



**'Shree' 'Shiv' 'Krupa' 'Nand' 'Swami' is not a 'name'. It is 'a' 'spiritual' state for living one's life.**

31-1-2019

My Salutations to all Pious Souls.....

It has been the tradition since ancient times, that new-born babies would be **'named'** by some Sage, Saint-Mahatma; the feeling behind this (tradition) was that the Saint or Mahatma would bless the infant on the pretext of naming it. And this actually used to happen; the letters of the name are just mediums. Energy is hidden in each 'letter' itself.

On the occasion of the 'holy festival' of Guru-Poornima', sadhaks absorb the Guru-mantra **Shree Shivkrupanand Swami Namoh Namah** and keep on progressing spiritually by themselves. This mantra has been bestowed by one pure soul to another 'pure soul'. One cannot experience the full effect of this mantra, as long as the soul is not free from its karmic bonds, meaning, that it is first necessary to become a 'pure soul' to progress spiritually through this mantra. The Guru-energies gave this primary mantra - **'I am a pure soul, I am a holy soul'**, so that first of all the sadhak's soul should become free from karmic bonds; and only after that, would the '**Guru-mantra**' have an effect on his life. We will now understand the extent of the extraordinary meaning hidden in this ordinary sounding mantra.

I always keep on trying; I am not saying that you should meditate just because I feel good while meditating. First find out - what is meditation? How does one go into 'meditation'? What are the obstacles which one has to face while going into meditation? First come to know about that, and then go into meditation. In order to go into meditation, you first need to obtain the 'seed' of meditation. **The 'tree' of meditation can never grow without obtaining the seed of meditation.** First of all, you should have the desire to meditate, that you want to go into meditation. Then, you should go to the 'Samadhi' of an enshrined Guru and ask for 'self-realisation'; the enshrined Guru cannot bestow self-

realisation, but he will help you to meet the one who is the medium of the Satguru in your life-time.

After meeting the Shree Satguru, if you make a wish for self-realisation in his proximity, then you will have an unmatched 'experience'.

After receiving self-realisation, the subsequent progress has to be made by the sadhak himself. This is just like after getting an electric connection at home, we ourselves have to switch on the lights. The 'Satguru' is just like an 'electrician' - as soon as he comes, he will give you the spiritual experience of Paramatma's consciousness; and then he will leave. Then, after that the sadhak has to prepare his 'seat' of meditation and meditate regularly for 30 minutes at a fixed time and place; and this seat gets ready only after one is able to sit without moving or fidgeting. 'Yoga asanas' are helpful in preparing the person for these sittings, because if we practise yoga asanas regularly, then we will be able to get control over our body; then, we can sit for 30 minutes without fidgeting. This is the first state of meditation - in this state, it is mostly the body itself that objects to this - feeling itchy, coughing, sneezing, passing of gas - the body creates such different kinds of obstacles and objections to the meditation. However much your body objects in this manner, you should make a 'resolution' that - I will definitely sit for 30 minutes; then, you will observe that this opposition will end after some days. After obtaining control over this (physical) opposition, next your 'mind' will start opposing you. You will start getting lots of thoughts, you will remember so many incidents of the past - even those which you may have already forgotten. Actually, because our chitta is getting cleansed, all the rubbish of the thoughts of the past which has accumulated, starts coming out.

At this time, usually a person unsuccessfully tries to stop these thoughts; but on doing this, he starts getting even more thoughts - at such a time if you try stopping your thoughts, then that too will only happen physically. **'Meditating' means not doing anything -not doing anything either physically or mentally.** If during this time you have the feeling of being a witness and observe your thoughts from a distance, then as soon as your chitta goes to the thoughts, you will find that your thoughts have reduced. The third state of meditation after this, is that the intellect starts

opposing it; it explains to you that you have never meditated, and you will never be able to meditate – saints and ascetics meditate – you are just a ‘householder’. Even after this, if you do not get up from meditation, then it will remind you of some important work and try to make you get up from meditation.

Today, I am telling you about the same path that I have embraced to become free from all these problems. I ‘donated’ 30 minutes of my life to my Gurudev – we never wish to take back whatever we have donated – you too should donate 30 minutes of your life to the Guru-energies – meaning, now your day comprises only of 23 ½ hours every day. On doing this regularly for 45 days, you will find that you will start going into a meditative state. I had come onto the meditative path without any ‘expectations’; and today, I am at that ‘stage’ in my life, where I have nothing left to achieve in life – I am completely ‘satisfied’ in my life. Hence, I am advising you not to enter this path with any ‘expectations’, because meditation is the path of the soul and Paramatma; and expectations are of the physical body. The soul never has any ‘expectations’.

**‘Expectations’ make your meditative practice impure.** Just as you have the ‘hobby’ of watching a cricket match, similarly make going into meditation a ‘hobby’. If you stay in the company of sadhaks who meditate, then this will easily become a hobby. When you are with meditators then only discussions on meditation, spiritual experiences and experiences will take place.

To progress in meditation ‘regularity’ and ‘collectivity’ are absolutely necessary, because there is so much of thought pollution in society, that we cannot progress in meditation without the company of sadhaks who meditate. The meditation which one does in solitude in the morning makes our chitta ‘strong’, and the meditation in collectivity in the evening gives you ‘control’ over the chitta; and both these are necessary for spiritual progress. It is necessary to drive a car fast, and it is equally necessary to have control over the car while driving.

Now, we receive the ‘Guru-mantra’ during Guru-Poornima, but we do not understand its meaning. Today, we will first understand the meaning of the Guru’s name and we will try to connect with that name

with inner-feeling. The purer and holier your feeling, the greater will be the effect of the Guru-mantra – feeling and intellect are two different paths that take us in opposite directions. Feeling makes us turn ‘inward’ - and teaches us to know ourselves; the intellect takes our chitta outwards and teaches us to know others; hence, the greater the feeling with which we chant the Guru-mantra, the closer we will feel to our soul. The ‘Guru-mantra’ is not just a collective of words – there is a hidden meaning behind each word; that is why, we will now understand that ‘meaning’ and then chant the ‘Guru-mantra’. The more meaningful the recitation, the greater will be the feeling.

**\*Shree\***

Express your gratitude daily to God who has bestowed you with the good fortune of seeing the sunrise today; express your gratitude to God for whatever he has given you in life.

**Today, the day will be ‘good’ for me, it will be auspicious, it will be full of divine energy and filled with enthusiasm.** Today, I will possibly be getting some new spiritual experiences, today I will be getting some good experiences – commence your day by keeping such a pure and ‘good’ feeling. Only those who always remain in the ‘present’ get spiritual experiences.

Hence, I will remain in the present time for the entire day, so that I can always keep experiencing divine energy. If you believe that you have taken birth today itself, then on the one hand, ‘the past’ comes to an end and on the other hand, our receptivity to absorb the knowledge increases.

**\*Shiv\***

**‘Shiv’ is always the energy/power that destroys negative thoughts.** Our negative thoughts are destroyed when we connect with Shiv (Lord Shiva). Today, a feeling is created (within me), that all good things will happen in my life, nothing bad will ever happen to me, nobody can cause me any harm - this ‘faith/trust’ is created.

**One experiences ‘Atmeshwar’, the ‘soul as God’; meaning, that the soul itself is God.** This feeling is created. The external search for God stops and it starts within. We experience that we have become ‘inward-looking’ and have attained Paramatma within ourselves. The events

which have occurred in the past and hurt us in our life are destroyed- we remove and throw away those people who had harmed us from our chitta. All the rubbish is swept away with the broom of 'forgiveness'. **We get the feeling of 'being safe and secure'.**

### **\*Krupa\* (Grace)**

There is nothing like God's grace; it is not 'something' which one gets by asking - it is a waterfall. We ourselves need to go under the waterfall. If we experience at every moment that the Guru-energies are with us, then you will actually experience that they are present with you all the time.

**'Grace' is natural, it cannot come into your life till such time that you do not 'absorb' it.** The Satguru's sense of being a doer has come to an end; and **that is why, Paramatma's divine energy has reached us through his medium - hence, it is only through the 'medium' of the Satguru that we can reach Paramatma's divine energy.** The Satguru is a 'doorway' - Paramatma has reached us through that doorway; and we can reach Paramatma only through that doorway. 'Grace' is nothing but the path to reach Paramatma. 'Grace' is Paramatma's divine energy. We ourselves need to enhance our feelings and obtain the grace. **'Grace' is a spiritual experience which cannot be described.**

### **\*Nand\***

The 'joy' of life is hidden in the word '*nand*'; always be joyful and happy; 'accept' whatever you have received in life with joy. Always remain joyful in your own happiness. Always remain in the present moment in your life, and experience complete satisfaction.

We begin experiencing 'joy' from within ourselves, **we do not depend on others for our happiness. Whoever has enjoyed a spiritual experience, has obtained it only from within himself.** The 'Satguru' too is only an instrument to make one 'inward-looking'; but the joy which one has received in life is not because of the 'Satguru', but because you yourself have become 'inward-looking'. Yes, it is another matter that we can become inward-looking only in the 'Satguru's' proximity. **One can obtain the happiness of the soul only by becoming a soul; so, become a soul!**

## **\*Swami\***

'Swami' is the 'karma-free' state of the soul, in which neither the good nor the bad deeds are connected (to you). There is no reason to take re-birth if no karmas remain pending in life, and you attain a '**free state**'.

The search for Paramatma itself comes to an end, and you start experiencing that Paramatma is within yourself. You become your own 'Swami', you become your own 'Guru' - you start receiving spiritual guidance from your own soul.

The main objective of Samarpan Meditation is that every sadhak should become his own 'Guru'. The objective of the 'Guru-mantra' is that you should not be dependent on the Satguru, but should become your own 'Swami'. However, you need to completely absorb this mantra with pure feeling and achieve an inward-looking state, only then will this be possible.

We meditate regularly and not only chant this Guru-mantra, but also say 'Namo Namah', meaning we bow down to this mantra with folded hands. It is then that the Guru's grace starts showering on us, and then our soul gradually becomes strong by itself and starts 'freeing' itself from all bonds. Finally, in the end, one gets free from the bond of '**attachment**' - then it could be that of the '**family**', the '**Satguru's**' physical body, or '**Paramatma**'; and then (we realise that) 'Paramatma is within ourselves, so we start experiencing that life has become '**filled with God consciousness**'. The search for Paramatma also comes to an end - what is there to search for outside that one is constantly experiencing within oneself! Then, all the searching in life comes to an end - we come to recognise our own self, we get the 'satisfaction' that we have enjoyed everything in life, we feel 'contented' that we have obtained everything in life, the feeling of being a doer completely comes to an end, and one experiences the feeling of being a '**witness**' in life. We begin experiencing the state of soul level-feeling and the physical feelings completely come to an end; we experience 'inner-happiness' in our life, and we do not depend on anybody else for our happiness.

**The name 'Shree Shiv Krupa Nand Swami' itself is 'unique in the world'. There is no other 'body' with this name - this name has been created by the Universal Consciousness personified. This name has been**

created with the objective that even the most ordinary of persons can absorb all its divine qualities. This is not a name, it is 'divine consciousness personified'. If you chant this name with complete, pure and holy feeling, then all the good qualities of the 'soul' start coming into you; and the physical feelings end completely. It has another unique quality – this name has been created after thinking about how the most ordinary of persons can progress spiritually in today's environment and situations. Do not try to understand this mantra through your intellect, chant it with deep feeling and experience it for yourself.

Whether it is an ordinary glass or a mirror – both are just glass, but a mirror is that glass which has a layer of 'mercury' behind it; and it is because of that special quality that we are able to see our face in the 'mirror'. Similarly, 'Paramatma' exists in every physical body, but a 'Satguru's' physical body is one behind which 'Paramatma personified' is present (the collective energy of souls is called Paramatma). It is only because He (Paramatma) is present behind the Satguru's physical body, that we can know ourselves, become inward-looking in a Satguru's proximity, in the same way that we can see our face in the mirror.

We can become inward-looking only in the proximity of a Satguru; in all other places, our chitta goes in the outward direction. **We come to know the whole world, but we are not able to know ourselves!** That's why, the Satguru's '*darshan*' (divine view) is very 'rare' in life, and the best use of that *darshan* should be for becoming inward-looking.

The only reason for telling you all this in such great detail is that you should not just connect with the name; you should understand the meaning of the name, and then connect to it with complete feeling and without any 'expectations'. Only then will you be able to absorb all the energy of the name. You will attain that karma-free state in life, which free state is called Liberation (*moksha*). Become a pure and holy soul before connecting with this Guru-mantra. This mantra has been created with the sole objective that all of you may attain that 'free state' in this life itself. You can experience this for yourself and decide. All problems in life are connected only with the physical body, and the physical body itself is perishable; so, how can the problems be permanent? All problems in life start decreasing, once physical feelings themselves begin to decrease. The

idea of the '**whole world as one family**' (*Vasudhaiva kutumbakam*) which was conceptualised by our ancestors, is not possible for any one God or any one method of worship. It is only 'the values of Samarpan Meditation' which can make this idea a reality.

The 'values of Samarpan Meditation' are being propagated all over the world for the past 22 years; today, the people belonging to many countries across the world belonging to different races, religions, languages are connected through the medium of these pure values.

All of them have experienced that we are primarily souls by absorbing the values of Samarpan Meditation. The soul is just a soul, it is not bound by the boundaries of race, religion, country or gender. This spiritual experience of the soul itself breaks all the bondages.

I pray to God that all of you may attain that 'free state' through the medium of this 'Guru-mantra' in this life-time itself. Lots of blessings to all of you.

Your own  
Baba Swami  
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