any wealthy guy if he's walking opposite to him, immediately he takes diversion to another street. If he has the pure open heart, "Ok Swami, ok Baba, if you want I'm happy to give it." If you have the open heart, he looks his eyes, "Ok, fine, God bless you." Then he walks out. If you have any little greedy feeling in your heart he really cooks you, he will cook you.

Same point here with Mother Divine. If you're really expecting certain things very terribly from Her, once after you really had Her, then the illusions are starting. Once if you're putting your desires on Her in a list, "I want that, I want this," you don't know what you have to pay to Her. You know what I'm saying? You don't know what you have to pay to Her, same time She takes it. She'll give back hundred times more when you're pure open heartedly giving. Until you recognize you have to suffer, you will suffer. It's not your master's energy, it's not your energy, that's Her energy directly influencing on you. That's the example for all saint's lives. After they see Her, fifty percent losing their consciousness, everyday connecting, and connecting, and connecting. They're only holding ten

percent, twenty percent the consciousness of this planet, world, circumstance of the people. They only think, whatever they think is right, it's right. A part of, with a human psychology, I totally disagree with such type of feelings. It's not good to treat the students, to take care of the students, but as an avadhut energy, totally I agree.

Once, if you know it's an avadhut energy, you should know very clearly it's avadhut energy. Once if you are there, who knows, swaha. I told it, especially in my processes, from the beginning, if your heart is open to this come in otherwise don't come. Please go take care of your businesses, be happy. There's only exit in, there's no exit out. Once if you came with a pure heart, everything will be totally fine. Even if you came with pure heart, something little testings come around you like a little paining, it's fine, it won't stand, it's like a clouds in front of sun, it's not permanent, it's also kind of illusion.

So, number one point you should prepare for that. You're losing your consciousness fifty percent, first stroke. To develop it, same time, whenever you have darshan, after that, everyday in your meditation you have to ask Her heartfully, "Please give the world consciousness." World consciousness, whatever it is, is so important, so necessary. I really, really, really don't like for my students to become as avadhuts, I hate it. Unless if you're a bachelor, you have no responsibilities around you but even then, it's not advisable, especially in this century, in this coming days, 2000 is crossed - no way. I don't think so anyway, because I didn't see any of my students going that much peak stage. That's number one for sure can hit it. Second stroke same thing. She will give you but it won't access, you know it's like a torturing. She gives you but it won't access, it only accesses very, very, very tiny little bit whenever very small, tiny auspicious timings, like a big beautiful Mercedes, Rolls Royce car in front of you, you love car riding but the keys is with Her. The car is given to you but the keys is with Her, you know what I'm saying? The feelings, such type of really painful stage, when She releases is when you're not putting any desires to Her, again it's a little tricky here. You have to win Eleven Divine Arrows. You have to pull your desires but the same time again She's saying don't ask any desires. It means you have to suffer with Her, don't ask but we have to ask. How is it possible, Jonathan Rosen? How is it possible? There's no permission to you to ask but you have to ask otherwise there is no way.

Jonathan: Just do it and don't worry.

Swami: What?

Jonathan: Just do it and don't worry, just jump. You have the desires to go, you know what the desires are, you're not asking, you're being them, you're embodying them. They're in you but you're not asking Her, in you in the quality of your being, your breath, but you're not asking.

Swami: At the time, there's some prayers to help you, to make Her. It's not permanent solution but it will take care of you, it will protect you, to your processes. The prayers, shall I teach tonight? That's one type of stage. Then, for example, She's giving then it's accessing, you're taking lot of negativity. Once if you have the channeling with Her, She's the only lady, first She has to take the negativity whatever you're taking caring, especially around the cosmic. Once if you're dealing with Her you're almost equal to Her, isn't it? Hello? You're almost equal to Her. You know Her mechanisms, you know Her creation, you know the illusions, you know the Maha Maya, you know the negativity, you know the positivity, you know the souls, the spirits, the angels, life and death cycles, karmas. Here, you're unbelievable healer, you can do amazing stuff. You're also part of creator. At the time, you have to discharge, isn't it? She won't receive it. At the time, the master is not really helpful to you, he's almost all side. How to take care of that?

Same thing with Paramahansa Ramakrishna, he went through a lot like having a big wound in his back. Everyday he's connecting, everyday they're taking a few bugs from his cancer. It means he's not a part of, it's an inner deeper significance, already I explained what it is who connected Mother Divine, few people. I hope I explained that, isn't it guys? I explained that inner deeper significance, that suffering his payment, what She is. You don't need to feel nervous here, "You mean spirituality only means suffering Swami? There's no joy there? Nothing happy is there? You're always scaring, and scaring, and scaring, what is this?" Hey, it's both - there's a light, there's a night. Day and night it's mixed, male and female, good - bad. Once if you're always thinking on the good, what happens if it happens to you bad? Otherwise few people cannot hook, to connect within a very short period. It never happened in any history in this planet. It's the first hitting it, it's not that much easy. Once if you understand certain things, then only is it possible. If you understand both, you know the medicine, if you got the reaction, you know another medicine to make it solve, inner self.

So, She won't receive it. She's only person to take care of the negativity. If She wants to take it, that's a big terrible illusion. Forget about jealousy, ego, that's all peanuts. That's the real suffering, you know what I'm saying? At the time, the real surrender will be necessary. What is the real surrender? We will talk tonight very deeply. How much extent the real surrendering once connected to Her, few people, how terribly painful they surrendered to Her, and how happily and joyfully, any questions in this, Tobias? What you understand? Let me ask Tatyana, is little advanced than you. Do you have jealousy on her? Be honest?

Tobias: No.

Swami: You sure?

Tobias: Yes, I'm sure.

Swami: Ok, I believe you, somewhere, little painful?

Tobias: Just that I have to still work. (*Can't hear exactly what he first says*)

Swami: Yes, I can understand. I'm so sorry. You want me to send Tatyana to you back in Germany?

Tobias: No, I will join her soon in India, if you allow me.

Swami: That's a good point. Can you able to, once if you hook Mother Divine, the same thing happened to you, what do you do? You can't run away from this planet, you can run away from this country but even though you're in Germany, even though you're in America, wherever you are, any corner... you know Shiva? He went, he hid in a tree hollow and he sealed it. He has terrible pain with Mother Divine. She's torturing him, and he did a sadhana that Maharshi taught him, a technique to win Mother Divine. Forty-one days he really did it then he walked out, "Hey, hey I did it. I got it. There's no way, you can't find me." Then She said, "Poor man, because of my illusions you went in that small tree in that corner, hiding there. That's me putting you there and forty one days getting suffering." He said, "Oh, yea."

There's pretty amazing channels to escape from Her - I'm trying to escape. Until now, I got failure, I'm sure I'll get failure, for sure I'll get failure, I know my clearance. Why I got failure? It's a big subject. What type of

failure I'm getting, what type of obstacles until now I faced, what type of dangers I've been through, dangers, really dangers. How much the reality is in the illusions. I want to talk my personal experiences. I can win it. If I win it, I have to lose something. Instead of my winning, something great winning is happening, I'm happy for that. So what She asked some ridiculous desires on me. What's inner significance the way of She's asking to me? The way of few saints what's She's asked, what they sacrificed, what they offered to Her. It's totally, it's a kind of little, for sure uncomfortable, for sure little painful, for sure it creates little fear. To be honest, it also makes me, few new people, few up and down people here. Maybe if they got confused and if they have little, it doesn't sound good to me to teach, to talk on that? What is your feeling, guys? Is it ok to talk?

Students: Yes.

Swami: No matter whatever, just you sit heartfully listening. To whom is it painful guys? Ramakrishna?

Ramakrishna: Yes, it might be painful, but I want to hear. Definitely it's painful when you hear about someone you love going through what they have to go through, or what they will have to go through, but I'd rather hear it than not hear it.

Johanna: Not hearing the truth is more painful.

Swami: How many people in the Concord? Who already won it? They don't need to raise their hands. Who didn't connect yet? Um-hum ok, how many people joined recently in the Concord?

Students: Two.

Swami: How many people want to join? I need to see these guys tonight at midnight at the fire. No need to worry on Paramashiva Yoga people. Who knows, the Paramashiva Yoga people are way advanced than the Concord people, few people they're all the way in the front. Any questions?

Ramakrishna: When you say about the avadhut energy, it seems that it would be easier to be successful in your sadhana if you forget, for awhile, the world, and all that stuff. Is it possible to go into that avadhut nature while you're doing your sadhana, and then come back, or is it, I mean it

seems it would be easier to do your sadhana with that mind not caring about the outside life. I mean, first of all, is that true? Is it easier to give up the world around and all that stuff?

Swami: Can you tell me in another way?

Ramakrishna: Is it easier to do your sadhana, you said after you connected you're fifty percent off?

Swami: Fifty percent off means, out of the world means even though the problems is around you, you don't care. It doesn't mean you're turning psychiatric patient – hello! Oh my God. For example, Monika L. and Johanna, they're psychiatric patients?

Philip: Oh, one of them at least.

Swami: Oh, I'm in trouble, oh my God. That's your relationship problems man. Why are you implementing?

Philip: They're not psychiatric patients, no.

Swami: They're balancing pretty good - they're not turning psychiatric patients. They won't care around, whatever, even though there's big responsibilities problems, forgetting. Forgetting means they're ignoring it, "Ok, that's fine." Continuing to do their concentration of... It means the attention will come very stronger, and stronger, and stronger. What is your question?

Ramakrishna: It seems when you say some of the people they turn off all but twenty percent their attention on the world, it seems like, as you said, the concentration gets stronger and stronger...it seems that would be better for the sadhana to win your....better for your sadhana. I'm asking, is that better?

Swami: What do you think on me?

Ramakrishna: Yea, you balance both, you balance the world.

Swami: You really think so?

Ramakrishna: Yea, I really do.

Swami: How many people disagree with that? Am I really balancing both? Sometimes I'm not. Is it true Gustav?

Gustav: Yes, sometimes you're very much an avadhut.

Swami: Especially when you come to me?

Gustav: No, what I mean is in the beginning when you're doing your process you slept outside, you slept with the sadhus, you stayed under the trees, after while you made the decision to come back in the world, to take responsibilities.

Swami: Sometimes if I cut off one hour or two hours, just sealed. Then again I have to come back, minimum in a month, few hours for sure getting unbalancing - before high balanced. It's evening 5 p.m. so I don't need to worry anyhow it's now 5 p.m. so what you're saying? Yea, you can balance it, no problem.

Ramakrishna: It's not harder or...what's the difference?

Swami: It depends on how much you're really working with the students. How much you're really transferring. For example, I poured my blood on four people, their hearts - Clint, Ramakrishna, Terry, Jonathan. At the time, totally avadhut energy, putting on, pouring that. When you saw that energy, last night, was it a help to you?

Terry: Yes, it was really... I didn't notice how much energy there was until I laied down. I was completely buzzing, hard to sleep. For me it was a very soft, natural energy so I felt very, it felt very good to me.

Swami: That energy, it started last night in him, just in those few people, what I poured it, one person already started. Then one-by-one it has to come. So, after Guru Purnima it's better to hear their experiences, pin by pin. Until to then, let me finish few people their processes and I think it's good everyday to sleep in the hall like a group systems, some tiny groups. All of sudden like too much, in a three-day period, it's good to sleep one day.

Ok guys, we'll start again 8 p.m. Badly we need to go into discussion of some major things. It's pretty important, because of many people who are here, there's a good chance they can connect their success, so it's advisable to give this information, and the time later, much time have to do the meditation. Thank you.

End of Talk