

Satsang with Om Baba

(Rishikesh 2019)

Put the teaching into action

Welcome everybody to the Satsang!

It is a blessing to be here in Rishikesh - it is a very great blessing for all of us! To have the opportunity and the possibility to be in a sacred space, in a place that is charged with the spiritual energy of thousands of years, perhaps hundreds of thousands of years, with the spiritual practice of many sages and rishis and yogis and people who were sincerely dedicated to the Truth. This spiritual practice of theirs is still here and doesn't go away. The ground is charged by this spiritual energy, the river is charged, the mountain is charged, the trees, everything!

So, this spiritual energy attracts people from all over the world - and that's why we come here. And naturally, when we come here we are inspired to practice spirituality and in this way we contribute even more to the spiritual Shakti of the place, and it keeps on growing and it keeps on maintaining itself. And although many other elements have started to enter inside, still the spiritual Shakti is very, very unique. Very unique and very powerful in this place!

So, we are very fortunate to be here, to be next to the Ganga, to be next to spiritual teachers, to be surrounded by spiritual people. Very, very fortunate...

When we come to a place like this, when we come to a holy place and we visit a Satsang, or a spiritual meeting, why are we doing this? What is the reason for doing that? Perhaps different people have different reasons, but generally speaking we seek for some inspiration, we seek for some way to transform, to improve our life, we seek for some genuine guidance, we seek for some guidance that we cannot find just in the place that we are, we cannot find from the school, we cannot find from our parents, we cannot find from our friends. We seek for a different kind of guidance, for a more genuine guidance.

And so, we come to the sacred place and we come to the Satsang and we receive the guidance, and then...? Then is where our part begins! If any part at all... Because to go to a spiritual meeting, listen to the guidance and let it come in one ear and come out from the other ear, there will not be any benefit.

So, the teaching, if it stays in theory, doesn't have much benefit, if any - it's meaningless! When the teaching is being put in action, when the teaching becomes action, when we begin to live the teaching, then we have the opportunity to experience the fruits and to experience the reason why the teaching exists. Then we can experience what the teacher wants us to experience, because the teacher is not interested to just sit here and start teaching and speaking and preaching, he is not interested... He is interested to share an experience, to share a quality, to share a divine experience, to share a divine life. But if you just stay in theory it's meaningless... You can keep on circulating all the teachings on your mind, just a waste of energy, if you don't put them in practice.

On the other hand, if you take even a very small thing, even a small understanding from the Satsang, and you incorporate it in your life and you make it a part of your life, then you will experience what the teaching wants you to experience!

So, the teaching should be put into action! According to everybody's capacity, according to everybody's understanding... Some people can put the whole of the teaching in action immediately, if they are ready! Some others can put a small part, that's also good!

In the traditional times, you never had this thing happening! Never! Not even in their imagination! When the people will seek for truth, they go to the Master, to a genuine Master, and ask: "*Master teach me the Truth. I want to know the Highest of the truths, I want to be liberated! I want to know my true Self.*" And the teacher would reply: "*Of course, you came to the right place, here take this piece of cloth, wash the floor. Go to the kitchen, chop the potatoes. Go to the cows, milk the cows, wash the cows. Go bring water from the river.*"

And the disciple will not question, will not say "*Hm, that is not so immediate, let me go to the next Satsang!*" No, he will simply do it because there was no other way, if he would go to another teacher, he would tell him the same thing: "*What Highest Truth are you speaking about? Bring the water from the river, this is more tangible, more practical, in this way you bring Spirituality into action. Do this without expecting some result. Do this selflessly!*"

You think it is something small? You think it is something naive? This is true science! This is putting Spirituality in action! You may ask, '*How is it connected with Spirituality? Bring water from the river... What's the connection?*' This is bringing Spirituality into action! By doing this selflessly, doing this joyfully, doing this without expecting anything, without expecting salary or something - that is Spirituality in action!

And it is a practical observation that many people can hardly offer something more than selfless service - so selfless service is a very practical and beneficial teaching.

Thus, the student will practice like this for many years - the tradition was twelve years - twelve years selfless service, no teaching! If you will go to the Master to ask "*Please tell me, how to silence my mind?*", he will tell you "*Go bring water from the river. Go and chop some wood. Your mind will feel more silent.*" The teacher would not give any answer, you know why? Because it would be a waste of time, it will come from one ear, it will go out from the other. The teacher knew this. He will simply spend time and energy to prepare the student for the teaching.

In this manner, twelve years will pass in selfless service, twelve years will pass in preparation and then after twelve years the Master will summon the disciple and say: "*Come here, I want something from you*". The disciple would think "*Oh, no! Not again some heavy duty.*" So the disciple will make *Pranam*, will sit down and the teacher would speak maybe just one simple sentence, something like: "*That Supreme Truth that you are seeking, that perfect Infinite Being, that Abode of all Peace, that Source of all Joy, that Highest and Supreme of Truths...you are That!*"

One sentence, half a minute - just one sentence. The disciple would be ready! The disciple would understand. The teaching of the Master would enter directly into his heart. There were no obstacles in the understanding, there were no resistances from the ego. After the correct preparation, the teaching will enter into the heart and will blossom immediately! The teaching will give fruits immediately, the disciple will understand, he will experience what the teacher says to him. He will experience and this will stay with him. He can go and be free! He will know the teaching, he will know the essence of all Vedanta, he will know the essence of all the Vedas, he will have become one with the teacher. Whatever the teacher has to give to him, it will have been given already. He will know everything! In just one sentence...

This is the true way. This is the way it truly works. Are you ready for it?

People come to the various sages here in Rishikesh, they want to hear the highest of truths... Are you ready for the highest of truths? And if some teacher teaches something in between, gives some preparation practices, he says *Let us do a Mantra, let us do some Kirtan, let us do some prayer, let us do some charity, let us do some selfless service*. They say *What is this? No, no, no! Give me the Highest of truths!* Isn't it like this?

So, I know that everybody here is very intelligent and you can understand what I'm talking about. You understand that Spirituality is something to be experienced, it's not just theory to collect in your mind, is something you must put into action. Even a small thing, take a very small thing and put it in action and you will walk step by step towards this sacred moment that you will be ready and fertile, you will be fertile to receive the

Truth! In this manner, when you will receive it, you will understand it, you will experience it, you will merge with it. When you are prepared... Otherwise what? To hear about this again and again and again... And so what?

If you put seeds in a barren ground, no matter how many seeds you will put, they will not blossom. If you put seeds in a stone, no matter how many you put, they will just die. It will be a waste of time. So, some people are like stone.

This is a story of Jesus Christ: *“The farmer came out to the fields and he sowed the seeds, he threw the seeds all over and some seeds they fell on the stones as we said, and they dried out; some other seeds they fell on the paths and the birds came and they ate them; some other seeds, they fell among the thorns and the thorns grew and they choked them; some very, very few seeds they fell on the correct fertile ground and they sprout!”*

Jesus Christ said: *“The teacher is like this, is like a farmer who sows the seeds and the student, the disciple is of all these different four kinds, at least four kinds.”* Either it's like a stone, no matter what you put in him, it's a waste of time, maybe 2 years, 3 years, 5 years, 10 years... No matter how many years you put seeds in a stone, it will never grow.

Some other students they are like a ground, they have the possibility, but the birds they come and they steal the seeds away. What are the birds? The birds can be both external and internal birds. Externally they can be various unnecessary associations or unnecessary duties or things that steal away the energy from us, they leave us no energy for Spirituality. Inside they can be various tendencies. The teacher puts the seed, but the tendencies come and if they are more powerful, they steal away the seed of Knowledge.

Or sometimes this tendencies are like the thorns that choked the plant. Sometimes, something starts blossom inside, the teaching starts taking small roots and becomes a sprout, starts sprouting. But then many things appear, similar to thorns, inner things, inner desires, inner fears. They choke the teaching. They choke the desire for Truth, because this desire for Truth is like a seedling, it's like a small plant, very tender, very fragile. It needs to be protected, it needs to be taken care of. If it's not protected it will be choked! It needs to be protected very carefully by a good gardener, by a good farmer, then it will blossom!

These three cases is cover up about 90% of the students. Only in a very, very small percent somehow the teaching blossoms! Somehow by good fortune, somehow by divine grace, the teaching blossoms and it resists the thorns, it becomes stronger than the thorns, the various lower tendencies. It grows, it begins to give fruits! Fruits in the form of inner peace, in the form of joy, in the form of love, in the form of Self-knowledge.

Thus, this is the work of the disciple - to be fertile, to be a fertile ground, to be prepared!

There was a certain debate between sages in the past, in the Vedic times. One point of view was that the teaching should be repeated again and again and again and again, so that the disciple is reminded of this. But the great Sri Sankaracharya was saying: *“Why should it be repeated? If you know something one time is sufficient, you don’t need second time somebody to tell you. One time, you hear, that’s it! Why you need second time? If you ask What is this place called? And I tell you This is Rishikesh. That’s it! You will not ask me again Where are we? Are we in Pushkar, Varanasi, Rishikesh...? No! One time you need to know, then you know! If somebody asks me What is your name? I say Om Baba. You don’t need to ask me again What was it? Was it John, Bob, Mike...? What was it? No! One time, you know it!”*

How many times have you heard of the Truth?

How many times more you need to hear about this?

If you have heard one thousand times of the Truth and it didn’t work out yet, what makes you believe that after hearing it one thousand times more it will work? So, it’s not a matter of what you are listening to, it’s a matter of who is listening. It’s a matter of preparing yourself, preparing the ground, making the ground fertile. And the way to become fertile is through spiritual practice. Is through putting the teaching into practice slowly, slowly. If you cannot put all of these, put a little, small part, then next month put one more small part, the next month one more small step, tiny, small steps... After one year you will have proceeded very far! Small, tiny chunks; small, tiny steps. In this way you progress. In this way you make the ground fertile.

Remember, the traditional teaching was Karma Yoga, selfless service. Offering selflessly to others, offering without expecting something in return... Bring this to your life as much as you can!

When you don’t need something anymore, don’t sell it! Give it! You don’t need it. Give it to somebody who needs it... There is something that you need much more than money.

When somebody asks you for something you can do, simply do it! And don’t write it down on your notebook - I did this to him! Forget about it!

There is much, much more than money that we need! Offer selflessly! This is the way to prepare yourself!

Take the Mantra and repeat it! This is the way to purify your mind, to purify your heart, to prepare yourself. This is the best possible way to utilize your mental energy. And if you don't utilize it like this, it will go by itself as it wants.

Stay for some time with a Guru! Let yourself be bathed in his presence, in his energy. Bath yourself in the energy of the Guru!

Come and stay in a sacred place like here, like Rishikesh. At the same time practice self-enquiry...ask 'Who am I?'

Give up everything that you don't need, either inside or outside. Give it up completely! It is just an obstacle to the Truth.

Can you give up your ego immediately? That will be sufficient. But can you do it?

Give up some useless beliefs! Give up the supports of the ego, then the ego will have to fall. The ego is based on two main ideas - the ego itself is an idea, ego does not exist. The ego is an idea that we have, a false idea. It's an idea based on two main ideas, the idea of 'I', who am I, in the sense of material manifestation, 'I am a man, my name is like this, I'm from Greece'... All these ideas we have about ourselves, who I believe I am - this is the one support of the ego. And the second support is what is mine, 'this is mine, that is mine...' Hallucination of the ego, just an idea, that's completely untrue. Nothing is mine, say this to yourself again and again, '*nothing is mine!*' Its only an idea that something is mine and it's a false idea! Nothing is mine, nothing belongs to the Self!

In this way, you will take out like half of the chair that the ego is sitting. And if you want to take it out completely, say also '*I am nothing.*' '*I have nothing and I am nothing.*'

'All the titles I have used for myself, nothing of this is true, it's just an idea. I am nothing! That pure energy that I am, that pure Life that I am, this has no titles. This is not a man, not a woman; it's not old nor young; is not white or black or brown or yellow; doesn't come from this country or that country. That pure Consciousness that I am, it has no title, no label. I am nothing! I cannot be defined. I cannot be limited by any definition. I cannot be limited by time itself.'

Remove any ideas we have of ourselves, any beliefs, and remove the idea of possession. And it will be like pulling out the chair from the ego, where it is sitting. Or pulling out the carpet under his feet and let it fall down. The ego cannot survive without these two ideas '*I am like this or like that*' and '*This is mine*'. Take these things out if it's easy for you. If this also is complicated, simply continue your spiritual practice and you will reach to that point.

Sri Krishna says to Arjuna: *“Arjuna, always fix your attention in the Truth of your Being.”*

Simple instruction! Then He says to him: *“But if you cannot do it, if that’s too difficult for you, try to do it again and again through practice, by remembering what you are not. Through self-enquiry, do this again and again and again. By practicing, practice tirelessly with persistence and patience.”*

Then He said to him: *“Even if you cannot do it - ok, ok, I understand you are a warrior, perhaps this is too subtle work for you. Then, whatever you are doing offer this to Me. Whatever you do, keep on offering to Me. You do an action, ‘I do it for the sake of the Supreme’. You do a meditation, ‘I do it for the Supreme’. You sing a song, you sing to the Supreme. You do all work for the Supreme. You give some charity, ‘I give it to the Supreme Being’. Everything that you do, do it for Me.”*

And finally He says: *“If you cannot do even this, that’s ok, no problem. Just whatever you do, do it selflessly. Do it without expecting a reward.”*

So, He ends up in Karma Yoga. Saying that Karma Yoga is simply for everybody, nobody can say *‘I cannot do it’*. Karma Yoga is for everybody. Through this practice all obstacles are removed. Obstacles to realize what is constantly present, obstacles to realize what is here this very moment. Through this scientific practice, Karma Yoga or maybe Mantra if you prefer, or prayer, through this scientific practice all the obstacles are being washed away and we are able to see very clearly what already is here.

So, the Truth should be sought by self-enquiry but at the same time should be sought through science, through the science of Karma Yoga, the science of Mantra, the science of prayer. Through becoming a source of benevolence for the others, etc, etc. And not just by collecting information in the Satsangs.

Question: So, you the best way to dismantle our ego is by repeating to ourself what we are not and taking away these two pillars - is this the best way?

I will not say the best way, but it is a very genuine way. The meditation *‘not this, not this’*, is a very genuine way. It is something that works very well. In my opinion the best way is to combine all these practices we have said, to do all of them, just like if you go to a doctor and ask him *‘Doctor, what is the best food? Should I eat salad? Should I eat protein? Should I eat vitamins? Should I take fruits, etc?’* The doctor will tell you *‘You must take all of them!’* To have a complete diet... If you take just one, what is it? Take just Vitamin C?

No, it's not sufficient. Take just protein? Is not sufficient. Take just iron? Maybe iron is very good, but if you take just iron is not sufficient, you will be malnourished.

That is why the best and most nourishing practice is an all-inclusive practice – a practice that includes many different elements. A practice that we enter into with our whole being – our body, our mind, our emotions, our intellect, our spirit. A practice that we devote ourselves into. A practice that becomes the foundation of our human experience, the foundation of our growth as conscious beings.

This is the way to put the teaching into action.

This sincere practice is spirituality in action.

And this is the soil, where Truth can sprout and blossom.

- Om Shanti Shanti Shanti -