

Satsang with Om Baba

02Mar15 – Rishikesh

Question: Can we speak with somebody without paying attention to his form?

That would be very conducive to communication and to connection. Many times the form attracts too much attention, and we miss what is essential, that is without form, but is inside the form, and outside the form.

So, ok, the form might be something beautiful, it is part of the play, it is part of the “Universal Buffet”, you can say. Many many different forms, many different behaviors, it is part of the beauty of the game. There is nothing wrong with the form, or the behavior – nothing is wrong with that.

But it can be a trap because sometimes the form attracts all our attention, and we miss what is essential.

Question: It is not about the form, my issue, my question is about something that... I am watching this occurring...

Watching what occurring? Connection?

Question: it is deeper than that, it is...

Love!

Question: it seems...

The Unknown, the Inexpressible! If it is inexpressible, how can we express it? We can not express it, but it is beautiful that it is there. Sometimes there is some beauty that takes place, that we can not express, somehow.

Fortunately there is something that we can not limit inside words.
Fortunately there is something much more vast than words.
Something that is free from words.
Something that is beyond words.
This is truly very fortunate, it is a Blessing.
When we come across an experience that we can not possibly express in words.
When there are no words, there is also no mind. When there is no mind, there is no blockage in the Connection. There is a taste of Oneness, there is a taste of Love.

Sometimes there is *disappearance* into Love, when there are no words.
So, it is very beautiful when we feel something that we can not possibly express, we can not give it a name.
Many times when we come together, we try to express the Truth in words. To know what is the Supreme Truth is why we all of us came together here.
And all those people who have had a taste of this Truth, they know that it can not be expressed, it can not be limited in words. It is an experience beyond words. Every great experience is beyond words.

Even, let's say, for example, when we have a wonderful meal, a wonderful food, and a friend asks us: "How was the meal?", and we have no words to say. If the food was an ordinary food, we will say: "It was good! Maybe, it needed a little bit more salt". We can say something, we can describe with words. But when the experience is overwhelming, extraordinary, then words cannot help.

Many times Silence can express more than words. Silence can convey more than words.
For example, my Master, the great Maharajji, he was not speaking much, he would never speak about the Supreme Self, or Vedanta, or any of these Truths, never.
Somebody would approach Him, asking: "Oh Maharajji, please speak to me the Truth."

Maharajji would say: "Go out and meditate!".

He would never speak about any philosophy.

His very Presence would be the Teaching.

His very Presence, His very Silence, His very Devotion would be the Teaching.

There was no need and no capacity to express this in words.

It was His own Being, His own Quality. It was radiating all over.

If somebody would come to His Presence and he would have too many words, he would not be able to understand it. His mind would be full with concepts and words, he would not be able to understand the Teaching. But if he was silent, open and receptive, then he would receive the Teaching from the Master. And this Teaching was not a verbal Teaching, it was not a Teaching of words, it was a *quality*.

It was a State of Being. It was, how to say... a Love! A Love for God. How can a teacher teach Love for God? How can he do it? This is the most essential quality of a Spiritual Seeker, but how can the teacher teach this? How can he do it?

There is only one way: if He, Himself, is lost in that Love, then this Love, somehow, becomes contagious. If the teacher Himself has sincere Love, true Love, this Love becomes contagious and touches all those that come near.

That is the only way to teach Devotion.

And the only way to learn Devotion.

To be in the Presence of a True Devotee.

To drink Him with your eyes.

To smell the smell that emanates from His body.

To hear His voice coming.

To touch His feet.

To bow to Him.

To offer service to Him.

In this way, the Teaching that is inexpressible in words is transmitted without words.

Otherwise, if we go all over, and we study full libraries, all the books in the libraries, we will not take the Teaching. Even one billion words, even one billion books, even all the books in the world can not give us the Teaching. They can only give us a description of It.

So, sometimes we experience something, and we try to find words to express it, to share it with others. That is absolutely not necessary. If what we have experienced is truly magnificent, we can keep silent.

Question: Is there a point, when everything is truly magnificent?

Yes, everything is truly magnificent and we can not speak anything, because it is so magnificent that we can not express it, somehow. Yes, this is absolutely wonderful.

Some people consider these people like mad. And some of the people that we consider mad, they are in this state, somehow, they experience so great Magnificence that they can not speak about it. They can not even handle it, sometimes.

So, sometimes it is good to experience the Magnificence in small “portions”, slowly slowly.

Question: Sometimes this Truth can not be expressed, but this Truth expresses Itself very beautifully through the Master.

And it is such a beautiful moment, when we realize that we are one with the Master and with the Truth itself - we are One.

This is, in fact, the greatest achievement for the Master. To help the student realize they are one and the same. Until that point, until we reach to that point, the Teacher will not be satisfied.

In the same way the Teacher realizes the Oneness with the student, the student must also realize the Oneness with the Teacher.

And inside this Oneness, the concept of Teacher and student disappears.

And only Love remains.

And then, we stop to speak.

Question: When the Supreme Truth is experienced it cannot be described by words, so, as I understood, that experience comes always from the mind, so it is more a “recognition” than an experience...

What experience?

The experience of Truth?

Does it come from the mind?

Question: The experience is always coming from the mind.

Can there be an experience without mind? Can there be a no mind experience?

Question: But isn't the experience always a remembering?

Good. We can remember something, but there is also something that we cannot remember. I will give you an example: the state of deep sleep.

Definitely we experience deep sleep, but we don't remember it, because the mind is switched off.

So, the question was: “Is it possible to have an experience without mind?”

The state of Samadhi is also without mind. You can not really remember it. You can remember a *shadow* of it, not the experience.

But it is true, that any experience that we can remember it means that the mind was active, in order to record the experience.

But the mind, although vast - it includes many universes inside - yet again it is very, very tiny in front of the Awareness.

The Awareness can exist with the mind or without the mind.

The Awareness is not dependent on the mind, the mind is dependent on the Awareness.

So, yes, we can have experiences without the mind being present.

And when the Self awakens, even a little bit, when It stirs up from sleep, the mind can not be there.

It is like when somebody awakens from sleep, the dream cannot survive.

Question: Could You speak about the relationship between the Truth, the “recognition” of the Truth that you are, and Samadhi. As I understand, when somebody is experiencing a moment to moment awareness about what you are, that is not just an experience. And the Self, as it emerges, it is not something that can be recognized as a state, or as an experience. It can come as a fragrance of Satchidananda or of Love.

Yes, it is like this.

I will repeat the question myself in a more simple way.

So, in two words, the question was:

“What is the connection between the realization of the Self, which is a very natural state and exists at all times, and the Samadhi, what we call Samadhi, which is more a momentary experience?”

This was the question, right?

This is somehow a technical question, in truth.

There are different kinds of Samadhi, because now we need to speak technical, the question was technical, and I need to answer technical.

So, in Yoga we have different kinds of Samadhi. I will mention just two different important types: the one we call it Savikalpa Samadhi, and the other we call it Nirvikalpa Samadhi.

Savikalpa Samadhi means a Samadhi that is, somehow, induced through a technique. In Yoga there are many different techniques to induce that Samadhi, to bring it artificially.

One, who is somehow trained in Yoga, he can do it every day, many times. Just practice the technique, and he brings himself into that state.

So, it is a kind of Samadhi that is induced, artificially.

On the other hand, the Nirvikalpa Samadhi, is a Samadhi that we cannot bring by a technique.

It is something that comes out of Grace exclusively. It is supremely powerful and irresistible. We can neither say: "I will create it", neither we can say: "I will avoid it", we can not do anything.

It is like we are walking in the street and suddenly we fall in a hole. Not just a hole, it is truly an infinitely long, bottomless hole, without an end. And all concepts disappear completely. The mind, for a moment, completely switches off, the ego switches off, all perceptions, all conceptions completely switch off – yet again the Awareness remains fully present there.

The whole of the Universe, for a moment, switches off.

And there remains only the Being and the Awareness in Its purest form.

An infinite Oneness, infinite undisturbed Bliss – an infinite Bliss!

Most of the times it is truly *an experience*. This means it is something that has a beginning and an end. It finishes because there is still Karma working.

In some cases it is not an experience, but it is a state of Being. When a great Saint leaves His body we say He enters into Maha-Samadhi, He enters into that state of Infinite Oneness and He does not come back.

In that case it is not an experience, but it is the natural state of Oneness.

So, can we, on the other hand, without entering into any Samadhi, be aware of our own Being throughout all experiences?

Of course we can!

Yes, and it is a very significant, Spiritual Practice, although most of the times it is not completely pure, it is a little bit diluted, it is mixed with something else - it is mixed with the *dream*. The state of Truth is permanent at all times, either there is dream or no dream, it is permanent at all times.

We can, somehow, experience it when there is the dream, when we experience the world around us, but if something happens, some Supreme Universal Grace happens, and the dream switches off completely, and we stay only with that Truth, we call that Nirvikalpa Samadhi.

Do you understand the connection between the two?

Is it a little bit clear?

Question: Vedanta and a lot of literature they say that the Void is Freedom, and Freedom is recognizing the Truth that you are, the Self, which is ever permanent. And a lot of other literature says that the Supreme Truth is Samadhi, as the Supreme Experience, they often say the point for freedom, for liberation is the experience of Samadhi.

There is different terminology to express the inexpressible.

Many times the different systems have a tendency to say:

“Listen, the other systems don’t really know exactly the Truth.”

So, the Yoga maybe says: “The Supreme Truth is Nirvikalpa Samadhi”, and Vedanta says: “No, no, Supreme Truth is Realization of the Self”.

They speak about the same thing.

The Christian people say the Supreme Attainment is to realize Jesus. It is exactly the same thing.

So, let us not be confused with terminology.

All Saints, according to their own limited vocabulary, they try to express the Inexpressible.

And what they say is very truthful, it sounds different, but it is the very same thing.

Question: What is the “induced” Samadhi like?

There is still a trace of ego inside. Somebody doing effort to bring the state of Samadhi. There is still the human presence in that, maybe a trace, very much in the background.

It is nevertheless a very genuine practice. They say it is a preparation for the *natural* Samadhi.

In Truth, the *natural* Samadhi cannot come by any technique.

In Truth the *natural* Samadhi can come only when all techniques stop.

When the ego gives up.

Many times, in order for this to happen, the ego needs to get exhausted by techniques.

I don't say to anybody: "Give up techniques". I don't say this.

Keep on trying, sincerely. Until a moment comes that the ego gives up, it resigns.

Then, when all hope is lost, that is the moment!

When there is no expectation, no desire, no fear, nothing...

When there is nothing, this is the opportunity!

When the ego has fallen down exhausted from its efforts, that is the opportunity!

When that, who disturbs the natural Silence, has become silent, that is the opportunity!

But we cannot silence it with effort – this is something to remember!

We cannot silence the ego with effort.

Who will silence it? It will be another aspect of the ego.

The ego needs to fall down exhausted.

It needs to drop like a fruit when the season comes.

It needs to expire.

Question: I also read on Vedanta that the essence of Liberation is the falling away of the "notion of duality", to see that you are just not the doer...

This is exactly what we are talking about.

The ego needs to drop down exhausted.

The ego is the doer, it is the concept that "I am the doer".

Question: Then after it falls down, it never returns again?

It might return. It might return... We can not say that, you see?

We can not say that, because again it is the ego that speaks. It will not return after? What will we do after?

There is no "after", do you understand?

This is one of the most cunning tricks of the ego: the state comes, the state of purity comes, and then something appears inside: “I want to keep it forever!”

Question: And when this state, this ego-game set in again what do you recommend to do?

It means that the ego is still strong and alive.

Accept the experience as a great gift, even if it lasts only for two minutes, have Gratitude for it: “Thank You, thank You! It lasted only two minutes, but thank You!”

The ego will say: “Only two minutes? I am practicing ten years!”

Be grateful whatever comes in your way, be grateful.

Be patient.

The Truth is certainly your Destination.

In Truth you are already in the Destination, but let us call it as the “Destination”.

When you have a little bit of an experience of That, a little bit taste of That, you know you are always there. The ego cannot intimidate you anymore. It cannot tell you: “When again? When will I have it again? And next time I will keep it forever!”

Question: What is the time of the expiring date of the ego?

Let the ego expire naturally, in its own time. Don't try to shoot it down or assassinate it.

I want to stay a little bit more with this “ego thing”.

We have spoken many times about it, we have spoken about the direct way and the indirect way.

The indirect way is to try slowly to wash out the ego through Karma Yoga, Japa and through many practices like these.

The direct way is Self-Inquiry, straight away going to the Source behind ego - to That which is aware of the ego appearing and disappearing. To That vast, pure space where the ego pops in and out. Know that you are That, and not the little ego!

Remember That! Daily! All the time, if possible. Slowly shift your identification from the little ego to the vast Awareness. We call this the direct way.

Sometimes it is possible, sometimes it is not realistic. We need a little bit to purify the ego, in order to attain it. Through all these practices, like Japa, Karma Yoga, Charities, Thankfulness, Love.

The ideal is to connect both together: the direct way and the indirect way, to work simultaneously, this is my suggestion. When we do Japa, for example, when we repeat the mantra, that does not prevent the Self-Inquiry. We can practice the Self-Enquiry even better in this moment, at the same time we purify the ego. When we do Karma Yoga that does not prevent the Self Inquiry. We can do both simultaneously. When we do all good deeds, when we do Charities, when we practice Truthfulness, all good deeds, we can practice Self Inquiry at the same time. So my suggestion is to combine the two.

Reading from Viveka Chudamani:

(This is just what I was saying:)

“381 - Reflecting on this Atman continuously and without any foreign thought intervening, one must distinctly realize It to be one’s real Self.”

“382 - Strengthening one’s identification with This, and giving up that with egoism and the rest, one must live without any concern for them, as if they were trifling things, like a cracked jar or the like.”

Beautiful! Beautiful!

This is the direct way, very beautifully described.

Strengthening the identification with our True Nature, and giving up identification with body, ego, mind, all these things, giving them up...one should continue day by day, without the slightest concern for them, without any interest for them. As if they were like a cracked jar.

This is pure Vedanta.

“383 - Fixing the purified mind in the Self, the Witness, the Knowledge Absolute, and slowly making it still, one must then realize one’s own infinite Self.”

It says here:

“385 - The sky, divested of the hundreds of limiting adjuncts such as a jar, a pitcher, a receptacle for grains or a needle, is one, and not diverse; exactly in a similar way the pure Brahman, when divested of egoism etc., is verily One.”

I will explain this: we are in a room, we have many different containers, we have a glass, a pot, a jar. Now, the Space that is inside the room, and inside each and every container is the same Space.

The different containers have different shapes, some are small, some are big, some are beautiful, some are cracked, it doesn't matter.

Many many containers... but the Space, the atmosphere, the ether, is the same all over.

So, if we have, for example, the Space inside this object and the Space inside the room, it is the same Space. Now, if we crack this object, if we break it, what will we have? The limitation will not be there anymore. The Space that is inside here will become one with the Space in the room.

It says:

“exactly in a similar way the pure Brahman, when divested of egoism etc., is verily One.”

It says when the limitation of egoism is taken away, the Pure Self is one and the same.

We have many, many different “containers”, appearances and behaviors as well. Behaviors are also containers, and ego you can say is also a container, but what is inside the container it is one and the same.

One vast Space.

One vast Being.

One shining Awareness.

One Shiva.

One Jesus.

One Heart.

One and only Self.

One without a second.

One inexpressible.

Inside the many containers there is only One.

That Oneness is alone worth finding.

That Oneness is alone worth worshipping.

That Oneness is alone Knowledge.

Everything else is ignorance.

That Oneness is the meeting point.

That Oneness is the point of Freedom.

That Oneness is the Awaken Self.

- *Om Shanti Shanti Shanti* -