

5-2-2015

Thursday

From the Satguru's Heart – 5

My salutations to all pious souls...

Today, my state is like that of a 'female dog' that has come out of a big 'pit' herself, but her 'ten kids' are still in the big 'pit'. She is whole heartedly making efforts to get them out of the pit. She is 'inspiring' them to climb up; she is 'trying' to pull them out. But her kids are 'fighting' amongst themselves, or are 'playing' and having 'fun'. The female dog can also envision the 'danger' ahead; a 'deluge' is to come in the future. It is very important to get these kids out of the pit and to a safe place before the onset of the 'deluge'. The female dog is aware of this external danger but the kids are 'unaware'. In this situation the female dog keeps thinking as to what all she can do to make the kids come out of the pit and keeps on trying different 'solutions'.

My state is exactly the same. I keep on 'searching' for reasons as to why you do not meditate and why you do not progress spiritually. I have carried out an 'in-depth' analysis of aspects that serve as obstructions to your meditation. Secondly, I have also thought about how I progressed spiritually and the obstructions to my spiritual progress and I have prepared a one year 'Anushthan' (Deep Meditation Practicum) for you, starting this **'Mahashivratri' and concluding on the next 'Mahashivratri'**.

The time period of one year has been chosen only after carrying out your complete analysis. It will take you a time period of one year for your 'spiritual progress'. During this year, not only every day but every moment, you will be mindful that you are participating in this 'Anushthan'. I will place my conscious attention on you throughout the year for the spiritual progress of whosoever takes part in this year long 'Anushthan'. So, externally it would be my endeavour, and internally it will be your endeavour. It is my belief that this two way endeavour shall provide completeness to this 'Anushthan'. I will leave it to your desire as to which Sadhaks take part in this Anushthan. On my part, my 'heart' is open to all.

All of us have to proceed together. There a few 'tough to crack nuts' amongst us who need to be soaked in water for a while. The time period of one year has been decided upon by taking everyone into consideration. After this one year, you shall see the 'results' of your spiritual progress in both the internal and external domains. At that time it should not be the case that you have missed out on this opportunity for collective spiritual progress. **You are to have this opportunity only 'once' in your life and I will be able to carry out this experiment only 'once' in my lifetime as well.** This is the **final** opportunity for you to progress spiritually and it is my 'final' endeavour to place my conscious attention. The 'process' of giving and receiving will take place collectively during this Anushthan. This shall prove to be the 'golden' year of your life.

This Mahashivratri will mark the completion of 21 years to the start of promoting 'Yoga of Samarpan Meditation'. Just as there are 21 oblations in the Yagna (fire ceremony), in the same way it will be the completion of '21 years' of oblations to this Guru-karya (the work of one's Guru) like fire ceremony. This year I want to share as 'offerings' the 'sanctified benefits' that have been obtained as a result of 21 years of this Guru-karya. This is the year of receiving the 'benefits of the yagna' that has been going on for 21 years.

Now this extra special 'Anushtan' will begin on **17th February 2015 and conclude on Monday 7th March 2016**. In this way it will go on for a year. The time period has been set from this **Mahashivratri** to next year's Mahashivratri. We **become** like the habits we **cultivate**. This is the time to cultivate good habits. We have been making efforts on an individual level since many years but have not been successful. Therefore, this is the first and the last time we are going to make this endeavour 'collectively'. Many a times we can be successful by doing collectively the work where we have otherwise failed on an individual level.

Firstly, this is a soul's endeavour for the collective progress of souls. So only consider it 'soulfully'.

Currently, everything is occurring at a physical level. We are coming together, but there is a lack of 'spiritual oneness'. It is happening because we are gathering for our materialistic desires and in expectation of 'vow fulfilment'. There is a lack of 'pure inner feeling'. We have a sense of Samarpan (complete surrender) too, but it is temporary like the light from strings of light bulbs placed during Diwali, on again and off again. So our feeling of Samarpan is not 'permanent' either. Maybe this is the very reason why we have not been able to give an 'permanent Gurushaktidham (Abode of the Guru Energies)' to any of the 'Mangal Murtis(Living Statues)' 'till today'. The Gurushaktidhams are as impermanent as the state of our Samarpan. The difference between the impermanent and permanent states of Samarpan is that of 'purity'. A state inherent of expectations is always temporary.

Samarpan done out of expectations can never lead to spiritual progress. Spiritual progress is the progress of the soul, and the soul can progress only when it is free, free of the expectations and 'desires' of the body. The soul should only perform this 'meditative practice' because it is receiving inner bliss. The inner bliss is related to your soul.

'Inner bliss' is only experienced from within the soul. There is no need for any materialistic resources to experience inner bliss. The soul constantly experiences this bliss. It does not 'exhibit' this bliss as 'exhibition' occurs only at the physical level. So during this whole year, you have to do everything for this inner bliss of the soul. Even if you meditate, meditate because your soul feels 'good' by doing it. Even if you want to feel Samarpan, do so because your soul obtains the collectiveness of hundreds of thousands of other souls by it.

Even if you wish to do Guru-karya, it should be out of selflessness. Do not make a show of the Guru-karya.

'My soul feels good on performing Guru-karya. On doing Guru-karya my soul experiences bliss and that is why I do it. I am not doing Guru-karya out of any expectations.'

This is a habit that we need to cultivate. What is happening right now is that while doing Guru-karya, 'expectations' are entering the picture very discreetly. And upon inclusion of expectations, the 'purity' of Guru-karya is not maintained. Guru-karya should always be free of expectations. Only such Guru-karya gives bliss to the soul. The soul becomes as 'strong' as it is blissful. I am saying this from my own personal experience. I did Guru-karya only because my soul felt blissful by doing it. The body was under the soul's control, it always kept the soul blissful. I never even realised in all this when the soul became 'strong'.

Just as it is with 'Guru-karya', so it is with 'donation'. 'Donation' also gives bliss to our soul.

It is necessary that the donation be in a 'pure form'. By pure form I intend the bliss of the soul. The donation should have been for the bliss of the soul, there shouldn't be an 'exhibition' of the donation, it should not be done out of 'ego' because even then it will be on the physical level. The donation should not be out of any physical expectations. The body is subordinate to the soul and the body is donating only because the soul feels blissful by doing so, this is the pure form of donation. There is a 'lack' of this pure donation, and because of that the 'creation' of not even a single Gurushaktidham has been possible. These Mangal Murtis are so pure and pious that till the time such donations of 'pure will' do not happen, the Gurushaktidhams will be as temporary as they are presently. In order to make them permanent, donations of a 'pure and permanent nature' are necessary.

The Mangal Murtis themselves told me all these things. The Mangal Murtis cannot get an 'permanent abode' till the time the 'donations' by the Sadhaks do not match the purity and piety with which the 'living energy has been consecrated' into them. A lion may die out of hunger but will never eat grass, this is the same. So till the time spiritual oneness is not created in you and you do not 'donate' out of purity and piety, the Mangal Murtis abode will be 'temporary' at all the places.

I am a medium between you and them. I have conveyed the 'message' given by them. I have completed my life's work by consecrating the living energy in them with purity and piety and at the high spiritual level at which it needed to be done. The creation of permanent Gurushaktidhams for them is 'your' work; it is your domain now. I feel that even you wish for the creation of permanent Gurushaktidhams but your efforts are at an individual level. 'Collective' energy has been instilled in to the Mangal Murtis at the time of consecrating them with the living energy. **The establishment of Mangal Murtis which have such collective living energy should also be done with 'collective efforts'**. There is a lack of this collective effort.

A 'crowd' of thousands of sadhaks is not collectiveness. It is necessary for them to gather in spiritual oneness with a unitary objective. Only after realising these things I understood that whatever will be 'created' here will be created collectively. It is from this that I thought of 'collective endeavour' for spiritual progress. There should be a 'collective endeavour' for spiritual progress and it should have the duration of one year so that everyone can benefit from it. I will now tell you what to do and what not to do in this one year Anushthan. Firstly understand that **no matter how much I tell you by pouring my**

heart out, it is to be done in person by you yourself. Now the biggest question is how to create a collectivity of such purity, piety and high spiritual level.

We are thinking 'of a topic which is out of our hands. So why should we think of something that is not in our hands? It is a waste of time to think of something that is not in our hands. Imagine that we think of our death, our death should occur at such a place and in such a way. Now, death is a topic that is not in anyone's hands. So it is useless to think of such topics. In the same way, the purity and piety of the collectivity is also not our topic. This is a topic for those who are a part of such collectivity. We should only think of our 'own' self. How pure can you be on your own? How pious can you be on your own? We can certainly think of such things. We will firstly get a negative thought about this collective endeavour for spiritual progress, as to 'how' it is possible? How can people gather with such purity and piety? There are so many bad people in the 'Samarpan Family', then how is this possible? Those who haven't improved in so many years, will they improve in one year? It is a principle of economics that good money drives out the bad money from the market. In the same way, either these people will improve in a year's time or they will be out of the Samarpan family. So why do you think of them? Think of yourself; think positively that they will definitely improve under the influence of this pure and pious collectivity. Do not think about others, **only light your own lamp.** Then your world will be enlightened and wherever you go in this world with an enlightened lamp, there shall be light everywhere. **It is in your own hands to light your lamp.** Just contribute in this way.

The objective of this Anushthan is for you to know yourself. We do not know our own Self. We know everything in this world but ourselves. If you know the world but do not know your own self then you have not realised anything. The need is to know one's own self. After this Anushthan you will realise your own self - who you are, where have you come from, where do you have to go, why have you come. When you will realise all these things about your own self, then all the problems of your life shall vanish. But in order to realise your own self you will have to stop trying to know others. You will have to turn your entire 'vision', entire energy 'inwards', only then will you realise yourself. You will have to be constantly aware and keep your focus as to where your vision is directed. When you continuously observe yourself, your vision shall not drift outwards and you will know yourself in a year's time.

Through out this year we have to be mindful of these four things:

1) See no evil

Whatever we see through our eyes has a good or bad impact on our conscious attention. A visual has even more impact than a description of an event.

Let alone seeing bad people or events, I am advising not to see even their 'picture'.

Do not see any such things with your eyes that can have a bad impact on your conscious attention (chitta). A flow of negative consciousness from every such 'photo' keeps polluting your conscious attention. Our 'eyes' play a major role in weakening our conscious attention. If you behold any such sight, quickly move your sight away as that is the only thing in your hands.

2) **Hear no evil**

We hear many bad things through our ears, and also wish for the other person to tell us even more of those bad things and take 'interest' in it.

When we hear about bad people then on one hand our 'conscious attention' goes on their negativities and on the other hand our 'conscious attention' moves outwards. Knowingly or unknowingly we receive the negativities of those bad people by keeping our 'conscious attention' on them. More outwards our conscious attention goes the weaker it will be.

If anyone is speaking ill of others, you cannot tape their mouth but you can certainly move away from there immediately or clearly state that you do not like hearing ill of anyone. In this way, bad people who are speaking ill of others would themselves move away from you. By hearing bad things, a negative flow of consciousness reaches our 'conscious attention' via our ears.

3) **Speak no evil**

You yourself should desist from speaking ill of anyone. You speak ill of anyone through your mouth much later, firstly you keep your conscious attention on bad people and then on their negativities. So your conscious attention gets polluted and weak, and slowly the negativities of others start impacting you. Even you start getting those negative traits within you. You become just as bad as that other person. Let alone speaking ill of others, do not even keep your 'conscious attention' on the negativities of others. By speaking ill of others we get a 'flawed speech'. It reduces the purity and piety in our speech.

One should never have a flawed speech in Guru-karya. Otherwise the work of promoting meditation can never happen through you. So stay away from getting flawed speech.

4) **Think no evil**

You see, hear or speak no evil; that is not enough on its own.

Think no evil. Do not even think of anything bad for yourself, because all your energy will be directed towards what you think and even if it were impossible to happen, whatever bad you have thought of will happen. All the positive energy that you have gained from meditation is received by whatever you think.

The power of your conscious attention is like the 'moon'. In a moonlit night, the moon will make a sad person feel sadder and a happy person happier. In reality the moon does not do anything. It magnifies our 'inner feelings'. It is the same with the power of conscious attention. It will fulfil whatever you are thinking so always have good thoughts. If you think positively then everything happening in your life shall be good and 'auspicious'.

5) **Stay in your soul's proximity**

'Realise' every moment that there is a soul within you. It is observing every thought and action of yours. How your life will be, depends on what you believe yourself to be. Your future is in your own hands.

Imagine that your body is a glass of water. If you put a spoonful of ink in it, the whole water will be blackened. So if you believe yourself to be the body, then even the smallest of things in life will sadden you. If you believe yourself to be the river Ganges, that is believe yourself to be the soul, then you won't even realise where the spoonful of ink went away. All the problems in life are related to the body. If we consider ourselves to be the soul, then we can attain 'freedom' from all the miseries of the world.

To consider yourself as a 'soul', sit for 30 minutes every day in isolation and chant the following with 'realisation':

| | Mē ēka pavitra ātmā hū | |
(I am a holy soul)

| | Mē ēka Śhud'dha ātmā hū | |
(I am a pure soul)

Realisation is the most important aspect here. When you say that you are a holy soul, also realise that you are in fact a holy soul and when you say that you are a pure soul, experience that you are only a pure soul and nothing else.

When chanting this, place your entire conscious attention on your body, because you will get the 'experience' of the soul through your body. The body is a medium for the experience.

Keep your body pious, pure and protected so that it can be strong, only then can it do the meditative practice. Reduce your identification with the body. Reducing identification with the body does not mean giving 'hardships' to your body or keeping your body 'unclean'. Do not reduce the body; reduce the attachment to the body.

Now do not check as to who is following these points and who is not. Just focus on your own self, are you following these points and meditating regularly or not.

There should not be discontinuity of even a single day in this meditative practice. Do this meditative practice regularly everyday. When we gather on the next 'Mahashivratri' after having done this regular meditative practice, it will be a collectivity of pious and pure souls. The gathering now is a crowd, not a collectivity of souls. A large collectivity of souls is known as Paramatma. When you gather for the next 'Mahashivratri' you will experience that you have attained Paramatma. **Monday 7th March 2016 will be an unforgettable moment in your life.** At this time I am in the proximity of my Gurus and I constantly keep asking as to what needs to be further improved. The endeavour is to always let the 'best' Guru-karya happen.

I have nothing left to ask for in life. I keep praying to the Guru Energies for your 'spiritual progress'.

They have told me about this meditative practice for collective spiritual progress by accepting my prayer. They said that spiritual progress on one's own is not possible while living in society and that is why they are showing us this way of collective endeavour. The souls that really wish for their spiritual progress will join this pure mission on their own. This pure mission has been given the name 'Samuhik Sanskar Sadhana' (Collective Meditative Practice for Establishment of Spiritual Qualities).

The Mantra is not merely a collection of words. You can experience the flow of consciousness of each and every word. I am a 'medium'. Who joins this Samuhik Sanskar Sadhana and who does not is not my domain. My work was to bring the mission to you and I am doing just that.

There is no importance of numbers while chanting this Mantra. What is important is the extent of 'realisation' with which you chant the Mantra and how experientially you do so. Only your inner feeling is important. 'Samuhik Sanskar Sadhana' is beginning this Mahashivratri but you can join it at any point.

Whoever starts this meditative practice from Mahashivratri will gain the full extent of benefit for the whole duration. I gave an 'indication' of this mission to every Sadhak during this Anushtan(Deep Meditation Practicum) but some sadhaks could not understand it and some sadhaks even forgot about it altogether. You are such a 'fool' that you do not understand anything till I say it clearly.

I will tell you another practice very clearly which I followed during my own meditative practice. A mirror never lies. When you stand in front of a mirror, the thoughts in your subconscious come out. If you can experience peace even in front of a mirror, know that you are peaceful even from within. Try this experiment.

After some time of 'Samuhik Sanskar Sadhana' you can try this experiment. Have a bath and sit in front of a mirror with fewer clothes on and chant this Mantra by gazing into your eyes in the mirror. Meditate with this Mantra for a while; your eyes should be open. You will experience a flow of consciousness within. The mirror doubles up the state within us. The same thing happens with the moon and the Guru. This time I found out from the Guru Energies as to why the Sadhaks are not progressing spiritually despite having achieved self-realisation, which they only achieved because they are good.

The Guru Energies said that you have given them speed by giving them the 'Gurumantra' but they will have to control themselves. The surroundings and people around them are not controlled and that is why they do not know how to control their speed.

So firstly teach them to control themselves by the mission of 'Samuhik Sanskar Sadhana'. It is not enough just to have a pure and pious conscious attention, **it is necessary to have control over the conscious attention as well**. Only the soul can control the

'conscious attention'. So it is my prayer to God that all of you shall become pious and pure souls. Lots of blessings to all of you!

Yours
Baba Swami
5/2/2015
Thursday