



Embracing the Paradox

Satsangs with Om Baba

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Sri Saccha Vedic Books

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*Prabhu Aap Jago Paramatma Jago
Mere Sarve Jago Sarvatre Jago*



*“The Existence gets divided in the mind,
and It is ever united in the Heart.
If you seek for Oneness, O Beloved,
make thy abode in the Heart of your Being.”*



Satsang with Om Baba

The Joy of Simplicity

Welcome everybody to the Satsang

I want to make a question. What is the means of happiness? To have more or to have less? This is a question everyone should ask himself. How will I be more happy, by having more or by having less?

This question is a turning point. Because all ordinary humans they understand that to be more happy, I need to have more. I need to have more wealth. I need to have more customers. I need to have more friends. More recognition. More “likes” on my Facebook. A faster car. A bigger house. More big family. More children. More grandchildren. More great-grandchildren. The bigger the family the better. The more wealth, the better.

In this way, the ordinary human being spends his whole life going for more and more and more. Filling up the space around him and inside him. Filling up his house, filling up his storeroom. Filling up his heart. Filling up his mind. Filling and filling, but never fulfilling. He keeps on filling and filling but he’s never fulfilled. And instead of getting fulfilled, he gets rather suffocated. Suffocated physically, suffocated mentally, suffocated energetically. Being constantly stressed, being constantly worried, that he might lose all the things he has. Is this happiness? This is misery. This is the main source of misery.

There was a very intelligent man in history who liked to accumulate more and more and more. His name was Francesco. He lived in Assisi in Italy. He was the son of a very rich merchant. He was a merchant of cloth so in his house, there was always the finest cloth brought from the best places in Paris. The finest horses, the most beautiful jewels and decorations.

The finest people in Italy, perhaps. The most beautiful ladies and the best pizza in town. Everything was present except for happiness, except for peace. Everything was there in abundance except for fulfillment.

So Francesco, he felt that by gathering more things, he would find this fulfillment. By organizing more fascinating parties, he would find this happiness. So he was famous for his extraordinary parties.

Then one day, he had a vision. In his vision, he saw an extremely beautiful lady. He was overwhelmed. He was paralyzed. He was breathless. When he came out of the vision he couldn't stop thinking about this form that he saw. Until now with all the wealth of his father, with all the amazing parties, with all the enjoyment, he couldn't find fulfillment. He was still empty. But that which he saw in his mind, it was a hope for fulfillment. For the first time, he felt hope. He got a glimpse of fulfillment.

The days passed and he could find no peace. He thought about how he could find this lady. He was praying in secret, "Oh Lord, may I meet this lady again." He slowly lost his appetite. He lost his interest in the parties. He lost interest in traveling to Paris. He was just thinking about this lady. One day he had the same vision again. By Divine Grace, she appeared again in his mind. His heart experienced something he had never experienced before. He experienced perfect peace. A pure bliss. Fulfillment.

He asked the lady in his vision, "Who are you? What is your name? Where can I find you?" And a voice sounded inside him - a big, booming voice from above. He said to him, "Her name is Poverty. She will be your wife and she will bring you to supreme happiness."

St. Francis, he understood or he half understood in the beginning. He started going to the poor people and giving charities to them. He experienced an inexplicable joy inside. The joy of giving was much greater than the joy of taking. He had never thought about this. He went and visited the sick people and he took care of them.

The joy of taking care of others was so much superior to the joy of being taken care of.

He started having a glimpse of the Supreme and at a certain moment he understood. "I cannot just take care of them. I have to BE one of them." And full of delirious joy, he went back to his room. He took all his things and he threw them out of the window. He was so much overtaken by joy that he took also his father's things and threw them out the window. Of course, his father almost threw him out of the window as well - actually he threw him out of the house. And Saint Francis was very thankful for that. He took off all his clothes and he went away naked, without anything.

He became the very famous 'Poverello', 'the little poor man of God'. He started living without anything; he was never keeping anything, not even a second cloth. He was not accepting money, just some bread perhaps to eat. He was not accepting even a blanket in the winter. Just one cloth, that's all. He had nothing. Nobody can have less than what he had. But he had so much bliss. So much overwhelming happiness. No other person was as blissful as he was. His God-intoxicated poems are very famous in the Christian world.

He was working out in the field and the sun was falling on his face and he said, "Thank you Lord, for the Brother Sun that gives us light and warmth and such a delight." Have you ever been thankful for the Brother Sun? Have you ever experienced supreme joy by simply the sun shining on you?

And in the evening, he was full of delight by the light of the moon falling down upon him. "Thank you Lord, for the Sister Moon. And thank you Lord for the Sister Water. And thank you Lord, for the Brother Fire. Thank you Lord, for the Mother Earth that takes care of all of us, that so much selflessly keeps on offering to us. We trample upon her, we use and misuse her, and she constantly, like a perfect mother, keeps on offering to us, sustaining us, supporting us." Have you ever been thankful to the Mother Earth? Have you ever felt her love? Have you been thankful for the flowing water and the beautiful, shining fire?

One time, St. Francis was very sick. In fact, most of his life, he was very sick. So one certain disciple came to him and asked him, "Oh, Master, you heal so many people, why don't you just say a prayer to heal yourself?" St. Francis said, "You don't understand, my son." And he went down to the floor and he kissed the floor. And he said, "Thank you Lord, for the Sister Disease. For the Sister Weakness, because it is because of this gift that I can have humility and can turn my eyes toward you." Have you ever been thankful for the gift of disease?

Just before he died when he was in a very bad physical condition, he saw Death come to him. What do you think he did? "Go away, go away!" No. He said, "Thank you Lord for the Sister Death that gives us freedom and brings us to you."

Having many-many things, he was not happy with anything. Having nothing, he was happy with everything. So I ask you the question again. What is the means of happiness, to have more or to have less?

If you are not sure about it, you can make an experiment. You can visit some very rich people that are considered to have many-many things. If you don't know people like this, you can find them on YouTube. And using your intuition, feel, do they seem happy to you? Do they inspire you somehow? Do they inspire in you happiness? Do they give you a sense of fulfillment. Now do the same experiment perhaps visiting some monks. Perhaps in a monastery or in an ashram here in India. Some monks that have nothing. Ask yourself, does this inspire in me some sense of fulfillment, some sense of happiness? Who has more, the millionaire or the monk? By your own observation, by your own common sense.

Many people that are here are practicing meditation. I believe, I want to believe, most of you. And I very much hope after this Satsang season, more of you will practice meditation. Many of you have experienced some inexplicable joy, some joy that is not based on an event, some joy that flows naturally from within. Now, when you did have that experience, how many people were with you, in your mind? How many people were with you? How many objects were with you, in your meditation?

How much food was in the meditation? How many beautiful works or hobbies were in the meditation? If you try to remember and you actually remember, you will see that there was nothing at all. Exactly at the moment that you became free from all attachment, to anything, people, objects, duties, exactly at this moment, your happiness was at the maximum.

Many scientists today as well as many rishis, sages, say that in deep sleep we have the maximum happiness. Deep sleep means there are no dreams. There is nothing, in fact. There is no mother, no father, no wife, no husband, no kids, no friends, no boss, no customers, no objects, no food, no gadgets, no nothing. And yet we are at the peak of bliss. There is nothing there from our ordinary life that gives us joy, yet our happiness is at its maximum. The same thing that we experience in deep sleep, the same thing we experience in deep meditation. There is nothing and yet the bliss is at its maximum. What is the teaching of that? What do you understand out of this?

The joy of the Self, the Bliss of the Self is not depending on any external object. It is something simply natural that flows from inside. It is the nature of the Self to be blissful. Why do we keep on covering that bliss with things and ideas that are just empty? If we will not cover that bliss, it will be there, evident, present. This is a very simple understanding that some people have understood and they have become monks. I don't say to anybody to become a monk. You cannot change your destiny. Simply, if you get that very simple understanding, that by having less there is more happiness, your life will be transformed.

In other words, to stop running after the more, to stop running after anything actually and by starting to appreciate what you already have. Which, by the way, is much more than what we need. Nobody here can say I don't have what I need. We have much more than what we need. So happiness is not trying and struggling to increase this. Happiness is simply to stop and appreciate it. Can you follow me? If again we have something more than what we need, it is very conducive to happiness to share it. If we have two pieces of cloth and our brother or sister has no cloth, it will give us very great happiness to share it.

My master, Guruji Maharajji, when He was about my age, He was traveling all over India offering Satsangs. He, alone, was gathering, in this way, food for the whole ashram. He was by himself feeding an ashram of 200 people. He was traveling with only one piece of cloth. How many? One!

It is the discipline of the Swami that everyday he must wear a fresh cloth. So, that means that everyday he was waking up in the morning, he was taking a shower, he was washing his cloth and he was waiting for it to dry in order to wear it. He was just wearing his small towel around him. Sometimes it was the rainy season and it would take many hours to dry. He was drying it with a clothes-iron. It was something highly inconvenient, you understand.

So there were some richer disciples who would say, "Maharajji, I cannot see you like this. Here, take a second cloth. So you can wear the one and wash the other and you always have a cloth to wear. Maharajji was saying, "Thank you." He would take the cloth and go away. After some time, He would come back. Again, one cloth. Again they were giving Him a second cloth. "Maharajji, you need a second cloth. Please keep it". "Thank you. Thank you". He was going away. Coming back – one cloth. So one time, a certain disciple told him, "Maharajji, I'm not so rich to buy you always new cloth. Please keep the second cloth that I got for you". Maharajji said, "In many places that I go, many people do not have even one cloth. How can I keep two?"

Maybe some of you will think this is something ascetic. It has nothing to do with asceticism. This is the science of bliss. This is the way to live a divine life, a divine and blissful life.

There is no need to have just one cloth but at the same time, we don't need to have 30 or 40 dresses. You don't need it. It will not add to your joy. It will just be a burden mentally, physically and psychologically. On the other hand, it will be a wonderful opportunity for joy to share what you have.

The discovery of the Self is a process that has more to do with taking out things than taking in things. It has more to do with being free from things and ideas than to accumulate more.

Discovering ourselves is simply coming back to what we already are. There is no benefit to covering what we are with unnecessary ideas and wealth and belongings. There's no need for this. By rather emptying ourselves from unnecessary objects, unnecessary relations, unnecessary duties, what we are becomes more evident. It's very simple common sense.

By removing the mud that is around the diamond, the diamond is revealed. By removing all the false ideas that are around our heart, the diamond of who we are is revealed. By removing unnecessary possessions, unnecessary wastes of time and energy, we simply turn our attention toward the essential. Then the essence becomes more evident by itself.

So, what Saint Francis has done is a very great teaching. It's in fact the same thing that Jesus did. Saint Francis and Jesus Christ did the same thing exactly. They followed the process of removing, taking out things, so the natural beauty shines by itself. We can just take out the mud, take out the covers. So the journey of self-realization is a journey of freeing oneself of what's not necessary.

Some people ask, do I need to be a sannyasin? Well, it's not up to you. As we said before, it's up to the destiny. But, what is necessary is that during the meditation, you must be a sannyasin. When you sit for meditation, maybe one hour, two hours, five hours, ten hours, as much as you want...during this time, you must be a sannyasin. You must give up everything for even one hour, maybe just twenty minutes, for this time you must give up everything. For this time that you focus to find what you are, you must forget what you are not. For this one or two hours per day, you must forget your family, you must forget your work, you must forget all your duties, you must forget your hobbies, you must forget your boss and your customers, you must forget your own body, you must forget all the information you have accumulated. Give it up. Leave it behind. Renounce it. Forget and give up the past and the future.

Give up all ideas you have about yourself, even the most basic ideas. I am a man or I am a woman, give it up. This is just a false idea.

I am from Russia, I am from Greece, I am from America.
What you are is neither from Russia, neither from America,
or any country.

So you must give up the false idea. You must give up the idea
I am a mother, I am a father, I am a child. I am a husband, I
am a wife. Even a human being.

You must give up this idea. I am beautiful, I am ugly, I am fat,
I am thin, I am old, I am young, all this must be renounced.
All ideas about yourself must be renounced and simply stay
as what you are. And this is not an idea.

It is our own undeniable existence.

It is pure existence without any label.

It is vast existence without any limitation.

It is vast and it is unchanging.

It is constantly there.

Our pure essence. Our pure Self.

That Self is peace. That Self is bliss.

That Self is Truth. That Self is Fulfillment.

It doesn't need anything else. It is perfectly fulfilled as it is. We
just need to remove the mud around it so it can shine with its
natural splendor. We just need to remove all the junk around it.

For this reason, my dear ones, happiness is with the less.
Burden is with the more. Confusion is with the more.
Delusion is with the more. Worry and stress is with the more.
That's why the intelligent people, they choose less. And if
you're brave enough, you choose nothing. Because you don't
need it. If you cannot choose nothing the whole day through,
choose nothing for one, two hours per day.
Choose nothing and be everything.

Om Shanti Shanti Shanti!



Satsang with Om Baba

How to tune in to the Satguru?

Welcome everybody to the Satsang.

What about shall we speak today?

Question: You can tune in to the physical body, to the emotional body, to the psychic body. So my question is, how can you tune in to your Satguru? How do you differentiate the desires?

So it's two different questions. How do you differentiate the desires from the different bodies? Why do you need to differentiate?

Question: Because sometimes I feel like all of them have their own desires...

I understand... so the question is like this: we don't understand if the desires that appear inside of us are our own true desires or if they're just instinctual desires or mechanical desires. Many people were going to Maharajji and were asking this question: "Maharajji, I don't know if the voice inside of me is the voice of my ego or if it is the voice of the Supreme. How can I tell the difference?"

Maharajji was not speaking much. Many times he would not answer. Other times He would just dismiss that person with a gesture of His hand.

But the most straightforward answer that He would give was: "Keep doing your Sadhana!"

Don't get lost in the labyrinth. It is a labyrinth in there. Don't try to go in and analyze all the different rooms of the labyrinth. What you truly want is to go out of the labyrinth – not to know the labyrinth in supreme detail. "This is the upper level of the labyrinth. This is the lower level. This is the third level".

Sometimes a little bit of analysis might help, but ultimately the point is to get out of the labyrinth. And that which we try to analyze, it is the most complex labyrinth ever. It is designed in such a way that it cannot be fully decoded. It is designed in such a way that if you go inside you will get lost. And you could forget who you are.

Maybe you find wonderful things in the labyrinth. Some beautiful things, some scary things, fascinating things, maybe boring things. But you will not find your Self in there. Your Self is out of the labyrinth.

I know some people, they're fascinated by this analysis and I can understand it. It is a beautiful play. I don't tell you to stop doing this. Just recognize that it is a play. And if you want to find truly who you are, you cannot look inside the labyrinth. You have to turn your attention towards that which looks at the labyrinth. So we'll stay a bit longer with this and then I'll answer the question.

Now a very great question arises; the labyrinth, maybe it is the mind, maybe it is the psychological levels, maybe it is the body - it might be fascinating. To whom is it fascinating? On the other hand, the knowledge of the Self, it's too simple. Too childish. It requires the intellect of a small child.

There was a popular Zen Master. This happened recently in Hong Kong. A very great Zen Master, he came to give a lecture. There were very many people, a very big hall. One very dear friend of mine, he was also there. So this popular Zen Master, he came, he sat, and he stood silent. There was a table in front of him. At some moment, he hit the table. (Smack!) He asked, "Tell me, where does this sound come from?" Everyone stood, just like you, paralyzed. They were thinking, "The sound came from beyond the universe. The sound came from the center of my being. The sound came from the right hemisphere of my brain. The sound came from nothing." Nobody could answer it. Suddenly, a young girl, seven years old, she jumped up and said, "It came from the table!" At this moment, the Zen Master closed his eyes and he fell into Samadhi. And he left his body. That was his last and most essential teaching.

If some of you have an understanding of the Zen philosophy, this is the one, essential teaching of Zen philosophy. Simplicity. A simple understanding. The question was so simple. Nobody could answer it because the mind is so complex. And somehow when you are close to a very great Master, you utilize your greatest intellectual strength. You want to prove yourself in front of him. But in fact, what is needed is very simple. We can try to fully understand it, to categorize it, to organize, to put different labels, to classify it and decode. We can try to do so. But if we want to know who we are, we have to try a completely different approach. Because this labyrinth, however fascinating it might be, it is nevertheless an object of the attention. It's maybe a fascinating object but it is still an object. And I cannot possibly be the object of my attention. I am that pure source where the attention comes from. It's a very simple understanding.

It doesn't matter if it falls on a flower, if it falls on an apple, if it falls on the clear water, or if falls on dirty water, if it falls on a good person, or if it falls on a bad person, if it falls on a man, if it falls on a woman. It doesn't matter where the attention falls. I am at the source of the attention. I am where the attention comes from. What I'm saying is something supremely simple. It's so simple that for the mind itself it might be uninteresting. Sometimes the mind would prefer something much more fascinating – like our inner labyrinth – you can call it the labyrinth of Mahamaya.

So, concerning the other question, how to tune into the Satguru.

Exactly in this way that I have described. This is the direct way. To seek for the source of the attention, the source of the awareness. Not for the object of the awareness. The Satguru in truth cannot be found as an object. He might be projected as an object but He is not truly an object. The Satguru in truth is the subject. It is the duty of the Master to remember that he is the subject, to be the subject constantly so that through this, he can inspire you to find him inside yourself. To find Him inside yourself and to find yourself inside of Him. As the subject. Not as the object. You asked about tuning into your body, into your mind. This is an object. This is a completely different dimension.

What tunes in to the body and to the mind, etc.? And if that tuning happens through one technique or another, who knows that it happens? Who is aware of this tuning? Or of the absence of the tuning?

Maybe you can say I'm not sure what you mean by "tuning". When we're tuned into the body or the emotions, everything works in harmony. Just like we tune different instruments together. Then they sound harmonious. That is a beautiful thing, but who is He that knows of it happening? And who knows of the absence of its happening?

Truly to try and tune the body and the mind, etc., is like tuning a guitar. You tune by a certain technique, then play a little bit and enjoy. It goes out of tune. You tune again. You play and enjoy. It goes out of tune. And now it's not so enjoyable. It sounds cacophonous. And once again it needs a little bit of tuning. It's a beautiful game; I do the same. I do it also and I enjoy it very much. But it is not who I am. I clearly recognize that it is a game.

If you enjoy doing this game, you go on and do it. But it's not who you are. Don't get lost in it. I mean, don't get lost all the time. Sometimes it's ok but don't get lost all the time. So this is a very big question you're asking because the great majority of all people spend their whole life trying to tune the body and the mind and the emotions. Tuning, tuning, play a little bit...out of tune. Tuning, tuning, playing...out of tune. It can become tiring. It can become frustrating. And if you know nothing else apart from this, it will stop being a game anymore. It will be like an obligatory duty. If we don't know that we are actually apart from this, that we are in truth fully free from it, it will very soon stop being a play and it will start being a struggle.

It will become a struggle and an obsession. And it's not why we're here. It's not why we actually have this body. It's not why we have this most fascinating universe inside of us that is constituted out of thoughts, emotions, whatever. We are here to play with it. We came down here out of a playful mood. In the very beginning, we manifested all of this out of a playful mood. So what happened? We lost something that is very, very essential. That which originally was meant to be a play has become a struggle.

It has become much more a source of suffering than a source of joy. And it's not how it's supposed to be.

So tuning into the Satguru means tuning into yourself. And to tune into yourself, you need to tune into the Satguru. Because it's much more easy; it's more tangible somehow. Although we explain about the Self again and again and again, it still seems to be something so mysterious. But the Guru is something much more straightforward. You can see him with your eyes, you can touch with your hands, you can hear with your ears.

So if you want to tune your body, you go to the doctor or to the gym or to the yoga teacher. If you want to tune into your emotions, you go to the psychotherapist. If you want to tune in with your Self, you go to the Master.

Many people were coming to Maharaji. "Maharaji, I have this sickness or that sickness." Maharaji would tell them, "Go to the doctor!"

So this is what we're trying to do here, tune in with the Self. Sometimes directly, sometimes indirectly. We speak about it directly all the time, but who can understand? Sometimes we give some techniques, some recommendations that are more indirect. For example, I say to you, you find a teacher whom you trust, whom you love and you take a mantra from him. That will help you tune in – indirectly. Do some karma yoga, selfless service. If you have the chance to do it for the Master, that is wonderful. But this is a rare opportunity so you can try with any person, to anybody that needs it. You can offer selflessly to whoever needs it. You can do selfless service to your parents, to your husband, to your wife, to your children, to your friends. Selfless service means to offer something without expecting something in return. It's a wonderful way to tune in with your Self and simultaneously tune in with the Satguru. Give some charity, practice simplicity, practice gratefulness. Instead of asking for more and more things, be grateful for what you already have. Instead of cursing the skies for what you don't have, be grateful for what you have been given. That will help you tune in. And if for some reason, you tune out again, tune in again. Don't give up. Some say, "Why do we need to tune in with our own Self again and again and again?"

Because for so long time, we are habitualized to tune out. So, there are two different ways to see it—tune in with yourself again and again or stop tuning out again and again. Because the moment we get lost in the Samsara, it's like tuning out. We tune into the Samsara, we tune out of our Self. Because Samsara and Mahamaya is an object, the Self is the subject.

All these practices I mentioned, they help to tune into the Satguru. If you want something even more straightforward, we just touch the feet of the Satguru. Fall at the feet of the Guru. Ask him for a mantra. Ask him for an opportunity to serve him. Remember him. Meditate on him. These are a few ways to tune into the physical aspect of the Guru. But ultimately, to tune in with the Satguru, you need to tune in with your Self. And to tune in with your Self, you need to tune in with the Satguru.

When we take a child and we say, "Come, let's go to the amusement park. Let's have fun today. And the child says, "Yeeeyyyy!" And you take the child and you go to Disney Land, and he has a great time. One hour passes, two hours pass. He's still inexhaustible. Five hours pass, six hours pass. He is still full of energy and wants more. Maybe eight hours pass, ten hours pass. He starts to get tired. And you say, "Ok, let's go now to one more roller-coaster!" He says, "No, now I'm tired. Let's go back home." You say, "No, what home? We are in Disney Land right now. Enjoy!" And he says, "No, no. I don't want anymore. I want to go back. I'm tired." And you say to him, "Well, there is no home. There's no going home. We're going to stay here." Slowly what was so enjoyable, it starts to become painful. The child will be in greater and greater pain. What was supremely enjoyable before, now it will be a source of pain because he's tired. Because he recognizes in this moment that the most important thing for him is home. He is not anymore interested in the roller coaster. He is not interested in the mansion of fear. He is not interested in 3D cinema or Cherry CocaCola. He just wants to go back home. And the idea that there is no home is supreme torture.

The same is the case with spiritual seeking.

We came here playfully to that most extraordinary amusement park. No Disney Land can be compared to that amusement park that is called Samsara. There is nothing more amusing than Mahamaya. But the moment that we recognize that we have lost the way back home, it loses its beauty. It is not anymore entertaining. Now we are tired. Now we just wish to go back home and we don't know the way. Because ultimately we can rest only in that home. That home is our resting place. We need to be there for some short time just to recharge ourselves. And that wish to come back home, that is spirituality.

That person, that compassionate person, who knows the way back home, he is the Master. That process of following the instructions of the Master and slowly heading back home, it is the spiritual practice. Coming back home is coming back to the Self. The Self alone is the home. Everything outside is the amusement park. The Self alone is the resting place. If we don't know that Self, even the most beautiful amusement park like the Mahamaya, it will become a place of pain. It will become a ground of struggle. Tuning in – tuning out...again and again and again...

There's a legend in Greek mythology about a certain man. He had committed some serious offence. After his death he was sent to hell. There he had to push a rock up the mountain and as soon as he was getting close to the top he got exhausted, the rock would slip from his hands and would roll back all the way down. Again he will push it up. Again it will fall down. Again and again and again. That is the process. Tune in, tune out, tune in, tune out.

We take care of the body, which is a very, very good thing to do. But somehow we heal one disease, something else pops up. Then we try to take care of our personality, which is a labyrinth. We somehow try to heal the anger and after much effort, we succeed. Then suddenly we discover jealousy. We start to work with the jealousy. Maybe we succeed. Then we discover depression. Again, we work with the depression. After much time, we succeed. And we find again, anger pops up on the other side. Like the man pushing the rock up the mountain. There is nothing wrong in itself in pushing a rock up a mountain.

But if this is all your world, if this is all that you know, then this becomes a torture. If you do it playfully, there's no problem. And if we know the Self, we can do even this playfully. We can even enter the labyrinth playfully. Because we know the way out. We can participate in this cosmic celebration playfully. Because we know the way back home. At any moment we can step out and go back home and find some peace.

So knowing the way back home is the first condition to enjoy this wonderful Mahamaya. I will say again, it was designed to be supremely enjoyable and it is supposed to be supremely enjoyable. But like everything else, it is supremely enjoyable to the Self and not to the ego. To the ego, nothing is enjoyable for long. So tune out of the ego and tune into the Self. The Self is a very cheerful fellow. The ego is a miserable guy. What do you choose to be?

Tune out of the ego, tune into the Self. And be cheerful in this enormous amusement park. The best way to tune into the Self is to tune into the Guru.

How can we not see what is so obvious?

*That I am Life itself.
I am life pervading everything.
I am not limited to this physical form.
I am not limited to any form. I am formless and pervading
all forms.
I am Life itself. I am everywhere, inside and outside.
I am the essence of all.
How can we not see that I am Life itself?
The Self is Life and Life is the Self.
Life is not limited to any form. It's everywhere inside and
outside all forms.
Life is not limited by time.
Life is not limited by any story or destiny.
Life is free. Oceanic. All embracing and all pervading.*

Om Shanti Shanti Shanti!



Satsang with Om Baba

Trusting What is Essential

Some people ask: "How can I trust the Guru?" or "How can I trust God?". That is a tricky question, so let's leave it aside for a moment. I would rather ask: "How come you trust your ego so much?"

You are fully obedient to it. You fully follow it. Whatever it says you say: "Yes, Master!" Immediately you do as it says. "Go there!" it says. "Yes, Boss", you say.

Have you noticed that there is a guiding, ordering voice inside telling you what to do? How come you trust this voice so much when it brings you so much trouble time and time again? It constantly brings us into suffering, lifetime after lifetime. How come you trust it so much and cannot let it go? This is truly the question. Is it worth your trust?

You have been trusting it for such a long time and it just brought you into pain and suffering. The ego is not interested in life as it is. The ego is interested only in its individual entity. The ego is interested only in separation. "I am one thing, you are something else".

The ego is interested in power. Power over others. Dominion, recognition, in being distinguished, in being the King or Queen of everything.

This is the source of suffering.

If you can be comfortable with seeing yourself as a useless fellow then you can spare yourself all the suffering of being a King or Queen or emperor.

So, how come we trust so much the ego? If we recognise how mischievous it is and how troublesome it is, why not let it go? Is it difficult to let it go if you recognise what a source of suffering it is? For example, if someone is an addict or an alcoholic and they recognise their addiction to be a source of suffering, they will simply let it go. Maybe it will take a little time, time is needed, but if you first recognise that it is a source of suffering, then you have done half the work already, you are ready to let it go.

In the same way we need first to recognise what a terrible addiction our own ego is.

Let me define the ego. Ego is the idea of separation. I am a separate entity. I am Mr. Om Baba, nothing else. I come from Greece, I am a Swami. This is the ego.

The identification with a separate entity. That is the main source of suffering. The great source of suffering. How come we trust this so much? How come we cannot let it go, this most terrible addiction? How is it that we do not see that we exist inside every form just as much as we exist in this form?

What I am, this Life that I am, this Awareness that I am, this Being that I am exists in exactly the same way in every human form as it exists in this human form. Is it so difficult to see?

If we have just a glance of this, why not let go of the ego? Why do we once again trust the ego? Why do we not trust life?

Or you can call it Being.

You can call it God.

You can call it Siva.

Let's call it Life. Why not trust Life? It is constantly here. In infinite forms, with infinite names, infinite shapes, in infinite colours and without colour. Sometimes as a human being, sometimes as an animal, sometimes as a planet, sometimes as a galaxy, sometimes as a molecule. Life pervades all these. How can we not trust that which is so steady, so unchanging, so constantly there, so reliable. It never goes. How can we not trust something that never goes, that is always with us? How can we not trust our own Being that is constantly with us?

Is there anything else that is more trustworthy than our own Being? You can say to your friend: "I trust you", and the next day he has gone. Then you trust him again and he goes again. You keep on trusting. How can we not trust our own Being that never goes? That is constantly here. Lifetime after lifetime, and even in the space in-between, the Being is constantly with us. Ever the source of all that is beautiful, of all that manifests.

The source of all that comes and goes, while Itself does not come and does not go. The very centre, the Heart.

How can we not trust what we truly are?

If, out of God's Grace, out of extremely good fortune, we meet a human being that is somehow a representative of what we are, if we meet a Guru, then how can we not trust?

When you see the Master and see: “Hey! I am That, this is who I truly am”, how can you not trust this? And what else will you trust apart from That? Your ego?

Let me put it another way. If you make the decision, the firm decision: I want to know the Truth, I want to know purity, I want to know Love, this is what I want to know in my life, I want to know peace, this is my very clear goal. Then by very good chance you meet a human being, and that human being radiates so much love, more than you have ever felt before in any human being. This human being radiates so much peace, and so much purity, kindness and truth. If you seek for these things, why not trust that being? Why not stay close to him? Because he is the very container of that which you are seeking, he is the very representative of your true Self.

What you were seeking you have found.

You have discovered it, it is there! Why not trust it? Why not stay with it? This is a question I cannot answer.

For example, many people would come to Maharajji, western people also would come to meet Him. They would come, make pranam, and go, saying: “Oh, He didn’t speak”, “He didn’t say something interesting”. Very, very few people would stay with Him. Sensitive and genuine people would stay with Him. What they were seeking, either consciously or subconsciously, He was the container of that. He was a container of peace, He was a container of Love, He was a container of Truth in its purest form. So how can you go away? Perhaps you are not seeking for these things, perhaps you are seeking something else. This I can understand, but if you seek for these things how can you go away?

Let us summarise a little bit. We spoke a little bit about praying, the importance of Prayer. We spoke about the clear understanding or recognition that I am a useless fellow and being content with that, being happy with it. It is a source of joy. I am a useless fellow! The moment you recognise this, the moment you accept this, you become so happy! There is nobody happier in the village than the village idiot! Nobody is happier, I assure you.

When you are comfortable with this, then naturally a prayer may arise, a prayer for Truth, a prayer for Love, a prayer for fulfilment.

In fact, when we recognise that we are useless fellows, we become qualified for Truth. Only then do we become qualified, before this it is impossible. When we make this joyful recognition we become qualified, we are ready.

Then, the second step is to ask: is it really the Truth that we are seeking? You have to ask yourself this question: “Do I really seek for the Truth or am I just looking for fun and a nice time?”. This is also ok, there is nothing wrong with it. You must be sincere with yourself... “Do I seek for the Truth? Or do I just want to let it flow and see what happens?”.

If we seek sincerely for the Truth, if we seek sincerely for what is pure, for what is beautiful, for what is peaceful, for what is loving, then why not surrender to it when we find it? Why not let everything go and surrender to it? It will not require so much effort, it is just a natural process.

If, on the other hand, you feel that you have many important things to do, you have many important duties to fulfil, that you are not truly a useless fellow, that you are a very useful being, that you will fulfil your duties first and then look for the truth... I can tell you that you are still quite deluded.

You are deceiving yourself.

Your ego is your master.

There is nothing that is so important to do. It’s just that the ego comes and tells us that it is so important, and if we do this we will rise higher.

So, even if you are a useless fellow, you can fulfil the duties that come through destiny. Very beautifully, very playfully, accepting mistakes, but if you feel you have important things to do then you are in trouble, and I cannot help you.

What is more important? If you feel you have important things to do, what is more important than Love, than Peace, than kindness, than Truth, than Oneness, than fulfilment? What is more important than these?

Just a glimpse of Truth, and all your ‘important things’ will fade out in insignificance. They are totally insignificant compared to That.

Realise yourself.

Then you will truly know what Love is.

You will truly know what Peace is.
You will truly know what natural Joy is.
After awakening as the Self, then you can fulfil all your other duties as well... if you like, if you still consider them to be important, you can fulfil them. No problem.
So, do not postpone this. Dedicate some time. Make a few sacrifices. Focus a little! Recognise the Self and then you can fulfil all other duties - not the other way around. First recognise the Self and then fulfil all your important duties. Until then, be happy to be a useless person.

Om Shanti Shanti Shanti!



Satsang with Om Baba

Live as the Self

Question: I am about to make a decision about something and yet when I try to change the story of this 'person' the resistance comes full force. I am wondering is this a vasana or some deeply rooted pattern for the person? I can see that I am THAT, but still the story is there somehow.

After practising spirituality for some time, by divine Grace we come to understand something which is much deeper than this whole show, we come to have a taste of what we are, a taste of the Self, a taste of God. A taste of our limitless nature. As we have said it is something very simple to be That and we cannot ever be anything other than That.

On the other hand there is still a story unfolding. The story has started, it has some momentum. The momentum will not stop just by our understanding, or our Realization – the momentum has to be fulfilled! And there is absolutely no problem with the fulfilment of the momentum. The fulfilment of the story must happen and this is perfect.

To know the Self is perfect.

To fulfil the story is perfect.

Now what is it that disturbs this perfection?

What disturbs the perfection is that there are still powerful traces of our ego. The Self somehow begins to shake out of its sleep, begins to open His eyes. The sun begins to rise on the horizon. That is perfect. The story itself might continue - our destiny, whatever our destiny may be, might unfold. Perhaps our destiny is to be a monk, or a householder, a businessman, a martyr, a father or a solitary person. This will continue, it will not stop.

Then the ego comes and says: 'Just a moment, I have realised the Self, now I should make the story as I would like it to be, I should make it a wonderful story, I know how it will be best. I will make it according to my realisation'. So the ego objects, it wants to change something.

The ego wants to interfere with the unfolding of destiny. The ego thinks it knows better. The ego says now I want to stay all the time as the Self, I want to stay all the time in supreme bliss. Who says this? It is the ego that is speaking. The Self doesn't need to say this. So there are still some traces of the ego.

When the ego is absent, you let the story unfold in any way it wishes to unfold, there is no need to interfere. You are untouched by it. It is like you are watching a movie on TV. Let the movie unfold and see how it comes to its full completion. Let it happen, but know that you are not a part of the movie. This is very important, to know that you are not a character in the movie. Then you are safe. Then all the events that take place in the movie, all the story or destiny will not disturb you. You accept things as natural phenomena, just like, let's say, the change of the seasons. There is a time for the summer to come, there is a time for the autumn, and there is a time for the winter. You don't complain about it. You don't whine when the winter comes: 'Oh no, it is winter again, why can it not be summer all the time?' Let it come, it has its own beauty, it is the way nature works.

The only entity that interferes and complains or objects is the ego. The ego objects, it wants something better. No matter what you give to it, even if you dedicate your whole life, all your lifetimes, a thousand lifetimes serving it very obediently, offering it whatever it asks from you, the ego will still want something more. Something better. Even if Self-realisation comes it will still want something better. The ego is like a bottomless well, no matter how much you put inside, still it wants more.

The Self itself is Perfect. The story itself is perfect – if you keep each in its appropriate place. If the Self becomes a part of the story then we have trouble.

This mantra says:

Om Purnamadah Purnamidam, Purnat Purnam Udachyate
Purnasya Purnamadaya, Purnam Evaa Vashishyate.

Meaning; That (Self) is Perfect. This (the story) is Perfect. From the Perfect springs the perfect. Remove the perfect(the story) from the Perfect (the Self) and what remains is the Perfect.

Take the perfect out of the Perfect and the Perfect remains. This is a common translation of this Mantra, but Sanskrit is a language that can be translated in many different ways, it can be interpreted in different ways.

Sri Shankaracharya, the greatest teacher of Vedanta said Purnam means Perfect, but it also means Infinite. And so it becomes even more interesting. Here the mantra would be: That (Self) is infinite. This (the whole of illusion) is infinite. From the infinite Self comes the infinite illusion and infinite phenomena. Take the infinite(illusion) out of the infinite(Self) and only the Infinite remains.

When everything is in its correct place, when the point of view is correct then we not only recognise the centre of our being as Perfect, but everything that surrounds our being also has its own perfection. It is Perfection with imperfections. The imperfections are part of the whole Perfection. That voice inside that creeps up and says: "Oh no, I have to correct something", that is mostly the ego. That is the guy who is never satisfied, who always has something to complain about.

So, let the story unfold – even if you want to change it, you cannot. Even if you want to change your destiny, you can't. Destiny is not to be changed – it is to be recognised, to be understood, to be accepted, to be fulfilled. The only entity that wants to change destiny is the ego. It believes it can make it better.

Many times we are at a certain part of our destiny that we do not enjoy or find unpleasant and you may say: "How can this be perfect? Where is the perfection in this, this is awful!"

Well, I say to you – just wait a little... wait. You have not seen the full story yet. You have to see the full story first, then you can judge the story. You have to watch the whole movie or read the whole book before you can have an opinion. Until then, you must be patient. Be patient. See how the story will unfold. Can we, by knowing the Self, by knowing our true nature, be free from the story? The answer is yes. The Self is always free from the story, and if you know the Self and you are not free from the story, it is not the Self that you know, it is something else. It doesn't mean that the story does not continue. The story continues. It's just that the Self is now in a safe position... in a safe distance and observes all this happening.

Do we get to be free from the story if the story is just fulfilled? If the destiny is fulfilled? Do we get to be free from the story? The answer is yes and no. We are freed from that particular story but, as long as we do not know the Self, immediately a new story begins – part two! Or part three, or part one hundred and three! It is like a never ending soap opera, it never finishes. This whole story that we experience is a product of karma, a product of actions. While we experience the story the karma gets burnt out. The karma gets exhausted. Slowly we perform new actions, we speak new words, and also generate new thoughts. New karma is thus created, and once again we must experience a new story. In this way we never get free of the circle of samsara. The only way to be free is to realise the Self. To realise that the Self is completely untouched by the story. And if the Self is untouched by the story, why would you try to change the story? Or, at least, why would you struggle with the story? If you like, you can play a little bit with it, try to experiment with different human behaviours, with different roles... playfully! Playfulness is part of the nature of the Self, but if you struggle to change the story, that means you do not know the Self. The Self will never struggle, only the ego struggles.

Instead of trying to change the story one way or the other, why not try to make the best out of it? Why not recognise all the infinite gifts that we have and try to make the best of them? Instead of complaining about the things we don't have, why not be thankful for the things we do have? Instead of trying to change external events and circumstances, why not try to change our point of view and see the beauty that is already there?

There is a story. They say that in ancient Jerusalem there was a dead dog laying on the ground and it had been laying there for some days, it had started to decompose and to stink. The dog's skin had started to fall away and its insides had started to appear. This was an awful, ugly spectacle. Some people had gathered around this dead dog and were making comments. One would say: "How terribly it stinks!", another said: "Look! You can see his liver!", a third person said: "How terrible it looks, why doesn't somebody take it away?". All of them were describing the ugliness of what they were experiencing, when a voice sounded from the crowd and said: "But its teeth, they are beautiful and pure like pearls".

Everyone turned around and saw there Jesus Christ, standing with them. Jesus could see the beauty. Even at this moment. This is, in fact, the art of living life. Not trying to change it, but instead seeing the beauty in it. The beauty is already there, I guarantee it to you all, the beauty is already there!

In Life itself.

In your own Self.

In the people that surround you.

In the circumstances that surround you.

The beauty is already there.

We just need to slightly change our point of view, our perspective.

Thus the Sage has the capacity to see the beauty.

The ego is attracted more by negativity.

In modern science they say that nothing travels faster than the speed of light... except bad news. Bad news travel faster than the speed of light. People enjoy bad news so much. A small thing can happen and suddenly the whole village knows about it. The mind loves bad news. The ego loves bad news.

Yet, through bad news, through negativity or somehow being focussed on something that we consider ugly, we will always be miserable. No matter what you have in your life, even if you are the richest person, if you have the most beautiful partner, if you have the most prosperous circumstances in your life or are born a prince or a king, still you will feel miserable unless you are able to appreciate the beauty.

This is Perfect. That is perfect. From the Perfect comes the Perfect. Take the Perfect out of the Perfect and only the Perfect remains.

If you want to check yourself to see if you are in the state of the Self at any moment just try this Mantra. If this mantra works for you it means you are standing in the correct position.

If you feel there are still things to correct, improve, etc... that means that the ego is still dominant.

We were speaking the other day about how the ego can be very subtle, very-very cunning. Supremely cunning. Even when the moment comes that it vanishes inside the Self-realisation, it immediately comes back and starts playing its tricks. It says: 'I got Self-realised, I got the highest experience – all because of me! I'm so great, I am so advanced! People should start to recognise me.'

These beautiful experiences only happen when the ego is absent, but soon it comes back and misappropriates these experiences and says 'it is because of me'. As we were saying the other day, from the level of the ego it is not possible to realise. That is why they would practice karma yoga for so many years in the old days. Day after day, year after year – karma yoga. Carefully purifying the ego, otherwise it will constantly be an obstacle.

You have the experience of Infinity, freedom from all limits, Supreme Bliss, and then the ego makes its final stand and says: "How can I make this last forever, how can I stay here and never go out again" and so it is destroyed, you have lost it. This is why, together with our Self-enquiry, we practice Japa, Karma Yoga, Pranayama, charity, etc... we do all of this to purify the ego so that we can practice Self-enquiry more effectively.

If you want to jump straight away into the Self-enquiry, if you don't want any intermediate stage, if you don't want to wait or make any effort or waste any time – who or what is this entity that is in such a rush? This is the ego.

The Self has absolutely no problem with doing selfless service for 12 years, one hundred and twelve years, one hundred and twelve lifetimes! The Self has no problem at all with this. It is the ego that is in a rush, it says "No! I want it now!".

So, Self-enquiry is very good, it is necessary, but it is not sufficient by itself, it should be supplemented with many other practices. In the case of modern times, the ego is too complicated. It will not let go easily. Whatever you have, whatever spiritual achievements you have made, whatever experiences you have had, it will come and it will misappropriate them. It will say: 'It is mine' and it will just grow fatter and stronger.

When you do karma yoga and simply chop the potatoes, what can the ego boast about? "I have been chopping potatoes for three years" – the ego cannot boast about this, it cannot feel special about this, there is nothing to feel special about it.

You deactivate the ego via the back door.

It is very intelligent.

Question: When I go back to my job, I become identified with my role. Here (in India) when I do Seva, if I feel identity rising up, I practice the enquiry and return quickly to the awareness, but when I go home to my role as a kindergarten teacher I get lost in the identity and the dream.

It's a good job, it means you can be a child as much as you like (laughter).

You can perform your work on a spiritual level. It can be a spiritual practice. This is very important with all work. Your job must become a spiritual practice. If it is not a spiritual practice then it will be a great obstacle. Maybe you identify with your work because you enjoy it too much?

Answer: Yes I do.

It's ok, give space for this. It will not leave many traces inside. When you go back home after work and you sit for your meditation, just forget about your work.

Question: How can we stay in the present while still having to plan for the future?

Sometimes some planning is necessary. Do the planning and forget about it. Focus on the Self. There will be practical things that need to be taken care of, but they can be done quickly, don't get stuck with them. Cook your food, pay your rent, do it and forget about it.

Stay as something far more essential. It's great fun if you stay as the Self and make your plans. If you can truly connect with the centre of your being, something very interesting happens. The plans that you make will be fulfilled, because they are not the plans of the individual being – they are the plans of something higher and if you tune in with That, whatever plans you make, whatever wishes you have will be fulfilled.

If you tune in with the ego then you are in trouble. It will become complicated. If you want to have your plans fulfilled, tune in with the Self. Wipe out the ego. Wash away the ego completely. Through all the practices we have talked about you can wash the ego away completely.

Live as the Self. In fact, everybody lives as the Self. So, when we are actually living as the Self and at the same time we become identified with something that is not the Self – that gives birth to the great confusion.

Everyone lives as the Self.

Everyone sees with the eyes of the Self.

Everyone experiences the world, including the ego, through the eyes of the Self.

But when one becomes identified with the ego then the trouble begins.

So, you ask: 'How can I see from my true eyes, the eyes of the Self?'

But you cannot see with any other eyes!

There is no other source of the Awareness.

The ego has no awareness.

The mind has no awareness.

The body has no awareness.

Only the Self has awareness.

Only the Self is aware. Nothing else is aware.

Although there is only one thing that is aware, there are many, many things that we are aware of. Gross things and subtle things. If we identify with any of the things that we are aware of, then confusion begins.

So live as the Self, not as the ego!

From the eyes of the Self this is Perfect, That is perfect. Take the perfect out of the Perfect and only the Perfect remains.

From the eyes of the ego we have to struggle a lot. We have many improvements to make. Inside us, outside us, all around us. To improve the past, to improve the future.

So you should make a decision. From which standpoint are you going to see? Will you live as the ego or will you live as the Self?

Om Shanti Shanti Shanti!



Satsang with Om Baba

Beyond All Layers

Question: The practice of Self-enquiry can become very subtle so that when looking it can seem that there is nothing there to be seen, but I still feel that there is something there that hides, and because I can't see it, I can't work with it or get rid of it.

In the process of Self-enquiry we go deeper and deeper inside ourselves, we gradually become aware of many layers, more and more subtle layers, until we reach the most subtle layer - that is the ego. Some people during their Self-enquiry try to find the ego and to kick it out, but who tries to do so..? It is only the ego that tries to kick out the ego. When there is a tendency inside to be rid of something, or, to add something, that is exclusively the ego. This tendency is something that we can observe, but who observes?

In the process of Self-enquiry we don't try to define what is observed. When we ask 'Who am I?' we don't try to find what is around us, we are not interested in analysing these things, we are not interested in modifying or enhancing it, we are not interested in getting rid of it, we are interested only in the source of the attention, the source of the awareness, That is our Self. That is why it is called Self-enquiry.

Everything else around the Self, the many many layers like those of a big onion, these are not the Self. These are transitory tendencies, coming and going. Sometimes tendencies with a form, sometimes without a form. Sometimes gross, sometimes subtle. Sometimes supremely subtle, it does not matter, this is not what we are looking for. We are not looking for any object of the awareness. We are looking for that which looks. St. Francis of Assisi used to say: 'What you are looking for is That which is looking'. So... when there is this subtle tendency inside to be rid of something, to be rid of the ego, this tendency is something that can be observed, and this entity that wants to be rid of the ego is nothing else but the ego.

And it's very clever. You cannot play tricks on it because it is the greatest trickster. It is the master of all tricks. Tricks will not work, hacking will not work. You cannot hack through the ego because the ego is the greatest hacker. You should rather go the way of truth, of pure sincerity. This can be either a very clear understanding, or a very pure devotion, or it can be selfless service, or full renunciation, or it can be surrender. This will work. It might take a long time, it may take much effort, but it doesn't matter. It will work!

If you try to hack through it, if you try the short cut, the quick way, what is it that wants the quick way? Do you think that the Self is in a hurry? Do you think the Self is in a rush to reach somewhere? Do you think the Self is in a rush to attain something? It is only the ego that is in a rush! Now we are speaking about Self-enquiry, so it is necessary that there is a very clear understanding.

In my experience, clear understanding is very important, but by itself it might not be sufficient – the approach must be more integrated. The understanding must be as clear as possible, but there must also be a sense of devotion. There must be some love for selfless service. There must be some readiness for renunciation, some readiness for sacrifice. There must be a brave attitude. There must be trust in the Guru. There should be an attitude of surrender. So if all these elements are present, then we can go ahead, the clear understanding will have support. By itself it will be too weak.

Question: What is the approach of Vedanta toward understanding our psychological complexes?

Vedanta doesn't pay much attention to this – that is why it is called Vedanta, the final knowledge. Vedanta focusses exclusively on the Self. However, is it useful if we try to, somehow, clean up the psychological mess inside of us? Of course, it is useful, but you have to be careful that you don't spend your entire life trying to clean up this psychological mess.

It is the nature of psychological tendencies to regenerate themselves. As long as one dwells within the ego there will always be psychological disorders.

As long as one is identified with the ego there will always be fear, there will always be separation, competition, hate and envy because this is the nature of ego. To try to clean up the tendencies of the ego is a little bit like making a hole in water. The root idea of all fear is that 'I am a separate entity and I am surrounded by different separate entities'.

The Upanishad says this about fear... *'In the beginning Brahman was alone, and because He was alone He became afraid. Then Brahman thought, "if I am all alone what am I afraid of?" And His fear was dispelled and He attained supreme peace.'* We can only be afraid of something 'other'. If there is no other, of what will we be afraid? If we are truly all alone – one entity, of what will it be afraid? As a condition of fear, there must be something other.

Now, this idea that I am one thing surrounded by others – this is the ego and this is the source of all fear. So, being rooted in, and sponsoring the ego, how will we be free from fear? How will we be free from separation when the ego itself IS separation? And if we are not free from separation how will we be free from jealousy and competition and hate, etc. So, Vedanta and all the great masters are saying: "I understand very well that you have a psychological mess, I also want you to be free from the psychological mess, but if you try to sort it out one tendency at a time it will not work! As long as the ego is there, these negative tendencies will always be there". If you will spend a lot of time and energy working with your anger, maybe you will succeed after some time but then the very same energy will take on the form of jealousy and so you start working with jealousy and the same energy will become maybe low self-confidence, and you start working with your confidence then the same energy might become dramatizing. It is all different expressions of the ego! You can try, if you like, and observe it yourself, there is never an end to it. Until you take out the root, there will always sprout forth some negative tendency, and the root is the ego.

So... Vedanta says uproot the tree of the ego, and then you will be fully healed of your psychological mess.

Let go of the idea that you are a separate entity!

Take shelter in Oneness.

Take shelter in the one life that pervades all forms.

Take shelter in the One Being that is One within all forms.

Know that you are this one Being and not something separate.

Remember this again and again and again.

And since it has been a very old habit to identify ourselves as a separate entity, a little time might be needed to break free from this. It will not be like turning off a switch. The ego is an illusion that we have sponsored for many lifetimes, we need some time to be free from this addiction. And when we become free from this addiction, we will be free from all psychological mess. It's like a man who is an alcoholic or a drug addict, he wants to be free from this mess, a doctor will tell him "Stop drinking alcohol!" So, Vedanta says: "Stop drinking the alcohol of the ego!" Then, if you take shelter in Oneness, of what will you be afraid?

If we are identified with a physical body that is so vulnerable, of course we will be afraid. If we are identified with a personality that is so vulnerable, always changing, of course there will be fear. If again, we identify with the One being, the One Self, of what will we be afraid? So, I understand the psychological mess is there, it is in everybody. Even the psychologist that we visit, he also has a psychological mess, and the psychologists have their own psychologists who have their own psychological mess. So as long as there is ego there will be some confusion inside. Therefore, uproot the ego and find Peace. Uproot the ego using all the tools that you have in your hands. Clear understanding, devotion, selfless service, discipline, surrender to the Guru. And be patient! Remember, that which is impatient, is no one else than the ego.

Question: It is necessary to have a true desire for freedom and the efforts that I am making seem to indicate a true desire. But at some point this is taken over by the ego that says 'I want to be free of ego'... I don't seem to be able to see this happening...

Let this desire be there, coupled with patience. When it is coupled with impatience, it is polluted by the ego. Simply keep on doing your practice.

My Master, He would not answer questions like this. You could go to Him and ask Him a question like this and He would just say to you: "Go out and meditate!". All this practice that we do, our sadhana, this supports the clear understanding, this removes the obstacles through a clear understanding, that's why it is necessary.

When we are meeting in a retreat, like the Advaita Retreats, of course we focus on the Advaita and the nature of the Self, but we support this Self-enquiry with many practices – we use repetition of mantras, different kinds of meditations, we do some traditional fire ceremonies, we have satsangs, kirtans, a little bit of yoga. When the body is healthy the mind also can be healthy, when the body is unhealthy it will attract too much attention. The same if the prana is unhealthy it will attract too much attention. It will disturb our meditation, it will disturb the Self-enquiry – this is why practice must be integrated. We work with everything we have in our hands. Then Self-enquiry becomes much easier. Different techniques are necessary because everybody is different, different types of people have different needs in their spiritual practice. We learn many practices and you can continue with the practice that is most natural to you. If you depend only on Satsang, what will you do when the Satsang is finished? You need to have the tools that you can work with in your Self-discovery.

Question: Can you talk about death and life?

The previous question was about fear. I want to read the very first sentence of the Avadhuta Gita... one of my favourite verses.

'Truly it is by the grace of God that the knowledge of unity arises within. Then a man is released at last from the fear of life and death.'

The great fear of life and death. Some people are afraid of death, some people are afraid of life. Some people are afraid that something will finish, something that they love will finish. That is death. Death is not just about the body. Death refers to the expiry of any experience.

For example. some people are afraid the Satsang will finish soon. Some are afraid that the experience of India will finish soon. Some others are afraid that the experience of having this body will finish. So the fear of death is like being afraid that some experience will come to an end. It's a very natural fear because it is a matter of observation that all experiences come to an end. So, as long as we depend on experiences, naturally we will be afraid. As long as our happiness depends on having good experiences, we will be afraid. Even when we have a good experience, an experience of paradise, we will still be afraid because somewhere inside of us we know it will finish. This is called the fear of death.

What about the fear of life? If we have an unpleasant experience, or if we are expecting an unpleasant experience – this is the fear of life. We don't want something unpleasant to come. Some people soon are flying back to their homes and they don't want this to happen. Fear of life. That is what the Avadhuta means by the fear of life. So, one way or the other the human is always persecuted by the fear of life and the fear of death.

And how is he freed from that fear? When *"the knowledge of unity arises within and at last the man is freed from the great fear of life and death"*. Exactly what we were saying in the beginning. When the ego drops down and the knowledge of unity becomes clear. When it becomes a living experience. At this point, when there is no more separation, when there is nothing to be afraid of, then, one is freed from the fear of life and death. Then life reveals itself in its natural beauty that does never expired, life not as a manifestation or as an experience, but Life as the very being that pervades all experiences. That is truly Life.

As the mantra says....

'Asato Ma Sat Gamaya Tamaso Ma Jyotir Gamaya Mrityor Ma Amritam Gamaya'.

'Guide us from the unreal to the real, guide us from death to immortality'

These two things are the same prayer, one prayer with two different words. The unreal is death, the real is Life. The unreal, the whole illusion, is like death. It constantly dies, it is always accompanied by the fear of death. The real is Life, the true Life, the true Being.

*I am Life, you are Life.
Behind every form there is Life.
Behind every personality there is Life.
Behind every psychological mess there is Life!
This does not finish.
This does not change.
This does not get old.
It does not know separation.
This is the knowledge of unity.*

That Life is what we are looking for when we practice Self-enquiry. So, if you want to know what Life is, look behind the form and the personality. It is very simple... everything else is under the domination of death.

Asato Ma Sat Gamaya Tamaso Ma Jyotir Gamaya Mrityor Ma Amritam Gamaya.

'Guide us from death to immortality, guide us, for our focus is constantly on that which dies.'

So, guide your attention away from that which always dies towards that which is eternal.

*Its name is Life.
Its name is Siva.
Its name is the Self.
Its name is Love.
Its name is Truth.*

Om Shanti Shanti Shanti!



Satsang with Om Baba

The Dark Night of The Soul

What shall we speak today about?

(Question asked in Russian)

I will repeat the question in English. There's a certain terminology in spirituality, it's called "The Dark Night of the Soul". I think it was a book by a famous Spanish saint, Saint John of the Cross. He was a saint, not a philosopher.

This is a very interesting issue, very interesting. It goes like this - as we enter inside to examine what is inside of us, to investigate what is inside of us, we find many interesting things. As we come inside of us and we turn on the light for the first time, we discover many things in that room we didn't know they were there. Just like if you're in a room that is dark and you don't know what happens. Then one day, by grace, someone turns on the light and you start seeing what is there. And we see all kinds of things. There are billions of impressions inside.

There is paradise inside.

There is hell inside.

Everything is inside of us.

The whole universe, all dimensions, are inside of us.

It is only natural that we will encounter some impressions or experiences that are not very pleasant. They may bring a lot of pain to us. They might intimidate us. They might discourage us. They might somehow test our sincerity to know the Truth. Will we stay there and clean the room or would we rather turn off the light again? This is the main question. Will we stay and clean up the room now that we have seen in which condition it is or will we simply turn off the light?

This inevitable stage, when we start facing and looking inside ourselves, it is a true test and a true challenge and we can call it "The Dark Night of the Soul". Some people experience some discomfort or have an unpleasant experience in their body. Some pain will suddenly appear in the back of the head. Sometimes a very powerful pain. Sometimes it will last for long. Sometimes this pain will not be so much physical, but psychological. But one way or the other, it is rather inevitable. It is a sort of detoxification and all the toxins start to come out. By the word toxins we mean many impressions, much karma, etc.

Things that were already inside us; they were not created by spiritual practice. They were already there. These things that come out, they are not caused by meditation. They were already there, they have just become evident through meditation. This is a very positive and healing event. We start watching the demons that are hidden inside of us. We become intimidated by them. We become tested by them. Do we really want to know the truth and go beyond this dark stage?

Or do we prefer to stay in our comfortable illusion?

So as we say, this stage of encountering all sorts of stagnant impressions inside of us, this is inevitable. By stagnant impressions, I mean impressions that somehow have not been digested. They have stayed inside of us. They have been accumulated. Sometimes we see the impressions themselves, sometimes we remember the actions, we remember the karma.

Sometimes the impressions may take a different form. They can take the form of a ghost, the form of a devil, they can take the form of pain or of fear, of anxiety, of restlessness. This we call "The Dark Night of the Soul."

In my opinion, I can call it simply a test. It is not something that there is a way to avoid. It is simply a test for us.

Do we want to know the Truth of our Being?

Because if the answer is a sincere "Yes!", all those impressions which rise up will not intimidate us. The Dark Night of the Soul will not drive us away.

If we are not sincere, even when the dusk comes, when the sun comes full down (when the sun sets) and the night of the soul begins, we will immediately run away.

What will we do? We will stop this spiritual practice. We will stop meditation. Say, “No, no, this is not for me. It brings too much pain. I prefer to stay in my comfort zone. I prefer to be comfortably numb.”

The Lord of the Dark Night of the Soul is our own ego. We can call him “The Dark Lord”. It’s our own ego. He has been our Lord forever. Lifetime after lifetime. And as we enter into spiritual practice, as we enter into meditation, we start somehow to question the lordship of the ego. His timeless rule begins to be questioned.

Am I truly this body?

Am I truly this personality?

Am I truly all this accumulation of desires and fears?

Is this truly what my life is all about?

Running after desires or running away from fears. And when we make just the first steps to answer “no” to these questions, then the Dark Lord appears in his full power, projecting our most powerful desires. Projecting the most powerful fears that we have. Just to keep us in bondage. To make sure that we will not escape. To make sure we will not be free.

This, when the ego appears in his greater strength and tests us, this is called The Dark Night of the Soul. It’s just a terminology.

At this moment, the seeker is very vulnerable. Even if he has made very much spiritual progress, the ego will come and appropriate the spiritual progress. The ego will take the form of arrogance, which is one of the greatest forms of darkness. If one does not have, on the other hand, important spiritual experiences, the ego again will come and take the form of frustration or despair. It’s so tricky, so flexible, like a shapeshifter. It will try to block us in all possible means. And most of the time, it will succeed. Because we have no other master than the ego. Who will save us from this all powerful Dark Lord? We need a true champion, a true hero.

Where will we find one?

We have either to make ourselves a hero, which is not so easy as it sounds. Or we have to take shelter or take protection of a true hero. That true hero, that true champion that can help us in this case, is the Guru.

In my opinion, he alone can face The Dark Lord. He alone is authorized to do so because the Guru is somebody who has already faced the Dark Lord and has been victorious.

It’s like our greatest hope...

“If you have been victorious yourself, oh Master, please, be victorious inside me as well.” The chances are that he will, if we will permit him to do so. If we say, “No, no I don’t want. I will do it by my own strength.” I don’t say it is impossible but I say it is very highly improbable. Because he who speaks and says, “I will do it by my own strength” is the ego. If again, you can see it, if you can spot it and understand that this who speaks is not you, if you can see that this that speaks inside of you and says, “I don’t need any Master. I will do it with my own strength”, if you can see that this is your own ego, then you have a very good chance to be free from it. If you can recognize it, you have a very good chance to understand that this is not me who is speaking. This is my good-old enemy.

If you ask me, “How can we go through the Dark Night of the Soul?” I can find no other way than the Master, the Guru. Because the Dark Night of the Soul is something vast. Where’s the way out? And at the same time, that which does not permit us to surrender to the Master, that is part of the Dark Night of the Soul.

The Dark Night of the Soul is nothing without the ego. This is the only thing we want to be free from. Just the ego. This is the only thing we want to take out from ourselves.

We don’t need to create the Self or create self-realization. We don’t need to do this. The moment the ego stops, realization takes place automatically. The moment the false idea of who I am goes out, immediately the Truth of my Being becomes evident.

We don't need to learn who we are. We simply need to take out the false idea, the false understanding. What is a better way to be free from the ego than to simply surrender? Simply surrender. That is why the intelligent seeker surrenders at the feet of the Master.

Om Shanti Shanti Shanti!



Satsang with Om Baba

The art of giving up

Question: Can you speak about suffering? I experience a shift between a state of emptiness and peace into a state of suffering, fear and attachment and this creates a strong urge to return to the state of emptiness.

Many times in the process of becoming free from the ego, in the process of purifying ourselves from false ideas, from the false understandings and false attachments, in this process sometimes some openness happens.

Out of Divine grace something is experienced, some state beyond the normal sensual and mental experiences, a very peaceful, vast and natural state.

At this moment it seems to us that we will stay there forever. This is true somehow. However, out of the momentum of our past actions, tendencies and habits, we come back to the previous state. It is as if something has not been fulfilled yet, as though there is still something to experience.

Our friend here says he experiences something that is suffering and that there is something that has an urge to be free from that suffering. That something is the very same thing. That is the ego. It is the ego that experiences suffering and it is the ego that has the urge to be free from the suffering. At the same time there is something that knows of this process - there is something that is aware of the ego experiencing suffering. Maybe the ego is screaming at this point, maybe it is shouting for help. This is a critical moment - at this moment you should not believe that it is 'you' who is shouting for help, it is just the ego inside that is somehow cornered, it is in its last steps and is struggling for survival, screaming for life.

This happens with everybody, nobody can be free from that experience. When the ego is about to die, or give up, everybody will have the same experience of fear and suffering.

Who is it that is afraid? Who is it that struggles for survival? It can be nothing less than the old tendencies, our old patterns - in other words, the ego. This is a very crucial moment, to recognise that the thing that is shouting inside is not 'you' - you are simply the one who is aware of it. It is a crucial moment! The moment you recognise this and see it clearly you become free from it.

Let it scream as much as it likes! Let it make as much drama as it likes, let it project many desires and fears, let it do what it likes... you are not this, and you are not its servant anymore. So, when that suffering comes, can you see inside you, that it is not you that suffers? There is something inside that suffers - nobody can deny this. We are not denying the existence of suffering, but can you somehow distinguish that it is not you that suffers, but something that is separate and different from you?

The more we become closer to the Truth, the more we come closer to a point of dissolving things, the more it shouts. You can say to it: "Shout as much as you like, let's see what will happen!"

The ego is like a ghost - it can intimidate us, but it cannot really hurt us. Say to it: "You can scream as much as you like!". At some point it will get tired, it will stop. If you have ever taken care of small children you will know that sometimes, if they cannot get their own way, they will start screaming, shouting, banging their head on the floor, etc... Let them do it, they will get tired soon and stop. It is the same with the ego, it cannot do it for ever, in fact it can do it for only a very short time, it will get exhausted and will stop. And this is when we can return to our natural state.

The ego and the fear are two things that are constantly together because the ego is a lie, a false idea. Of course it is afraid that at any moment it will be exposed, it can be realised as something false and useless, and just like a mirage in the desert it can disappear. The life of the ego is very vulnerable, its existence is very vulnerable. The ego knows that at any moment it can be dispelled, this is why fear is a part of its nature. Fear is not a part of the Self. Fear does not exist in the Self. If you say to me: 'I am afraid', I can say to you with confidence that you have never been afraid.

There is something standing in front of you, that you can watch, like any other object, and this can become afraid. That is the ego, if you like you can call it the mind, you can call it anything you like, but it is not you, it is something that stands in front of you. Let it be afraid, let it scream. I have heard that screaming myself many, many times.

In the beginning I also made the mistake of being identified with it, but at a certain moment a click happened and I simply understood that it was not me that was screaming. It's just the ghost of the ego and when that realisation comes there is immediate freedom. It may keep on screaming, but it will not touch you.

I will repeat one more time... the closer we come to dissolving into this unity, this oneness, the more the ego will start to shout. Shouting for its very life. There is no need to say stop shouting, you simply need to recognise that it is not you. That is all! You can practice this with any fear. Any fear that you have you can simply watch that fear. Sometimes the body is afraid, sometimes the instinctual energies are afraid, sometimes the mind projects scenarios into the future and becomes afraid. Fear exists in all layers of our being, but not in the Self. When fear comes, when the worry comes, when anxieties come, just look at it a bit and simply recognise that it is not you who is suffering.

If again you seek to find Peace in the realm of the ego, this is impossible. If you say I am going to keep identifying with my ego and still have peace, that is impossible. If you say I am going keep identifying with the ego and still have happiness, that is not possible. If you say I am going to keep on identifying with the ego yet still be free of the grasp of birth and death, that is not possible. The great panacea, the medicine for all diseases is to simply stop identifying with this limited entity. The panacea for all suffering, for all pain, is to simply stop identifying with this form and this personality. Some say that we don't really need to identify with the Self – we just need to stop identifying with what we are not. The moment we stop identifying with something we are not, immediately and naturally we stay as the Self.

In that space there is no fear.

In that space nothing is missing.

In that space nothing is desired.

In that space there is no fear, no worries, no anxieties... nothing but a perfect and natural completeness.

It is impossible for the ego to attain the Self, because the Self is the natural state.

Struggling for fulfilment while being identified with ego is just wasted energy.

Identify with the true Self and fulfilment becomes the natural state.

Give up immediately the idea that you are a form.

Give up immediately the idea that you are a personality which is nothing more than a program.

Give up the idea that you are the Prana or the intellect.

Give up the idea that you are the ego that constantly complains about something.

When you have rejected all these things, what is it that remains? Stay as that!

It is for this reason, that many intelligent people, many spiritual people, who want to dedicate themselves completely to spirituality, they become sannyasins. They practice the art of 'giving up', the art of renouncing whatever is unnecessary. It is like an art, we need to practice this a little bit. Of course ultimately we need to renounce the ego, but can we do it straight away? It will be like somebody who touches a violin for the first time and expects to play Paganini immediately. Is it impossible? It is not impossible, but it is highly improbable. I tell you, there is nothing that we love more than our own ego. So... it is simply practical and realistic to start renouncing something which is more gross, for example, if you have twenty pairs of shoes, you can give up half of them, if you have three cars, you can give up one, or two, if you have two store rooms full of clothes, you can give up some clothes. You can give up some things you understand that you don't need, maybe physical or material things. This is a good practice - to slowly, slowly minimize, or give up, what is not needed. First we start by giving up gross things, then we continue with more subtle things – we can give up, let's say, false ideas.

We give up ideas that have no benefit to us.

We give up impressions that have no benefit to us.

We stop accumulating more useless impressions.

We take shelter in simplicity.
We give up having too many associations.
We give up too much work and struggling for money.
We give up too much food.

This way we practice the art of giving up. Slowly, starting with gross, tangible things, then when we come to give up that which is essential, our own ego, it is easier to succeed. Of course there are also people, who are monks or sannyasins, who have given up everything except their own ego, and then there are people who live inside the world and they gave up nothing, but have given up their ego... everything is possible inside this Mahamaya! But usually these two things are connected. Give up what you don't need, what you understand has no benefit for you - give it up! Make it a habit, a way of living, to have only what you need and what is necessary. Take as much food as you need, have as many clothes as you need.

There is a very beautiful story about Maharajji... you see, true saints, they are like archetypes of simplicity. Maharajji for example was feeding more than two hundred people every day, three times a day, as much food as they could take. Himself, he was taking two spoonfuls only per day - one, two, finished!

So, when he was young he was travelling around India giving Satsangs, organising retreats and he was gathering money to feed the ashram. He had only one dhoti and one small briefcase. Inside the briefcase there was just one small towel and a toothbrush, that's all. He always had only one dhoti. Now, it is a discipline of the swami that every day he must wear a fresh cloth. So, he would wake up in the morning and take a shower and he would wash his dhoti and then hang it out to dry so that he could wear it. If it was raining it would take many hours for the cloth to dry. He would repeat the same practice every single day. Some of his disciples said to him, "Maharajji we cannot see you like this - here take a second cloth so that you may wash one and wear the other". Maharajji was accepting thankfully. He took the cloth and went away.

After some time he came back and again he had only one cloth, the same discipline.

Again they bought him a second cloth, again he thanked them and went away. Maharajji returned again after some time with one cloth. The disciple said to him: "Maharajji, I am not so rich, I cannot buy you cloth all the time, please keep the second cloth." Maharajji answered: "In the places that I visit, there are people who do not have even one cloth! How then can I keep two?"

A man like this can very easily renounce his own ego and an action like this, a way of life like this, is the proof that he has renounced his ego. A person who is dominated by the ego can never do this because the ego likes to hoard, to accumulate, more and more and more. Ultimately what we need to renounce is our own ego, the false idea that we are an individual entity. You can start by renouncing something more simple, something that you understand that you don't need like clothes or money or anything. There is something very practical in this and it works. The ego will tell you no, no, no, you need this, we might need it one day, don't give it away. When you hear this voice you know who is speaking, it's your good old friend, the ego. I'm sure you have heard this voice many times: "Keep it we might need it sometime!". I say to you - give it away.

Living in simplicity provides the proper conditions for practicing Self-enquiry. Living a life of sharing provides the proper conditions for practicing Self-enquiry. There is so much more joy and bliss in giving than in taking. Practice giving - practice giving and giving up. These two things go together and when the proper moment comes you give up the ego and stay as the Self.

Self is not limited in one form.

Self is not a woman nor a man.

It is not from England, From America or from Russia.

Not old.

Not young.

Not beautiful.

Not ugly.

Not a human.

Not an animal.

It has no label and no story, yet it is the essence inside all forms.

It is the very life inside all forms.

*It is the one who is aware inside all forms.
It is the one who is aware of the ego screaming inside all forms.
Yet Himself, He never screams, He only smiles.*

Question: I sense that something is watching the suffering and the happiness but I also feel that something is behind this that is watching the one who is watching and I am not sure if this is the real me or not?

Yes, this is known as infinite regress. In other words it has no end. Initially when we are told to observe, observe as the Self, who is going to observe? It is the ego that is going to observe because we are habituated to look from the eyes of the ego. The ego will play tricks, it will misappropriate the experience. When you are observing, the ego will say: "Oh, I am observing so well!". And yes, there is something that looks at this!

Ultimately there is a source that looks but cannot be looked upon. There is no trick to make it happen immediately, to make it snappy. It is something that happens naturally at the correct moment. This awareness is not a product of effort, it is not even a product of practice. It is something that is constantly there. I will give you an exercise, because I know you like exercises (smiles). I will help you to reach that point.

So, for two minutes try to not be aware of anything!

Just close your eyes and do not be aware of anything!

Do not be aware of your sensations!

Do not be aware of the energies flowing inside of you!

Don't be aware of the peace!

Don't be aware of me speaking. Don't be aware of the light!

Do not be aware of your own Being!

Completely stop being aware!

Do not be aware of the infinity!

Do not be aware of your thoughts, do not be aware of anything!

Switch off the awareness. . .

Has anyone succeeded?

Keep trying for 30 seconds more. . .

It is completely impossible to not be aware!

That Awareness, which is impossible to switch off, is the Awareness that we are looking for here. You don't need to try to get it. In fact, no matter how much you try, you cannot lose it! That is the Awareness that we are looking for. It is something natural.

The true Awareness is that which you cannot switch off.

Even death does not switch off this Awareness.

Losing consciousness does not switch off this Awareness.

Deep sleep does not switch off this Awareness.

It is the One that cannot be switched off and nothing can be aware of It.

Om Shanti Shanti Shanti!



Satsang with Om Baba

Shiva and Shakti

Welcome everybody to the Satsang.

What about can we speak today?

Question: You've spoken quite a bit about Shiva consciousness and the Self. Could you speak about the Divine Mother, Shakti, and her relationship with Shiva?

I'll repeat the question. We've talked so much about the Self, too much about Vedanta and the Self and Shiva and his essence, so something is missing. We should speak also about the Shakti, the female aspect of the manifestation. And how these two are connected to each other and complement each other.

If someone is interested philosophically in this subject and decides to go and study about it, he would get rather confused. We have in India six main schools of philosophy. One of them is Vedanta. The others are Buddhism, Jainism, etc., etc. Now, in Vedanta there are five different branches. In the essence they agree. The difference between them is the different idea of how Shiva and Shakti are connected to each other. So I would like us to examine it, without referring to the philosophies of the past. Just examine it with our common sense.

Shiva and Shakti. Beautiful. Let's start from zero. No one of us can deny his own Self. Nobody can deny that "I exist". Because if you did not exist, you would not be able to deny it. So, nobody can deny, "I am. I exist."

Now whatever experiences we have, can either accept them or deny them or interpret them somehow. But no one can deny his own presence within these experiences. Whatever I am is surrounded by a very wide gourmet of experiences. A spectrum of experiences.

We can somehow divide all of what is into me, myself, the subject and whatever I experience, that is the object. We can say that I am something that is unmanifested while everything else is manifested. Let's say it's something different from me. In this case, we have a certain duality.

I am one thing and whatever manifests is something separate from me.

Sri Krishna in the Bhagavad Gita, He says the same thing. He says there is the field and the knower of the field. He describes all this amazing manifestation as a field. It's an amazing illustration because it is in fact like a field. It grows all kinds of different experiences. Different sensations, different emotions, different thoughts. Just like an ordinary field can grow all kinds of different vegetables and fruits and herbs depending on the seed that we plant. But the field itself is completely neutral. Depending on what we plant in it, that will grow. We can clearly see that the Self is not a part of the field. It stands apart. It isn't a part, it stands apart.

Technically speaking in the Bhagavad Gita, He's described as the knower of the field. Because somehow He knows, He's aware of all these experiences taking place – all these experiences growing, like sprouting from the field and undergoing changes, reaching a certain climax, and then disappearing. All experiences belong to this category including this body as well as all emotions and thoughts we have.

Somehow they grow on the field of Mahamaya and somehow they disappear.

So according to this point of view, we can say that the Mahamaya is something very neutral. It's like a field. Very-very neutral. It's like a white canvas and the Self is the great artist, the painter. Or it's like an instrument and the Self is like the musician. Or it is like a field and the Self is like a gardener. This is one way to see it and it's a very beautiful way. And it is a correct way.

So as we said, there are five different branches in Vedanta. Some say the Shiva and the Shakti are two different things. Some say it is one and the same thing.

Some say sometimes it's different, sometimes the same. Sometimes they're different but they try to come together. The more we study, the more we get confused.

The great father of Vedanta though, who was Sri Shankaracharya, he said something extraordinary. He described the Mahamaya in the most extraordinary way. This is the best definition you can get. He said this:

“It is neither real, nor is it unreal. It is neither one and the same with the Self, nor is it different. It is neither one complete whole, nor is it divided into parts. It is most extraordinary and cannot be described in words.”

Let the philosophers argue with each other and debate with each other what is real and what is not. I think this is the ultimate definition. Shiva and Shakti neither are one and the same thing, nor are they two different things. That is something that somehow brings harmony, brings everything together.

I will explain with a practical example and I ask you, everybody, to give an answer. A person, an ordinary human being and his imagination, are they one and the same thing or are they two different things? Is the imagination that we're having, is it something real or is it something unreal? We can very quickly say that it is unreal but I will say, “You are experiencing it.” It's causing emotions, it brings joy to you, it brings sorrow to you. It brings confusion to you, it brings hope to you. We are very very much experiencing it. So is it real or is it unreal? I would not be too quick to answer.

And tell me again, the imaginations that we have – all of us have imaginations, we all have dreams – are they one integrated whole or is it something that is divided into parts? Who can answer this? People can debate about this, take one position and start debating with each other, but what's the meaning of that? It's only a point of view; it's not the Truth. Whatever side we take, it will be only a point of view. It will not be the Truth.

Question: For the one who experiences, this is real. For the one who doesn't experience it, it's unreal...

Yes and no, Even for the one who experiences it, it's not necessarily real. You can experience it in your imagination and be fully conscious that it's not real. Some people, they imagine that “I fight with the dragon. I fight with the Dracula.” They can enjoy it very much because they know it's not real. If it was real, they would not enjoy. So even for the person that experiences, it can be something unreal. Or it can be something very real.

What Sri Shankaracharya said, is that both of these are true and also untrue. To give you a very straightforward answer to the question, what is the relation of Shiva, to the Self, and Mahamaya? It is exactly the same relationship that an ordinary man has with his own imagination.

It might get a little bit deeper than that, since an ordinary human being can somehow question his imagination while Shiva enjoys supremely His imagination. He has no reason to make it stop. It is supremely dear to Him. What process does He make to produce this imagination? It is a natural quality. Just like the sun shines naturally. The creative aspect, the Shakti, of Lord Shiva is something natural to Him. It's a part of Him. But it's not Him. In the same way that our imagination is a natural quality in us. We don't really do some effort to make it. We can try to direct it or maybe it happens mechanically. But somehow it flows automatically out of us. In the same way that Mahamaya flows naturally out of Lord Shiva.

And to be able to look from the eyes of Lord Shiva – this is perhaps the whole aim of spiritual practice...to look from the eyes of Lord Shiva, to look from the eyes of the Self. And many times I have told you that when we look from the eyes of the Self, the Mahamaya, the worldly experience is something supremely beautiful, supremely beloved as well. In this way, you can understand what a supreme love Lord Shiva has for the Shakti – His creative aspect or His manifested aspect.

And at the same time, what a supreme devotion Mother Shakti has for Shiva. Sometimes She's the perfect beloved, and sometimes, when Lord Shiva becomes playful and He identifies himself with a character of the illusion, She becomes the perfect Mother. I will repeat it.

When Lord Shiva stands as the Self, whatever manifests around Him, which is the Mahamaya, She's the perfect beloved to Him. When Shiva stands as the Self, the one Self, the one independent Self, the one self-dependent Self, the Lord of all that exists, the Mahamaya is His perfect Queen, His perfect beloved.

First because She's so beautiful.

Second, she's so devoted to Him; She serves Him in the best possible way, taking the most beautiful forms to entertain Him, to please Him, and to serve Him. This is from the eyes of the Self.

Now when Lord Shiva playfully, to enjoy even more His beloved, He takes one form, one limited form, one character – when He identifies himself with one character inside Mahamaya just for the sake of playing, Mahamaya changes Her role and She becomes a loving mother. She takes care of Him lifetime after lifetime. Embodiment after embodiment. As Lord Shiva plays innocently sometimes taking the form of a man, sometimes the form of a woman, sometimes the form of a King, sometimes the form of a slave, sometimes the form of a wise man, sometimes the form of a fool, sometimes the form of an animal...so many different forms, we cannot even describe. She is always there surrounding Him, protecting Him, nourishing Him, supporting Him, guiding Him. Just like a loving mother. When Lord Shiva wants to enter fully into the game and enjoy it, She takes the form of prosperity, of wealth, of abundance, of beauty surrounding Him, of success, of recognition. When Lord Shiva begins to get tired of the game, She begins to take things away from Him so that His attention will turn towards His own Self and He will start to remember who He truly is. It is She who can fully delude him with Her beauty and it is She again who will ultimately guide Him back to his self-knowledge by inspiring Him, motivating Him to turn His eyes away from Her and turn His eyes toward Himself.

For this reason, in my lineage, we have always been worshipping the Divine Mother. Because we know very well that by Her power, we can remain deluded forever. And it is by Her power that we can become liberated. Depending on what we truly wish.

What we wish... do we wish for success, for abundance, for all the glory of the world? Maybe, and this is bondage. This is exactly what bondage is. Out of success comes arrogance. The ego gets stronger. The identification with a certain character grows stronger. The identification with a limited character grows much stronger. We go away from self-knowledge.

If, on the other hand, Lord Shiva wishes for self-knowledge, He wishes to remember who He is, the way to do it is very easy. And there's no other way.

The Divine Mother has to somehow turn His eyes away from Her. She has to take away these beautiful things He's so much captivated by. If She remains supremely beautiful, He will ever stay in delusion. So She starts to remove all His attachments. Maybe to take away His wealth, take away His job, maybe to take away His beautiful house or His beautiful car, to take away all the things that bind Him and don't let Him go. So that He can turn His attention towards Himself and remember who He is.

This is called Grace. That is why we said that Vedanta, it starts with praying. All the Upanishads start with a prayer. And what is that prayer? May I realize who I am. May I know who I am. That's why we start every Satsang with Prabhu Aap Jago. It means "Lord, wake up! My True Self, wake up!" This is what I want. This is why I'm here.

If this prayer is sincere, if this determination is sincere, then the Mahamaya will support this. By what way? By taking away the distractions, removing the distractions, removing the attachments, removing whatever takes your attention away from the Truth. Until the attention has nowhere else to go but to the Truth. Or until the awareness becomes so dispassionate, it is not interested in anything else. And stays in itself.

Do you understand how it works? That is a very interesting fact in the Vedas. I've said the Vedas are like this, eighty five percent rituals, rituals for what reason? How to attain heaven.

How to attain paradise. After all these rituals, there comes Vedanta, five percent and says, “You fool, why you want to go to heaven? What will you do in heaven? You will be even more deluded than you are now!”.

If now in this miserable human life, you cannot turn your eyes towards yourself, how will you turn your eyes toward yourself in the Supreme Paradise? If now you’re surrounded by insignificant things and you’re so much attached to them, how you will be detached when you are in heaven and surrounded by perfect beauty? That’s why the rishis say, “Oh fool, don’t desire for heaven. Here is the perfect place for the Truth. And this is the perfect time for the Truth”.

Planet Earth, Kali Yuga, the perfect place and time for the Truth. Now is a Golden Opportunity. Now is the Gate. Now is the chance... last call. Don’t lose it! Don’t lose it, it’s so precious. If you want to realize yourself, it’s so precious, it’s unique. If you don’t want to realize yourself and you just want to enjoy, it’s not a good place for you. You should do some nice ritual and go to heaven.

So, initially, the Divine Mother, the Mahamaya is a servant, a beloved and a servant to the Self. A beloved and a servant to Lord Shiva. So whatever Lord Shiva desires, She will give that to Him. So what does Lord Shiva desire now? Because He will get that very thing. What we desire in the very center of our being? If we desire for self-realization, we will get it, if we desire for roaming about and fooling around, we will get it. She will not deny it from us.

This is one beautiful, integrated way to see the Divine dance of the Divine Mother and the Self.

Om Shanti Shanti Shanti!



Satsang with Om Baba

The fear of the ego

Welcome everybody to the Satsang.
What about shall we speak today?

Question: About the fear of the ego that turns our consciousness away from the Truth.

Ok. I will repeat the question. Let us speak about the fear of the ego. That means any fear, because all fear comes from the ego. If there is no ego, there can be no fear.

They say in the Upanishads, in the beginning there was Brahman alone, the Supreme Self. And because He was alone, He got afraid. Then He thought, "Just a moment. If I am alone, what am I afraid of?" And His fear was gone.

So fear does not really come from a sense of aloneness or from a sense of weakness. It comes mostly from a sense of separation. That I am one thing and you're something else. Of this very deep idea that there is something else. There is another entity that somehow competes with me.

It comes from the false idea of the ego. This fundamental idea that I am one thing and you're something else. That is completely based on misconception. This is the ego. It is based on the fact that we pay attention to the form and the behavior of the other people. And we think since this form is different from that form, we're something different. Since this behavior is different from that behavior, we have two different things. But the essential question is: "Are we the form? Are we the behavior? Is this what we truly are?"

When we start questioning, when we start to doubt that we are just the form and the behavior, then there is a turn towards spirituality.

And we start working towards being free from the ego. We start working towards being free from the idea of separation. We start working towards being free from fear. Because truly, separation is the greatest source of fear. There is nothing we're afraid of more than separation. And I say again, this fear is entirely based on the misconception that I am one thing and you're something else.

So, the question was about the fear of the ego. Fear and ego go together. The ego cannot be free from fear. Even the great demon Hiranyakashipu, who conquered the whole universe. He was the absolute master of all the universe, of all beings, but he was not free from fear. Because Vishnu was somewhere and he couldn't find him. He had the idea that there is something else very powerful that is not under his rule. So even if the ego reaches this supreme power, it will still have fear. And not only will it have fear, it will have desires.

Let us see this now from another perspective. What we already said was one perspective. This can work. Now let us see it from a different point of view.

What is it generally that the ego is afraid of? We say that the greatest fear is the fear of separation but let us go into more practical aspects. As you have observed already, Life, it flows in a certain direction.

And the direction that Life flows is not in the hands of the ego. No matter how powerful the ego is, Life is not controlled by the ego. So when Life happens to flow in a direction that's not approved by the ego, the ego is unhappy. And because this is something that happens all the time, the ego naturally is afraid. The ego is naturally afraid that Life will flow in a direction that it has not chosen. It has become an instinctual fear. It is mechanical; it happens by itself. Because it happens all the time.

The ego says, "I want Life to flow in that direction. That is the best." And it doesn't flow in that direction. One time, two times, three times, four times. The ego starts to be afraid. Maybe tomorrow things will not happen the way I want them to. Which is very possible, in fact extremely probable.

And this fear also, it comes from the idea, the misconception, that we are something separate from Life. Like Life is a stream that flows and I'm something separate from it. We don't understand the very clear fact that I am a part of it.

Separation is the true source of fear. Not just separation but the idea of separation. The Bhagavad Gita says that fear comes from desire. We desire something because we fear we missed something. We fear we are not complete so we need something extra to complete us. As we observe from life, sometimes the things we desire come, sometimes they don't come. So out of experience we are afraid it might not come, what we desire. It is not that it will not come what we need, but it is very probable that it will not come what we desire.

From the point of view of wisdom, from the eyes of wisdom, there is no fear, because whatever we need is always provided. But from the point of view of the ego, there is always fear because the ego wants to have what it desires. It has its own idea of what it needs. And many times the idea of the ego is different from the idea of Life. But what if the idea of the ego, if the wish of the ego was the same as the wish of life? If the wish of the ego was the same as the wish of God. What will happen then? The wish would always be fulfilled.

So if we want to be a little bit intelligent, if we want to have all our wishes fulfilled, it is possible. I will tell you the way. Simply merge your wish to the wish of the Supreme. Tune in your wish to the wish of the Supreme. Let the wish of the Supreme be your wish and your wish will always be fulfilled. And there will be no fear.

This was the second perspective. We can speak of a third perspective. I hope everybody remembers the perspectives. So, third perspective, it says in the Avadhuta Gita, the fear of life and death... it goes in the first line, of the Avadhuta, "It is certainly by the grace of God that knowledge of unity is revealed. Then one is finally released from the great fear of life and death." By what was he released? By the knowledge of unity. What we said in the beginning, by the dispelling of the idea of separation.

And what fear has gone away? The fear of life and death. What does it mean?

You understand very clearly the fear of death. Do you? No, you don't. (laughs) Fear of death doesn't only mean the fear of physical death. Fear of death means the finishing of any experience that we love. It doesn't only have to be physical death, ours or a person that we love. It can be anything, the finishing of a meeting, the finishing of our journey to India, it can be anything. For example, we are here in India and we like it so much and we know we have to leave after one week. And we are very much scared about it. That's fear of death, because the experience that we love so much is going to die. And the very simple truth is that all experiences finish.

It's better to have now this moment which is unique and in five seconds it has passed. What's the problem with this? A new experience will come. The old will finish, the new will come. What's the problem? The universe can never remain empty. The Mahamaya itself can never die; it's always reproduced in the most beautiful possible way.

Life, it will not stop flowing.

But if we become attached to an experience, then the great fear of death arises. We have the feeling that we will soon be without it and naturally we get afraid. What will I do? How will I live without it? How will I continue living. I prefer to die with it. Then the big drama starts. All this out of attachment. The fear of death. So this you can understand clearly.

What is the fear of life then? Some people are afraid of death, some people are afraid of life. Sometimes we have something very pleasant. We don't want it to die. Sometimes we have something unpleasant. We don't want it to be here. It's the fear of life. And these things usually they go by turns, one after the other. I don't want this. I want this; it should not go. This is one of the most gross manifestations of the ego.

What is the ego? The misconception that I am a separate being. How is the ego dispelled? By the knowledge of unity. That I'm not somebody individual; I am the Life, the very Life, within all forms. I am the very Life within all behaviors.

I am the very Life within all stories. I'm not a character in the story, I'm the very Life within the story. I'm the very Life out which infinite stories come. And I am one. I am the one Life pervading all. That is called the knowledge of Unity, the knowledge of Oneness. You can call it also, if you like, Yoga. You can call it Advaita. And how does it come? Truly by the grace of God.

I told you before just one verse from the Avaduta Gita, just one verse and that is a full, complete teaching all by itself. So, I've given three perspectives. We have a fourth. It's something we have not covered. I will say again, fear comes out of the idea of separation. Separation is a source of fear. Separation is a source of suffering. Oneness is the ultimate cure for fear in the same way that in the very beginning of creation, the Supreme Self realized "I am One. So of what can I be afraid?"

Within this fear of separation, we cannot be free from fear. Perhaps we can cure a certain small fear that we have. Another fear will pop up. We will cure it a little bit. Another fear will pop up. It will keep on going like this because separation is the root of fear. If we want to be free of fear, we have to uproot the tree of ego. Not just to cut a little bit the branches. New branches will grow. And the root of fear is separation. The idea of separation.

Rumi, he says in one of his poems, "Never separate from your beloved. There is nothing more hateful to God than separation." This is his way of speaking. It's saying separation is the greatest source of suffering.

Separation is the source of all suffering. Separation is the source of violence. There cannot be violence without the idea of separation. There cannot be conflict, there cannot be competition. Jesus Christ said, he gave a very powerful technique against fear, "Love your enemies as your own self". He said: "Recognize your own Self within your enemies. There's no meaning to recognize yourself within your friends and your family. Everybody can do it. This is too easy. I have higher expectations of you. You should recognize yourself also in the strangers. You should recognize your own Self in your enemies." Because with the enemy, there's the greatest, most powerful sense of separation – the source of suffering.

So, if you can actually recognize yourself, if you can see oneness with your enemy, you can see oneness with everybody. If you can see oneness with your enemy, you cannot possibly have fear of him. If you see that it is your own Self, it is you behind the form and the behavior of your enemy, there can be no conflict. There can be no hate. There can be no fear. Because it's not possible to be afraid of your own Self.

The question was about the fear of the ego. Fear and ego they go together.

If you want to keep your ego, but be free from the fear, I don't know the way to do it. I don't think it's possible. If you want to give up your ego and keep the fear, this is also not possible. Because the fear is a manifestation of the ego.

So, when you speak about the fear and the ego, it's like speaking about a couple. It's like a team, it's like a gang.

See yourself as you truly are. See yourself as Life. Life, vast, all embracing, all containing. Independent of the forms, independent of the behaviors, independent of the stories, independent of time, timeless Life, formless Life, without a name, without any label. Pure and the essence of all. The very essence and the very beauty of whatever we experience. Our own true Self. Being everywhere inside us and around us. One Life. Clearly recognizing we are one Life, what can we be afraid of. Clearly seeing that we are not a particle in the river but we are the river itself, of what can we be afraid? We are not a particle in the ocean. We are the ocean itself. Of what can we be afraid?

Question: Can we speak about the spirit which is pervading us?

We can call it "the spirit that's pervading us", or we can simply call it "Life". It's very simple and straight-forward. It's called the Self. If you like Christian terminology, you can call it God. If you like Hindu terminology, you can call it Shiva. You can call it Rama, you can call it Krishna. You can call it the knowledge of unity, the freedom from fear, ultimate peace, the great source, the great support, the great destination. You can call it your own true Self.

What was here before this body was formed?
What will be here after this body goes back to its elements?
What is here constantly all the time behind the body?
Inside and all around the body?
What gives life to the body?
What gives life to the thoughts?
What is Life itself? The very essence of Life?
This is one, perfect in Itself. And because It is one, It has no fear of anything and It has no desire of anything because everything is included within It – It is all inclusive. It is full.

Question: Why have I embodied myself?

You have never embodied yourself. The elements formed up this body. It started somehow evolving and became bigger. Again, information was gathered from all around. Programming. Some behavior was formed. You were always in your eternal safe spot. You have always been in that eternal safe spot. Simply knowing – being aware – enjoying the infinite experiences, which by themselves, they are wonderful. If you stand in the correct position, if you stay in your true position, then you have never been embodied, and you will never be disembodied. It is just the elements that come together to form up the body, they undergo many changes, they undergo evolution, they undergo dissolution, and they go back where they came from. And you're still there. You're still here. We cannot go anywhere.

Question: And why do I live all these stories?

We don't live any story. You are Life itself. You're the life behind all stories. The essence of all stories. The source of all stories. The merging point of all stories. But you're not a part of the story. You have never been. In this way, stay as Life itself. Stay as Awareness itself that is one.
And you will always be free from fear.

Om Shanti Shanti Shanti!



Satsang with Om Baba

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 the 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!



Paramatma kī Jay ho!
Srī Sacche Mahaprabhu kī Jay ho!



Sbri Saccha Vedic Books

- The Teachings of Saccha Baba
by Shri Hans Raj Saccha Baba Maharaj
- Vedic Tales from the Srimad Bhagavatam
- Vedic Tales from the Mahabharata
- Vedic Tales from the Upanishads
- Vedanta in common sense
- Oneness
- Embracing the Paradox

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Sri Saccha Vedic Books