

Satsang with Om Baba

Rishikesh - 10Dec14

Commenting on the Upanishads

Says the disciple: "May the Venerable Sir explain this to me; since all Beings spring from that very Existence, why they are not aware of It?"

Since all Beings, all creatures, they come from the One Supreme Self, how come they are not aware of the Supreme Self? How come they are not aware of their Source?

The Master answers: "O Good-looking One, the eastwards rivers they flow to the east, and the westwards river they flow to the west - they come from the Ocean and they merge in that very Ocean, they become one with the Ocean. And as they do not realize that they are this river coming from the Ocean, in the very same way, O Good-looking One, all these Beings, having come from the One Existence, they do not realize we have come from that One Existence".

Just like the river that flows, it has, somehow, come from the Ocean. Somehow, the clouds have absorbed the water of the Ocean, they have travelled with the wind, they have come up on the mountain, they have rained, the river has been filled, and it has started his journey, towards one direction, towards another direction.

But the river itself is not aware of that: "I have come from the Ocean".

Many times it is also not aware of this: "I am going to the Ocean". And it is not necessary to be aware of that, also.

Because it will go anyway.

Either it is aware or it is not aware, it will go.

It comes from the Ocean, it heads towards the Ocean.
Sometimes the journey is very straight-forward, but this is very rarely the case.

Most of the times the journey has many curves, many obstacles. Sometimes there are dams in the way, obstructing the river, there are rocks, there are other obstacles.

The obstacles may a little bit slow down the destination, but they cannot block it.

They can a little bit harass the river, but they cannot block it.

It comes from that very one Existence, and it goes to the same Existence.

Now the disciple asks again:

“May the Venerable Sir explain this to me again: how can this extensive world, which is gross and evident, come from that Existence which is not even perceivable?”

This world we can see is enormous, it is huge; in it there are the five elements, there is the mind, there is the intellect, there is the ego - there is everything, so many beautiful things. He says: “How can all these gross things come from that Existence that You speak about, Oh Gurudev, that we can not even see? How can that happen?”

The Master says: “You take a fruit from this banyan tree,”

The disciple brought the fruit. “It is this one, Venerable Sir.”

The Master says: “Break it”,

“It is broken, Venerable Sir.”

“What do you see inside of it?”

“Venerable Sir, these are the grains, very tiny.”

He says, “Break one of the grains”.

He breaks it.

“It is broken, oh Master”

“What do you see here?”

“Nothing. I don’t see something, Master. Nothing!”

“O Good-looking One, out of this nothingness, that you do not see, grows this enormous banyan tree. Out of this very subtleness of the size of an atom, which you cannot even perceive, comes this huge banyan tree. Therefore have Faith, O Good-looking One.”

Believe in that Existence that you come from, and that you are destined to. You cannot see It with your eyes, but believe in It.

If you break the tiny grain inside the seed, you can find nothing, absolutely nothing. You cannot see... maybe there is something, but you cannot see it.

And out of this nothing, out of this unperceivable thing, there comes the huge banyan tree, scientifically speaking.

So the disciple says: “O Master, this extensive, gross world has, indeed, his root in the unperceivable Existence, but failing to perceive that Existence, even now, I have a doubt, I have a doubt if this Existence is present or not, because I cannot perceive it. May the Venerable Sir explain this to me.”

Says the Master, “Take a lamp of rock salt and put it in the water, and come next morning”

Next morning the disciple came to the Master.

The Master said to the disciple: “Go and bring me that salt”

The disciple looked, and said: “Master, there is no salt inside the water”

And the Master said: “You try a little bit, you take a spoon and try a little bit, try from the top, how does it taste?”

He says: “It is salty, Master”

“Try from the bottom”. He tried from the bottom, “How does it taste?”, “It is salty, Master”

“Try from the middle, try from any part you like, how does it taste?” He tried. “It is salty, everywhere”

The Master says: “In the same way, that Existence, that Pure Existence, the Divine Existence that we can not perceive with our eyes, it pervades everything”

“O Good-looking One, you can not perceive Existence, although it is verily present everywhere. Surely it is here”

He says: “*All this phenomenal Universe has That subtle essence as the Self. That is the Truth, That is the Self, you are That*”.

The disciple asks: “May the Venerable Sir explain this to me, again: if Existence, which is the root of the world, cannot be perceived by the sense organs, cannot be conceived by the mind, then by what means can I realize That, by realizing which alone I shall become fulfilled?”

So, he says: “I can understand, O Master, that *That* essence that I seek, I cannot find with my eyes. I can understand intellectually that it is everywhere present, I understand that I cannot conceive it with my mind, so how can I find it? How can I realize it? Because only by realizing *That* one I can become fulfilled. So how can I do it?”

The Master says: “Just as having brought a person with his eyes bound, from the country of the Gandharas, he is left in a solitary place, and he then goes on shouting eastward or northward, or southward, or westward saying: I have been brought blindfolded and left blindfolded ”.

Some bandits catch a person, they rob him, and take him away from home, very far away, and they blindfold him, they put something around his eyes, he can not see, he has lost the way. He knows he comes from his home, let's say, from India, from Laxman Jhula, and, somehow, he is lost. Bandits took him, brought him faraway in the forest, many kilometers away, and now he can not see which is the way, he doesn't know the way back home. And he goes in this or in that direction, asking for help.

As somebody having removed the bandage from the eyes, may say: “Laxman Jhula is this direction, or that direction”. That intelligent man surely reaches Laxman Jhula by asking his way from village to village.

In this way, indeed, a man having a Teacher acquires Knowledge in this World.

It says here:

“For him the delay is for that long only, as long as he does not become freed. Then he becomes merged in Existence.”

So, this man was left blindfolded, faraway in the forest, people have robbed him, he does not know the way back home, and a very compassionate person appears, and takes away the blindfold, that which covers his eyes, and says to him: “This is the direction to your home”.

And the man hears him, trusts him, and goes to this direction. And asking his way from village to village, he finally reaches his home.

A man who seeks for Truth reaches his Home in this way.

A person who seeks for his True Home, who has been, somehow, taken away from his Home, by bandits, in the shapes of desires, ignorance, and even Karma sometimes, and ego (the boss of the bandits). They have taken this person away, and they have blindfolded him, so that he has lost his way... This person, who seeks for Truth, finds a compassionate man, a Teacher, who knows the way. And not only that man needs to be compassionate, but he, also, needs to know the way towards the home of this person. So, he can tell him: “This is the direction! That is the way!” And so the person trusts him, and goes that direction, and reaches back to his home.

In that same way, says here the Master, the intelligent man who listens to that person who has taken away the blindfold, follows his instructions, his directions, finds the way back home.

This is a very interesting expression:

“For him the delay is for that long only, as long as he does not become freed. Then he becomes merged in Existence.”

Surely he needs some time to reach back home, it requires some time.

How much will be the time?

As long as he does not become freed. That means freed from Karma, as long as his Karma, responsible for this Life, has not been exhausted.

So, he goes in the correct direction, he walks correctly in the Path, he does his Sadhana, he does his service, he does all that is needed, he follows the directions of the Master, and still some time is required. How much time?

Slowly slowly some purification takes place.

Slowly slowly he reaches back home.

Slowly slowly the Karma gets exhausted, by itself.

And what happens after that? Then, he becomes merged in Existence, in the Pure Existence.

“All this phenomenal Universe has That subtle essence as the Self. That is the Truth, that is the Self, you are That.”

We are seeking for something, that, somehow, we can not perceive it with our eyes, but this does not mean that it is not present.

The fact that we cannot see with the eyes does not mean it is not present. There are many things that are present and we cannot see them with our eyes.

And here it is very beautifully illustrated:

We, all of us, have been taken away by robbers, by bandits, we have been blindfolded, and left blindfolded in the forest. And we go around shouting: “I have been blindfolded! I don’t know the way back home!”

And, somehow we beg for help.

Sometimes we do it consciously, we consciously beg for help, sometimes we do it subconsciously, but there *is a calling* for help inside, either conscious or subconscious - the *calling* is there. Because there is a knowledge, either consciously or subconsciously, that, somehow, we have been taken out of Home, and we wish to return.

And also something tells us: “I don’t know the way back home.” Something inside tells us. This is also a bandit, but we are convinced about that.

Ultimately, even that voice: “I do not know the way back home”, this is also a bandit.

Even the voice saying: “I am faraway from home”, it is also a bandit.

How can we, somehow, deal with all these “bandits”, bandits in the shapes of desires, ignorance, Karma, and Ego?

They are too many, what shall we do?

Too many bandits misguiding us. Too many false voices inside us, confusing us - too many.

We need something like a “hero” to save us. We need a “champion”.

That is my feeling, that we need a “hero”.

That “hero” is the Guru.

That “hero” is the Master.

We can also try to become ourselves “heroes”, this can also work.

But it would be more convenient if some “super-hero” comes from outside and saves us - that would be better. Because the bandits don’t want us to become “heroes”, and they are very well trained in that; they are very well trained in how to keep us in a state of confusion, in a state of ignorance.

And, who can help us, in our environment? All the people that are around us, they are all blindfolded. How can they help us? They are trying to help us, and we are trying to help the others. Blindfolded people trying to help blindfolded people.

And there are also many people that don’t want their blindfold to be removed. They will not like that.

But some people would like that. Some people are tired of this game.

Like some children, sometimes, they put the blindfold around their eyes and they start playing. They do a game, and they enjoy it, if you try to take it out by force they will be very angry with you.

But if somebody really wants it to be taken out, then what shall he do?

He needs a person who has removed his own blindfold.

A person that is compassionate, that wants to help, and also a person that knows the direction, that can tell him: "The Home is that direction - go!".

Sometimes some people say: "Oh I am so weak, I am so tired, please can you carry me back to my Home?". Usually this is not the case - "No, you have to walk yourself. That is the direction. I can show you that, and this is all I can do. And you have to walk by yourself, go!"

This is how things truly are.

Sometimes we feel like the Master has to do everything for us, to carry us on His shoulders, like babies, and take us back home. This is not the case. We have to walk the way ourselves.

What the Master truly does is showing, he points the direction, and says "Go!".

We have to walk the way ourselves. And there is no shortcut. Sometimes the way is very long. Let it be. As long as it is in the correct way, let it be as long as it wants, no problem at all.

We just want to know we walk in the correct direction.

Let it be as long as it wants.

Don't follow the false signs saying: "*Shortcut to Supreme Truth*".

Don't follow them, there is no shortcut!

Sometimes, a person has removed his blindfold and he is ready to go his way, then other people stop him and say: "Oh please, take us with you!"

The Master says: "No, go your way! I will take care of them".

Sometimes the other people grab him, and don't let him go, they grab him tightly, saying: "How can you leave us? We are so fine here, we are like a family, please don't go!". They are still under the influence of the bandit mentality.

So, say "No" and just go your way. Go your way.

This is a very important point in your Spiritual Life, because some people may have a small experience, a very small ray of Light, that is beautiful, and they can not proceed because they want to stay there, they want to share what they've reached, immediately.

No! Go your way! This is not your work to do. Go your way!

If we, ourselves, are helpless, if we are in a state of ignorance, it is not advised to try to give spiritual instructions to other people.

We can help them physically, we can help them in practical matters, but to give spiritual instructions is not the time yet.

This is the work of a Master.

Sometimes our way back home is different from another person's, and most of the times it is like this. The direction might be different, but the Destination is the same. The Destination is the same for all us. But the direction might be different, because, in fact, the source, the starting point, is different. Where we stand is different for each one of us, so the Path is different for each one of us. The Destination is the same.

We can never follow the Path of somebody else, and we can not force somebody else to follow our Path.

Sometimes the Paths are very similar, they go together, sometimes, by destiny. And sometimes they don't. But in the end, there is a big meeting point. And this is where we want to go.

In that *meeting point* nobody is missing. Nobody is missing.

That is the point of Unity, the Destination point. What we call Home.

At this Point of Unity nothing is missing, nobody is left out.

There is not even the idea of something separate from ourselves.

There is not even the idea, the misconception of separation.

This completely vanishes. Like a mirage that has disappeared.

In the point of Unity there is nothing that is missing.

There is nothing second to us.

There is nothing else that is needed.

There is even no past, no memories, and no future.

There is perfect Unity. Oneness.

Union, also, is a way of speaking... union of what with what?

There is just Oneness.

There are many many rivers that have flowed back to the Ocean and now there is only One Ocean. Even the memory of the river doesn't exist anymore.

Perhaps the river has had a very long journey, but even the memory of that doesn't exist anymore. Neither physical memory, neither psychological memory. The memory doesn't exist, the pain doesn't exist.

Perhaps the river has had a very painful journey, and when he arrives to the Ocean, everything that is connected with the "riverhood" has disappeared, everything.

(Reading excerpts from Sri Sankaracharya's work)

"There is naught else than Him; yet, this universe is not his real nature. He is not the objective world, for He is of the nature of non-objective consciousness. And though He is devoid of the distinction of the knower, knowledge and the known, He is nevertheless always the Knower."

There is nothing else than Him, the Supreme Self, yet this Universe is not His real nature, it is not what He truly is. It is like His imagination.

He is not something that can be perceived as an object, outside of us, because He is purely subjective Consciousness. He is the subject that experiences the Whole.

"My refuge is neither my mother, nor father, nor sons, nor brothers, nor others. My supreme refuge shall be the foot placed by my master on my head.

There is the foot of the master. There is unbounded mercy in his look. There is whatever he has taught. Is there any higher fulfillment in life? "

"One's feet may be adored constantly by hosts of emperors and kings of the world; but if one's mind be not attached to the lotus feet of the Guru, what thence, what thence, what thence?"

Many people would like to be worshipped, would consider it the highest state, would consider it a very great achievement - even more, if they are worshipped by kings.

But if one's mind is not attached to the Lotus feet of the Master, then what is the meaning of all this?

In other words, a beggar, a useless fellow, that nobody pays attention to, if his mind is, somehow, full of Love and attention for his Spiritual Guide, for his Master, he is in a much higher state than a person that kings and emperors constantly worship his feet.

“O Master, O friend of those that bow to thee, thou ocean of mercy, I bow to thee; save me, fallen as I am into this sea of birth and death, with a straightforward glance of thine eye, which sheds nectar-like grace supreme.”

“Solely by the good ship of the master's grace, wafted by the wind of good luck acquired in former lives, I have crossed the vast ocean of phenomenal existence, whose waves of sorrow are unendurable.”

The Grace, the Love of the Master is like a ship on the Ocean, blown by good winds, which is the Good Karma, acquired in former lifetimes. And exclusively by that, by the ship of the Master's Grace and by the good winds of the Good Karma, he has managed to cross the vast ocean of phenomenal existence.

“I am neither white, nor black, nor red, nor yellow, nor bent, nor stout, nor short, nor tall, nor even formless; for, I am of the nature of self-resplendent consciousness. I am therefore the secondless, uncontradictable, attributeless Bliss (Siva).”

Question:

Many times I have been lost in places where I did not know how to go where I wanted to be.

I have asked many people: "Please tell me how to go back?" And they were good people, they believe they were good people, they were sure of their answers. But I asked one and he said: "This is the way!". Then I asked to another and he said: "no, no, no, that person is not correct, it is that way!". And I asked several people, and they were all good people and they believed honestly in what they were saying. But my need is a help in trying to discern which, among these people, can truly help me, and which are mistaken in themselves.

Sometimes, when you are lost in the forest, some people appear, and they like to help you, and they say: "Go this direction!". So, you go this direction. Then you meet another person that tells you: "No, no, this is not the right direction, go this other way!"

And then you go that way, and someone else says: "No, no, you have to go back! You have to turn back!". A little bit like asking directions in India...

So, let us take this example:

If you are in India and you want to go to some place, to Choti Walla, Ram Jhula, for example. If you ask people in the way, different people will give you different directions.

So you need one person that you trust, that you know he has been *there*, you know he is coming from *there*. Not only he is coming from *there*, but he is also going back.

And he says: "Come with me, I am going to Choti Walla! Come! I will take you there!"

You ask: "Are you sure you know the way? Because I have been three hours going in circles - are you *sure* you know?". And he says: "Yes, now I am going *there*, come!"

Then, you will arrive at this point for sure.

So the Master, a person that we can trust, He gives directions, but we have to be intelligent, because Himself He goes that way.

Sometimes people can give directions, but then they go another way.

They do not go there, they do not want to reach the Supreme Truth, they go somewhere else.

So, you need a person that you feel real trust inside of you.

You can try, maybe you do not succeed with the first effort, but it is worth to try.

A person to whom you feel a genuine trust, that tells you: "I am also going *there*". A person that is also going that direction. You can go with him, if it feels comfortable, and you have a good feeling, a good feeling that he is a good person. If you feel: "I like to walk a little bit of time with him".

If you have this good feeling, if you feel comfortable, you just go with him, why not?

Even if you do not reach the destination, you will have a nice walk.

Question:

Why it happens so many times that you trust people, beautiful Masters, and you can not stay with them? I mean, you stay for a while, then there is a moment you want to go.

The real question, in the beginning, is:

Do you want to reach there? Do you want to reach to *that* destination?

Or you want to go to some other destination?

Question:

The feeling is that sometimes you are not searching for "the destination", but for "experience", it is an enjoyable experience, that everybody gives you, and it is slightly different everytime.

Sometimes we take food for the sake of taste, just to enjoy the taste, just to have the experience. But, ultimately speaking, we take food just to be free from hunger.

And also we take food to have good strenght in our body, good health, to be able to do our sadhana, to do our work.

So, the taste of the food is nice, maybe it is a little bit important for some people, but, ultimately, this is not the reason why we take food.

In the same way, when we enter into Spirituality, to have some nice experiences, some nice tastes, is not the most important thing. But to realize the Truth of our Being, that is the only reason why we practice Spirituality. To realize the Truth of our Being. To be free from the delusion. And if we want it, we will be guided. If we *truly* want it.

If we want to enjoy a little bit more the taste of the delusion, we can also do it.

Question:

Someone said “beautiful experience” speaking about Spiritual Life... What is a beautiful experience in the Spiritual Life? For me, the deeper I go into it, the most painful is... full pain! Very painful!

What is this “wonderful experience” they speak about? Because if you want to go deep inside yourself, you have to leave many things, and it is very painful...

I mean, in the beginning the Spiritual Path is very painful, then, when you are free, maybe it is not...

Somehow the Spiritual Path is painful, somehow is blissful.

Sometimes the Path in the forest is full with thorns, and that can be an obstruction, and you say: “No, I don’t go through this Path, I go to some other, more easy.”

Sometimes our way to be free, to go out of the forest of delusion can be a path of thorns, and because it has so many thorns, we decide we do not go this way, we go some other way, we go for a shortcut. Then we lose the Truth.

Sometimes our Path is full of flowers, very beautiful flowers, and beautiful lakes, with fairies dancing on them, and we say: “Oh, maybe I will not go now to the destination, I just stay here, I just enjoy here, I can pick up flowers”. And you see in a distance some beautiful flowers that are out of your way, and you think: “I just go there for five minutes!”

So, you enjoy the flowers, the fruits, the fairies dancing with flutes, and then you can not go back... maybe you stay for one lifetime, two lifetimes, three lifetimes there...

So, pain and enjoyment, they both can be obstacles.

Pain can be an obstacle, but if it is in our way, we have to go through this.

Sometimes supreme enjoyment can be an obstacle, can be a very great distraction, but we have to go through this, and leave it. When the time comes, we have to leave it, to continue our way.

The Destination is the same, and we can call it Home.

But the Path is different, for each individual Being the Path is different.

Question:

can you really surrender to a Master? Are there fake Masters?

Are there any fake devotees, or not?

Wherever there is a fake devotee, there is a fake Master.

Wherever there is a true devotee, there is a true Master.

One can not fool a true devotee.

Some people can not be with a true Master, it is unbearable to them, they want something more light, more flowery.

But a true devotee can not be fooled. You can not fool a true devotee, it is impossible.

And as soon as we purify ourselves more and more, we become more and more pure devotees, slowly slowly, not only we will know, we will tell the difference between a true Master and a not fully true Master, but we will know very clearly: "This is my Master, and nobody else!"

So, if we want to find a true Master, a true Guide, the first step is that we become true devotees. Otherwise, from the outside, we can not know...

The true Master does not have a certificate: “True Master – University of Michigan”.

We have to know it in our Heart.

And what is a quality of a true devotee?

I will speak of just one quality.

A sincere desire, a sincere wish like:

“I want to know the Truth of my Being, I am not interested in anything else. I am ready to go through all painful paths, I am ready to take any pain, any inconvenience, I am ready to give up everything for the Truth of my Being, I am ready to give up everything, to sacrifice all I have. All things that are empty, that I constantly pay my attention to, I give them all up.

I just want to know the Truth of my Being. And I do not compromise in anything. I give up all my money, I give up all my friends, my family, my everything, I give it all up.

I just wish for the Pearl, for the Pearl of Truth. I just wish to know the Truth of my Being”.

Nobody can stop a person like this!

Nobody can stop him!

Even all the false prophets united making a conspiracy against him, even all the military forces of the planet going against him... nobody can stop him!

A true devotee can not be fooled and can not be stopped.

Question:

there is a way to be a true devotee, or it happens when it is time?

We take whatever we wish for, somehow.

If we wish to have a true Master, first we must become true devotees. And we must check ourselves:

“How true am I? How much a true devotee am I? How much I wish for the Truth?”.

We can do this check to ourselves: “How much do I wish for the Truth?”

Some people say: “I want to know the Truth”, but then they never have time, or the all day they have some other occupations.

The whole day something distracts their attention, maybe their work, maybe their family, maybe their hobby, anything, millions of things.

So, how can the Truth come to these persons?

Even if It comes, they will not accept, they will say: "Not now, I am busy".

It has happened with many people.

They did not seek for Truth, and then suddenly something opened, they got It. And they went to the doctor immediately, asking for help, and the doctor said: "No problem my child, just take these pills, and in one or two days you will be fine". It has happened to many people...

If we wish to meet the Truth and we dedicate one hour per day, but in the rest of the day we dedicate to the world, this is good, there will be some progress, but very slow.

But if we are really so thirsty for the Truth, if we say: "That's enough with the delusion, that's enough with ignorance, enough with my ego, I have been suffering for hundred lifetimes, million lifetimes from my ego, I have been the slave of my ego, enough! I will be free now!"

If we are purely determined, nothing can stop us.

A powerful wish is the most important condition of a true devotee, that powerful wish is the most important condition for knowing the Truth. It is like "nuclear power"!

The devotee is powered by "nuclear power"!

Nothing can stop a true devotee, even if his Path is full of suffering, it can not stop him. He will not even pay attention to that. The suffering will be like trifles, the suffering will be pleasant like the smell of the sandalwood, it will not touch him at all, because he is ready to go through everything. He sees only the Destination, the Truth. He feels like: "I am going there and I do not see anything else!". Whatever will come in the Path, whatever inconvenience, pain, anything...it will come, to all of us... but whatever will come, remember, it is momentarily. It lasts only for one moment. Maybe for one day. It is momentarily, go through it!

Whatever pain or suffering is, this is also ignorance, and we want to be free from that.

The true devotee can not be fooled by false prophets.
He can not be misguided. He can not be fooled.

Sri Shankaracharya is one of the greatest enlightened Masters of India, he was born like this, and yet he says that without the Grace of his Master, he would have never achieved anything.

He says:

“Solely by the good ship of the master’s grace, wafted by the wind of good luck acquired in former lives, I have crossed the vast ocean of phenomenal existence, whose waves of sorrow are unendurable.”

How much wisdom! He was only 12 years old when he wrote this.

Even when one is a true devotee, of the highest rank, when he gives up everything, when he is ready to sacrifice everything, and he is unstoppable, he is like nuclear Fire, like the Fire of Dissolution. Even that person realizes: “I can not do it by myself, I need some Guidance”.

And the Guidance comes to this person. It comes from all directions.

And because he wants so much to reach the Truth...He has sincere, genuine wish to reach the Truth, and at the same time he recognizes he can not do it without the Master’s Guidance, for that reason, the Master becomes so precious, so precious.

And for that reason, Devotion to the Master comes.

This Devotion is very powerful.

The Master does not need necessarily to have a human body.

The Master is the Guidance, because we need Guidance, so that Guidance is the Master.

It can be a Voice from within.

If it has a human body it is more convenient, but it can be a
Voice from within.
The Master is the Guidance, with body or without body.
Hopefully with a body.

Om Shanti Shanti Shanti