

## Being the Self

Most of the Scriptures are not works of intellect or eloquence, or by good use of the language. They are works that are composed out of Divine intoxication.

So, most of the authors mentioned in the Scriptures are people who during the work they were actually absent. Maybe their hand was used, maybe some student was used, but they themselves they were absent, they were empty, they were a pure channel to the Divine.

And the “Avadhuta Gita” is a very good example.

So the Avadhut is in a state of complete intoxication, he is completely unaware of his body, of his mind, of his identity, of anything! He has become one with the Universal Being. And in that state, a song comes out of him. And some student of his, he notes down what he sings.

*“Truly, it is by the grace of God*

*That the knowledge of Unity arises within.*

*Then a man is released at last*

*From the great fear of life and death.”*

Just one verse...it contains the essence of all Scriptures.

He says *“Truly, it is by the grace of God that the knowledge of Unity arises within.”*

The knowledge of Oneness, the knowledge of the One Being, of the One all-pervading Being, how can this arise? How can this take place?

He says, truly it is by Divine Grace alone.

That’s a very important moment, because many people try to reach to this point by analytical thinking, by the intellect, and this is just impossible!

You can say “I am not this body, I am not the mind.” You can say “I am the Supreme Being.” You can say “I am That!” You can say whatever you like, if the Grace is not there it’s not going to work.

So eventually the essential knowledge of Truth happens by Divine Grace. “The knowledge of Unity”, he calls it. It is a very beautiful term to describe the Truth!

And what happens then?

He says *“Then a man is released at last – finally! He is released - from the great fear of life and death.”*

As long as there is not the knowledge of Unity, the knowledge of the One Being, the knowledge of the One Life pervading everything, as long as this knowledge is not present, there is the idea of separation and when there is the idea of separation it’s inevitable, there will be the fear of life and death.

Both the fear of death as well as the fear of life!

When the Unity is clearly known and experienced, who is going to die?

If there is not this identity with the body, who is going to die?

Simply, that cannot happen to you!

Can it happen to somebody we love?

Because some people say “I am not afraid to die. I am more afraid that a person that I love will die.” Only if there is the idea of separation, if there is the idea of identity with the body, this fear can exist.

A person that you love, what is it? Is it flesh and bones? Is the flesh and bones that you love? Flesh and bones are not very lovable! If it is the flesh and bones that you love, bad luck, they are going to die for sure!

What is it that you love? Is it the personality of the other person that you love? Bad luck - it is going to change every day, one day it is going to be like this, the next day it is going to be otherwise.

Is this what you love?

Death will come, maybe tomorrow.

What is it that you love in the other person?

If you look behind this physical body made out of flesh and bones, if you look behind this personality which is just a programming from the society, there, there is this precious Unity he is speaking about. There, there is the One Life which is free from death.

If you know this, if *“by the grace...– as he says – ...the knowledge of Unity arises within”* and you know this Unity, there is no more fear of death. Because what is behind the personality and the body, that will not die.

*“Then a man is released at last from the great fear of life and death.”*

*“All that exists in this world of forms*

*Is nothing but the Self, and the Self alone.*

*How, then, shall the Infinite worship Itself?*

*Shiva is one undivided Whole!”*

He says, everything is the Self, and the Self alone. So, how can this worship take place? Who will worship whom?

He doesn't speak against worship, be careful, he doesn't speak against Puja or Devotion, not at all!

He says, “How can I do this? I cannot understand! Everything is just this Oneness, I am completely merged with this Oneness, I have lost myself in this Oneness. How can I do worship?”

*“Shiva is one undivided Whole!”*

*“The five subtle elements that combine to compose this world*

*Are as illusory as the water in a desert mirage;*

*I, myself, am the stainless One!*

The five subtle elements, he speaks of the elements in their subtle form. These are the earth, the water, the fire, the air and the space - five elements. Combined all together they compose everything that we experience.

He says they are *“...as illusory as the desert mirage.”* Why is this?

Because one moment they are here, one moment they are not.

You see the mirage in the desert in front of you, it is just a few meters ahead, you try to reach that - you say "It is just a few footsteps, a few meters ahead." You try to go there, when you are there, it's still a few meter ahead. You proceed even further, you try to reach it, and it is still ahead. It's never there, it appears to be there, but it's never there.

So everything that we perceive, that is a product of the five elements, one moment it is here, we can see it, we can feel it, the next moment it's not, it disappeared. That's why its nature is that of a mirage.

*"Truly, all this universe is only my Self;*

*It is neither divided nor undivided.*

*How can I even assert that it exists?*

*I can only view it with wonder and awe!"*

He says all this Universe is just my Self.

We said the five elements they appear and disappear, and during this process of appearance and disappearance there is one presence that is constantly there – constantly there! – that is the Self!

He says "*It is neither divided nor undivided.*" There is not any speaking of division or non-division here, it's just one whole, just one Being.

*"How can I even assert that it exists?*

*I can only view it with wonder and awe!"*

He says this Universe, some people say it exists, some people say it doesn't exist. He says "I cannot say anything, it is so extraordinary, I can just view it with wonder and awe! It's just amazing! It's just beautiful! It appears and disappears, I don't want to analyze it too much, it exists, it doesn't exist..."

*"What, then, is the heart of the highest truth,*

*The core of knowledge, the wisdom supreme?*

*It is, "I am the Self, the formless One;*

*By my very nature, I am pervading all."*

Ordinary people try to find knowledge by analyzing the Universe, by dissecting the Universe, cutting it in small parts, try to penetrate as much as they can, try to combine, analyze, make all possible experiments, all possible combinations, try somehow to gain some knowledge in this.

He says all this is fine, but whatever knowledge you will get is just knowledge of the mirage. And whatever you will prove scientifically today, it will be disproved tomorrow, and another theory will be there.

So if you want an essential knowledge there is only one - and that is the knowledge of the Self, of the One who experiences the Universe.

He says *"The core of knowledge, the wisdom supreme? It is, "I am the Self, the formless One; - that pervades all forms - By my very nature, I am pervading all."*

This is the knowledge of Unity he was speaking in the beginning.

The ignorant person feels "I am here, just here, sitting here, speaking in front of other separate beings."

The divinely intoxicated Rishi, he feels "I am everywhere by my very nature, I don't need to try to do this, I don't need to do some technique, I don't need to do some visualization. By my very nature I am pervading all forms. I don't try to do this... I cannot do otherwise. I am the Life within all forms, the one undivided Life."

*"That one God who shines within everything,*

*Who is formless like the cloudless sky,*

*Is the pure, stainless, Self of all.*

*Without any doubt, that is who I am."*

*“That one God – that one Divine Being that - shines within everything,- that shines behind the appearances and the personality we were speaking before, you can find it behind every eyes. That Divine Being who shines within everything, that is formless like the cloudless sky. It doesn’t have a form but is all-pervading like the sky that is clear. Nobody can deny the existence of the sky, it is there! – Is the pure, stainless, Self of all. Without any doubt, that is who I am.”*

*“I’m the infinite and immutable One;*

*I’m pure Consciousness, without any form.*

*I don’t know how, or to whom,*

*Joy and sorrow appear in this world.”*

*“I don’t know how, or to whom, joy and sorrow appear in this world.”*

You will hear sometimes inside you the voice saying “I am joyful!” Some other times you will hear the voice saying “I am sad.” “I am angry!” Whatever! What is this “I” am angry? What is this thing? It appears in the screen of the mind, but what is this? If you try to analyze it a little bit you will find nothing! It has completely no basis, it’s just some words in the screen of the mind that you feel somehow they are very important, but they are completely empty, this “I” does not even exist, it never existed!

That’s why he says *“I don’t know how, or to whom, joy and sorrow appear in this world.”*

*“I have no mental karma, either good or bad;*

*I have no physical karma, either good or bad.*

*I have no verbal karma, either good or bad.*

*I’m beyond the senses; I’m the pure nectar of the knowledge of the Self.”*

For many people who are in the path of Yoga, in the path of knowledge, karma is a very big issue. Karma is a very big part of their life, they say “This happened because of my karma and this next will happen because of my karma also...”

But whatever action the body does, this action comes back as Karma.

Whatever action the mind does, this is mental karma, it also comes back, one way or the other.

Whatever words are spoken, this comes back – verbal karma.

The Self doesn't do anything of these things, doesn't do actions, doesn't speak words, doesn't create thoughts. Is just there, pure existence, supporting everything, supporting all actions, supporting all words, supporting all thoughts, but itself it doesn't do anything.

Just like the soil in the earth, whatever seed you put it will grow, the soil will support it. If you put an orange seed, it will grow an orange tree. If you put olive, it will grow olive tree. The soil is neutral, it just supports, supports everything.

The Self in this way it is pure existence, it supports all actions. It neither creates karma, neither experiences karma.

He says *"I'm beyond the senses; I'm the pure nectar of the knowledge of the Self."*

*"The mind is formless like the sky,*

*Yet it wears a million faces. - Beautiful!*

*It appears as images from the past, or as worldly forms;*

*But it is not the supreme Self."*

It is *"...formless like the sky..."* The mind itself, in its natural state is completely neutral, is like a blank page, like an empty canvas, completely neutral. One can create whatever he likes on this, it is a space for creation. It can be used in a beautiful way, in a beneficial way, in a creative way. And it can be used also, you know, like a modern art painting...something like Picasso! One can create whatever one likes on this! And if you don't consciously create something, it will create by itself.

*"...it wears a million faces."* Million to say infinite faces or infinite masks.

*"It appears as images from the past..."* Impressions that have been recorded in the mind and they play back again.

*“...or as wordly forms...”* People that we remember, people that we associate with, people that we have some incomplete business with, but whatever the case, whatever it appears, beautiful, ugly, neutral, past, future, whatever, this *“...is not the Supreme Self.”*

So, what you are looking for is not there. What you are looking for and try to find, you will not find it there.

You can try to arrange and rearrange the images of the mind, you can put different colors to this, you can create different paintings on this, but this is not the Self that you are seeking.

Where is the Self?

He says:

*“I’m the One; I’m all of this!*

*Yet I’m undifferentiated, beyond all forms.”*

*“You, also, are the One! Why don’t you understand?*

*You’re the unchanging Self, the same within everyone.*

*You’re truly illimitable; you’re the all-pervading Light.*

*For you, how can there be any distinction between the day and the night?”*

He says, the images of the mind that attract constantly our attention, they can be beautiful, they can be ugly, but it is nevertheless something separate from what we are. It is not the Supreme Self.

Where can I find what I am?

I am That, as simple as that, I am That!

It is not something I can see externally. I cannot see it in the mind, I cannot see it in the emotions, I cannot see it, but I am That! It’s my being...

Have you ever considered how important this is?

Simply to remember who I am. Completely disregard whatever images the mind conjures, completely disregard them, whatever it is, let it be so!

Who am I?

Can I deny that this very moment I am?

This very moment I am.

Can I feel my being?

I don't necessarily need to feel it. I am this.

He says, *"You, also, are the One! Why don't you understand?"*

You try to analyze the mind, analyze the world, dissect everything, categorize everything... So what? Why you spend all this time, all your life for this?

It is just a mirage!

Why you spend all your life and all your energy to have such a vast knowledge about the mirage which is going to go anyway?

Spend a little bit of time and energy for that which is not going to go, for that which you truly are and is so simple!

He says, *"Why don't you understand?"*

And why do you think you need anything else apart from your Self?

What makes you think that there is anything external that you need?

What makes you think that anything external can add even a little bit to your joy?

What makes you think that anything external can add even a little bit to your greatness?

He says,

*"Understand that the Self is continuous Being,*

*The One within all, without any division.*

*The "I" – the Self - is both the subject and the supreme object of meditation;*

*How can you see two in That which is One?"*

*“The ‘I’ - the true Self - is both the subject and the supreme object of meditation...”*

Somebody can say “How can it be an object?”

Some people were asking Ramana Maharishi “How can I see the Self?”

And he was answering in a perfect way! He was saying “Seeing the Self is *being* the Self.”

*“Seeing the Self is being the Self.”*

Knowing the Self is being the Self.

This is the knowledge of Unity, because in the space of the Self there is nothing like you and me, there is nothing like me and something other, there is not even the question “How am I going to interact with the other?” There is no other!

There is not even the question “How will be my future?” “How is the past?” These doesn’t exist, there is no future, no past.

There is no question “Will I succeed? Will I fail?” These don’t exist.

How can you fail to be the Self?

Somebody asked me before a few days, “Can I succeed?”

How can you possibly fail to be your Self?

You can fail in things of the world, very probably, quite inevitably. But how can you fail to be your Self?

This is the only goal that the success is guaranteed.

As long as just for a moment you stop running after the mirage, after the universal mirage.

Because if we keep on running after the universal mirage, having desires for this and having worries for that, even though we are the Self all the time, we will not be interested in that. We will say “I failed” or “I succeeded”.

“Oh Lord, may I succeed! May I catch the mirage, may I catch the rainbow!”

Have you ever tried to catch the rainbow? Many people wish to do so. It's much more difficult than it sounds...

Why don't you catch the Self instead that is always there?

What do you want to catch in this world? What is that you want to catch? What is your greatest wish in this world?

It is not very different than catching the rainbow!

Why don't you get hold of the Self that is always inside?

How do I get hold of the Self?

Simply by remembering it! Simply by remembering "I am That!"

And it might seem initially like a distant experience, but it is the most familiar experience we have. The easiest to get, the most independent experience, for it doesn't depend upon anything.

While whatever we want to succeed externally it always depends on conditions and when the conditions change, it will also change.

But you cannot fail to be what you are.

So I will stop here with the Avadhuta Gita.

I will just repeat this sentence, so that you keep it with you.

*"If you want to see the Self, be the Self."*

*"Seeing the Self is being the Self."*

- Om Shanti Shanti Shanti! -