

Bringing Down the Numbers

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an essential approach on how to bring the numbers into your life
based on transcript from the Great British Yoga Festival 2009 –

Giving credibility is not the same as self-worth. Give yourself a chance, give yourself credibility. Don't put yourself down. Putting down is a substitute for the bowing low that is humility. You say, 'I am not worth it'. Is it self-worth to say that? There are contrary forces at work. Surely you want to take care of this and clear up the space. Then the real idea of what this is, which means your spirit, can come further down. Understand this is not just to let the idea sink in, these ideas are universal, they are coming from your own subtle body. The extent to which you allow my words to link into the purer concept of these things and to descend into your being is actually equal to, totally parallel with, the extent that you are letting your spirit come into unification, crystallization, within your body. Here is your physical existence, and there is your subtle body, spirit is quite out there, the more out you go, the more diffused and spread out it is. The mind can serve as a funnel, and the body as a focus, an anchorage. You are working to gather the spirit that it can hold itself together. Then even when the body disperses you will be a point of light that will hold its own glorious communion with the universal light.

As I am speaking of, and working with, these high ideas coming down, exactly parallel to us and working with the understanding of it, exactly parallel to that is the actual event of your spirit, from your subtle body also descending in. So in certain moments it can be directly perceived that another fragment of your spirit just went through the barrier and came in and sat in your heart.

You may say the same thing, you may translate, you state your ownership of these words. I may take a quote by Yogi Ji, or the Shabd Guru, they may not be my words but if I get it the fragment can drop. That's all. The real virtue of language is that.

In our discussion, as the idea comes in, so the spirit comes in. That is what is beautiful about this work for me. The human soul and how it can lead you to your ultimate liberation. Because there is no way out until you are fully come into the body. All you have to do is to come down, come down, come down. Get to your base. Your home base within yourself. Your home base that is yourself, and it is within your own heart. Get this idea which is actually you. You think – oh, that's an idea – No, that idea absolutely represents you. Let the idea descend down and in, let you down and in.

For example: you may not yet be a living embodiment of selfless service but the idea came enough for you to give it a go. So off you go. You are negotiating the descend of the idea. And as the idea is descending more and more you realize, oh I thought I had stopped doing animosity but here I am with a much more subtle feeling about this person. Where does this come from? and you realize that the idea has not entered enough to move, or displaced, your inner anger or need for attention.

When you are in class and the teacher says something to you, you are somehow trustful, you are open, it is a vulnerable space and you are tuned in, assuming the best. And you go home saying, I don't know what that was about, but that was something. And then, six months later you find yourself teaching a class saying that same something. What has just happened? It has continued to tumble down, tumble down and tumble down. It hit the bottom and you absolutely bowed to it. You are in total agreement, you are right at its feet. And from there you drop the ball it bounces back.

And it came up and it came up and it came up (to your radiant body number 10): today I want to share with you...And you are surprised to hear yourself speak like that. How came those words. They bounced back up (1, 2, 3, 4, 5, 6, 7, 8, 9, 10). And sometimes you say it half: somebody is somehow inspired but your feeling is, I wasn't quite congruent with that word, but it is nice, and I was inspired and it touched me and it got to level 2 or 3 and it bounced up. It did not get into the 1. So, it can rebound from each or every level. It can even rebound from your heart. You know when somebody says we are in love but don't tell everybody too quickly. Let it sink to see if it got any anchorage or not. So you keep it a little secret for a while.

It's like getting pregnant. You don't go, I am pregnant everybody and two months later you have a miscarriage. The first three months are quite fragile. It is to give you the holding space. To let it descend, let it descend, let it root, let it root. Let it take a hold with the placenta and the fetus and the blood. And then the kick comes at 120 days and that is the rebound. You are not pregnant because there is a fetus. You are pregnant when the soul has said, okay. And that is when the rebound happens. *Ekongkar Sat*, here I am a human being. Fetus is fetus. It is not a human being. This is a big misunderstanding in certain circles. You are pregnant when the rebound happens and says 'I want' at 120 days that is when the idea of soul being brought into human existence through you as a mother. The idea of it is still testing the ground. And it is still hovering in uncertainty, like testing the waters of life - 4, 3, maybe 2, then 'oh I am not so sure'. Suddenly there is a little blood showing, you go to the doctor. Now it could be that you return home and the process carries on or it could be that it is all over. This is the same process, it is microcosm, macrocosm, as your own spirit is coming there is a little blood coming. 'I don't know if I like this, it is painful, I feel nausea'. This spirit in this human body is a totally alien thing. It is toxic to the human body. It takes time for the human body to say, what I am going to carry that. All of that. The body can hold or manage something like 10% of the spirit in the young baby. As you grow up you are asked to carry more. This is one of the reasons why the woman feels nausea when the baby comes in. It is a foreign body coming in.

To that self that is identified with 'I am British and this is my mother and this is my father', to that self the idea that 'I am a spirit' is toxic. It is nauseating. It is going to take time for your hormonal system to get adjusted as it asks 'can I carry this'. 'Can I, the I that I think I am, being identified with this physical body and this psychic history, can I carry this alien mystery called my spirit'. 'Can I give birth to it, can I give birth to it in me?' So the idea comes and comes and comes and it has certain, different levels where it gets rebound.

In a consultation at a certain stage the person might say: 'you remind me of all the times in my life when I thought I don't want to be here'. Now we are touching the memory of the first rebound that came for that person. 'I don't want to be here'. Everybody gets a bit of that, and maybe you get it early on or you get it later. But everybody gets it here or there. 'I am not sure if I really if want to be here'. Everybody resists. And the only way home is to first be fully be here. If you want to hit the roof and you drop the ball it will not rebound a lot. It will soon be finished. But if you want to hit the roof you really have to hit the ground, so hard it will hit the ceiling with such a weight and verticality and intensity. You will be surprised how quickly it can rise.

Children have that connection because they are not fully in. Rather we could say that they have not lost the connection yet. They are still the spirit coming in from the subtle body. While the parent announces 'no, you are John and I am your mother. And you are a naughty boy', or whatever. The emerging being of consciousness is going to be confused between the identity of the body and the identity of the spirit.

Little by little the seduction usually works and the being gets fascinated. The way of thinking, or reasoning, could be like this – ‘when I am good I get sweets and I want this and I want more of that. Maybe being John is alright for a while’. And so you say, ‘sorry spirit, I am trying to be John for now’. Thirty years later you say, ‘I don’t feel real, what is life all about’. And your spirit is knocking at the door saying, let me in.

Normally you can function at 30% in and most people will not recognize anything about you. You are normal. You go to work, you pay your bills, you can ride a bicycle. Whatever, you do it’s all very functionable. However our human nature asks a little of us. So we include some love and pain and sensitivity and reach between 30 to 40% presence of spirit. Then there are experiences we have and beings we may meet that ask us to awake and remember fully our true nature. This put us in trouble because it asks for more than 40%.

Isn’t that shocking that all that is required, with your spirit no more in than 20 to 30% present. And by the way, that exactly equates with what is said in social sciences and brain technologies, you only use 20 to 30% of your brain. Do you understand that if you let more of your spirit in, it will also activate more parts of your brain? If you are 90% in, you are using 90% of your intelligence and brain faculties. It’s an exact equation. The extent to which you are in your incarnation is the same extent that the extra neurons fire up and work for you.

Why doesn’t the spirit all come in? It has created a form that has the potential to take it. This is why some people reach that stage, fully in, enlightened, in the body. The human as it is created can take it but it’s rare and it is still a lot of work in progress. And who knows whether the human form will itself mutate and evolve into an even greater capacity to take it. We, Humanity, may well be on such a step coming up now. But overall we grow through trial and error. You know, it was not so bad four thousand years ago but still we made an upgrade. And we have continued to do so. We must also consider that even a shift of 1% in the proportion of our incarnation can already be a huge leap. New discoveries, new realizations, new cultures, new music and so on. Still we as a species will tend to vary between 30% and 40%. Some people have improved their capacity to hold their spirit by work of previous lives. But there is always more to do and this is why we are teaching you yoga and breathing and Naad [sound current] and diet.

Fake it to make it, fake the virtues at least. Because as you are faking the virtues you also creating a form which can carry the real spirit of that virtue. We are giving you everything we can so you may cultivate the physical and psychic form that can take the spirit and the great ideas which are the incarnating seeds of the spirit.

The effects of the work you do can serve to mutate the genetic imprint of the human body in such a way that we would give birth to children that are naturally prepared to receive and hold their spirit more fully. Though it does usually take many generations. The spirit is doing the best it can. It was never going to be able to, just like that, create a form that would absolutely house it fully from day one.

The body of a child can’t take it. So it comes in and straight away it goes out through the nine gates, through the nine holes. You know, half of my spirit is invested in mummy and the other half in daddy. And then I may take little bit back from mummy and I put it in my sister or my toys. I am spreading it around until I am ready to retrieve it. Some don’t let it in enough and never fully in and they don’t give it to anyone and it is all out there in dream worlds. They are dreamers even when they are teenagers. It never came in enough. The world did not seduce them enough, come on in it’s nice out here. It can’t just come in and sit here like Jesus. Everybody came and said wow, a radiant form right from the day of his birth. That was one in two thousand

years. But he was a prototype. Look for how much time it has taken us to even have the public availability of the technology to bring us to that capacity that can take that intensity of spirit as Jesus had. And even still he needed training in order to know how to fully carry that and go through it and work with it. With training even. That is how it is. You have to ask God the question of that one. Just assessing it, looking at it you see the way it is.

So, where is the other 70 to 80% of our spirit. Some fragments of our spirit remains dis-incarnated; it never really arrives. While other fragments descend only into the realm of the mind and get caught up in the world of fantasy and dreams. Still other fragments are dispersed in the world. Deposited in the stories, projections and attachments that we play out in the three dimensional horizontal life.

Let us apply our awareness to this now with the background approach of 10, 9, 8, 7, 6 instead of 1, 2, 3, 4. Is that possible? Let us try that out. Number 10 is radiant body, radiant body is courage. So it starts with the courage of having that thought. *Saibhang* is the radiant light. Let us take this image. If he is a lamp and she is a lamp, the two of you are lamps with cables, stand and bulb and each of you decides – I want more space. You are going to spread your legs and grow and this fills up the space. Each lamp wants to be bigger. What is going to happen is war. Territorial, this is my space, you are intruding into my space. Get out of my space. It is the same in a relationship, really, if you come to think about it. If your sense of identity has anything to do with time and space – I want more time, I want more space. If you try to expand your spirit. This is mine, that is yours. This is my cup. Whatever. This may end up, with one feeling the victim, the other is dominating. There is a continuous territorial war going on.

If, on the other hand, each one would just light up. And each one would just say, I want to be as bright as I possibly can. Could the same thing happen? Can this light override that light? Can they have that battle for space? Do you see what I mean?

So, in the spiritual journey, the fact is, anything other than your radiant-self can be reduced. And the more you reduce it, the more naturally shall expand the radiant self. And your entire interaction with the other shall change because you are no longer putting up the mistaken time and space identity that is trying to defend its limited territory. Anything other than your radiant self, reduce it. As we were talking about the spirit, reduce the spirit, expand the light. Bring the spirit to single, to a small point, expand the light. I think this is a useful guideline for any relationship.

So, it takes courage to take on the idea, that courage is 10. 9 is the idea, *Ajune*, subtle body, unborn self. Number 9, ninth Guru, the enduring self that was, is and shall be. That is why soon after *Ajune*, *Saibhang Gurprasaad Jap*, you get told *aad such, jugaad such, haibhee such*, it always was. It is a very subtle idea, very abstract. Shall we believe it? Maybe there is something out there. Yes, it is your spirit out there.

8, *Akaal Moorat*, Pranic body, number 8 is infinity. If I am unborn, then for how long was I unborn? Will I ever be born? Never, what makes me to be born that makes infinity. The *Akaal Moorat* number 8. We went down through the mother, and so we also will return thought the matrix. It is literally that, 10, 9, 8, 7, 6, 5, 4, 3, 2, 1.

7 is *Nirvair*, have no enemy. Do not be against yourself from the beginning of the descent. See the way, see the play that you will have to live, like an actor reading the scrip before going on stage. The vision becomes like the projected vehicle in which to travel into life. See the game and see though the game.

The number 6, *Nirbhau*: feel the fears. At this stage of descent, of spirit or of inspired ideas we are filled with anticipation but also hesitation. We have no idea how our idea, or our spirit, will be received in the world. When a new idea begins to arrive in

our consciousness how shall we receive it? It can be scary because it confronts and crashes through our limited belief structure. I begin to realize that I don't know what is real and what isn't and what is the truth and what isn't and that I am not what I thought I was and I don't know what, or who, I am. So there is fear coming in at this point. Yes, that is right and the teacher says, 'cultivate fearlessness, become receptive to new ideas'.

Rising from below [1-2-3-4] You are challenged to respond and your options are doubt or trust. You may say, 'how do I do that?' but the paradox is that you can only know it by becoming receptive to it. As we can only know the feel of something by touching it, or the taste of a sweet by eating it.

Perhaps your doubt suggests that you will first have to assimilate other ideas before being strong enough to receive the more radical ideas. As the spirit continues its journey down there will be many other ideas that you will be challenged to take on board and integrate. These will form a foundation for fearlessness. If I am standing on solid ground of my soul and the radiance is beaming out from there, fearlessness should come naturally. It is not a question of "how to?" rather it is that "I have come to that state". So, the "how to" is a how to continue opening up to the ideas to the right understanding.

Karta Purakh is the 5. It is the doing and the being, it is like a scripture, it is just a being until you open and read it. It is doing nothing. That is the fifth Guru that built the golden Temple and put the *Adi Granth* [the first scripture of the Sikhs]. So that is the 5, the sacrifice. To have no enemy [7] to be fearless [6] asks a sacrifice [5] of me. 'Oh, is it that which is coming next?' 'Yes, that is what is coming next'. I may try and 'make it and fake it'. Or I may still ask 'How do I do that? - I do not know about that, - I do not think I am ready'. It is an intense experience to sacrifice. We still argue with it, we still discuss with it. But the idea, including the idea that we are spirit, continues to come on down.

And the next expression of the idea and an idea in itself, is *Sat Nam* number 4. It was Guru Ram Das, the fourth Guru who gave that shabad [hymn] *Jap man Sat Nam, sadaa, Sat Nam*. Calling on the mind to stay in tune with the true name, true identity. That is the neutral mind. Truth is neutral. Truth is not, I like you and I don't like you, it does not have like and dislikes. Truth is truth is truth. It's a totally neutral thing. Our personal truths are challenged by the idea of 'The Truth' that 'was in the beginning, is now and ever shall be'.

As the idea continues it is expressed in the number 3. Equality. The third Guru Amar Das said to the women 'stand up and be who you really are'. Stop hiding your face behind the veil, stop throwing yourself on the funeral fire of your dead husband. Start to assume the same privileges and rights as men. He brought bedding and clothing to the lepers and the untouchables. He acknowledged the sense of his own essential self in the others. 'I am just like this being. There is no difference'. And he asked others to recognize the same.

Then we have *Angad*, number 2, the loyalty, he was nothing but a limb, an extension of Naanak, so he was the loyal one, we could say. And that is the idea that number 2 brings as it accompanies our spirit on its descent into the world. The challenge is to not get lost in the sense of abandonment as we go in the play of dualities. The gift of number 2 is that we can experience non-separative extension, where separation is just the nature of the relation. That which I am separate from I am also totally connected to. The fact that my existence is born through extension does not mean there was a cut. 'I thought God has abandoned me', no he has not, that was just your thought because you lost your conscious connection to the *Ik*. You fly up there looking for answers, looking for God. So the teacher must address you up there. 'Hey, have courage, come down, find out what is really going on'. But in which place shall we find out that God has not abandoned us, in which temple, in which church? Actually

right here in your own chest. In here you are going to find out that God is sitting there and waiting on you to come in and say hello. But that means getting small. It means crossing the inner emptiness of the 2. Crossing the chasm, the gap. It may feel to us like a vast, deep black abyss. Can there be that much depth within us? In some way yes, in another way no. The Shabd [word of the Guru] is saying, that the gap is thinner than a butterfly's wing, the veil. And yet our sense, our experience of it is uncrossable. I am extending the arm out from my body. This external action is accompanied by and equal to, or mirrors, an inner movement. This movement is simultaneously at a distance, out there at the tips of my fingers, while equally being right here deep within me, where there is no distance.

That is the 2 and the *Ik* is the 1. *Naanak*, Na Na Ik=never say no to the 1. And did you know that Nak also means nose. Naanak means "no nose" which is humility. And did you also know that Nak also means easy. Naanak means "it's not easy". It isn't. Student says, 'but teacher, it's not easy'. Teacher says, 'I know that, so what, no one ever said it would be easy and if they did they were lying to you, that would be a spiritual seduction'. What do you want from "it's not easy". Ask yourself that, what are you actually hoping you are going to get by saying "it's not easy",. What will anybody give you for that. So we could simply tell you 'it is not easy, good luck'. Or we remind ourselves that we need all the blessings that we can, because it is not easy. We need all the possible backup. That is why there is Dharma, that is why there is Sangat, that is why there is Guru. And all of this is to serve you to realize and embody the idea of 1. The point of life is to be a point.

So that is the immediate connection. 10, 9, 8, 7, 6, 5, 4, 3, 2, 1 and then we are going to lift up. Look at that isn't that a lowly, simple, little thing. You are going to fire a rocket and you think you are going to start 1, 2, 3, but 'oh, why isn't it going'. Let's start again. It is not working because you actually have to come from the top. 10, 9, 8, 7, 6, 5, 4, 3, 2, 1 and up the rocket goes. Remember we said, you have to go down to go up. Nobody fires a rocket in 1, 2, 3. That is for the horizontal race. '1, 2, 3, go', right. Nobody goes up, they go round and round the track. Do you think that is a coincidence? I am telling you these things are not coincidental. These signs on how we are living our lives are exactly telling us what is really going on. '1, 2, 3, go' is going to get you nowhere other than horizontal. 10, 9, 8, 7, 6, 5, 4, 3, 2, 1 brings you down here into the pressure of your own individual existence. That is exactly how it is. We have just described it, we have represented in the world the exact representation of what internally we already know. But we haven't understood it. How could we not, the world is a reflection of simply how it is. All the signs are there. As we have said. What I am doing with the numbers is learning to decipher and read those signs.

Group sings *Ekongkar Sat Gurprasad, Sat Gurprasad Ekongkar* in various improvised melodies for 10 minutes.

Just try one thing. You can later modify the sentence a little bit. Say:

I am a spirit and I am here for a human experience. And then you add: Sa Ta Na Ma.

I am unto infinity. Sa Ta Na Ma.

Let me see if you understand what is happening.

In that Sa Ta Na Ma you are saying, let that thought arrive right at the very base of my being.

I have no enemy. None is my enemy. Sa Ta Na Ma.

I have no fear. I have no reason to fear. Sa Ta Na Ma.

I am a creative being. Sa Ta Na Ma.

Truth is my identity. Sa Ta Na Ma.

All are equal, including me. Sa Ta Na Ma.

I am a non-separate extension of the One. Sa Ta Na Ma.

I am one with the One. Sa Ta Na Ma.

Let peace descend. Sa Ta Na Ma.
Let me live in purity. Sa Ta Na Ma.
I am forgiven and I forgive all, including God. Sa Ta Na Ma.
All just is. Let divine justice prevail. Sa Ta Na Ma.
I am living sacrifice, without complaint. Sa Ta Na Ma.
Service is my reason of existence. And i am grateful for this opportunity. Sa Ta Na Ma.
Let me live equality, let me see all as equal. Sa Ta Na Ma.
I return to my innocence. I obey God's command. Sa Ta Na Ma.
I am one. A little one - with limitless light. Sa Ta Na Ma.

It works.

That is all you have to do, find an expression for each of these stages. You can put the courage there as well, the 10. And go 10, 9, 8, 7, 6, 5, 4, 3, 2, 1. Just find a phrase. Go through it. Use those phrases by Yogi Ji concerning the 10 bodies «Platform of elevation», «cup of prayer», «longing to belong» or find others, go down from 10 - 1 and put Sa Ta Na Ma each time in the end.

Receive it, receive it. You make your body, and your human self available to receive spirit through this. Just create a language that works for you, that works for each of these aspects of your spirit. The 10 Spiritual Bodies, the 10 Gurus. Guru Gobind Singh is my radiant protection. Sa Ta Na Ma. Guru Teg Bahadur is my meditation for endurance. Then call it in, bring it down. Saibhang I am self-illuminating Sa Ta Na Ma, Ajunee, I am unborn self. Akaal Moorat Sa Ta Na Ma I am beyond time. Just make sure that you are clear, that you are not putting in a phrase that is not incoherent or incongruent with the number at that stage of the ladder. Then Sa Ta Na Ma and each principle and virtue of your 10 Spiritual Bodies will be embodied.

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2 :05 :00 - 2 :11 :09
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