

Satsang with Om Baba

How to strengthen our connection with the Supreme Self

(Satsang on 21.01.2015 , Tiruvannamalai, India)

Main question: How to strengthen the connection with the Truth of our Being?

Side question: What to do when we feel that this connection is somehow blocked?

These two questions are connected with each other.

The main answer is: observe!

Because there is not one principle for all and everybody.

For different people different practices will help to strengthen this connection.

For different people different practices or different ways of life will somehow obstruct the connection.

Let us take an illustration.

If we, for example, want to strengthen our connection with a human person, what will we do?

To strengthen our connection with our mother, or father, or husband, or wife, or friend, anybody.

There must, of course, be some interest for it, some love. There must be some dedication to that. Sometimes a daily dedication, you can say.

What is absolutely necessary however, is that sometimes there must be some SACRIFICE.

Sometimes our love for somebody, our love for a wife, would demand some sacrifice for something else. Our love to our children, or to our mother and father will require some sacrifice of something else.

Something that somehow obstructs this connection.

So what obstructs our connection with our divine nature?

And what makes it stronger?

Our connection with our Divine Nature is perfect.

Our connection with what is not our divine nature is very imperfect.

But we give all our energy and our time to improve it.

Can you follow that?

Our connection with our Divine Nature is already absolutely perfect, without any effort.

Our connection with the illusion, it has ups and downs all the time. Its very imperfect.

BUT from the very first moment that we are born we give all our efforts to improve that.

And by this we disregard that perfect connection that we have with our Divine Nature.

And at a certain moment it becomes a habit, it become an addiction. We cannot stop it.

If we could stop completely...

If we could completely STOP.

We would immediately merge into our Divine Nature.

So the question is can we stop or we cannot stop?

So in the scriptures the subject that deals with the Nature of our Being is called Vedanta. Vedanta means the final knowledge.

Why it is called the 'final knowledge'?

Because the scriptures initially teach us about everything else, about the world, etc.

The scriptures initially teach us how to have a better worldly experience. How to improve our experience inside the illusion.

That is very good knowledge, initially. Very good knowledge.

We call it called Dharma.

And in the Vedas it is perfectly described...

...how we can transform our life into a life of the Golden Age, you can say.

How to life a happy life as a human being. An almost happy life as a human being.

After the scriptures teach us this, then they tell us that this happiness has very many limitations.

Even if we live inside the Satya Yuga, the Golden Age, our life will still have so many limitations.

We cannot take off the chains, which is such a great suffering.

We cannot be free from the limitations of our body like hunger, thirst, pain, injury, etc.

...old age and death. And even worse - rebirth.

We cannot take it out even with a perfect knowledge of Dharma.

We cannot take out the great pain of separation.

We cannot fully purify the mind.

We cannot take out of the mind the desires.

We cannot take out of the mind the doubts.

We cannot take out of the mind the constant movement.

Because this is the nature of the mind.

So initially the scriptures say, within our human limits this is the best life we can have.

This is the moral code of our Being.

This a very good knowledge. Very useful.

INSIDE the illusion.

It is as if somebody comes and teaches us how to have positive dreams at night. How to have nice sweet dreams in the night.

It is good, it is useful, because most of us are dreaming.

After all this knowledge is very beautifully and very elaborately described, then the Vedas tell us, there is something beyond that.

That is free from these limitations. That is unlimited.

That does not know pain or suffering.

That does not know hunger or thirst.

That does not know any change.

That does not know decay.

It does not have old age.

It does not know death or rebirth.

It does not have desires.

It does not have doubts.

It doesn't need anything else apart from itself.

Thus Vedanta teaches us about our own perfect Being.
And tells us, if you want to enter into that knowledge,
into that pristine knowledge, you have to do one thing:
you have to renounce the Dream.

We were reading the other time: you have to renounce your
imagination.

If you want to enter into the Truth, you have to first exit from
the Untruth.

If you want to enter into the palace of Truth, you have to first
exit from the jungle of the Untruth.

Sometimes this renunciation is partial.

Sometimes it is, let say, 10%. Sometimes it is 20% or 30%.

Sometime even 90%. Sometimes a 100%.

Everyday it is a 100% when we are in deep sleep.

During the day we cannot do it. When we fall asleep we can a
little bit do it, but still we are entangled into the Illusion.

But when even the dreams finish we simply fall into the Truth
of our own Being. For a few hours every day our renunciation
is perfect.

We don't do it voluntary, but it is nevertheless a vital need.

We can do this perfect renunciation at the moment of deep
meditation.

To renounce the Untruth.

To renounce anything that somehow obstructs us from merging
with our True Being.

To stop catching hold of something.

We let go, drop inside the Truth of our Being.

Stop catching hold of any attachment, any concept.

We catch hold of it, and it catches hold of us.

And that obstructs us.

Even if we have one concept it is sufficient to obstruct us.

How much we, the ignorant beings, that have hundreds of
concepts...

If we don't catch on something, nothing will also catch us.
It means that if we don't grab hold of something that somehow
keeps us in this unreality,
we have no choice but to fully dive into the Truth of our Being.

The greatest saint and the most ignorant person they are the
same Being.

The first one has let go of all attachments, the other one is
fully entangled with hundreds of attachments.

Attachments... sometimes to people.

Sometimes attachments to objects.

Sometimes attachments to ideas.

Sometimes attachments to achievements.

What will happen if we let go of all our attachment to all and
everything?

What will happen if we would let go of all concepts, just for a
moment?

We can try...

*So many concepts bind us. Let them go for a while.
Just for a moment know that you are not a man, not a woman.*

You don't come from any country.

You are not old, you are not young.

You are not beautiful, not ugly.

You are not tall, you are not short.

You are not educated, you are not illiterate.

*You do not have some special experiences,
and you do not miss any special experiences.*

You do not have a family.

You don't have somebody that depends on you.

And you don't depend on anybody.

There is Nobody that expects you.

And you do not expect anybody.

There is no place that you must go.

There is no place where you must stay.

*You do not have any memories.
You do not have a past.
You do not have some desire for the future.
You do not have some expectation.
You do not have some worry.
You do not have some fear.
You do not have some destiny
You do not have anything to fulfill.
You do not have any future.*

You are free.

*You do not have some limitations.
You do not have any movement.
You do not have a mind.
You do not have any possession.
You do not have a body.
You do not have anything.*

And that makes you free.

*The Peace is your nature
The Being is your nature
Awareness is your nature.*

When all concepts are renounced only peace remains.
When we renounce even the concept of Peace, True Being remains.

To renounce all concepts, all fantasies brings us closer to our Being...
...which is not a concept, it is not fantasy.
That strengthens our connection with the Truth of our Being.
To let loose of all unrealities.
Even temporarily.
And then, if we like we can let them come again.
But not to grab hold of them.
Let them manifest inside the space of our Being.

But don't put them inside the golden box.
Don't catch them because they will also catch us.
They can manifest, they are beautiful.
They can manifest in the space of our Being.
They can stay for a little bit, make their own play, as they like.
And then they are free to go.
That does not create attachment.

There was another question that was asked in the beginning,
What shall we do if we feel that this connection is somehow
blocked?
It was somehow already answered, but I will answer it
differently.

The sun is not blocked by the clouds. Not from the point of
view of the Sun. But from the point of view of the little human
here, it is blocked.
Nothing blocks the Atman.
The blockage is also a concept of a little human.
It is a concept that we grab hold of.
And it becomes stronger.

From the point of view of the Sun, from the point of view of
the Atman, there is no blockage.
For the Sun it is the same, if it shines upon the Earth, or if it
shines upon the clouds, or if it shines upon anything else. For
the Sun it is the same.
The Sun shines the same on the clear water and on the dirty
water.
When there is blockage in the connection, what is That, that
recognizes that blockage?
We say, now I have a blockage and I cannot connect. What is
That, that recognizes the existence of a blockage?

That, which is aware of the blockage, it has no blockage.
From the point of view of the mind, maybe there is a blockage.
From the view of the ego, may be there is blockage. Because
ego would like things to be different.

It would like all conditions to be ideal. It would like the whole Universe to shape according to its will.

This is the nature of the ego.

And sometimes it does not happen like this. So we can say there is blockage.

If things do not happen according to the will of the ego, the ego becomes miserable. If things happen according to the will of the ego, the ego becomes happy.

But this happiness and this misery belong to the ego alone, not to the Atman. The Sun shines the same on the clear water and on the dirty water.

So sometimes when conditions are unfavorable we have an opportunity. And many times only then we have the opportunity. When the ego is very unhappy we have a great opportunity. To see that we are much greater than that.

To realize first that we are not the ego. And that which shines upon the misery of the ego is somehow completely untouched by this misery. That which knows of the misery of the ego is itself very happy.

That which knows of the miseries of the life in any way, physical pain, mental pain, intellectual pain, any pain...

... that which knows of all kinds of pain is itself immune to pain.

There is a beautiful story in the Ramayana. Perhaps, you know a bit of the story of the Ramayana.

So... Rama's wife, Sita, was abducted by the demon called Ravana. And she was taken as a prisoner to his palace.

And Ravana was trying to persuade her, 'Be my wife, I am the best, I am the king of the world. What will you do with this useless Rama? He is just a hermit'.

This demon Ravana, he was truly the king of the Universe. He was supremely beautiful.

Not only he had one beautiful face, he had ten beautiful faces.

He was very strong. Very much educated.

All beings in the Universe including the Gods and the demons were at his feet.

So one time when Rama was away, he went there and secretly took Sita back to his palace. He was very strong, but he would never dare to come in front of Rama!

So he was saying to Sita, 'Oh Sita, marry me, be intelligent for a moment, do something for your own good: just marry me'.

And Sita, of course, was completely indifferent to that, 'just go away, you stupid one'.

So, Sita, the whole day she would lie with her back on an Ashoka tree. She would not take any food. She would not take a drink.

She would not take a bath. She would never move at all.

She would just stare at her toes. And at all moments she would repeat the name of Ram.

'Ram, Ram, Ram, Ram, Ram...'

Almost one year passed like this. Sita was reduced to a skeleton. She was at the point of almost dying.

But she would always repeat the name of Ram. 'Ram, Ram, Ram, Ram'.

She would shine with a supernatural beauty.

Ravana had more than a thousand wives. The most beautiful beings in the Universe. But nothing would compare to the beauty of Sita.

Nothing can compare to the beauty of a true devotee. Nothing can compare with that beauty.

So Rama was searching for Sita. He did not know where she was. So he sent Hanuman to find Sita.

And somehow Hanuman found her!

She saw her standing next to the tree, being very-very thin, very-very weak, without taking a bath. And she was always repeating the name 'Ram, Ram, Ram'. And he spoke to her a little bit.

And then he went back to Ram. He said, 'Jay Ho, Ram, I found her, I found her!'

And he described to him how was the situation.

And when Ram heard the situation of Sita he started crying.

He said, 'I cannot possibly believe how a devotee of mine can come under so much suffering'.

And Hanuman smiled.

And said to him, 'O Lord, there is only one suffering in life. That is to forget about you'.

He said to him, 'Sita is free from all sufferings. Sita is the most blissful being of all. Because she constantly remembers about you'.

Not only the Atman, Ram, Shiva, you can call him any name. Not only this is free from pain.

But also that devotee who always remembers his true nature, he is free from pain.

Sita and Rama is One. The devotee and the Supreme Nature is One. But the devotee dedicates his time and his energy to remember that. While the non-devotee is not interested in that.

Sometimes by repeating the name, like Rama, it helps us to remember that I am indeed Rama.

And it is one of the best practices. To remember the Divine name. To repeat the Divine name.

Whose name is this?

Our own name.

This is something very practical that will help us to strengthen the connection.

Om Shanti Shanti Shanti!