

10	11	12
7	8	9
4	5	6
1	2	3

2-5-8-11

The path of the teacher and the student

Description of a journey

“Teacher helps you to purify your longing, to keep your longing flowing and to redirect your longing to the infinity [2-5-8-11]” (scs)

The axis **2-5-8-11** describes the journey in the relationship between the teacher and the student. The beginning of the relation is influenced by the energy of no.2. Student longs to meet the teacher, teacher longs to meet the student. When they both meet, it is first a meeting of **2** individuals getting in touch with each other.

“The student longs for the connection, 2, for the teacher/teachings, 5, the infinite, 8, and for the unending meeting with the divine, 11.
The teacher longs to share the teachings and to bring the student through the stages that will arrive at the 11.” (scs)

No. **5** represents the shaping process, the transformation leading to a purification. Teacher will put the student up side down. **5** is the threshold, like the eye of a needle, that student has to pass, to walk through, to finally meet the **8** - Infinity, and stay there. When she can maintain and stand the **8**, she will be more and more her real true Self, being ever aware of her own true and everlasting identity (**1**). When this state is realised and stabilised - the state of being totally alone with God - then **11** is real.

The ingredients needed for this journey are infinite trust, strong love, a big portion of courage, an unbreakable will, endurance and the humility to stand under. Sometimes it will be inevitable to laugh, not taking it all too serious, otherwise it will become really heavy.

2 - Infinite Longing for Infinity

The following list contains a collection of different **Qualities of No. 2.**

longing, connection, separation, gap, duality, polarity, daughter, plants, water, tears, couple, mirror, distance, Angad - extension, emptiness, ong, time, sperm to fertilize, negative mind, the know-how of the no, problems, sorrow, division, innocence, sequence 2-4-1-3, archetype 234 (Cinderella)

2 is not 1

$2 = 1 + 1$ (one meets another one)

One quality of no.2 is separation, not feeling the connection that ever is, longing for someone or something out of us to fill the gap, the inner emptiness, to feel wholeness, finally unity. Something is missing.

In between 2 people (poles) energy is floating. Due to the quality of this (coloured) energy they will feel either attraction or rejection. Attraction brings them closer, so that temporary they might not feel the separation anymore. Being together, each of them might feel whole, at least for a while. Yet it's not the real, true unity rather more a dependency. When the other is not around, the feeling of unity has gone with him. So no.2 is always missing something or someone, being in a state of need.

It is the energy of the 2nd chakra that moves us to unite physically with another one. The physical contact can be fulfilling and bring a temporary satisfaction. As it will not lead to a permanent fulfilment it can also enlarge the feeling of emptiness. The real, everlasting unity is not reached in that way. Yet it is the longing and the desire that gives the impulse to walk into a certain direction, the starting point for the journey. Without those feelings we wouldn't move.

“You have to start with desire, it is impossible to start with desirelessness.
If you could start with desirelessness, the enlightenment would come right
in that moment; no technique, no method at all would be necessary.
If you could start with desirelessness, it would happen right in that moment.
But this is impossible.” (Osho)

In the beginning of the relation teacher-student the energy of the hook is coloured and often this colouring, energetically, takes the form of an attraction on the sexual level, especially if the relation is male-female / female-male.

“... the attraction of polarities means that it is more likely to happen and be more intense when there is female/male dynamic. But in every case there will be the tendency for one to be more the feminine and the other will be more masculine.” (scs)

“The 2 is more likely to be jealousy, or attachment being stuck at the 2nd chakra level.” (scs)

Teacher's job is to clean this flow of energy, to transform the coloured love into an eternal pure, white love. This implies a rising of energy from the 2nd to the 4th chakra.

If the teacher-student relation is male-male the beginning might, most likely, not start with an attraction on a sexual level but might be influenced, coloured by the 1st or the 3rd chakra due to their closeness to the 2nd (123, 234). In this context the themes that have to be cleaned out might be associated to the qualities linked to those chakras. It might be a journey to bring the (self-)humiliation (feeling small in the sense of unworthy in relation to the teacher) to humility (bowing to the teacher really from the heart) [humiliation/humility: themes of no.1 -1st chakra], or bringing down the ego (wanting to be better, stronger, bigger than the teacher) to a state of equality [ego/equality: themes of no.3 - 3rd chakra].

This could also be the case in a female-female teacher-student relation.

Beside this phenomenon of an however coloured love in the beginning of the relation teacher-student it might also happen that in some rare cases, already from the beginning, the relation is dominated by a clear, pure feeling of master and disciple. Of course this feeling is also present in a coloured relation as it is it's base, it's core, it's "pillar"(scs) yet, hidden under the mask of the play of 3 and 7.

Longing for Union

Every longing can be considered as an expression of the infinite longing for God, a longing to belong, a deep longing to meet our source again, to go back to where we came from.

The more distance we take the stronger the longing can be. Yet this longing can also increase the more we approach. Getting closer and closer yet still far away, still not fully united.

As long as there is the feeling of separation the experience of unity is neither real nor true.

From time to time we might touch it for a short moment, i.e. in a deep meditation or just in a special situation like watching a beautiful sunset or listening to a lovely song etc.

When we are conscious, open and attentive we will discover more and more of such intense moments. God gives us those little insights. So the feeling of being totally happy and fulfilled, not missing anything, is not completely unknown.

“Spiritual search always means that deep within yourself something is attracting you, which you have felt briefly once before.” (Osho)

We do know how it feels yet we are not able to hold it, to make it a permanent moment, under all circumstances.

Extension

“Ong” is the 2nd word/ sound in the JapJi, expressing the extension of the 1st sound “ek “(1). Guru Angad (angad = limb) considered himself as an elongation of his Guru, the 1st Guru, Guru Nanak. They were 2 yet 1. Being 2 individuals yet 1, not feeling any kind of separation would be the highest state in the relation teacher-student. As this relation is a mirror to the relation “God and me” this state would imply the full realisation of the own internal Divinity, not easy to find.

In most cases the extension of the One does result in a feeling of separation. The 2 is still near to the 1, closeness is experienced, the previous union still present in a young memory. Yet the 2 knows that it cannot simply and easily turn around, step back, so the pain in this longing can be quite deep - so close, yet so far.

The longing can be seen as an expression of the relation. If there wouldn't be any relation, no longing could be experienced. The everlasting bond, also an expression of the connection, is felt as a separation as the bond itself indicates that there is such a separation [a bond can only exist inbetween 2 points. If those 2 points would be dwelling on 1 point, they would be 1, no bond would be existent, no separation, neither connection would be experienced].

One who is not one with the One anymore, yet still connected, connected through distance. So the feeling of unity is still present, the closeness can still be felt but the distance seems to be insurmountable. Now, the whole journey has to be accomplished, apparently a long, long way. A long way through time as the separation is a distance in time (not in space). After having crossed oceans of time to consciously recognize the One, one might get the chance to cross even the last ocean of life to merge permanently in the One again.

But how to get one with the One?

An intermediary is needed. A bridge to cross the last distance, to cross the river, to cross the whole ocean of life. A bridge that is strongly connected with the One, a bridge that is part of the One, a bridge that is a representative of the One, a bridge that is indeed the One Himself. A connection between the here and now and the after-world, being part of both, dead while alive - **the teacher**.

“Teacher is the bridge for a dialogue in which you find
the message behind your message. Hear your soul.” (scs)

5 - The turning point

Qualities of No. 5

(knife-)edge, turning point, threshold, bridge, paradox, teacher, the teachings, balance (i.e. personal-impersonal), sacrifice, giving the head, throat, neck, change, transformation, the word, 5 senses, 5 demons, 5 thieves, 5 elements, communication, who? (who am i?), marriage, learn to hear, alchemy, ether, angel, flexibility, nervous system, the self

“A time will come when you shall meet your teacher for a tenth of a second.
When you see your teacher, you will feel it in your heart.
That is the end, beginning and middle of it.” (Yogi Bhajan)

The 1st meeting with the teacher can be and probably is in most cases a quite special moment. Sometimes it happens in a dream, sometimes it is first just a picture of a strange person that somehow speaks to us. The experience can also be so shocking that people might run away and need years to recognise, accept and finally agree. Others get seriously ill, being close to death, before meeting the teacher for the 1st time.

Indeed the 1st real meeting is about recognising a relation, a love that just is, ever was and ever will be, unto Infinity (meaning not forever but until student will meet Infinity in herself and will be able to hold this realisation, this state under all circumstances). Yet this love can be so overwhelming that we might fear the intensity and therefore don't dare to come really close.

People think that they could choose their teacher but that's not true. Teacher is already chosen. If it's written in our destiny we will meet him and hopefully recognise him. It is one of the biggest blessings if, through God's Will, we get the chance to meet our teacher in this life. For most people it will take some time to go the full process of recognise, accept and agree and then finally giving the teacher their commitment ("i do recognise you as my spiritual teacher").

To commit to the teacher is an important step with a strong impact, which signifies fully acknowledging this connection, this relation - this bond to liberation. If this step is taken consciously it definitely needs some courage. From the moment of commitment, which might be really spoken out or in other cases just be a silent decision in someone's heart, the transmission starts (even before the commitment a kind of transmission might already be going on in case if the student did tune in to the right frequency). The teacher is like a radio station, receiving God's/Guru's commands, messages, delivering it to the student. This happens not in an active way. It is an ongoing receiving and delivering. Yogi Bhajan compared himself with a postman, delivering letters. This example shows that the teacher might often not know what he is delivering. Postman doesn't read the letters.

Beside this delivering part there is a more active part in the work of the teacher which can be summarised in 4 words: poke - provoke - confront - elevate.

**“What is the relationship between a student and a spiritual teacher?
A chisel and a stone. What comes when they both meet?
Spark, hammer, sound of hammer and spark”. (Yogi Bhajan)**

**“A person who has a teacher is corrected each time. Because if
you are not corrected, and you don't have the tolerance to be
corrected, your neurosis will eat you up like termites.” (Yogi Bhajan)**

Going deeper

If we dare to go really deep into this relation (for some there will even be no other way) there does exist a possibility for a deeper meeting beyond the 1st meeting, a meeting beyond the surface. The real union, the merge can only happen in the heart. Heart is the centre of the meeting.

**“As a candle lights another candle the meeting with the teacher
awakens a radical love within the heart of the student.” (scs)**

When this radical love is awoken, the student might first not understand it. This experience is new. Love is not new. But this love is different from any other love ever experienced before. As the teacher carries in him the awakened sense of Infinity, pure light and pure love will be radiating through him. The more his surface is transparent, the more those qualities will come through. Then, student can see, through the teacher - Infinity, infinite love, infinite light. Sometimes this light is so strong that it can be really seen with physical eyes.

The light coming through the teacher can have a strong impact on the student. It is where her soul wants to go - right into this radiating light, totally dissolving in nothing but the light. She might feel attracted by it like iron is attracted by a magnet. Sometimes the feeling might arise that teacher is standing in the way. His physical form is still existent. Trying to just pass the teacher doesn't work. So there is no other way than walking right into and through. This walk into the intensity is comparable to a total conscious walk right into and through burning fire - burning alive ("I am the Grace of God and I walk through fire"), a conscious decision to death. It is the ego that has to die in those flames.

Personally impersonal

*"Personally impersonal is the knife edge that few can walk.
This is the path of the teacher and the student." (scs)*

Teacher's job is to mirror to the student her own inner light and love, ever being cautious that this relation is impersonally personal and personally impersonal. What does that mean? There will be an oscillation between the personal and impersonal, an ongoing change of meeting on a personal level followed by a meeting on an impersonal level and so on.

This will go on as long as student is able to continuously hold on to the connection from heart to heart, not wanting to relate to the teacher from any other place. Then student would be able to hold the state of intuitive balance - under all circumstances. And again teacher will not stop testing it, to make sure that it is real. Student might not always be prepared for those tests (in the moment of "thinking" to be there it is already gone) yet she can accept them as her training to be reminded again and again in moments of losing it. As long as it is getting lost, it is not permanent. A permanent state of intuitive balance cannot be shattered by anything.

*"... intuitive balance, its strength is the love of the truth , its sensitivity is true love.
Like walking a tightrope. The two sides of the pole are love and fear. It is perpetual,
continuous." (scs)*

This ongoing switch from personal to impersonal and vice versa is very challenging and can be really confusing, at least in the beginning, as it is unknown to us. In no other relation we will experience something similar. For all other relations that we do maintain in our life there does exist a blueprint, like i.e. if we are a woman, the relation to our partner will be influenced by the relation to our father, the relation to our daughter will carry some similarities to the relation to our mother etc.. Concerning the relation to the teacher, mostly in our western world, there is no role-model, except if we are lucky and have parents who would have had a spiritual teacher. So there is a learning about how this relation "functions", which might take some time. And even if the mind is convinced of having understood how it works, teacher will prove the opposite. This relation can never be understood by the mind.

The only chance the mind has, is to agree that it stands under. Standing under something bigger and higher than itself, becoming the servant of this Greatness. When the mind agrees with its God given position, when it is ready to sacrifice itself, ready to bow, ready to give up suffering, ready to die to be reborn, reborn in a certain degree of transparency, then the great miracle will happen and mind itself will experience that by accepting, agreeing with its "natural position" the pain will stop. Even the mind will feel relieved.

The lightness of being will descend from the subtle body, being received by “the window of intuition”, the 3rd eye, trickling through a transparent mind, not standing in the way, going down right into the heart and from there pouring into our whole being.

Love is the base of the relation teacher-student (and of all other relations), love is the “absolute term”. Except love, anything else will be transformed and will change.

Only love moves us to sacrifice ourself totally, to give our head because our heart is stronger. Only love gives the strength to keep up on this journey. When we are in love, we are in touch with our final destination.

“To risk giving our head so that we can discover that the love in the heart can hold it all. Falling into the heart so that the heart will never collapse.” (scs)

“Those who know love, know god.” (Guru Gobind Singh)

Transformation

Like the kiss of a vampire the meeting with the teacher is the starting point for the process of a possible full transformation. Change is possible through exchange. Teacher is able to transform the student to the extent student is available for transformation. An alchemical process can happen, the transformation of lead into gold. Crystallisation of soul is possible, therefore pressure is inevitable. It’s not an easy way, neither for the student nor for the teacher.

Once the real shaping process started it can feel like a battle. The ego has to be cut again and again but ego doesn’t like to. It will start a terrible fight that might look like a fight between teacher and student. Indeed it is a battle between the angel-nature of the student, represented by the teacher, and student’s ego, linked to the lower self, the beast with all the emotions residing in it. As the ego knows that it has to die, again and again, it will fight with the most terrible weapons, sometimes waking up horrible demons, sitting on the treasure. Countless battles will take place. The student needs the capacity to bow. This bowing brings up the strength of the angel. When the angel stands up, stronger than the demon, demon has to die or at least will fall asleep. Anyway, to bow, the ego has to die. This dying of the ego is a painful procedure. The bigger the demon the more painful it will be. One death is not enough. It needs “thousand deaths a day.” (scs)

The victory of the angel (5), linked to the Intuitive Self (6) can only be achieved by sacrificing the head, again and again. When the head is down, ego is down while the Angel Self is standing up, tall and bright, even if sometimes still exhausted from the battle.

“The intuitive self is the 4/6 which is consciousness and which embraces [ever intimate with] the 5/10 [teacher]. 10 is the light of the soul. The light is the angel. 5 is the bodies alchemy as we are transformed, through the 5 elements and senses.

The body becomes as gold = transparent so the radiant light is known.

We are to become a disciple of our consciousness, which itself is a disciple of the truth.

And this discipleship is a love story.” (scs)

Teacher has to be tough, straight and clear while at the same time full of love and compassion. He will apply the sword of discernment, cutting off what is not true and real, all the layers of the mind. Continuously poking and provoking the weakest points of the student.

It is a training to bring her back to herself, right into her own heart, again and again. This includes cutting off all false attachments concerning the relation teacher-student, which will not be very pleasant to her. Sometimes she might complain (“too tough, too painful, not fair”).

“I'm astonished, somebody wanting to clean the mirror of his soul
is complaining, that polishing is not always gentle.
The rudeness is not aimed at the soul, but at it's bad qualities.
When beating a carpet, the beats are not aimed at the carpet
but at the dust, it should be freed of.” (Rumi)

Teacher will play the game of near and far like God Himself does. Sometimes being really close (personal), giving all and everything and in the next moment walking quite far, taking it all away (impersonal). In that way he pushes the student into the extremes so that student will be able to balance any extreme, finally under all circumstances.

In those tough moments when it switches, sometimes suddenly and unexpected, from a personal closeness to an impersonal distance, student might break down, suffering terribly from what she feels as separation or she can indeed take the chance to anchor deeply in herself, latching onto nothing but Guru's feet. Then she will be saved. To find a balance, this point of reference is needed. Without Guru it will be impossible to continue the journey, to keep on walking on that path.

“The way of the devotee is difficult, finer than a hair, sharper than a razor's edge,
there the true devotee speaks little and rare is such a one to walk this true path.”
(Anand Sahib)

Student has to learn walking on a very thin rope like a tightrope walker, balancing, focussing on nothing but the path, being cautious about not to lean too much to one side nor to the other. If she looks right or left, the demons will jump right onto her. Staying in the place of no.5 means being in the centre of the paradox, a place where the polarities like happiness and sadness, pain and pleasure etc. can be felt, all at once. Yet we don't identify with them, we are not attached to any of them. Polarities can be felt, even intensely, in a total awareness of no-identification. We are not what we feel, we are something beyond. This is the place of the Original Self.

“We are given the 4/6 embracing the 5 so that there is room for a little movement. Otherwise the path will be too narrow too soon, and we would be paralyzed. 4/6 is love and fear, commitment and consciousness. In case that is too difficult and still too narrow the poles can be a little longer and stretch out to 3/7. Rules of dharma, expressed in right understanding and right action. Sadhana, learning to see God in all, and such things. As the way gets narrower - towards the eye of the needle - the gate to heaven. So in one hand we have to get smaller, but also our compassion must get bigger. Our loyalty meets its ultimate test . The distance and the longing and the desire all are stretched to their maximum. It can feel as if it is killing us. This is the lead in to the number 8.” (scs)

8 - Connecting the Student to The Infinity - Dying into Deathlessness

Qualities of No. 8

Infinity, mother, healing, wealth, power, prana, pranic body, fulfilment, flow of energy, power, wisdom, the ocean, death, purity

Teacher is the signpost, pointing towards the “right” direction. In the middle of the 8 is a knot, a twist, no.5, that has to be untwisted to finally become zero (10). Now the difficulty will be, to permanently connect the love to the true point of focus, to see, through the teacher, Infinity or a representative of it – Guru (9), ever in the heart.

The challenge for the teacher is to find the right angle to focalise all the love of the student on him without taking it personal and then passing it on to Guru in another right angle. This is a very critical moment. Student brings all her love into focus. When the maximum is reached teacher says “it’s not me, look over there” pointing towards Guru. For the student it might feel like teacher would be tearing back all his love, letting her fall. And indeed she does. She will be falling into nothing but herself - her Self, her True Self, her Original Self, the place of no.5 in the middle of the 8. This is the meeting point where Guru is waiting. To come to that place she has to die. In death she will discover that she is still alive, she still exists - even without the teacher - dead while alive. She crossed the Ocean.

She found in herself what before was represented by the teacher. To make it a permanent realisation, instead of being an on and off experience from time to time, teacher will test it. He will poke, provoke, confront her ego to clean out all what is standing in the way to a total transparency.

He might ignore her, might not be friendly to her and for sure not lovingly. To provoke her even more he might be nice and close to others. On the outer level he will totally deny the closeness. The love has to withstand this test. Without the minimal proof on an outer level student has to hold on to this love. Teacher will confront any of her mind-games whatever that might be. In that way he will bring the love to it’s ultimate and unconditional state - at any time, any place, under all circumstances. Disciple has to learn to hold on to Guru in her heart whatever might come.

On the inner level teacher will never stop mirroring student’s inner state. The provoking happens on the outer level as it is meant to clean off all outer layers covering this inner state. Battles will take place until the ego will die its last and ultimate death (8). As the 8 is beyond the 7, the mind has to be dropped at this threshold. Before walking through this door, mind has to be taken off like a coat that you leave in the cloakroom. Trying to understand the 8 through the 7 is not possible. Infinity cannot be understood rationally. Knowledge (7) has to make room for wisdom (8). Applying the “know-how of the no (2)” as the sword of discernment will take student closer to the 8. Leaving all out that does not support her on her journey will be inevitable. Like peeling an onion, layer after layer (7 layers, 7- the mind) she has to take away all that is not her so that at the end what remains is me - just me, simple me, simple i am, one point of existence, one point of light ($7+1=8$), unbreakable, indestructible, indigestible, finally immortal.

“It is the biggest gamble and risk for the soul
to fall at the feet, to rest the head once and for all,
to pray that our zero shall be so complete and accepted
that we shall be raised from the dead
and stand in parallel to the divine.” (scs)

Taking off this mind-coat can give a strange feeling of being really naked while at the same time the lightness of being is experienced in a very fresh and innocent way. It might feel like ...

a young deer
just awakened in the morning
feeling the freshness of the atmosphere
smelling the grass, herbs and plants
breathing the pure air of this young morning
free in its loneliness
feeling its own strength approaching
yet
shy somehow

“Service becomes the new veil, the costume as we take off all other costumes because it is still natural to feel that strange combination of shyness blending with vital fresh freedom.” (scs)

Everything just is. Guru is permanently realised in the heart, the everlasting connection is seen and felt, the light ever shining in the heart, the eternal flame burning, the secret is disclosed, the curtain is drawn so that the truth that was, is and ever will be is revealed.

After having found the light, periods of darkness will come back. Guru seems to be far. David R. Hawkins calls those dark times “the non-presence of the presence” and describes it as a really painful experience. However, “when the sky did open up only once, it will never completely close again.” (Om C. Parkin).

Yet the mind is still present and will go on playing its games.

Diving deeper into the Ocean

Even after having experienced a meeting with Guru right in ones own heart, it is natural to loose this connection and to fall back to the teacher as the point of focus. Teacher seems to be nearer, closer, easier to connect to and also easier for the mind (7) to understand, as teacher can be seen with physical eyes (3). The light that is coming through the teacher seems to be more real and more easy to find than the own inner light and the inner state connected with it. Now the challenge will be to stabilise the connection to the inner core, to Guru, to the love and the light in student’s own heart.

“The challenge being to stabilise this and bless others from that place inspiring them to go through the same difficult path to glory and victory beyond description.” (scs)

It is an ongoing process of training, to come back again and again to the inner point of existence. A training that requires the will to fully concentrate on nothing but this inner state, to fully dive into the unknown, to fully give up, over and over again, the mind with all its fantasies, hopes, projections, expectations and dreams.

“Ultimately the biggest thing a teacher will ask for their student is to give up all fantasies”. (scs)

It requires a strength that is beyond all known strength, a degree of density that at the same time feels like blowing one up and a love that is beyond any other experience of love. It requires the will to fully stand alone - which is hard to bear as it means really literally to stand alone, totally alone on top of the mountain. There is no one else, there is nothing else there is just - me. A shocking reality, total in its absoluteness. No one to lean on, no one to ask for, no one to comfort me, no one to be with me, even no one to love. No one else.

“And you will be shocked, for when you meet God face to face, you will find it is your face you are meeting.” (Yogi Bhajan)

When this state will not only be experienced from time to time but indeed is a permanent realisation, a state, then I am real. Then the disciple has found her true nature, her real, true and everlasting Self, realising that there never ever was a separation, there never ever was something to reach. There “only” was a miracle to discover, a state to be revealed, a curtain to be drawn, a reality to be realised, a truth to be seen after having taken away all layers, all colourings, all lies, all, that was not real and true.

the self that realizes itself is a state
love is a state

What remains is the crystallised soul, dense, a diamond, a beautiful solitaire. Exactly what before was represented by the teacher. A real, spiritual teacher is one, who did walk the journey to the end. Only then, such a teacher is able to guide a student through all the passages, through all the mind-layers, through all samskaras, through a demon world. The whole journey is a trip through student’s own mind, crossing layer after layer, meeting well-known places but also travelling through never known countries.

“When we reach the core of our own mind, then it is on us to choose the mantra that will saturate this mind from then on” (scs).

This walk through the samskaras can only be achieved when in parallel a simultaneous voyage is going on - the journey into our own heart. A falling, descending deep down in, step by step, deeper and deeper, at the same time higher and higher walking up the stairs of light. The trip through the mind goes along with an extremely painful walk into an increasing intensity of love.

“... walking into an area that is so intense that only few can walk.” (scs)

It is a very thin line. Teacher must know how far he can go in poking, provoking, confronting, elevating, how much the student is able to bear. If teacher goes too far he risks a lot. The further the disciple walks on that line, the more the intensity increases. She has to be able to hold an immeasurable intensity and energy in herself. The nervous system (5) has to bear a lot. If it's too weak, madness is near. Indeed at that level of the journey, madness (9) is the shadow that attends even the slightest wrong step.

“... it requires us to be able to hold a lot of energy in ourselves up to a level of higher and higher tension and for this we need a strong nervous system, strong sangat, strong faith, strong guru.” (scs)

One little wrong step and it approaches. Then another little unconscious step and it comes closer. The closer the craziness comes - moments of madness at the sight of a big (mind) demon, rearing up, getting wilder the more we try to conquer it - the harder it is to get rid of it. A big wrong step can endanger the situation, even the whole destiny. When madness is so close that it already took our hand and we cannot escape, then might be a right moment to cry out for help, Guru's help. And sometimes this help can only come through the teacher. At that point the teacher will hold the disciple tight. Sometimes little pauses are needed, a rest from the intensity, a rest from this sometimes so overwhelming divine love, a time to recover from strong battles, a time especially for the nervous system to heal and regain new forces. (Rest, Retreat to Renew, Calming down = 9)

The whole journey, a battle that, in between, often switches into a beautiful dance, is an act of sensitive balance and balanced sensitivity. It needs the right understanding, an unbreakable love and teachers infinite compassion.

11 - The swan is in the pool and the pool is in the swan (SGGS)

11 = 1 and 1

10 + 1 - Radiant Body and Soul
the whole and the individual

“A relationship that no longer bears any tension. It is the end of all desiring, testing, competing, doubting, fearing, judging, rejecting or demanding. Neither possesses the other and both want the same thing. The flight of 2 birds so in tune with each other that it is impossible to imagine that one is leading or following the other.” (scs)

“11 will be beyond any love that we know or can imagine,
it will be a state of peace, light and celestial listening.” (scs)

Qualities of No. 11

Gurprasad, 11th Guru - Siri Guru Grant Sahib, God and me - me and God, the state of a saint,
“twin of God”(scs)

When student realises that there is no difference between her and the teacher, when she finds who she is, ever was and ever will be, then there is no longer a relation between teacher and student. In the moment of meeting me in me in the depth of the heart, the teacher dissolves. Teacher’s job is done.

The paradox is that from now on teacher doesn’t exist anymore and yet he does. This is, like any paradox, really confusing for the mind. When seeing teacher’s physical form (even only on a foto), the mind might pop up shocking thoughts like „oh my God, he is still alive, he still exists - how can this be?“.

Another paradox is that now, dwelling at the same point of existence, they are one and at the same time one and one (11). If the student will be able to ever hold on to that state of being, they will be two points of light walking in parallel with nothing in between, no need neither longing nor any other kind of energy. Even no love. Love is not floating in between as they are both the self realised state of the Love Itself. Then, they became the same as they ever were the same. One self-realised one walking in an absolute state of equality next to another self-realised one. Both walking in parallel to the One while at the same time carrying Him in their hearts, being God themselves, being the Love Itself.

“This is the greatest challenge, to just be, being at one,
being oneself while being one with the other. Being is
a naked state but covers itself with grace, its unconditional
loving trust and commitment.” (scs)

To make this happen it needs a last rejection, a last disappointment.

The last Cut-Off

The last step that has to be taken to become totally free is to bear an insuperable pain of being cut-off from the teacher. Indeed what has to be cut-off is nothing but the last hopes, expectations, fantasies, projections etc. concerning this relation.

The more straight the teacher is in confronting the student with her strongest enemy, the more clear she can see, even though the more painful it will be.

This last step might feel like a total rejection by the teacher or even like a betrayal. Stronger, more brutal and more tough than any rejection ever experienced before. When student [student’s mind] will experience to be rejected or even betrayed by the one she loved the most, by the one who represented student’s highest thought, an embodiment of pure integrity, then this experience will shoot her totally into her own pure existence and at the same time brutally smash everything that is not that.

Once again student meets herself, I meet(s) me, myself, naked. There is no one but me, there never ever was anyone then me and there never ever will be anyone then me. This is the secret that reveals itself at the end of the journey. From that moment on it will be impossible to step back even if sometimes it might feel like wanting to do so. The game is over.

Yet life goes on.

The Time after

Now comes the paradoxical time to be arrived at the end of the journey and to be seduced regularly, day by day to forget about that, to fall back into old, long-ago outdated structures, absolutely not necessary anymore. Somehow teacher is still needed and somehow he is not. Indeed the student never really needed the teacher.

“You do not need me and you never needed me,
love is love and commitment is commitment.” (scs).

So, now, stay in your own core, stay in your heart, fall again and again back into this beautiful place, tear yourself back again and again into your Divine Source, without getting distracted. Maya is everywhere and will try to seduce you. The external world is still fascinating and strong in taking us away from the real existence. Seduction is omnipresent.

But if one has seen only once her real, true Self, this never before known Beauty in myself, has felt it, this supreme state of being, then, there never ever will be another place in the whole universe of the same beauty. The most beautiful place can only be found in our own heart. The more we (our mind) want to find it, the more it will escape us, trickling like sand through our fingers, getting away. This blessing can only be given by Guru's touch of Grace, to anyone who is deeply longing to see.

on the ground of the Ocean
i find all treasures
so many stories, movies, fairytales, songs and poems
are speaking about
i find the essence of life

the essence of existence

in such a crystal clear beauty and simplicity
i find all what ever was, is and will be
i find what cannot be described in words
i find what only silence can tell
i find what is in one word - GOD
i find - me

Sat Nam

