

**Where Is Your
Attention?**



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



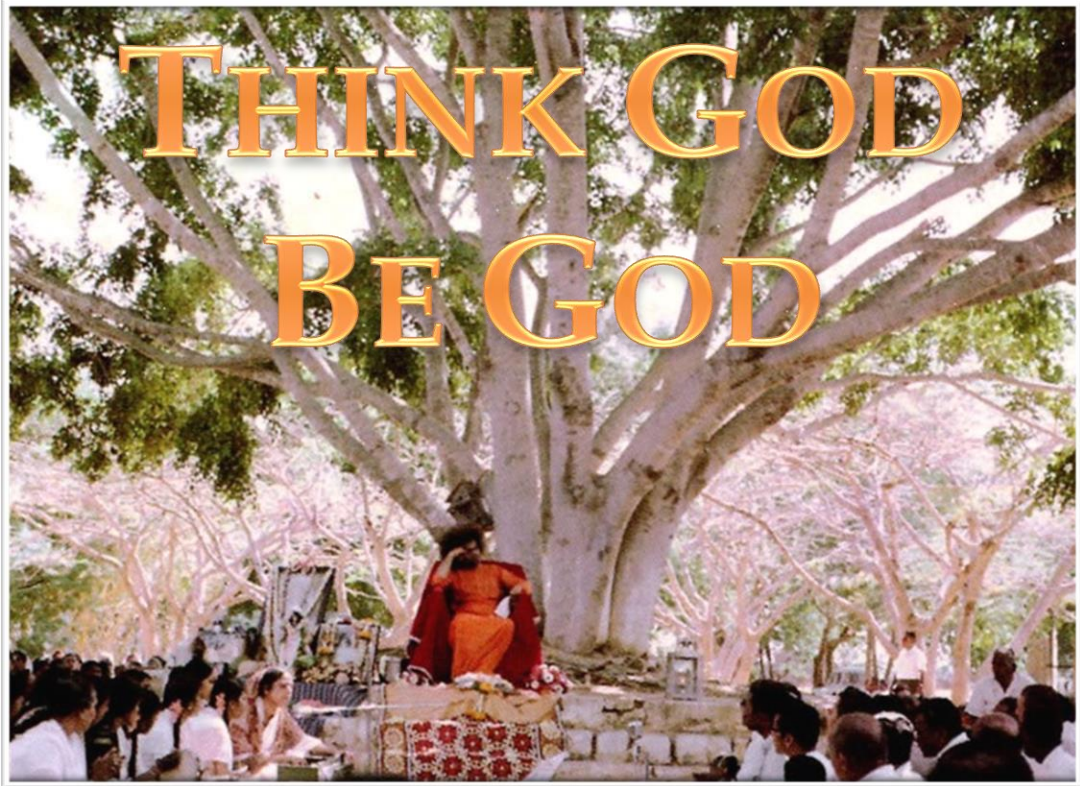
Divine Love

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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♥: Swami, what is the best way to relate to the world?

Sai Baba: Do not think about the world. Do not spend time thinking about the world or about your relationships to individuals. These are all impermanent. They will not last. Pay attention to that which lasts, to that which is permanent. All things involving the world and human relationships have to do only with the body. The body is like a water bubble. The mind is like a mad monkey. So do not follow the body or the mind. Follow the voice of God. It is the voice of unchanging truth inside you. It will direct you toward your highest good.

...Where there is duality, divinity will not be present. Think only of the basis of everything. Think only of God. Now for you at present there is only

desire, desire, desire: I want this! I want that! Desires are just passing clouds. They come and they go. One moment they give pleasure and the next moment they give pain. They cannot give permanent joy. Desires make up the mind. The mind is nothing but a bundle of desires. Every thought in the mind comes from desire. Don't follow the mind. Don't follow those passing clouds.

♥: Swami, how do we develop selfless love?

Sai Baba: Only through God's Grace. Prema, divine selfless love, comes only through God's Grace. Without Grace you cannot do anything. First do your duty and think about God all day, from morning until evening. See everything as God and be happy. Think to yourself "O Lord, you are my everything. You are my goal. You are my breath." Do not think that this is mine or that is mine or that this is not mine. Instead, think "All is you Lord. All is yours." Think "I am beyond the body. Mind is just a mad monkey. I am the Self. I and God are one." Think like this "Before this body was formed, I was there. After this body goes, I will still be there. I am Omnipresent. I am the all." To reach this truth, you have to do some spiritual practice.

You have to inquire: What is God? Who is God? Who am I? The first step in self-realisation is to always think of God and after some years, you will know that you are one with God. Jesus spent twelve years in the desert before he realised this fact. In the beginning, you can think that this whole world is just like a stage and you are only an actor. God is the director. All of Humanity are actors. God is directing everything. But do not stop there. Move on and identify only with God. Think God. Be God.

Baba

Most Precious



Q62. *“Speak to us of peace.”*

A. You are peace. But, if you mean peace of mind, a desire-less, ever content mind is a peaceful mind. In the depth of the ocean, everything is peaceful and calm. On the surface, commotion appears. In the depth, you are peace; pay no attention to the mind. The mind thinks, so let it do its work. Separate your Self from your thoughts. You are not the thoughts.

Next time you get angry, watch your thoughts and emotions without getting involved. You will see that there is a tendency to react; watch the reaction, don't stop it, just be vigilant. First, you will learn that in reality you are indeed separated from your reactions. Second, you will see that you don't have to be a slave to your reactions. Then, you will be able to choose whether to go with your tendencies, or see them for what they appear, and move on. Now, the result of this exercise will eventually replace your un-peaceful thoughts with peaceful thoughts. At first this work may be quite difficult because, even though you watch your anger at the very beginning of the process, still the anger can come back every time you think of the situation that made you angry. So again, if you really want to move on from a reactive life of ups and downs to a peaceful life, be interested in overlooking the old tendencies of the mind as something useless and even harmful.

ATTENTION IS THE LINK TO TAKE YOU TO THE SOURCE

♥: You said that the Witness is that same attention that You talk about. But You had also said if our experience of the Witness is for more than a split second, it is our mind mimicking that. However, for me it is a little longer than a split second. So, is it my mind that is mimicking it then?

Sathyam: No, you are talking about two different things. If you know where silence is, you can do it when you give it attention, you can then do it for a long time. What is slippery is what is beyond words and there is no way of explaining it; something begins to happen. But in the beginning, it is like a wet soap, on a slippery surface.

So, what I was referring to in Arizona was *that*, and when I was talking about attention or the point of concentration, that experience can go on for more than a split second.

♥: That is what I want to clarify, that the Witness or Observer is your attention.

Sathyam: The attention is the link. As long as you are using your mind, attention is the link to take you to the Source. But there is no separation to speak of; once the attention is established, there is no longer any need for attention. There are so many ways of looking at attention, it all depends on where you are standing and I will say different things about it at different

times. Again, it would be like last night, when you experience it, you know what I am saying.

You just have to hold on to your concentration with vigilance. Someone asked Ramana 'Isn't it laziness to concentrate like this?' He said 'No, it is an endless effort'. It is an endless effort to keep your mind intact and on one point. This means that your entire Being is cooperating with you, it is just as if you want to take a deep breath and your entire being helps you take that deep breath. It is a tremendous effort in a way that you cannot put it in bazaar's terms, because it has nothing to do with that type of attention. *pgs. 20-22*

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Sathyam: Just put into practice what I say, and pay attention to what your 'inner' says, even more so, if you know what your 'inner' is saying. That is all you have to do.

All of us are in good hands and the hand I am talking about is not my hand or Baba's hand. It is the hand of the teaching. When you practice that teaching, then you don't need any other ingredients; you don't need love or wisdom, they all get created, *if it is needed*. And that is because you are constantly going to the Source, and what Source is that? The Source that is here, (patting Her heart) and this contact sets everything up for you correctly. It is guaranteed. *pg. 26*

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♥: Can you talk about what You said earlier about how having our mind focus is hard work? I ask because that is not a part of the meditations that You have. You talk about how the mind comes and goes and comes back again, but...

Sathyam: Focus is very complimentary to what I say about the mind coming and going. You have nothing to do with your mind; you just focus and see what happens.

♥♥: Is it like the Stop?

Sathyam: No, it needs a lot of vigilance. I am not sure everybody can do that yet; the focus is so one-pointed that you don't think of anything else. Therefore, the mind can do whatever it wants to, you are not even aware of it. This is because the mind *does* really think.

♥: What is the focus on, because the mind has to have something to focus on, like a candle and maybe that is the problem? I find myself being able to look at a candle, but my mind goes in and out.

Sathyam: O.k., so we are in another place (meaning that they are talking about two different things). Remember when someone asked about the Presence and that is why I talked about the focus. I cannot talk about that part, because it is beyond talking. Have you ever focused all of your attention on silence?

Let's give all of our attention to silence for a moment.

♥: But at the same time your mind can think?

Sathyam: Oh yeah! Dare it to think, because your concentration is so high that you won't even know that it is thinking, and that is the concentration.

♥: So focus on silence?

Sathyam: Yes, for now! What does silence do? It takes you 'in' immediately, if you focus on it. Let's focus on it.

After a few minutes Sathyam says: Now open your eyes. *pg. 32-33*

(Retreat With No Name, Reno Feb 2012)

Your life should be mostly in this moment and the past, which in my view is a suitcase full of old clothes, should not be opened. For example, people see someone on the street and immediately say, "Wait...I want to open up my suitcase for you and tell you what happened to me." The more one reviews their past, the heavier and larger their luggage becomes, and a time will come that they will be crushed and destroyed under them. This is why the more one can prevent opening up the old luggage, the less one pays attention to them. The luggage is there...but the focus and attention is not on them and therefore they will be stored in the attic. pg. 67

Bodru



بدروم

♥: Is focus the same as attention?

Sathyam: Yes.

♥: But we are not the "attention", is that only an instrument?

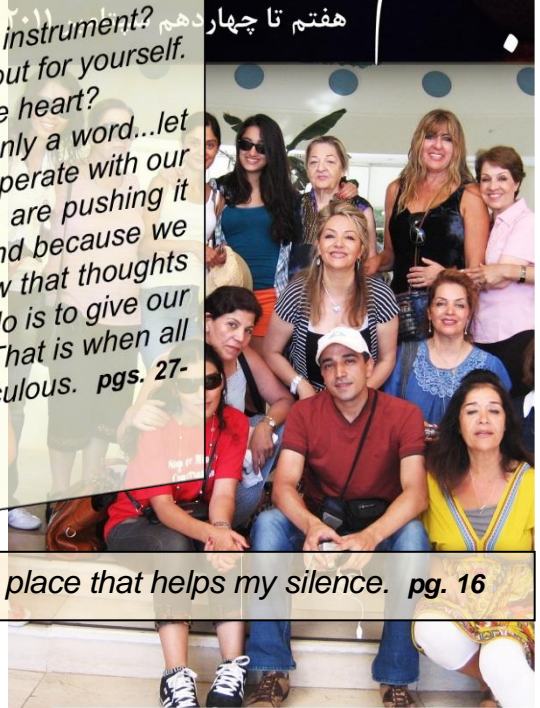
Sathyam: Stick to the "attention"...you will find out for yourself.

♥: What happens if we divert our attention to the heart?

Sathyam: Freedom happens...but freedom is only a word...let me explain the beauty of it to you. When we cooperate with our mind, or when we try to run away from it, or we are pushing it away, we are not reducing the energy of the mind because we are either scared of it, loving it or etc. etc. Know that thoughts do not have any power. The only thing that we do is to give our attention to a different direction-and it will end. That is when all our fears and unnecessary worries will look ridiculous. pgs. 27-28

I put my mind and heart in a place that helps my silence. pg. 16

Bodrum Retreat Book, Sept. 7-14, 2011



Being Brings Balance

From question 65 "Most Precious": *As I said before, the mystery of life is not in finding the key to it, or in learning it; rather, it is only in being. Then, we come to realize that there was no mystery at all. Only the mind could not comprehend this, so the mind searched for it! The mind removed obstacles and caused obstacles...*

Sathyam: One has to be very careful, since on this path sometimes one thinks that they have gotten somewhere, or achieved something, whereas they are just going back and forth between the north and south poles of the mind. The same mind that tells you something is right, might tell you that it is wrong tomorrow. But in 'Being' there is no right and wrong; Being brings balance and equanimity.

♥: The thought of accomplishment on this path might be from ego.

Sathyam: This sentence is not saying that; it is saying that one day the mind might doubt that you have progressed and the next day it might be certain of it. One day you might judge yourself that you have advanced and another day you might say "I am miserable...I have not improved...who can help me?" However, if you focus your attention on 'Being', you will not get entangled with these kinds of issues.

♥: Does 'Being' mean to be in the moment?

Sathyam: The phrase 'in the moment' does not make sense. 'Being' is beyond 'right now'. 'Being' is silence...'Being' is the silence of the mind. 'Being' is focusing the attention on the heart. 'Being' is immersion in the region of the heart. 'Being' is forgetting your identity...your name...your profession!

(Dar Hozoor Book, Bodrum Retreat, Sept. 2012, pgs. 97-98)

Sathyam
Elaborates on
Questions 1 & 2 from
'Most Precious'

Sathyam reads from question 1 of 'Most Precious,': *'Spend your allotted time finding that 'I' which is felt by the body and mind, and found beyond both, suffering and pain cease existing in your consciousness. Do not believe the world.'* What does that mean? It means do not believe your mind. The 'I' is the Witness, which is silence, it is the silent Witness.

So we continue on *'Do not believe the world.'* If you did not have the

consciousness, would the world exist for you? If you are not conscious, does the world exist for you? If you pass out, does the world exist for you? What happened? The mind was not active. The world is the mind, but on a bigger scale, it is the Universal mind.

'Do not believe in the world.' Why? Because you believe it, you believe in good and bad, and you are tossed between the two; one minute you are happy and the next minute something happens to jip us out of our happiness. It is true, it is so true!

'Do believe in your Sat-Chit-Ananda.' *Truth, Awareness, and Bliss.* That is what the Witness is; it is the only truth- that is why we are talking about the Truth here. An awareness of that Truth and awareness means bliss. So you are also bliss, why? Because when you don't have the mind to follow, you are blissful, we are all blissful- when we don't follow the mind of duality, of two-ness. It is filled with contradiction, judgment and two-ness, it comes in different shapes when you read it. Sometimes it becomes your best friend, sometimes it is your worst enemy, but if you don't read it, what you have is a blank piece of awareness, pure awareness.

'Rely on your conscious voice.' How many of you know of your conscious voice? You all have it. Those who did not raise their hands are liars.

Continues with 'Most Precious' excerpt: *'You spoke to us just now of the nature of pain and suffering, please speak to us how to deal with pain and suffering, whether it is ours or others.'*

'To the extent of your realization and understanding of the unreal (to the extent that you understand what is not real, the duality in the mind and also what is real, the Omnipresence) to that extent, you are free from the powers of suffering and pain.'

So the temporary we don't read, the eternal we stand on. You stand on that and what happens? You are in the ground of divinity.

And now here is even more good news *'Whether pain is of the body, mind or emotion, the resolution is not to remove or even end the pain, the success comes when you take the power from it.'* How? We don't read it. We don't give it our eyes. You see, eyes are very one-pointed; there is nothing in our bodies more one-pointed than our eyes. When our eyes meet, it is one-pointed, you can't see anything else, and it is eye to eye.

When the eyes look at the mind, it can't see anything else. So it is like a dead man walking, do you know how many people are walking on the street and they don't even notice that there are trees around them? It is a dead man walking. Why? Because their eyes are riveted into every single thought that is coming, just planning, planning, and planning. What are they planning? Every time they are planning, they are putting their shovel into the ground, for their arrival as the body. They are digging their own grave. I am not saying planning is bad, but it's not too good either, to make a long story short. (laughs)

So, we take our shovel out of the ground, meaning that *'we don't give it a reality of existence. Why? Because it only exists if you accept it.'* If I tell you that you are an unbounded person and you believe it, you don't have to show up in this class anymore, ever again. If I tell you and it inspires you, but you haven't gotten it, then you come back until you believe it, see it and trust it within yourself. That is all we have to do, really, that is all we have to do.

(Tools for Pain & Suffering DVD, 9/12/05)

SUPPLY

Man wants the gift, not the giver...the created not the creator, things from the Hand, but not the Hand! Sai Baba

The Presence Alleviates All Worry about Lack or Limitation

If you stand on your own Presence, which is everlasting, you do not need to worry about your income or the money you earn, where you sleep, where you go to and what will become of you. This is because in *That*, there is absolutely no boundary, there is absolutely no boundary or lack.

The Realm of Reality

So, daily we compare the temporary to the eternal. As we are thinking or rushing about, we take a moment and put it on the temporary vs. the eternal scale. You will see that the temporary falls very short in comparison to the eternal, and you will just drop it then. This is what is meant by self-inquiry or getting into the realms of reality... Getting into the realm of reality means standing on the ground of what is not changing and what is eternal. By doing this, by dwelling in that realm, our consciousness begins to get shaped like

it. Whatever is not in our consciousness cannot become our experience. So, if we stand on the ground of unlimited-ness, what happens is that after a while, our consciousness truly will not know any limitation.

What Is Eternal Is the Presence

As we go about our business daily, meditation is wonderful, because it teaches us to be quiet. However, unless we consciously check ourselves, in our thoughts, words and deeds to see if we are stuck in the ever changing, the peace of mind will come and go... What is eternal is the **Presence!**

All We Need to Do Is Hold on to the Presence

Whatever is not permanent, let's not dwell on it too much in our mind, in our words and in our deeds. And what is permanent, we hold on to, which is that Presence and that is all we need to know, that is all we need to do.

The Blind Leading the Blind

At birth an infant already has an image of its physical body, but he is as pure as he was before he was born. After that, because of his surroundings and different circumstances of the blind leading the blind, there were more drawings on his consciousness and the more he believed it, the more he forgot the Permanent on the other side of the scale, the more he began to swim, dwell and wallow in the impermanent side of the scale.

Consuming the Truth

If one is interested in peace of mind, one has to support that interest. Therefore, as we go about our business daily, in whatever we are doing, *whatever* we are doing, we have to be very watchful; any thought that does not stand on the ground of being 'permanent' should be discarded. That is luggage that gets dropped; that is elimination, elimination and more elimination.

(Supply Meditation DVD, April 26, 2005)

The Stories Will End

When you go to the movies, your attention is either on the movie, which is playing on the white screen, or it is on the white screen, which is behind the movie. Once the white screen attracts your attention, you will no longer have any interest in watching the movie. When we go with the mind, it means that we are occupied by playing with the drawings and therefore we forget who we really are. But when we focus on the white screen or in other words, we do not go with the mind, (or we do the Stop Meditation) little by little, the drawings and the stories will end and no longer exist.

(Iran Phone Conference Book 2006-07, pg. 326)

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X: When I am at work, I feel that my attention is on my heart, but suddenly I notice that I only thought my attention and concentration was on my heart, Of course maybe I was just feeling that my attention was on the region of my heart, but I was with my thoughts too.

Sathyam: *Oh...no...no...this is the mistake that all Iranians make. You pay too much attention to yourself. By doing this, you become the Doer...let yourself go. What I want from everyone is for half an hour, 15 minutes, 10 minutes, 5 minutes...Just Be! When you are at work, if you do not remember to Be don't be...but if at any time you remember and for a moment you feel it, Just Be! Do not analyze and think about it. Why do you analyze it? Do you know who analyzes things? In fact, that which is analyzing is the very thing that you are trying to eliminate.*

(Dar Hozoor¹ Book, Bodrum Retreat, Sept. 2012, pgs. 66-67)

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Anytime during the day you think of Me or something from within tells you "come closer to Me", close your eyes...go to the region of the heart...feel the silence and ask: "Are You with me?". The focus must be very sharp; as if with a very sharp knife

¹ The title of this book translates to 'In the Presence'.

you are penetrating from the middle of your forehead to the middle of your chest...in that moment ask: "Are You with me?" and then open your eyes and continue whatever you were doing. Do this practice as often as you remember, before you do anything. For example, when you wake up, when you get in the car, when you close the door, when you brush your teeth, etc...before doing anything, do "Are You with me?" or the Omnipresent Meditation for a moment. To do the Omnipresent Meditation, close your eyes and say: "Since God is everything and everywhere, then what can I be?...I cannot be separate from Him...then I am Him...I cannot be anything else!" When you say "everything and everywhere", this truth has to be certain and indisputable for you and it must fill your consciousness. EVERYTHING means everything, and that means you do not start wandering around in your mind, etc... (Dar Hozoor Book, Bodrum Retreat, Sept. 2012, pgs. 68-69)

♥: I know that praying is the same as talking with God. How can I strengthen that? What conditions are needed to do that?

Sathyam: Conversing with God requires purity of intention. When you pray to God and make love to Him, do not lose that state and your attention and focus. Do not converse with God without purpose or without focus and attention. Put your hand on your heart and pray to the God within, then listen with the outmost focus and attention so you hear God's voice. Tell God, "Lord, I want to see without eyes, hear without ears, and touch without hands." Do not make your conversation or question too long, allow it to go deep. Tell Him, "Guide me...my Lord." This prayer has to come out of the depths of your heart, and then you let God talk to you. The more you connect with God in your silence, the stronger this connection will be.

(Iran Phone Conference Book 2006-07, pg. 78)

THE MORE YOU LOOK 'IN', THE LESS THE WORLD EXISTS

♥: “Can we really change anything in this bazaar?”

Sathyam: I don't know where to take it. If you were not conscious of the bazaar would the bazaar exist? So would you say that your consciousness gives color to the bazaar? When you say the consciousness, it is not many, it is one consciousness. The trick of the story is that all of us even in the

expansion of the Universal we are individualizing it. And I will give you an example of this: imagine that there is one consciousness and there is a lot of activity on this consciousness, if you hold on to the consciousness the world would not exist for you. If you hold on to the pictures, the consciousness, will not exist for you. For us, the reason that the world is not as harsh anymore through our practices is because we really are not paying attention.

If you look back at your life, you will see how much more curious you used to be. The difference has been in the amount of our curiosity. I will give you another example of this: just imagine that there is a play taking place in this room and I am paying so much attention to the details of this play, the rest of the room does not exist for me. However, when I look at the whole room, the play doesn't exist for me. Therefore, the more you look 'in', the less the world exists, because it never did. So this is the power of intention, attention and concentration.

♥♥: “Why is there a play in the first place?”

Sathyam: Who is asking, is it the consciousness asking or the play?

♥♥: “The play.”

Sathyam: The play is the mind. Do you want to have an answer to the mind?

♥♥: "No."

♥♥♥: "I remember Sathyam that some time back I asked you 'Why does all the wandering away from Home take place in the first place?' And in a very nonchalant way you said, 'Do you want to start a petition to Baba and protest?' You were not trying to dismiss my question, but rather to indicate in your own way, 'Why does it matter?'"

Sathyam: Yes, because you are giving more attention to the bazaar by looking for the cause of it.

♥: "We are sitting in this room and a play is going on..."

Sathyam: Does the world exist for you right now outside of this room? Has it for the past two or three days?

We all say NO.

Sathyam: Where did the world go? Did God hide it? It was never 'there' or 'not there.' You are where you are, it is not a question of changing the world; it is a question of being. We don't change, we just ARE, IS, here now. Then there won't be a question of changing in your mind, because it is perfect in its 'IS-NESS.'

♥: "That world has changed to 'this' world."

Sathyam: NO, you are not listening to me, I just answered you. Just contemplate on it. The world exists if you want it to and it won't exist if you don't.

♥: "So you mean the whole world is Maya?"

Sathyam: When you are in the world, your attention is on the imagination rather than the Imaginer, the one that imagined.

♥: “So you are saying we are imagining the whole world?”

Sathyam: We are not, God is! Listen, compare it to this, you go to sleep at night, you have a dream, you get so involved in your dream that you forget that you are laying comfortably in your bed sleeping. It is the same thing here. The ‘Witness’ does not move, the attention moves, touch the attention and you are free.

♥♥: “The words ‘So what?’ have gotten special significance for me since being on this path. The bazaar fades in and out and its color gets dark and light so much that I am tired of its games. So, when it has gotten darker and more concrete for me, I can look at it easier and say ‘So what, who cares?’ When it gets lighter and less grabbing, I say ‘So what?’ again...

Sathyam interrupts her: Whose fault is it and whose merit is it?

(Heart of the Mother Retreat, Reno, Oct. 13-17, 2010, pgs. 51-56)

To the degree that the mind has lost its old beliefs, and to the degree that the beliefs are gone, many things will no longer be your experience. Whatever is not in our consciousness, will not be our experience. Experience is due to the focus and attention (we put) on our beliefs. For example, if I no longer believe that I will catch a cold, if I sit where there is a strong breeze and this belief is completely erased for me, it would be impossible for me to catch a cold, sitting in the breeze.

(Dar Hozoor Book, Bodrum Retreat, Sept. 2012, pg. 186)

Sathyam is discussing one of Baba's quotes

Sathyam: What Swami is saying here is that to you liberation feels as though you have to go someplace, you have to become something or metamorphosize yourself into something else. Liberation is when you realize you are not the body and your individuality begins to fade away. What takes place when your individuality begins to fade away, the Unlimited Infiniteness appears; the awareness of *That* becomes visible. So, in Swami's opinion, one who realizes that the individuality does not exist, has realized itself.

When we do Stop Meditation, we are stopping the imagination of the mind and in the place of the imagination of the mind, the Omnipresent, Infinite "I" becomes apparent, one goes out of focus, the other comes into focus. If you look into your thoughts, habits, etc. they come into focus, just like a camera lens, but if you focus on what is permanent and is the cause of your body, not the side effect of the body, what happens is That comes into focus. It all depends on where our focus is, if our focus is on the heart (symbolically), then we see That, if our focus is on the bazaar, we see that. Now, what is our choice, how are we going to choose? The difference between a realized and unrealized person is only where their focus and attention is. That is all it is, just the focus, just the key of focus, like Baba says.

Look how simple it is.

♥: The focus that you are referring to is not a mental focus.

Sathyam: The focus is the Seer really. It is what is behind the act of seeing and the seen; it is the shift in your attention. There is an attention, there is a mental activity, thinking, going, doing, saying, etc. and there is a stillness.

**It all
depends
on where
our
Focus is**

Your focus can go to all these activities, or it can go to the Stillness. Stillness is self-realization; it really is, because in that you see yourself like never before.

Baba says 'What you think you become,' I say 'It is where you put your focus, where your attention is will become your clarity', and I was telling one of you at another retreat, 'When you look at me with all your attention, you cannot see the rest of the room.

When you look at the rest of the room, you will not recognize me coming and going out of the room, because you are looking someplace else.' So, the same applies here. Realization is when you abode in the Self.

(Retreat With No Name, Reno, Feb. 2012, pgs. 190-192)

You need to bring the energy and attention that you used to give to your mind down (to your heart). Remember...you will experience whatever you are focusing on; this is a very important truth! If you focus your attention on the thoughts, they will be your experience. But if you bring your attention down to your heart, you have in fact done Stop Meditation. You should not go with at least 5 to 8 thoughts out of 10. Stay...and do not watch the thought...you do not need to pay attention and watch it. Your attention should be on the region of your heart, meaning that the attention must go down from the mind. You must allow the energy to go to the center of your existence and being.

Iran Phone Conference Book, 2006-07, pg. 361

Concentration and focus on the Omnipresent will cause something to happen within you and in that...Oneness is announced; this Oneness will announce your freedom. *pg.4*

When you focus on One power, which belongs to God only, the false beliefs and fears will gradually fade. They will be erased gradually from the screen of your consciousness. This cleanup will prepare the soil for the growth of the seeds of Truth. *pg. 206*

When you focus on your Divinity and inner light, the drawings on your consciousness will fade. As your belief of this Truth gets strengthened, the other (false) beliefs will fade more and more. *pg. 201*

First find your ultimate desire, then put all your focus and effort on that. But first and foremost you need to know what you want. *pg. 80*

Attention is the watcher and its focus is only on one thing. Just like if you are sitting on a moving train and as the train moves; the trees are moving outside, but you are focusing on a spot inside the train; this is a very deep point in being the Witness or the Watcher. *pg. 457*

**All quotes from Iran Phone
Conference, Book, 2006-07**

Cut out the stories
starting today and
instead of repeating
the same old stories,
put your attention on
where your salvation
is. **pg. 276**

Any benefit that I
have gained in
my life is
because of my
one-pointedness.
pg.148

You have to cling to the gateway of
your freedom and do not take your
eyes off of it. Sometimes the thought
or the feeling of 'I am the body' might
come back and try to tempt
you...meaning to steal your attention
and focus. But if you do not take your
eyes off of the Truth, it will be
impossible for these temptations to
continue to have the same effect that
they used to. **pg. 223**

Wherever you put your
attention, you shall receive its
end result...whether it is good
or bad. If you put your
attention on temporary and
fleeting desires, you shall have
them and you will have some
sort of fulfillment, but know that
this fulfillment is only
temporary. **pg. 439**

From "Most Precious"

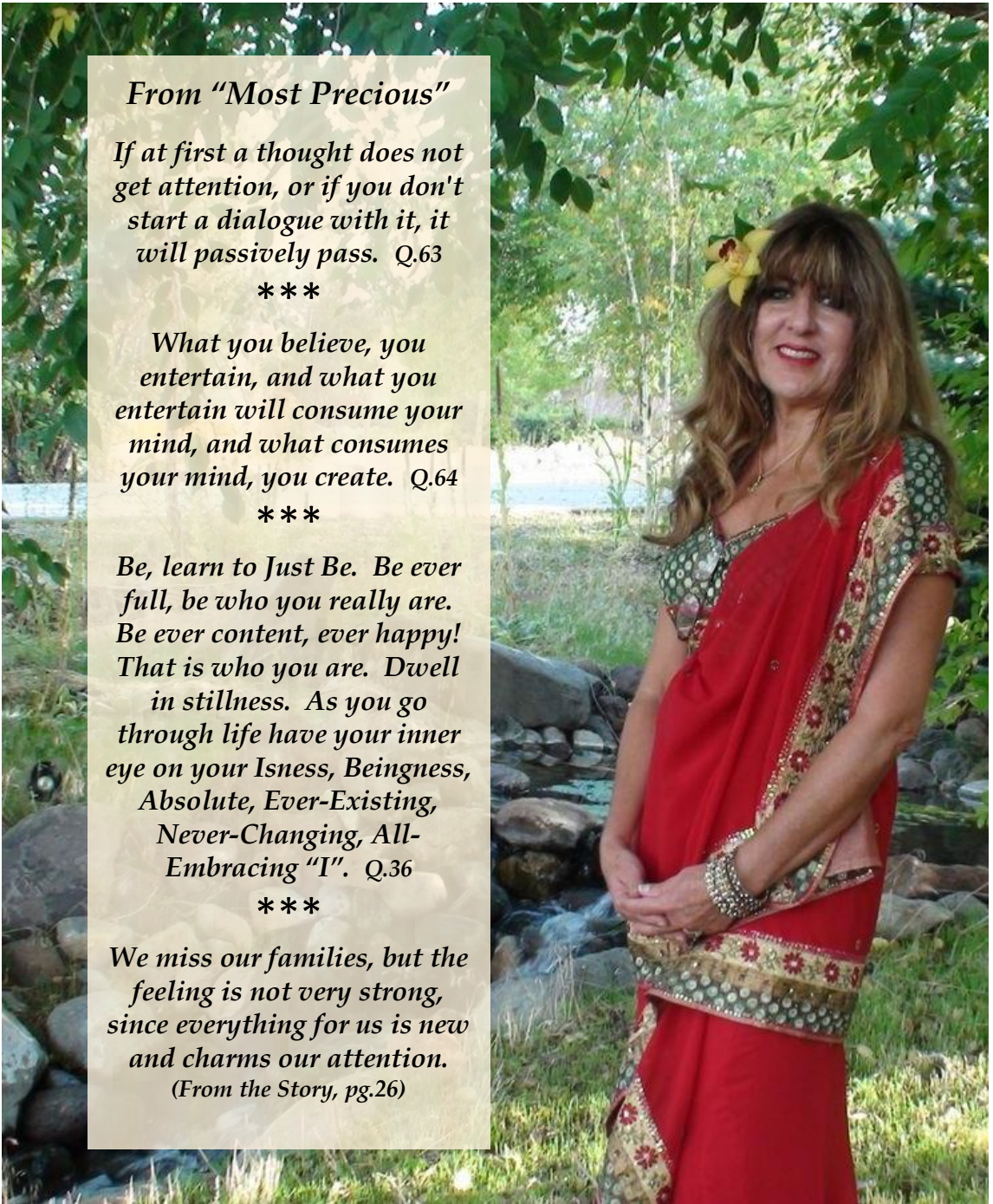
If at first a thought does not get attention, or if you don't start a dialogue with it, it will passively pass. Q.63

What you believe, you entertain, and what you entertain will consume your mind, and what consumes your mind, you create. Q.64

Be, learn to Just Be. Be ever full, be who you really are. Be ever content, ever happy! That is who you are. Dwell in stillness. As you go through life have your inner eye on your Isness, Beingness, Absolute, Ever-Existing, Never-Changing, All-Embracing "I". Q.36

We miss our families, but the feeling is not very strong, since everything for us is new and charms our attention.

(From the Story, pg.26)



Do Not Be So Curious

♥: “Is the entrapment of the bazaar based on my taking the different aspects of the bazaar to be real? The disharmony, the old beliefs and the lies of the bazaar, is it my belief in them as being real that keeps me trapped. Is it because I believe all of them and their various repercussions?”

Sathyam: It is the attention.

♥: “So my attention is on the bazaar vs. right here (pats her heart).”

Sathyam: And there are times that you are paying attention to the heart and still the pain goes on.

♥: “Why?”

Sathyam: Because you are going through an extreme purification. It is not for the pain’s sake, it is for destroying what needs to be destroyed, it is dying daily. But that comes much later.

♥: “So the way to pull away from the bazaar is based on our attention to it or not.”

Sathyam: Do you remember a few years ago you asked me what to do and I told you to not be so curious?

(Heart of the Mother Retreat, Reno, Oct. 13-17, 2010, pg. 59)

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Sathyam: With each thought, word and deed, we have one pulse, which we should use to look at them all closely. ‘Is it initiating to my ultimate freedom and peace, or is it not? Is what I am thinking, saying, or doing, harmonized to initiate or add more to my peace?’

Watching too much crap on TV and hearing it on the media in general, is a no-no. You can't read a newspaper, watch TV, be curious about what is going on in the world or around you, and not judge it. When you judge it, you are in the mind, and right there you have lost the middle path. Now, what about our tongue? Too much talking is also too much trouble.

Too much curiosity also translates into too much trouble. Why is this? This is because too much talking and too much curiosity are in the Universal mind, and we are trying to not pay too much attention to that. So, how would we use our senses and the mind? At a minimum level for our duties, and what do we do with them afterwards? We bring them in and we enjoy the nature, sunsets, we enjoy each other and our families, writing loving letters to others, we enjoy emailing someone to uplift them, we enjoy thinking about God and contemplating on the Self. This is the proper usage of the five senses and the mind which are not pulled through the mud. That brings about a pure mind and a pure heart.

(Awareness of Silence DVD, 8/8/2006)

????????????????????????????????

Sathyam: The first step is to be less curious and the second step is to interfere less with what does not help you achieve your spiritual goal. And this has to become a way of life for you, and then we just speak about things that we know do not require too much attention from us. *The words that don't take too much energy are always divine words...*

After you have made these preparations, you must go into silence for a few minutes a day to see where that silence is. Don't do this in a hurry, find that silence, close your eyes and scan your body to see where the silence is. Ask yourself, 'where can I go within my body to find this silence?' Then you will see that the silence is in the center, where your heart is. That is what I do

daily. Get used to that silence and don't take anything too seriously, unless it is an absolute medical emergency or someone is dying. Give priority to your silence, so it is more important to you than anything else.

Those who do not know silence, do not know how to live, those who do not know true silence are not really living; they are a dead person who is dreaming. Therefore what is important is a lack of curiosity, a lack of interference, getting used to finding Home and sitting there silently, and giving priority to your silence.

Silence is the base for the "Art of Living in Truth" and we find silence through the Stop Meditation. The end result of Stop Meditation is Self-Realization. A mind that does not think has realized the Self, the energy of a mind that does not think has been transformed into a divine energy; it gets things done without any memory.

(Silence and Simplicity Retreat, Reno, Aug. 16-20 2013, pgs. 29-30)

♥: *If I really focus on something, I will get the answer from within very quickly, but later I think about it so much that I let go of the answer that I got and do something else and then I face the consequences of that.*

Sathyam: *On this path, you cannot serve two masters. If you want to go with your thoughts, you should not go to your heart to begin with. But if and when you do go there, you should let go of your thoughts. By holding on to two masters, you create a battlefield for yourself and ultimately you will surrender to your thoughts, since right now it is much easier to be involved with your mind. So, serve only one master, so that the other master would see that you are not a good servant and then and then he would no longer give you any of his time.*

(Iran Phone Conference Book, 2006-07, pg. 256)

STOP!

"I" WILL TAKE CARE OF YOU

I think this group (FDE) is ready to have this meditation (Stop Meditation) with the eyes a little bit open. Because then half of your attention is on the bazaar and half is on the inside. This is a good teaching to be in the bazaar but not of it. In the beginning, it is very important to close your eyes and do this meditation. But unless you can do it with the eyes half open, then you cannot apply it as easily.

With the eyes being a crack open, let the attention descend to the region of the heart. Find your silence, which is Home, and Just Be. The thoughts come, Just Be. Just Be. In the beginning, there are more thoughts, as your Being stays where it is at, the thoughts learn to descend to the region of the heart, to the nothingness. Just Be. You can say that to yourself too, 'Just Be.' Stop, Just Be. Stop, no matter what happens, you Stop, there is no thought strong enough or urgent enough to take you away from the Stop, don't be fooled by it, Just Stop. We are aware of our surrounding, but we are in a state of Stop, it doesn't matter. The world can be up and down, it doesn't matter, we are here. Stop. Nothing matters. Just Stop! Just Stop, until the energy and the thoughts dissipate and there is no longer any tension with them. Just Stop! Now slowly we bring a sharper attention to the region of the heart.

This is the voucher to the heavenly peace, I swear to you, Just Stop. There is no urgency-that is just the rainbow we believed, there is no urgency. None!

As we talk to people, our eyes are half open, where is the other half? We are looking at that person, we are being vigilant. The other half is on our silence, on our Stop. This Stop automatically turns into Trust Meditation, and why is that? It is because once you Stop, you have already surrendered to the heart and what is in the heart? The promise that "I" will take care of you.

(Retreat With No Name, Reno, Feb. 2012, pgs. 159-16)

Do Not Scatter Your Energy

Q: You always talk about taking away the power of the mind, is this done by Stop Meditation?

Sathyam: It is done by devotion. Devotion means that with a lot of love and interest, you dedicate your time and energy to this path, and you give a lot of love to the path. In that case, you will automatically do whatever needs to be done, and will not do whatever should not be done. That intense interest might be different for different people. For someone it might be attachment to the form of the Guru and for another person it might be reading a holy book. The yearning and interest bring about focus and attention...and having attention is very important, since all the thoughts need to gather in one place and all the energy needs to go to one place, so that it will get strengthened. The people who think a thousand thoughts and do a thousand things have very scattered energy. That is why it is said that having a Guide is important, since having a Guide will focus your attention in one place and then the Guide says: "Go within," and you will take your attention within yourself and your focus becomes sharp. When you put all your thoughts on the mother of all thoughts, your focus which used to be dull becomes sharp. When the focus becomes laser sharp on *ONE* thought it is able to cut and eliminate...it is able to eliminate ignorance.

(Dar Hozoor Book, Bodrum Retreat, Sept. 2012, pg. 153)

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Everything that has happened to me is because my attention has always been on my heart and I am not referring to the pumping heart. It is not about pulling this energy up or down; the energy I am referring to is Omnipresent! It is present at all times, it is up, it is down, it is low, it is high; it is like air. All the Yogis and self-realized people have said that when your attention descends to the region of the heart, it opens up tremendous love, self-acceptance and release.

Even though what I am talking about really doesn't have a center, since it is the Universe, in the body this is the easiest way to point at it.

(Light Meditation & Silence DVD, 3/28/07)

* * * *

On this path you have to have only 'one' desire- either the desire for freedom or peace, or love. Why? This is so that your energy is not scattered everywhere. The mind is made of energy. When we scatter this energy, it becomes weak and when we gather and focus it on one spot, it gets strengthened. It is just like the example I give about the paper, the magnifying glass and the sun light. When we place the magnifying glass over the paper in one spot and hold it steady, the sunlight will burn the paper; whereas if you put the paper under the sun for a hundred years, nothing will happen. Our attention and intention must be focused on one thing. This is why they say that love and yearning for God burns. What does it mean? It means that all of one's existence goes to one source; it will explode there and lose its character and ego.

(Phone conversation with Isfahan, Fall of 2012, after the Bodrum Retreat, Track 7)

*For me...attention is the only distance between getting lost in my thoughts or
being immersed in my inner light*

For me...attention is the only distance between my being present or absent

*For me...attention is the only distance between drowning in the images of my
night dream and waking myself up from that dream*

*For me...attention is the only distance between getting lost in the bazaar and
being found again*

For me...attention is the only distance between me and "I"

*An attention that slips and goes away with disinterest, and returns with
thirst and remains focused*

Panthea

When among men, I am man. When among women, I am women. Among children, I am a child. When I am alone, I am God. - Sri Sathya Sai Baba

*You are divine,
that is the
truth.*

*You and the
Universal are
one.*

*You and the
Absolute are
one.*

*You and the
eternal are one.*

*You are not the
individual, the
particular, the
temporary.*

Feel this.

*Know this. Act
in conformity
with this.*

Your journey starts with self-confidence and ends with the realization of the Self.

Self-confidence is unwavering love for the divinity within.

Compilation by the Foundation of Divine Era

LOVE AND ATTENTION

'Is-ness is always ready to give, always. It only wants one thing, love and attention. Is-ness doesn't like you to sell your Self; it doesn't like competition. Why? Because it's rival is maya, and maya has no reality. Is-ness doesn't want its devotees to be deceived. Yet at the same time, we still accept maya because we are greater than maya; maya exists within us.'

(Sathyam, March 21, 2014)

Questioner: What does it mean that Is-ness doesn't like competition?

Sathyam: I will explain this to you with an example. Someone says to Me, 'Sathyam, I am so in love with You that I don't want to take my eyes off of You for a second.' I tell that person, 'Because of your love and attention, I will give you what you want.' After a short while this person takes his eyes off of Me and begins to wander. I tell him, 'I don't like this. If you want to see the result, you cannot sell Me to others.' The Truth feels a strong possessiveness over those who have pledged themselves to It, and in this respect is more dangerous than a lover. But few people reach this point and they are very lucky, very lucky. The Truth doesn't go after just anybody or feel possessive over just anybody. This might happen in the final stages. If you look at it from a worldly perspective, you might say, 'Can the Truth or God really be like this?' I say, 'Yes, it is possible, but you must reach that degree before you can understand how this can happen.'

I can give you a smaller example. Those that don't take their eyes off of Me, I also do not take My eyes off of them, but when they begin to waiver, I turn away from them. It is their love and attention that is fed by My love and attention and draws Me toward them. I let them go because I am not attached.

'We still accept maya because we are greater than maya; maya exists within us.'

Sathyam: Before this path, we were very small with respect to knowledge and wisdom, we thought we were somebody and we know something, and we gave advice to the people around us. 'Do you have a headache? Take this or that'. As the expansion grows, it removes the greatness of that which we believed and when this happens we have no need to understand the bazaar. We say that we know nothing and we really know nothing. Why? Because we must separate ourselves in order to know and be curious. It is very hard to bring a Truth this huge and powerful to words. I have to say that it is rare for this type of thing to be spoken.

When the world appears to be outside of us, we think that we are somebody and we know something, but when we become One with the Truth we understand that we are bigger than the world and we see that we are nobody. When we are small we see ourselves as big and once we are big, we don't know. Do you see how strange and ridiculous this is?

Questioner: Do You mean that when we are small we are in the maya and when we are big we don't know where we are?

Sathyam: No, it is not like this. When there is Oneness and the maya is dissolved, what do you know? I don't mean that you don't know at that point or that the nature of this stage is to not know. We don't know because there is nothing to know. Knowing belongs to interest in separation. What does it mean that Is-ness is always ready to give?

Questioner: Based on Your teachings, it seems to mean that if I give love and want it, then 'that' gives wisdom in return? Also, You say that, 'Is-ness wants one thing from you, love and attention.' This is very interesting because You say 'one thing' but you name two things. It seems to me that attention on the heart is love.

Sathyam: Yes, love and attention cannot be separate from each other because love demands attention. When you are in love, all of the attention goes to the Beloved. These two have an amazing Oneness. You can't be in love and look elsewhere. Love and attention have two names but one body.

Questioner: *The opposite of this situation has occurred for me, where the mind says, 'Since you didn't practice this week, avoid talking to Sathyam. What do you have to say to Her?' When I Stop in that instant and go to the region of the heart, I see that there is no separation between Sathyam and I, just love. So I think it is attention that makes the love visible.*

Sathyam: *You bring up a very important point. If you had listened to the mind, you would have fallen into the depths of the well. The Truth has no judgment. Thank you for not putting Me in the mold of a person who judges because you would not have profited. You went to the region of the heart to find out what is really going on, and for this reason you understood that since we are not separate, who is the doer and who is not the doer? This is an important point because we come from a society whose minds can easily separate us from our conscience with conscionable thoughts. On the other hand, those who can hear and feel the conscious voice using 'inner' senses can attest to the fact that with the conscious voice, the mind is kind and without judgment.*

Listening to your conscience is very good and you should listen to it, but it is either good or bad. The inner conscious voice guides without judgment, it guides you with love. It is the same thing that is happening to us, we are being guided with love.

'Is-ness doesn't like you to sell your Self; it doesn't like competition.'

Sathyam: *What does it mean to sell yourself?*

Questioner: *Selling yourself means reading the thoughts. Going with the thoughts means that I am the body and the mind, even though I am not the body or the mind. But when you go with the mind, you sell your Self and buy the body and the mind.*

Sathyam: *You said it very well. Selling yourself means, 'Do you go with each thought or not? Do you sell the Self or not?'*

Questioner: *Who is it that sells or doesn't sell the Self?*

Sathyam: *Ask yourself.*

Questioner: Attention?

Sathyam: 'I am so and so' is learning that 'I am'. When he says, 'I am so and so', he is selling himself and when he says, 'I am' he is being devoted; he has attention and love.

Questioner: Is attention the same as the Self?

Sathyam: You tell me, is attention the Self?

Questioner: No. Attention is for the manifest self. As the manifest self, I can either look at the Self or the bazaar. You once answered this question by saying, 'If the attention goes with the thoughts and beliefs, it is the mind. If it goes with the heart it is the Truth.

Sathyam: My silence is so great that anything I want to say is immediately dissolved in the silence. I am really trying to talk.

All of you know what is meant by attention, but it is not important what attention is; use it. As you use it you will begin to realize what it is. Just remember that everything is the Self, even maya.

'Is-ness doesn't want its devotees to be deceived. Yet at the same time, we still accept maya because we are greater than maya; maya exists within us.'

Sathyam: You may say to yourself, 'On one hand, Sathyam is saying that maya exists within us, and on the other hand She says that She doesn't like Her devotees to be deceived.' It is because I want you to contemplate. I just want you to know that everything that was said is the Truth.

The bazaar of duality has endless aspects, but the remedy for all of its ugly and beautiful aspects is the tools that you have been given. So don't forget that you have a remedy for all of the endless aspects of the bazaar. I hope that each of us will continue this dream, this life that we have, with courage and trust and without hesitation.

(Sathyam, March 30, 2014)



When a person falls in love, their heart, mind and soul go to one point and that one point has tremendous power. It causes prayers to be answered and life to be more joyous. There is a romance dance occurring within the one who is in love yet others know nothing of it. When the attention goes to one point, the bazaar loses its importance and all of the baggage regarding the past and the future fades in color. Only love and interest in freedom exists. When a person falls in love, nothing else can take the place of this love. It is for this reason that God puts this kind of love in our heart, so we will no longer be fooled by the world. The love is stronger than the things in our past that used to upset us.

(Sathyam, October 26, 2014)

THE WORLD IS A PRODUCT OF THE MIND

Questioner: We are so calm and happy because of Your presence in our life and the practices we do. I wish we could see You right now.

Sathyam: Whenever you think about Me, you bring My face to mind and whenever My face comes to your mind you are in fact seeing Me. This is as important as if you are beside Me, and seeing Me up close. Believe Me; this matter is very simple and yet so deep. If you understand it you can benefit from it.

Questioner: How can we understand this matter?

Sathyam: You should just accept what I am saying. In this way it is understood and there will be no struggle. For example, right now I don't feel any separation from you because I believe that I am beside you and we are talking to each other. For Me, this is as real as if we were physically sitting next to each other. If you truly believe that Omnipresence 'is', when our attention goes toward it, 'that' is Omnipresent. It is a special art.

Questioner: Sathyam Jan, I don't know if I understand Your words or not, but sometimes I automatically see You outside.

Sathyam: The entire world is a product of the mind. What difference does it make if you see Me from the inside or outside?

Questioner: I have thought about this question before and concluded that since my concentration has mostly been directed outside, I have accepted what I see outside.

Sathyam: All of these events are good. Why? Because they take your concentration to One. Whether you think I am outside or inside of you, your concentration is on Me; it is on the Truth. As long as your concentration is on one thing, it is okay to see Me outside. So this game, these bursts, keep repeating over and over again.

The beauty of what I initially said is that when you look outside and don't see Me there, you will remember My words from tonight and because of this your concentration returns.

What I want to say is that undoubtedly, when we have interest in our love and our path, and like you, who said at the beginning of our talk that you are happy in your life thanks to this path, everything will be a part of our expansion, everything, even falling, or forgetting, or reminding; everything is perfect on this path.

Questioner: Sathyam Jan, a long time ago You said to me, 'Don't wait for any event but your own concentration'. After meditation, after each article that I read, after any work that I do, the accuracy of this statement becomes clearer for me. It is as if our goal is to just keep our concentration on One.

Sathyam: Yes, but I want to say that just as we accept all religions and prophets, of course accepting does not mean believing, it means accepting that they all fit in our expansion, in the same way everything fits on our individual path. So don't lose faith in yourself, and even if you lose faith, remember that everything fits on this path. Why? Because when we want to struggle against something that we feel does not fit with us, our concentration is impaired. Knowing this Truth automatically turns to Stop

Meditation because we don't have any reaction to any circumstance; we don't have any thought.

(A few moments of silence...)

Stop meditation is silence and silence is God.

(A few moments of silence...)

Questioner: Do we understand the greatness of Your words and our practices?

Sathyam: Yes. 'I' exists in everybody. 'I' is greater than any word or the spoken Truth.

It is greater than anything we can talk about. Understanding of these words exists within 'I'. But to the extent that we don't go with the manifest mind, the pure mind is the receiver. I gave you a positive answer to your question because you have all the required ingredients for making good food and you are using them.

In this path you have interest, and love, and concentration, and understanding, and effort. All of these are required for having a correct understanding. Having all of these purifies the mind. A pure mind is the same as God. Why? Because it has found his original nature. A pure mind means an empty mind. In this way wisdom is not attainable; it is of 'that', it is the same as 'that'.

Don't doubt yourself. Of course you can doubt yourself but don't take it too seriously. Look at it and let it go. When the doubt comes that 'do I have the correct understanding or not', look at it and let it go. Because you are not the doer, so Be the white sheet that you are.

(Sathyam, March 29, 2014)

ONE HUNDRED PERCENT ATTENTION

When I say, 'Have undivided attention on the Guide', it is symbolic. It means that you cannot be in the world and play the game seriously and expect the outcome of it to be peace and happiness. You cannot plant an apple tree and wonder why oranges are not growing on it.

When I say, 'Don't take your eyes off of the Guide', not only does it have to be literal in the beginning, but also it really means that if you want a one hundred percent result you must give one hundred percent effort. And if you don't, it's okay, but don't say that the path was wrong because you didn't get what you want. You just didn't give what you needed to give.

(Sathyam, April 13, 2014)

I think this question is one of the most essential questions a Truth seeker should ask himself. It should be asked as frequently and seriously as possible. The answer to this question should be reached through inquiry and contemplation and is even far more important than the question itself. For me this question has two aspects to it: A macro aspect and a micro one, the two are of equal importance. As a matter of fact, ever since I began my path on Self-Realization, once in a while I watch myself as curiously and precisely as I can as an Observer and determine where I am standing. I ask myself if the world has grabbed me or not? Am I slumbering or am I dreaming? Where am I? What am I really doing? I also ask myself: "Are you ok?" How satisfied is your heart? How calm are you? How peaceful are you? Has my heart been polluted and rusty or is it clean and pure due to the effulgence of the Truth? I look at how I am dealing with the world and ask myself "where is your attention?" What is my pivot



Where Is Your Attention?

at this moment? Is it arrogance, ego, love, jealousy, God, money, bazaar, fear, Truth, peace, Self, greed? Which one is the center of my attention? Because whether I am concentrated on it, knowingly or not, consciously or unconsciously, it is the center core from which I live and function from. It is as if I am taking steps on either the path of love or fear! Although in the past I used to be captured by the bazaar for long periods of time, but now under my Guru's Umbrella of Grace these Self-inspections have become more and more frequent. With my dear Guide's blessing, when I do drift away from the Truth and the Self, I catch myself so quickly

and align myself with the "I" again. (It is good for me to mention here that I don't always succeed, but unlike the past I know where my mind's teeth have bitten into and I no longer identify myself with the mind.) This was the macro aspect of this question and answer for me. By saying micro aspect what I mean is that, throughout the day whenever it reminds me, I ask myself; Who am I obeying while making decisions, who is it that is scared, or that is judging, who is it that has envy or that worries. I ask myself are you with the presence or are you going with the mind conversation. Are you with the Self or are you with the false. This is all to meet the Self and as my most precious Guru beautifully says "Ask this as often as you can throughout the day." Personally, I sometimes ask myself this ten times a day, some days, thirty times and other days even more than a hundred times a day. Last but not least, what makes me feel happy, serene and takes me to the Oneness is not my income, or charities that I may do, nor my achievements, but it is how many times and how qualitative I have replied to this question: "Where is your attention?"

Babak

Respect for the self

Sathyam: I had a video conference call a few days ago. During the call, one of the participants had some kind of problem. Eighty percent of the people in the conference left the call to take care of her. Only two people did not move or even take a moment to look elsewhere. They trusted Me enough to say, 'Ok, these things happen, but I am just going to keep looking at Her.' This does not apply to close family members, but everybody running around and trying to serve showed that they want to look like good people; they have no discipline, no respect, no One-pointedness. When you are in tune with what is going on right in front of you, how can you think of anything else? I am not saying that I am against serving other people. If something is disturbing My talk, go and see to it. But it wasn't happening in My house to disturb what I was saying. I looked at each person in the conference; everyone ran out and the only ones that sat there permanently were these two. This is the concentration that the reality of God wants from us.

Q: Is having or not having this attention a choice?

Sathyam: Oh yes it is; it is a very big choice. If you had your eyes on Your Guide or the teachings from the beginning, you wouldn't have to have a choice, but if you do not have this Trust or One-pointedness automatically, you have to work on it. You have to say to yourself, 'Ok, Sathyam is talking. If She thought something really bad was happening, She would tell me to get up and help.' When they left the conference, it wasn't disrespectful to Me, but it was disrespectful to their own concentration. I couldn't care less. The ones who didn't get up or even blink are the ones that I give the most to.

Are your words corresponding with your actions? Many people say, 'Sathyam, I am thinking of You all the time.' Do your actions agree with that? I never told Baba, 'I will always remember You.' But I did. And I am not disappointed with the people who give more attention to serving than to the Guide. But if Baba were sitting in front of Me, I would not think of service unless My kids were making noise and disturbing His talk. When Baba is speaking, a person could die in front of Me and I would still look at Him. I would say, 'He could have done something if He wanted to; what am I to do?' Not that I am saying I am in that caliber. I can't resurrect people; I really don't know unless God wants to do it through Me.

(Sathyam, April 4, 2014)

The Heart Is the Guru

Sathyam: The mind has to descend to the heart. The mind has put a distance in it through the intention. When too much attention has gone to the mind, it feels a sense of separation from the heart, because it begins to gather garbage. On this path, the mind begins to let go of the garbage little by little with the practices, and it becomes that purity that doesn't have an existence.

Baba says that the mind is like the moon, it gets its light from the sun. The thing is that when you realize yourself, there is no moon and sun, there is only the sun. So then the mind becomes an avenue of awareness. What is awareness? It is who you are. A pure mind is what is at the feet of the heart. So, in this retreat we experienced how it is to be at the feet of the heart. The heart is the Guru, it is not even the Guide, it is the Guru. You have the opportunity to taste the heart, and a pure mind is when its existence is through the heart. It does not have a separate existence. That is self-realization. (*Lake Tahoe, pg. 67*)

♥: "Many times you use the words 'attention' and 'intention' simultaneously."

Sathyam: I am referring to both, they go hand in hand. They emphasize each other.

(*Sat pm pg. 57*)

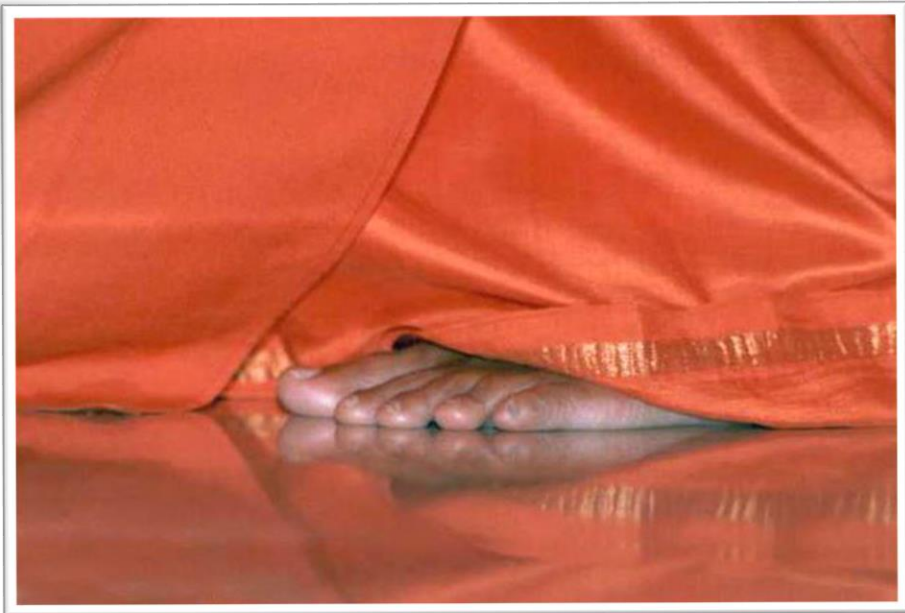
(*Heart of the Mother Retreat Book, Reno, Oct. 13-17, 2010*)

The good news is this:

Whether you know who you are or not, it makes no difference, you are still That, so you cannot lose it. Whether you know that you are playing the game or not, it makes no difference to who you are; you are still who you truly are. Whether you put everything into practice that was said tonight and benefit from it or not, it still does not change who you are. All these talks are for the better understanding of the here and now.

Sathyam

(Supply Meditation DVD, April 26, 2005)



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