



MAHA SAMADHI DIWAS MESSAGE -2001

Everything in this universe, living or non-living, visible or non-visible is changeable and mutable because every thing is in motion. This law of motion operates in the smallest particle of nature called atoms and sub atoms as also in the milky ways, universes and beyond. Whether on this earth or in the space, everywhere divine energy in the form of uninterrupted motion is present. Therefore, the first and foremost principle of the divine manifestation is un-interrupted motion. There is motion in birth, there is motion in death. Any action means motion because motion is the “*Swabhav*” or “Nature” of nature itself. Therefore, any thing created by God has a motion. In fact the whole universe with all its aspects is God in motion. For example when we think, there is a motion in mind, when we do not want to think and resist, there is a motion in mind. Even if we go to sleep the motion continues in a subconscious state of mind and we see dreams. This brain of human beings contains millions of cells which are in mobility even without our knowledge. Even if we are not aware of it, it is said that in seven years the body molecules are replaced by new ones. Even if we do not know or we are not aware as to how the changes take place not only in the gross body but also in the subtle mind, such changes are taking place continuously and in a certain manner ordained by nature.

In short, life is motion, life comes out of motion and life is motion itself. When physical motion stops at the time of death, the soul or the subtle body continues its journey in a certain form and therefore, it has motion. That’s why death is called ‘*Jivagati*’. (‘*Jiva*’ means soul and ‘*gati*’ means motion). It is never said it is a: ‘*Jiva-nashtha*’, (that is *Jiva* destroyed or the actions of the *Jiva* are dead). It means that even if the *Jiva* or the soul has completed its actions in a gross body in a certain period of time, the mobility of soul yet continuous. Thus this motion in a living human being changes to a dis-embodied consciousness state. The subtle body particles, like the gross body particles later get destroyed and it goes to another body called the ‘causative’ body. After some time the ‘causative’ (means the cause of creation of all bodies) is also

transcended and the soul reaches a states where the 'cause' to be born is not there. Once the causes are destroyed after completion of a time circle covering thousands of lives, then it comes back to its original state of 'cause-less-ness' and the state of causeless-ness is without any motion. In that 'causeless-ness' state neither there is a cause nor there is a motion to experience the effects of cause. Neither there is light as we see, nor there is the *Pancha-Bhootas* (five elements), nor the Devis, Devtas, nor the phenomenal Universe. It is beyond any body's imagination. Only Spiritual Masters experience this motionless action-less causeless, space-less, timeless, state of existence. The universe was created due to some reasons which is called "KRIPA" or "WILL" of God.

In order to experience Himself in multiple forms that the primordial energy set a process of motions and that the motions created millions of universes. Again on completion of their time cycle through a process of motion, they go back to the 'causeless state'. Thus million of living creatures are created, sustained and are evolved through this principle of motion.

All souls ultimately go back to its original source. This has been going and shall continue. Philosophy speaks and the Saints experience these motions in its varied form. Material laws or motion are limited to matter. The laws of motion beyond matter are the laws of spiritual motion. One who meditates and concentrates to find out the principles of such motions will know about his own past and future because the laws of motion carries within it the past and shall also carry the future in a time continuum. The spiritual *sadhana* is, therefore, nothing but a preparation for the understanding and experiencing of these laws of motion which creates ever changing worlds. Happiness is created by this law of motion as also unhappiness. Even if we do not understand the laws of motion, we are a part of the motion and can try to witness ourselves as a part of the process of this motion in case we develop objective understanding of ourselves. This is called a '*Drashta-Bhava*' or objective look at ones self in relation to all the happenings around us and in us.

The man who has cancer and knows he will die, is experiencing his body becoming weaker but does not see how exactly his body is becoming weaker from inside. In this state he is sure that he will leave the body one day. Therefore, logically he would be thinking that his body is not a permanent friend as it would die away with the change. He will experience that his soul and not the body is permanent. Thus the soul can experience the laws of motion as a finer reality.

God is like a pillar and all human beings are like calves tightly attached with a rope of destiny and 'Karma'. But would we consider that pillar to be the Master then we will consider that the rope is tied to the Guru and being this tied one is moving around on the earth. Some times we are pulled near the pillar and some times we go far away from the pillar as per our "Karma" and as per the positive/negative actions of last lives.

When we are near to the pillar we are grinded less, when we are far towards the outer side of the grinding stone we are grinded more - that means we suffer the worldly miseries more. So far as we are between the two stones being continuously grinded by the motions of time, we have a chance to go near the central pole, but once we go-out of the grinding wheel as powders, it will difficult to return. So let us try to be as close to the pole as possible under all circumstances. Kabirji depicted this situation when he wrote:

*“Chalti Chakki Dekh ke Diya Kabira Roye
Do Pattan ke Beech Main Sabut Bacha na Koya”*

Once some-one asked Kabirji if nothing is safe between the two ‘Pattans’ that mean two stones, what to do. Kabirji advised that one should be near the pole or the ‘Khunta’, because near that pole the grains are least grinded. Our pole, our protection is Shri Sainath. We should be as close to Him as possible. In every state of mind and soul while going though the different events of life, we should always look to Him so that we do-not go far-away from Him and we are grinded badly by the illusions of the world.

Om Shri Sai