

Atma Siddhi Yoga
Part One of Three
Teaching at Swami's Farm
May 12, 1998



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This talk was prior to Swami's Yoga Samadhi

Swami: First we'll discussion on the soul. What is mean by the soul - is there any different souls in the universe? Where the souls is coming from? How many types of the souls is living on the Earth from the God creation? These the points. First point is - what is mean by the soul? How many types of the souls - what is the important creation from the God giving the energy to the soul. There is a third one. Just listen. Are you listening?

Students: Yes.

Swami: You don't want write?

Student: I don't have anything to write with. (*Someone gives a pen and paper*) I'm happy just listening.

Swami: Ok? Good. Here, just we'll take the little brief introduction on that. Some people have the highest capacity, resistance to heal the people. Without practicing any meditation, without practicing any *Vedas*, without practicing anything, just it comes through the God. Do you know what I am saying? Some people have that kind of the boon, that type of soul. What kind of the soul? The souls has the type of the energy in this planet. That type of souls called Atma Yoga, Atma Yoga Siddhi. Ah, there is another word. Atma Siddhi Yoga, or there is another word, Swayam Siddhi Yoga. Swayam Siddhi Yoga. Swayam Siddhi Yoga means, if they think - it comes automatically. They think anything, suck the energy from the God, from the cosmetic (cosmic), from the nature - their soul have certain types of the magnetism. Do you know magnetism? Just to attract. They have a highest will power confidence on them. Type of the souls called, Swayam Siddhi Yoga. Swayam Siddhi Yoga. In the universe... first we'll discussion what is mean by the soul? How many type of the souls in the

universe? Anybody have any idea on that? Can we take it to switch my cot there?

Student: Yes

Swami: Please, to relax four hours...

Student: Shall we move the mic?

Swami: Yeah.

(Swami is moving to his cot to talk)

Swami: What is mean by the soul, any idea anybody? What is mean by the soul? Everybody's saying the soul, soul, mine soul, mine...

Students: Does it belong to God, the big soul?

Swami: I want accurate answer. What is mean by soul?

Virginia: A piece of consciousness, a piece of light consciousness.

Ramakrishna: If I say what you said before, is that the right answer?

Swami: Don't pretend me, you tell from you own. Jewels, what do you mean by soul? Sometimes you mention about the soul when you are fighting to me. (laughs)

Jewels: The soul is connected to the energy through the Nada Bindu to the God energy.

Swami: Ok, in the universe many plants, many birds, many flowers, many insects, many creation from the God. The plants have the souls? I'm asking, the plants have the souls? The birds have the souls? Do human beings have the souls? What type of the souls? The God saying, in the *Vedic tradition*, everybody's belief on the Karma Yoga Siddantam, the siddantam, the peaceful of the Karma yoga. Each the soul is going to each life, each life like best life, from the flying insects, birds, animals, human beings, best human beings, best human beings, like Siddhi Avatar, like Siddhi Purush, Yoga Siddhi Purush - then the God. Like everybody have the strong faith, isn't it? Is it true I'm saying? Everybody have strong faith on that?

Student: Does everyone start out at the lower?

Ramakrishna: I don't know about that, I don't have true faith on that.

Swami: Are you hear about what I'm just telling the words? Tell me only from somebody.

Ramakrishna: Many people say the same thing.

Swami: Soul, how the soul is going to one character to another character? Think just very concentrate this point. How the soul, in this life, animal - a dog in your house - the same dog coming in the next life like your son. The same soul is coming. The same soul is coming - how it is possible? What happening there in the circle - in the cycle? There is a lot of proofs - do you know what I'm saying? From a child, some child, people, childhood girls in India, after when they are six, seven, eight years old then they're telling their last life - where they were born, some's the state, some's the house, my husband is there, the childrens... You have faith on that? Are you reading in any magazine?

Student: I've experienced that.

Swami: Experience, that's fine. So, how the soul can recognize your last life, your so and so place, you came from so and so life. What is the cycle? What is the circle? What is the mechanism running there? How can it possible from one character, to changing another character? How can it possible? It's a very big mechanism. There is a energy cycles mechanism. It's a energy cycles mechanism - Karma Yoga. What is mean by Karma Yoga? What is it mean by karma?

Virginia: Every action has a reaction.

John: Cause and effects.

Swami: Say again?

John: Cause and effect, for every cause there is an effect.

Swami: Soul means... perfect meaning exactly, many experienced people different telling. Soul means light - a part of the God. You know part of the God like a big mango tree. You're getting the mango, the mango seed,

what we call that? Mango, where it came from mango tree? What is the nature of the mango tree? What is the taste of the mango tree means, we can only see the mango tree's taste through the fruit, through the flowers, when you smell, when you taste it - then we can recognize this mango tree how this type of the character. You know what I'm saying? Are you understand? Like that, the God's energy how can we recognize? Like we are all the seeds. We are doing beautiful works - Karma - beautiful things.

When the reflect is coming from the nature, very deep meanings what I'm speaking, the reflect is coming from the nature, the blessings will come from the nature to make you to climb to the God. You know what I'm saying? That is the karma. Our activities, our reactions, our actions, our character, our mentality, our ability, our humanity, our divinity - these are all coming from? Karma. And also, we can see another meaning about that, similar meaning... Karma means big illusion - good karma, bad karma. Bad karma calls, illusion - Good karma called, it's a boon. Everybody's saying, "It's karma." What does it means by karma? These are all things. Suppose our mind thoughts is very angry - crazy, then we'll do something... something reaction will come, then we'll say, "It's Karma." Its not Karma - it's illusion. When the illusion step came, our soul... soul means our energy - going down, again illusion coming - going down, again illusions coming - going down, again illusions coming - going down

Ramakrishna: When the illusions coming, it's because of a reflection, from an action?

Swami: Um-Hum. Suppose I'm telling small example. Ten people sleeping under the tree, a cobra will come, it goes, it bite for only particularly one person. It goes very directly to him and bite and goes it. What do we call that?

Students: Karma.

Swami: Even nine people, they are sleeping, they're putting their hand on that. You know what I'm saying? It won't bite. But who have the karma, bad karma - the snake is going to bite him. Even if you torture the snake if you have the good energy in your soul, you know what I'm saying, highest energy to command that on the soul, on the cobra's soul, it won't touch you because of your soul. Without your notice a circle of your energy protecting you. Do you know what I'm saying? Then it won't touch you. Even if it starts to bite, then it goes back. When you're soul energies going little

down, then (whistle) it start – whsst, then it goes - that is the bad karma, that is the illusion.

When something is happens in your life means, it means something is running means, your energy is going down, going down. However the negativity is coming to you, going down, going down, going down, karma, karma, karma, karma, karma... The soul is facing much, much, much... it means you have no protection circles in front of you. There is no protection energy with us. When we have no protection energy, many problems, many negativity, many karma, illusion circles killing, killing, killing, torturing, making suffering. This is very deep sense meanings. You make your words. Am I right? What I'm saying? Is it true? What is your feeling Ramakrishna?

Ramakrishna: Yeah, I'm thinking - beautiful. What I'm thinking is like that, it's backwards of what we always think the way things go, the normal. Like you say the karmas are coming on you. It seems also that bad karma can be pushing you towards strengthening your soul.

Swami: I'm not sure what you are saying.

Student: You can use that for teaching like you use it on us.

Ramakrishna: You say when karma comes it's a reflection from the nature. Your actions have some, when something comes it's a reflection in the nature of your energy of how you are expressing in the world?

Swami: Say again. I'm not catching your point. I'm in the one point of thinking...

Ramakrishna: I'm making steps. The first thing is that we see the results of our life, of our energy from the reflection of life, the nature gives us the world gives us, we see what we have how we think. I'm thinking this may not be accurate but I'm thinking that when the energy is going down it doesn't mean that you are losing the energy. Already you gave that energy but it's just coming back in that way I think. And when the bad karma is coming, already you do something whether you know it or not, that's your energy coming that you gave, or I don't know, the reflection of your energy even if it's the bad karmas is coming. But in that, maybe you feel like you are losing energy, but also because you are facing that. Your soul learns how to get more resistance, can I think... get more resistance if you face it

unless you keep giving more negative energy, then again you're losing energy, you're creating more bad karma.

Swami: Ok, now I'm going to tell, I'm not accurate what you're saying but..

Ramakrishna: Ok, can I use you as an example?

Swami: Yeah.

Ramakrishna: You got some sick, you got some malaria. Some actions of yours in this life, some life, are coming back whether it's healing other people or whether it's something you did. Anyway the reflection is coming in the form of malaria.

Swami: Um-Hum

Ramakrishna: If you, while your facing that karma, you are dealing with that, it's because already you did something, already you paid the price somehow. It's just not taking effect until it comes. It's not affecting you until the karma is there, until the moment you start getting the malaria.

Swami: Um-Hum.

Ramakrishna: It's coming, it's coming, it's coming, when it touches you, you get the malaria.

Swami: When you reach certain point, we can see what's coming, what's going on, what's we are doing. When we are in the darkness like biting, we can't see that. It is making the painful. Do you know what I'm saying? Maybe it is the nail - it is anything! It is the scorpion, what is that? It's giving the harm; it's giving the very painful. In the darkness, getting the pain, it is very horrible. I'm talking about the, the illusion covering. When we know that it means the karma it's coming, it's for some reason, that's fine. We know the answer, we know the key how to handle that. Without, what is that? If you think on that, there is no chance to identify that. That is very dangerous.

Ramakrishna: That's what I'm saying, and if you don't know that, then...

Swami: Listen.

Ramakrishna: You make even more bad karma.

Swami: Listen. When we're not recognize that one, we can't find that, what is this? Why it came? Why you torturing? Who is playing this karma? Maybe Shirdi Baba, maybe Swami Kaleshwar, maybe who? Maybe our karma? Am I did any one, any black magic people did? Even if you use your energy, no finding, that is like in the big, just in the desert. In the desert there is no way to reach our point. Do you know what I'm saying exactly?

Student: Yeah we don't know where it's coming from.

Swami: Where it's coming but strings is coming beating, "Hey, which point is coming? Who throwing? Who watching? Strings is coming!" (much laughter)

Gaya: Like yesterday, I was sitting in your ashram, Swamiji, and this rock came falling so loud. We don't know if it fell from the roof or a child threw a big rock. (laughter) Should I go into self-judgment about that? What did I do?

Swami: See, when the rocks coming where it's play? Who is throwing, what kind of illusion it is? Like blindly it's coming and it's facing - that is the dangerous. The Atma Siddhi Yoga, through the Atma Siddhi Yoga, this, the way to find any kind of illusion, it's a detector. You know detector, illusion detector. That is Atma Siddhi Yoga. Through Atma Siddhi Yoga.

Ramakrishna: How does that work?

Swami: Mechanism, I'm telling. Listen, wait and see man. It is totally working with the soul. No God, no connecting with another soul to find, to make like a curd... you know curd? Making the curd twisting, twisting, twisting, then the butter will come up. You know what I'm saying? Butter will come up. First taking the milk, changing like yogurt, twisting, shaking, butter will come. Then taking the butter, making the boiling, what product will come? Chhht - ghee will come.

Ramakrishna: Curd. Cheese.

Swami: Ghee. Like that. Taking your soul, putting the like yogurt drop, your soul is like milk pot. Yogurt drop, you know yogurt drop? Like buttermilk drop. After few hours what happen?

Ramakrishna: It turns buttermilk.

Swami: Change like curd. After, when your soul become like a very certain stage... I will tell in the circle about this stage, then use the twisting. You know twisting, like changing, then you do the exercise with the soul and with mind.

Student: Is that what you are doing to us? Are we being churned? Are we curd?

Swami: Then your soul will, then it's ready to start coming out from your body like a making pressure, like whsst - reflecting to come out from your body. That is, that is in the people this one of they called, Parakaya Pravesham, Parakaya Pravesham. Is it possible to send the soul from your body as a human being?

Students: Yeah.

Swami: But how?

Student: You send it every night, when you go to sleep at night you send, no?

Swami: Where is sending?

Student: To the big soul, to God

Swami: Where is the big soul?

Student: It's somewhere out there, or inside there.

Students: What about out of body experience, that your awareness is touching your own body.

Swami: See body just like a dustbin, you know what I'm saying? Body like a dustbin, what we call dustbin?

Ramakrishna: Trashcan, waste can.

Swami: Waste can but, the soul never touch the body. Eight circles is take caring the soul in the body, eight Illusion circles. Eight Illusion circles, the

energy, eight circles is keeping the soul in our body. When we remove, when we open the eight doors, then the soul is ready to go out.

Student: We can do that as humans? I know you can do that.

Swami: Who?

Student: You.

Swami: Me?

Student: Yeah.

Swami: I'm not thinking that.

Student: You don't think you can do that?

Swami: I don't know.

Student: You can do that?

Gaya: Is that what you're doing in your samadhi?

Swami: Everybody seeing the own experiences

Student: You just said as a human, and you're human.

Student: Can you tell us more about the eight illusion circles?

Swami: Um-Hum, I'm drawing that.

Ramakrishna: You said that Atma Siddhi Yoga is a karmic detector. Do you have to have the soul out of the body to detect the karma?

Gaya: Do you have to have the soul go out of the body to detect the karma?

Swami: Just using the mantras. Using the mantras, making the sankalpam. Do you know what I'm saying? Sankalpam.

Ramakrishna: I don't understand that.

Swami: Sankalpam, using the sankalpam. What you are thinking Monika L?

Monika L: What am I thinking?

Swami: Are you happy to hearing all this class?

Monika L: Oh yeah.

Swami: Are you sure?

Monika L: Oh yes, it's beautiful.

Swami: I don't think so. (laughing) Ok, the eight doors in Atma Siddhi Yoga. The third door - Vimokshitha. Vimokshitha. The Vimokshitha, the door of the Vimokshitha it calls the third-eye. There is another word of the Lord Shiva have the... how many eyes he have?

Students: Three.

Swami: Where his third-eye? Is there any specific energy there? Siva have here the energy? When he opens that, when he starts that, it destroying, there is no chance to protect. When he opens, the burning it. He can burn throughout the universe, he can burn Brahmha, Vishnu, he can burn the Shakthi - that type of energy he kept in his third eye. Just open third eye using the energy - burning.

Student: Isn't that the same as Balaji? That's why he has the shield?

Swami: Balaji's in Kaliyuga, he's is always closing eyes, he hears. Do you know what I'm saying? He hears is the only working - not eyes. In the Kaliyuga he says, if he open, he is going to destroy everything. The negativity is working like, three is very bad, do you know what I'm saying? Seventy percent in the universe very bad, twenty-five is only good. That's why he closed. I can't see, do whatever you want.

Student: Oh, it's so bad that he would have to destroy it if he looked.

Swami: But shortly he is going to open - after 2,000 he is going to open.

Student: The statue is going to have his eyes open, the statue in Tiru?

Swami: Don't think on the statue, the real one (laughing) the real one after two thousand years. He's going to take the stick, he's going to take the stick crushing the negativity. For to protect the dharma he comes for every yuga, every yuga he comes to take care the dharma. Where we are now? Totally changing the chapter.

Student: Ok, the third-eye of Shiva, he destroys, the energy is destroying?

Swami: Third-eye Vimokshita. The third-eye have another name - Vimokshita. Mokshita it's called like Moksha - Vimoksha means truth/untruth. I'm telling example truth/untruth - vimokshita/mokshita. It means there is no moksha for that. Fire it, destroy it, kill the energy. When the Shiva started open, he opens it, forget it, it burn. Through the Vimokshitha door, the channel of the Vimokshitha, Shankaracharya did the same word Vimokshitha. We can, in the Sanskrit comes with the different places, with a different meaning. You know what I'm saying? In the saints, if you are using this word, the meaning will going to change in a different way. Do you know what I'm saying? Here this word is giving the content, different meaning. The Shankaracharya did sending his soul from his body up through the third door – Vimokshitha. You know what I'm saying?

Student: You said sending his body through the third door.

Swami: Shankaracharya, he's is the only one person in the universe who did all the channels. He is the master of the masters to send his soul out from his body with eight doors. But the ninth one, nobody don't know, nobody knows where is the ninth door. That's the Shiva have only know that. Like in Sanskrit there is a just a commentary on that. (*Swami says it in Sanskrit*) It means, this body have the nine holes, the air will go from any hole, nobody knows when it goes out - that's the meaning. The body have the nine holes, the air it goes out for permanently from the, which hole nobody knows it. Why you think on your body it have the nine holes, nobody knows when the air will go from the which hole. Like (*Swami recites another passage*) krolititi means skin, it's a doll with a skin covered with beautiful skin, it having nine holes. Air goes out from any hole - nobody knows it. Why you worry about that? Adi Shankaracharya did it.

Student: What was the specific thing that he did with his third door? I missed the point?

Swami: The third one is very difficult, very difficult.

Ramakrishna: What were the symptoms of his going out? Is that when he left for nine months or something? That's when he did that?

Swami: He did certain channels going the third way - if you going means like a flame arrow going. You know flame arrow? Like flame arrow going. Even his soul, its goes like highest burning to going on making the burning for to, forever until to he have the perfect channel to come back, to take that. Is it possible to send the heat, flame, again sucking the same heat. Is it possible? Just you think the common sense - highly impossible.

Ramakrishna: Highly impossible.

Swami: Impossible, highly impossible. If you send that heat with the flame, again sucking the same heat, keeping here, the Shankaracharya he's the only one person in the universe who did that. That's why he called Adiguru. Adiguru. You know what it mean by that, Adiguru?

Ramakrishna: First Guru?

Swami: First he is the master for everybody in the universe. There is a very strong faith in India - he's Shiva. Shiva came in that form. There is a one story. It's really happened. You know Banares? Who's there?

Student: The Ganges river?

Swami: Kasi eshvishvara. You know Kasi? The Shiva's name is there in Banares is Kasieshvishvara. Everyday Shankaracharya is going in the street to asking, begging... Shankaracharya is a big buttering begger. Why you laughing?

Ramakrishna: Because it's very funny.

Swami: With all his students he is going in the street asking the food and sitting under the trees - eating - taking the students and sleeping. One day Lord Shiva and Parvati they saw the Shankaracharya. Then they thought, "Hey what he doing? he's going and asking the food. Today we will do, we'll make a fun on him for to make him three four days hungry. Nobody cannot give the food to him." Then Shiva and the Shakti make the plan on him to putting some energy, negative energy on his soul. Then he and his students went in front of the door. (*Sanskrit saying*) It's a Sanskrit word. It's

a humble way to asking the food, "Matam becham behi" Everybody he saw, "No today our food is not ready, we are not cooked today up till now. You come after two hours, you come tomorrow." Like that, whole the Benares like small village, the Kasieshvishvara, it is a some, it's happened some thousands of years back.

Two days very hungry Shankaracharya with all the students, then he saw all students gone. They came with empty bowls, empty vessels. Nobody's, not willing to give the food today, since two days, what's happened? They can't believe this. Everyday they give the most respect. They give the fruit, flowers, taking prasanam shradham and giving. Then the Shankaracharya very hungry, and very angry person, you know angry - very angry person. Then on the third day, he is very drowsy, he is full of hungry, he went to the Shiva Temple. The three days is over. Then, then you know the prasadam? They started to distribute the priest, then Shankaracharya is (laughing) he forgot all his knowledge, he is only concentrating on the food. In the siddhi purush he's a master. He can contact the Shiva directly through his will, to talk directly. Since two days he's not taking, he's not talking with him, he's very interesting on the food. The prasadam the priest is bringing, then his soul, his mind, his eyes, his concentration everything is coming, "Wow, I want, I want, I want."

When the food comes just in front of him, a old lady Parvati changed like, with stick, like old lady, "Shankaracharya, I am very hungry. I'm going to die. Please give the food." Then he saw her face, "Oh, you're hungry? Eat it!" Then just he threw the food and he went angry. Then in front of the temple he going to start yelling. You know yelling? "Eh villages" he's giving the strong cursing words, "Now you are going to change like a snake, you are going to change like a dog!" Like that, he's going to curse the whole of Banaras, that Kasi temple, Kasi village. This Kasi's going to destroy, nobody can not get the food, this curse is going to very poor shortly, and then he started to, then the Shiva and the Paravati, they came by directly.

It's happened in the *Vedic* they wrote, "Oh Shankarcharya what you doing? You understand, see how is the illusion for to attract food you forgot everything!" Then he saw Shiva. Then he started open the third-eye. At the time he's ignorant, "You made me on the illusion? Now I'm starting, I want to make you take all your energy." It's a little, a small fighting with the Shiva and Shankaracharya. At that time the Parvati made compromise each other. "No, no, no don't do that!" Then he's crying, crying, crying, Adi Shankaracharya. Then the Parvati made both of happy. At that time,

Parvati gave the boon to him. He had the capacity and resistance, "I'm giving boon to you. Through your third-eye to sending your soul to anywhere in this planet." It is a beautiful story, but it's in the *Vedic* tradition, nobody knows how it is true but he did that. When he went to the... he went to the directly with his body, he is the first man who went with his physical form to the Kailash. He's the first man, and the second man in the tradition few hundreds of years back, that the Tulsidas.

End of Talk