

Satsang with Om Baba

Rishikesh - 11Mar15

-On Finding Oneness

-On Guru-Disciple Relation; Significance of Guru-Mantra and Spiritual Name

-On Readiness

-On formless Master inside of us and external Master with physical form

There are many beautiful places in the world. But no place is as beautiful as the Satsang place.

What does it mean, 'Satsang place'?

The place where many spiritual people come together. And it is the most beautiful place in the world.

I am very thankful to all of you.

Question: How can we find Oneness in the Universe that is so much dominated by multiplicity, by duality?

All our senses can perceive only duality, multiplicity.

Our mind, again, is completely hopeless. There is absolutely no Oneness in the Mind. The Mind itself is the source of all duality and multiplicity.

Where shall we find, how can we experience this Oneness?

Because until we experience that Oneness, we will always be divided.

And as long as we are divided, there will be a conflict inside.

There will be ups and downs. There will be doubt, there will be confusion.

There will be always something missing.

How can we find Oneness?

Some people say, *the whole Universe is divided in the Mind and it is united in the Heart.*

When we say 'Heart', we do not mean the physical heart.
It means the Heart of our Being, the core of our Being, our own centre.

It means the Source. It means the great support of all. And the destination of all.

We can call it 'Heart', we can call it 'the Self', we can call it 'God'.
We can call it 'Shiva', we can call it 'Jesus', we can call it 'Buddha'.
All are very beautiful names.
We can call it simply 'Heart'. It is very simple and straightforward.

And it is the meeting point. The point of Unity.
It is the point where all multiplicity disappears into Oneness.
Some people can call it 'Advaita', if they like.
Some people can call it 'Love'...usually Advaita-Vedanta people don't like this word.
Some people can call it 'Supreme Surrender'; disappearing, sinking into our own Being.
Sinking inside your heart. Sinking inside Oneness.

In fact, there is absolutely no effort necessary for Oneness.
There is supreme effort necessary to maintain the duality. To sustain the illusion we need a lot of energy.
In fact, it takes all our energy. We dedicate all our life and all our energy, somehow, to maintain the beautiful play of duality.

In truth, if we would completely stop, completely and absolutely stop, it would collapse.
This may sound like a disaster to many. The Universe will collapse, it will break down. The Universe will collapse, because I did not put enough energy to sustain it.
I must be very careful with that. I must be very careful to continue maintaining the Universe.

That's why it happens to many people, who have had an experience of the Truth – this experience came in a moment when everything had completely collapsed.

In a state of absolute desperation. Perhaps, in a state of absolute depression. In a state of hopelessness.
These moments can be very-very precious.
But we do our best to avoid these moments.

There is always still some hope that this Play will bring us the bliss that we seek.

There is still somehow belief...

...we feel certain, that we can somehow change the Universe in such a way that it will give us Supreme Bliss. We can make one-two adjustments here and there, and it will be a perfect place to be in.

So, we go like this lifetime after lifetime.

Is it not what we are doing? Creating a perfect Cosmos.

Is this not what we are trying to do?

Spotless, without any error. Without death. Without decease.

Without old age. Without any sorrow, any pain.

Without separation.

No hunger. No thirst. No fatigue.

No bathroom. Nothing.

A Perfect Universe!

Is this not what we are trying to do?

Is this not what the great minds are trying to do?

All the greatest scientists, the greatest politicians, the great masterminds, they try to do just this.

But there are some unique Beings.

They are not so intelligent, perhaps.

Some people will call them 'fools'. Some will call them 'Divine fools'. Some people will call them 'madmen'.

And they say, 'just a moment, the Universe as it is... it is fine as it is'.

I cannot possibly remove death from the Universe, or old age. I cannot take it out.

I cannot take the waves out of the Universe. Because the whole Universe is composed exclusively of waves.

Ups and downs, ups and downs, ups and downs.

What we see with our eyes is waveforms. The scientists know about it.

What we hear with our ears is exclusively waveforms.
What we can taste with our tongue is also kind of wave frequencies.
Whatever we can think of with our mind, is waves.
Now the scientists call it alpha-waves and beta- and delta-waves.
But it's just waves.

Whatever we can perceive or conceive in the Universe is waves.
So will not the Universe itself have the same regulations as waves have?
Will it not go up and down, up and down?
Can we change that?

So the Divine fools tell us, 'No, we cannot change it'.
The scientist say, 'Yes, we will change it, we'll change it for sure.
Science has made a gigantic progress. Of course, we will change it'.
The Divine fools tell us, 'No. This is not the way to do it'.
Let the waves be waves. They are perfect as they are.
But I will not focus on them anymore.
I will focus on the ocean itself.

So these Divine fools, whom some people call 'Saints', they turn their attention from the waves of the Universe to the Ocean itself.
And because their attention, their Awareness is now focused on the Ocean, they become oceanic.
The rest of the conscious Beings, that focus on the waves, they become waves.
They say, 'I am a wave, a very beautiful wave. I am a great wave. A wave of great renown. A wave that will stay in the history'.
Some people are foams. Some people are bubbles.
And they say, 'Truly, I am the most beautiful bubble!'
In the Ocean, there are many-many bubbles. Infinite bubbles. Infinite waves. Infinite foams.
But only one Ocean.

He, who knows the Ocean, he knows Oneness.
He, who knows only the waves, he knows duality, multiplicity.

Waves are the Mind. The Ocean is the Heart.

What are the bubbles? The bubbles, perhaps, are many-many individual beings.

So, of course, when the waves are moving, the Ocean is also present.

The waves cannot be there without the Ocean.

So, if the wave asks, 'Please, how can I find this Ocean?' What will be the answer?

Some people enjoy very much to do surfing. They are not interested in still water.

They are not interested in the Ocean itself. They like waves.

Big waves. Fascinating waves.

Right... What can we do? It's ok.

They like to play with the surface. They enjoy it, they have fun with it.

Some people enjoy more diving.

They want to dive deep. They want to be one with the Ocean. One with the Infinity.

They want to experience the Ocean. To merge with the Ocean.

You can say, these people are the spiritual people.

While the people who play with the waves, they are like, you can say, materially-minded people.

Of course, when you go deep inside the Ocean, there are many kind of dangers.

There are sharks, there are many things.

But those who are brave and really sincere, they are not intimidated. Nothing can stop them from going deep. There is no other way for them.

They feel, 'I am choiceless. I have nothing else to do, I have to go deep'.

Even if there are sharks, even if there are snakes, I have to go deep. I am not interested in surfing. I have to go deep.

These are the brave spiritual people.

And only these people who go deep and are not intimidated, they find the pearls of wisdom.

The rest, they go up with the waves. Up and down, up and down, up and down.

Lifetime after lifetime.

Many people sometimes playing with the waves of the existence, with the ups and downs, at some point get tired.

They become exhausted, they cannot continue anymore.

And at that moment they give up and they just sink down.

And they merge with the Ocean. Can you follow this?

If we could, somehow, completely stop and surrender, we would sink in the Truth of our own Being.

But that is not very easy. In most of the cases this is not possible.

Because it has to happen spontaneously.

It has to happen by itself. You cannot cause it.

You cannot cause it saying, 'Now I give up all hope. Now I will sink in my Being. Now I am enlightened'.

Still it is not giving up. Still you have hope.

Still you have a hope that very soon, in one minute, you will achieve something great.

That's why most of the times we have to trick the ego, we have to go the other way. That is the reason why most spiritual practices they go the other way.

That is the reason why, when in old times someone would come to the Master and say, 'Gurudev, give me the Truth', the Master would not say anything to him. At that time the Master would never say, 'You are the Supreme Self. You are That'.

The Master would simply say, 'Here is a cloth. Take it and wash my room'.

'You go take care of the cows'. 'You bring wood from the forest.'

'Bring some water from the river.'

And day after day the disciple would have to do the same thing that appears to be so innocent, so naive. It appears to be so unconnected with spirituality or the Supreme Truth.

But it is a really great science. It's the way to fool the ego.

The ego expects nothing from that.

Maybe you will spend 10 years chopping the potatoes. The ego will not expect something from that. It will not say, 'Ok, one more potato to attain to Enlightenment'.

That's why they were practicing like this. They were fooling the ego.

So after an average of 12 years of Karma yoga, of selfless work, the Master would summon the disciple, 'Come here'.

The disciple would come very-very humble, 'Yes, Master. Master, I finished cleaning your room'.

The Master would look very strictly.

The disciple would say, 'Master, I finished chopping the potatoes'. 'I finished washing the cows, Master'.

The master would say, 'Well done'. And he would look in the eyes of the disciple.

And he would say to him, 'Listen, you are not this body. You are not the mind. You are the Supreme infinite Self that is the substratum of all.

You are the Ocean of existence. You are the infinite, timeless Awareness'.

As the Master would speak these words, the disciple would be ready to listen to them. There would be no obstruction, there would be no ego to interfere.

The teaching would go from Heart to Heart.

The disciple would awaken to the Truth of his Being. And he would not fall asleep again.

He would go away free.

Free for good. Free forever.

There would be no ego to pop up and misappropriate the knowledge. There would be no ego to pop up and say, 'I have become enlightened'.

There would be nobody inside there. There would be no sense of individuality.

There would be only the Ocean.

This was the traditional way.

Now, in our times, the things are different.

If people would come here to the satsang, and I say to them, 'Ok, everybody take a cloth, let's wash', people would go away.

So sometimes the Master gives a little “trailer”, a preview of the Truth.

And when the disciple says, ‘When can I have it?’, the Master says, ‘Very soon, very soon.’

But in truth, there is no shortcut.

It is true, it can happen to everybody at this very moment. But who wants to have it?

Who is ready to give up the waves and sink inside the Ocean?

Whoever is ready, they can have it now.

But if we are not ready, we need to do a little bit more of surfing.

Until we get tired of it.

Question: Can you speak about the ‘Guru-disciple’ relation and the significance of receiving a name from the Master, or receiving a Guru-mantra from the Master.

It is a very good question. Very much to the point. A very practical question.

In truth, I have to say that every different disciple has a different relationship with the Guru - according to his nature. Some disciples are very obedient. Some disciple are more like rebels.

The Master loves them the same.

Sometimes a rebel turns out to be a very good disciple.

Sometimes a very obedient disciple just gives up.

The Master sees in all of his disciples his own Self.

If a disciple can see his own Self in the Master, that is the perfect relationship.

From the point of view of the Master, the relationship is already perfect.

From the point of view of a disciple, this is something that we can work on.

If a disciple sees a Master as some source of information, ‘I take it and then I go away’, this is not ideal.

If he sees the Master as a source of genuine inspiration, this is much better.

If he sees the Master as his own True Self, that is perfect. This signifies the perfect relationship between the student and the Master – if one sees in the other his own True Self.

I want to speak a bit more about the mantra and the name. I think many people are wondering about this.

So, concerning the mantra. The mantra that is given by the Guru, we call it 'Guru-mantra'.

Three things make up the mantra.

The first is the meaning of the mantra. This is the least important. Everybody gives so much importance to that, but, actually, it is not so important. Don't focus on this too much.

Maybe you don't know what it means, maybe it is some Sanskrit, or something. It doesn't matter.

The second important element of the mantra is the sound frequency. This is much more important.

Because when we repeat the mantra, this is the sound frequency that works inside of us.

It has a very powerful effect on the mind, on the body, on the nervous system, on the breath, on the ego, and everything. A very powerful effect.

It's a great science. It is a sacred vibration. It is the most powerful tool that a spiritual seeker can have.

And the third element is the most important: who has given you the mantra.

Because when the Master initiates someone into a mantra, he does not just give words. He puts into the mantra his own quality. The Master himself is inside the mantra. Literally speaking.

So, when somebody is reciting the mantra, he is together with the Master.

Sometimes we cannot be physically together with the Master.

That is not much of a problem - we have the Guru-mantra. And we are with him at any time.

It is such a wonderful tool.

We can have it any time: when we are meditating, when we are walking, when we are taking food, when we are taking a shower, when we are traveling...any time.

Any time we can be together with the Master. For me that is the most wonderful thing.

About the name.

The same idea that is for the mantra, the same idea is for the name also.

The meaning of the name is not so important – except if the meaning is something like ‘donkey’, or ‘chicken’...

What is more important again, is the frequency of the name. Because this is a frequency that we are very much exposed to. That’s a frequency that has power over us.

For example, if somebody says, ‘Stephan’, he is compelled to turn. The name has a power. And that is something that people use all the time.

And somehow, consciously or subconsciously, we are identified with it. So, it is very helpful, if the frequency of the name is helpful for our spiritual growth.

The Master can sense the frequency of a person. And he can sense what name frequency would be appropriate for that person.

In this way the name can help.

It is not necessary, but it can help some people.

The same about the Guru-mantra, it is not necessary, but it is a very helpful tool. Very helpful.

It is very helpful for discovering the Guru inside of us, for realizing the Oneness with the Master, for realizing the Oneness with the Supreme Self.

After we sink in the Ocean of our Being, we don’t need to do anything anymore.

We don’t need any name. We know that we have no name.

But interestingly enough, all the great Saints that I know, even after attaining the Supreme state, they continued repeating the mantra.

Why do they do it?

Why not? It is a Supreme pleasure for them.

Some people attain the Supreme state and they watch cricket, let’s say. Or football games, or anything. Or someone eats McDonald’s.

Why not? You can do as you like.

It is not going to take you away from who you are.

I will tell a story about Tulsi Das.

Tulsi Das is one of the most famous Indian Saints. He is the composer of 'Ramayana', and also he is the composer of 'Hanuman Chalisa'.

So, Tulsi Das was making many-many miracles. He had, somehow, supernatural powers. He could even raise the dead.

One time, a certain king called him to his palace. Tulsi Das went there. And the king said, 'Oh great Saint, please make some miracle for me'.

The king was a little bit bored, he wanted some entertainment. He had enough of juggling, too many dancing girls, too much music. He wanted something more fascinating. He wanted to see something supernatural.

So he said, 'Oh great Saint, please be graceful to me, make some great miracle for me'.

Tulsi Das said, 'Oh king, I don't know how to make miracles. I only know how to repeat the holy name, 'Ram, Ram, Ram, Ram'.

It was true. It was the only thing he was doing.

Just repeating the name, 'Ram, Ram, Ram'. And many miracles would happen around him by themselves.

That is true. He spoke the truth to the king. But the king didn't like that answer.

So, he had him imprisoned. And he said, 'You stay there until you decide to make some miracle for me'.

So Tulsi Das stayed inside the cell. And he was very happy. He was repeating the name, 'Ram, Ram, Ram'.

At a certain point he felt a great emotion of devotion towards Lord Hanuman. Hanuman is the greatest devotee of Lord Ram. So out of great devotion he started singing,

'Jai Hanuman, gyan gun sagar,

Jai Kapis tihun lok ujar'.

Spontaneously, a poem came out of him. That poem became world-famous by the name 'Hanuman Chalisa'.

He was immersed in an ecstasy of devotion for Lord Hanuman. Such was his love and his devotion that as soon as he finished the poem a horde of monkeys attacked the palace. Hundreds of thousands of monkeys attacked the palace and started destroying everything.

The king understood what happened and he ran to the cell of Tulsi Das. He fell down to his feet and he said, 'Oh Saint, forgive me, forgive me. Please take the monkeys out. Save me from the monkeys'.

And Tulsi Das just said some prayer again, and the monkeys left.

So what I am telling you now, is a great secret of the Saints. Maharajji, my Master, was saying exactly the same thing, and people would not believe him.

He was saying, 'I am doing nothing. I only repeat the holy name inside of me. And everything else happens automatically'.

That is true. That is a technique.

The true Saint does not do some woodoo or something. He just has his heart in God. That is all.

And by his connection with God, the greatest miracles happen around him.

And the greatest miracle is that other people's attention also goes towards God - that the other people that come close to him realize God.

That is the greatest and the most important of all miracles.

All the rest is playing with the waves.

I am not saying that all of us should take a mantra today. Don't misunderstand me.

There are infinite ways to the Truth. Infinite ways to the same one destination. Infinite ways to Oneness.

Still the Guru-mantra is a very delightful way. It is a very pleasant way.

It is very easy and very efficient. So they are very fortunate, who have this gift.

Question: Can you speak about Witnessing?

The witnessing is always happening. So there is no choice - to witness or not to witness?

Can somebody for just one moment stop witnessing, please?

For one moment not witnessing. Just try it!

Try as hard as you can.

So can one stop witnessing?

In fact, this is a very efficient practice to discover Witnessing.

Question: Can you speak about 'readiness'?

Are you ready to listen about the readiness?

Jesus Christ used to tell a story.

There are many servants in the house of the Master.

The Master has gone away for foreign lands.

And some servants were very careful and attentive with their duties.

And some servants took advantage of the absence of the Master, they started partying.

The Master will come in an unexpected moment. What will he do with the different servants?

He will reward the servants who were dutiful.

He will throw out of the house the servants that were making the party.

Jesus Christ was speaking much about readiness.

Be ready. You don't know when It will come.

Usually, as a rule, It comes when you don't expect it. This is a rule.

Keep the house clean. And keep on cleaning the house.

Don't take advantage because you think that the Master is not here. Don't think, 'nobody is looking'.

Keep the house clean and keep on cleaning it.

Keep it clean from the negative thoughts, for example.

Keep it clean from all impurities, whatever you can call an impurity.

Have the house ready as if the Master is going to come in one minute.

Be in that readiness even if it takes ten years for the Master to come back. Be in that readiness all the time.
So when the Master comes, he will be happy, he will settle in that house. Otherwise, he will go out again.

So to speak like this, if you can understand.
He is never out. We just speak like this.

Prepare the body, the mind, the heart for the coming of the Master. Sometimes the Master is already there. But he doesn't come out because the house is not ready.
The Master is ready. The house is not ready.
So are you ready?

Now the question: is the Master in the house, or not?
How do you feel about the fact that the Master was all the time in the house?

The servants are many, the Master is one.
The servants are the many-many movements of the mind and the body.
The Master is the heart.
The Master is that space where all movements happen. That Awareness that never can be absent.
That Witness. The One who is always looking.
The Master is Shiva, the Master is Buddha, the Master is Jesus.
The Master is our own Self.
This Master I am.
This Master you are.
The body, the mind, the ego - these are all servants. Moving here and there like little children.
The Master does not move. The Master is steady like a mountain.
This Master you are.
According to the time, according to the timetable, the servants come and go.
The Master is timeless. He has no timetable.
The Master is 24/7.
No vacation for the Master. No break for the Master. No absence.
The Master is the Self.

Question: The True Master inside of us, the Self, it is formless. It doesn't have a form. So what would be the necessity to have a Master with a form? What is the difference between the two? Is there a difference?

Let's add one more question: would we like to know the Master? The True Master, the formless Master, the Universal Master.

Would we like to know that Master?

And how can we know that Master? How can we do it?

We cannot see Him with our eyes, we cannot imagine Him with our mind, how can we possibly 'know the Knower'?

It is said in the Upanishads, '*how can I know the Knower?*'

So, sometimes, out of Supreme Grace, that which we cannot see with our eyes, which cannot be an object to our eyes, which cannot be an object to our mind...

out of Supreme Grace, it takes a form that we can actually see.

It is a form that we, little useless human beings, can see with our eyes.

We can take picture of it. We can make a painting. We can put it on our wall.

We can touch it. We can touch its feet.

We can listen to it speaking. That, which is supreme, perfect Silence, we can listen to it speaking! Just like I speak now.

How extraordinary!

We can also physically offer to it some sweets, some fruits, some flowers, something. We can physically give to it.

That which is the Source of the whole Universe, that with just a click of His fingers manifests the whole Universe, can take one fruit, one banana from us, and say, 'Thank you'.

Is it not extraordinary?

I will not speak of necessity for Guru. I will not use the word 'necessity'.

I will use the word 'Supreme Grace', 'Supreme Gift'.

That Supreme Self that we seek, that is formless, in fact, it is inside every form.

If we can truly see it like this and worship it like this, that is also perfect.

So is there a difference between the Guru and the Supreme Self?

So amazing is the gift of a Master that personally, if somebody asks me, what you prefer:

to have the Supreme Truth here, this moment and forever, for the whole eternity,

or you prefer to have the Darshan of your Master?

I will choose the second.

Why is it like this? I cannot give an answer. It has to do with Love. If somebody would make me choose, personally, I would choose the Guru.

For me, Guru and the Supreme Truth is one and the same thing. But the Guru has such a beautiful form also.

I can touch his feet, I can offer him my service, and he can appreciate also.

I can see him through my eyes and feel intoxicated by his beauty.

I can hear his voice and feel supremely delighted.

And experience simultaneously all the other things that we can experience with the Supreme Truth.

That's why the Guru is superior to the Supreme Truth.

That is how I see it.

The Guru, of course, would say, 'No, Forget me! Forget my body. Don't be attached to me. Just go to the Truth'.

But he didn't manage to persuade me.

If I am here, why am I here? Why do we make this meeting? Why we do it?

Only to fulfill His will, to serve Him.

I have no other purpose. I have no other purpose of living.

The Supreme Self is everywhere. You go to any country, to any place, to your room, to the train station, to the battlefield. Anywhere. The Supreme Self is there.
So why to make a Satsang?

So, what I spoke of was not from the point of Gyan Yoga, of Vedanta.

It was from the point of view of Bhakti Yoga.

It is not about duality and Oneness. It is about Love.

And in that Love, duality melts. In that Love only Oneness remains.

In that Love there is no more Guru and disciple. There is not any more devotee and Supreme God.

No duality can survive in this Love. In this Love one merges into Oneness.

So, we started with speaking about Oneness today, and we finish with a supreme technique for attaining this Oneness.

This is Love.

It can be Love for the Guru, it can be Love for the husband, wife, it can be Love for the child, Love for a friend.

Love for anything.

In that Love duality disappears.

My Master was saying, it is the highest technique for attaining the Oneness.

So, I will close by sharing with you one very high and powerful mantra. A mantra, that you can use at any time and in any place. You can use it under any circumstances...

The mantra is...

...‘I love you’.

- Om Shanti Shanti Shanti! -