

Bazaar



Whose Fault Is It?



Dec Newsletter 2010

Sathyam's Prayer

Dear Truth, Dear One
Let us see One, where there is two
Where there is pain, let us see One
Where there is fear, may we see One
Where there is stress and anxiety, may we see One
Where there is disharmony, may we see One
Where there is mis-trust, may we see One
Where there is loneliness, may we see One
Where there is love, may we see One
Where there is hate, may we see One
Where there is understanding, may we see One
Where there is mis-understanding may we see One
May we see One, Only One, in that, may we keep quiet, because there
is nothing to see, nothing to hear, nothing to say, nothing to do, and we become a flute,
like Krishna's flute, where beautiful songs, beautiful music, and beautiful words would
flow out of us to that One.

Amen

Divine Love

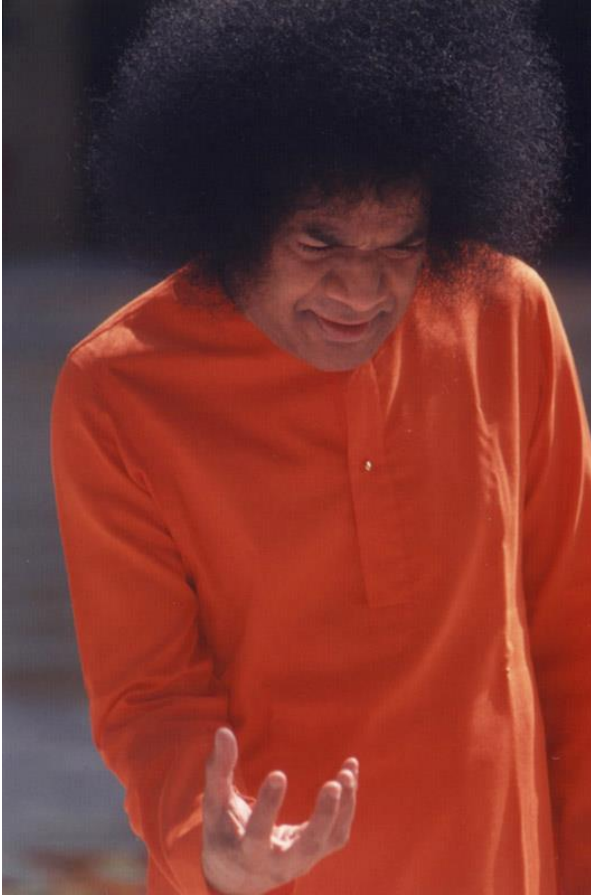
In the Ocean of God's Love, questions are swallowed, the future is swallowed, the path is swallowed. There is only a leaf, a particle of existence that goes freely, abundantly, and carelessly to wherever this Ocean takes, without thoughts about where am I going, when am I getting there, how am I getting there, and who is going to help me. This Love cherishes, nourishes and is infinitely effective.

Sathyam

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There are several quotes in the footnote area through out this newsletter marked with O. These quotes are from Sathyam's Meditation class DVD's, Most Precious (MP) book, and the 2010 Heart of the Mother Retreat in Reno, as noted.



REALITY

Consider what happens when a person sees a dry stump of a tree at night: he/she is afraid that it is a ghost or a bizarre human being. It is neither, though it is perceived as either. The reason for this misperception is darkness. The absence of light superimposes on something another object that is not there.

In the same manner, the darkness that is spread through maya (false perception) veils and renders unnoticeable the Primal Cause, Brahman (Divine Self), and imposes the cosmos on it as a perceptible reality. This deceptive vision is corrected by the Jnana (awakened consciousness) and transmuted into the vision of Prema (Universal Love).

Sutra Vahini, Chap 2

O *With the knowledge of who you really are, what you are thinking and doing is irrelevant.*
(Cruelty dvd, 5/18/04)

THE STORY

OF THE CHILD WHO WANDERED AWAY

This newsletter focuses on discussions on a story that was unfolded for Sathyam during the Reno Sai Baba Center meeting, on 3/14/2010.

Below is a short excerpt of that meeting followed by a short recount of the story.



... We began our study circle this evening with our coordinator asking us if we have a different name for God that we use or say. Then one of the ladies asked all of us if we hear God in silence. Even though Sathyam was working with our six year old devotee we asked Her to come back to the meditation room and help answer that question.

She said: Omniscient, Omnipresent, Omnipotent, therefore He is everywhere, knows everything and can do anything He wants to. So if you hear it as a voice, that's it, if you hear it as silence, that's it, as a raindrop, that's it. It all depends on what hits your heart.

One of the women said: "It's the feeling in our own heart."

Sathyam responds very enthusiastically: Exactly!

She then proceeded to say: Now I would like to tell all of you a story that I have never told before because I never knew about this story until this moment, as it just unfolded for me at this moment. This story goes like this:

Just imagine that you were living in a very comfortable home with amazing parents. Your food was always provided for you and your school was always there for you to attend. Yet one day, you wandered away and you could no longer find your way back home. You ended up in different bazaars where different merchants were trading goods and conducting their business. Because of this you became very street smart and you had to do all you could to survive on your own. And it became harder and harder. You did not know any other life, and after a while you just said to yourself, 'this is my life.'

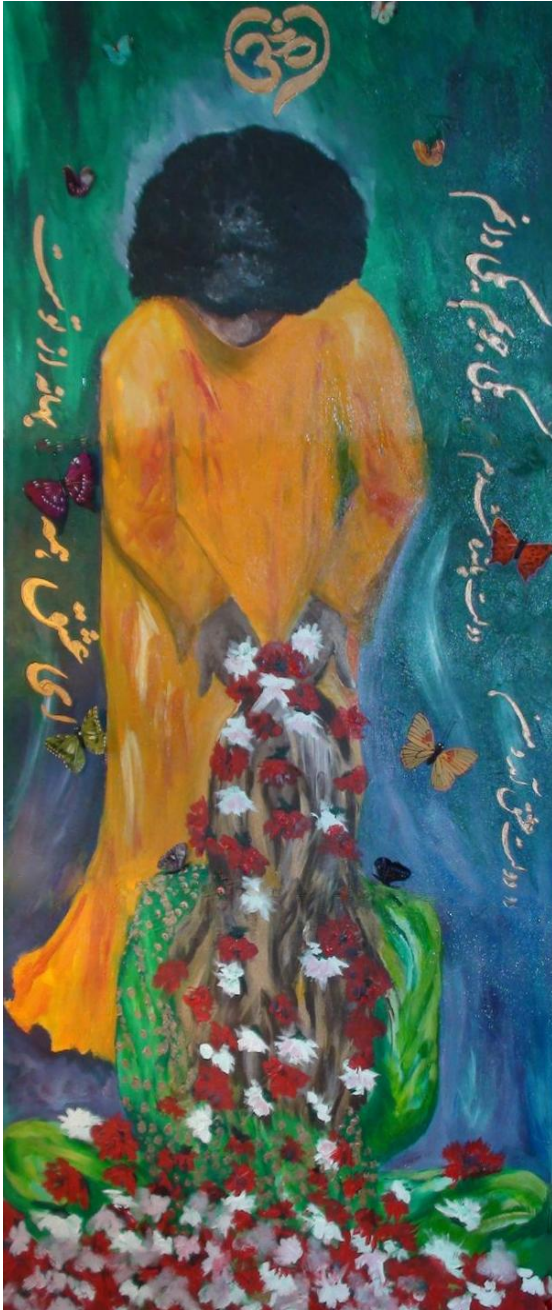
Then one day you are sitting there, in a corner in the bazaar, and you are so tired of fighting. You are tired of fighting just to get a morsel of bread to eat. And then a man comes up to you and asks you, 'Aren't you so and so? Follow me; I know where your home is.' You say to him, 'What home?' The man tells you 'Just follow me. I will show you your home.' And you go with him.

The way back home is not any easier than the way that you took when you left home. Nothing that you would do would be acceptable to this guide who is leading you back home. Your behavior had become so twisted through this journey. The guide had to teach you so many things all over again before you could get home, because your parents would no longer be able to recognize you as their child unless you were reformed.

Whose fault is it? Who was selfish, who was 'this and that?' Whose fault is it that the child wandered away and got lost into having to survive and forgot that there is a place waiting and that people are actually looking for him. That is the agony of God. In order to survive, you had to develop lying, selfishness, maybe even kill for what you needed, but then again whose fault is it, if it is anyone's fault even? In the story the child in the bazaar was just fed up and sat in the corner. And the guide showed up and said, 'What are you doing here?'

So, on the journey back home a lot of things happened between you as the child and the guide. By the time the guide puts your hand back in your parents' hands, it was as if there was never any distance. The parents could now recognize their own child; you knew each other. The lies were gone, the selfishness was gone, and you just sat back at home and were happy ever after.

Sathyam



BABA ANSWERS

Q: Baba! Please tell us, how you are attained. I find my Sadhana infructuous (unprofitable).

A: *I know you are inflicting many austerities on yourself. I must tell you that I am attained only by devotion and by a way of life that is illumined by that devotion. Do not deprive the body of its elementary needs; it is a sacred instrument you have earned, for taking you to the goal. Lead simple Satwic life, eat simple Satwic food, be sincere in speech, do loving service, be humble and tolerant, maintain undisturbed equanimity. Direct all your thoughts towards me resident in your heart.*

Q: How, Baba, how can we progress in devotion?

A: *There are different modes of devotion – that which foolishly weeps for me when I am not physically present; that which surrenders to me with wild abandon; and that which is steady and strong, ever attached to my will. I accept*

all these forms of devotion. The choice between one or the other is not yours, for, it is I who rules your feelings, modifies them. If you try to go where I do not will, I stop you; you can do nothing apart from my will. Be assured of that; this is the highest devotion.

Q: So, what remains for me to do?

A: What makes you think that `doing' is so important? Be equal minded. Then you will not be bothered about 'doing' or `not doing', success or failure; the balance will remain unaffected by either. Let the wave of memory, the storm of desire, the fire of emotion pass through; without affecting your equanimity. Be a witness of these: Commitment engenders, holding, narrowing, limiting. Be willing to be nothing. Let all dualities subside in your neutrality.

Q: Yes, Baba. But, when it is pain that one has to endure...

A: Do you think that I would confront you with pain, were there not a reason for it? Open your heart to pain, as you do now for pleasure, for it is My will, wrought by Me, for your good. Welcome it, as a challenge. Do not turn away from it. Turn within, and derive the strength to bear it and benefit by it. Do not listen to your mind; for, mind is but another word for `need'. The mind engenders need; it manifested as this world, because it needed thus. It is all My plan: to drive you by the pangs of unfulfilled need to listen to my voice, which, when heard, dissolves the ego and the mind with it.

Q: Baba! I crave for your Darshan, ever. Tell me where you go to and when.

A: I want you to pass beyond these criteria, and wait in readiness, and yet, with uncertainty. Location is limitation; let events manifold themselves. Be willing to be led by me, as I choose.

Q: But, how can we rise up to those high expectations, being so full of defects?

A: *Your deficiencies make you need me, and curb the arrogance of your mind. They are there on purpose, as instruments to prod you on. Through them, I am making you want me. The feeling of separation is just a trick of your mind. You form conclusions, they become beliefs, and they shape your activities and attitudes.*

Q: It is hard, to undergo your tests.

A: *It is like baking a cake. I stir, I knead, I pound, I twist, and I bake you. I drown you in tears; I scorch you in sobs. I make you sweet and crisp, an offering worthy of God. I have come to re-form you. My plan is to transmute you into a successful Sadhak. I won't leave you until I do that. Even if you stray away before you become that, I will hold on to you. You cannot escape from me.*

Q: You are so compassionate.

A: *There is nothing I do not see, nowhere where I do not know the way. My sufficiency is unconditional, independent of everything. I am the totality – all of it.*

Q: How then can we aspire for your Grace?

A: *I do not ask for perfect concentration or full renunciation. I ask only for your Love, Love that sees me and serves me, in all beings. I ask only that you turn to me, when your mind drags you into grief or pride or envy. Bring me the depths of your minds, no matter how grotesque, how cruelly ravaged by doubts or disappointments. I know how to treat them. I will not reject you. I am your mother. No matter where you go, I am there. I can work with you everywhere.*

Q: I clamour for Darshan; but, you ask me to leave for my home across the seas.

A: Do you not see very great merit ignored, that I might respond to need? Merit is only one amongst the many ways that lead men to me. Want of merit is also one of the ways by which men are drawn by me to my presence. Those who think that I am this outer form need me far more than you do. Their faith is more insecure, and, often, not at all. Their confusion arises from the habit of their minds depending on external conditions, and drawing its sense of security from those external conditions.

Q: Baba! However inadequate, I ask just this boon (gift): Make me your instrument.

A: All are my instruments. Perhaps you believe, that I choose; this one is good, that one is worse etc. No. Either will do, so far as I am concerned. Both will do. My will is the source of all that is and happens; it interpenetrates every thing and every act; it includes everything. Finally let me tell you this: My will is that you should manifest my will in you and through you.

Sanathana Sarathi, Aug 1974

O Sanskrit Definitions:

Sadhana= Spiritual practice

Satwic= One of the three qualities & dispositions of Maya (illusion). The quality of purity, brightness, peace, goodness & harmony. It leads to knowledge.

Darshan=Sight of a holy person

Sadhak= Spiritual aspirant

A LETTER TO RICHARD

What is it that you really want? Is it peace? If so, make yourself ready for many, many un-peaceful situations, conflicting events until you are broken, then some more, until you find your peace in all the un-peaceful events. My peace that I give on to you is not of this world.

Is it Truth that you want? If so, do you have the courage to be confronted with untruth over and over again until you are broken and then some more? Until you see the Truth beyond the false.

Is it love that you want? If so, are you ready to not be loved and be abused and be broken, forsaken and then some more until you find it within yourself and taste the love that you wanted.

Is it freedom that you want? If so, are you brave enough to endure, unbearable limitation and feeling of imprisonment until you find your freedom in spite of your limitations?

Is it eternal life that you want? If so, are you ready to die a thousand deaths until you find your eternal life?

Is it happiness that you want? If so, are you willing to be unhappy? Be put in unhappy situations, until you find your happiness in your state of Being.

O *Happiness is a state of stillness, where thoughts do not pound. Happiness is the union of the Self with the form, where there is no desire nor is there any need for it. (MP)*

Every desire has a price tag on it. On this path the price is to be willing to be broken. It is not easy, by no means is it comfortable. During this period, you start soul searching. You will be helpless, hopeless, forsaken. Are you ready? If so, know that I am telling the Truth.

Courage is needed, Patience is needed, much forbearance is needed. Do you have it?

Self-realization is ruthless. Because our roots have been planted in the wrong place. It is not about trimming the branches or to even water the plant. Not even to make sure that it gets enough sunlight. No... No. These are for those who pretend to be awakened, or dream that they are awake.

On this path the roots are uprooted... Are you ready?

If you really want Self-realization, be ready to realize that what you think you are, you are not. The process is brutal.

All of these desires must go through transformation to their original purity.

Sathyam

Monday July 5, 2010

Lake Tahoe

O *Dwell in stillness. As you go through life have your inner eye on your Isness, Beingness, Absolute, Ever-Existing, Never-Changing, All-Embracing "I". (Most Precious)*

THE DECENT

The Descent into the Bazaar

When a child is born he is not laughing his head off out of happiness. The first thing the child does is that he begins to cry, as he is descended into the bazaar. And yet he hasn't gone anywhere. The 'Home' did not go anywhere; the 'Home' was stable. (4/25/10)

The parents

The parents are a pair, but for the sake of the story the parents are life, period. In other words they represent origin. When you go back to your origin and back to who you really are, you are Home. So, the parents are symbolic of giving life to the bazaar, the child, and to the Guide and yet waiting for the return of all of that back Home. (8/1/10)

Wandering away

When the child wandered away, which is what happened to each one of us, there was absolutely no specific reason for that action. And at first he is very upset about wandering away. It just happened and the next thing he knows the memory of his Home begins to fade away. And his life becomes such a struggle that he begins to do what he can just to survive in the bazaar, and he gets so involved with the activity in the world. At some point he thinks to himself, 'I can't do this anymore, has my life become just about surviving? What is the goal or the meaning of this life?' And after many, many years he gets very tired of living that way. (3/28/10)

Being Fed up in the Bazaar and the Appearance of the Guide

When the child was fed up, sitting in the corner in the bazaar, the Guide came and said 'What are you doing here?'(3/14/10)

And we don't have to do this as dramatically as someone else; it could just be within the whisper of a prayer, where we could say to ourselves, 'You know what? This doesn't suit me very well anymore.'

I used to always say, 'If our nature is divine, then why does it feel so uncomfortable where we are?' What is going on here? It is the twisting that takes place because of having to survive in the bazaar. (3/28/10)

Once you do get sincere, not just because you are upset with something that has gone wrong in your life, whether it is through the whisper of a prayer to yourself, or screaming out, something gets heard. And this Guru whether through His name, form or thought, comes to manifestation and takes your hand and takes you back 'Home'. It doesn't have to be dramatic nor a loud scream, it could be a mere whisper inside of yourself saying, 'You know God, I cannot go on anymore. I need help.' That is when you are sitting in the bazaar, and you are tired of the activity and the destruction. (4/4/10)

From Reno Sai Baba Center discussions

O *After all, the only purpose to being in this pretend prison is to free ourselves; not through death, but through living. Why not be curious, do it and finish the game! (Trust & Fasting dvd 3/20/07)*

MIND'S TRICKERY

When I heard the story, and in my own mind analyzed it and understood it very well, I went in to a deep seclusion. I was very careful not to enter the bazaar, and reduced my contacts with other people to the extent that some times I did not get out of the house for a whole week at a time, from one satsang (meeting) to the next.

In the beginning, I was very proud of myself for being such a good devotee and following the teachings. (It is amazing how the mind will take us places and arbitrarily interprets everything around us.) My plan was to starve my mind by staying away from the world, and then come out of my seclusion when I would achieve silence and become a learned person.

Very quickly I became depressed and could not meditate; to tell the truth, I could not even sit, let alone have silence or practice Stop Meditation. I thought to myself: Sathyam is right; if there is no mind, we get out of the prison and are free, but who really has the ability to do that?

I was devastated; I called Her and tearfully announced my incapability. After the phone call, which I do not remember much of the words that were exchanged, I cried for hours. I was thinking, "Oh.... my God, all this is so simple and repeated time after time; why is it that I do not get it!!!? Why is it that my understanding of these words keeps changing!!!?" But Her voice, truly, does magic!

At this point, I have a new understanding of the bazaar, and have a new discipline to practice. BUT this time, I am waiting to have a newer understanding of all these simple words.

Hanieh, Tehran

O *People think they are the pictures on the canvas. Therefore, changes come upon them, and since this identification is not their true nature, they feel very uncomfortable.
(Most Precious- Q 13)*

CONVERSATIONS WITH SATHYAM

Question 1: You have said before that when we are born, we are a plain white canvas and as time goes by, designs and lines appear. In the article on the Four Brothers, You said that we are born with four brothers. What is the relationship between the white canvas and the Four Brothers? Is it that the Four Brothers are born with us but they have not made designs on the white canvas? Please, explain this.

Sathyam: The white canvas is the True existence. It is the only Is-ness. When this Is-ness identifies with a body, the Four Brothers and other characteristics appear.

It is like a suitcase that accompanies the white canvas when it enters the mother's womb. The canvas is still white but the locked suitcase is attached to it. When the suitcase opens up characteristics appear. In some cases, right after the body is born the characteristics become obvious and in other cases it takes longer.

Q: Can we say that people who are very spiritual and in touch with their divinity are born with a lighter suitcase or none at all?

Sathyam: Yes, it is exactly like that.

Unfortunately, the contents of this suitcase become a veil that covers the white canvas which is who the child really is.

The plain white canvas is not individualized; it is the only Is-ness. It is important to contemplate on this.

We are not talking about the individuality of the child; we are talking about the totality of the white canvas. At any time or any place, in any condition or form, no matter how huge or insignificant, everything is formed on that plain white canvas. This white canvas is its Is-ness.

The suitcase or suitcases (some beings come with several suitcases) are just energy waiting in ether for a form that will suit them. They know whose dream to enter. Just like iron and magnet, they attract each other at the time of birth.

Q: Is this suitcase related to our conduct and behavior during our past lives?

Sathyam: *If the child who in reality is the white canvas, identifies himself with the bazaar, he will come back to take care of his karma. But, in Truth, reincarnation does not exist. In other words, it does not exist for the Truth of who you really are, but it exists in the dream of who you think you are.*

Q: Does the phrase, “Whose fault is it?” that you say in the story, refer to this?

Sathyam: *Exactly. It refers to this. Is it the fault of the Existence? No. Is it the fault of the suitcase? No. This is just a dream that manifests this way.*

Q: Then if it is not the fault of the suitcase, it is not the fault of our past deeds either.

Sathyam: *It is, and it isn't. I mean, even in thinking that our past deeds are responsible, there is no fault, per se.*

It is like this: There are a set of laws in creation. The individual, who identifies with the dream, is bound by these laws. If he does not obey the laws, there will be consequences.

In Truth, all of it is a lie. Nevertheless, these make-believe laws are important in this make-believe world of bazaar.

Q: Can we say that as soon as “body identification” takes place, the concept of “fault” appears?

Sathyam: *Yes; it seems like the feeling of “fault” and being responsible surfaces. It all depends on how much you believe you are at fault. The more you believe that this “fault” exists, the more you feel at fault.*

Question 2: What is “consciousness”? Is it the same as the “Self”? If it is not, what is its relationship with the Self?

Sathyam: *It means being aware of the Creation.*

Q: Then it is from the realm of the “white canvas”.

Sathyam: *The white canvas exists before the “consciousness”. If the white canvas was not there, consciousness would not exist. The white canvas can exist without the consciousness, but the consciousness cannot exist without the white canvas.*

Q: Then, is the white canvas the same as the Self?

Sathyam: *The white canvas is the Self, but unless you become aware of the Universal Consciousness, you will not become aware of the white canvas. In other words, you won't recognize the white canvas. Individuality must be dropped before the Totality is experienced, and then beyond that the white canvas rests. (Sat-Chit-Ananda which is Truth, Awareness, Bliss).*

Q: Then, can we say that from consciousness, we can reach the white canvas?

Sathyam: *You cannot get the white canvas any other way.*

Q: But when we individualize the consciousness, can we return by the way of the consciousness again?

Sathyam: *Yes; it is like the prison; the door of the prison.*

Q: That is opened?

Sathyam: *No. You get out of the prison the same way you got into it. For example, in the story you left Home, but after all the wandering around the bazaar, where is it that you are going back to? You are going back to the same Home. On the way back the scenery is the same; nothing has changed. Your Guide will not take you back through a different route. He or She will take you back through the same route so you know what had gone on.*

Question 3: Would you please explain about how is it that we are the white canvas when we are born, and at the same time we are born with the unfulfilled desires of our past lives. What is the relationship between these desires and the white canvas? And, how can we be white (colorless) if we are born with desires attached to us?

Sathyam: *The first part of this question is the same as question 1. So I invite the person who asked this question to read and contemplate on the answer to the first question.*

Q: How about the last part of the question? How can we be white (colorless) if we are born with desires?

Sathyam: *By erasing the designs and lines with the help of the tools that have been given.*

Why? Because the tools that I have given, I mean the tools that have surfaced from my Being, achieve two important goals. Firstly, they teach you how not to go with your thoughts; secondly, they teach you how to connect with your inner; in other words, how to feel the Presence.

These two are like two wings, two feet, two hands, two eyes, or two ears; they complete and complement each other. If you only stop going with your mind, you still do not know who you really are; on the other hand, if you connect with your inner only, your thoughts will still interfere.

These two must go hand in hand to be optimally effective.

Q: But, are these desires in the same suitcases?

Sathyam: *Desires can be active and definite or they could be just dormant undefined seeds, which you don't know what desire they will end up to be. Environment and situations along with the individuals who accompany you will cause these seeds to sprout and then they will turn into deep rooted trees, each representing a specific desire.*

Q: If you yearn for self-realization, and knowing the Self, is that still a desire?

Sathyam: *That is the desire that will erase all other desires. It is the mother of all desires.*

In other words, when all your desires are either fulfilled or they drove you crazy and did not get fulfilled, that is the moment that you are sitting in the corner of the bazaar and the desire to realize the Self blossoms in your being. That is also a seed. That is also a Brother (see question 1).

Q: Is this another design on the white canvas?

Sathyam: *It is another design, but if your attention and intention goes to it, all other designs become less colorful.*

Q: Can we say that it is a suitcase that contains the Light?

Sathyam: *You can say that it is the suitcase that will bring you the Light.*

Question 4: You have said that there will come a time that the mind becomes our tool. How could the mind become a tool?

Sathyam: *The mind is energy; it is only energy.*

When this energy (which is very calm by itself) is disturbed, some interferences are created and it interferes with our calm nature. The original calm energy wave which was pure will have some noise mixed in with it and will lose its natural pure form.

When we do not follow the mind, it will calm down and that turbulent river turns into a calm free flowing stream of water. It is in this calm water that we can see our Self; see our true Self.

At this time in the world due to the various communication modalities like cell phones and internet, and etc.... and numerous technological advances, there is an explosion of both personal thoughts, and universal thoughts. This is the reason this dream seems so real and mental disease and emotional problems have become so prevalent. The pulse of this energy at this moment is very far from its natural state and it is extremely fast.

For this reason you can see that the creation is accelerating. The earth's population is increasing too much, there are too many thoughts; time passes by too fast. No body knows it, but the velocity is very high on Earth right now, it is extremely high. Thoughts have caused this acceleration; everything is rushed; every thought gives birth to another world.

Q: For a person like You, for a being like you, does the mind exist or has it become one of Your tools, or it does not make a difference at this level?

Sathyam: *I do not pay attention to it. Each and every tool I have given you, I have used myself. I mean, I have not given any tool that I have not already benefitted from myself. I know that once in a while you might think that there are better methods than the tools we have, but do not be deceived by those thoughts. What I mean is do not let go of your practices. Practice the tools regularly and often since these tools will cause the Universal Wisdom to guide your next steps from within, and then you will know what your next step is.*

Q: Do we need the mind to walk in the bazaar?

Sathyam: *When you think you do, you do; and when you think you don't, you don't.*

In other words, if you believe that you do, you do. But, really, you don't. However, you find out that you don't when you truthfully don't.

Until you truthfully don't need your mind in the bazaar, you need to step out of the bazaar periodically. The only way that we can be in the bazaar but not of, is the Stop Meditation and silence. This must be practiced vigilantly everyday; otherwise, no matter how advanced you are, the bazaar will grab you by the throat again. It is its nature to grab you like an octopus and go.

Q: By silence, do you mean silence of the mind?

Sathyam: *No. Total silence; total silence of the tongue and all our five senses; then we can do the Stop Meditation for our thoughts and silence of the mind.*

Question 5: Why is it that the Guide does not help the child even when the Guide sees that the child is doing his best to be free of the bazaar but has lost patience and is struggling? Even when the Guide sees that the child might get to a place where he becomes frustrated and disappointed in the Guide?

Sathyam: *I asked this question twenty years ago under my meditation tree at my house. I asked, "Why don't you hold my hand when you see I am struggling so much?"*

The answer came, "I am holding on to you like a mother cat that holds on to her kitten by the neck to protect her; stop moving around and being restless. I am carrying you gently; the pain you feel is because of your own movements."

Q: What about the second part of the question?

Sathyam: *Yes; many times the Guide wants you to be frustrated, just like when you are frustrated in the bazaar and you do not know what to do. Being in a situation like that helps you lose another layer and give up & surrender.*

It is not easy being with the Guide and holding His or Her hand; not easy at all. Sometimes She gives you honeymoon type experiences and other times She will treat you in a way that throws you back in the bazaar. Then you start looking for Her again. Just like you are playing hide and seek, you must find your way back Home yourself. You ask yourself, "Where did I lose Her again? Where in the bazaar did She throw me back to? I must run to catch up with Her again." All these are for the benefit and progress of the student.

The easiest way is the one-pointed concentration with love and complete trust towards the Guide, and then the corrections become less harsh.

Q: But when, for what ever reason, we are not holding the Guide's hands and are back in the bazaar, can we still ask, "Whose fault is it? Am I at fault?"

Sathyam: *Actually, the best thing is to ask yourself: "Whose fault is it?" since this will help you get back on track faster. Unless, you have a lot of pride and ego, then you need the blame to help you recognize and face your pride and ego. But for majority of us, the easiest way is to say, "Whose fault is it?"*

You see, something has to move the student, sometimes it is the 'blame' and condemnation that serves that purpose; but in reality, blame and condemnation are also false. It is not their fault, but it will teach them to not go there again. In other words, "blame" has some use too.

Q: But, what if condemnation would throw you back in the bazaar and in the mind?

Sathyam: *In that case, don't condemn; say, "Whose fault is it?" You see, it is like what Baba says in one of His interviews (#9): If you are sluggish drink tea; if you are hyper, don't drink tea. It is that simple!*

*This is why the Guide treats every student the way that is beneficial for that individual. You can not imitate someone else. I mean, you can not say, "Baba or Sathyam told so and so this, so I must also do the same." This is wrong. You must consider your own temperament and remember what the Guide told you personally. Make the guidance you get **personally** your non-negotiable decree in the way you live your life, not what the Guide has told someone else. Most people make that mistake; it is the wrong attitude.*

Q: We have no more questions. Do You have any messages for us and the upcoming newsletter? We are eager to hear Your message.

Sathyam: *Since the subject of this newsletter is the Story, the only thing I like to say for this newsletter is that this Story contains the creation, the creator, and the white canvas of awareness. Our job is to contemplate on it and use our tools vigilantly.*

We are in one of the most turbulent times of this world, but we are also very lucky. The bazaar's environment is prosperous, crowded, and polluted, but at the same time several tools have been given that they wouldn't have been revealed otherwise. Because the situation was not urgent before, but it is at this time.

Q: Or there was no need for them.

Sathyam: There was a need, but it was not urgent. There is always the need for freedom, but unfortunately, we all look for it when we are suffocating and desperately gasping for air.

Q: Thank You for Your time and all the light you shed on what we talked about. I am sure that our Guide will hold our hands, and God willing we will all find our way back Home with our hands in our Guide's hands.

Sathyam: All of us! All of us without exception!

Summer 2010

Q Is Love for the Guru necessary in the beginning? Yes, one hundred percent.

The only thing that keeps the Guide around is your interest, and without your love, you can not have interest. The Guru is interested in your interest not your love, but love is necessary for you.

If you pull back, the Guru pulls back; if you come forward, it comes forward. You have a monkey mind, He will act like a monkey mind.

The true Guru makes you fall in love.

How does the Guru do that?

It is the Divinity in the Guru that does it. It is the only power of the Guru.

And the reason for that is: you must fall in love, to fall out of the bazaar.

Now some people fall out of the bazaar without being in love.

How come?!

Because, they fell in love many times; it is just not in this life time.

One-pointedness is the key, and your love is the Heart.

Saturday A.M., Heart of the Mother Retreat, Reno 2010

FOLLOW THE GUIDE

In this bustling bazaar of life
where I face dead-ends, and
meet the lost on the path of the Truth,
with all its modern technology, and
accelerating speed,

I have come to the conclusion that
I should not be an overpriced
merchant of my own goods, and
the purchaser of the
worthless merchandise of others.

I need to let be and pass by,
observe and not become attached,
notice but not give my heart;

and realize that sooner or later,
I must let go and head off,
do not regress or digress, and
do follow the Guide.

With hopes of reaching my Home,
Mina,

O *In stillness and persistence, you will achieve your goal of self-realization. (Most Precious - Q39)*

THE GUIDE, THE HOME, & WHAT THE GUIDE EXPECTS OF YOU

The Guide Becoming Visible

Now, it is important to know that the Guide was never separated from you. Wherever you were the Guide was. The question is what made the Guide be visible? This is because we just could not understand the invisible- that is all. We could not even comprehend the invisible; we were so involved with the bazaar that we could not tangibly feel what we wanted to feel. And the irony of it is that sometimes the Guide could be in the form of a butterfly or a rainbow, or a leaf that falls on your head as soon as you wish something. It speaks your language, until you get to know the Guide better and better, and then the signs get less and less. That is because there is no longer a need for them. So, that Guide which later on proves to be something much greater than imagined, said, 'o.k., now it's time for me to be visible as Baba (or as another Guru), because this person really means business and is ready.' And the Guide is really there for teaching, otherwise you had everything before, nothing was added to you by having the Guide, (for the way back Home). The only thing that was added was the direct teaching of the Guide. (6/27/10)

The first question Baba asked me was, 'Are you willing for me to help you? Is my help what you really want? If so, then be open and follow.'
(9/12/10)

The Three Boons: Obedience, Sincerity & Patience

Remember that when you decided to follow the Guide, you were fed up and unless you listen, digest and put it into practice, there is no hope whatsoever.

In the story obedience means everything, almost. Obedience would be as if you went to the best piano teacher in the country and expressed to them your wish to learn how to play the piano. The teacher then tells you, 'You know teaching you how to play the piano is not going to be about the money you want to give me, I just want a student who really wants my talents, for I really don't wish to waste my time anymore. Do you really want me?' And you respond 'Yes.' He says, 'o.k. then, you have to be obedient to me. And these are the various piano keys, and you have to practice and you have to have patience with yourself.'

Now, if you don't have the sincerity of wanting to learn, what can I (the Guide) give you? If you don't obey my instruction, where can we go from here? If you don't have patience, you are not going to stay on the path. It is not for the Guide that He asks for these three boons (gifts) from you; it is for the seeker. Patience with yourself is amazingly required, not patience with the Guide, but rather patience with yourself. If you don't have faith and trust in your Guide you may as well not even do it. And then sincerity of course is the meal, if you come with obedience and patience they will run out without sincerity.
(8/22/10)

The Story Helps Us Put Our Luggage Down

When you do have patience, sincerity, and obedience, your work is pretty much smooth, and there is no struggle there. You already trust, you are patient, you don't care when you'll get there, and you are vigilant through your sincerity. So, it is like having your luggage beside you on the train vs. on top of your head therefore your burden is less. (8/22/10)

Tests on the way back Home

On the way back Home there is a lot of testing that shows the sincerity and the patience of the student for the next phase of un-foldment. And most people come on board and nibble (on the Truth), and leave. Then when they are miserable again they come back and nibble on a few more morsels. And they go back to the world again. In that there is no sincerity, no obedience, nor any patience (the three boons Sathyam talks about earlier). But those that follow the Guide like a turtle, with patience and consistency, are the ones that are ensured to get to the Kingdom of Heaven within. (8/22/10)

O *Quit searching; spend your time in the silence within your own heart. (Collecting Rain dvd)*

The Untwisting on the Way back Home

The most important part of this story is that going back Home is not an easy path to traverse through, once the child meets the Guide or the Teacher, and starts to head back Home. This is because you just have to allow your Guide to bring up the things that are necessary, and the situations that are necessary, to untwist you. (3/28/10)

And remember that on the way back 'Home' the child has to get untwisted because he has many different concepts and beliefs. And the Guide who shows up to take the child back 'Home' has to help the child get untwisted. And by the time they get 'Home' there is no question that the parent and the child could recognize each other. And the child realizes 'Oh my God, this is my Home and I am Home.' And then the child can stay at 'Home' and therefore does not have to move around anymore. (4/18/10)

The Way Back Home & Its Challenges

On the way back Home the Guide asks, 'What is it that you really want and are you willing to listen?' These would be the first few steps for the way back Home. (9/12/10)

Say that you have a chronic sore on your stomach, which would not go away regardless of what you did for it. And then you go to the doctor and the doctor asks you, 'Are you willing for me to operate on you, I need to cut through the sore, clean it, scrub it, and take out whatever infection is in there. Are you willing to tolerate that pain?' And will the surgery hurt? Of course it will hurt tremendously, particularly if you don't have anesthesia. I think that the pain on the way back Home is like that. So it all depends on how many operations are needed on the way back Home. The funny thing is that on the way back Home we had anesthesia before we went to the doctor. We were all under the spell of Maya (illusion). And the doctor had to operate without any extra anesthesia. On the way back Home the anesthesia is God's grace. (6/20/10)

Feeling comforted is what brings people back to their 'Home,' a feeling of o.k.-ness, an acceptance and an understanding. One of the very

important points in the story is that the way back Home is not that easy. Every concept, every knowledge, every learning that made you twisted, has to be untwisted. (3/21/10)

And do we give up on our way back Home? The way back Home is only about giving up and letting go, there are no other possibilities. It will be something like this: you follow your Guide and He brings along a donkey to carry your luggage on. And then as He teaches you, you have to start throwing away your luggage yourself. He is not going to throw it away for you; by the time you get to the Kingdom of Heaven or the 'within', you are completely naked, without a donkey or a Guide. Nothing is left over at that point, the body identification gets discarded. (8/15/10)

So it is about letting go and giving up. Sometimes giving up becomes even harder on the way back Home than it was in the bazaar. That is because in the bazaar you were under anesthesia, and you had a habit of 'dealing' (with discomfort, etc.), you had a habit of trying to survive. On the way back Home there is no lagging behind, you are allowed some falling behind to a certain extent. But when you start really loving your Guide, things begin to shift and make it clearer for you. The real Guide is one that accompanies you all the way back Home. (8/15/10)

Know the purpose of the Guide

So many times we could be very devotional to our Guru and love our Guru, but still not know what it is that He is trying to do to us. When you know His purpose and your purpose for knowing Him, then it is not just passed on from one generation to another to just go and see Him, but rather the shift from the prison or being imprisoned to the

freedom. And the chance to go Home is passed on and that is about realizing that our purpose in life is not just to take care of our household, but rather to go back Home. That is where the Jhana (path of wisdom) comes into play, where it is not just the activity of a ritual of worship. That is when the dawn of Jhana comes about. (9/12/10)

Your Love & Sincerity Assure Your Safe Arrival Home

Those who are love filled and SINCERE, those whose search has ended with the teaching that you have gotten, be assured that you are well on your way back without much effort. The inner Guru and its expression as the outer Guru will see to it that you arrive safely. (Blog entry from Sathyam 6/25/10)

Do not give up, no one can stay lost. (Blog entry from Sathyam 7/31/10)

By all means we should celebrate every moment of our return back Home. (Blog entry from Sathyam 4/12/10)

From Reno Sai Baba Center discussions

O The wandering away from Home happened, if I knew this was to happen I would never wander, but the wandering happened, whose fault is it? The bazaar happened and on the way back Home nothing changes, you do. And nothing is being replaced, the Home is not being rebuilt, the Home never went anywhere, it was there all the time. (Reno meeting 8/1/10)

*"And the way back 'Home'
is 'Most Precious'.
In that book there is a
story, just like the story
of the bazaar,
and then the
question and answers
are there to help you get
back 'Home'.*



*Sathyam,
Reno Sai Baba Center Meeting (4/25/10)*

Most Precious

Question 32

B
E

Speak to us of how to solve daily problems, the problems of material nature.

A. Problems in the material sense are the only problems, and they exist to the mind, the senses, and the body. Never solve the problem in the level of the problem – by the means of the mind or the power of the physical body. It has been done like this from the beginning of time; and now, look where it has taken us, to more and more problems! Always know that the permanent solution lies within you. Instead of trying to get rid of your moment-to-moment problems, find out the cause of all problems. You will see that the cause is in believing in two powers. Believing that you are limited and bound by your mind, like a prisoner. Know that anything in the form of discord and disharmony was never made by God; therefore, they were never made! This is the Truth.

So let this inner “I” nullify the pictures that you are facing. In God or Truth there is no problem; and since

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O *Life is neither born nor dies. Life is all, no beginning and no end! (MP)*

S U R R E N D E R

you are That, you also have not only no problem, but furthermore, problems never did exist! Now you might argue, but we see it every day. I say to you, what you see is only an image in your mind, the duality that has been created by the veil of concepts, acceptance, and beliefs. Go to your Self, in quietness and confidence, and see what the problem looks like to you at that point. By doing this practice you are awakened; once you are awakened, you can change the pictures as you like. Break the ordinary ways of seeing!

What appears as bad is not, and what appears as good is not that either. It is very hard to understand it. So don't try, just trust what I am saying to you. In stillness you will see without your eyes, hear without your ears, and touch without your hands. Then you will know that nothing in the whole creation, nothing within yourself - which is the same as the whole creation - ever had discord or disharmony. Only Bliss. Only Bliss. Find out for yourself the cause of sufferings and problems. By doing that, you come to know yourself like never before. Just remember that every time you see discord, disease, and disharmony,

O *In Oneness, there are no attachments, just "isness", in the form of serenity. Attachment is felt every time one feels separated from the Truth, when the duality is in motion. (Most Precious)*

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they were never made by God; therefore, they were never made. Never, never!

To demonstrate it to you: if there is only one life, it means that nothing can exist without that life, or current. So, there is only one current; therefore, how can another current or power cause harm or pain? There is only One. It takes two to have conflict. Reality is only One, so two is only made up in the mind as the illusion that gives the impression of seeing water on the road. We have believed this illusion so deeply and strongly that we can not even conceive of accepting that there is another way, a true way, with which we are not familiar. This firm belief is the veil, it is the imaginary obstacle. To remove it, just contemplate on my words, and see for yourself. There is no problem out here that cannot be nullified by the light of the inner Self. Just like the imagined snake in the dark is discovered to be a rope once the sun or the light illumines it. Never live an ordinary life! Dare to break down everything you ever learned and examine it closely with Thy Soul. I say on to you, in Thyself is perfection, beauty, and peace.

O *Who we really are is undisturbed peace, stillness, unmoved, forever present, unaffected, ever content, and without a second – only One existence.... There is only that! Pictures are numerous, but the canvas is only one. (Most Precious Q 14 & 15)*

THE SIGNIFICANCE OF THE STORY FOR ME

When I first heard this story I knew something phenomenal had come through.

I was sitting there next to the person I would soon discover as my Guide
Completely speechless about all that I was hearing.

Sadness came over me for all the times I condemned myself for not knowing better
Pure unfiltered joy came over me for all the times that I would no longer do that.

The story has given me new eyes to see with,
A new heart to feel with,
A new capacity to understand all those who share my way back Home
And all those who may still be wandering around the bazaar.
It has become my newest and dearest companion.
Unlike the companions in the bazaar
The story is always there for me to refer back to and to learn from.

Without it I am a child lost in the bazaar, not knowing
where I am coming from or where I am going to.

Who was I before I met my Guide? Who was I when I had met Her and had not
recognized Her as my one and only salvation?
Who has She touched with Her grace and wisdom?
How did I get so lucky to have found Her and have been lifted by Her words?
How can I repay all the kindness and patience She has bestowed on me?
How can I continue to do Her proud on my way back Home?
How is it that I love Her the way that I do?
How can I be more and more vigilant about what She expects of me?
How can I be the best lover of Her Truth?
How is it that everything I do for Her blesses me?

All of these questions just like the ones from the story lead me back to my Self.

With immense gratitude for my Guide,
Her Little Flower

NOT IN THE WORLD

DVD TRANSCRIPT

4/10/06



Sathyam: *The meditation we are about to do is not transcendental meditation; it is consciously being still and bringing our attention to the region of the heart and letting the mind think. It is an absolute refusal to go with the mind, without any effort. In other words, it is an effortless state and instead of pulling or pushing, we just sit with the eyes either half open or shut. Simply become aware of the region of the heart and the silence there. Allow the mind to think, just sit still and unmoved.*

Meditation continues for a few minutes.

Sathyam continues: If you felt the Home, the quietness, and the peace tonight, you felt who you really are. That is where the Home is and the rest we can throw away. All the fuss we make in our lives to accomplish, to resist, to embrace, to create, to achieve are only the play of a child and add up to nothing. What you achieved tonight or

whenever and wherever you go to the same place on your own again, is staying at Home.

If you stay at Home long enough and this is where (pats Herself on the heart) I am referring to, there will be very little left of the mind. It would be as if you are drawing on water with a stick. That is how much of a trace it leaves behind; it just vanishes immediately. When the mind bows to the feet of the heart, it becomes speechless. The same mind that was so aggressive and we thought was something more powerful than anything we know is actually so powerless; it is so nothing.

So residing in the Self, in the region of the heart, will make the thoughts nullify one another because there is no referee; there is no game going on; there is no audience; there is nothing. They are left without an audience and they have to quit on their own.

I have been talking about the mind for the past seven years here, and that is because there is nothing but the mind as far as pain, suffering and the world at large goes. Once you grab the snake by the neck and understand what it is, you realize that you are never away from Home.

There are so many cries for help in this world and if we only knew that is not who we really are!

For those of you who are new and it is your first time here, this is again another night where you perhaps don't understand all that I am saying, if you have any questions however please do ask. (Sathyam pauses for a few moments and then asks a couple of people about their meditations and then continues as follows.)

O *Complaining is lying to the Self. Saturday PM, Heart of the Mother Retreat, Reno 2010*

There really is nothing to say; the saying repeats itself just for the sake of the listener. There is really nothing to say in the realms of Being. When you stay in your Being, 'becoming' becomes ridiculous. And yet we want to become 'somebody' so often and we want to know something. We need to drop the knowing; undo the learning.

A man asks: "The intellectual knowing and the understanding on the mental level is a handicap on this path, is it not?"

Sathyam: You be the judge of that!

Every time we learn, there is a responsibility of it expanding, responsibility of bringing it out, and in that process you become 'somebody', and with this 'somebody' comes a lot of titles: I am so and so; I am the son of so and so; I am the brother of so and so, but in reality we are no 'body', NO BODY whatsoever.

Our life should be spent in undoing the nonsense by not going with the mind. That is the easiest way to realize that we are whole. The first and the last step to realize this is to not go with the mind; it is to not pay attention to the thoughts, to be nobody. How many people dare to be nobody? There are people who have come to this class throughout the years and when I say, 'I am nobody,' they become very uncomfortable. Can disease, discord, and disharmony come upon no 'body'?

The antidote then for the suffering is to know that the cause is in the mind, in our thoughts, our beliefs and concepts. And we need to allow the mind to merge to its source which is here (points to Her heart again).

A woman asks: "So, everything is nothing?"

Sathyam: When you find out that you are nothing, you have eliminated everything. Why bother then with everything? You start with yourself. When you say to yourself, 'I am nobody', you lose this grip of body consciousness; and when you say to yourself, 'I don't know anything', you drop all of the concepts of knowledge that are temporary and no good. Then you begin to start from a clean foundation.

The same woman says: "All of these things that we get stressed out about are nothing."

Sathyam: It is something if you think you are somebody; when you cut it at the root, then there is no 'body' to receive it.

(Sathyam pauses for several moments.)

Every word that has been said through this vehicle (referring to Herself) that is really no body, is for the elimination of the concreteness of the mind. Because who we really are is experienced anytime you want in your silence, so it never goes away; the Witness never goes away. Therefore, all of these gymnastics is for letting the mind catch up with the understanding. Lucky are those rare souls who get it as soon as they hear it, run with it and are then free. Unfortunately, however, for most of us, the fog will come in again after a short while; therefore, we need another dosage. I call it an IV of Truth, just running through our veins, to keep the fog of ignorance from coming in and fooling us again.

That is why they call Satsang, keeping the good company. We keep a lot of lies in our company; good company is one that tells you the Truth whether it is a book, a film, a message, a Teacher (Guide), or nature. We need to nourish ourselves more and more that way.

Always keep good company until your mind becomes your best company. It becomes so calm that you enjoy yourself all the time, and at that time it is hard for you to come out of your cave and to mix with people.

That would be a mind that has sunken and has become the avenue of awareness. We spend so much time throughout our world to make our friends and relatives aware of how much we know. This is a trap; it is a well deep enough to kill us. It is a grave that you dig, why? Can anything happen to someone who doesn't know better? (Referring to 'I don't know anything and I am no body' discussed above.) Who can punish you? (She laughs heartily.) You just say, 'I don't know'. That is one thing that I wanted to emphasize tonight.

I like to talk about another thing that is also very important. In order to put a stop to the judgment that goes on constantly in the mind, we need to make sure that we are the ultimate friend to our Self. For example, right now, as I sit here, each of you has an opinion of me. In order to let go of this we have to give the most understanding to the Self, the most honesty to the Self, the most patience to the Self, and the most forgiveness to the Self. We need to do this as this body, even if we don't know better (about who we really are and think we are this body); if we are not doing that we are not able to give it out to anyone else. If we can't stop going with the mind, the least we can do is to start with the Self and give it honesty and integrity.

One of the men asks: "Would you define honesty and integrity in relation to the Self?"

Sathyam: Honesty means we do not cover up. We cover up a lot within our own Self because we keep judging ourselves, and if we

don't stay with a judgment of ourselves, we don't have to cover up. It doesn't matter. So,... I get angry. (Moves Her hand to indicate: 'Who cares!') In forgiveness of the self, the mind calms down. And when the mind calms down it becomes like a dog that quit barking. Then you can transcend the mind, but as long as we condemn ourselves or believe we have made a mistake, and as long as we hang on to the luggage of the past and the future, we can not know the Self, it is impossible. This is because we are too busy solving the imaginary problems of the mind. This is why I always say to those of you who come here often, and now are a part of me, that if you hold on to the story of your life, there is a very little chance to see what can not be seen with the two eyes. You can not be aware of the Invisible or the Unseen, if you are constantly repeating your stories from the past and concerns for tomorrow.



Every time we feel Home and freedom it is a cause for celebration. How much should we condemn one another? It is enough, the world is screaming of heaviness, and it is up to us to release ourselves first. We don't know anything and we are nobody, right then and there our story is finished and the mask has fallen off and the pretense is gone. What are you going to do with me now? I have my white flag up; I give up.

If all of us review our lives, we will see that the moment we give up something beautiful happens. This is because there is a trust

and a promise here (points to Her heart) within the physical realms that says, 'If you don't take thought, I will take care of you.' So, when the thoughts stop, because you give up and stop having anxiety, the promise comes to the surface and takes care of you. That should be enough of a sign for us to give up; give up this physical power and the mental gymnastics, and stay in the realms of spirituality which this universe consists of. There is not even the slightest thing wrong with us; you could come here and tell me that you killed ten people last night, and still I would say that there is nothing wrong with you. On the picture level you did whatever you did, due to whatever prompting you had, but in reality there is not the slightest trace of bad there. The only way we can save ourselves is by having integrity towards our Self and by stopping to go with the mind. This is again because the mind is a bundle of energy that is being interpreted by our concepts.

I have to share something very personal with you guys, and I don't really know why I am going to do it. I normally don't like to share personal things. Today I was sitting on our patio with my husband, and it just came to me: 'Do people really know what I am saying?' I hope that they do because honestly, I don't prepare for what comes out, and whatever comes out, I believe is the Truth. You don't have to believe this at all. My hope is that there is an understanding because if you understand, you trust it; if you trust it, you experience it and when you experience it you are free. However, if you do not trust my words, don't come back here because it will be such a waste; I will never say anything else but that! I have said it since the very beginning, and I have repeated myself for the past seven years, without deviating even

once. I can't do that. I do not know any other life; I don't know any other truth; this is it. If it sits in your heart, nourish it and give it attention, don't let it slip out of the palm of your hands. I am not what you think I am.

Another man says: "I bring my construct of how I think about these things, my vocabulary, and my way of looking at it. Sometimes it is hard, although not impossible for others to see it or interpret it from the same perspective as mine."

Sathyam: Very true, but remember if you are entertaining the Truth, it will automatically translate in your mind. The words will not make you trip over them. If I am entertaining the Truth, which is the One, and you are entertaining the Truth, which is the same One, because of our senses and our mind, it could have a different taste to it. The essence however is the same. If you are staying in the Truth and someone comes in and tells you the Truth, the mind being the avenue of awareness, can immediately translate it for you. Is that what you are saying?

The same man says: "Yes; it is almost like two people writing the same manuscript and they may have the same ideas and the same first sentence but the rest of the paragraph might be a little different, because of their choice of words or their backgrounds."

Sathyam: That is right.

He continues: "So two people may have very similar ideas, but the manuscripts may read differently to other people."

Sathyam: This is why we don't advertise this class to the general public, or try to pull people into this room. I have trust that whoever comes here, came voluntarily, and therefore they will see the version

that is being said, and can then translate it for themselves. Because there are different people with different temperaments, there are so many different places in this world where you can hear the Truth. Perhaps the people who come here would not understand the teachings, as precisely and clearly if the same Truth was spoken somewhere else. To me, the Truth is One, and it doesn't matter who says it as long as they have experienced it before they open their mouths. That is the dilemma of this world. First be it and then shout who the other people are.

I have been on this path for thirty years and I was pushed out of my nest. I did not want to come out; I did not want to be bothered. Those who are very close to me understand this. I don't even see any use to sit here and talk. I am prompted, so I follow it. There is nothing to say, there is nowhere to go, and there is no accomplishment.

When I was refusing to come out of my nest, this is what came to me: thirty years ago I would want someone to come out of their nest to help me and therefore I have to be willing to do the same.

I have no doubt that I am not saying anything new, because if it was new, I would be crying right now. It is new, but yet it is the most ancient reality; the reason we all know it, and it sits in our hearts, is because we are not the body; we are not these different shapes. So it is hitting you and I in the same place; it does not hit one in the clouds and the other beneath the oceans. It is exactly the same thing.

We are not here to prove anything; we are here to simply rejoice in the fact that we are not the body and therefore we can not be our thoughts. Because, the body is just a thought; it is the thought

of 'I am'. So, when you eliminate 'I am some body' you eliminate the thought of 'I am,' which is the origin of all the misery.

Do you have any sharing, questions or realizations so far?

(A newcomer makes some unrelated comments and Sathyam continues with the original discussion.)

Now going back to what we were discussing with one of the men earlier on, I agree with you one hundred percent that each one of us experiences the beyond in our own way. For each of us it is tailor made, but nevertheless it is all made of the same cloth.

One of the women says: "When I was a kid, my mother taught me a prayer to say when something was wrong or when I was worried about something. She said, 'Pray that it is nothing, nothing at all.' And it would be nothing at all."

Sathyam: Yes; very clever. It is amazing how important it is for parents to raise their own consciousness, before they have children. By raising your own consciousness, you raise that of your children. Just that, will take care of it automatically. You don't have to speak to them about it or teach it to them. But none of us do this, because we do not know about it.

Does anyone else have a question?

Another woman asks: "Do you know why we have such a struggle?"

Sathyam: You are not alone in this struggle, and remember that it is not your struggle. It is a Universal struggle, because of believing in two powers (duality). The mind has no power, except the power of your belief in the mind; some of you may not agree with this and that is just fine. If you believe your thoughts, you believed them; whose fault is it? Because I know how agitating it can be when the mind is overactive, I

advise you that even if it is for a split second, throughout the day, allow the mind to think, and you mind your own business and do not pay attention to your thoughts, just as if a child is crying in another room. Just sit still, unmoved. Even if your mind gives you a hundred reasons as to why a certain thought is urgent and torment you with thoughts of this or that happening to you. Just sit!

Let's do it for a moment; no matter how hard it is mentally, don't believe your thoughts; just sit.



(Sathyam stays silent and still for a few minutes.)

She continues with a very soft and meditative tone: Bring your attention to the region of the heart. Just for a few seconds no matter what is thrown at you by your mind, just sit. Do not read it. Give your unshaken attention to the silence in the region of the heart.

(Meditation goes on for a few more moments.)

Did you find some peace momentarily?

The same woman responds: "For a split second."

O *With the knowledge of who you really are, what you are thinking and doing is irrelevant.*
(Cruelty dvd, 5/18/04)

Sathyam: You asked me why there is such a struggle, and I am going to tell you what the truth is for me, in my own life and my own experiences. Some people are more sensitive than others because they read and get affected by each passing thought. Listen to this very carefully: the personal thoughts that you pay attention to make you sensitive to the Universal thoughts. They go hand in hand and are parallel to one another; therefore, the only remedy I know is:

to Stop and Trust,

to Stop and Trust,

to Stop and Trust!

Is it easy in the beginning? No, but as you come here more you get more and more familiar with it, and I can give you very good news. And that is: there is no way that you will not have peace eventually. There is no way; just keep persevering and refuse to deviate from finding your peace. The desire for peace and freedom is the only desire that breaks other desires, because you get so involved in wanting your peace and your freedom that you have absolutely no problem sacrificing the other desires for it. And that alone is the highest desire you can have. So, continue reading and listening to things that help you on this path; all senses have to be saturated with inspiration and true Satsang. Believe me I have seen people that were considered to be incurable, and they are flying unbelievably now.

Rest in peace that your inner teacher or your inner prompting will help you achieve that peace. Just continue wanting it and keep this fire for freedom alive within your bosom and you will get it. This sincerity that you have is very rare, a lot of people think they have fire and they actually don't. There are a lot of people who think they are

spiritual, and they are not at all, it is all a pretense. The ones however who say 'I want peace, I want freedom, where did I come from? Where am I going? Please help me!' are the ones who are going to get it. I take your cry for help over a lot of book knowledge. Your sincerity will take you there; there is nothing to worry about. You will find a teacher, you will find a way, and you will find everything.

I promise you! You will!

One of the men asks: "How do you keep a balance in your life regarding this concept of spirituality and that you are no body vs. the real world and the daily activities of your life, which require the chatter of your mind to be going full speed?"

Sathyam: It does not need to be that way though. This is the belief that you along with most of humanity have: that there is a divorce between the two. If you do rest in the promise and trust it fully when you go to your job, the work would be paved for you. There is no contradiction. The mind would like to imagine this dilemma to put the obstacle there, in order to stop you in your tracks.

Another man says: It is being in the world but not being of it.

Sathyam: Exactly. When I was pushed out of my nest, the purpose of my so-called teaching, or whatever you may call what I am doing, was the emphasis on bringing out the Art of Living methods. In other words, to communicate tools and methods to remove imaginary obstacles the mind puts up, in order to stop you in your tracks and prevent you from being in the world but not being of it. You can not however see the obstacles unless you see the mind for what it really is.

I am telling you: the mind is nothingness, and we have become enslaved by it. Why? Because we believed it, our neighbors believed it, our parents believed it. So, what is this path? It is being brave enough that even though the mind is bothering you, to stop and say: I HAVE HAD ENOUGH!!!

When I went to see my teacher many, many years ago I had had enough; I was a wounded bird that barely made it to India. This to me is nobler than a person who wants freedom half-heartedly. So your anxiety becomes your strength; your fear becomes your courage; your doubt becomes your certainty. Why? Because you see the weakness and you go after bringing the strength. I embrace the people who are wounded even more than those who are standing tall; because, they are more ready, they are thirsty, and their lips are all cracked. Do not come here with a full container; I have nothing to offer you then. Really!

Sathyam continues: If the message is coming out like this tonight, I want you to know that I am innocent, and they come out as they are supposed to.

When you are so thirsty for the Truth and freedom that you are about to sacrifice everything that you have achieved in your life, you find out that when you jump, there is a net provided for you to keep you from falling.

My husband's question used to be, 'How do I incorporate the world and the stock market with spirituality?' Now, he is realizing through the practices we do here that the thought of 'I am somebody at work' creates this disconnect between what is a spontaneous act of Omnipresence, Omniscience, and Omnipotence. The mind creates the

static in what is already pure. When you take this thirst and this experience of your own Self to your job, things happen automatically because you operate under the umbrella of Omniscience, Omnipotence and Omnipresence and you don't even know how they happened.

People ask me 'How do you know?' I swear to you I don't know how I know. The knowing is the nature of the Being, so the more you are in the state of Being, the more you know without knowing. It is bizarre and I don't know how it happens but it does; we have all experienced that.

With regards to your question, (referring to the man who had asked about how to incorporate spirituality into his everyday life) do not allow the mind to imagine the separation there; take who you really are and the anchor of your own Existence which is here (points to Her heart) and go to your work and see what happens. There is no contradiction here. I did not have to divorce my husband, or go to the Himalayas and become a recluse and hide myself from the society to stay on this path.

I hid my HOME from people (points to Her heart again), but not anything else. And all of a sudden there was this integration of being in the world but not being of it. If someone asks me, 'How did this change happen to you?' I would have to say, 'I swear I don't know.'

You become empty of knowing. (Pauses for a few moments.)

Well, thank you very much for being 'no body' for an hour and:

NAMASTE

O *Intention is the LINGTH (length + link); it is the energy from the Seer to the seen. Depending on where your intention falls, is where the shape of your life is. Saturday A.M., Heart of the Mother Retreat, Reno 2010*

THE BAZAAR AND THE HOME

The Illusion of the Bazaar

As long as you believe yourself to be the body and mind, the bazaar is also real. As long as you are real, the bazaar is real. On the way back Home, there is the process of seeing it correctly. The less you identify with what you thought you were when you left Home, the less the bazaar becomes real.

So, is it real? Yes.

Is it unreal? Yes. (8/22/10)

Home

'Home' is different for different people, but I think the inner 'Home' and the outer home are like an oval energy. The inner 'Home' makes your outer home, as you advance your house becomes a home. So, it is a reflection of yourself.

The 'Home', however, that is being talked about in the story, is beyond anything you could ever imagine. If we expand our consciousness and drop everything we've learned we will get it. We will get what is meant by 'Home', what is this 'Home' that it is talking about? But, in the meanwhile, the Home that has an altar reflects the altar here (pats Her heart.) So, not only do you go to that altar, but it sends you to this 'Home' (pats Her heart again.) It is like the inner and outer Guru that you are creating in your own home. (4/4/10)

When the child makes his way back Home and realizes 'Oh my God, this is my Home and I am Home.' He can then stay at 'Home' and therefore does not have to move around anymore. (4/18/10)

And going Home is not to leave the bazaar, but rather to find the Source in the bazaar, then the bazaar loses its seriousness. You become too big for the bazaar. Since you are bigger, it can no longer bother you like before. For most people their bazaar has gotten so big that they feel hopeless, but it should not be this way. The bazaar is the individual mind and also the Universal mind. (Blog entry from Sathyam on 6/9/10)

From Reno Sai Baba Center Sunday meetings

O *All you have to do is:
Don't Love, but Trust;
Don't Trust, but practice;
Don't practice, and sit in the bazaar and cry.
Saturday A.M., Heart of the Mother Retreat, Reno 2010*

Dwell on Oneness

*To let go is
to not desire.*

*To not desire is
to have a calm mind.*

*A calm mind sits
in peace.*

*Peace is
who we really are.*

*How to let go?
Dwell on Oneness.*

Most Precious

O You all have a story from the time you were born, but a story is just a story. We can identify with our story and continuously ride this roller coaster, or we can be where we are half asleep, and half awake saying 'God, I just want to get up.' And, at that point the whole **Manifestation** will help to bring you to places, to provide you with things to help you along to wake up. (Compassion dvd, 8/3/04)

TRUST THE PROMISE

A collection of comments and excerpts from:
You Can't Serve Two Masters, Certainty & Uncertainty, Trust & Fasting,
Trust-- In the World Not of It
DVDs
And Sai Baba Meeting, Sunday 3/29/09

At the time of birth this body and mind were given a PROMISE in the way of separation since we did not know who we were; so this PROMISE was crucial at that time. The PROMISE is that if we TRUST and do not take any anxious thoughts, and we abandon ourselves in the heart of this PROMISE, everything will be taken care of. There is this Omnipresent, Omniscient and Omnipotent power that is dormant unless you know the secret of staying in that TRUST. When you give up, everything goes well. This is because for a moment, unknowingly, you TRUST the PROMISE. However, usually we don't give up until we are pushed to the edge of the cliff with one leg hanging off the edge. At the moment we give up, the mind stops and the PROMISE is activated.

When you completely TRUST this PROMISE, something opens up in your own existence; it goes before you and sets everything up correctly for your arrival. All of our five senses will work spontaneously, the way that they need to work. All of our thoughts and our bodies will bring a sense of wholeness.

O The more pictures on the canvas, the more we think that we are the body and the mind. Therefore, there will be more bondage to these pictures. In essence, it is very easy to get lost. Also, it is equally as easy to see the falsehood of these beliefs, or the unreality of it. (Most Precious)

The Trust Meditation

The TRUST Meditation is to be quiet and go back to the PROMISE
whenever any thoughts come up.

Close your eyes and go back home to the region of the heart; this is the
take-off place for all of our methods. Stay quiet in the region of your
HOME, your heart.

Remember that at the time that we were born there was also a force
within us, in the form of this PROMISE that lays dormant. If we TRUST
that this force will take care of everything, we are free. ...

With eyes open or shut; any thoughts that come remember the PROMISE.

The mind remembers the PROMISE and releases it. Completely and
utterly TRUST and release. ...

Sit here and let the thoughts come.

Remember the PROMISE; Trust and remain unmoved by the thoughts. ...

Just be still. ...

When the thoughts come, remember this PROMISE, and remain
unmoved.

UNMOVED...

(Sathyam demonstrates this by having her eyes closed and speaking very calmly.)

O *Life is not what it looks like, true life is ever present, the life we call life is only an appearance. (Most Precious)*

This is not out of mere suggestion; it is exactly the way it is. We were not born to be crucified day in and day out. There is a source that would take over, as the mind and body are more relaxed. Do the Stop and TRUST practices in your everyday life; you should stop having too many emotions that go with your everyday affairs.

Practice it on your own until it is proven right. This PROMISE is not aggressive. If you don't take advantage of it, you will not know it is there. With any type of thought that is repeated and bothersome take advantage of the PROMISE. Just relax and see if this power within you doesn't take you to the right place at the right time. You need to do it daily; STOP and TRUST!

When this PROMISE is proven to you, it becomes a living experience. The TRUST in the PROMISE along with the understanding of who you are make it all go very deep. Some people just TRUST and get the taste of the Grace, but when you also have understanding, you become Grace yourself.

This PROMISE is truly there; it truly is there. It is so magnificent, and the good news is that this PROMISE is within every single one of us. It is an invitation to glory, an invitation to a feast. If you only knew what a secret is being revealed here! If you only knew! Just TRUST this source.

Collection of Comments and Guidance from Sathyam

○ *The Self is unlimited and can do anything or nothing. (Most Precious)*

WHOSE FAULT IS IT?

The Rope & the Snake

And you can't see the illusion for what it is unless you are on your way back Home. This is because on the way back Home, the Teacher or Guide says 'Let Go, Just Be, and Trust.' The only thing He or She is teaching you is to unlearn. Now, when the story asked 'Whose fault is it?' that is correct, the Universal mind projects the illusion of the rope to be a snake. But whose fault is it that you left Home and you had to learn how to survive in the bazaar? (8/22/10)

Whose fault is it?

The main thing to remember is whose fault was it that the child wandered away? Whose fault was it that he had to survive? All along, from the going to the coming, it happened the way it happened, what is one's position then? Where do we begin, where do we end, but to know that for every single child, there is a Guide that sees to it that they get back Home (3/28/10)

Why did the Guide show up when the child was in the corner of the bazaar completely fed up, we don't know. Or do we know? What the story is trying to do is that the more you want to find a reason, or a moment or something, again we have to put 'Whose fault is it?' or 'Whose fault is it not?' What this does is that it stops the mind from 80% of the things that the mind does daily, at least 80% of it. And remember when we first began looking at this story we asked, 'Whose fault was it?' (3/28/10)

The child just began to wander away, was it the parent or the child's fault? It really was no one's fault. It just happened. (3/21/10)

I think we should put 'Whose fault is it?' in front of every sentence of this story. And then go to the next sentence and ask 'Whose fault was that?' And onto the next one, 'Whose fault is it?' and then on and on to the end of that story when the child comes back 'Home'. When you say 'Whose fault is it'

you realize that what you are realizing is beyond pointing a finger of fault.
(3/21/10)

Being Brainwashed to Think that We Are Not Divine

The child cannot sit in the corner of the bazaar and blame himself, because the wandering away happened automatically. None of us wanted to be brainwashed to think that we are not divine. It just happened. So, whose fault is it that we go around and act like the Doer, and feel so miserable at times? Whenever you want to blame yourself, thinking 'I should have done this, I should have done that,' just ask 'Whose fault is it?' In that, there is a freedom to follow the Guide, that way you go with the Guide in an easier manner, you don't struggle, like I used to. (4/4/10)

Letting go of the Guide's hand

And if you are not able to hold on to the hand of the Guide and you end up back in the bazaar again, that is the process of it. There are also times when the Guide would let go of your hand so that you can experience something and come back stronger, and more convinced that this is the right place to be. So, in every part of the process you have a better perspective of your life and you can take that as the motto of your life and you can go back and look at an experience and ask, 'What part of the story testifies to this situation that I am in? Have I let go of my Guide's hand? I am in the bazaar again, o.k., but I know that I can get out of the bazaar.' In other words, we are not blind at this time. We might not see the whole picture but we are not under heavy anesthesia either. (8/1/10)

From Reno Sai Baba Center Sunday meetings

O *Practicing the tools is more important than loving God. Loving God is very beneficial, very beneficial since it will cause the tools to become available to us, but it will not bring self-realization by itself since you still have not understood what is this "God" whom you love so much! Thursday A.M., Reno retreat 2010*

God Is

Look at consciousness as God until you no longer do, *Pure Consciousness* is God. Do this until you get to the roof and you have UN-individualized yourself, and you don't see any difference between you and the bucket up there (on the roof). *Consciousness* in its purest form, until we believed all of this duality was God, is God, and will always be God. What happened is, this is the *Pure Consciousness* (holds up her right hand) and we call it God. On that, your body was born and before you, your parents' bodies were born, and both of your parents made sure that you knew who you were as an individual. We have all made that same mistake. You believe everything your parents start to tell you about who you are, as their child and as an individual. Next thing you know, you have forgotten that *Pure Consciousness*. Why? Because you fell under that umbrella of duality and the pictures that accompanied it, and you forgot *Home*. We all forgot *Home*.

Then you started saying to yourself, 'Wait a minute this doesn't make sense at all, why am I so unhappy if I am *Home*? Why is there suffering? God should not hurt.' So, you begin to ask questions. What happens is that because of your self-knowledge, and because of the *SELF*, once you erase and you don't go with your mind, you see nothing but *Pure Consciousness*, or God. We call it God; you can call it whatever you want to.

Sathyam (Oval Energy dvd, 3/13/07)

HOME MEDITATION

DVD Transcript

5/17/05

Sathyam: Let's find that quiet place which Jesus called the "Kingdom within us."

Meditation takes place for a few minutes.

Do any of you have any questions or anything you would like to share?

A man says: "I am homesick."

Sathyam: I am glad you said that because I would like to know what Home you are missing?

He responds: "My home, the 'heaven.'"

Sathyam: Where is the 'heaven' you are referring to?

He responds: "Within us."

Sathyam: Did you go there?

He responds: "Sometimes I could find it, and sometimes I could not find my way."

Sathyam: That is because there is no 'way'. When something exists, why would you need a way to get to it? For example, there is air here, and it would be as if we said, 'I would like to draw a map to get some air. How do I get some air?' The only thing that keeps us from actually experiencing Home is thinking that we are not Home, and trying to find a way to get Home. The mind has a tendency to give at least 2,000,000 reasons in any given lifetime that there is a need to search for Home. This applies to

whether it is Home on the outside or Home on the inside. And that is absolutely a lie. What is permanent is actually that Home. Everything else is somewhat of a semi-truth only. I have been in silence for a while, so I am having a hard time talking right now, and unless you guys stimulate it out of me, I may not be able to talk too much. What would you like to talk about tonight?

A man says: "Home."

Sathyam: Each time that the mind is ignored, or a desire in the mind is ignored, we are Home. Every time we stop going with the mind, we are Home. This is what happens invariably; Home is the *silence* when one does not identify oneself with the mind, and its activities. And, this is exactly why we do the Stop Meditation. It is amazing how important it is to be Home often.

I usually write in my diary when I have a prompting; I was going through my diary, and I read something that I had written down a while ago. I had written that the five senses correspond with the five elements. Unlike what people do here, in other countries, people try very hard to not waste water, physical space, energy, fire, etc. All things are therefore being conserved. Why is this? It is not because they don't have it just as abundantly as we do; they conserve because they see that if they waste, they would be in trouble later on or they have to pay higher bills. The same thing goes for our five senses. Whenever we have a task that we need to use the five senses for, we use them and immediately thereafter we send them Home. We therefore conserve the five senses, and that is a peaceful mind. In other words, if we have a task that we need to get done that requires us to use our hearing, our seeing, etc. we use them, and then immediately thereafter we try not to waste it away, and take our focus back Home

again. That is what being at Home often is all about. Home is very peaceful, as those of us who were able to, experienced it tonight. By dipping in Home our mental state will be in better harmony. Many people who do not go Home enough will have a lot of mental or emotional problems. So, we have to go Home as much as we can. Home is that silence where you do not go with your thoughts, where you Stop; that is Home. So, it is a very important place to be.

The other thing that I would like to talk about is that we are so fascinated with what we see, hear, etc. and yet, whatever we see or hear has originated from the inside. Does everyone follow this? If you do not understand please tell me. In other words, when you sit by the window and watch the snow falling down, you feel a certain serenity in you. You may even have other feelings, like being homesick. Did every drop of snow bring joy to you as it fell, or made you feel homesick; are these feelings incarnated in every drop of snow? Or did it come from you? (Some people comment that they come from us.) What we see outside is really a creation of what is inside. So, the more peaceful we are, the more we will be put in peaceful situations; and the more chaotic we are in our minds, the more we will be placed in chaotic circumstances. Outside is a reflection of inside. It is like looking in the mirror; when you look in the mirror, what do you see? You see yourself. If you make a funny face that is what you see in the mirror.

O There is flexibility in moment to moment; even within that moment there is flexibility since the Self can not be contained; it is everywhere and nowhere. Thursday A.M., Reno Retreat 2010



However, if you are sitting peacefully in front of the mirror, the mirror will reflect that same image back and everyone who walks in the room says to themselves, 'Oh my God, I wish I was like her-- calm and peaceful.' A mirror is not even real! This is how one can stand up to the position of God, because God is Omnipresent, so all of us are also Omnipresent; I mean we are all part of that. But how come we don't feel it? Because we are not allowing our reflection to show that purity, since we are so involved with the mind and the body.

These words may lull your mind to sleep, and I see a lot of sleepy eyes here in this room. Do you know why? Because the mind that sleeps is the heart that awakes. When the mind hears the Truth, it begins to fall asleep because there is no need for it, but the heart has to understand what is happening here. I am almost positive that everybody sitting here understands what fortunate news it is that God is Omnipresent. That is truly extraordinary news, but what good is it if we don't benefit from it. It is like the story from my country about an old lady who loses her needle at home, but goes outside to look for it under the bright street light. So, what good is it then to say 'God is Omnipresent,'? What does this mean? What is God even? That is a good question to ask, what is God? Of course

we all have concepts of God like: something greater, a power, salvation, etc. But these are all our concepts; what is God, really?

Someone responds: "God is love."

Sathyam: Very good, that is one of the attributes of God. Then we can ask: what is love, really? I am not trying to be tricky here; I am just saying that in admitting that we do not know, the mind stops, and in that 'Omnipresence' is experienced. As long as we think we know, there is an activity of knowingness, like: logic, judgments, comparison, and concepts. However, once we realize that we don't really know what God is, the mind stops. And, right there we have experienced the Truth, right at that moment. So, this is how simple it actually is.

Again, in reference to our talk earlier about going Home, in order to go Home, you just have to know what is not your Home. A lot of things that we think is our Home actually take us away from our Home. Home is that tranquility which each one of us experienced within ourselves, and that tranquility is a base to the universe. No matter where we are in the universe, if we know the method of going Home, we will find Home there immediately.

There is a lady who goes by the name of 'Peace Pilgrim' who has written a book which is fascinating. She walked for peace. She really did not do anything for peace; she walked 'in peace'; that is all she did. It took about 16 or 17 years of preparation for her to be able to do that. She just walked around the United States two or three times. Since she was living in the wilderness at times, she would get picked up and be placed in jail, only to give her a place to stay for the night. Invariably, every time she walked into the jail, there would be many women there who needed her help. They had been praying for someone to come along and show them the way. But she kept quiet; she did not specifically stand for anything;

she was simply peace on two feet. She was directed to where she needed to be at all times. One of the nights that she was in a jail cell, it was very noisy with women crying, yelling, and being stressed out. So she said, 'I lay my body down (that is how she referred to herself, she would not say 'I lay down') on the ground to go to sleep,' and her body went to sleep. How is that possible? It is possible because she is constantly in a state of Home, and that is what makes it so accessible.

Whenever we are homesick, it is a very good feeling; I call it yearning. Believe me I have been homesick so many times in my life; but eventually, we have to realize that Home is closer to us than our own body, because we constitute our own Home. Then what happens is that the more we are Home, the less we take thoughts such as, 'What is my future going to be like; how am I going to pay for this or that; what should I do tomorrow; did I do well ten years ago; should I be with this or that person; should I answer this call?' Everything happens spontaneously in the form of grace. Since there is no mind, something else has to take over; and what takes over is all-knowing. These are all great news, I am thrilled! (Laughs heartily) Am I the only one who is enjoying my own words?



A man says: "I am enjoying your words too, but I have a question. This condition of 'Being' that you are referring to, is it compatible with having a social life, or compatible with the fake life we are going through?"

Sathyam responds: That is a very good question, because the answer actually lies in that Home. When you are interested in being Home, at first you do not know where Home is. So, you look for it, you look for someone to tell you where Home is. It is like what happened with Sai Baba and I. I was in absolute distress and completely miserable. I went to India to see him, and he told me where Home is. But knowing that does not mean that you are going to sit at Home. It needs work; it needs work to let go of the things that were never Home. Now, does it interfere with your social life? You bet your life it does! This is because the things that used to interest you become worthless. Does it stop you from becoming a doctor and making money? No. But when you become a doctor, you will be a really good doctor, because not only do you work with people as their doctor, but also because of being Home often you will have intuition and will uplift people just by being around them. Can we however have the same lifestyle as before? No, we can not; our friends will not understand us, they will judge us and leave. This happened to me and it is just as well that certain friends left my life, because what they were replaced with is beautiful.

The beauty of this is that freedom is a lack of desire. We can all accomplish amazing things, but when we do not have the desire to accomplish, we walk with grace. I know this can happen, I really do. We can walk with grace; it can happen to all of us.

How many of you have been able to make contact with your inner conscious voice on your own, or through all that we have talked about all of these years and get your guidance from it?

A woman talks about starting to use her conscious voice and how sometimes she will get the sense that she needs to wait or not make any decisions, which is new for her.

Sathyam: Yes, that happens to my husband and I quite often, and I will give you a good example of this. A few years ago, when my brother was ill, my mom contacted me stating that he had misplaced some very important documents. He contacted our parents asking them if he had left them there. They looked everywhere and could not find them. At this point my mom was getting very agitated and restless and wanted to come to our house to look for them. I did explain that since the documents had never been in our house, she would not be able to find them there. However, she kept insisting that she needed to come over and look for them at our house. So, I allowed her to do so, however the entire time she was pulling me into activity by saying, 'Let's look here or there.' The entire time the inner Home or the inner conscious voice kept calling me. That is the Home and it kept calling me to be quiet, to just be quiet. But my mom was not allowing me to do that. Finally, I knew that I needed to leave and I did not even tell her that. We have a meditation tree in our front yard and I went and sat there to meditate. No sooner that I had sat down, it was all resolved. It was completely clear to me what had happened, and exactly where they were. Had it not been for my frequent trips to my Home, I would not know how to get there in the middle of chaos, or the Home would not know to shout to pull me in and say, 'Listen, this is what is happening.'

Going Home completely affects our day to day life, our social life, and our material life as well. However, we have to have a way to do that. We need to listen to our conscious voice, in the stillness of our heart and when we are quiet. We can bring our attention to the region of the heart, and ask a question and then be quiet. Pretty soon things will become clear and will be expressed in our own way; in the way that it is supposed to be expressed to us.

So, on that note, let's go Home. Let's go Home anxiously, willingly, and happily.

Meditation takes place for a few minutes.

Sathyam continues: In order to be Home with the eyes open, all we have to do is believe that we are already Home, and everything else will fall away. But if we look for it, we start a struggle, so when we open our eyes and we go about our business daily, let us remind ourselves that 'I am the Home, I am That,' no matter what we are doing. All of these various faces in here, all of us are 'That,' one voice, one consciousness, one mind.

A man talks about being very aware of his breathing during the last meditation.

Sathyam: The body is linked to the existence by the breath. Does anyone else have a question?

A woman talks about having a stressful day and how her breathing in her meditation had gotten erratic and she was feeling pain in her chest, feeling extremely uncomfortable. She then heard a voice state, 'Breathe.' She kept taking some deep breaths and then her pain was gone.

Sathyam laughs wholeheartedly: That is why you picked up on it, (referring back to the gentlemen's comment a few minutes ago about the breath.) Thank you for sharing this, you demonstrated the conscious voice for us; when you ask, and get an answer. She asked in that quietness and what answered her? The conscious voice answered her. And that was also a demonstration of the collective thoughts; like last time he was here (Referring to one of the men in the class who is studying medicine), I kept seeing this activity of practicing medicine and doctors which I did not understand where it was coming from, until I realized it was his presence, since he is studying medicine.

That is a very nice demonstration about the breathing, and had you not been Home, you would have probably been really disturbed and would have wanted to go to the hospital to have it checked out.

The World is like a fearsome jungle if you don't have that anchor. I don't know how people can survive without it; I don't know how I survived it before, without having that anchor. It is however very possible to use that anchor, to go Home to get information, to go Home to recover, to go Home and get healing, to go Home to rejuvenate yourself, and to go Home to stay and to function from Home. A realized person functions from Home.

(Sathyam sings a Sanskrit song)

Before we go, I would like to say that each one of us is embodiments of God, embodiments of love. The treasure house that we have will never be taken away from us, it can not be burnt down, it can not be flooded, and it can not be ruined. So, by this knowledge let us make it the priority of our lives to find this treasure, to use it, to swim in it, to exist in it, and from there benefit the whole universe.

NAMASTE

O *On the picture level you can do all sorts of things, like get married, or not. But most people want to get married because unknowingly they want to merge... each one of us wants to merge. So, one perceives this merging through marriage, and another through his job, and so on and so forth. But in reality, the true merging is the merging of the manifest into the unmanifest. (Most Precious Q16)*

TONIGHT, I FLY

Ever since, my dearest Sathyam told us the story of the child and the bazaar (3/21/2010), I kept asking myself, "How is it possible for me not to be in the Bazaar?" I kept reading, listening to the tapes and practicing Sathyam's teachings but I still was wondering how I could understand the bazaar and practice not being of it. At the Heart of the Mother Retreat, in the presence of my dear Guide, something was created in my Being and I had totally forgotten all about time and place. I did not know where I was and what I was doing; there was only happiness and bliss everywhere permeating my being. My dear Guide from the depths of Her Heart, just like a loving mother, tended and protected everyone from all harm, and there was a magnificent energy that encompassed everything. It was at this time that I truly felt the nonexistence of the bazaar and learned not to allow any distance between My Guide and I, and keep Her in my heart at all times.

As my Dear Sai Baba says:

"I am always thinking of you, but I can only help you when you completely surrender to me."

*You made my heart the abode of Love tonight
Tonight therein You reside*

*How beautiful I feel
How ecstatic I am*

*There are fireworks within my heart
What feelings You have brought on tonight!*

*It seems like I have been freed, from
The shackles of this world tonight*

*I can fly, fly, fly, since
My Beloved is by my side tonight*

*You know that my heart is restless
In its pursuit of the Beloved*

*My crazy heart is even crazier now,
It is smitten with the Beloved's Eyes*

My Beloved Sathyam, I do not know how I can thank You enough.
With immense Love, Giti

SATHYAM COMMENTS ABOUT PARENTING AND CHILDREN

You Are God

When the child is born everyone looks at him adoringly and says things such as, 'Oh, he looks like his father' or 'She looks like her mother, she is going to be tall, etc. etc.' NO! Whisper in their ears: 'You are God, you are God, you are God.' Why let them go through what we went through? It is not necessary. We can tell them, 'This is who you are; you can't do wrong as long as you remember your light. Because you can be in the bazaar and forget.'

So what should we emphasize with our children? 'You are the light, you are the light, you are the light...' (6/27/10)

And this Story is magnificent when we are raising our children, because they wandered away at the time of birth. It is therefore our obligation to take them back Home. (8/1/10)

The Children are Our Future

When I talk about children it comes from the depth of my heart, because they are the future. And the mothers are the pillar of that future. There is nothing in this world more important than our children, all of our children. Why do you think Baba spends 80% of His time with the children, as an Avatar? It is because of the heart of the mother. The heart of the mother says, 'I am going to nourish you properly.' (6/27/10)

Guiding our Children Back Home

By knowing the story, it is very important and urgent that not only do we feed our children in our home, and that we have a nice, warm place for them, but also to make sure that they are guided to go Home. This is their temporary home; (referring to their physical home) they have been in a home like this so many different times. We as devotees of Baba, or as seekers of Truth, and as people who are interested in freedom, must give a lot of attention to our children, lots of it. I give more attention to children than grownups because they rely on us to take them back Home. They don't want to waste their time here. So you see, in homes where children are not allowed to talk, or to learn, they are always secondary. They are our primary duty in this lifetime.

Feed Your Child's Spirituality

When the child needs to learn, feed him, but feed him whatever expands him. And what is the best way to approach this? First, find your own silence through the guidance of your Guru. Then make sure you feed your children this, not by force but by action. You don't say, 'You have to sit down and meditate.' You meditate and they come and sit by you. You have an altar, and they come and sit by you. My husband and I used to sing bhajans every night, when we would be singing our sons had no choice but to join us, as there was nobody else in the house to hang out with.

Give your utmost attention to the spirituality of your child, so the child could have some sort of understanding, before he leaves his body in this life. If you can do that, you have done it all, for anyone can feed your child. What they might not be able to give him though is the guidance to take him back Home. And that is something that must not be lectured, but it has to become our way of life that communicates to the child what our priority is. If a father does not have time for the child because he is too busy making money, what does this communicate to the child? It communicates that money is more

important than the quality of the home. If the mother is too busy in the kitchen cooking, what does it communicate to the child? It is communicating that 'I am a servant of my child, but I am not a Guide to my child.' You can't fool a child, you have to live it. You say to yourself, 'Since I love my child more than anything else in this world, I will communicate what gives me freedom to my child, through properly prioritizing my life and emphasizing it.'

When our children see us taking time to go Home in the midst of our busy days, they can watch us and say to themselves, 'Wait a minute, I have this choice.' So, we are teaching them that way.

The children that are coming through right now know more than we do. Don't be fooled thinking that we are teaching them, we are just reminding them to not get too involved in the bazaar. (4/4/10)

If our children know this story from a young age, and regardless of what situation they may be in, they say to themselves, 'I get it; I know who I am and it is o.k. What I feel right now is o.k.' This takes the confusion away for a child, and we are all children. (4/18/10)

And the story does do things that are amazing and later on you can pass it on to the children of the world. At this time children need the world to be in a wiser state, so we need to hurry up and invest in ourselves, so we can provide that for them." (4/25/10)

You are the light

When we have a role of a parent we say to our children, 'You are the light.' We do this because we know that at any moment the child may pick up the qualities of the bazaar and we as a mother keep reminding the child, 'Yes, you are in the bazaar, but you are not of the bazaar. You are the light.' Baba says that at the very beginning we say to the child, 'The light is in you,' and then 'You are in the light' when the child is five or so. And then one day the mother turns to the child and says,

‘You ARE the light.’ And that puts a muzzle on the bazaar’s impression and the brain washing that could take place. Therefore the mother’s role is not simply to feed the child and to constantly tell him to do this or that (engage in worldly activities), it is to constantly be a reminder to the child. It is as if she says, ‘Yes, you are here, but let me tell you as a mother who you are.’ And continue to do so; this makes the job of the Guide very easy. If you can do that for your child then the rest comes from here (points to Her heart) for your child. And we need to do that as the heart of the mother. The heart of the mother had gone too much into the bazaar and now the heart is back again in the right place.” (10/3/2010)

From Reno Sai Baba Center Sunday meetings

I STAY

By: Little Flower

*The bazaar zooms in and out-- But I stay
The bazaar wounds me to a million shattered pieces-- But I stay
The bazaar shouts its untruth like the loudest thunder,
tries to lie to me & deceive me-- But I stay
The bazaar follows me everywhere I go-- But I stay
The bazaar begs to hold my hand and keep me company-- But I stay
The bazaar tells me there is so much to think, see, and say there -- But I stay
The bazaar turns its face and tries to trick me with
imaginary kindness & tenderness-- But I stay
The bazaar calls on me to come out and play in a playful tone-- But I stay
The bazaar does its best to convince me that there is what I thought was love,
available, fully served, 24-7-hot out of the oven-- But I stay
The bazaar tells me that I don't know how to love my Guru and that
I will not be able to free myself
It shouts that I am not progressing fast enough-- But I stay
The loud speaker there cries out:
'But this is what you are familiar with
This is what you know
This is your turf & territory'
It asks me 'where are you going?'-- But I stay
No matter what
Nonetheless
Regardless
Despite it all
Come & kill me....
"I" stays*

WHY CONTEMPLATE

Story as a Guide for the Bazaar and the Way Back Home

Contemplating on the story is the way back Home, the entire story is the life of going through the bazaar and then going back Home. So it guides us through the bazaar and the way back Home. (8/15/10)

What Does the Way Back Home Entail?

Go within and find out what the way back Home entails. The story will take you as far as you want to go. You can stop at any tent along the way; it is like what I have said before that 'God is.' (3/28/10)

What You Invest in It, Is What You Get Out of It

If your interest in this story is for five minutes only, you have five minutes of clarity on it, which is not going to take you to where another person can go, who invested more time and interest. So, your interest brings some sort of curiosity, your curiosity will dissect it, and in that, you get it firsthand (isn't that amazing?) from your own Being and by doing that it becomes your story.

So, when you see someone, when you see yourself in different situations, in different bazaars, immediately the piece that was unfolded within your own Self becomes your Guru, it becomes your teacher. And then things take place in that. But if we hear it and say to ourselves, 'Oh, this is amazing,' and maybe give it attention now because we are in this room, then what happens is that is how much we get out of it. No more and no less.

This story if you are interested, take it for yourself, and do it for yourself, my understanding will not be yours at all. So it is good to take it in and see what comes out for you, this way your understanding is permanent. (3/28/10)

The more we contemplate on it, the more we are able to be a beacon to the Guide. (4/4/10)

Allow the Story to Unfold You

If you tell this story in the bazaar it would be considered a silly and stupid story. Others in the bazaar would not even spend a minute on this story, but it is a story that without giving you a specific answer will unfold you. You feel a transformation through it, I don't know why and I don't know why not. But it does, it does do things that are amazing.

To dive into the story by giving answers that are more contemplated on and taken in, you find that the story is bottomless, if you are willing to open it up. And then it takes you to places that you never knew the truth of previously. I don't know how it does that, but it does it nonetheless. I wish this story had been given to me when I was a little girl. (4/25/10)

Take It One Notch Higher

The story came out of me and I could have said that I am bigger than the story, yet I cried over this story, because I wouldn't allow it to become a concept. I said, 'Take me where you want to take me. I am ready to experience it and really get into the depth of it.' It is a story that is not a story- that I can assure you of. It is something that if you take away what you know and try to dive into every part of it, you have not yet experienced what you will experience through that deep diving. To this day, I guarantee you none of you has experienced what I am trying to tell you. It doesn't matter what you have experienced, this story will take it one notch higher. Now, why do I say that and how in the world do I know? I know because in my heart of hearts I know, I just know. (4/18/10)

Contemplating on the Story Provides Tolerance & Understanding

It is important to know that we all wandered away from Home. If we contemplate on this parable, this story which came for no reason, we realize that there is a tremendous tolerance and understanding of ourselves. And the doer-ship falls apart, and we begin to go back Home, hand in hand with the Guide. So whenever we remember this story, it might be when we are on our way somewhere, or we may

remember it on our way to India, it is something to dwell on and say to ourselves, 'Wait a minute...' (3/14/10)

No Conclusions

We dissect this story for ourselves so it becomes our own painting, our own understanding, our own opening, without any conclusion. That is because if you give it a conclusion then the purpose is lost. There is no conclusion, this is what the scenario was, take it home- to each our own. Take this story home. Take it home and see what a little story like this can do for you. (3/14/10)

The Endless Depth of the Story

The story is endless in its depth; how far are you willing to go with it? Or after a while will you let it fade away, like when we left the Home and the memory of the Home faded away little by little. We should be very proud for not only surviving the bazaar, but also being willing to go back Home. I am happy that every one of you has enough understanding to see what a treasure this story is, and to have the interest to keep it fresh and near. (Blog entry from Sathyam 4/4/2010)

We are still ONLY scratching the surface of this story. (8/15/10)

From Reno Sai Baba Center discussions

O *A pure mind is when its existence is through the Heart; it does not have a separate existence. That is Self-realization. Sunday P.M., Heart of the Mother Retreat, Reno 2010*

*We are all Prema Swarupa,
we are all Atma Swarupa,
the embodiment of Love, the embodiment of
God,
and we are all children dancing in this play.
Enjoy it; enjoy it,
and don't be fooled.*

(Oval Energy dvd, 3/13/07)

HOW TO CONTEMPLATE

Be Willing to Learn Extraordinary Things from the Story

I suggest everyone reads the story the way that it was introduced. I read it daily. Take this story into contemplation. With this story one thing one is not able to do, in order to get its full benefit, is to put it in boxes. We have to be as free as possible and be willing to learn something extraordinary and new from it, even though it is such a simple and ordinary story. If the 'reasoning' (of the mind) accompanies you in the reading of this story, you are back in the bazaar. If you think of it and try to analyze it in the ordinary way that we analyze any problems or riddles, you are back in the bazaar again. It doesn't leave any room for speculation in an ordinary way. It is tremendous in its depth, as it was coming out I could see the expansion of it. So, if we treat it as an ordinary story, that a child left the house and shame on him, and whatever happened thereafter, then we are looking at how we treat our own children, and what if it just happened the way it happened, now what? How can we look at it, where it gives us extraordinary freedom and relief and an understanding of each other, and an understanding of our own children, or an understanding of our own parents, or an understanding of the bazaar or an understanding of God? (3/21/10)

No Short Answers or Concepts

So we began to take this story into contemplation because it is the story of life. And I see a deepening for those who have meditated on it. And it is amazing how this story is expanding people's consciousness from young girls and boys to the oldest individuals in our group. You start from just scratching the surface of this story, and little by little as we get deeper, the whole world opens up to our understanding. So, I am very

happy that we are asking deep questions, such as where is 'Home' and is the bazaar inside or outside of us?

In response to these questions, you may give different answers that are actually shortcuts. Some of your answers may be that there is no duality in 'Home', or 'I was never born, therefore I am not bound by any concepts', etc. When we answer these deep questions that way, we cut off the actual experience and the benefits that go with that by completely shutting the door on it. Concepts such as 'I was never born, and I will never die,' you could take these with you all the way to your grave without any kind of expansion. You must however dissect all different parts of this story to the point that you have absolutely no answer, nothing concrete and you are in awe and in that there is an opening. As long as you have a quick answer you are just satisfied with that quick answer and you have not dove into the story and its many facets. And there is no experience beyond that. With a quick answer it is like you are saying to yourself, 'I said the best thing I could have said and now let's move on.' When we ask questions such as 'Where is Home?' we can very easily answer that by saying 'Home is inside,' because that is what Baba says and it makes sense and then go on to play the games in the bazaar all over again. However when we ask ourselves 'Is the bazaar inside or outside of us,' and our reply is 'I really don't get it, but I am still in awe of the story.' That is when we experience the real deal-when we really put away all of our worldly knowledge and concepts and we even let the experiences of it go, in order to have the awareness of it instead. (4/18/10)

Allow the Story to Confuse You

We can have a very, very clear concept of Truth, but it is not living inside of us, we just have that concept. So be confused with the story, don't put it in a box and say 'I know what it is' and be satisfied with just that answer. Be confused with it, ask yourself questions such as

'This is such a deep story, should I jump into it, should I not jump into it? Should I find out where 'Home' is, should I not find out where 'Home' is?' This is what is needed to experience awareness, and to go beyond just the quick version or answer.

But when you are not sure of any answer to any question about the story, and when you are curious and in awe and wow of the 'story' and saying to yourself, 'Listen, this story intrigues me' and that is the beginning of no end, the limitless. But if you shut it off with one sentence or a quick reply, you have lost it. You will have stayed with that one sentence for the rest of your life without an experience of it.

Go back to kindergarten and dig away at this story and leave the concept of 'There is only One' alone. I went back to kindergarten and the story had come through me; am I bigger or is the story bigger than me? But I am still digging; my experience through the path knows it all, but I said to it, 'You stay behind the door; I am going in again to see what more I can find in the story.' So it is so important to continue this pure and innocent approach to understanding and dissecting the story. Be confused and innocent and say to yourself 'I don't know', be childlike in your approach to the story.

I was very shocked when the story came out and I am very happy to be a student of this story. I did not know any of the significance of the story, I was just delivering it. It is like an expectant mother that doesn't know whether she is having a son or a daughter, or what it will look like. You just push and then afterwards you say, 'Oh it is a boy, look at his eyes, etc.' It was just like that and I think one approach we can look at the story with is 'I don't know, but let me find out.' And then you take it into silence.

Once you open up on the inside, about a hundred other things that you were puzzled about why they were the way they were in your life, will become clear with that opening or expansion of the story. (4/18/10)

Continue to Go Deeper

The contemplations require different things at different times. Just don't be satisfied with what you are familiar with. Just go deeper. Remember how Baba says, 'I took this body to tell you who you really are,' and people don't get it.

This is a very good example that demonstrates the way back Home: if we looked at the story just once and let it go and brought up a completely different topic all together, because we were getting bored, or we did not have enough patience or intelligence, the story would have been lost. (8/15/10)

From Reno Sai Baba Center Sunday meetings

O *The things that are very subtle are the epitome of Truth, the more you can elaborate on it, the more it becomes like Jello. You want to grab it but it kind of disintegrates, so you have to dissect this story intuitively. Something in you begins to open up and begins to explain it beyond words." (4/25/10)*

THE STORY AND I

Just as we all have a personal relationship with this treasured Story I too have one. This story is so delicate and simple yet as bottomless as the deep sea. It comforts me and talks to me. It is my friend and my family. I am nobody and I don't know anything but I do know that this story is my story. I don't know why I decided to leave home and come into this illusionary life? Like many children I too strayed away from home and deep into the bazaar. I believed that all the pain and suffering was my reality and that the life I was living was who I really was! I believed that my mind was my ruler. I also used my mind to communicate with God. I had characteristics that I despised about myself like sadness and anger which I could never get rid of, no matter how hard I tried or whom I talked to. The merchants in the bazaar had become my family since my blood family had also strayed far far away from me deep into the bazaar. I don't know how it happened but through a friend's mother whom I had a deep love for I heard my Guide's name. After hearing Her name I immediately was drawn in and my heart had a movement but I didn't know why. My first question about this holy woman was...Does She eat food? Does She sleep? To which my dear friend replied "Yes, She eats and sleeps too! I wanted to see Her or hear Her voice and was promised to be somehow connected to Her when the right time came. I will never forget the day I spoke to Her on the phone. I was at my lowest and more tired of this world than imaginable! My friend called me one day and said, "Get ready because She will call you soon." I impatiently waited until my phone rang. I answered the phone as my heart pounded out of my chest and heard the most gentle voice I have ever heard in my life! I told Her I didn't know where to begin or what to say really? She said "Say anything you would like to say, begin where you want to begin." I couldn't hold back the tears anymore and began sobbing my heart out to Her and

telling Her my story from what I knew as the beginning. I didn't know why I felt so comfortable and not ashamed to talk to Her about everything. After listening to me for what seemed to be an eternity She simply said "You will be ok and we shall meet soon." Anyone could have uttered those simple words to me and I would have still felt so empty inside. But the power behind Her words instantly dried my eyes and quenched my thirst for the time being. And so my journey began with my Guide....

In the beginning I surrounded myself with the teachings and the videos but I soon realized I needed more balance. So, I began to practice one teaching at a time. Whether it was Stop, Trust, Let go or Just Be, I tried my hardest to incorporate it in my daily life with every moment that passed. One of the most life changing teachings for me was "trust until proven right!" This felt so right and it left no room for failure. I can now vouch for this teaching with every cell in me, that if you simply "Trust" You will be proven right without a doubt!! My journey Home at times has been the most tricky and complicated journey yet! There are times when my mind says, "there is no way in the world that you can possibly let go of your Guides hand now!" and so I fall for it and then all of the sudden an avalanche falls and buries me alive! The crux of the matter is that I am able to jump right up with no bruises or luggage to carry Home with me. My Guide is like a magic eraser that does not allow for any luggage to come along with us on our way Home. My guide is never far away when the avalanche strikes. As Baba says, "God is neither distant nor distinct from you." It is just my attention that is being focused on the bazaar vs. my "Self" which is no different from my Guide. At times even the very characteristic flaw that I have disliked for years may come out with a vengeance and show itself stronger than ever but it too passes. As Sathyam says, "This too shall pass."

I wish I could put into words how the true Love and One Pointedness was manifested in my heart. This was the biggest gift that bloomed in me from a tiny flower bud. It was as though once I had found my Guide I could feel Her yearning for me just as I yearned to be closer to Her. It was as if a force was pulling me towards "It" and I could not resist it no

matter what appeared before me in the bazaar. This Love has been my savior and I owe everything to it! It is now so difficult to even imagine a life without my hand safely in my Guides hand or to imagine a life without this sacred Love. It is now hard to imagine this magical dimension in the world not existing. It is hard to imagine this breathtaking energy to not exist because it is such an almighty energy that it is far and wide! As for now I sit quietly with my hands tightly in my Guides hands no matter where I am. As Baba says "Love seeks no reward. Love is its own reward!"

Sathyam joonam, how can I ever thank You for opening the door to Your Kingdom of God and loving me as a true mother loves Her child?
I love You!!!
Your little gopi, labkhandeh ziba and daughter until eternity

O Who is that Guide, who is that child, who are the parents, where is that road and where was the bazaar? These are things that we contemplate on, on our own, and you would not believe what you would get by doing that. (Reno Center meeting)

SATHYAM

ELABORATES ON THE STORY

This story is really the story of life. It is important to know that we were originally living in peace or Ananda. We were Sat, Chit, Ananda (Truth, Awareness & Bliss). The very first thing that the story says is:

“Just imagine that you were living in a very comfortable Home with amazing parents.”

These are all symbolic, so what it is saying to you is that originally you are Sat, Chit, Ananda.

“At Home your food was always provided for you, your school was there for you to attend, etc. Yet one day you wandered away from this Home that provided you with every comfort. It wasn’t really your fault; it was just that you wandered away.”

This is a very big point of the story, because how many of us are constantly sitting in judgment of ourselves? And it is a type of mesmerizing that is completely Universal. There is no truth in it.

“It was just that you wandered away and you could no longer find your way back Home, you ended up in different bazaars.” Different bazaars symbolize different lifetimes.

You have to realize that it wasn’t your fault that you wandered away. What took place, what were all the things that were happening when you wandered away?

"In these different bazaars different merchants were trading goods and conducting their business. Because of this you became very street smart and you had to do all you could to survive on your own."

This means that you lost your wisdom and you began to get very tough and rough, and the only tools you had were to cater to the mind and the body, to make sure you don't lose them. You did not know anything else.

"Because of this you became very street smart and you had to do all you could to survive on your own."

This is also symbolic of the fact that no matter how many parents or siblings we may have, we are very much on our own in the world.

"And it became harder and harder and you did not know any other life, and after a while you just said to yourself, 'This is my life.'"

You accept your situation, you accept your life and that is the biggest damage that takes place, we become numb and accustomed to this chronic pain.

"Then one day you are sitting there, in a corner in the bazaar and you are so tired of fighting. You are tired of fighting just to get a morsel of bread to eat. And then a man comes to you and asks, 'Aren't you so and so?'"

This man symbolizes your 'Inner', as soon as this stirring of 'Nothing is satisfying to me' takes place; you begin to ask, 'Who am I? Where did I come from, what is going on in my life?' Or you can read a book that tells you 'This Guru says you should do this or that,' as was the case when I read Baba's book.

And then the Guru says, *"I know where your Home is."* You say to him, *"What Home?"*

That is how lost we are.

The man tells you *"Just follow me, I will show you your Home."*

What is that *"Just follow me?"* It means 'Put my teachings into practice.' The words of the Guru are the ones that until the very last step take you to realization; it is only those words that are tailored to you and not any other words. And those are the words I dwell on more than anything else in my life, the words that Baba has said to me directly.

"The way back Home is not any easier than the way that you took when you left home."

That is for sure. It is not easier, it is easy for lazy people, but it is not easy for those that are vigilant because they want it all. They don't settle for just loving God, they want to merge in God, they don't like the separation and that comes from maturity of the soul. Have you heard people say, 'She is an old soul'? It is not anyone's fault if you don't have that feeling, we will all have it one day, however.

"Nothing that you do would be acceptable to this Guide who is leading you back Home."

Have you noticed that when you are serious on this path, your whining, your temperament and the way you used to get away with things no longer pay off? They make your life more miserable. The only thing that the Guide wants is obedience, practice and sincerity. This is because without these who has the responsibility of going

back Home? Neither you nor your Guru, both of you would start wandering away.

“Our behavior had become so twisted throughout this journey. So, the Guide had to teach you so many things all over again before you could get Home.”

The teaching of the Guru is very peculiar; it is a style of not teaching. It is peculiar because they really destroy everything you learned, so it is not really teaching, it is destruction, and at times that can be very ruthless as it destroys ignorance.

So the Guide is teaching you many things before you get Home, and what He is really teaching you is ‘Stop, let go, follow, obey, go in, etc.’ And if you put them all together it is not really a teaching, it is an un-teaching.

“Before you could get Home, because your parents would no longer be able to recognize you as their child unless you were reformed...”

The parents symbolize origin as I have said before, origin cannot recognize the bazaar, and the bazaar cannot recognize the origin. So, in order to recognize you have to be of the same substance. As Baba says, ‘The knower of Brahman is Brahman (the knower of God is God), or in Islam they say, ‘Knowing oneself is knowing God.’ In Christianity it is said, ‘I and my father are one.’

“Whose fault is it that the child wandered away and got lost into having to survive and forgot that there is a place waiting for him?”

This is very important and probably the crux of the matter.

“On the journey back Home a lot of things happen between you and the Guide.”

What is it that takes place? To the extent of the willingness of the child, the Guide can move forth, to the extent of the willingness of the child the Guide can come in. If you are resistant there is no room for the Guide to penetrate. The Guide is within you, you don't have to always look at it as Him being outside of you.

"By the time the Guide puts your hand in the hands of the parents it was as if you never left Home."

Once you recognize who you are, once the parents RECOGNIZE the child, you are Home forever. The recognition is symbolic here with the parents; it is for the body and the mind to recognize what they were not and that the Truth was there at all times.

"And it was as if there was never any distance..."

Of course, there was never any distance, how far is it from the Self to the Self? The parents could now recognize you. YES, YES! The mind recognized that in reality there is only God, you knew each other, you became One. The lies were gone; there was no more lying; the selfishness was gone; there was no self apart from God and at that time you just sat back at Home, happily ever after.

More on the Way Back Home

So with regards to the Guide and the child going back Home, sometimes the Guide is here (pointing to Her heart) showing itself as the intuitive, sometimes the Guide is outside of you, nonetheless they are one and the same. And when you are going back Home, the less resistance you have the faster you get Home. And who recognized who? You recognized who you were- you are Home. And then you can sit back and know that 'I am God, I am that that I am.' When the child is born, it is symbolic of 'I am the body', the

bazaar. And when the child is Home, it is 'I am.' So this is the journey from the 'I am the body' to 'I am.'

Question: "So Home is who you really are?"

Sathyam: "Yes. The bazaar is when you take the first breath after you are born, and Home is the first breath you take as being Home."

I want you all to know that with this elaboration I am just scratching the surface of this story. This is not the totality of the story at all, but once you do have a little bit of an opening after having done it for six or seven months, then it will take you to a deeper contemplation.

From Reno Sai Baba Center Sunday meetings

Dates 8/15/2010 and 10/3/2010

Sathyam's DVDs, Audios, DVD
Transcripts, Books, and also Her
Interviews, Conferences and
Newsletters are available via our
website

<https://www.trustandletgo.com>

The image features a vertical split background. The left side is a light, warm gradient, while the right side is solid black. Silhouettes of two people are shown holding hands, with their arms extending from the left side across the center. The overall mood is intimate and supportive.

December Newsletter 2010