



# ONENESS

*Satsang with Om Baba*

2014 -2015

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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*

## **One**

*(from Satsang on 08.12.2014, Rishikesh, India)*

The Self, surrounded by many, is One without a second.

The Self, although It has nothing second to It, It seems to abide in a forest of multiplicity. It is surrounded by multiplicity, It is surrounded by many forms, many names, many many experiences, many thoughts, many emotions.

But That, which perceives all this, is One without a second.

The eye, even one eye, our right eye, can see infinite colors, can see infinite forms, can see infinite objects. But the eye itself is one.

The ear can listen to infinite kind of sounds, infinite varieties, infinite combinations of sounds and notes, chords and scales. But the ear itself is one.

The mind can create infinite worlds, infinite imaginations, dreams, stories, scenarios.

Infinite universes can be created by the one mind. Infinite dreams. But the mind itself is just one.

Every single one that we have mentioned, the eye, the ear, the mind, we have mentioned only three, and every single one of them can have infinite experiences, and infinite combinations, and, yet again, is only one.

And all of them, what the eye perceives, what the ear perceives, what the mind perceives, all of them, they are perceived by One Awareness that does not have a second.

The body itself is constituted by many many organs, it has many limbs, it has hands, it has arms, legs, stomach, belly, heart, chest, head. Many things constitute the body.

The body seems to be made out of multiplicity itself. In fact, infinite multiplicity, out of infinite cells. Yet, all the functions of the body, all the sensations of the body, either outer sensations, or inner sensations, they are, somehow, watched by One Awareness. One steady Awareness.

If there is some pain on the knee, we are aware of that.  
If there is no pain on the knee, again we are aware of that.  
The Awareness is steady. And It is just One.  
The Awareness is surrounded by multiplicity, by infinite multiplicity.

The Awareness Itself has no colour, but It is surrounded by infinite colours.

The Awareness Itself has no sound, It is perfect stillness, but It is surrounded by infinite sounds.

The Awareness Itself has no dreams, no thoughts, no imagination, but It is surrounded by infinite dreams.

The Awareness Itself has no body, It has no organs, It has no stomach, It has no heart, It has no liver, It has no hands or arms, but It is surrounded by all of this.

The Awareness Itself is the Source of all of this.

It is the Maintainer of this. And the Destination of this.

And, although It is the Source, the Sustainer and the Destination of all this, in fact, It is not at all connected with them - It is free.

Something that has a colour, let's say a beautiful rose, that has a beautiful red colour, it is always in danger of losing its colour, is always in danger of changing its colour.

It might think: "Oh, my colour is not so nice, how will I make it better?"

Or it might think: "The other people, the other roses, can think my colour today is not so nice, today I look kind of pale, I don't look so red like yesterday".

So, the rose is not only in physical danger, it is also in psychological danger, because of its colour.

There is something, that has no colour and no form.

Something that is free from that (form) completely, and it is free from that danger as well.

If somebody has a form, and, somehow, he is identified with the form, he invites a million troubles – then one cannot be free from these troubles. No person who is identified with his form is free from these troubles.

Somehow he thinks: "Oh, this form of mine, today, I am losing my hair, what will I do?". Or: "Oh, I have wrinkles in my face". Or: "My nose is too big". Or: "My ears are too prominent". Or: "I am too thin, I need to take some kilos". Or: "I am too fat, I need to lose some kilos". "I am too short". "I am too tall".

No form is perfect, no form is free from faults. No form can be free from faults.

And that is ok. That is perfectly ok.

It is part of a beautiful game, as long as we are not identified with any of these forms. The moment we become identified, we share the lot of the form.

We share the troubles of the form, or the very evanescent beauty of the form, so evanescent that stays for just one moment.

So, form, either of our own, or of other people, is perfect as it is. Perfect! It can not be more perfect than it is! As long as we are not identified with that. When we become identified with that, then problems begin.

When the ego enters the game, then we are even in greater troubles. Because the ego wants to have the most beautiful form, it wants to win the "Beauty Contest". But if, somehow, we were formless, if we were something that can not be limited by form... that, by itself, would be a very great expansion, it would be a very great freedom!

We would be free from all the limitations that form has... if we were That - That, which knows of the form.

That which knows of all forms, and Itself is formless.

And It is so happy because of that.

It is so happy to be formless!

It does not need to go to the hairdresser, It does not need to wash Its clothes, to iron them, or to do heavy diet, or to do some good gymnastics to have a nice shape,

It is free from all of this.

It does not need to worry: “Oh, what clothes will I wear today?”, “How will I enhance the beauty of my form?”, or: “How will I make my form more beautiful, so that the other forms, somehow, will accept me, will recognize me as having a beautiful form?”

This is such a strange idea: *“How will I make my form beautiful, according to the standards of others, so that others will recognize my beauty?”*

What a trouble! What a headache!

So the Atman, the Self is so supremely happy that It has no form. It is free from all these worries. It is free from headache.

And although It has no form, It is the most beautiful of all.

There are no words to describe Its beauty, the beauty of the Self.

Its beauty is beyond comparison.

Its beauty is unfading.

It never loses Its beauty.

It never becomes less.

It never decays.

The question that arises is:

If there is such an Infinite Beauty, such an Infinite Beautiful Being, how can we somehow see It? How can we know that Beauty? How can we come in contact with that Beauty?

Because what is the meaning, if there is such a Beauty, if we can not, somehow, see It?

That’s a good question.

How can we see That which sees?

And what will it be that will see It?

It can not be seen directly.

It can not be seen with the eyes, or the mind, or the intellect, or by any organ, or by any scientific instrument, It can not be seen, not by these things. It can not be an object, something different from us. We can not see It in this way.

Yet again, the whole of the Universe is, somehow, Its reflection.

It is like watching in a mirror that is, somehow, shaped in curves and different shapes, and you see your reflection in a strange way, with big head or a big nose.

It is a bizarre reflection of the Atman.

The whole of the Universe is a bizarre reflection of the Atman.

When the mind becomes purified of desires, when it gradually becomes purified of Karma, that reflection becomes more clear. It is like looking on the water of a lake.

The Universe is like a lake, that is agitated by the winds of desire, and it has become muddy by the presence of Karma. As desires grow less, the wind that blows, it blows also less, the lake becomes more tranquil.

As the Karma becomes settled down, the mud that is, somehow, mixed together with the water, it also settles down. The water of the lake becomes more clear, we can see our face reflected more clear in it. The lake always reflects our face, our face is always reflected in that water - always. But, if it is too much agitated, we see a monster... maybe an “Orc”...  
... we say: “Oh my God, is this me?!”

As the mud becomes settled down, slowly slowly, we see more clearly.

We can see our own beauty, reflected, somehow.

We can not see the beauty itself, but we can see the reflection.

We do not expect to see some form, as the reflection.

We do not expect to see some very beautiful form, like Tom Cruise, or something like that!

No, this is not what we mean...

Or to see an Angel with wings, long, blond hair, and a trumpet...

No, this is not what we see. It has no form, what we see.

It is more like an Ocean of Bliss.

It is more like a Limitless Freedom.

It is more like an Opening.

Like the Blossoming of the Lotus.

We can say that this is the kind of its form, if we can speak of a form.

The form of Bliss, undiluted. Undiluted!

Now we also experience the very same Bliss, all of us, every single moment, but it is diluted.

We experience that Bliss, we can not stop experiencing it - it is our own Self! We experience that Bliss, but we experience it diluted with other things as well, that, somehow, attract us.

Somehow this Bliss is diluted by the sensations of the body, sometimes pleasant, sometimes unpleasant. Even the pleasant sensations of the body dilute that Bliss of the Being. Sometimes even very pleasant sensations of the body can be a pollution for the Bliss of the Being, because they distract our attention. Sometimes our own thoughts dilute the Bliss of the Being. The stronger the thoughts, the greater are the distractions. They distort the Bliss. Sometimes our emotions, sometimes our ego itself. Sometimes we feel great Bliss in our Meditation, and immediately the ego pops up: "Oh, I feel so blissful today!". What's this? What is this voice? Where does it come from? The ego can not feel blissful. It's not its nature to feel blissful.

The Bliss comes, somehow, in a moment of opening, in a moment of Grace. And also, somehow, the thief, the bandit by the name of ego, it comes and says: "It's mine! I felt very blissful today". And it takes it away, and we lose the Bliss.

Commenting on Vivekachudamani by Sri Shankaracharya

*"The Truth of the Paramatman is extremely subtle, and can not be reached by the gross outgoing tendencies of the mind, It is only accessible to noble Souls, with perfectly pure minds, by means of Samadhi, brought on by an extraordinary finess of the mental state"*

When the mind has an outgoing tendency, you can not find It - there is no chance, because It is not outside. When the mind has a tendency towards the world, it is in the wrong direction, it goes in the opposite direction.

*"As gold purified by thorough heating on the fire gives up its impurities and attains its own lustre, so the mind, through meditation, gives up its impurities of Sattva, Rajas and Tamas, and reaches the Reality of Brahman."*

Even Goodness dilutes the Knowledge of the Self.  
Even that needs to go, in the end.

*"When the mind, purified thus by constant practice, is merged in Brahman, then the Samadhi passes on from the Savikalpa to the Nirvikalpa stage, and leads directly to the realisation of the Bliss of Brahman, the One without a second."*

Savikalpa and Nirvikalpa stage, these are technical terms. Savikalpa means the Samadhi that is brought on through a practice. Nirvikalpa means a Samadhi that is just natural, there is no practice, nothing, it just happens by itself, there is no practice and no practitioner, it all disappears, only the Truth remains.

*"By this Samadhi are destroyed all desires which are like knots, all (selfish) work is at an end, and inside and out there takes place everywhere and always, the spontaneous manifestations of one's real nature."*

All desires are knots. Knots to what? They are knots to Life. Life flows in a certain direction. Life goes by itself on a direction, but we say: "No, I don't want Life to go this direction, I would like it to go that direction!". So it blocks the flow of Life, it blocks the work of the Divine inside us. How can we open up the knots?

Through Surrender.

Through Acceptance.

Through a feeling that, somehow, Life knows better.

Somehow, the Supreme, that takes care of me, knows better what I need now.

Why should I desire something else? Do I know better than the Supreme Self?

It is my ego that desires, that thinks it knows better than my Supreme Self.

No more ego! I will not sponsor you anymore. I will not contribute anymore to these knots!

That's why desires are like knots.

When there are no desires, Life flows by itself.

It unfolds, naturally, by itself.

And we just see it happening.

And this is always the best! It is the best possible unfolding!  
If we take a lotus flower, and we say: "Oh, it makes a long time to unfold, let's unfold it"... will we unfold it better? No, we will destroy it.

We just have to wait. Wait!

Wait and see it unfolding naturally, slowly, in its own time, in its own way. Not interfering. Just watch it happening by itself. Then, that it's truly beautiful!

If we try to interfere, to make it quicker, we will destroy it. We will cause pain to it and to ourselves. Just wait!

Sometimes when we read a book, when we read, let's say, a detective book, or a story like this, or any intelligent book, and we are in the first chapters and we do not understand anything, we do not just close the book and say: "Oh, what a nonsense!". No... we wait. We read a little bit more...

"Let's see what happens in the next chapter... ah... little less nonsense... let's see what happens in the next chapter". And it gets better.

We wait. Sometimes the whole book can be nonsense, and we read the final chapter and say: "Oh my God! That's wonderful! Now it all makes sense! That is a masterpiece!".

We read a book, sometimes, that is all nonsense, we can not understand anything, but we insist, we say: "Since I bought it, I will read it to the end".

We insist, we go to the end of it, and when we read the final chapter... "Amazing!".

Then, we understand everything. It explains everything, the whole story is explained perfectly.

And, maybe, we think: "This is the most beautiful book I have ever read".

There does not exist any book more beautiful than the Book of Life, written by the Supreme Self Himself.

So, be patient.

Read the final chapter, and then you can say: "This book is nice" or not.

Wait! Wait a little bit.

Some of us are still in the beginning, some are in the middle, some are in the final chapters...

It does not exist and it will never exist a book more beautiful than the Book of Life.

All poets are only a tiny ray of the Supreme Poet that has written the Book of Life.

All great poets, like Valmiki, like Tulsidas, like Vedavyāsa, they bow at the feet of that Supreme Poet, again and again. And by His Grace alone, they have composed what they have composed.

They have composed masterpieces, but none of these masterpieces is comparable with the Masterpiece of Life.

And my suggestion is: don't become identified with any character of the Book.

Stay as the reader. Don't enter into the story as a character. Stay a little bit outside.

Or, at least, occasionally, step out of the story, if you can not be out of the story all the time. Step out of the story, and just watch it, just observe it, just marvel at it, because it is marvellous.

That is the Art of Enjoying the Story.

*Question: How to purify the Karma?*

The Universe is like a lake.

And the winds are our desires, that trouble the water of the lake, that move the water of the lake. So we can not see it clearly. And the mud in the bottom of the lake is like the Karma, and it is agitated. And so the water is not clear, it is brown.

So, what we do for this Karma?

We do not do anything. We do not interfere, it will settle by itself.

Karma has a power to unfold by itself, we do not need to do something. The quickest way for it to be unfolded is if we do not interfere. If we go to the lake and try to put down the mud, more mud will come. If we do not interfere at all, Life itself will settle it down.

The Karma will be settled down by itself.

This is the quickest way: not to interfere.

Sometimes we want to do some great deeds, some great actions, and maybe these actions can bring happiness either to us or to some other beings, maybe...

Maybe these actions can bring happiness to some beings, and unhappiness to other beings.

But what is certain is that these actions that we do they will agitate the waters, if we feel that: "We are doing them". If we have the feeling: "I will do some great deeds today!". Or if we have the feeling: "Yes, I did something great for the world! I did it!". Then, we have lost it.

That means the ego has come, and has taken away our good deeds.

Some actions happen by themselves. That's beautiful! That is Karma unfolding.

In fact, all actions happen by themselves. Good actions, bad actions, medium actions, they happen by themselves, somehow. Let them happen. That is the quickest way.

That is the quickest way for Realization.

So, how can we be free of the Karma?

There are two ways.

One way is:

just let things happen. This is the "material" way, the "material" approach.

The second way is:

realize That, which has no Karma. Realize that Self, that has no Karma, and be free from Karma.

The body has a Karma because it does actions, sometimes good, sometimes bad, sometimes medium. The mind has a Karma because it does thoughts, sometimes good, sometimes bad, sometimes medium.

But That, that watches all actions of the body and the mind, It makes no actions, so It has no Karma. That which watches the Karma unfolding, Itself It has no Karma.

That is the best way to be free from the Karma.

To recognize That.

*Question: That observer, does he see the world as it is, or does He see it as a projection of himself?*

It is always a projection.

It can be a clear projection or an unclear projection. Since there is nothing second to It, It can not be something different from It.

It has to be, somehow, the projection of Itself.

And it is a projection that we enjoy very much, so, somehow, we sponsor it, we nourish it, we like the projection of ourselves. That is ok, at one moment we get tired and we stop sponsoring it and the projection collapses.

*Question: When the projection collapses, what is there?*

Is there something? Who can say?

If there is no projection, there is nothing.

Or, we can say, there is something, which is nothing.

When the Universe finishes, what remains? Let's see...

This is the final chapter, I don't want to tell you...

*Question: If you realize the Self and you see everything as a projection, can there be a moment when you slide back and see as "you" for a moment again?*

Yes, of course. The Illusion is very powerful and very beautiful. The greatest sages got deluded, somehow, by Maya sometimes.

There is one story about the very great Rishi called Markandeya. They say he has lived for unlimited time, he saw many dissolutions of the Universe, and he was alive, in one form. He had this special power, a sort of immortality.

So, one time, he was living in his cave, in the Himalayas, all by himself, and he was in perfect Bliss. He was taking no food, or taking something little, he was drinking a little bit of water.

He was living in Oneness with Nature. He was not lacking anything, he was all alone, but he was in perfect Bliss.

So, they say, one time, the Supreme Lord took a double form, the form of Nara and Narayana.

He took the form of these two rishis, and came to visit him.

When Markandeya saw Him, he recognized Him immediately, and fell at the feet of the Lord, and said: "Jai Ho! Jai Ho! Bhagavan!" and started dancing in joy and ecstasy.

He brought Them flowers and water to drink.

He gave Them a beautiful seat to sit, and all the time he was singing Their bhajans, in ecstasy.

So, the Supreme Lord, in the form of Nara and Narayana, was very pleased with him and said: “O sage, you have pleased me very much, I feel very gratified with you, ask me for a boon! Ask me for a special blessing, for a wish, anything, and I will give to you!”

The sage said: “O Lord, only because I saw You today, all my wishes have been fulfilled, what more can I ask from You?”

The Lord insisted: “Come on, ask for something (so we can make a story), ask for anything!”

The sage Markandeya said: “Ok, I would like to see the power of Maha Maya, to see how powerful Maha Maya is”.

Nara and Narayana laughed and said: “Ok!”, and they left.

So, the sage Markandeya was by himself in his cave, and it was peaceful, it was sunset, and everything was so beautiful, and suddenly a wind started coming.

The wind grew stronger, the waters of the river started being very agitated and then rain came, a very powerful rain, a very powerful thunderstorm. Trees were blown away and crushed. The waters of the river overflowed and started covering everything around. Slowly slowly, so powerful was the storm, that the waters covered everything, they went inside the cave of the sage, they covered the mountain completely.

And the sage found himself floating, and very much agitated, thinking: “What’s happening here? Where am I?”. And he was feeling very cold.

He was seeing the whole world being destroyed, and feeling inside him the pain of the world.

Enormous creatures of the waters, were attacking him, sometimes biting him, sometimes carrying him away.

And there, in the waters of the ocean, he got lost... he forgot completely everything.

He was struggling for survival. He was struggling to survive, every single moment. Sometimes something was biting his feet, sometimes he was finding some log, he was catching it and, for a moment, exhausted, he was breathing a little bit. He was looking for a land somewhere, he was feeling great pain, for hundreds of years.

Hundreds of years passed by like this, and he was struggling to survive. Sometimes he was getting caught by a whirlpool,

and he was trying to go outside. Sometimes thunders were falling close to him. Hundreds of years passed by like that.

Then, one day, in the distance, he saw a small island, and, exhausted, he struggled to go there.

As he came nearby, there was a big banyan tree, in the centre of the island, a very big, beautiful banyan tree. And in one leaf of the banyan tree, there was a little baby.

He saw him, and he was so beautiful, he was shining with a pure radiance, he felt so much attracted to that baby. So he swam up to there, he went to the island, and he was paralyzed by the beauty of the baby. And the baby had a golden silken cloth, he had a beautiful garland of jasmine flowers, and beautiful curly hair, and a soul-mesmerizing smile, and he was sucking the toe of his foot, like this.

He felt so much Love for this baby, he went close to him, and as the baby breathed in, the sage entered into the nose of the baby, and he saw, inside the baby, the Sun, and the Moon, and all the stars, and all the galaxies, and all the planets.

And he saw Time, he saw Karma, he saw the Devas and the Devils, he saw all powers of Good and Evil, he saw everything that exists, and he was marvelling in great awe.

As the baby breathed out again, he came out of the nostril of the baby. He felt so great Love for that, and he came to hug him. In that moment, when he went close by, the baby disappeared, the banyan tree disappeared, the island disappeared, and the ocean disappeared, and everything disappeared.

He opened his eyes, and he was back in his cave, and all was peaceful and silent.

And he bowed down to the great Maha Maya, to the great power of illusion, that deludes even the greatest of sages.

*Om Shanti Shanti Shanti!*

# Satsang with Om Baba

## The way back Home

(from Satsang on 10.12.2014, Rishikesh, India)

Commenting on the Upanishads

*Says the disciple: "May the Venerable Sir explain this to me; since all Beings spring from that very Existence, why they are not aware of It?"*

Since all Beings, all creatures, they come from the One Supreme Self, how come they are not aware of the Supreme Self? How come they are not aware of their Source?

*The Master answers: "O Good-looking One, the eastwards rivers they flow to the east, and the westwards river they flow to the west - they come from the Ocean and they merge in that very Ocean, they become one with the Ocean. And as they do not realize that they are this river coming from the Ocean, in the very same way, O Good-looking One, all these Beings, having come from the One Existence, they do not realize we have come from that One Existence"*

Just like the river that flows, it has, somehow, come from the Ocean. Somehow, the clouds have absorbed the water of the Ocean, they have travelled with the wind, they have come up on the mountain, they have rained, the river has been filled, and it has started his journey, towards one direction, towards another direction. But the river itself is not aware of that: "I have come from the Ocean".

Many times it is also not aware of this: "I am going to the Ocean". And it is not necessary to be aware of that, also. Because it will go anyway. Either it is aware or it is not aware, it will go. It comes from the Ocean, it heads towards the Ocean. Sometimes the journey is very straight-forward, but this is very rarely the case.

Most of the times the journey has many curves, many obstacles. Sometimes there are dams in the way, obstructing the river, there are rocks, there are other obstacles. The obstacles may slow down a little bit the progress, but they cannot block it. They can a little bit harass the river, but they cannot block it. It comes from that very one Existence, and it goes to the same Existence.

Now the disciple asks again:

*"May the Venerable Sir explain this to me again: how can this extensive world, which is gross and evident, come from that Existence which is not even perceivable?"*

This world we can see is enormous, it is huge; there are the five elements in it, there is the mind, there is the intellect, there is the ego - there is everything, so many beautiful things. He says: "How can all these gross things come from that Existence that You speak about, Oh Gurudev, that we can not even see? How can that happen?"

*The Master says:*

*"You take a fruit from this banyan tree,"*

*The disciple brought the fruit.*

*"It is this one, Venerable Sir."*

*The Master says: "Break it",*

*"It is broken, Venerable Sir."*

*"What do you see inside of it?"*

*"Venerable Sir, these are the grains, very tiny."*

*He says, "Break one of the grains".*

*He breaks it.*

*"It is broken, oh Master"*

*"What do you see here?"*

*"Nothing. I don't see something, Master. Nothing!"*

*"O Good-looking One, out of this nothingness, that you do not see, grows this enormous banyan tree. Out of this very subtleness of the size of an atom, which you cannot even perceive, comes this huge banyan tree. Therefore have Faith, O Good-looking One".*

Believe in that Existence that you come from, and that you are destined to. You cannot see It with your eyes, but believe in It.

If you break the tiny grain inside the seed, you can find nothing, absolutely nothing. You can't see... maybe there is something, but you can't see it. And out of this nothing, out of this unperceivable thing, there comes the huge banyan tree, scientifically speaking.

*So the disciple says: "O Master, this extensive, gross world has, indeed, his root in the unperceivable Existence, but failing to perceive that Existence, even now, I have a doubt, I have a doubt if this Existence is present or not, because I cannot perceive it. May the Venerable Sir explain this to me."*

*Says the Master: "Take a lamp of rock salt and put it in the water, and come next morning".*

*Next morning the disciple came to the Master.*

*The Master said to the disciple:*

*"Go and bring me that salt".*

*The disciple looked, and said: "Master, there is no salt inside the water".*

*And the Master said: "You try a little bit, you take a spoon and try a little bit, try from the top, how does it taste?"*

*He says: "It is salty, Master".*

*"Try from the bottom". He tried from the bottom, "How does it taste?", "It is salty, Master".*

*"Try from the middle, try from any part you like, how does it taste?" He tried. "It is salty, everywhere".*

*The Master says: "In the same way, that Existence, that Pure Existence, the Divine Existence that we can not perceive with our eyes, it pervades everything".*

*"O Good-looking One, you can not perceive Existence, although it is verily present everywhere. Surely it is here".*

*He says: "All this phenomenal Universe has That subtle essence as the Self. That is the Truth, That is the Self, you are That".*

*The disciple asks:*

*"May the Venerable Sir explain this to me, again: if Existence, which is the root of the world, cannot be perceived by the sense organs, cannot be conceived by the mind, then by what means can I realize That, by realizing which alone I shall become fulfilled?"*

So he says: "I can understand, O Master, that *That* essence that I seek, I cannot find with my eyes. I can understand intellectually that it is everywhere present, I understand that I cannot conceive it with my mind, so how can I find it? How can I realize it? Because only by realizing That one I can become fulfilled. So how can I do it?"

*The Master says: "Just as having brought a person with his eyes bound, from the country of the Gandharas, he is left in a solitary place, and he then goes on shouting eastward or northward, or southward, or westward saying: I have been brought blindfolded and left blindfolded".*

Some bandits catch a person, they rob him, and take him away from home, very far away, and they blindfold him, they put something around his eyes, he can not see, he has lost the way. He knows he comes from his home, let's say, from India, from Laxman Jhula, and, somehow, he is lost. Bandits took him, brought him faraway in the forest, many kilometers away, and now he can not see which is the way, he does not know the way back home. And he goes in this or in that direction, asking for help.

As somebody having removed the bandage from the eyes, may say: "Laxman Jhula is this direction, or that direction". That intelligent man will surely reach Laxman Jhula by asking his way from village to village. In this way, indeed, a man having a Teacher acquires Knowledge in this World.

It says here:

*"For him the delay is for that long only, as long as he does not become freed. Then he becomes merged in Existence."*

So, this man was left blindfolded, faraway in the forest, people have robbed him, he does not know the way back home, and a very compassionate person appears, and takes away the blindfold, that covers his eyes, and says to him: "This is the direction to your home".

And the man hears him, trusts him, and goes to this direction. And asking his way from village to village, he finally reaches his home.

A man who seeks for Truth reaches his Home in this way.

A person who seeks for his True Home, who has been, somehow, taken away from his Home, by bandits, in the shapes of desires, ignorance, and even Karma sometimes, and ego (the boss of the bandits).

They have taken this person away, and they have blindfolded him, so that he has lost his way... This person, who seeks for Truth, finds a compassionate man, a Teacher, who knows the way. And not only that man needs to be compassionate, but he, also, needs to know the way towards the home of this person. So, he can tell him: "This is the direction! That is the way!" And so the person trusts him, and goes that direction, and reaches back to his home.

In that same way, says here the Master, the intelligent man who listens to that person who has taken away the blindfold, follows his instructions, his directions, and finds the way back home.

This is a very interesting expression:

*"For him the delay is for that long only, as long as he does not become freed. Then he becomes merged in Existence."*

Surely he needs some time to reach back home, it requires some time.

How much will be the time?

As long as he does not become freed.

That means freed from Karma, as long as his Karma, responsible for this Life, has not been exhausted.

So, he goes in the correct direction, he walks correctly in the Path, he does his Sadhana, he does his service, he does all that is needed, he follows the directions of the Master, and still some time is required. How much time?

Slowly slowly some purification takes place.

Slowly slowly he reaches back home.

Slowly slowly the Karma gets exhausted, by itself.

And what happens after that? Then, he becomes merged in Existence, in the Pure Existence.

*"All this phenomenal Universe has That subtle essence as the Self. That is the Truth, that is the Self, you are That"*

We are seeking for something, that, somehow, we can not perceive it with our eyes, but this does not mean that it is not present.

The fact that we cannot see it with the eyes does not mean it is not present. There are many things that are present and we cannot see them with our eyes.

And here it is very beautifully illustrated:

we, all of us, have been taken away by robbers, by bandits, we have been blindfolded, and left blindfolded in the forest. And we go around shouting: "I have been blindfolded! I don't know the way back home!"

And, somehow we beg for help.

Sometimes we do it consciously, we consciously beg for help, sometimes we do it subconsciously, but there *is a calling* for help inside, either conscious or subconscious - the *calling* is there. Because there is a knowledge, either consciously or subconsciously, that, somehow, we have been taken out of Home, and we wish to return.

And also something tells us: "I don't know the way back home."

Something inside tells us. This is also a bandit, but we are convinced about that.

Ultimately, even that voice: "I do not know the way back home", this is also a bandit.

Even the voice saying: "I am faraway from home", it is also a bandit.

How can we, somehow, deal with all these "bandits", bandits in the shapes of desires, ignorance, Karma, and ego?

They are too many, what shall we do?

Too many bandits misguiding us.

Too many false voices inside us, confusing us - too many.

We need something like a "hero" to save us. We need a "champion".

That is my feeling, that we need a "hero".

That "hero" is the Guru. That "hero" is the Master.

We can also try to become ourselves "heroes", this can also work.

But it would be more convenient if some "super-hero" comes from outside and saves us - that would be better.

Because the bandits do not want us to become “heroes”, and they are very well trained in that; they are very well trained in how to keep us in a state of confusion, in a state of ignorance.

And, who can help us, in our environment? All the people that are around us, they are all blindfolded. How can they help us? They are trying to help us, and we are trying to help the others. Blindfolded people trying to help blindfolded people.

And there are also many people that do not want their blindfold to be removed. They will not like that.

But some people would like that. Some people are tired of this game.

Like some children, sometimes, they put the blindfold around their eyes and they start playing. They do a game, and they enjoy it, if you try to take it out by force they will be very angry with you.

But if somebody really wants it to be taken out, then what shall he do?

He needs a person who has removed his own blindfold.

A person that is compassionate, that wants to help, and also a person that knows the direction, that can tell him: “The Home is that direction - go!”

Sometimes some people say: “Oh I am so weak, I am so tired, please can you carry me back to my Home?”. Usually this is not the case - “No, you have to walk yourself. That is the direction. I can show you that, and this is all I can do. And you have to walk by yourself, go!”

This is how things truly are.

Sometimes we feel like the Master has to do everything for us, to carry us on His shoulders, like babies, and take us back home. This is not the case.

We have to walk the way ourselves.

What the Master truly does is showing, he points the direction, and says “Go!”.

We have to walk the way ourselves. And there is no shortcut. Sometimes the way is very long. Let it be. As long as it is in the correct way, let it be as long as it wants, no problem at all. We just want to know we walk in the correct direction.

Let it be as long as it wants.

Don't follow the false signs saying: “*Shortcut to Supreme Truth*”. Don't follow them, there is no shortcut!

Sometimes, a person has removed his blindfold and he is ready to go his way, then other people stop him and say: “Oh please, take us with you!”.

The Master says: “No, go your way! I will take care of them”.

Sometimes the other people grab him, and don't let him go, they grab him tightly, saying: “How can you leave us? We are so fine here, we are like a family, please don't go!”. They are still under the influence of the bandit mentality.

So, say “No” and just go your way. Go your way.

This is a very important point in your Spiritual Life, because some people may have a small experience, a very small ray of Light, that is beautiful, and they can not proceed because they want to stay there, they want to share what they've reached, immediately.

No! Go your way! This is not your work to do. Go your way!

If we, ourselves, are helpless, if we are in a state of ignorance, it is not advised to try to give spiritual instructions to other people. We can help them physically, we can help them in practical matters, but to give spiritual instructions is not the time yet.

This is the work of a Master.

Sometimes our way back home is different from another person's, and most of the times it is like this.

The direction might be different, but the Destination is the same. The Destination is the same for all us. But the direction might be different, because, in fact, the source, the starting point, is different. Where we stand is different for each one of us, so the Path is different for each one of us.

The Destination is the same.

We can never follow the Path of somebody else, and we can not force somebody else to follow our Path.

Sometimes the Paths are very similar, they go together, sometimes, by destiny. And sometimes they do not.

But in the end, there is a big meeting point. And this is where we want to go.

In that *meeting point* nobody is missing.

Nobody is missing.

That is the point of Unity, the Destination point. What we call Home.

At this Point of Unity nothing is missing, nobody is left out.

There is not even the idea of something separate from ourselves.

There is not even the idea, the misconception of separation.

This completely vanishes. Like a mirage that has disappeared.

In the point of Unity there is nothing that is missing.

There is nothing second to us.

There is nothing else that is needed.

There is even no past, no memories, and no future.

There is perfect Unity. Oneness.

Union, also, is a way of speaking... union of what with what?

There is just Oneness.

There are many, many rivers that have flowed back to the Ocean and now there is only One Ocean. Even the memory of the river does not exist anymore.

Perhaps the river has had a very long journey, but even the memory of that does not exist anymore. Neither physical memory, neither psychological memory. The memory does not exist, the pain does not exist.

Perhaps the river has had a very painful journey, and when he arrives to the Ocean, everything that is connected with the "riverhood" has disappeared, everything.

Reading excerpts from Sri Shankaracharya's work:

*"There is naught else than Him; yet, this universe is not his real nature. He is not the objective world, for He is of the nature of non-objective consciousness. And though He is devoid of the distinction of the knower, knowledge and the known, He is nevertheless always the Knower."*

There is nothing else than Him, the Supreme Self, yet this Universe is not His real nature, it is not what He truly is. It is like His imagination.

He is not something that can be perceived as an object, outside of us, because He is purely subjective Consciousness. He is the subject that experiences the Whole.

*"My refuge is neither my mother, nor father, nor sons, nor brothers, nor others. My supreme refuge shall be the foot placed by my master on my head.*

*There is the foot of the master. There is unbounded mercy in his look. There is whatever he has taught. Is there any higher fulfilment in life? "*

*"One's feet may be adored constantly by hosts of emperors and kings of the world; but if one's mind be not attached to the lotus feet of the Guru, what thence, what thence, what thence?"*

Many people would like to be worshipped, would consider it the highest state, they would consider it a very great achievement - even more, if they are worshipped by kings. But if one's mind is not attached to the Lotus feet of the Master, then what is the meaning of all this?

In other words, a beggar, a useless fellow, that nobody pays attention to, if his mind is, somehow, full of Love and attention for his Spiritual Guide, for his Master, he is in a much higher state than a person that kings and emperors constantly worship his feet.

*"O Master, O friend of those that bow to thee, thou ocean of mercy, I bow to thee; save me, fallen as I am into this sea of birth and death, with a straightforward glance of thine eye, which sheds nectar-like grace supreme."*

*"Solely by the good ship of the master's grace, wafted by the wind of good luck acquired in former lives, I have crossed the vast ocean of phenomenal existence, whose waves of sorrow are unendurable."*

The Grace, the Love of the Master is like a ship on the Ocean, blown by good winds, which are the Good Karma, acquired in former lifetimes.

And exclusively by that, by the ship of the Master's Grace and by the good winds of the Good Karma, he has managed to cross the vast ocean of phenomenal existence.

*"I am neither white, nor black, nor red, nor yellow, nor bent, nor stout, nor short, nor tall, nor even formless; for, I am of the nature of self-resplendent consciousness. I am therefore the secondless, uncontradictable, attributeless Bliss (Siva)."*

*Question: Many times I have been lost in places where I didn't know how to go where I wanted. I have asked many people: "Please tell me how to go back?". And they were good people, they believed they were good people, they were sure of their answers. But I asked one and he said: "This is the way!". Then I asked to another and he said: "No, no, no, that person is not correct, it is that way!". And I asked several people, and they were all good people and they believed honestly in what they were saying. But my need is a help in trying to discern which, among these people, can truly help me, and which are mistaken in themselves.*

Sometimes, when you are lost in the forest, some people appear, and they like to help you, and they say: "Go this direction!". So, you go this direction. Then you meet another person that tells you: "No, no, this is not the right direction, go this other way!"

And then you go that way, and someone else says: "No, no, you have to go back! You have to turn back!". A little bit like asking directions in India...

So, let us take this example:

If you are in India and you want to go to some place, to Choti Walla, Ram Jhula, for example. If you ask people in the way, different people will give you different directions.

So you need one person that you trust, that you know he has been *there*, you know he is coming from *there*. Not only he is coming from *there*, but he is also going back.

And he says: "Come with me, I am going to Choti Walla! Come! I will take you there!"

You ask: "Are you sure you know the way? Because I have been three hours going in circles - are you *sure* you know?". And he says: "Yes, now I am going *there*, come!" Then, you will arrive at this point for sure.

So the Master, a person that we can trust, He gives directions, but we have to be intelligent, because Himself He goes that way.

Sometimes people can give directions, but then they go another way.

They do not go there, they do not want to reach the Supreme Truth, they go somewhere else.

So, you need a person that you feel real trust inside of you. You can try, maybe you do not succeed with the first effort, but it is worth to try.

A person to whom you feel a genuine trust, that tells you: "I am also going *there*!". A person that is also going that direction. You can go with Him, if it feels comfortable, and you have a good feeling, a good feeling that He is a good person. If you feel: "I like to walk a little bit of time with Him".

If you have this good feeling, if you feel comfortable, you just go with him, why not?

Even if you do not reach the destination, you will have a nice walk.

*Question: Why it happens so many times that you trust people, beautiful Masters, and you can not stay with them? I mean, you stay for a while, then there is a moment you want to go.*

The real question, in the beginning, is:

Do you want to reach there?

Do you want to reach *that* destination?

Or you want to go to some other destination?

*Question: The feeling is that sometimes you are not searching for "the destination", but for "experience", it is an enjoyable experience, that everybody gives you, and it is slightly different every time.*

Sometimes we take food for the sake of taste, just to enjoy the taste, just to have the experience. But, ultimately speaking, we take food just to be free from hunger. And also we take food to have good strength in our body, good health, to be able to do our Sadhana, to do our work. So, the taste of the food is nice, maybe it is a little bit important for some people, but, ultimately, this is not the reason why we take food.

In the same way, when we enter into Spirituality, to have some nice experiences, some nice tastes, is not the most important thing. But to realize the Truth of our Being, that is the only reason why we practice Spirituality. To realize the Truth of our Being. To be free from the delusion. And if we want it, we will be guided. If we *truly* want it. If we want to enjoy a little bit more the taste of the delusion, we can also do it.

*Question: Someone said “beautiful experience” speaking about Spiritual Life... What is a beautiful experience in the Spiritual Life? For me, the deeper I go into it, the most painful is... Full pain! Very painful! What is this “wonderful experience” they speak about? Because if you want to go deep inside yourself, you have to leave many things, and it is very painful... I mean, in the beginning the Spiritual Path is very painful, then, when you are free, maybe it is not...*

Somehow the Spiritual Path is painful, somehow it is blissful. Sometimes the Path in the forest is full with thorns, and that can be an obstruction, and you say: “No, I don’t go through this Path, I go to some other, more easy.” Sometimes our way to be free, to go out of the forest of delusion can be a path of thorns, and because it has so many thorns, we decide we do not go this way, we go some other way, we go for a shortcut. Then we lose the Truth. Sometimes our Path is full of flowers, very beautiful flowers, and beautiful lakes, with fairies dancing on them, and we say: “Oh, maybe I will not go now to the destination, I just stay here, I just enjoy here, I can pick up flowers”. And you see in a distance some beautiful flowers that are out of your way, and you think: “I just go there for five minutes!”

So, you enjoy the flowers, the fruits, the fairies dancing with flutes, and then you can not go back... maybe you stay for one lifetime, two lifetimes, three lifetimes there...

So, pain and enjoyment, they both can be obstacles. Pain can be an obstacle, but if it is in our way, we have to go through this. Sometimes supreme enjoyment can be an obstacle, can be a very great distraction, but we have to go through this, and leave it. When the time comes, we have to leave it, to continue our way.

The Destination is the same, and we can call it Home. But the Path is different, for each individual Being the Path is different.

*Question: Can you really surrender to a Master? Are there fake Masters?*

Are there any fake devotees, or not?  
Wherever there is a fake devotee, there is a fake Master.  
Wherever there is a true devotee, there is a true Master.  
One can not fool a true devotee.

Some people can not be with a true Master, it is unbearable to them, they want something more light, more flowery. But a true devotee can not be fooled. You can not fool a true devotee, it is impossible. And as soon as we purify ourselves more and more, we become more and more pure devotees, slowly slowly, not only we will know, we will tell the difference between a true Master and a not fully true Master, but we will know very clearly: “This is my Master, and nobody else!”

So, if we want to find a true Master, a true Guide, the first step is that we become true devotees. Otherwise, from the outside, we can not know... The true Master does not have a certificate: “True Master – University of Michigan”. We have to know it in our Heart. And what is a quality of a true devotee? I will speak of just one quality.

A sincere desire, a sincere wish, like:

“I want to know the Truth of my Being, I am not interested in anything else. I am ready to go through all painful paths, I am ready to take any pain, any inconvenience, I am ready to give up everything for the Truth of my Being, I am ready to give up everything, to sacrifice all I have. All things that are empty, that I constantly pay my attention to, I give them all up.

I just want to know the Truth of my Being. And I do not compromise in anything. I give up all my money, I give up all my friends, my family, my everything, I give it all up.

I just wish for the Pearl, for the Pearl of Truth. I just wish to know the Truth of my Being”.

Nobody can stop a person like this! Nobody can stop him! Even all the false prophets united making a conspiracy against him, even all the military forces of the planet going against him... nobody can stop him!  
A true devotee can not be fooled and can not be stopped.

*Question: There is a way to be a true devotee, or it happens when it is time?*

We take whatever we wish for, somehow.

If we wish to have a true Master, first we must become true devotees. And we must check ourselves:

“How true am I? How much a true devotee am I? How much I wish for the Truth?”.

We can do this check to ourselves:

“How much do I wish for the Truth?”

Some people say: “I want to know the Truth”, but then they never have time, or the all day they have some other occupations.

The whole day something distracts their attention, maybe their work, maybe their family, maybe their hobby, anything, millions of things.

So, how can the Truth come to these persons?

Even if It comes, they will not accept, they will say: “Not now, I am busy”. It has happened with many people.

They did not seek for Truth, and then suddenly something opened, they got It.

And they went to the doctor immediately, asking for help, and the doctor said: “No problem my child, just take these pills, and in one or two days you will be fine”. It has happened to many people...

If we wish to meet the Truth and we dedicate one hour per day, but in the rest of the day we dedicate to the world, this is good, there will be some progress, but very slow.

But if we are really so thirsty for the Truth, if we say: “That’s enough with the delusion, that’s enough with ignorance, enough with my ego, I have been suffering for hundred lifetimes, million lifetimes from my ego, I have been the slave of my ego, enough! I will be free now!”.

If we are purely determined, nothing can stop us.

A powerful wish is the most important condition of a true devotee, that powerful wish is the most important condition for knowing the Truth. It is like “nuclear power”!

The devotee is powered by “nuclear power”!

Nothing can stop a true devotee, even if his Path is full of suffering, it can not stop him. He will not even pay attention to that. The suffering will be like trifles, the suffering will be pleasant like the smell of the sandalwood, it will not touch him at all, because he is ready to go through everything. He sees only the Destination, the Truth. He feels like: “I am going there and I do not see anything else!”. Whatever will come in the Path, whatever inconvenience, pain, anything... it will come, to all of us... but whatever will come, remember, it is momentarily. It lasts only for one moment.

Maybe for one day.

It is momentarily, go through it!

Whatever pain or suffering is, this is also ignorance, and we want to be free from that.

The true devotee can not be fooled by false prophets.

He can not be misguided.

He can not be fooled.

Sri Shankaracharya is one of the greatest enlightened Masters of India, he was born like this, and yet he says that without the Grace of his Master, he would have never achieved anything.

He says:

*“Solely by the good ship of the master’s grace, wafted by the wind of good luck acquired in former lives, I have crossed the vast ocean of phenomenal existence, whose waves of sorrow are unendurable.”*

How much wisdom! He was only 12 years old when he wrote this.

Even when one is a true devotee, of the highest rank, when he gives up everything, when he is ready to sacrifice everything, and he is unstoppable, he is like nuclear Fire, like the Fire of Dissolution. Even that person realizes: “I can not do it by myself, I need some Guidance”.

And the Guidance comes to this person. It comes from all directions. And because he wants so much to reach the Truth...He has sincere, genuine wish to reach the Truth, and at the same time he recognizes he can not do it without the Master’s Guidance, for that reason, the Master becomes so precious, so precious. And for that reason, Devotion to the Master comes.

This Devotion is very powerful.

The Master does not need necessarily to have a human body. The Master is the Guidance, because we need Guidance, so that Guidance is the Master.

It can be a Voice from within.

If it has a human body it is more convenient, but it can be a Voice from within.

The Master is the Guidance, with body or without body.

Hopefully with a body.

*Om Shanti Shanti Shanti!*

# *Satsang with Om Baba*

## **What is Self Enquiry?**

*(from Satsang on 12.12.2014, Rishikesh, India)*

First question is: *What is Self Enquiry?*

The term Self Enquiry means: to ask about one's own Self, to seek about one's own Self.

So, Self Enquiry is to enquire, to ask, to seek about the Self. If you like, you can call it "my Self", and say: "I seek about my Self", or, if you like, you can say: "I seek about the Self, the One, Universal Self".

Fortunately, it is one and the same thing, but we can approach it in any way we prefer. We can say: "What is my Self?", perhaps it is more immediate like this, saying "Who truly am I?".

And that is actually the purpose of all Spiritual Practice.

This is Spirituality itself. To realize who I am, truly.

This is the Essence of Spirituality. This is why we are here.

This is why we are born as human beings. To realize this question, to realize the Self, you can call it "to realize God", if you like this terminology, to realize Shiva, to realize Jesus, to realize our connection with Jesus. We ask: "How are Jesus and me connected?", "How are Shiva and me connected?", "What is our connection, truly?", "How are me and the Supreme connected?", "What is my place here in the Universe?", "How are me and the World connected?", "How are me and everything that I perceive connected?".

So, the philosophers, since the ancient times, they gave many many answers to this, about Life, the Universe, and everything, - many answers. And some of these answers were very beautiful, but there is one great drawback - that sometimes the answers conflict each other.

Even answers that are made by very good people, by very wise beings, sometimes they do not go together, sometimes they go in different directions. And that is where the confusion starts - from our point of view. Because if everybody would say the same thing, we could just read one book, we could say: "Ah, I know now", then we could read another book, reading the same thing, and we could say: "Ok, it is confirmed!".

But it is not like this.

Many different theories, many philosophies.

There is a word in english, it is called "wiseacring".

I do not know how to translate, it means, let's say, "philosophy of the village", like everybody says his own philosophy, and tries to explain all and everything, according to his own limited point of view. And so, we, poor ignorant beings, searching for the Truth, the more we read about these things, the more we come in contact with people outside, the more we get confused.

Then we come across some very compassionate Being, who tells us: "I can not really tell you what is the Truth, you have to look inside yourself. I can really only point to you a little bit the direction, but you have to look inside of you, dive deep inside of you. Give up everything else, for a moment. Give up every other attachment, every other anchor; give up all anchors, give up all safety belts, give them up and dive inside your Being! And seek for the Truth of your Self!".

It is like Bunjee Jumping, but without safety cord - you just jump!

This is called Self-Enquiry.

To dive deep inside our Being.

Enquiring about the Truth of our Being.

When that Truth has been known, when the question: "Who am I?" has been answered... then, automatically, all other questions are being answered - automatically!

And it is not anymore some theory, it is not something we *believe*, it is not wiseacring, it is not a philosophy, but it is something very very direct, like a fruit held in one's hand.

You hold an apple, somebody comes and asks you: "What are you holding?", "I am holding an apple!" - so clear, very clear. So, in Spirituality we are not really so much trying to entangle ourselves with philosophy, we try rather to disentangle ourselves from philosophies and to have a direct experience.

And even those times we have some direct experience, then our old friend, the mind, comes, and says: "Sorry I have one more doubt, what is my connection with the World?"

At this moment, when we have merged somehow; when, somehow, all the questions have been answered by a feeling of fulfilment, by a feeling of understanding, by a feeling of realization...

At this moment, there can be no doubt, there can be no cloud, there can be neither philosophy, neither the seed of philosophy, that is the doubt. All seeds have been burned. But sometimes, even in these precious moments that we identify ourselves with Pure Awareness, the mind comes knocking at the door, telling: "Hey! Do you remember me? I am your old friend, the mind", and it says: "Ok, you have attained a very beautiful experience, but you are not fully perfect yet. You have to tell me one more thing: what is my connection with the World? What is my connection with this? What is my connection with that?". And then we think: "Oh, alright, as long as I do not solve this, I will not have achieved the Pure Awareness."

But what appears in the Field of Awareness in the shape of a question, even in the shape of a tormenting question, that is also just an object. Just an object that can appear, no problem, it will disappear, like everything else.

Something appears on the Field of Awareness that we are, on the Field of the Being that we are; it, somehow, appears from somewhere, it does not matter from where... Sometimes it stays for a little bit, it does its own dance.

Sometimes it is connected with an emotion, sometimes pleasant, sometimes unpleasant, it does not matter, it stays for a little bit then it goes.

What is this thing that comes and goes - this is not important. What is important is *That* who stays, what does not come from somewhere and does not go to somewhere. That is truly important!

Be very careful of the last trick of the mind, when the mind has almost been defeated, completely defeated, when it has lost its illusionary power, it has one last trick, it comes with one last question, one last *pocket card*, telling: "Yes, you have done very well, you have attained, but not 100%, you still need one last thing. Just tell me: how are you connected to the World? You see these birds flying, what is your true connection to the birds?"

And you think: "I do not know", and somehow the feeling of Knowledge disappears, and you think: "Still I need to know one more thing, otherwise I am not complete".

Commenting on the Avadhuta Gita:

*Unlimited by a beginning I am forever shining forth.  
Unlimited by the continuing play. I am forever shining forth.  
Unlimited by the destruction of all I am forever shining forth.  
I am nectarian knowledge, unchanging bliss, I am everywhere,  
like space.*

*Though you may be spoken of, You have neither name nor form.  
Whether you are divided or undivided, there is nothing here  
but you.*

*Oh mind, Oh shameless, wandering mind, why do you weary  
yourself so?*

*I am nectarian knowledge, unchanging bliss,  
I am everywhere, like space.*

*Unlimited by a beginning, I am forever shining forth*

Many things, many experiences in our Life, they have a beginning - actually every experience has a beginning, even this body has a beginning moment, even every thought, every philosophy, every emotion, it has a beginning. Everything we experience, everything we have ever known has a beginning, it begins within the Universe - it has a beginning.

This is a sort of limitation.

*I am forever shining forth*

“I am unlimited by a beginning, I was always shining, there has never been a beginning in Me”. Everything else has a beginning.

*Unlimited by the continuing play.*

Something has a beginning, at a certain moment: this body, this mind, each and every thought, each and every experience – everything! It has a beginning and then it makes some “play”. A thought comes and it makes its own play. It goes, and a new thought comes, it makes some play, then it goes, in a continuing play, like this play goes on forever.

But Me, “I am not limited by that, I do not play along with that”.

I am aware of the play happening.

“I am shining forth”.

I illuminate the play, but I do not play along with that.

I am just aware of that. I am just aware of this continuous play.

What am I doing? - “*I am forever shining forth*”.

He is not exaggerating. He speaks of the Truth, very straightforward.

*Unlimited by the destruction of all, I am forever shining forth.*

Every experience that we have, there comes a moment that it finishes. In fact, every single day, the experience is different. We can have every day the same routine, exactly the same routine, and every day it will be a different thing - every day.

In the Avadhuta Gita, it says: “I am unlimited by this destruction, I do not play along with this destruction. What I am, it does not have a beginning”. It did not start at a certain point, it is not evolving somehow, it does not grow, it does not decay, it does not dissolve in the end.

“I am not limited by the destruction of all things.”

Everything is limited by this rule: at some moment it must finish - I am not. There is no death for Me, there is no decay for Me.

*I am forever shining forth.*

*I am nectarian knowledge, unchanging bliss, I am everywhere like space.*

*Oh mind, Oh shameless wandering mind! Why do you weary yourself so?*

Here in the Avadhuta Gita, Dattatreya, in a state of very deep absorption into the Truth of his Being, speaks to his mind, he says: “Oh mind, Oh shameless wandering mind! Why do you weary yourself so?” ...why do you tire yourself so?

The mind keeps on coming, even to him, the thoughts keep on coming, it is their Nature, they keep on coming, but they aren't the Master anymore, the mind isn't anymore the Master, the mind is more like a toy, or like an assistant. It helps with everyday practical things. It is ok, it is useful, it is good that is there, it is like a secretary, it has memory, it remembers things. It helps us dealing with the practical aspects of life, it is good that it is there. But if it abuses its power, if, instead of the secretary, it becomes like the president, if it becomes the chief, then it is a very terrible chief. It is a very good secretary, but a very bad boss.

So, the mind is moving, and says its own things, and he speaks to his mind:

*Oh mind, Oh shameless wandering mind! Why do you weary yourself so?*

*I am nectarian knowledge, unchanging bliss,  
I am everywhere like space.*

Then he speaks to his ego (that is making its last movements):

*Why do you weep and moan my friend? There is no old age or death for you.*

*Why do you weep and moan my friend? There is no pain of birth for you.*

*Why do you weep and moan my friend? You cannot be touched at all!*

*I am nectarian knowledge, unchanging bliss,  
I am everywhere like space.*

What is that, inside of us, that sometimes it cries, it weeps and moans, saying “Oh, I will die, I will die, please help me, oh God have mercy, I will die”...

Is it the body that speaks like this? No, the body has not this intelligence.

Is it the mind? The mind is like an accumulation of memories, fantasies, desires, etc. I would say it is not the mind.

Is it the Intellect? That wonderful capacity that helps us to discriminate between right and wrong, between beneficial and harmful, is it the Intellect? I do not think so.

I think it is straight away the ego - *that* is the ego!

That strange blockage, that, due to it, we have identified ourselves with something limited, something with a beginning and an end... *That* which is unlimited by beginning or end, it has identified itself with that which is limited, i.e. the human body.

This identification, we can call it ego, if you like.

So it is the ego that cries and says: “Oh, I will die”.

Then Dattatreya keeps speaking to his ego:

“Why do you weep and moan my friend? There is no old age or death for you.”

There is not even old age, not only there is no death, there is not even old age for you, for the body maybe there will be, but you are not that, for what you are is “*nectarian knowledge, unchanging bliss*” - for *That*, there is no old age!

Other people weep and moan, not because they are afraid of old age, not because they are afraid of death, but because they are afraid of rebirth. They think: “Oh, it has been terrible, eighty years I have lived and now I am going to die and be reborn”. So they struggle, somehow, in the last days for liberation, and here it says: “Do not struggle, there is no rebirth for you. For *That*, what you are, there is no rebirth. Don't weep and moan anymore”.

Don't do anymore drama, enough with drama!

He says:

*“Why do you weep and moan my friend? You cannot be touched at all”.*

You cannot be touched! Nothing can touch you, nothing can harm you, nothing can affect you the least! Nothing can bring you pain, you are the one who is aware of the pain. You are aware of the pain, from a safe distance. Like a reporter, from a safe distance, you look at the pain happening but the pain is not happening to you. You cannot be touched. Nothing can touch you at all!

He goes on:

*Why do you weep and moan my friend? You have no form of your own.*

*Why do you weep and moan my friend? You cannot be deformed.*

*Why do you weep and moan my friend? You can never become old.*

*I am nectarian knowledge, unchanging bliss,  
I am everywhere like space.*

Why do you worry, like: “Today I don't look beautiful, what should I do? Today I have wrinkles, I need special cream or surgery”.

You have no form. You worry, like: “Oh I have taken five kilos, what will I do? Oh, my hair are falling, what shall I do?”.

The Avadhuta says: stop with all this drama! Enough with this drama! You do not have a form of your own.

*Why do you weep and moan my friend? You can never lose your youth.*

*Why do you weep and moan my friend? You can never lose your mind.*

*Why do you weep and moan my friend? You have no organs of senses.*

*I am nectarian knowledge, unchanging bliss,  
I am everywhere like space.*

Many people when they have a little bit of sorrow, some sad moments, they say: “Oh no, I am losing my mind!”.

He says: “Don't worry, you cannot loose even it”. It could be a fortunate thing, perhaps, to loose it, but you cannot loose it.

*How can you hanker after wealth? You have no property to support!*

*How can you hanker after wealth? You have no wife (or husband) to feed!*

*How can you hanker after wealth? Nothing can be your own! I am nectarian knowledge, unchanging bliss, I am everywhere like space.*

*How can you hanker after wealth? You have no property to support!*

You have no property to support...

There is a beautiful bhajan about Lord Shiva. I will tell you the translation of it:

*“Victory to You, oh Supreme Shiva!*

*The Whole of the Universe lies inside of You*

*Yet You do not have even a pillow to put Your head upon.”*

The whole of what exists depends upon Him, yet He does not have nothing of His own.

This is the Nature of the Atman, the Nature of Shiva, that is why you see Shiva going about like a beggar. He has nothing. He supports everything, but He has nothing.

So, here, it says: “Why do you struggle to get some money? You do not really own something. You have nothing of your own, except from the terrible burden of the concept that you have so many things and that you have, somehow, to maintain them”.

Many of us have this concept: “I have so many things, and I need to maintain them. I have my big car, I have my house, everything, nice clothes... I need somehow to maintain them. I need to have money to maintain them. I need to make money. I need to work hard to earn money to maintain the things I consider my own”. And that is a very great source of suffering.

*How can you hanker after wealth? You have no wife or husband to feed!*

Some other people are not so much interested in their things (car, house, etc), but they are very much interested in the people of their own (husband, wife, kids, etc.).

They think: “I need to work hard to maintain them”.

It says here: “You have no wife of your own. You have no kids of your own”. The body has kids, the body has wife, but when you want to touch a little bit the Truth of your Being, the Truth of your Being does not have a wife. There is nothing second to It. It does not have kids, It does not have husband, It does not have mother or father.

He does not say to you: “Abandon all your duties and go to the forest!”. He does not say that - do not misunderstand - that is not what is being said.

He says: “Now, for a moment, let’s all together, touch the Truth of our Being”.

And to do so, we have, a little bit, to give up the concepts and the misconceptions. We have to give them up for a moment.

What you are, what you seek for, through Self Enquiry, what you *truly* are, It does not have a wife, It does not have a husband, It does not have kids, mother, father, relatives, friends. What you truly are It does not have anything second to Itself.

There is nothing second to Itself. It exists all by Itself, in Its Perfect Glory. By Itself It is fulfilled. It does not need something else to be fulfilled. By Itself It is full. By Itself It is perfect.

*How can you hanker after wealth? Nothing can be your own.*

Not only nothing is your own, but *nothing can possibly be your own!*

We usually say: “My clothes, my books, my things”.

Are they truly ours?

What a terrible burden... nothing can be ours!

There is a saying: “Possessions possess us”.

We are possessed by our own possessions. We become slaves to our own possessions.

The possessions become the Master.

If we do not have this feeling: "I own things"... that is such a Freedom!

That I do not own things, I do not own people, that I do not have to struggle to support *my* things, and *my* people.

So, what it says here is: just step outside the misconception. Have a taste, have a touch of the Pure Unlimited Nature of yours. You have no possessions, you cannot have possessions! What you truly are, that Pure Self that you are, cannot have possessions. The Pure Self can not have people of Its own.

It continues:

*You and I are not attached to this world of ephemeral forms. It is only the shameless mind, which divides the one in parts. Division and non-division are the same to you and to me. I am nectarian knowledge, unchanging bliss, I am everywhere like space.*

Saint Francis of Assisi was one of the richest people in his town, Assisi. He was a very wild youth, very wild. He was throwing parties all the time, big bandaras, big feasts. He had the finest clothes... his father, in fact, was a cloth merchant. He had the finest quality cloth, purest silk brought from France.

He had a very beautiful house, the best foods, and the best drinks, the best Italian wine. And he enjoyed all of this to its full. But inside him, he was feeling empty.

He was depending on these things for happiness, yet he could not find it. So he was having more of these things, more nice clothes, more nice food, more nice parties, thinking: "Perhaps now I can find some happiness". But it was not working.

He also liked very much beautiful ladies. One day he had a divine vision, and in this divine vision, he saw a very beautiful lady - he had never ever seen something compared to her, and for the first time his heart was fully charmed, he was fully fallen in love - for the first time in his life. He thought: "I am ready to do everything for this Divine Lady!".

Afterwards,, he was thinking about her all the time: "How can I meet her? Where can I find her? Who is she and where can I find her?". He became captivated by her Beauty.

It became the purpose of his life to meet her, to find her, to get married with her. He was praying: "Oh Lord, please, show me where can I find her? I will give up everything for her!".

And one day, the Lord answered his prayer. This Lady appeared again in his vision, the very same Lady, and the Lord said to him: "This Lady will be your Wife". And Saint Francis said: "Really? Who is she? Where can I find her? What is her name?". And God spoke inside of him and told him: "Her name is *Poverty*, and she will be your Wife, and she will lead you to Me. She will lead you to your Divine Nature, this Wife of Yours, *Poverty*".

And Saint Francis got it, he was ready for that. He went to the window, and he started throwing out all his beautiful things and clothes - and he was so much enthusiastic that he was not only throwing out his clothes, but he was throwing also the clothes of his father!

He gave up everything, and completely naked he left and went to the forest. And he found that Happiness, that Happiness that comes from Freedom, from Purity, from Freedom from burden.

He found that Happiness that he could not find in all the parties, the best parties in Assisi, not even a touch. He got married to Poverty.

The ego is the most heavy possession, it needs a lot of support, it takes a lot of energy and a lot of time. So, if we just throw away our clothes out of the window, it is not guaranteed we will find happiness - we will have also to throw our "inner possessions" out of the window!

It is not practically necessary to throw our clothes out of the window - what is necessary is to give up this attachment, this idea of possession: "These are my clothes, I depend on them. If I do not have my clothes I will never be happy".

This is what it says here very beautifully:  
“Why do you hanker after wealth, you cannot have anything of your own”... so beautiful!  
It says: “You *cannot* have anything of your own”.  
It does not say: “It would be better if you do not have the attachment”.  
No! You CANNOT have anything of your own - very straightforward!

We can believe we have many things of our own, but we cannot have anything of our own.  
Shall we understand this clearly, that nothing belongs to us...  
Even the Knowledge that we have, does not belong to us.  
Even the words we speak now, do not belong to us.  
Even the experiences that we have, do not belong to us.  
That, I call it true Sannyas, true renunciation, essential renunciation.  
Renunciation of the burden, renunciation of the Delusion.  
My works, my actions, they do not belong to me, somehow they unfold by themselves.  
My thoughts, what is my connection with them - I do not have any connection with them. They do not belong to me, somehow they appeared from somewhere, somehow they went away.  
All my words, my poetry, my music, my speech, my creations, my designs, everything does not belong to me. That is Sannyas. That is renunciation. That is Freedom!  
My Spiritual Experience also does not belong to me.

Once some person asked me: “Tell me your Spiritual experience?”  
I said: “I don’t have any Spiritual experience”.  
He said: “Don’t worry, don’t worry - in time you will have some Spiritual experience!”  
It is good we cannot do “copyright” on Spiritual experiences.

We do not have possessions, but we have many Gifts.  
Many Gifts are given to us. Can we say the Silence that we feel, is it a possession? Is it *my* Silence?  
And how can I protect it, so that nobody will take it away?

It is not a possession, it is a Gift!  
Somehow it is given, but it does not belong to us. It can go at any time.  
We should not be attached even to the Silence.  
It is a Gift.  
The Inspiration is a Gift.  
Everything we receive in every single moment is a Gift, but it does not belong to us.  
What we are cannot have any possessions.

If you like to do Self Enquiry, this principle will help you:

*“I do not really know what I am,  
but whatever I am, It cannot have any possession.  
I cannot have nothing of my own.”*

This will help.

What is *That*, that is aware of the thoughts?  
If there are thoughts happening, you must, somehow, know: “Oh, now there are thoughts happening!”, and sometimes you play along with your thoughts, sometimes you do not play along, but you must know both of these states.  
You must know: “Now, I am playing along with my thoughts”, or “Before ten minutes, I was playing along with my thoughts, now I am not playing”.  
The point is not to stop the thoughts. We are not trying to do that.  
Simply to realize there is something present when the thoughts are present and when the thoughts are absent, It is equally present. And we try to focus more on *That*.  
We try to turn our attention - instead of having our attention to the thoughts and to the sense objects, we try to turn our attention to *That* which is aware of the thoughts and of the sense objects.

So, Self Enquiry means:  
What is *That*, that is aware of the thoughts, when they are present?  
And what is *That*, that is equally aware of the thoughts, when they are absent?

Because the thoughts, in order to appear they need a space to appear.

What is *That* space?

The thoughts can come to *That* space, they are welcome, do not try to keep them out, to lock your doors, it is not necessary, they can come - just be aware of *That* space.

You ask me: to be aware is our Essence?

I say: yes, but we are aware anyway.

Awareness is not an effort. You have to be careful with that. We should not do effort to be aware - that would be artificial.

Awareness is also now present, if there was no Awareness present now, you would not be able to be aware of me speaking. Maybe your Awareness turns to another direction, and thoughts come to your mind, and suddenly you are not aware of me anymore, and maybe you are, somehow, into your imagination, but you are aware of that, you are aware of imagination.

There cannot be absence of Awareness!

This is a very beautiful realization!

That Awareness itself cannot be absent.

And it is a very liberating realization!

Even when thoughts come, you can say: "Come in, come into my Palace of Awareness, everybody is welcome". And if you want to keep the thoughts there, you cannot, they cannot stay, even if you want to keep them, they will tell you: "Now we have to go".

Thoughts are like this. They come into the Palace of Awareness and they go in their own time - this is not important.

The Palace of Awareness itself is important.

Do not be intimidated by thoughts, they are harmless, they are like mirages - they can intimidate, but they have no power, they cannot touch that space of Awareness, they cannot harm it.

This is very important, this is a liberating realization.

Thoughts are like a small spider, they are harmless.

The small spider is harmless, you can take it out gently. For some people it can be very much terrifying, but it is harmless, it is just a small spider, even your worst thought is like a small spider, or like an ant.

So, we do not try to destroy the thoughts, there is no meaning in that. We do not take the bazooka to destroy the little spider - we do not need to do it. We take it out very gently.

The same with the thoughts, we can gently leave them there. But if you are aware of the power of who you are, then the thoughts can not intimidate you.

So, we do not need a bazooka for the thoughts. It is not necessary.

We do not need to fight at all, in fact. No fight is necessary.

Just asking the question: "Who am I?"

Who am I, who is aware of these thoughts arising, playing, and then falling again?

Who am I, that is aware of these thoughts? What am I?

This is a very innocent question, but when you make this question everything dissolves, all the scary thoughts dissolve immediately.

That is Self Enquiry.

Just asking:

Who am I, who is aware of the thoughts?

Who am I, who is aware of the sensations of the body?

Who am I, who is aware of the pain?

Who am I, who is aware of the surroundings?

Who am I, who is aware of the Peace inside?

Who am I, who is aware of the false sensations inside?

Who am I, who is aware of all voices inside?

Who am I, who is aware of all movements of the energy inside?

Who am I, that shines and illuminates all these movements?

Who am I, who is always present?

Who am I, who is always aware?

Who am I, who is always silent?  
Who am I, who is free from all possessions?  
Who am I, who is free from all Knowledge?  
Who am I, who is Freedom itself?

*I am nectarian knowledge,  
unchanging bliss,  
I am everywhere like space.*

Shivaya Namō Parameshwara  
Shivoham  
Shivoham  
Shivoham  
Sada Shivoham

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Two more questions came, in the middle of the Satsang (somehow interrupting the answer to the first question), they were, maybe, meant to be answered later, actually they have been answered “indirectly”:

*Second question: how the World is connected with my Awareness, how anything outside that I perceive external, how it is connected with what I truly am, that is Awareness?*

*Third question: if we reach the point of Supreme Illumination, the thoughts will completely stop? Will it be complete Void? Or they will continue rising?)*

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*Om Shanti Shanti Shanti!*



# *Satsang with Om Baba*

## **The Self is like pure space**

*(from Satsang on 13.12.2014, Rishikesh, India)*

Commenting on Vivekachudamani by Sri Shankaracharya.

Says the Guru to His disciple:

*124. Now I am going to tell thee of the real nature of the supreme Self; realising which man is freed from bondage and attains Liberation.*

*125. There is some Absolute Entity, the eternal substratum of the consciousness of egoism, the witness of the three states, and distinct from the five sheaths or coverings:*

*126. Which knows everything that happens in the waking state, in dream and in profound sleep; which is aware of the presence or absence of the mind and its functions; and which is the background of the notion of egoism. – This is That.*

We, all of us, have this feeling “I am”, “I am something”, but on a superficial level.

We say: “I am the body”, “I am Om Baba”, “I am from Greece”... this is on a superficial level. But this “I am”, itself, is much deeper, and, here it says, it is “the background of the notion of egoism”.

This notion that we have, that “I am”, the True “I am”, is the background of that, It stands on the background, like a substratum...

*127. Which Itself sees all, but which no one beholds, which illumines the intellect etc., but which they cannot illumine. – This is That.*

Itself it is all, It is aware of everything, but nobody can see it as an object.

It sheds Light to the Intellect, to the mind, to our sensations, to the world outside, it throws Light everywhere, but nothing gives Light to That, It does not need the Light of something else.

They say, just like the Moon does not have its own light, it is actually the reflection of the light of the Sun - in the same way, the Sun, it does not have its own light, but it is a reflection of the Light of the Atman. Because it is such a Pure Entity - the Sun is the most Pure Entity - It is so Pure, that It reflects the Light of the Atman.

*128. By which this universe is pervaded, but which nothing pervades, which shining, all this (universe) shines as Its reflection. – This is That.*

When That shines - It shines all the time - and through Its shining, all this Universe shines as Its reflection, this is That.

*129. By whose very presence the body, the organs, mind and intellect keep to their respective spheres of action, like servants!*

This is one of the arguments in Vedanta, for the Presence of the Atman.

Here it says: “Look at the whole Universe, it moves in such a perfect order. All the planets make their respective circumambulation, all our organs work as they must work.

It is not that sometimes the Heart makes revolution and says: “No! I will not make Boom-Boom anymore! Enough with this Boom-Boom! I want to be the kidneys that are silent. Why the kidneys are silent? I want also to be like that!”. No, it is not like this. Or, let’s say, the ear makes revolution and says: “I can never see - I also want to see the beautiful colours, the beautiful flowers. I want also to see, like the eyes do!”.

No, everything keeps in its respective sphere of action. Like there is something that oversees it all. There is something that oversees everything, and puts limits to everything, and assigns a duty to everything: "You must do this", "You must do that", etc.

And everything obeys: "Yes!"

We never think about it, how everything is so perfect in its own place.

There must be a perfect director, that has put everything in its own place.

And It does not need to say any word - just by Its Presence, all the things keep themselves to their respective spheres of action, like servants.

*130. By which everything from egoism down to the body, the sense-objects and pleasure etc., is known as palpably as a jar - for It is the essence of Eternal Knowledge!*

*131. This is the innermost Self, the primeval Purusha (Being), whose essence is the constant realization of infinite Bliss, which is ever the same, yet reflecting through the different mental modifications, and commanded by which the organs and Pranas perform their functions.*

Whose Essence is the constant Realization of infinite Bliss, which is ever the same.

*133. The Knower of the modifications of mind and egoism, and of the activities of the body, the organs and Pranas, apparently taking their forms, like the fire in a ball of iron; It neither acts nor is subject to change in the least.*

It is the knower of all modifications and all changes that take place, but Itself It is never modified, It never changes and It never acts. It is just Pure Life.

The very Life Itself, without a form, without a limit, the Sustainer of all forms. The Life Itself, what illumines everything and what knows everything. But Itself, It can not possibly be known as an object - It is not an object, It is the subject.

*134. It is neither born nor dies, It neither grows nor decays, nor does It undergo any change, being eternal. It does not cease to exist even when this body is destroyed, like the sky in a jar (after it is broken), for It is independent.*

When we have a jar, it has the empty space in it, and if we break the jar, the space inside the jar is not affected at all, it just merges with the space of the room. Do you understand this example?

We can have many jars in our house, many containers, many glasses, pots, jars, vases, many different containers, and all of them have a different size, a different appearance, perhaps a different material, but the space that is inside each one, the ether, it is the same. The space that is inside each one and the space that is inside the whole of the room is the same space.

If a jar is golden and very beautiful and another jar is made out of clay, and it is misformed and a little bit cracked, there is the same space in both of them.

What makes a jar useful is the space *within it*.

If a jar has not a space, there is no meaning for it to exist.

So, the essence inside a golden jar, perhaps with diamonds and precious stones on it, and inside a clay jar, not so nice and old - the essence is the same.

In this same way, the Essence inside all forms is the same.

And when the form is broken, the Essence is not affected the least.

Many times the Supreme Self, the Atman, is somehow illustrated as Space, like Empty Space, because It does not have some form, It does not have some quality.

The Empty Space does not really have qualities, we can not attach to it a quality.

And also because It is the most important of all elements.

It is because of that Space that every other element can exist.

If there is no Space, we can not build a wall - we need some Space.

The Water can not flow if there is no Space.

The Fire can not burn, it can not exist if there is no Space.

The Wind can not blow if there is no Space.

Everything needs Space in order to manifest, to come into Being.

The Self is like pure Space.

It is Pure.

And It is the Mother and Father of everything.

It can not be seen with the eyes, but that does not mean that It does not exist.

It is essential for the existence of everything; without that Space nothing can exist, nothing can manifest.

So, without the Space of the Self, without the Space of the Being, nothing can manifest.

And even if all that which manifests, somehow, it cracks and breaks down, the Space of the Self stays still there, unaffected. Even if the all Universe, somehow, cracks down, collapses, breaks into pieces, the Space of the Self stays still there, completely unaffected.

So, if the whole of the Universe, the whole of the manifested existence, does not affect the Self the least, how can it affect the Self some small, trivial accident?

So, that Self, that Space is, somehow, immune.

It is invulnerable.

And the Realization of that invulnerability is a great Freedom.

Then, even if the greatest anger comes, or the greatest irritability comes, or things happen that seem so much important to us, we can just remember:

“What I am is absolutely invulnerable.

It is unaffected by all this.

I am that Pure Space where all this is manifested.

What I am can not be affected  
by the manifestation of things,

by the change of things,  
or by the dissolution of things.

I am the Pure, Infinite, Unlimited Space where everything,  
all these things manifest.

I am not affected the least even by the dissolution of the  
whole Universe,

How much more for small things?

Even when the ego is burning, shouting, screaming,  
cursing,

I am not affected the least by it.

Let it do as it likes.

I am that Pure Space where even the ego is manifesting.

I am that Pure Space where all this is manifested.”

*Om Shanti Shanti Shanti!*



# Satsang with Om Baba

## Christmas Satsang

(from Satsang on 24.12.2014, Rishikesh, India)

The word Christ comes from the Greek 'Christòs', that means "The Chosen One".

Generally speaking, people say that He is the One who had been chosen by God to fulfil a certain task.

But was He the Chosen One, or was He the One who had chosen God?

Was He chosen by God, or had He chosen God?

I believe, it is most probably the second. Or perhaps, you can say that both of these things are one and the same. The one who chooses his Divine Nature, who chooses the God within him, we can say he is also chosen by God. It is a mutual relationship.

There are people that choose God a little bit, in their free time, on their spare time.

For some people God is one of the many, many choices (when I use the word *God* I mean *The Truth of their Being*, their own Truth).

So for some people Truth is one out of many, many everyday choices, it is just one more choice, when they have free time.

And for some people their Divine nature, God, is their one and only choice!

They chose that and then they feel: "Now, I don't need something else. Now I am fulfilled, I need only this. Only and only this. Exclusively".

And Jesus Christ was one of these examples. We can say he is an *archetype*. An archetype of a Spiritual Seeker, an archetype of a Devotee. It does not matter if His story was something true, if His story was a little bit different than as we know, if his story was partially true. It does not matter if He is a symbolical figure, or if He is a true historical figure. It does not matter at all.

But He truly represents a very powerful archetype that is inside everyone of us.

The archetype of the One who had chosen fully the Truth of His Being.

He was not interested in anything else, including His own physical body. He was ready to sacrifice it in any moment. Any moment that God, or Life, somehow, wanted His body, He was ready to give it. He was ready to share anything He had.

One time he was sitting up on the mountain, He was sharing Satsang, and there were five thousands people on this mountain, and the night came. And His disciples said to Him: "Oh Lord, now we are going to send the people back home", and Jesus Christ said: "No, first you have to feed them, then they can go back home". This is very traditional indian thinking, very beautiful! This is, perhaps, a clue that He was in India.

So, the disciple said: "Oh Master, we have only three breads and five fishes, how are we going to feed five thousands people?"

Jesus Christ said: "Give them to me!"

He took them, and touched them, and blessed them and said a prayer and then he distributed the food to His own disciples, and His own disciples distributed what they have with more people, and they also distributed and shared with more people.

At the end all five thousands people were fully fed, and twelve barrels full of food remained.

It was a choice of Jesus Christ... He did not say: "Oh we have only this bread and these few fishes, we are twelve so one piece for each one of us." No, He said: "Whatever I have I share with everyone, it will be sufficient". His Faith did the Miracle.

The very same story - maybe you believe it is a legend, like a fairytale, that symbolizes something... perhaps it is, but I have experienced, with my own eyes, the very same story, when I was at the Service of Maharajji. When He was feeding, in Allahabad, nine thousands people every day, and He had nothing. Nine thousand people! The kitchen was close to my room, a very small kitchen, and just few people inside cooking.

And for three times per day, nine thousand people were taking full food of the best quality, not just rice, very good food, stuffed chapatis, very good food... every day! And big quantity would remain, they would give it to the cows! Every day for eighteen days!

Maharajji had some very serious assistants, secretaries, people that were working sometimes in the bank or in the government, very serious people, and true devotees, and they were trying to keep records of the accounts: this money came, this money went out.

After very short time they were just giving up, it was making no sense. The mathematics were not working, maybe a thousand rupies would come and the expenses were one hundred thousands rupies and still five hundred rupies were remaining, they could not explain.

This is true! It is not symbolical. It can be symbolical, if you like, it can be a legend, but it is also a true story.

Jesus Christ has chosen to become empty Himself, completely empty. He has chosen to become nothing, so that God would come and fill Him up. Then, everything is possible, and nothing is impossible. Then, we live a Life of Miracles, a Life full of Miracles.

Jesus Christ had *chosen*.

To me the word *Christ* does not mean '*the One who was chosen*', it means '*the One who had chosen*'.

He had chosen.

When Jesus Christ went in the desert, they say only for forty days, perhaps for forty months or something. When He went to the desert and he did very extreme austerities, and he tried to focus inside His very Being – there, the story goes that the Devil came to Him.

And from where the Devil came? Was he hidden behind the bushes? The Devil came from the inside. He was inside all the time. He is inside everyone of us all the times.

We call him *The Devil*.

What means The Devil? It means very ancient urges, desires, fears, very ancient worries, we can call it *The Devil*.

So, as He entered deep into His Being, He encountered the Devil. And Jesus Christ was very hungry, for forty days He had not taken any food because he wanted to really dive deep inside His Being. And so the Devil told Him: "Now you have become very powerful! A very powerful Yogi! You have succeeded! Look around, it is full of stones and you are so hungry. Just by one word of yours the stones will become bread and you could eat. Just say the word and I will do it for you!"

Jesus said: "Indeed I am very very hungry, but I am not hungry for bread, I am hungry for the Truth of my Being, and the hunger that I have can not be satisfied, can not be satiated with bread. My hunger can be satiated only by the Word of God, by the Darshan of God, by the Touch of God. This is the only thing I want, this alone can satisfy my hunger".

And the Devil took the form of many temptations, like ordinary things that people desire, or that people are afraid of, ordinary things, he took the form of all of them.

And he said to Jesus Christ: "Just worship me, and I will give you all of that, I will give you whatever you want! Just worship and fall to my feet and I will give you all that you want!"

And Jesus Christ was not moved at all.

His determination, his choice, was clear. His attention was one pointed.

He said: "Go away Devil! I am not interested in any of these things, you can have all these things, you can have the nice food and the pretty girls, and all these things you can keep for yourself. I have no interest. I want only the Truth of my Being, only that!"

And after the Devil had tested Him, and realized that Jesus Christ was unshakable, then he left Him. And Jesus Christ came back to the world and He started teaching, He started sharing. First, He realized the Truth of His Being through a very sincere determination, through a one pointed determination, through a clear choice.

He realized the Truth of His Being, and, after this, He came out to the world, to share this.

Then the story goes that He did many Miracles, that He healed many, that He opened the eyes to the blind people, that He healed those who were paralyzed, that He took out the Devil from some people.

All this can be a beautiful symbolism, if you like, this is the way a Master works, how a healer works, how even a good person works.

And do not think He knew some special spells, or special mantras to take out the Devil from the people... No, He did not. His Presence alone was sufficient, just His Presence.

But the greatest of all the Miracles that He did... He did a few great Miracles, but one of the greatest was His *choice*, His perfectly clear *choice*. Like: "I choose alone the Truth of my Being, I choose God alone, nothing else".

This is a very great Miracle, an essential Miracle!

This is something that we can do, and what happens after this is out of our hands, what happens after this happens by itself.

In that moment, when we stay at that crossroad between the Truth of our Being and the illusionary beauty of the Samsāra of the world, this is our choice!

After we enter in the Truth of our Being, then we do not need to do any other choice, everything happens by itself. Then we become free from the burden of choice – we can say that to make that choice is the last choice, the ultimate choice.

If we stay inside the Samsāra, if we stay inside the Dream, inside the Illusion, we have to make choices all the time, many many choices every day – we have to choose.

When we give up this labyrinth, this confusion, and we choose the Truth of our Being, and, somehow, we cultivate that contact, we cultivate this connection, we make it stronger, we make it more free, more open, more intimate, then we become free from the burden of choice.

To choose the Truth of our Being is the ultimate choice, the last choice.

And that person that makes that choice we can call Him Christ.

He is not necessarily the chosen One, but He is the One who has chosen the One Truth.

Jesus Christ knew about the way He was going to leave His body, He knew about His tortures, He could see His future - nothing special for a Spiritual person. He could see His upcoming pain, He could see that. He knew He would have been crucified, He knew He would have been betrayed. He knew everything.

He knew also that He had no choice concerning that. And because He knew that He had no choice concerning that, because He had left behind the illusion of choice, because He knew there was no choice concerning that, He went into it bravely, without fear, fearlessly!

Jesus Christ was in the Garden of Gethsemani, and for one moment He was a little bit worried, a little bit scared, and He felt down to the ground and He prayed to His Father: "Oh Lord, may I not drink from this bitter glass".

But then immediately He remembered: "Oh I can not have some choice. May Your Will be fulfilled, may Your choice happen. Whatever is Your choice I accept fully, whatever is Your choice, this I support. May that happen!".

He could very easily run away, he could very easily escape.

Just a few moments before, Peter told Him: "Oh come Master! Let's go high, up in the mountains, they will not find us".

And Jesus said to him: "Oh Devil go away! Because you want your will to be fulfilled, but I want the Divine Will to be fulfilled! Do not tempt me!"

So, in this way, when we enter in this very deep, profound connection with our Divine Nature, somehow, fear disappears, choice disappears. There are no fears anymore, perhaps the only fear that exists is that maybe we will loose this connection, this is the only fear possible, this might be a fear, but fear from the things of the world does not exist.

If the Divine Will wants me to do this, even something very unpleasant, "Yes, I will do it, immediately!".

Sometimes the Divine Will asks for something very unreasonable, very unconventional, that is why the Saints, many times, they act a little bit like crazy people, we can not understand, they act and speak in inexplicable ways – sometimes is like this.

When one stays in connection with his True Nature, and sees, without fear, Life unfolding, he is always One with the Bliss of his Being, whatever happens outside.

Even if the body is in pain, he has deep inner peace.

Even if there is a thunderstorm happening in the mind, there is a very deep inner peace.

There is a beautiful story, written by a very famous greek writer, Nikos Kazantzakis, it is called "The Last Temptation", it is also a very popular movie by Martin Scorsese, a very crazy and very popular movie, where Jesus Christ was tempted not to be crucified. It is a very interesting story, I will tell it in my own way:

Jesus Christ, in the last moment, decided not to be crucified. The Devil came in the form of a very beautiful young child, and said to Him: "What are you doing here? Why are you going through all that pain?". And Jesus Christ said: "Who are you?". The Devil said: "I am your Angel Guide! Come, I will show you the path to Happiness. You have been in so much pain, in so much suffering... enough with it! God does not want us to suffer, God wants us to be happy!". He was speaking with very intelligent expressions, he was very wicked.

Jesus Christ said: "Ok, I come, I follow my Angel Guide!". And the child took Him by the hand and he brought Him to a very beautiful forest.

And Jesus Christ said: "Such a beautiful place, I have never seen in my life, I was always living in the desert - this place is so beautiful!". And then, in the forest, there was a very beautiful lady, she was followed by many people, all singing, and celebrating. And Jesus Christ said: "Who is that lady?".

And the Devil said to Him: "She is your wife!". Jesus Christ said: "My wife?". "Yes, you have been through so much pain, through so many austerities, so many hardships, now God rewards you, this is your wife, come!".

And they got married. She was actually Maria Magdalena, and they got married, and they had children. And the time passed, and Jesus Christ grew old, and weak. He was living the peaceful life of a householder, He had a very beautiful wife, He had five, six, seven kids, He was a carpenter. He was very old, He was in His last days... and the door knocked.

And some old people came inside, and Jesus Christ recognized them, and said: "Peter, is it you? And John, and Matthew? Is it you? What are you doing here?".

And the all of them were terribly sad. Some of them had scars in their face, some of them were very sick, some of them were crying. And they said to Him: "Oh Master why You left us? You were our only hope to be free from the suffering of Life. We believed in You. We gave up everything we had for You. We gave up everything we had for the Truth of our Being, and we surrendered to You. Why did You leave us?".

And among them, Judas, who was also there, and he was very fiery, he was very angry with Jesus Christ, he said to Him: "Now, look, we failed to find the Truth of our Being, but You also failed! Now, look, You are an old man, You made family, so what? You had a beautiful wife, now she is not beautiful anymore, she is an old woman. You had many children, so what? Now You are old, and You have five more days to live. And You will die, and You have forgotten God, You have forgotten the Truth of Your Being. You will die as an ignorant man, just like anybody else!".

And Jesus Christ remembered, and He repented. He regretted very very hard. And He cried a lot, saying: "Oh Lord, forgive me! I should have let myself be crucified to keep the connection with You, to give an example to the world, to bring myself into Truth, and bring the other people into Truth, to free the world from suffering. I should have let myself be crucified! Oh Lord may I be crucified! May I be crucified!".

And in that moment, He opened His eyes and He was on the Cross.

It was all a vision – all this was just a dream, the last temptation before he left His body.

Just one moment, because he was in very great pain, up on the cross, in very very great pain, He made the wrong choice, and He lived in a dream, for thirty, forty years, in a vision.

And by having lived that, somehow, He understood that this was the wrong direction, and he came back to the original choice and then He knew, for sure, that He had made the right choice, to give his human body for the sake of Truth, for the sake of His own Truth and for the Truth of the others.

Every single day we have to face that choice.  
Will I go for *Christhood*, will I go for the Truth of my Being, or will I go for to entertaining myself in this illusionary world?

This is a choice that many times we have.  
This is perhaps the only choice, the only essential choice.  
I suggest to people, again and again, Maharajji was saying to people, again and again:  
If you can not chose completely the Truth of your Being, then chose It for, at least, two hours every day, like negotiating with the little Devil inside. Say: "Two or three hours per day I chose the Truth of my Being exclusively and the rest of the day I can entertain myself in the Cosmic Circus".  
Do not think, anybody of you: "I am still young, I have time, let me enjoy for 10, 15 years more, then I will turn towards Spirituality"... it does not work like that!  
We do not have even one day to loose, perhaps it is the last day.  
And if some of us are more young and strong, this is the time to practice Spirituality – we have a lot of energy now, we can wake up early in the morning, do very strict discipline, we can proceed, grow very quickly, we can grow very quickly.  
Now it is the time for work, material work also, but especially Spiritually work. When we will grow older, then we could relax a little.  
All of us here, we are all young enough, we are younger then tomorrow, so do not loose one more day. Especially these days that we remember Jesus Christ, the One who made the *choice* 100%.  
These days we remember Jesus Christ, the One who made *that choice*.  
These days inspire us to make also a choice, perhaps just for a few days.  
Maybe just for today and tomorrow, we can make *that choice*:  
"I want to know the Truth of my Being, and nothing else!  
Nothing else can satisfy my hunger. Nothing else can please me".  
Nothing else can fulfil me, nothing else. No food in the world can satisfy my hunger. No enjoyment. I have had so many enjoyments and nothing satisfied my hunger, lifetime after lifetime.

Let me find Enjoyment only inside of me.  
Let me find Happiness and Peace exclusively inside of me.  
Because in Truth, they exist only inside of me.  
  
Let me find fulfilment inside my own Self.  
Let me simply settle in my own Being.  
I want to settle in my own Being.  
I do not have anything else to do.  
I have absolutely no duty.  
I have no duty towards anybody, or anything.  
This moment I have no duty.  
I just want to settle in my own Being.  
I do not need to go anywhere.  
I do not have any place to go.  
Nobody is expecting me.  
I am free now.  
There is absolutely nothing that I need.  
I need nothing from outside.  
I do not need an object.  
I do not need a person.  
I do not need a special place or time.  
The place where I stand now is perfect.

This time, right now, it is perfect.  
The Peace of my Being is profound.  
The Treasure of my own Being is Supreme.  
The Treasure of my own Being is the greatest Wealth.

My own True Being is my resting place.  
My own True Being is my true friend.  
My true companion and my true Beloved.

My own True Being is infinite.  
It has no limitations.  
It is timeless.  
It is indescribable.

My own True Being is my Home.  
My own True Being is the Home of the whole Universe.  
My own True Being is the nectarine Truth.  
My own True Being is the Highest Truth.  
My own True Being is the One Truth.  
My own True Being is Pure.  
My own True Being is my True Self.

It is Who Am I.

To know my True Being,  
to stay in my True Being,  
to abide in my True Being,  
that is my choice!

And whoever makes that choice, we can call him Christ.

*Om Shanti Shanti Shanti!*



# *Satsang with Om Baba*

## **On Steadiness and Loyalty**

*(from Satsang on 19.01.2015, Tiruvannamalai, India)*

*Question: Shall we stick to a certain practice or can we change our practice technique?*

We will talk about the constancy of practice, about adherence, about loyalty to a certain practice.  
To get a catch of it, and stick to it, stay with it.

Like, for example, if we want to learn playing a musical instrument, a piano, a guitar, or a violin.  
Shall we stick to it?  
Shall we go deeper into it?  
Or shall we play some day a little bit of piano, another day a little bit of guitar, then a little bit of violin, some day we read a book, like this...

It is actually more a question of LOYALTY.  
The object to which we are loyal, perhaps, is not so important in itself.  
It is good if we are loyal to what we are naturally attracted, what is our natural skill.  
Perhaps, it could be playing an instrument. Perhaps, it could be dancing.  
Perhaps, it could be any Spiritual Practice, like Meditation, repetition of a mantra, Pranayama.  
Anything that we naturally feel attracted to. That somehow we naturally fall in love with, and we enjoy doing it, every day.

But the question is deeper, it is about loyalty.  
Loyalty. Staying with one thing.  
It is a question of developing the quality that we call 'loyalty'.  
And the question is: do we need loyalty in our life?

Do we need loyalty?  
Or loyalty is something like a bondage, like a limitation, like a restriction?  
Do we need loyalty, or devotion, dedication to something?  
And how will it help us in the end?

In Spiritual Practice we need two things; all together, two things.  
One is Knowledge, Knowledge of our True Being.  
The second one is Devotion.  
Somehow, by Divine Grace, the Knowledge can come: 'I am THAT'.  
But if we are not loyal to THAT, if we are not devoted, we will lose it immediately.  
The Illusion is very powerful, and very charming.  
And we are accustomed to go by the waves of the Illusion, for many lifetimes. We are accustomed to be very loyal to the Illusion.  
We are very, very loyal to the mind. We are very loyal to our own ego.

And the mind, by its nature, it is so much fluctuating, it is always changing. One moment it wants this, the other moment it wants that. It is always changing in constant motion.  
It is never steady.  
It is impossible to have a steady mind.  
It is always changing, transforming, That is why it is so fascinating, so charming. Because it always wears a new dress, a new costume. That is why it is so fascinating.  
So, this is something that all of us know very well, we know that the mind is in perpetual motion.  
It always changes, constantly.  
Even if we want to keep an idea in our mind, even if we want to grab it and keep it with us, we cannot. It will change.  
The mind is constantly changing.

Are we loyal to it, or not?  
Do we follow its fickle nature? Yes, we do.  
Most of the times we are very loyal to the mind.  
The mind says this, we say: 'Yes, of course'.  
The mind says that, and we say: 'Sure'. The mind goes this direction... 'Yes, yes'. Like this.  
So, the mind has a changeful nature. Constant change.

What is THAT that is aware of the mind?  
What is THAT that our eyes cannot see, what is THAT that always sees the mind, that is always aware of the mind?  
What is THAT?

THAT which is always aware of the movements of the mind, THAT itself never moves.  
THAT which is somehow entertained by the movement, itself it never moves.  
THAT which knows of the movement, itself it never moves. It is unmoving. It is unchanging.  
It knows of the change, and it is entertained by it, but, itself, it is unchanging.

So, if we, somehow, let grow devotion or dedication towards the Unchanging... in any form it might take...  
It might be a Spiritual Practice,  
it might be a relationship,  
learning to play a musical instrument,  
it can be any art, painting, dancing,  
it can be any skill,  
it can be gardening, it can be swimming,  
it can be driving fast the car, whatever you like,  
it can be video games, if you like...

If we, somehow, develop it; if that devotion to the Unchanging remains fixed in something, in any object...  
Or, somehow, if we remain fixed in anything we do in our life, and develop that devotion to the Unchanging...

And what is the UNCHANGING?  
It is our own innermost Nature.

It is like a technique.  
That which is fascinated to jump from object to object, that is the mind. Or it can be the ego, if you like.  
But THAT which knows of its movement, THAT which knows even of the fascination itself, THAT itself does not move.  
THAT is very, very fixed. It is one.  
So originally the question was:  
should we remain fixed in one practice?

I say, it is very helpful to develop Oneness in anything we naturally feel attracted to.  
And remain steady with that.  
So that we develop the quality of being steady.  
So that also when the Knowledge of the Supreme Beauty comes, we will be able to be steady in it.

The mind is not satisfied with the Supreme Beauty, not for long. It is not satisfied with anything.  
Even when the Supreme Beauty comes, it says: 'Ok, let's go to the cafeteria now'.  
It will immediately change the subject. It will immediately ask for something different.  
Because this is the nature of the mind.

So, if we are very loyal to the mind and to its vices...  
The vicious mind...  
If we are very, very loyal to it...  
...even when the Truth comes, we will not be ready to stay with it.  
The mind will take us out of it.  
Because we are very loyal to the mind.

Steadiness is not the quality of the mind.  
Steadiness is the quality of the Being.  
So, if we develop steadiness, we can say, we develop a quality of the True Being.

Unconditional Love is not the quality of the mind. The mind cannot do it.  
The mind calculates things.  
'Ok, this person gave me money, I love him. That person spoke good to me, I love him. This person is very beautiful, tells nice jokes, I love him'. Like this.  
'This person does not speak good to me, I don't love him. This person wants my money, I don't love him'.  
The mind always calculates. It cannot have Unconditional Love. Unconditional Love belongs to the Atman, belongs to the Being, belongs to the Self.  
If we step into the Self, we can have Unconditional Love.  
But also, if we, somehow, develop Unconditional Love, we can step into the Self. It works both directions.

The same way with the steadiness.  
For some people, steadiness is easier, more natural.  
They are naturally more steady.  
They are steady in their relationships, they are steady in their everyday routine.  
They are very steady in their everyday schedule, they wake up at 5 or at 6 - every day the same things.  
Every day they take a shower at the same time, take food at the same time. Every day like this.  
They can do it naturally.

Strangely enough, monks are like this. Strangely enough, highly-developed spiritual beings, they do that. Most of the ones I know personally, they have a standard schedule, very, very standard schedule. They do the same things every day, Every day they go to the bathroom at same time. Same things. So, somehow, we can say that this steadiness is connected with a sort of maturity.  
It is not like a bondage, it does not come out of effort.  
I do not see an effort in this. It is very joyful, very enjoyable.

For example, shall we practice Meditation every day at the same time? Can this be a question?  
Shall we practice Meditation every day at the same time, let's say, from 6 to 7, or from 5 to 6?  
Why? It sounds like such a bondage, such a restriction.

Perhaps, It could be a little difficult at the beginning. For the first 2-3 days.  
Just persist, just give it an initial push.  
Just give it a push for the initial 2-3 or 4 days.  
After this, if you do not meditate at the same time, the mind will complain.  
It will say: 'Just a moment, it is my time for Meditation. What are you doing here? Why are you sleeping? Wake up, wake up!' The mind is not against Meditation. It is not against anything. But it likes to have patterns.  
It likes patterns, it likes its program.  
So, if we develop a habit to meditate from 5 to 6 every day, naturally at 5 o'clock something meditative will start happening inside of us.

Naturally the whole system, the body, the fluids, the prana, the mind, everything will become ready for Meditation.

All the doctors now realize that it is so healthy for the body to take food every day at the same time. It is so important. The body has a kind of clock. A biological clock. It knows: 'At one o'clock I'm taking food'.  
So at one o'clock the digestive fluids will start flowing. Every day.  
And some people say it is good to take the same food every day, or similar food.  
Because the body knows how to digest it and how to assimilate it.  
It can do it very easily. And very effectively.  
That is why in the ashrams they have the same food everyday. Similar food. It is very good for digestion. Quick digestion, light digestion.

In fact, if we have a standard schedule every day; wake up at a standard time, take food at a standard time, take our breakfast at a standard time... Everything at a standard time... Life becomes so easy!  
These things become so easy.

During the day we can have 2-3 hours to "get wild". To do whatever we feel like. Anything.  
I do not mean to practice Meditation full day.  
No, you can have some free time everyday for the mind to get wild.  
For some people 3 hours, 4 hours, 5 hours. As much as you like.  
You can do whatever you like.  
If the mind feels it needs some space, it needs to get feral, to get wild, like a wild animal, to run away, to do whatever it likes, give it space.  
Give to the mind some space to be free, sometimes.  
And sometimes you say to the mind: 'Now you participate in the spiritual evolution'.  
So, in truth, to have a steady program is easier, in the long run, than to do one day this, one day that, next day this, the other day that.

This requires effort. It requires a constant adaptation.  
Every day we need to adapt to a new program.  
The secret to acquire steadiness is to find something that we fully love.  
Nobody can force you from outside to be steady to something.  
Nobody can tell you: 'Ok, you learn to play the violin, every day two hours'.  
It will not work.  
But through something that we naturally feel attracted to. Naturally. We can develop steadiness through that.  
And as the steadiness will grow, Meditation will grow.  
We will walk towards our True steady Nature.  
And, at the same time, we will dive much deeper into the subject that we are steady in.

If it is about how to play the violin...  
If we really want to learn the violin and to be good at that, we need to have some steadiness in this.  
We need to practice every day for, I do not know, 2, 3, 4, 5 hours.  
Every day, every day.  
Maybe we will attain a very high level at this.  
Perhaps, later we will not need to practice anymore.  
Perhaps, later we could give up the practice.  
It goes automatically.

We see also many very advanced musicians, very advanced piano players... and if we ask them: 'How do you spend your day?'  
'I practice 10 hours every day'.  
'You practice? You are like a gold medalist in piano. You still practice?'  
'Yes. Why do I practice? Because I like it!'

The same with Spirituality.  
Some people may have attained the Supreme Realization, yet they practice everyday. Why not?  
If we want to go deep into a practice, into a Yoga, it can be any Yoga...  
Bhakti Yoga, Kriya Yoga, it can be Hatha Yoga, Pranayama...  
it can be Christian way, it can be Muslim way, it can be Sufi way, it can be anything...

If we want to go deep in that, we have to stay with it for a little bit of time, to stick to it for some time.  
And if we want to go to the essence of it, we have to go deep into it.  
If we want to go to the essence of Spirituality, we have to go deep into it.  
To dive deep, to insist, to dig deep in that ground.

Sometimes we do a practice. Let's say Japa.  
Japa is a very good practice - the repetition of mantras.  
And we practice the first day. We sit for one hour: 'Ahhh, it is so blissful'.  
Then we sit the second day - and it is good, but not like the first day.  
And we practice the third day, and it requires a lot of effort, it is not so good anymore.  
And we practice the fourth day, and really we do not feel like doing it.  
This happens to everybody. This happens to EVERYBODY!  
Do not think that there is something wrong with the practice or with you.  
It happens to everybody.  
The difference between practitioners is that one person insists, he goes on.  
'I will go on, even if I don't like, I will return to the peace, I am sure. I believe in that'.  
The other person gives up.  
My suggestion is: go on, go on.  
Stay with it for a little time. Stay with it.

It can be a practice. It can be a teaching, anything. Stay with it. Stay with it for some time.  
Wait until it gives a little bit of fruits. Wait a little bit.  
It is like planting a tree in the ground. The tree comes out in one year, and we see no fruits.  
Do we say: 'What's this?'  
We do not dig the tree out. We wait.  
We wait. We nourish it, we give it some water. We give it love, we take care of it.  
Be patient. It will give fruits. Be patient.  
Do not cut it off, if it does not give fruits in one day.

We do not do it with trees in our garden. We do not do like that. So we also do not do it with the trees of our practice. We wait. We wait.

It is the nature of Spiritual Practice not to be every day “super blissful”. No Spiritual Practice is every day super blissful, super exciting. Some days it is a little bit blissful, some days it is medium blissful, some days you need to make a little bit of an effort.

Then again it is very blissful the next time.

It is its nature. It is natural.

What is ‘that’, that wants the practice to be always blissful?

It is not possible, for everybody.

Even the greatest saints, their practice is not super blissful every day. It does not work like this. But practice is necessary. Everybody has to find their way of practice.

And my suggestion is: practice at the same time every day.

It will be easier. It is just a suggestion. It will be easier.

Wake up at the same time every day. Wake up early, when there is not too much noise around.

The energies, the cosmic energies are very beneficial for Spiritual Practice in the early morning.

That will help you. And stay with the practice for some time.

That will help you.

Some people cannot sit down. It is not necessary.

You can walk around and repeat your mantra.

You can do some Karma Yoga.

You can go in the garden, and sing some bhajans, while doing your gardening. Anything like that.

You have to find your perfect practice.

Practice is a vast field. It includes everything. Everything.

We can just give a few suggestions. Only this.

Practice can be simply asking: ‘Who am I?’

Doing Self-Enquiry.

‘Who am I?’. At all times.

This is also a practice.

The field of practice is vast. You can choose your own practice.

But it is good if you stay steady for some time with it. It will help you to go deeper. Because you want to go deep inside yourself.

Go deep into the practice.

It will help you to go deep inside yourself.

And never be disappointed, never be desperate if one day the practice does not work. It is natural. It happens with everybody. It happens with me. With everybody.

Even if it does not work for two days, even if it does not work for three days, do not give up.

Do not give up!

Perhaps, you took some food at night, and then next morning you cannot meditate. It is ok.

Patience. Be patient.

Be persistent!

Be loyal!

Be steady!

That is what I have understood from my own experience: that steadiness gets us deeper into ourselves.

So steadiness helps.

*Question: At the moment I am reading a lot of other texts, like Buddhism. And there is a lot of joining in their ideas. It goes deeper and deeper. We are doing one technique, we are doing the other... And not loyalty to one. At the moment I feel that for me it is good. But at the same time I feel maybe I should choose... Buddhism, Hindu or whatever.*

My feeling is that the destination is the same.

But you have to walk the path to the end.

All the paths lead to the same destination.

But we have to walk the paths to the end.

And which path you follow, it should be the path that is natural for you.

You are free to choose the path. The path that is natural to you.

The path that does not require too much effort for you to do it.

Somehow, you can do it naturally, it comes naturally.

This is the best path. The path that is natural for us.

That is why the Master, the traditional Master, or the “modern traditional” Master, when people come to him at the ashram, he gives everyone a duty, a different duty.

Perhaps, one person has just to drive the car.

He says: ‘You will be the driver. This is your way for Spiritual perfection. You will drive the car’.

Another person would work in the kitchen.  
To another person he would say: 'Just stay in your room. And do Japa. And nothing else.'  
To another person he would say: 'You just do the Pooja. Go in the temple, do the Pooja, learn all the mantras and everything'.

Everybody has his own path that is natural to him.  
But you must stay with that.  
Sometimes a path will take us somewhere, and then we have to take a different path to continue the way.  
Sometimes it is like this.

*Question: How do you feel that this is the moment to choose another path?  
Or if is the mind that, before you reach something, says, 'Now it is time to stop this practice'.*

This is a very good question.  
For me there was one thing that was perfectly steady: that was my Master.

My Master did not really restrict me outwardly on a certain path.  
The restriction was that you fully dedicate yourself to Spirituality.  
Like a Sannyasin, like a monk.  
But he did not tell me outwardly: 'You practice this sort of Meditation'. He just told me, 'Japa'.  
But he did not tell me Bhakti Yoga, Raja Yoga, Gyan Yoga. No. He just told me, 'You come and clean my room'. Like this.  
So the practice that I was very much loyal to, and very much steady, every single day, every single day, was the cleaning of the room of my Master.  
And that was not an easy practice.  
It sounds easy, perhaps. It sounds naive, or childish.  
But it was not at all an easy practice. It was a very, very difficult practice.

So, around this basic practice I had freedom to play around.  
So, I said: 'Let me try some Raja Yoga'.  
And I enjoyed it very much.

And I went very deep into this for many years.  
And I experienced some results.  
And I felt: 'Ok, enough of it'.  
Let me try a little bit of Bhakti Yoga, let me try a bit of Vedanta.  
It was a sort of a hobby for me.  
It was a secondary practice.

But I had my steady practice. I had my steady path.  
That was service to the Master (as well as Japa).  
And whatever he would ask me...  
He would ask me for some crazy things sometimes...  
I have to do it immediately.

That was my main practice, the backbone of my practice.  
The rest were my hobbies. I was doing them for enjoyment.

I was lucky, because my hobbies helped me in my Spiritual evolution somehow. I liked very much to read the Scriptures. Nobody forced me to do it. I liked it.  
I liked to learn the music, to play kirtan. That was like a hobby.  
And still, until today, until this very day, I am steady and loyal to one practice, that is: service to the Master.  
That is my true practice. That is the backbone of my practice.  
Everything else is secondary.

So the question was: how do I know when to change from one practice to the other?  
One practice was not changing, it was constant. It was the main practice. The other practices, I enjoyed doing them.  
When I felt like: 'Oh, now it is enough for me', I just gave up.  
But cleaning my Master's room was my steady practice. I did not miss one day.

*Question: What if one has not met the Master?*

You have opportunities to cultivate steadiness in your life.  
So many opportunities.  
Steadiness to something that you love.  
It can be anything. It can be a husband. It can be a child. Anything.  
We have opportunity to cultivate steadiness, cultivate devotion.  
This is strength. It gives us strength.

A devotee, a student, who is steady, who is a true student, and is steady, and is loyal, and has all the good qualities of a good student, he will find a good Master.

This is the eternal law: a true student, a true devotee will find a true Master.

*Question: How to differentiate between a True Master and a false master?*

A True Master is the one who will lead you to the Truth of your Being.

A false master is the one who will confuse you even more.

*Question: One master said that all the masters have shadows. And I have experienced their shadows. And they all confused me even more. And I reached the point where I don't want them anymore. Because I constantly see shadows. So can I attain enlightenment without a teacher?*

You can certainly attain enlightenment without a teacher.

BUT my suggestion is to stop seeing shadows and to see the bright side.

In general, they say that every different person has a different Master.

Me, I would never use this expression 'True Master' and 'false master'. I would never use it myself.

Sometimes Life itself is the Master. And Life is an amazing Master.

But can you be loyal to that Master?

Because sometimes Life takes us into directions that we do not agree with. And we revolt against that.

Can we bow down to Life and say: 'Yes, my Master Life, I will do what you say. I accept. I surrender to you'.

Can you surrender to the Guru by the name of Life?

That would be sufficient. To surrender to the Guru by the name of Life.

It does not matter whether some Saints have some shadow in their personality.

Everybody has shadows in their personality. Everybody.

What matters is what is behind the personality.

THAT has no shadow.

Not only in the Saints, in the so-called Saints.

In everybody.

Nobody is free from personality.

Be it a recognized Saint with a 'diploma', be it an everyday person.

No personality is free from shadow.

But what is behind the personality is perfectly spotless, shadowless in every single person.

In that aspect the Saint and the student, are one and the same.

Behind the personality and behind the appearance, the Saint and the ordinary person, and even the criminal, is one and the same.

This is why, you should try to turn your attention behind the shadows of personality.

Then, you can find a true Saint in the eyes of everybody.

But if we focus on the personality, we will find a shadow even in the greatest of Saints.

And first of all, we will find shadows in our own personality.

So forget about the shadows.

And try to find a Saint and a perfected soul in the eyes of everybody.

That can be your practice.

Not to look for one specific person.

If you can find a Saint inside of you, you can find a Saint inside everybody, automatically.

If you can find a Saint inside somebody else, in the others, you will also find a Saint inside of you.

Because it is one and the same Saint.

One and the same Being.

One and the same Life.

One and the same Supreme Beauty.

One and the same Self.

When you are by yourself, find the Supreme Truth inside yourself in Meditation.

When you are with others, find the Supreme Truth in the others also.

This can be your practice.

And if you have an opportunity to fully fall in love with something...

Maybe a Master, maybe an activity, maybe a teaching, maybe an art... If you have an opportunity to fully fall in love with this, then remain loyal to this.  
Stay steady.

*Om Shanti Shanti Shanti!*



# *Satsang with Om Baba*

## **How to strengthen our connection with the Supreme Self**

*(from Satsang on 21.01.2015, Tiruvannamalai, India)*

*Question: How to strengthen the connection with the Truth of our Being?  
What to do when we feel that this connection is somehow blocked?*

These two questions are connected with each other.  
The main answer is: observe!  
Because there is not one principle for all and everybody.  
For different people, different practices will help to strengthen this connection.  
For different people, different practices or different ways of life will somehow obstruct the connection.

Let's take an illustration.  
If we, for example, want to strengthen our connection with a human person, what will we do?  
To strengthen our connection with our mother, or father, or husband, or wife, or friend, anybody.  
There must be, of course, some interest for it, some love. There must be some dedication to that. Sometimes a daily dedication, you can say.  
What is absolutely necessary, however, is that sometimes there must be some SACRIFICE.  
Sometimes our love for somebody, our love for a wife, would demand some sacrifice for something else. Our love to our children, or to our mother and father will require some sacrifice of something else; something that somehow obstructs this connection.

So what obstructs our connection with our Divine Nature?

And what makes it stronger?  
Our connection with our Divine Nature is perfect.  
Our connection with what is not our Divine Nature is very imperfect.  
But we give all our energy and our time to improve it.  
Can you follow that?

Our connection with our Divine Nature is already absolutely perfect, without any effort.  
Our connection with the illusion, it has ups and downs all the time. It is very imperfect.  
BUT, from the very first moment that we are born, we give all our efforts to improve that.  
And by this, we disregard that perfect connection that we have with our Divine Nature.  
And, at a certain moment, it becomes a habit, it becomes an addiction. We cannot stop it.

If we could stop completely...  
If we could completely STOP.  
We would immediately merge into our Divine Nature.  
So, the question is: can we stop or can we not stop?

So, in the Scriptures the subject that deals with the Nature of our Being is called Vedanta. Vedanta means the final knowledge.  
Why it is called the 'final knowledge'?  
Because the Scriptures, initially, teach us about everything else, about the world, etc.  
The Scriptures, initially, teach us how to have a better worldly experience. How to improve our experience inside the illusion. That is a very good knowledge, initially. Very good knowledge. We call it Dharma.  
And in the Vedas it is perfectly described: how we can transform our life into a life of the Golden Age, you can say.  
How to live a happy life as a human being. An almost happy life as a human being.  
After the Scriptures have taught us this, then they tell us that this happiness has many limitations.  
Even if we live inside the Satya Yuga, the Golden Age, our life will still have so many limitations.  
We cannot take off the chains, which is such a great suffering.

We cannot be free from the limitations of our body like hunger, thirst, pain, injury, etc.  
Or like old age and death. And even worse - rebirth.

We cannot take it out even with a perfect knowledge of Dharma.  
We cannot take out the great pain of separation.  
We cannot fully purify the mind.  
We cannot take out the desires from the mind.  
We cannot take out the doubts from the mind.  
We cannot take out the constant movement from the mind.  
Because this is the nature of the mind.

So, initially the Scriptures say: within our human limits this is the best life we can have.  
This is the moral code of our Being.  
This a very good knowledge. Very useful.  
INSIDE the illusion.  
It is like somebody coming and teaching us how to have positive dreams at night. How to have nice, sweet dreams in the night.  
It is good, it is useful, because most of us are dreaming.

After all this knowledge is very beautifully and very elaborately described, then the Vedas tell us there is something beyond that. Something that is free from these limitations.  
That is unlimited.  
That does not know pain or suffering.  
That does not know hunger or thirst.  
That does not know any change.  
That does not know decay.  
It does not have old age.  
It does not know death or rebirth.  
It does not have desires.  
It does not have doubts.  
It does not need anything else apart from itself.  
Thus Vedanta teaches us about our own perfect Being.  
And tells us: if you want to enter into that knowledge, into that pristine knowledge, you have to do one thing, you have to renounce the Dream.  
We were reading the other time: you have to renounce your imagination. If you want to enter into the Truth, you have to first exit from the Untruth.

If you want to enter into the palace of Truth, first you have to exit from the jungle of the Untruth.  
Sometimes this renunciation is partial.  
Sometimes it is, let's say, 10%.  
Sometimes it is 20% or 30%.  
Sometime even 90%.  
Sometimes it is 100%.  
Everyday it is 100% when we are in deep sleep.  
During the day we cannot do it. When we fall asleep we can do it a little bit, but, still, we are entangled into the Illusion.  
But when even the dreams finish, we simply fall into the Truth of our own Being. For a few hours every day our renunciation is perfect. We do not do it voluntary, but it is nevertheless a vital need.

We can do this perfect renunciation at the moment of deep meditation.  
To renounce the Untruth.  
To renounce anything that somehow obstructs us from merging with our True Being.  
To stop to catch hold of something.  
We let go, we drop inside the Truth of our Being.  
We stop to catch hold of any attachment, any concept.  
We catch hold of it, and it catches hold of us.  
And that obstructs us.

Even if we have one concept, it is sufficient to obstruct us.  
How much more we, ignorant beings, having hundreds of concepts...  
If we do not catch on something, nothing will also catch us.  
It means that if we do not grab hold of something, that somehow keeps us in this unreality, we have no choice but to fully dive into the Truth of our Being.

The greatest Saint and the most ignorant person they are the same Being.  
The first one has let go of all attachments, the other one is fully entangled with hundreds of attachments.  
Attachments...sometimes to people.  
Sometimes attachments to objects.  
Sometimes attachments to ideas.

Sometimes attachments to achievements.

What will happen if we let go of all our attachments to all and everything?

What will happen if we would let go of all concepts, just for a moment?

We can try...

*So many concepts bind us. Let them go for a while.*

*Just for a moment know that you are not a man, not a woman.*

*You do not come from any country.*

*You are not old, you are not young.*

*You are not beautiful, not ugly.*

*You are not tall, you are not short.*

*You are not educated, you are not illiterate.*

*You do not have some special experiences,  
and you do not miss any special experiences.*

*You do not have a family.*

*You do not have somebody that depends on you.*

*And you do not depend on anybody.*

*There is nobody that expects you.*

*And you do not expect anybody.  
There is no place that you must go.*

*There is no place where you must stay.*

*You do not have any memories.*

*You do not have a past.*

*You do not have some desire for the future.*

*You do not have some expectation.*

*You do not have some worry.*

*You do not have some fear.*

*You do not have some destiny.*

*You do not have anything to fulfil.*

*You do not have any future.*

*You are free.*

*You do not have some limitations.*

*You do not have any movement.*

*You do not have a mind.*

*You do not have any possession.*

*You do not have a body.*

*You do not have anything.*

*And that makes you free.*

*Peace is your nature.*

*The Being is your nature.*

*Awareness is your nature.*

When all concepts are renounced only Peace remains. When we renounce even the concept of Peace, True Being remains. To renounce all concepts, all fantasies, brings us closer to our Being...

...which is not a concept, it is not fantasy.

That strengthens our connection with the Truth of our Being.

To let loose of all unrealities. Even temporarily.

And then, if we like, we can let them come again.

But not to grab hold of them.

Let them manifest inside the space of our Being.

But do not put them inside the golden box.

Do not catch them, because they will also catch us.

They can manifest, they are beautiful.

They can manifest in the space of our Being.

They can stay for a little bit, make their own play, as they like.

And then, they are free to go.

That does not create attachment.

There was another question that was asked in the beginning: 'What shall we do if we feel that this connection is, somehow, blocked?'

It has been, somehow, already answered, but I will answer it differently.

The sun is not blocked by the clouds. Not from the point of view of the Sun. But from the point of view of the little human, here, it is blocked.

Nothing blocks the Atman.

The blockage is also a concept of the little human.

It is a concept that we grab hold of.

And it becomes stronger.

From the point of view of the Sun, from the point of view of the Atman, there is no blockage.

For the Sun it is the same, if it shines upon the Earth, or if it shines upon the clouds, or if it shines upon anything else.

For the Sun it is the same.

The Sun shines the same on the clear water and on the dirty water.

When there is blockage in the connection, what is That, that recognizes the blockage?

We say: 'Now I have a blockage and I cannot connect'. What is That, that recognizes the existence of a blockage?

That, which is aware of the blockage, it has no blockage.

From the point of view of the mind, maybe, there is a blockage.

From the point of view of the ego, maybe, there is a blockage.

Because ego would like things to be different.

It would like all conditions to be ideal. It would like the whole Universe to shape according to its will.

This is the nature of the ego.

And, sometimes, it does not happen like this. So, we can say there is a blockage.

If things do not happen according to the will of the ego, the ego becomes miserable. If things happen according to the will of the ego, the ego becomes happy.

But this happiness and this misery belong to the ego alone, not to the Atman. The Sun shines the same on the clear water and on the dirty water.

So sometimes, when conditions are unfavorable, we have an opportunity. And many times it is only then that we have the opportunity. When the ego is very unhappy, we have a great opportunity.

To see that we are much greater than that.

To realize, first, that we are not the ego. And that, which shines upon the misery of the ego, is somehow completely untouched by this misery. That, which knows of the misery of the ego, is itself very happy.

That, which knows of the miseries of life in any way - physical pain, mental pain, intellectual pain, any pain - that, which knows of all kinds of pain, is itself immune to pain.

There is a beautiful story in the Ramayana.

Perhaps, you know a bit of the story of the Ramayana.

So, Rama's wife, Sita, was abducted by the demon called Ravana. And she was taken, as a prisoner, to his palace. And Ravana was trying to persuade her: 'Be my wife, I am the best, I am the king of the world. What will you do with this useless Rama? He is just a hermit'

This demon Ravana, he was truly the king of the Universe. He was supremely beautiful.

Not only he had one beautiful face - he had ten beautiful faces!

He was very strong. Very well educated.

All beings in the Universe including the Gods and the demons were at his feet.

So, one time when Rama was away, he went there and secretly took Sita back to his palace. He was very strong, but he would never dare to come in front of Rama!

So, he was saying to Sita: 'Oh Sita, marry me, be intelligent for a moment, do something for your own good: just marry me'. And Sita, of course, was completely indifferent to that, telling him: 'Just go away, you stupid one'.

So, Sita would lie the whole day with her back on an Ashoka tree. She would not take any food. She would not take any drink. She would not take a bath. She would never move at all.

She would just stare at her toes. And at all moments she would repeat the name of Ram. 'Ram, Ram, Ram, Ram, Ram...'

Almost one year passed like this. Sita was reduced to a skeleton. She was at the point of almost dying. But she would always repeat the name of Ram. 'Ram, Ram, Ram, Ram'. She would shine with a supernatural beauty. Ravana had more than a thousand wives. The most beautiful beings in the Universe. But nothing would compare to the beauty of Sita. Nothing can compare to the beauty of a true devotee. Nothing can compare with that beauty.

So, Rama was searching for Sita. He did not know where she was. So, he sent Hanuman to find Sita. And, somehow, Hanuman found her!

He saw her standing next to the tree, being very, very thin, very, very weak, without taking a bath. And she was always repeating the name 'Ram, Ram, Ram'.

And he spoke to her a little bit.

And then he went back to Ram.

He said, 'Jay Ho, Ram, I found her, I found her!'. And he described to Him how the situation was. And when Ram heard the situation of Sita, He started crying.

He said: 'I cannot possibly believe how a devotee of mine can come under so much suffering'.

And Hanuman smiled.

And he said to Him: 'O Lord, there is only one suffering in life. That is to forget about you'.

He said to Him: 'Sita is free from all sufferings. Sita is the most blissful being of all. Because she constantly remembers about You'.

Not only the Atman, Ram, Shiva, you can call Him any name, not only He is free from pain, but also that devotee who always remembers his true nature, he is also free from pain. Sita and Rama is One. The devotee and the Supreme Self are One.

But the devotee dedicates his time and his energy to remember that. While the non-devotee is not interested in that.

Sometimes the repetition of the name, like Rama, helps us to remember that 'I am indeed Rama'.

And it is one of the best practices.

To remember the Divine name.

To repeat the Divine name.

Whose name is this?

Our own name.

This is something very practical that will help us to strengthen the connection with our true Self.

*Om Shanti Shanti Shanti!*



# Satsang with Om Baba

## The Essential is inexpressible

(from Satsang on 02.03.2015, Rishikesh, India)

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

That would be very conducive to communication and to connection.

Many times the form attracts too much attention, and we miss what is essential, that is without form, but is inside the form, and outside the form.

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

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

*Question: It is not about the form, my issue, my question is about something that...*

*I am watching this occurring...*

Watching what occurring? Connection?

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

Love!

*Question: It seems...*

The Unknown, the Inexpressible! If it is inexpressible, how can we express it? We can not express it, but it is beautiful that it is there.

Sometimes there is some beauty that takes place, that we can not express, somehow.

Fortunately there is something that we can not limit inside words.

Fortunately there is something much more vast than words.

Something that is free from words.

Something that is beyond words.

This is truly very fortunate, it is a Blessing, when we come across an experience that we can not possibly express in words.

When there are no words, there is also no mind. When there is no mind, there is no blockage in the Connection. There is a taste of Oneness, there is a taste of Love.

Sometimes there is *disappearance* into Love, when there are no words.

So, it is very beautiful when we feel something that we can not possibly express, that we can not give it a name.

Many times when we come together, we try to express the Truth in words.

To know what the Supreme Truth is, it is the reason why we, all of us, came together here.

And all those people who have had a taste of this Truth, they know that it can not be expressed, it can not be limited in words.

It is an experience beyond words.

Every great experience is beyond words.

Even, let's say, for example, when we have a wonderful meal, a wonderful food, and a friend asks us: “How was the meal?”,

and we have no words to say. If the food was an ordinary food, we would say: “It was good! Maybe, it needed a little bit more salt”.

We can say something, we can describe with words. But when the experience is overwhelming, extraordinary, then words cannot help.

Many times Silence can express more than words. Silence can convey more than words.

For example, my Master, the great Maharajji, he was not speaking much, he would never speak about the Supreme Self, or Vedanta, or any of these Truths, never.

Somebody would approach Him, asking: “Oh Maharajji, please speak to me the Truth.”

Maharajji would say: “Go out and meditate!”

He would never speak about any philosophy.

His very Presence would be the Teaching.  
His very Presence, His very Silence, His very Devotion would be the Teaching.  
There was no need and no capacity to express this in words.  
It was His own Being, His own Quality.  
It was radiating all over.

If somebody was coming to His Presence, having too many words, he was not able to understand it. His mind was full with concepts and words, he was not able to understand the Teaching. But if he was silent, open and receptive, then he would receive the Teaching from the Master.  
And this Teaching was not a verbal Teaching, it was not a Teaching of words, it was a *quality*.  
It was a State of Being. It was, how to say... a Love!  
A Love for God.  
How can a teacher teach Love for God?  
How can he do it?

This is the most essential quality of a Spiritual Seeker, but how can the teacher teach this?  
How can he do it?

There is only one way: if He, Himself, is lost in that Love, then this Love, somehow, becomes contagious. If the teacher, Himself, has sincere Love, true Love, this Love becomes contagious and touches all those that come near.  
That is the only way to teach Devotion.  
And the only way to learn Devotion.  
To be in the Presence of a True Devotee.  
To drink Him with your eyes.  
To smell the fragrance that emanates from His body.  
To hear His voice coming.  
To touch His feet.  
To bow to Him.  
To offer service to Him.

In this way, the Teaching that is inexpressible in words is transmitted without words.  
Otherwise, if we go all over, and we study full libraries, all the books in the libraries, we will not get the Teaching.

Even one billion words, even one billion books, even all the books in the world can not give us the Teaching. They can only give us a description of it.  
So, sometimes we experience something, and we try to find words to express it, to share it with others.  
That is absolutely not necessary.  
If what we have experienced is truly magnificent, we can keep silent.

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

Yes, everything is truly magnificent and we can not speak anything, because it is so magnificent that we can not express it, somehow. Yes, this is absolutely wonderful.  
Some people consider these people like mad. And some of the people that we consider mad, they are in this state, somehow, they experience so great Magnificence that they can not speak about it. They can not even handle it, sometimes.  
So, sometimes it is good to experience the Magnificence in small "portions", slowly slowly.

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

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

This is, in fact, the greatest achievement for the Master. To help the student realize they are one and the same. Until that point, until we reach to that point, the Teacher will not be satisfied.  
In the same way the Teacher realizes the Oneness with the student, the student must also realize the Oneness with the Teacher.  
And inside this Oneness, the concept of Teacher and student disappears.  
And only Love remains.  
And then, we stop to speak.

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

What experience?  
The experience of Truth?  
Does it come from the mind?

*Question: The experience is always coming from the mind.*

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

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

Good. We can remember something, but there is also something that we cannot remember. I will give you an example: the state of deep sleep. Definitely we experience deep sleep, but we do not remember it, because the mind is switched off.

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

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

But it is true that any experience we can remember means that the mind was active, in order to record the experience. But the mind, although vast - it includes many universes inside - yet again it is very, very tiny in front of the Awareness. The Awareness can exist with the mind or without the mind. The Awareness is not dependent on the mind, the mind is dependent on the Awareness.

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

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

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

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

Yes, it is like this.

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

So in two words, the question was:

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

This was the question, right?

This is somehow a technical question, in truth.

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

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

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

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

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

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

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

It is like we are walking in the street and suddenly we fall in a hole.

Not just a hole, it is truly an infinitely long, bottomless hole, without an end. And all concepts disappear completely. The mind, for a moment, completely switches off, the ego switches off, all perceptions, all conceptions completely switch off – yet again the Awareness remains fully present there.

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

And only the Being and the Awareness remain, in Its purest form.

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

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

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

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

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

Of course we can!

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

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

Do you understand the connection between the two?

Is it a little bit clear?

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

There is different terminology to express the inexpressible. Many times the different systems have a tendency to say: "Listen, the other systems do not really know exactly the Truth." So, the Yoga maybe says: "The Supreme Truth is Nirvikalpa Samadhi", and Vedanta says: "No, no, Supreme Truth is Realization of the Self".

They speak about the same thing.

The Christian people say the supreme attainment is to realize Jesus.

It is exactly the same thing.

So, let's not be confused with terminology.

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

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

*Question: What is the "induced" Samadhi like?*

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

It is nevertheless a very genuine practice.

They say it is a preparation for the *natural* Samadhi.

In Truth, the *natural* Samadhi cannot come by any technique. In Truth the *natural* Samadhi can come only when all techniques stop. When the ego gives up.

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

I do not say to anybody: "Give up techniques". I do not say this.

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

Then, when all hope is lost, that is the moment!  
When there is no expectation, no desire, no fear, nothing...  
When there is nothing, this is the opportunity!  
When the ego has fallen down exhausted from its efforts,  
that is the opportunity!  
When that, who disturbs the natural Silence, has become  
silent, that is the opportunity!  
But we cannot silence it with effort – this is something to  
remember! We cannot silence the ego with effort.  
Who will silence it? It will be another aspect of the ego.  
The ego needs to fall down exhausted.  
It needs to drop like a fruit when the season comes.  
It needs to expire.

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

This is exactly what we are talking about.  
The ego needs to drop down exhausted.  
The ego is the doer, it is the concept that “I am the doer”.

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

It might return. It might return... We can not say that, you see? We can not say that, because again it is the ego that speaks. It will not return after? What will we do after?  
There is no “after”, do you understand?

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

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

It means that the ego is still strong and alive. Accept the experience as a great gift, even if it lasts only for two minutes, have Gratitude for it: “Thank You, thank You! It lasted only two minutes, but thank You!”  
The ego will say: “Only two minutes? I am practicing ten years!”.

Be grateful whatever comes in your way, be grateful.  
Be patient.  
The Truth is certainly your Destination.  
In Truth you are already in the Destination, but let’s call it as the “Destination”.  
When you have a little bit of an experience of That, a little taste of That, you know you are always there. The ego cannot intimidate you anymore. It cannot tell you: “When again? When will I have it again? And next time I will keep it forever!”

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

Let the ego expire naturally, in its own time. Do not try to shoot it down or assassinate it.

I want to stay a little bit more with this “ego thing”.  
We have spoken many times about it, we have spoken about the direct way and the indirect way.  
The indirect way is to try slowly to wash out the ego through Karma Yoga, Japa and through many practices like these.  
The direct way is Self Enquiry, straight away going to the Source, behind ego - to That which is aware of the ego appearing and disappearing. To That vast, pure space where the ego pops in and out. To know that you are That, and not the little ego!  
Remember That! Daily! All the time, if possible. Slowly shift your identification from the little ego to the vast Awareness.  
We call this the direct way.

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

The ideal is to connect both together: the direct way and the indirect way, to work simultaneously, this is my suggestion.  
When we do Japa, for example, when we repeat the mantra, that does not prevent the Self Enquiry. We can practice the Self Enquiry even better in this moment, at the same time we purify the ego.

When we do Karma Yoga, that does not prevent the Self Enquiry. We can do both simultaneously.

When we do all good deeds, when we do Charities, when we practice Truthfulness, all good deeds, we can practice Self Enquiry at the same time.

So, my suggestion is to combine the two.

Reading from Vivekachudamani:

(This is just what I was saying:)

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

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

Beautiful! Beautiful!

This is the direct way, very beautifully described.

Strengthening the identification with our True Nature, and giving up identification with body, ego, mind, all these things, giving them up...

One should continue day by day, without the slightest concern for them, without any interest for them. As if they were like a cracked jar.

This is pure Vedanta.

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

It says here:

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

I will explain this: we are in a room, we have many different containers, we have a glass, a pot, a jar.

Now, the Space that is inside the room, and inside each and every container is the same Space.

The different containers have different shapes, some are small, some are big, some are beautiful, some are cracked, it does not matter.

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

So, if we have, for example, the Space inside this object and the Space inside the room, it is the same Space.

Now, if we crack this object, if we break it, what will we have? The limitation will not be there anymore.

The Space that is inside here will become one with the Space in the room.

It says:

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

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

We have many, many different “containers”, appearances and behaviours as well.

Behaviours are also containers, and ego, you can say, is also a container, but what is inside the container it is one and the same.

One vast Space.

One vast Being.

One shining Awareness.

One Shiva.

One Jesus.

One Heart.

One and only Self.

One without a second.

One inexpressible.

Inside the many containers there is only One.

That Oneness is alone worth finding.

That Oneness is alone worth worshipping.

That Oneness is alone Knowledge.

Everything else is ignorance.

That Oneness is the meeting point.

That Oneness is the point of Freedom.

That Oneness is the Awaken Self.

*Om Shanti Shanti Shanti!*



# Satsang with Om Baba

## The art of hearing the Truth

(from Satsang on 07.03.2015, Rishikesh, India)

In the traditional teachings of Vedanta, in the Upanishads, we speak of three ways to know the Truth. We say:

“The Truth is learned in this way:

First, we must *hear* about It.

Then we must *think* about It, contemplate about It.

And third we must *meditate* very deeply about It.”

This is a very common Practice - very traditional.  
But let's examine this Practice more deeply.

What does it mean to hear the Truth?

What does it mean to hear the Truth from the Master? What does it mean?

When we go, for example, to the Master and we say: “Now, I want to hear the Truth!”, and the Master does not speak, then what we do?

The Upanishads tell us: “You must hear the Truth”, and if the Master does not speak, or if He speaks a language we do not understand, what shall we do then?

The Truth is spoken through the Master by even the smallest gesture of Him. By the way He walks, by the way He looks at us, by the sound of His voice.

The Truth is emanated from the Master. One can smell the Truth from the Master.

The whole Life of the Master speaks out the Truth.

The way He sits, the way He walks, the way He takes food, everything.

One must be able to hear that. That means to let it come, somehow, inside of us. Somehow, to absorb it.

To absorb that quality, not necessarily expressed in words. To be open to it, to be receptive to it.

That means to hear the Truth from the Master.

Many Masters who have reached a very High State, like Maharajji, they do not speak about the Truth so much.

They would never say to you: “You are that Brahman, that Supreme Reality, you are the Self”. They never say these things.

They do not need to say this. Their very Presence shouts it.

They do not want to fill up your mind with informations, we have too many informations. They want to awaken us through the backdoor.

This is why, if they tell us directly: “Listen, you are the Supreme Self”, it might take us to a wrong direction. The ego will come and misappropriate it. And it will say: “Sure, I am the Supreme Self!”.

Many, many people were approaching Maharajji to hear of the Supreme Truth.

Maharajji was looking at them for some time without speaking, then He was slowly making a gesture as He was about to say something.

People were listening very carefully, thinking: “Now He will say!”.

And 99% of the times He was saying the same thing to everybody:

“Which country are you from?”.

People were thinking: “Why does He ask me this thing?”, and they said: “I am from Germany”, for example, and He was replying: “Ok, ok, you can go”.

And it got more interesting, when you were going the next day, and again He was about to say something, and what did He say? The same thing: “Which country?”.

That is why He had very few western disciples.

Maybe in twenty days He was asking twenty times the same question...

It does not matter at all what the Master will say.

In the very sound of His voice is hidden the Truth.

In the way He looks at us, the Truth is there.

In His very radiance, in the Light that emanates from Him, there is the Truth.

And we must be able to *hear* It.

So, that is what the Upanishads mean, what the Vedas mean, when they say: “First, you must *hear* about the Truth”. You must be able to *hear* the Truth.

We have the famous story of Siddhartha, a very famous book by Herman Hesse.

Siddhartha was listening to the River the whole day. It’s not that the River came out and told Him: “You are Brahman!”. The River was nevertheless “speaking” to Him throughout the day, giving to Him teachings, and He was able to *hear*, to listen to the River. That means to be able to listen.

We have stories from the Upanishads where the disciple listened to the Fire, he learned the Truth from the Fire. He was feeding the Fire every day for ten, twelve years. After twelve years he was very sad, and said: “My Master did not speak to me the Truth. My Master does not pay attention to me, He has thousand disciples, He never looks at me, I will give up everything, I will kill myself!”. The Fire said: “Wait a moment, I will speak to you the Truth”.

And the disciple learned about the Supreme Truth from the Fire, because he was able to listen.

We have the very famous story, in India, of Dattatreya, the great Shri Dattatreya.

He had twenty four Gurus: the Mountain, the Ocean, the Fire, the Sky, the Bird, the Snake, the Elephant, and so on... twenty four Gurus.

He was able to listen to the Truth even from the Bird, even from the young Maiden, even from the Snake.

He saw in the Snake, that the Snake always lives in a hole, but he never makes a hole of its own. He always lives in holes that other beings made. He lives there for a little bit of time, then he goes away and finds another hole.

So He learned from this, that the Sannyasin should not make a house of its own, because it is such a headache, such a burden. He just stays in houses that he finds in his way, somehow, for a short time, then he moves on.

One of His Gurus was the young Maiden.

There was a young lady, she was alone in the house of her parents, when guests came in, and the young lady prepared to make chapati for them. And as she was making the dough, she was wearing many, many bangles in her hands, and they were making much noise. She felt a little bit embarrassed, so she took out the bangles, and she kept only two. And she continued to make the dough. But still they were making noise, because they were clashing with each other. So, she took them out, and she kept only one in each hand, and at that moment no noise was made, anymore.

So, what Dattatreya learned was that “wherever there are two, there will be noise”.

There is going to be conflict, there is going to be a clashing. That is why the Sannyasin must live alone.

One who is truly thirsty for the Truth can find the Truth in anything.

He does not need to read Vedanta, to read the Scriptures, even to visit Saints, this is not necessary.

If one is sincerely thirsty for Truth, he can find It everywhere. He can find It in the Sky, in the Infinitude of the Sky, in the Unchanging Nature of the Sky, in the Vastness of the Sky.

He can realize that: “Truly, I am like the Sky, I am vast like the Sky!”.

Everything that appears in my perception is like clouds in the Sky.

Somehow, from somewhere, they appear, all experiences, maybe thoughts, maybe emotions, maybe sensual experiences, somehow they appear from somewhere.

They appear in the Vastness of my Being.

Somehow, they play inside the Vastness of my Being.

And, slowly, they disappear in the Vastness of my Being.

Truly, I am vast like the Sky.

Truly I am like the Fire.

The Fire consumes everything without distinction.

If you put ghee, or if you put a fruit, or a dead body, it will consume it in the same way, The Fire does not care.

In the same way, for my Awareness, for the Awareness that I am, everything is very much the same.

The Awareness that I am falls upon everything, in the same manner, so perfectly, so purely, so perfectly indiscriminating. The Awareness is of that Nature.  
What discriminates is the intellect or the ego.  
My Awareness does not choose.  
Whatever is, somehow, presented into It, my Awareness embraces it in the same way.  
Maybe a beautiful event, somebody gives me a flower, my Awareness embraces it.  
Maybe somebody gives me an insult, my Awareness embraces it exactly in the same way.  
What behaves in a different way is the ego.  
The ego likes to be praised, the ego dislikes to be insulted.  
The ego feels: "I deserve respect!".  
It is the ego that makes a distinction, not the Awareness.  
That is why I am like the Fire.  
In the Fire, if you put a Saint or the greatest criminal, it will burn the same.

In Truth, my Awareness is of *that* Nature.

Truly, I am like the Mountain, unmoving.  
What I am never moves.  
Nobody can move what I am.  
Nobody can move the Self.  
There is nowhere to move It to.  
It stands everywhere, simultaneously.  
There is nothing separated from me to move me.  
There is nothing second to the Self, nothing to move the Self.  
The Self is the very archetype of Steadiness. Everything moves around It and inside of It, but Itself It does not move.  
It is the substratum of all movement, but ever unmoving.  
Perfect Steadiness!  
Like the Himalaya Mountains.  
That is why the Self is like the Mountain.  
The Self is indeed like the Ocean. Vast.  
Many, many things appear in Its surface, many waves appear, they go up and down, up and down. Foam appears, bubbles appear. Many things appear in the surface of the Ocean, but, in Truth, the Ocean is ever the same.  
The Ocean never goes up or down.

No matter how many rivers will flow into the Ocean, the Ocean will remain the same.  
No matter if no rivers at all will flow to the Ocean, the Ocean will remain the same.  
In the same way, the Ocean that I am, no matter how many thoughts, how many emotions, how many experiences will come, I will be just the same.  
I do not grow bigger through experiences.  
I do not grow smaller in the absence of experiences.  
If there are waves on my surface, or if my surface is perfectly tranquil, it makes no difference to me. I am ever the Ocean that supports all waves. Maybe huge waves, millions of waves, maybe perfect tranquillity, it is the same to me.  
It is the same for the Self.

The Oceanic Self.

Truly the Self is like the Sun.  
It shines upon all with the same benevolence.  
It shines on the clear water and on the dirty water in the same way.  
It gives warmth to all Beings, without distinction.  
It gives Light, it gives Life to all Beings.  
And, although, It illuminates and It sustains so many planets, Itself is completely independent.  
The Self is indeed like that.  
It supports and illuminates everything, but, Itself, It is perfectly independent.

So, through Spiritual Practice, through a gradual purification, we become gradually more sensitive. Through this sensitivity, we become able to *hear*.  
To hear the Truth in everything that surrounds us.  
And, most importantly, to hear the Truth from the graceful Saints.  
In this way, many people had the Darshan of Maharajji and said He was the greatest Saint they had ever met. They were able to *hear*, even though Maharajji was not speaking.  
Some other people went to Maharajji and said: "Who is that old man? He just asked me which is my country... every day!".  
They were not able to *hear*. Not yet.

So that is what the Vedas mean: first, we must *hear* about the Truth.

Some people say: "I go deep into Meditation, and, suddenly, I hear *Om* from inside of me".

You do not even need to hear outside of you the Truth, you can hear it inside of you. And when you start hearing the *Om* inside of you, that means your ears start to work.

You have begun to *hear*. To hear the Truth.

*Question: Could You speak more about hearing the Om, this vibration, this sound?*

Some say, this voice, this sound, this Divine frequency is always sounding.

So, in moments when our mind is very, very still, we are able, somehow, to hear it, to spot it, to understand it.

Some say that it is the True Name of the Supreme.

So, if you want, somehow, to call upon the Supreme, to invoke the Supreme, you say: *Om*.

We go inside of us and we try to find our Supreme Nature.

And we ask: "Where are You? And who are You? And what is Your name?". And we listen very carefully.

And then, in the perfect Silence, we listen to: *Om*.

That is why, sometimes, we say this is the name of the Supreme. The Primal Sound.

The Highest of Mantras.

They say that this sound is composed out of three letters:

A, U, M. They say that each letter has some special quality and some special power.

But, truly, the name of the Supreme, the sound that invokes the Supreme, is the combination of the three letters together.

If we can, somehow, pronounce the three letters together simultaneously, that is the correct way to do it.

And it is also a very beautiful Meditation, simply to listen to the sound inside you, the sound of *Om*.

If you like, in the beginning, you can produce the sound yourself; after that, you can stay silent and just listen to it, inside of you.

Listen to the natural *Om*. Get absorb into that.

It is a wonderful way to meditate.

It is also a wonderful way to practice *hearing*. Even a deaf man can hear it.

*Om* stands for Totality, for Fulfilment.

If we could, somehow, record all the voices that sound in the Universe, and play them back all together, what would come out is: *Om*.

It is the first of Mantras and the foremost of Mantras.

*Question: How to open the Chakras?*

Why would you like to open the Chakras?

It sounds interesting, fascinating, doesn't it? Aaahhh...

There is a path of Yoga called Kundalini Yoga - not the modern Kundalini Yoga by Yogi Bhajan - but the traditional Kundalini Yoga. And that deals with how to open and activate the Chakras, in a very scientific way. It is a good and genuine path. It has one important requirement: one must be patient, and move slowly. If one rushes, he will stumble and he will fall, and he will fall for good.

For every single Chakra is required a minimum of one, two months, to work with it, then you move to the next Chakra, then to the next, etc.

But, in fact, all the Spiritual paths open our Chakras, but in a different way... *indirectly*, do you understand?

The best way to open your Chakras *indirectly* is Karma Yoga. All the Chakras, all the blockages will open up in a very smooth, very loving way.

You will not experience some explosion inside of you.

The Chakras will open, and you will not even be aware of that. And this is the best way to open the Chakras - to open them up and not even be aware that you have opened them, so that the ego does not come and say: "Ah, I opened my fourth Chakra!".

This is very important.

All the paths, Karma Yoga, Bhakti Yoga, Vedanta, all the paths can open up your Chakras, *indirectly*, from the *backdoor*, without telling it to your ego.

The best way to open the Chakras is to open them in such a way that you will not be aware that they are open, otherwise the ego will take this achievement for itself.

And the power that will flow from that opening, the ego will misappropriate it. And we do not want that.

So, this is why, if you want to open your Chakras, do Karma Yoga, do Bhakti Yoga, practice non-violence, practice truthfulness, practice charities. These are the best ways to do it.

Your Chakras will open, but you will not be aware of it. That is the best way!

It is a very, very great art of the Master: to help us to grow in such a way, that we are not really aware of it. Many times some people say: "Why? I am practicing for so long time, and yet I cannot feel any development?"

And the Master laughs inside Himself, thinking: "You do not need to feel anything; it is happening!"

The Master thinks: "I can feel the growth, that is sufficient, you do not need to feel anything!"

The Master says: "Just keep on with the Practice!". And He laughs.

And there comes a moment in our Life, that our Life is simply peaceful, we are just happy throughout the day, we do not get so easily angry or disturbed by other people, we feel a spontaneous Love for our brothers and sisters. We have completely forgotten how it was before, few years ago, when we had all this restlessness, this anger, this aggressivity, all these things, we have forgotten all these things.

Perhaps we have no idea about Chakras, we know nothing about it, but we have Peace.

So, the Chakras have opened, and we are not even aware of that. Then why asking: "How can we open the Chakras?"

So, the Master, He guides us to the essential.

He guides us to Peace, to Love, to Joy, in a mystical way.

*Question: Can you speak more about Surrender?*

Among the many Yogic disciplines - there are ten important Yogic disciplines, we will speak about them another time - but the final and most important of all is called: Surrender.

That means, after we have practiced very diligently all disciplines, like non-violence, truthfulness, non-stealing, brahmacharya, simplicity, all of these, all ten, in the end we still have not realized. What shall we do?

So, there comes the final and most important discipline which is called: *Surrender*.

In Truth, Surrender is the Highest of all Practices.

So, why the Saints do not just give us this discipline?

Why they give us all the rest of the disciplines, if they cannot lead us to the Truth?

The Pure Truth of the Being can come only by Surrender.

But the question that arises is: "Can you surrender?"

The Great Masters tell us: "Surrender is the Highest of all Practices".

But the question that arises is: "Can you do it?"

If it is too much abstract for you, too subtle for you, then you can start from non-violence, harmlessness.

You can start by repeating a Mantra, by Japa.

You can start by Pranayama, that will help you.

You can start by austerities, by Tapasya.

You can start by all the Yogic Paths: Bhakti Yoga, Karma Yoga, Vedanta, all of these.

The question is: can we surrender as long as the ego is present?

As long as the ego is predominant?

It is possible, but it is very difficult.

We will need also to surrender to the tricks of the ego.

To accept it as it is.

Maybe it is the greatest of criminals, still we have to accept it.

Maybe it is a liar, a dirty man, all bad things, we have to accept it. It is possible to do it, but it is very difficult. That is why all the other disciplines come first, to purify a little bit the ego.

And, even more important, to awaken *That* which is the True Master inside of us.

To awaken the True Master.

That is the best way to bring down the ego.

When the ego is more weak, when the ego has switched off, then Surrender becomes more easy. Then we can accept Life as it is.

We can love Life as it is, without wanting Life to be something else. That means Surrender.

Furthermore, by slowly purifying our mind, through the many different practices (like Bhakti Yoga, Karma Yoga, Vedanta, etc.), as the mind becomes purified, the whole Universe around us becomes purified as well. It becomes more easy to accept it and love it.

To surrender to it. To surrender to Life, knowing that It is perfect.

It is always perfect!

For the criminal is perfect, for the Saint is perfect, but for the criminal is very difficult to surrender. For the Saint is more easy to surrender.

What I suggest is to work simultaneously with Surrender and Purification.

If we can surrender right now, perfect! We do not need to do nothing else!

If it is difficult, because we would like Life to be different, then we continue with Purification.

By our own Purification, the whole Universe around us becomes purified.

Then Surrender becomes gradually more and more easy.

Surrender is the Highest of all Practices.

Surrender is the Highest Yoga.

All other Yogas are a preparation for that Highest Yoga.

The Life of everybody is perfect.

Whatever thought comes, whatever emotion comes, whatever experience comes, it is perfect in its own place! Even the appearance of the ego that says: "I want to be different!", that is also inside the Perfection!

If we can accept even our ego, all our defects, if we can accept them and love them, this is a very quick way to Realization.

As we said before, the Awareness falls in the same loving way upon our saintly qualities and upon our evil qualities as well.

The Awareness shines the same upon all.

That Awareness is Life.

That Awareness is our Self.

That Awareness is perfect.

That Awareness is Truth.

Surrender to that Awareness.

*Om Shanti Shanti Shanti!*



# *Satsang with Om Baba*

## Finding Oneness

*(from Satsang on 11.03.2015, Rishikesh, India)*

- *On Finding Oneness.*
- *On Guru-Disciple Relation; Significance of Guru-Mantra and Spiritual Name.*
- *On Readiness.*
- *On formless Master inside of us and external Master with physical form.*

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

What does it mean 'Satsang place'?

The place where many spiritual people come together. And it is the most beautiful place in the world. I am very thankful to all of you.

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

All our senses can perceive only duality, multiplicity.

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

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

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

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

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

There will be always something missing.

How can we find Oneness?

Some people say: *"The whole Universe is divided in the mind and it is united in the Heart."*

When we say 'Heart', we do not mean the physical heart.

It means the Heart of our Being, the core of our Being, our own centre.

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

We can call it 'Heart', we can call it 'the Self', we can call it 'God'. We can call it 'Shiva', we can call it 'Jesus', we can call it 'Buddha'.

They all are very beautiful names.

We can call it simply 'Heart'. It is very simple and straightforward.

And it is the meeting point. The point of Unity.

It is the point where all multiplicity disappears into Oneness.

Some people can call it 'Advaita', if they like.

Some people can call it 'Love'... usually Advaita-Vedanta people do not like this word.

Some people can call it 'Supreme Surrender'; disappearing, sinking into our own Being.

Sinking inside your heart. Sinking inside Oneness.

In fact, there is absolutely no effort necessary for Oneness.

There is supreme effort necessary to maintain the duality.

To sustain the illusion we need a lot of energy.

In fact, it takes all our energy. We dedicate all our life and all our energy, somehow, to maintain the beautiful play of duality.

In truth, if we would completely stop, completely and absolutely stop, it would collapse.

This may sound like a disaster to many. The Universe will collapse, it will break down. The Universe will collapse, because I did not put enough energy to sustain it.

I must be very careful with that. I must be very careful to continue maintaining the Universe.

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

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

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

There is still, somehow, belief...

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

So, we go like this lifetime after lifetime.

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

Is this not what we are trying to do?

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

Without old age. Without any sorrow, any pain.

Without separation.

No hunger. No thirst. No fatigue.

No bathroom. Nothing.

A Perfect Universe!

Is this not what we are trying to do?

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

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

But there are some unique Beings.

They are not so intelligent, perhaps.

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

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

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

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

Ups and downs, ups and downs, ups and downs. What we see with our eyes is waveforms. The scientists know about it.

What we hear with our ears is exclusively waveforms.

What we can taste with our tongue is also kind of wave frequencies.

Whatever we can think of, with our mind, is waves.

Now the scientists call it alpha waves and beta, and delta waves.

But it is just waves.

Whatever we can perceive or conceive in the Universe is waves.

So, will not the Universe itself have the same regulations as waves have?

Will it not go up and down, up and down?

Can we change that?

So the Divine fools tell us: 'No, we cannot change it'.

The scientist says: 'Yes, we will change it, we will change it for sure. Science has made a gigantic progress. Of course, we will change it'.

The Divine fools tell us: 'No. This is not the way to do it'.

Let the waves be waves. They are perfect as they are.

But I will not focus on them anymore.

I will focus on the Ocean itself.

So, these Divine fools, whom some people call 'Saints', they turn their attention from the waves of the Universe to the Ocean itself.

And because their attention, their Awareness is now focused on the Ocean, they become oceanic.

The rest of the conscious Beings, that focus on the waves, they become waves.

They say: 'I am a wave, a very beautiful wave. I am a great wave.'

A wave of great renown. A wave that will stay in the history'.

Some people are foams. Some people are bubbles.

And they say: 'Truly, I am the most beautiful bubble!'

In the Ocean, there are many, many bubbles. Infinite bubbles.

Infinite waves. Infinite foams.

But only one Ocean.

He, who knows the Ocean, he knows Oneness.

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

Waves are the mind. The Ocean is the Heart.

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

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

The waves cannot be there without the Ocean.

So, if the wave asks: 'Please, how can I find this Ocean?'

What will be the answer?

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

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

Big waves. Fascinating waves.

Right... What can we do? It is ok.

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

Some people enjoy more diving.

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

One with the Infinity.

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

You can say, these people are the Spiritual people.

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

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

There are sharks, there are many things.

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

They feel: 'I am choiceless. I have nothing else to do, I have to go deep. Even if there are sharks, even if there are snakes, I have to go deep. I am not interested in surfing. I have to go deep.'

These are the brave Spiritual people.

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

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

Lifetime after lifetime.

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

They become exhausted, they cannot continue anymore.

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

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

If we could, somehow, completely stop and surrender, we would sink in the Truth of our own Being. But that is not very easy. In most of the cases, this is not possible.

Because it has to happen spontaneously.

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

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

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

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

That is why, most of the times, we have to trick the ego, we have to go the other way. That is the reason why most Spiritual Practices they go to the other way.

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

The Master would simply say:

'Here is a cloth. Take it and wash my room'.

'You go take care of the cows'.

'You bring wood from the forest'.

'Bring some water from the river'.

And, day after day, the disciple would have to do the same thing that appears to be so innocent, so naive. It appears to be so unconnected with Spirituality or to the Supreme Truth. But it is a real, great science. It is the way to fool the ego.

The ego expects nothing from that.

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

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

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

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

The Master would look very strictly.

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

The Master would say: 'Well done'. And he would look in the eyes of the disciple.

And He would say to him: 'Listen, you are not this body. You are not the mind. You are the Supreme infinite Self that is the substratum of all. You are the Ocean of existence. You are the infinite, timeless Awareness'.

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

The teaching would go from Heart to Heart.

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

He would go away free.

Free for good. Free forever.

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

There would be nobody inside there. There would be no sense of individuality. There would be only the Ocean.

This was the traditional way.

Now, in our times, the things are different.

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

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

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

But, in truth, there is no shortcut.

It is true, it can happen to everybody at this very moment.

But who wants to have it?

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

Whoever is ready, they can have it now.

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

Until we get tired of it.

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

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

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

The Master loves them the same.

Sometimes a rebel turns out to be a very good disciple. Sometimes a very obedient disciple just gives up.

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

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

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

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

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

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

If he sees the Master as his own True Self, that is perfect.

This signifies the perfect relationship between the student and the Master - if one sees in the other his own True Self.

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

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

Three things make up the mantra.

The first is the meaning of the mantra. This is the least important.

Everybody gives so much importance to that, but, actually, it is not so important. Do not focus on this too much.

Maybe you do not know what it means, maybe it is some Sanskrit, or something. It does not matter.

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

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

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

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

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

Because when the Master initiates someone into a mantra, he does not just give words. He puts into the mantra His own quality. The Master Himself is inside the mantra. Literally speaking. So, when somebody is reciting the mantra, he is together with the Master.

Sometimes we cannot be physically together with the Master. That is not much of a problem - we have the Guru-mantra. And we are with Him at any time.

It is such a wonderful tool.

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

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

About the name.

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

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

What is more important again, is the frequency of the name.

Because this is a frequency that we are very much exposed to.

That is a frequency that has power over us.

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

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

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

In this way the name can help.

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

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

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

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

We do not need any name. We know that we have no name.

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

Why do they do it?

Why not? It is a Supreme pleasure for them.

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

Why not? You can do as you like.

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

*I will tell a story about Tulsidas.*

*Tulsidas is one of the most famous Indian Saints. He is the composer of ‘Ramayana’, and also he is the composer of ‘Hanuman Chalisa’.*

*So, Tulsidas was making many, many miracles. He had, somehow, supernatural powers. He could even raise the dead. One time, a certain king called him to his palace. Tulsidas went there. And the king said, ‘Oh great Saint, please make some miracle for me’.*

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

*So he said: ‘Oh great Saint, please be graceful to me, make some great miracle for me’.*

*Tulsidas said: ‘Oh king, I don't know how to make miracles. I only know how to repeat the holy name - Ram, Ram, Ram, Ram’.*

*It was true. It was the only thing he was doing.  
Just repeating the name: 'Ram, Ram, Ram'. And many miracles  
would happen around him by themselves.  
That was true. He spoke the truth to the king. But the king did  
not like that answer. So, he had him imprisoned. And he said:  
'You stay there until you decide to make some miracle for me'.  
So Tulsidas stayed inside the cell. And he was very happy. He  
was repeating the name: 'Ram, Ram, Ram'.*

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

*'Jai Hanuman, gyan gun sagar,  
Jai Kapis tihun lok ujar'.*

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

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

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

*And Tulsidas just said some prayer again, and the monkeys left.*

So what I am telling you now, is a great secret of the Saints.  
Maharajji, my Master, was saying exactly the same thing, and  
people would not believe Him. He was saying: 'I am doing  
nothing. I only repeat the holy name inside of me. And  
everything else happens automatically'.

That is true.

That is a technique.

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

And by His connection with God, the greatest miracles  
happen around Him.

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

That is the greatest and the most important of all miracles.  
All the rest is playing with the waves.

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

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

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

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

*Question: Can you speak about Witnessing?*

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

Can somebody, for just one moment, stop witnessing, please?  
For one moment, not witnessing.

Just try it!

Try as hard as you can.

So can one stop witnessing?

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

*Question: Can you speak about 'readiness'?*

Are you ready to listen about readiness?

Jesus Christ used to tell a story.

There are many servants in the house of the Master.

The Master goes away for foreign lands.

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

And some servants take advantage of the absence of the  
Master, and they start partying.

The Master comes in an unexpected moment.

What will he do with the different servants?

He will reward the servants who were dutiful.

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

Jesus Christ was speaking much about readiness.

Be ready. You do not know when It will come.

Usually, as a rule, It comes when you do not expect it. This is a rule.

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

Do not take advantage because you think that the Master is not here. Do not think: 'Nobody is looking'.

Keep the house clean and keep on cleaning it.

Keep it clean from the negative thoughts, for example.

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

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

Be in that readiness, even if it takes ten years for the Master to come back. Be in that readiness, all the time.

So, when the Master comes, He will be happy, He will settle in that house. Otherwise, He will go out again.

So to speak like this, if you can understand.

He is never out. We just speak like this.

Prepare the body, the mind, the heart for the coming of the Master. Sometimes the Master is already there. But he does not come because the house is not ready.

The Master is ready. The house is not ready.

So are you ready?

Now the question: is the Master in the house, or not?

How do you feel about the fact that the Master was all the time in the house?

The servants are many, the Master is one.

The servants are the many, many movements of the mind and the body.

The Master is the heart.

The Master is that space where all movements happen. That Awareness that never can be absent.

That Witness. The One who is always looking.

The Master is Shiva, the Master is Buddha, the Master is Jesus.

The Master is our own Self.

This Master I am.

This Master you are.

The body, the mind, the ego - these are all servants. Moving here and there like little children.

The Master does not move. The Master is steady like a mountain.

This Master you are.

According to the time, according to the timetable, the servants come and go.

The Master is timeless. He has no timetable.

The Master is 24/7.

No vacation for the Master.

No break for the Master.

No absence.

The Master is the Self.

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

Let's add one more question: would we like to know the Master?

The True Master, the formless Master, the Universal Master.

Would we like to know that Master?

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

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

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

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

Out of Supreme Grace, It takes a form that we can actually see.

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

We can take picture of It.

We can make a painting.

We can put It on our wall.

We can touch It.

We can touch Its feet.

We can listen to It speaking.

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

How extraordinary!

We can also physically offer to It some sweets, some fruits, some flowers, something. We can physically give things to It. That which is the Source of the whole Universe, That which manifests the whole Universe with just a click of His fingers, can take one fruit, one banana from us, and say: 'Thank you'. Is it not extraordinary?

I will not speak of the necessity for Guru. I will not use the word 'necessity'. I will use the word 'Supreme Grace', 'Supreme Gift'.

That Supreme Self that we seek, that is formless, in fact, It is inside every form. If we can truly see It like this and worship It like this, that is also perfect.

So, is there a difference between the Guru and the Supreme Self? So amazing is the gift of a Master that, personally, if somebody asks me, what do you prefer: to have the Supreme Truth here, this moment and forever, for the whole eternity, or you prefer to have the Darshan of your Master?

I will choose the second.

Why is it like this?

I cannot give an answer. It has to do with Love.

If somebody would make me choose, personally, I would choose the Guru.

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

I can touch His feet, I can offer Him my service, and He can appreciate also.

I can see Him through my eyes and feel intoxicated by His beauty.

I can hear His voice and feel supremely delighted.

And we can experience simultaneously all the other things that we can experience with the Supreme Truth. That is why the Guru is superior to the Supreme Truth.

That is how I see it.

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

But he did not manage to persuade me.

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

Why do we do it?

Only to fulfil His will, to serve Him.

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

The Supreme Self is everywhere. You go to any country, to any place, to your room, to the train station, to the battlefield. Anywhere. The Supreme Self is there.

So, why to make a Satsang?

So, what I spoke about was not from the point of view of Gyan Yoga, of Vedanta. It was from the point of view of Bhakti Yoga.

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

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

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

No duality can survive in this Love.

In this Love one merges into Oneness.

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

This is Love.

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

In that Love duality disappears.

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

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

The mantra is...

...*'I love you'*.

*Om Shanti Shanti Shanti!*



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



## ***Sri 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

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