

Satsang with Om Baba

(8 March 2017)

Embracing the Paradox

Question: Can you speak about stubbornness?

Sometimes, great Yogis are very, very stubborn. So stubbornness is not necessarily an obstructing quality, it can be used beneficially. I think that sometimes I can also be very stubborn. You can say that stubbornness is somehow like the dark side of devotion. When we are very dedicated to something, when we are one pointed, when we are very focused, somehow this can have the side effect of stubbornness. So let the mind be focussed in a soft way. Not so much like a stone but like a river that goes steadily in one direction. If the river becomes like a stone it will not reach the ocean. It has to flow somehow. If the river encounters an obstacle it must bend a little and find a different route to reach the ocean. If he is too stubborn and says: "No! I will go in this direction only!", he will just go into the land and dry up. He has to be flexible - one pointed, but flexible. I am going to one point, I am going to the ocean, there is nowhere else to go. I am not interested in going anywhere else, but to reach this one point, flexibility will be necessary.

So how can we define stubbornness? It is perhaps a lack of flexibility and then it is certainly a negative quality. If stubbornness is like a very clear focus, then it is a positive quality. You can use it as you like.

Many people try to attain that stability of mind. Many yogis dedicate their entire lives and practice severe austerities to achieve that stability of mind. It is a very interesting effort and 99% unsuccessful - nevertheless an interesting effort. One of the main points is that after you have made all your effort to achieve a stable mind you come to a point where you realise that you cannot do it so you drop the effort.

It is only natural that a human being will seek for stability, will seek for something that is reliable. This can never be the mind. It can never be the body. It cannot be relationships. It cannot be property. For example, we say: "I will build a house and be stable there for the rest of my life" - it is like deceiving yourself. The earth moves a little and the house falls down.

There is a quest for stability inside every one of us because without this stability there can be no peace. The difficulty in this search for stability is that we are looking in the wrong place. We are looking for stability in that which is ever unstable in nature. You can call it the great illusion if you like. You can call it the source of illusion that is the mind. We need that stability, we need that peace, but where to find it?

We are looking everywhere for it. We travel all around the world to find stability and peace. We do many practices and techniques to find stability and peace. We go to many teachers. We go to many Satsangs. We study the scriptures. We hold our breath for as long as possible. It says in the book that if you hold your breath for 10 minutes your mind will become stable!! Searching for stability is like the young lady who was searching for her necklace... There was a young lady and she was searching for her favourite necklace. She opened the drawer and looked inside and the necklace wasn't there. She opened another drawer and it was not there either. She went to the cupboard and looked inside, she checked all the pockets of her clothes and it was not there. She became alarmed: "Where is it? Where is my most precious necklace?". She looked under the carpet, she checked the trashcan, she could not find it anywhere in the house. She was very upset. She thought maybe I have left it at my neighbour's house when I visited. She went to the neighbour's house and they searched all over the house, but could not find the necklace.

Then she went to all of the houses she had visited recently and searched them all but with no success. Next she went to the police station and informed them that she had lost a valuable necklace and they filed a report. The local newspaper was informed about the missing necklace. She couldn't find it and because of this could not find any peace, as well. Her mind was very agitated: "I cannot find any peace until I find my necklace". After all this extensive effort she became exhausted. She sat down under a tree. Then as her hand touched her chest, she discovered something! Her eyes opened wide, in blissful surprise! In that graceful moment she realised that the necklace had been around her neck the whole time. It was not somewhere else, it had been right here in her heart all along. It was the only place that she did not look.

Do not make the same mistake. Don't be like this young lady. You don't need to go out of your room to find it. You do not even need to rise out of your bed to find what you are seeking for. And if you find what you are truly seeking for, perhaps you may never go out of your room again. Sometimes the greatest of sages like my Master Maharajji, they never really come out of their rooms. He hardly ever got out of his bed!

Why to go out?

He has found it.

Saint Francis of Assisi used to say: "What you are looking for is that which is already looking."

We are looking for stability and peace. All of us, but who is looking?

What is this that is looking?

And That, which is looking... That is so stable!

That which looks at the ever unstable, itself is so stable.

It's so Peaceful.

It's so Infinite.

It's so complete by itself.

So what is it that is looking?

Even when there is the thought inside: "I need to have stability", what is this that knows of this thought arising? Even if there is the thought: 'I am so unstable, I am so agitated', what is this that knows of the existence of this thought? What is this that is aware of the agitation? There must be something, otherwise we would not be aware of it. What is that something?

Find this and you will discover stability.

Find this that is aware of the agitation and you will discover peace.

Find the one who is looking and you will not need to look for anything else any more.

The source is Pure.

As the river flows it becomes contaminated along the way but the source is Pure. Do not be disturbed by the contamination that happens during the process. Settle in the source. Drink from the Pure water.

The mind is something that we cannot deny. It's there, it makes it's movements, that's fine.

The Being is also something that we cannot deny. Is there anybody who can deny his own Being, can he say: "I am not? I do not exist?". So the Being is there, nobody can deny his Being. Why is the attention 24/7 in the mind? There is no problem with the mind, it makes a good secretary.

It is like a playful creature. It is like a fairy Queen, conjuring all sorts of imaginary stories. It is interesting, but if it has your attention 100% of the time then you will be in trouble.

In spiritual practice we try gradually, not forcefully, to turn our attention towards the Being,

towards what we are, towards the Source. Gradually. Lovingly. This is the reason for all spiritual practices, Yoga, Japa, meditation, Self-enquiry, these are direct practices. There are other,

indirect practices, which work wonderfully like Karma Yoga, charity, any kind of selfless service. When the attention is in the Being let the mind play all its games, no problem. Let the waves

rise and fall in the ocean, the ocean does not mind. The waves do mind. The wave rises and says: "Oh, I am going to fall now, and the wave behind me is much higher than I am". That is the common state of existence in the world.

In the kingdom of the mind we are different-different. In the kingdom of the mind there is separation and we live 100% there. How can you find stability when you live in the kingdom of the mind? When you are living in the wrong country? I suggest that you emigrate. Move to the country of the Being. We think the mind is the being. If there was no Being there would be no mind. For the Being it does not matter if there is mind or no mind.

Being confused by constant instability, constant changes, there is something inside of us which is perfectly stable. It is very, very close and at the same time very distant.

It is inside everyone and everything and at the same time completely independent of all these. It creates everything, sustains everything and at the same time does not interfere at all.

All forms come out of it and yet itself it is formless.

All names try somehow to describe it and yet again it is nameless.

It can be approached not by logic, but simply by paradox.

It is everywhere and in everything and yet we cannot touch it, we cannot see it, we cannot smell it.

Can the mind be flexible enough to accept paradox? If you want to understand that which cannot possibly be understood you have to embrace paradox.

If you want to experience that which can never be experienced you have to embrace paradox.

It is very difficult to accomplish if you are stubborn. You must be very flexible to accept paradox. You need be somehow poetic. You have to be half mad... or even full mad!

When Maharajji was still alive there were at least two or three mad people living in the ashram. In other places they would throw them out. At Saccha Dham ashram, Maharajji would welcome them. We can learn something from them. When Maharajji left, there were no more mad people allowed at the Ashram.

Embrace paradox.

It is high, it is low, it is in the middle, yet it is nowhere there.

It never moves, yet it runs faster than the fastest runner.

It is already in the destination. Without making a single step it arrives at the destination.

It is perfectly silent and yet all universal sounds come out of it.

It is infinite and free, yet as part of its infinite and free nature sometimes it takes a limited and bonded form.

It is the most intimate of all and yet nobody ever knows it.

One time there was a great saint, he went into a book shop and inside there was a man sitting on the floor holding a scriptural book upside down. The man was crying and crying. The shopkeeper said: "Do not pay him any attention he is mad". The saint replied: "He has truly understood the meaning of the scripture".

We have said before that we must be comfortable to be a 'useless fellow'. We should also be comfortable with the idea of being 'a little bit mad'. This is one step ahead. Be happy to be a little bit mad, because as you come closer to the Truth, people are going to think of you as a little bit 'different'. It is inevitable - rejoice in this!

Some degree of madness is an inevitable stage in our spiritual growth. It is the moment when we begin to doubt if all the things we know are true. It is the moment we begin to question if humanity and society are actually beneficial for us, if we can find what we truly seek within that way of life.

Many start by renouncing the system. First externally, then internally. There is a stage in between, when we have renounced, but have not yet stepped into a higher state. In this stage we can be classified by some as 'half mad'. It is a necessary and very beautiful stage, especially if you have some guidance. My opinion is that if you have the necessary environment you will blossom spiritually. Satsang is such an environment. After having renounced what you understand to be false, then the door opens to what is real.

The door of Truth will never open until we renounce what is false.

We move gradually toward this. It is not easy for everyone to say: "I am not this body". To say: "I am not this body" is a very powerful statement of Truth.

To say: "I am not a man, I am not a woman, I am not old, I am not young, I am not beautiful, I am not ugly, I am not American, I am not Indian, I am not European" - these are all steps toward the Truth. To say: "I am not the personality, I am not the emotions, I am not the anger, I am not the passion, I am not the attachment, I am not the anxiety, I am not the sorrow, I am not these words, I am not the dramas of the mind". This is a very powerful statement of Truth. This is stepping out of the false and entering into the Truth. This is taking gentle gradual steps out of the untruth and towards the Truth. Exiting that which is ever unstable and entering that which is peaceful and stable. Can you make these statements for yourself without any fear that you will be considered mad or something? Can you be this Divine madman? You should at least try, it is exceedingly blissful. It is a wonderful opportunity because Satsang is the correct environment to completely sever all false identification.

*I am not the body.
I am not the personality.
I am not the story.
I am the Being.
Infinite.
Unconditioned.
Formless.
Pure.
All containing.
All embracing.
Empty and yet completely full.
Oceanic.*

*The vibrant life within all beings. I am That and nothing else!
The Pure shining awareness within all beings. I am That and nothing else!
That blissful oneness that pervades all beings. I am That and nothing else!
I am Oneness and therefore I am Love.
There is nothing else apart from me.
I am true Being.
I am Life.
I am Infinite.
Rejoice in this Truth. Rejoice in this Truth of Oneness.
Be the Self and be complete even if everybody else calls you a madman.
Be the Self and find stability in what you are!
Find completeness in what you are!
Find fulfilment in what you are!*

And after drinking a while from the Bliss of your Being you can be very-very stubborn and stay there!

- Om Shanti Shanti Shanti -