

Sachchidananda Swaropa and Quantum Sankalpa Meditation

According to Quantum Physics, every atom in this world is only 1% physical (particle) and 99% non-physical (wave). Similarly, every atom that makes up the physical world disappears 7.8 times per second and reappears as a new atom. This science also says that the world we see only exists when we are looking at it, and it disappears when we are not. Moreover, the world appears to us based on how we perceive it - if we look at it positively, it appears positive, and if we look at it negatively, it appears negative. That means vision shapes creation. Furthermore, quantum scientists have also discovered divine particles within atoms, indicating that even the 1% of physical forms are made up of divine atoms. Understand this profound truth.

Almost, the Advaita philosophy also teaches the same principle. Therefore, understand the knowledge that is about to be shared and meditate in the manner suggested below, and you will experience Quantum Healing, which will solve all your physical, mental, spiritual, financial, and relationship problems.

Bhutakasha, Chittakasha, Chidakasha, Brahmananda, and Sachchidananda Swarupa.

In the matter that is visible to our eyes, in the world, and in the universe - there are 5 states intertwined: Bhutakasha, Chittakasha, Chidakasha, Brahmananda, and Sachchidananda Swarupa. These 5 are inextricably linked, like milk and water, in a wonderful way. Their proportions are: Bhutakasha - 1%, Chittakasha - 49%, Chidakasha - 25%, Brahmananda - 25%, and Sachchidananda Swaropa - 100%.

1. I am a combination of 1% Bhutakasha + 49% Chittakasha + 25% Chidakasha + 25% Brahmananda + 100% Sachchidananda Swaropa. But the limited "I" in ignorance thinks that I am 100% my name, form, and actions.

2. Bhutakasha refers to 1% of name-form-actions, i.e., 1% of the physical world comprising planets, stars, galaxies, and space. This is a combination of limited, one-sided moving name-form-actions and the unmoving space.

3. Chittakasha refers to 49% of the infinite, unlimited thoughts, emotions, feelings, knowledge, vibrations, frequencies, energy, consciousness, potentials, and the unmoving space related to the entire universe. This includes an infinite number of potentialities, both imaginable and unimaginable.

4. Chidakasha refers to 25% of the static energy-consciousness. It does not move, change, die, or take birth. It pervades the entire universe and remains still.

5. Brahmananda refers to 25% of the combination of the previous three. That is, the combination of 1% Bhutakasha + 49% Chittakasha + 25% Chidakasha. This is the bliss that arises from the combination of stillness and movement. It remains still while also being dynamic, representing the union of opposites - stillness and motion.

6. Sachchidananda Swaroopaa refers to 100% of the combination of the previous four. It is the state of Samadhi (union) that pervades everywhere, immovably; that is, it remains still as the combined state of 1%+49%+25%+25%. Since it is 100%, it is complete. There is no deficiency in it, and hence, there is no movement. Understand here that movement occurs only when there is a deficiency, and when there is no deficiency, movement is impossible.

Bliss arises from union. In Bhutakasha, Chittakasha, and Chidakasha, there is a separation - 'this is not that', 'that is not this'. But in Brahmananda, the union of the three separate entities brings bliss. However, since Brahmananda is only 25%, it seems incomplete, indicating a deficiency. But Sachchidananda Swaroopaa, being 100%, is complete. There is no possibility of feeling any deficiency here, so movement is impossible. Therefore, it remains still, a unified, undivided whole.

When we are in ignorance, separation seems real. But when we experience 100% Sachchidananda Swaroopaa, we realize that separation is an illusion. We understand that there is only one reality, and it is in a non-dual state (Advaita). We see that there are no two things to unite, so there is no need to unite. Since there is nothing to be done, ultimately, only Samadhi (union) remains, or only the infinite 'I' remains, or only silence remains.

Here, understand that Chittakasha is subtly present within Bhutakasha, Chidakasha is subtly present within Chittakasha, and Brahmananda is subtly present within Chidakasha. Just like the topic discussed in Mouna (silence), Jagrat (wakefulness), Swapna (dream), and Sushupti (deep sleep) are not separate one-rupee coins to be combined. They are like the values of 1 paisa, 49 paisa, 25 paisa, and 25 paisa within a single rupee coin. Due to our ignorance, they appear separate, but understand that they cannot be separated.

For example, consider your body as a rupee coin, with your eye representing 1 paisa. Just as the different parts of the body are not separate but are integrated into the whole, like the 100 paisa that make up the rupee. You are currently experiencing only your eye, which is like experiencing only 1 paisa. You don't need to combine the remaining 99 paisa, representing the rest of your body parts, with your eye, because they are already united. You simply need to experience your entire body as a whole, in its entirety, all at once.

Similarly, understand that the individual self (Jiva-atma) is also integrated into the Supreme Self (Paramaatma) like the paisa is integrated into the rupee. If you experience the entire Supreme Self and the world as a whole, all at once, that is enough. Therefore, realize that you are an integral part of the Supreme Self and that it is impossible for you to be separate from it.

Sankalpa-Desire

7. Sankalpa means the combination of pure thought and divine feeling. Desire means the combination of dual thinking and dual feeling.

Pure thought creates the connection between the pure 'I' state in Bhutakasha and the pure potential in the quantum field that I have intended, or the pure potential in Chittakasha. Divine feeling brings the potential I intended, from the Quantum Field and manifests into physical reality.

For example, let's choose to have a divine body, divine wealth, and divine prosperity...

Here, 'divine body' means a choice that is a combination of pure thought and divine feeling. Simply desiring a good or bad body, good or bad wealth, are impure dual thoughts, meaning they are desires with dual feelings. Understand that.

Here, instead of divine feeling, you can also choose to experience unity, non-duality, Brahmananda, completeness, freedom, gratitude, acceptance, compassion towards all, love towards all, or any other divine feelings you know. That means...

You should choose non-dual experiences (divinity) instead of dual experiences (likes and dislikes),

unity experiences (completeness) instead of diverse experiences (division),

singular experiences (oneness) instead of dualistic experiences (many).

For example, water flow and honey flow. Water flow creates a mundane experience, while honey flow creates a divine feeling. You know how it feels when water flows through your body. When non-dual experiences flow through your body, you experience a honey flow like sensation. The combination of pure thought and divine feeling leads to unimaginable wonders happening in your life.

Similarly, understand that pure thoughts and divine feelings are like bulbs, not torchlights, shining peacefully and fully in all directions, subtly moving. If they move in one direction like a torchlight, they are incomplete. Only when they move in all directions simultaneously like a bulb do they become complete.

Understand that the state determines the outcome. Understand that Paramaatma does not fulfill your desires, but gives you results according to your state. He gives dual results for a dual state and non-dual, divine results for a non-dual state. Because you are in a divine state in the present, these amazing results come seeking you, or you go into the realm of Chittakasha, choose the potential, and bring it into the physical realm.

The main reason we don't experience freshness despite every atom disappearing and reappearing as a new atom 7.8 times per second is the dividing and ruling mind. This means choosing either of the dual thoughts and dual feelings such as male or female, anger or peace, good or bad, win or lose, positive or negative, health or sickness, and so on.

Choosing such dualities will fragment the energy you've accumulated, leaving only a war-like atmosphere within you. On the other hand, if you choose non-dual experiences, the energy won't be fragmented, and you'll remain fresh like a child, seeing everything anew and experiencing life with wonder.

According to quantum physics, this world exists only as long as we see it, and it doesn't exist when we don't see it. But this world exists regardless of whether we see it or not. The reason for this is that we lack non-dual vision. Just as the world doesn't exist for someone who lost his memory completely, or exists only to the extent of their memory, a person in a non-dual state experiences the infinite 'I' alone, with no second. Therefore, this world exists only if they see it, and it doesn't exist if they don't see it. Similarly, the world appears to them as they see it. So, choose non-dual experiences and take control of your life.

Similarly, we need to hold onto one state and let go of another. That is, hold onto the Chittakasha and let go of the Bhutakasha. By holding and letting go, we should become one with the ultimate reality. First, hold onto the subtle and let go of the gross. (If we let go of the gross first, we may get confused because we haven't held onto something else.) So, identify the subtle, experience it a little, and then let go of the gross completely. Only then will the journey continue divinely. After becoming one with the ultimate reality, we should again travel to the Bhutakasha with a new intention.

Boon-Curse

Here, it's important to note that we can only enter the Chittakasha from the Bhutakasha and choose the potential available there, then return to the Bhutakasha. However, if we do this, we will be trapped in the illusion. This is because you have birth and death, and the intention you choose also has birth and death, meaning its effect is temporary. When that intention disappears, you will also die because you have become that intention.

That means if you become moving intentions, you'll end up like Bhasmasura. His boon ultimately became a curse, and he died by placing his own hand on his head because he lived with the delusion that the impermanent body and impermanent moving powers are 'I'. So, don't rush like him and become a slave to powers and worldly pleasures. Instead, focus on becoming one with the eternal supreme self, while gathering only the necessary powers and pleasures for a comfortable life.

When you become one with the eternal supreme self or Sachchidananda Swarupa, you will no longer have birth and death. You will transcend birth and death and become immortal, always existing. In this state, you will not be bound by any intentions you make, because even when intentions don't work, you will remain as eternal bliss.

** After fully understanding the knowledge mentioned above, now meditate on what is being told next.

8. Now, while remaining calm, experience the Divine Face as 1% and the Divine Space or Emptiness as 99% within the Divine Body.

9. Being in the Bhutakasha, "After slightly experiencing the Chittakasha, hold onto the 49% valuable Chittakasha and let go of the 1% Bhutakasha ". This means that you should understand to let go of the names, forms, actions, three gunas, and five elements related to you and the Bhutakasha simultaneously, while also holding onto the Chittakasha.

10. Being in the Chittakasha, "After slightly experiencing the immovable Chidakasha, hold onto the valuable 25% immovable and all-pervading Chidakasha, while remaining still, and let go of the 49% Chittakasha ".

11. Being in the Chidakasha, "After slightly experiencing the Brahmananda, hold onto the 25% valuable immovable-moving Brahmananda, and let go of the 75% valuable Bhutakasha, Chittakasha, and Chidakasha. Experience the 25% immovable-moving Brahmananda and then

experience the 100% valuable Sachchidananda Swaroopa, the combination of the previous four".

12. In this way, think and experience in any of the four body parts as suggested in points 8, 9, 10, and 11 above.

13. Now, experience 1% of your total body and similarly, experience 99% of the space in the room.

14. Now, hold onto the 49% valuable Chittakasha and let go of the 1% Bhutakasha, which includes the stars, planets, and everything related to you and the Bhutakasha, that means release all names, forms, and actions. By holding onto the subtle and letting go of the gross, ultimately experience the 100% valuable Sachchidananda Swaroopa.

15. Since the whole emerges from the whole, now, while remaining 25% valuable immovable-moving Brahmananda, and 25% valuable immovable complete Chidakasha, you are also complete in 49% Chittakasha. Move in all directions simultaneously, without choosing old thoughts and experiences; move purely in all directions, and with a new thought and new feeling, imagine a divine bodily feeling or any other, which is complete, high, subtle, powerful, and conscious.

Remember to choose only new thoughts and feelings that are more powerful than old ones. Only then will old karma merge with the infinite, and only new karma will remain.

If you choose old thoughts or those less powerful than old ones, karma (old fate) will remain in your limited body, and you will deteriorate from your current state.

So, while being one with the Brahmananda state, move from gross to subtle and subtle to gross. Meaning, until you can be 50% still and 50% moving at the same time, you will keep oscillating between two states, staying only in one state, and swaying back and forth.

16. Now, while remaining still and moving, experience 50% valuable immovable-moving Brahmananda and immovable Chidakasha, and imagine 49% movable divine bodily feeling and 1% movable divine bodily form.

Before the divine body is directly experienced, repeatedly remind yourself of your intention, so that the feelings generated by your intention become a permanent memory in your brain; this

new intention should create more powerful experiences than the old bodily experiences within; firmly intend that in the brain, genes, and body, all memories related to the old body should be replaced with memories related to the new body.

Now, show your old body how it will be when the divine body is revealed in the future... Let your old body respond to the new mind...

Similarly, how will you live in this new body?...

What will you choose?...

How will you behave?...

What kind of experiences will you have in your future?...

How will you live?...

How will you feel?...

How will you love the future?...

Also, allow the infinite power waves to enter your life to bring these into experience.

Can you now experientially teach your body how to be in the new future?...

Come... Open your heart... and trust your intention... Dance with joy...

Fall in love with the present moment and experience the new future now...

Now surrender your intention to the higher divine mind or the supreme self...

If you feel correctly, in the near future, your intention will manifest from the energy level to the cellular level... from formlessness to form... from thought to energy, and from energy to form.

Leave it to the supreme self-consciousness, who knows when, where, how, and at what time to give you the result. Your job is to set the intention, experience it every day, and surrender to the supreme self, considering it as your guru. Don't plan how to achieve the result; leave it to the supreme self who knows everything.

17. Now, while remaining still and moving, experience 25% immovable-moving Brahmananda, 25% immovable Chidakasha, 49% divine worldly feeling, and 1% divine worldly form.

18. After opening your eyes, continue to experience, while remaining still and moving, 1% of the visible good or bad forms, 49% of the Chittakasha, 25% of the immovable Chidakasha, and 25% of the immovable-moving Brahmananda. Also, resolve to experience the new intention divinely, while remaining 50% still whenever possible. Practice this meditation for at least one hour a day.

19. When the frequency of your intention in the quantum field or supreme self-state matches the frequency of your state after opening your eyes, your intention is fulfilled. That is, when your form resonates with the supreme self-form, your mind resonates with the supreme self-mind, your heart resonates with the supreme self-heart, your intention resonates with the supreme self-intention, your intention is accomplished.

This means you must continue the complete state even after opening your eyes. In other words, without feeling any lack or incompleteness before your intention is fulfilled, you remain in the complete state, the blissful state. In the complete state, you set complete intentions and experience complete experiences. That is, like creating gold ornaments while remaining gold, you see yourself in multiple formless forms and experience yourself while remaining formless.

20. Pray to supreme self, who is always watching over your efforts and intentions, to show you a sign when you are on the right path. If you ask like this, the supreme self will definitely give you a sign. Then, communication will be established on both sides.

Pray for a sign from the Supreme Self that comes in an unexpected way, to help you come out of the illusion. Only then will that sign amaze you, and you will firmly believe that this new experience has come from the supreme self. This will motivate you to continue the saadhana. So, ask the supreme self again and again to give you a hint.

Then, always remain with the feeling of being forever grateful to the supreme self, who provided this knowledge, or the quantum field. This feeling of gratitude should be so intense and profound that even before your intention is fulfilled, your body undergoes changes suitable for a new intention. So, understand that gratitude creates wonders.

Be content with your current joys and sorrows, experience them as divine, give them a divine meaning, describe them to others as divine, and thank the supreme self for giving them to you. Even before your new intention is fulfilled, cultivate intense gratitude by experiencing it as divine. When you are content with what you have, the supreme self will make your intentions fruitful.

Just before going to the temple, as you take a bath and wear sacred clothes, then only you experience divinity at home itself, similarly, the thrill you expect to experience in a cinema or hotel comes to you even before you go there. Likewise, when you think of your intention, you should feel the thrill even before it happens. Then, changes suitable to your intention will occur within you, and a connection with the quantum field will be established, making your intention

fruitful. Understand that when you experience the past, present, and future experiences as divine in the present, your intention will definitely be fulfilled.

21. Then, try to maintain this saadhana or the state of Sachchidananda Swaroopa even after opening your eyes.

22. Whatever task you do, focus on it and do it. For example, while eating food, think, "I am eating 1% divine food while remaining stable and moving; I am also experiencing 49% moving Chittakasha, 25% unmoving Chidakasha, and 25% stable and moving Brahmananda".

23. Similarly, whatever happens in your life, whatever thoughts come, whatever joys and sorrows you experience, think that they are all coming to give you a divine body, divine mind, divine heart, divine life, divine world, and Sachchidananda Swaroopa experience.

If you don't give a new direction to old things or things that are happening, then whatever is in your design or destiny will happen. So, make sure you are clear in your mind, and choose new, subtle, powerful, and conscious divine intentions with new thoughts and feelings, 50% stable and unmoving, and yet feeling new intentions in the present, continue the present.

Here, there are two types of destinies. One is what we have created with our ignorance, thinking "I have done good and bad deeds". The other is what the Supreme Self has written. The Supreme Self has written, "My children should know experientially that I am God", meaning everyone should experience "I am God".

So, to let the Supreme Self's destiny influence us, we must continue the present. That is, the past, present, and future are not separate; only the present continues. So, stay in the understanding that the present continues for me, and while remaining 50% stable and unmoving, also feel new intentions. Until you merge with Sachchidananda Swaroopa, firmly believe that the influence of the Supreme Self's destiny should be on you, and always grow.

24. Similarly, thinking that the Supreme Self is doing all this through me, and I am just a medium, surrender to the quantum field and the Supreme Self until you merge with Sachchidananda Swaroopa, or until only Sachchidananda Swaroopa remains, or until only the infinite, boundless "I" remains. Stay detached from name, form, and actions.

25. Without choosing incomplete desires like victory or defeat, stay complete and make complete intentions to enjoy a complete life.

Through this saadhana, the karma body melts away, and the divine body manifests. You create a new body without entering the womb, and you experience infinite potentials in Chittakasha, leading to an infinite life. Alternatively, you remain in the non-dual state of "I am everything".

Meaning, instead of living in the competitive world with limited and incomplete power, trying to take energy from one another, if you live in the creative world, or the quantum world, or the world of Paramaatma, using the infinite power of consciousness, you will enjoy life infinitely, understand this.

26. According to Quantum Physics, "The human body is a colony of 50 trillion cells, which existed as single-celled organisms for millions of years before coming together in large numbers. Each cell has its own mind, intellect, and heart." So, when asked where the mind or heart is, instead of pointing to a specific location, show the entire body.

Similarly, these cells are disappearing and reappearing 7.8 times per second.

Who is moving them?...

Who is moving the energies with various vibrations and frequencies?...

Who is planning to make them visible in various forms?...

It is the Supreme Self, spread everywhere, 50% unmoving, doing all this. So, when you remain 50% unmoving and make intentions, immersed in the nectar of bliss, amazing things happen. Meaning, you must always remain 50% unmoving, otherwise, there is a chance of imbalance.

27. Until now, we have done 33.33% Triguna Sadhana, 16.66% Positive-Negative-Neutral-Jivaatma-Atma-Paramatma Sadhana, and 50% Advaita Sadhana, we felt the opposites are separately existing, like ingredients for biryani. So we continued sadhana with the intention of combining them like mixing ingredients to make biryani.

But in this Sachchidananda Swaropa Sadhana, we will not focus on combining, because we have realized that there are no divisions or parts, as mentioned earlier. Meaning, we have understood that these are not parts, but values like paisa in a rupee.

So, here we focus on experiencing completely, intensely, deeply, and thoroughly, to the extent that every cell is thrilled. Results will vary based on how we experience. For example, if we experience 16.66% Positive deeply, we will remain as Paramatma or 100% Sachchidananda Swaropa. Similarly, if we experience 16.66% Negative, we will still remain united with

Paramatma or Sachchidananda Swaroopa. Since everything is present in all, experience each aspect completely, without leaving anything incomplete.

28. When you enter and exit the five states mentioned earlier, you may think, "This state is good, that state is not good," or "I like some potentials in the quantum field or Chittakasha, but not others." This can lead to likes, dislikes, attachments, and aversions. Recognize this and only when you remain detached from everything, see with equanimity, and transcend attachments and aversions, will you become one with Sachchidananda Swaroopa. Otherwise, there is a chance of getting caught in Maya (illusion).

29. As you read this topic, many thoughts will arise. For example, "I should always be in a state of completeness." No matter how great your conclusion is, ultimately, you should drop everything - conclusion, belief, opinion, saadhana, problems, solutions - and only the one who concludes, the pure "I", should remain. When the limited "I" remains pure, the unlimited "I" will draw you into itself. After spending some time, like parents sending children to school, Paramaatma will give you a new role and tell you how to be with everyone, and send you to the school of the earth. If you play that role as Paramaatma instructed and drop the conclusions that arise from those roles, without creating any impressions, then only you will become one with God in the ultimate reality. Continue until you experientially realize "I am Paramaatma".

30. I have explained to you the five - Bhutakasha, Chittakasha, Chidakasha, Brahmananda, and Sachchidananda Swaroopa - and also how to meditate on them. If you meditate as explained and achieve what you desire, it's well and good. If you feel you are not able to meditate properly, then dedicate just one hour a week to one saadhana only. Focus on just one, say Bhutakasha, and meditate on it. After practicing one for a week, then meditate on all of them together.

Whatever we have learned so far, we have learned step by step and then eventually, we were able to do everything together in one step, effortlessly, easily, and simply. So, recognize which step you are currently on and master that step before trying to do everything together. Don't rush, remember that patience is key. Continue your saadhana with this mindset, and your intensions will surely be fulfilled.

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