

Satsang with Om Baba

(Rishikesh 2019)

The Avadhuta

Welcome everybody to the Satsang!

We were saying in a previous Satsang that the most beautiful form of communication is spontaneous communication. Communication that happens without some preparation. Communication that is natural, true and fresh and spontaneous. And we were saying that all Scriptures have been written in this way as a spontaneous expression. And today I would like to read a little bit of some genuine, spontaneous expression.

So, here is the *Avadhuta Gita*. Avadhuta was a title given to some very advanced yogis in the old times and the special characteristic of these yogis is that they were going around naked. They had no clothes, but they were not just nudists – they were perfect yogis, they had renounced everything and they were not trying to demonstrate some philosophy. They were just completely immersed in the Truth of their Being. They couldn't possibly follow any social decorum, they were incapable of doing this. In modern times we would call them madmen, nuts, lunatics, we would close them inside and give them medication. In the old times, especially in India, they were highly respected and they were called 'Avadhuta'.

So, one very popular Avadhuta was Sri Dattatreya, who is one of the greatest yogis that we know and teacher of the greatest of yogis. Dattatreya was an Avadhuta and he was doing many advanced practices like the life of a python – very much like 'Monty Python', because he was also naked! So the discipline of a python, according to Yoga, is just lying down like a python, and do nothing. When I say nothing I mean nothing! You don't move to take food, you don't move to take shower, you don't move to go to bathroom, nothing! You just lie down motionless and wait to see what happens. This something not everybody can do. This requires a tremendous spiritual strength and faith and surrender. And, of course, a perfect self-realization! To know that the Being that we are will somehow maintain itself. That the Being that we are will somehow sustain itself, will keep itself alive. It requires a perfect self-realization and a perfect faith.

He was one of those people. So, he was for a long time just lying down on the ground, doing nothing. People would come and maybe put some food next to him, he would not

do nothing, people would have to take the food and put in his mouth and help him, that was the only way. He didn't care! He said: *"If you want to keep me alive you should do something. I am not interested. I have already discovered the highest of the highest, I have nothing else to do, I have no purpose for myself to keep this body alive, if this body has a purpose for you, you must do something for this"*. And they were doing, they were cleaning him and everything. And the greatest of kings of his time were coming and putting their head to his feet. He was doing nothing! Just lying down in perfect surrender, in full surrender, in full absorption. And the greatest emperors would come and touch with their golden crown his feet. That was Sri Dattatreya! He was the King of the kings, he was the Lord of the kings.

So, at a certain moment, the tradition goes that he got into an intoxicated state, into divine intoxication, and he started speaking. And he said to a devotee sitting nearby: *"Take something to write down because I will just speak for a little bit, it's a unique opportunity, then I will stop, and will again be absorbed in my own Being"*. So that disciple, he took something and he started writing down. So, what he spoke in this moment of intoxication, what he spoke fully spontaneously, is the *Avadhuta Gita*. So, this is this text and I will read randomly some verses.

He says:

Why do you weep and moan, my friend? There's no old age or death for you.

Why do you weep and moan, my friend? There's no pain of birth for you.

Why do you weep and moan, my friend? You can't be touched at all.

I'm nectarean knowledge, unchanging bliss; I'm everywhere, like space.

Why do you weep and moan, my friend? You have no form of your own.

Why do you weep and moan, my friend? You cannot be deformed.

Why do you weep and moan, my friend? You can never become old.

I'm nectarean knowledge, unchanging bliss; I'm everywhere, like space.

Why do you weep and moan, my friend? You can never lose your youth.

Many people weep and moan 'I have grown old, I lose my youth, what should I do?'

Why do you weep and moan, my friend? You can never lose your mind.

Even more people, they weep and moan ‘*I am going to lose my mind, all this spiritual practice and I am losing my mind, I don’t know who I am, I don’t know what is happening around me, I don’t know who is my friend, who is my enemy, who is my father, who is my mother, I cannot recognize identities, I cannot tell the difference between this and that, I am losing my mind, what is happening to me? I must stop with this meditation!*’ Isn’t it like this? So, he says: “*Why do you weep and moan, my friend? You can never lose your mind.*” Even if you would like to, it will stay here with you.

Why do you weep and moan, my friend? You have no organs of sense.

I’m nectarean knowledge, unchanging bliss; I’m everywhere, like space.

He goes on like this. He says:

How can you hanker after wealth? You have no property to support.

How can you hanker after wealth? You have no wife to feed.

How can you hanker after wealth? Nothing can be your own.

I’m nectarean knowledge, unchanging bliss; I’m everywhere, like space.

We were saying the other day how helpful is this very, very simple practice, to say ‘*I have nothing! I am nothing! I know nothing!*’ Let us just stay in ‘*I have nothing!*’ Because it’s simply true! The Self has nothing!

There is this poem about Lord Shiva, it says ‘*Oh Lord Bholenath! Jay Ho Lord Shiva! You are the source of the whole Universe and the whole Universe is pervaded by You. You are the Life of the whole Universe and yet You don’t have even a pillow to put your head upon. This whole Universe makes its home in You, oh Supreme Lord! And you have completely nothing...*’ Isn’t it true? What property does the Supreme Self have? Does He have a bank account? Does He have insurance or something? What property does the Supreme Self have? Does He have jewels? Does He have fancy clothes?

He is the Lord of all lords, what property does He have? He has nothing, that's why He is the richest! That's why He is the greatest!

He has no worries, He has nothing to maintain,

He has no wife to feed and no husband to cook for,

He has no children to feed,

He has no servants and no boss to take care of.

He has no duties to fulfill, He is Himself the embodiment of Fulfillment.

He has no worries because He has no future!

He is not limited by time, He is not affected by time!

So, he has no worries for the future, He has no regrets for the past.

'How can you hanker after wealth? Nothing can be your own'. That's so beautiful! 'Nothing can be your own'. No matter how much you hanker after it, nothing can be your own! You can say to yourself 'This is mine'. And you can agree with the others: 'Listen, this is mine'. You can have an agreement, a practical agreement, but, in Truth, nothing can ever be your own! Even if you have the titles for this, nothing can be your own. The Self cannot have anything. Only the ego can have possessions. Because only the ego needs possessions! Because only the ego hankers for power and strength and wealth, it hankers for recognition, it hankers to prove that it is better than another ego. It is always inside the war of the egos, is always fighting the war of the egos, it struggles to survive and it struggles to be victorious and to be superior to the other egos. That's why it hankers after wealth, it hankers after power, it hankers after big family and progeny and continuation and perpetuation and growth and superiority! The Self is uninterested for these things, only the ego is interested.

He goes on:

You and I are not attached to this world of ephemeral forms;

It is only the shameless mind which divides the One in parts.

Division and non-division are the same to you and me;

I'm nectarean knowledge, unchanging bliss; I'm everywhere, like space.

I pervade everything just like space, there are no parts in me. The Self doesn't have parts, it is One life, One life within the human, One life within the flower, One life within the river, One life within space, One life! It is not divided in parts. Who divides it in parts? The shameless mind! It divides in parts because it wants to understand and categorize. And it pretends that it understands...it says '*Now I have understood! I'm such a great mind!*' So the shameless mind divides the Undivided and tries to understand the Incomprehensible for the sake of proving that it makes a great service to you. So speaks the Avadhuta in ecstasy:

Unlimited by a beginning, I'm forever shining forth.

Unlimited by the continuing play, I'm forever shining forth.

Unlimited by the destruction of all, I'm forever shining forth.

I'm nectarean knowledge, unchanging bliss; I'm everywhere, like space.

Unlimited by a beginning, he doesn't refer to his body of course, because the body is very much limited by a beginning. It has a birthday which we celebrate every year. This is the beginning of the body.

Unlimited by the continuing play, this play that happens every single day, the great *Lila*, the great illusion, the great rollercoaster, that goes up and down, round and round, and is so enjoyable...and painful...

He says, the body is definitely affected by the continuing play; it gets old, it gets weak, it gets healthy, it gets unhealthy, it goes fat, it goes thin, it goes strong, it goes weak. You cannot say *My body is not affected by the continuing play*. It is affected every single day, it gets cold, it gets hot, the fact is that the body is fully affected!

He doesn't speak about the mind when he says '*I am not affected by the continuing play*'. Just look at your mind, it is so much affected! Small things happen here and there, immediately it reacts! It cannot stay unaffected, even by the smallest things, it falls down or it rises high by small, trivial things... Somebody smiles at you, the mind rises high; somebody looks at you grumpily, the mind falls low. So, the mind cannot stay unaffected by the continuing play, there is no possibility for that. It is certainly affected!

But the the sage speaks about something else that he is fully immersed into, that he is identified with – he speaks about that Life, he speaks about that Being. That Being that is in the center of the continuing play it's unaffected by the play. He says *I'm forever shining*

forth like the Sun; just look at the Sun, it's such an amazing illustration of the Being, such an illustrious illustration of our Being. He is in the center of the Solar System and everything around him goes round and round, up and down, right and left, everything moves, but he is unaffected. Maybe a planet is born, he is unaffected; maybe a planet dies, he doesn't care at all. What does he do only? *'I'm forever shining forth'*. The Sun keeps on shining forth! Things move up or down, appear and disappear, the Sun just does one thing: *'I'm forever shining forth'*.

The same with our Being. The yogi speaks not just for himself, he speaks on behalf of all of us. When he says *'I am unaffected'* he doesn't speak only for his individual existence before 3,000 years. He speaks for every single being, right here right now. He says *'I am unaffected'*, I speak on your behalf, you are also unaffected by the continuing play! What am I doing? *'I'm forever shining forth'*. What else am I doing? Nothing else, just this, *'I'm forever shining forth'*. What else does the Sun do? Does he take part in the activities here, to administrate the planets, to take care of the planets, to wash them, to feed them, to take care of the residents in the planets? Does he interfere with the politics? Does he interfere with the religions? Nothing! He does nothing! Just forever shining forth. That is the Self!

Do you think this is an exaggeration? Not at all! Every great yogi, not only in that time, but today also does that very thing and nothing else. Maharajji, my master, he was always lying on his bed. What was he doing? He was forever shining forth. What else? Nothing else. He was taking two spoons of food every day and that also because they were pushing him - they were literally pushing the food inside him, otherwise he wouldn't care. Other great sages in India and everywhere in the world they are just the same. The more one becomes immersed to the Truth of his being, the more difficult it is to act. To act for what reason? To do what?

When one perceives things externally that are, let's say, wrong or imperfect, then he starts to think how to improve them or change them. Then one engages into action, so as to improve something or to change something or to purify something or to achieve something. When one is immersed inside his own Being what is there to improve? What is there to change? What is there to purify? When one is immersed into perfection how can he possibly act and for what reason? When one sees something wrong, he will act, naturally; he thinks he can make it right. But when one sees nothing wrong, but only beauty, for what reason will he act? That is the state of the of the true, great rishis. What are they doing? Only one thing; they are forever shining forth. What are they shining? They shine Light, they shine Love, they shine Truth, they shine Purity, they shine Beauty.

Are these great sages like extraordinary beings from another planet? Are they some alien beings with some divine DNA or something? How can they achieve what they have achieved? They are not at all alien, they are just like you and me! They have just made a correct choice, they have just used their energy and managed their energy in such a way to achieve this perfection. They were not born with something superior to you and me, they don't have anything superior, except their own choice. They made a superior choice and they managed their energy in such a way to achieve it! They focused their energy on this, they didn't let their energy to go all over in a thousand things. No! They gathered it up and focused it! And this intention of theirs becomes very powerful, this focused energy can achieve everything! That is their secret; which is actually not a secret... That's why we say many times that the only thing that stops us from perfection is our own choice. Our choice is not to be immersed into the Truth, because we like some things of the untruth a little bit too much. A little bit too much! Our choice is not to focus our energy, but to let our energy go into many directions and when the time comes to realization of the Truth we are almost exhausted, we don't have enough energy for this. This is nothing else than our own choice.

So, all the great saints, the Avadhuta Dattatreya, my Guruji Maharajji, Jesus Christ, the Buddha, all of them, they didn't come here to be worshipped just like divine supernatural beings. Nobody came here to be worshipped, they came here to give an example, they came here to say: *"See, if I can do it, you can also do it! I am not different than you!"*

They say: *"See, I tried it myself, I made the experiment in myself, don't think that I tell you something that I didn't try myself; I did it myself and it worked fabulously! And I ask from you: Try it also, just try it! Have a glimpse of your natural state. Have a glimpse of who you are. For a little bit of time give up the nonsense of the world, just a little bit of time, so that you can focus, so that you can concentrate your energy in this highest of Truth, so you have the possibility to discover It. For a little bit of time just make a few sacrifices, empty some space, then after you discover that precious Truth you can do whatever you like".*

They say to us again and again: *"I am not a superhuman, I just happened to make the correct choice and perhaps I'm a little bit brave because I followed a path that is not followed by everybody else, I followed the divine path. I followed it, and I reached the destination. If you follow it you will also come where I am."*

Where will we come? We will come in the Truth of our Self. And when we arrive there, so what? What will we do after that? We will do nothing, we will forever shine forth. And if something happens somehow by itself, let it happen! But truly the Self does not participate, the Self only shines forth. The Self does not hanker after wealth, does not hanker after recognition, does not hanker after progeny or after family, does not need the

safety of a family, does not take joy in popularity and in recognition, there is nothing that is missing from Him, there is nothing to be gained, He just stays in His nature forever shining forth!

He says, the Avadhuta:

Though you may be spoken of, you have neither name nor form.

Whether you are divided or undivided, there's nothing here but you.

O mind, O shameless wandering mind! Why do you weary yourself so?

I'm nectarean knowledge, unchanging bliss; I'm everywhere, like space.

Though you may be spoken of, people may call you by a name, they can call you Bob or Peter or Mary or Christina or any name, it doesn't mean that you have a name. What you are is nameless. People can try to describe your form, they can tell you 'You are a beautiful lady; You are a handsome man; You are fat; You are thin; You are old; You are young'... They can tell you anything. They can try to describe your form because this is what they see, this is as far as their senses can go; but, remember...'you have neither name nor form'! This form is not yours! Whatever it is, no matter how fat it is, no matter how thin it is, no matter how old it is, how blond it is or how bold it is. Don't consider this form yours because you will be limited by this . 'You have neither name nor form'.

And, 'O mind, O shameless wandering mind!' Shameless mind... It's just perfect! If you want to define the mind in one word, it is 'shameless'.

'O shameless wandering mind! Why do you weary yourself so?' It keeps on running and running like the hamster inside the hamster wheel, running and running and running, going nowhere. Look at the mind! It runs and runs and goes nowhere! Never goes anywhere!

'Why do you weary yourself so?' And why are you so shameless by the way? What have you to gain from this? It does not have something to gain, it is just its nature! The mind is like that. 'Why do you weary yourself so?' Let us lie still for some moment, let's take some rest, take a break...

I'm nectarean knowledge, unchanging bliss; I'm everywhere, like space'. Maybe not everybody understands what is 'space'. Let's take this room for example; the main constituent in this room is space. What makes this room valuable and usable is space. Without space it will have no use, it will have no meaning. So, space is pervading this

room. Now, some people might object and say ‘*Yes, but there are the human bodies, they prevent space to be everywhere.*’ Really? Is there any particle in your body that there is no space? If there was any particle in your body that there is no space movement would not be possible! Without space there can be no movement!

Now we can go one step further; you know in modern science they have this super microscopes and they are able to analyze even the molecule, they are able to analyze even the atoms and even smaller particles than the atom, the quarks and the electrons, the smallest of the smallest, out of which all material objects are made. You know out of what these atoms are made of? You will be surprised...they are made 99,9999...% out of space! The main constituent of the all material manifestation, which is the atoms, these are made 99,9999% out of space! In other words, this space – the Avadhuta he knew! – it’s all-pervading, pervades everything, just like the Self!

The space exist the same within a good person and within a bad person; the space is the same! The space is the same inside a beautiful person and inside an ugly person; the same inside a saint, the same inside a criminal; the space is the same. In the same way, Life or the Self, is the same inside all. It’s only the shameless mind that makes divisions and says ‘*This is good, this is bad; this I like, this I dislike.*’ Cuts things in two, it separate things. Who does it? The shameless mind! It should be ashamed of doing so, but it is not. Why? Because it is its nature! It should be ashamed to be the source of all conflict, of all separation, of all wars. For what other reason would we have war with each other? For what other reason would we have competition with each other? When we are One Life! For what reason would we have differences with each other? When we are One Life! Because of the shameless mind that creates all this trouble and it’s ok for him...because it’s shameless.

Maybe one more paragraph...

No mother, father, daughter or son ever belonged to me.

Neither birth, death, nor the mind ever belonged to me.

I’m always unwavering, always steady; I’m the absolute Reality.

I’m nectarean knowledge, unchanging bliss; I’m everywhere, like space.

I am the Life that pervades all. I am free from the movements of the mind and it’s only the mind that gives the titles *mother, father, son, daughter, brother, friend* and *enemy*. This only happens in the mind and nowhere else.

Neither birth, death, nor the mind ever belonged to me.

I'm always unwavering, always steady; I'm the absolute Reality.

I'm nectarean knowledge, unchanging bliss; I'm everywhere, like space.

When we read a scripture like this, when we come in contact with a teaching like that, we should remember that this is not a teaching to be processed by the intellect. It doesn't come from an intellect, it's not addressed to an intellect. Doesn't come from one mind, doesn't go to another mind. It is a teaching that comes straight from the Truth Itself and has the capacity to trigger something inside of us. It has the capacity to awaken something inside of us, so that we may remember and say '*Yes, I know it! I know it! It's like this!*' In other words, to have a glimpse, to have a memory, to have a recognition! Not to process and accept intellectually...simply to have a graceful recognition, that is all!

A graceful glimpse of Truth, a graceful remembrance of who and what we truly are, free from the mind, free from the shameless, wandering mind! Free from any distinction! Free from separation! Free from *you* and *me*! Free from egoism! Free from possessions! Free from hankering! Free from attachments! Like '*nectarean knowledge, unchanging bliss*' and all-pervading just like space.

May we all know that Truth!

- Om Shanti Shanti Shanti -