

Satsang with Om Baba

(Rishikesh 2019)

The Universe brings itself into balance

Welcome everybody to the Satsang!

When we go to the school, and learn about basic physics, they teach us a very simple law of physics; “*the amount of energy in the Universe is always the same*”. This is called the “Law of energy conservation”, which means the amount of energy is always the same, it never goes up, it never goes down.

Like there is a perfect cosmic equilibrium, an energy field that always brings itself into balance.

If you put something in it, this has to come back. If you remove something from it, it has to be given back. If you take some earth and water and create a form, it has to be given back. If you put something beautiful in it, something beautiful has to come back.

What I am saying I know it's very simple, very fundamental and even naive, but try to understand it: whatever we put into the Universe, that very thing, will come back to us. We keep on all the time putting things into the Universe in the form of actions, in the form of words, in the form of thoughts.

Whatever we experience as this human life is nothing else than what comes back from what we have put into this.

That is the human experience we have at this moment. The people that surround us, the emotions that we are feeling, the thoughts we are making, the things that we are missing, the things we feel we need, the thing we have in excess, every single thing, whatever makes this human experience.

You can call it Karma if you like, if you like Sanskrit terms, or you can call it that, very simple, the Universe brings constantly itself into balance.

The person who seeks to live a beautiful life, first understands this law and learns how to generate beauty and give to the Universe beauty, and this very thing comes back to him. You should have no doubt about this.

When I say “it generates beauty” I don't mean just create, do beautiful things – but, most importantly, think beautiful things.

Every single individual conscious being lives in his own private Universe. Do you think we share one Universe? You are wrong, you share your own Universe with yourself only. In this very room, this very moment, some people can be very happy, some people can be sad at this moment, some people can have worries, some people desires, some people maybe don't think anything, which is

the best. In the very same room, in the very same space, everybody lives in his own Universe. Today it's a warm weather, some people come out and are so happy for this, some people come out and they are whining "oh, it's so hot!", some people are just neutral; the very same event affects everybody in a different way. Everybody living in his own Universe that he has himself created.

Maybe some person has some free time, he goes to the Google, he sees the Google news let's say. The Google news open and he sees some very joyful event happened and next person open the Google news, something tragic. The third person's Google doesn't work today. Everybody lives in his own private Universe that has been created by us and by nobody else, through our own thoughts, actions, words. Sometimes, a beautiful Universe, or a sad Universe, or a Universe with a mix of these two.

Slowly, as we grow in Spirituality, we understand this tremendous power that we have. We start to become responsible, responsible for our words, responsible for our actions and most of all responsible for our thoughts.

We don't let this mind roam about like a wild elephant in the garden. We make ourselves a source of beauty. When we put beauty into the Universe, beauty will come back.

The sage knows this very well, so he is very responsible and careful about this. He is very careful to manage his energy in such a way to become a source of benevolence. He doesn't try to justify his anger, he doesn't try to justify his negativity, on the contrary he tries to find good things and nurture these things.

This is not a small thing that we are talking about, this is the very essence of Dharma.

If we don't act according to the cosmic harmony, there will be too many obstacles in the path of Self-realization. For some reason, our spiritual practice will not work. You will sit for meditation day after day, it will not work. We will go to the Satsang, we will listen again and again: "You are That!"... 'so, what?'. You will be showered by the divine teaching but still it will not enter into your Heart because there are many obstacles. So, Dharma is not something to be disregarded.

So, before we used the word Universe, the Universal energy. I will use a different word now: Mahamaya, the great cosmic illusion. It is the same thing, either you say the Universe scientifically or you say Mahamaya, it is the same thing.

Many beginners in spirituality think "I want to destroy the illusion and find the Truth". You cannot even turn your hair from black to grey even if you try!

You have no chance to do anything to the great Mahamaya - it cannot possibly be destroyed. The great Mahamaya can bring you down any moment. No matter how big you think you are, with a snap of her fingers you have fallen down to the ground.

What do you think you are? Are you a king, are you an emperor? Today you are an emperor, tomorrow you are a prisoner. Today you are a Saint, tomorrow you are a sinner. Today you are a

very rich person, tomorrow you are begging in the streets. Today you are very beautiful, tomorrow you are so ugly. Nobody can fool around with Mahamaya. It works like this and it works also in the opposite way around.

One should not try to challenge Mahamaya. One should try to ask for her Grace.

Many say that Mahamaya is like a mother, like a perfect mother. She knows when to reward you, she knows when to give you a slap, she knows when to correct you - and in most cases she needs to give a lot of slaps, and she keeps on giving them, patiently and lovingly. Don't forget, it's a loving slap! It's a way to turn your attention towards kindness, it's a way to stop you doing something that is wrong, wrong for you. That is the reason why many great sages they pray and they worship Mahamaya, the Divine mother, to ask for her Grace. She can bring us down, She can raise us up. This is one way to put it.

Another way to put it is simply to observe the Dharma. If you become a source of beauty, Mahamaya will be very pleased with that. You will attract Grace. If you become a source of benevolence you will attract the Grace. If you become a source of Truth, you will attract Grace from the mother.

If a person, for example, is a violent person and prays "Oh Mahamaya, give me your Grace", She will give Her Grace in the form of a slap. You cannot see it, but it is Grace. If a person is peaceful and kind and asks for Grace, Mahamaya will give the Grace in the form of support. A person is kind, Mahamaya will be kind to him. If a person is generous, Mahamaya will be generous to him. If a person is truthful, Mahamaya will give him the Truth.

Whatever we put into the Universe, that very thing, comes back to us.

Do not be fooled by time, time it's an illusion. You put something today, it can come after a thousand years, it doesn't matter. It will come for sure. Time is something that exists only in the material plane, as long as we have physical body, time exists. In the subtle realms, in the astral worlds, time does not exist. So, if it comes back in 5 seconds or it comes back in 5 thousand years it is one and the same thing, but it will come back.

Dharma, or the art to live in harmony with the Universe, should not be disregarded by anyone. By itself it's not sufficient for the Truth, but without it Truth is impossible. There are many many people who realize the Self out of good luck and most people belong to this category - happy-go-lucky-realization. It comes, it goes. And if the planets are in a certain position, the realization comes; the planets move a little, the realization goes. This is not what we want. We want to live in a beautiful way.

That is why in Yoga the first step traditionally is Yama and Niyama, that means Dharma.

First, they were teaching the basic principles, basic kindergarten knowledge: non-violence, truthfulness etc. from a very young age because otherwise, if spiritual growth comes without this, one will just become an arrogant person. You will not deserve it and you will lose it. So, this is the first step in spirituality.

Of course, it is true that as we grow in spirituality we become more sensitive, we are able to live more in harmony with the Universe. Dharma helps our spiritual growth and as the spiritual growth happens the Dharma becomes more shining. As the Intellect is purified through spiritual practice, we begin to understand the necessity of Dharma.

Q: I am sitting here but it is almost like something doesn't want to hear and I don't understand why.

Sometimes not only with these teachings, with any teaching, we sit in the Satsang or in any teaching and something doesn't want to hear what is happening.

Most people go to the Satsang to confirm their own ideas, to find a confirmation for what they believe. When this confirmation does not take place and it is against our own ideas, we might close a little bit the window, we might close the door. That is ok, it is something natural, it happens to many people.

The question is: "What is it that you trust more: your own ego or the Guru? Your own understanding or the understanding of the Master?" This is a very crucial point. It is like you are on a crossroad.

One out of the hundred people puts the understanding of the Guru above his own understanding. This person opens up the space for growth. This person opens up the space to come and sit next to the Guru. He becomes a container for the understanding of the Guru, or the understanding of the scriptures if you prefer, or the understanding of the sages of the past.

Observe this, observe how many times our own limited understanding comes in conflict with the understanding of the Master and then we have to choose. Most of the time the choice happens very quickly and automatically: we choose our own understanding, but observe, see this tiny moment standing on the crossroad, and just for the sake of experimentation try to go the other way.

I tell you again, usually the percentage is one out of a hundred. So, just for the sake of experimentation, take the other way. Say: "I will not go with my own understanding, I will give it a chance". For one moment, I will not listen to my own ego. I will step out of the authority of my ego. For one moment I will say "I know nothing. Maybe these teachings, maybe these scriptures, maybe this Guru knows better than me". Experiment with this.

This is what I did. Don't think that I was not reacting. I was reacting very much...but at some moment it came to me like a glimpse, like a flash inside: "just a moment, how can I say that I know better than this great sage? How can I feel that I know better than the Vedas?". That is not some genius thought - this is very simple common sense.

"Just a moment, my Guru maybe knows better than me". At this moment something opens, wisdom starts to blossom. The doors open for the knowledge of the Guru to come to the disciple. The doors open for a wider understanding, for a greater understanding.

It has nothing to do with what we said today, it has to do in general with how we interact with the wisdom of the Saints.

Now somebody can ask: "if I don't understand something, how can I take it into my life?" Definitely in the end our own understanding must come and give confirmation, ultimately... but give it a chance.

Q: I want to ask about some people that call themselves Guru and they use this label to manipulate other people.

I understand, what you say is true but you should not think too much about it because if you are too much suspicious you will close yourself. It is true what she says, everybody can call himself Guru but when I say the word Guru I mean the true Guru, I mean the real stuff which does exist, don't doubt it. So, don't close yourself to this otherwise you will not grow.

Q: You have mentioned a couple of times this week about purifying the Intellect and I ask this because I know my Intellect can be very sharp, and perhaps I am wrong but I don't want just to shut it down, so when you say 'purify the Intellect' I wonder what that means

I definitely don't say to shut it down.

Q: I know, so what is the best tool to purify the Intellect?

We speak all the time about tools to purify the Intellect because this is what spirituality is all about.

When the Intellect is purified you can see the Truth very very clearly like you hold it in your hand.

The greatest impurity of the Intellect is the ego, the idea that I am a separate being. In this amazing life, in this ocean of life I feel I am a separate being. That is called 'the ego' and it is the greatest impurity of the Intellect. It is like a stain on your cloth that you wash and wash and it doesn't go out.

So, what are the best tools? All the tools we mention are perfect. I will mention some perfect tools: (1) Guru mantra, (2) prayer - the prayer becomes a form of benevolence towards all beings, (3) Self-enquiry - see what is the source of the Intellect, see what is the being that is aware of the Intellect, (4) Karma Yoga - selfless service, offer without expecting something in return. (5) You can study the scriptures because they are written by people of pure Intellect. (6) You can associate with the Guru in the form of coming to the Satsang or remembering the Guru, he is supposed to be a being of pure Intellect.

These are some perfect tools. Which one to do? Do all of them!

The root of the impurity of the Intellect is the ego. As long as it is there it will keep on generating impurities. As long as we consider ourselves as a separate entity the Intellect will be impure.

All these tools we are mentioning is for purifying, taking out, washing out this impurity of the ego either directly or indirectly.

If one of these tools is more natural to you, do this one, but if you ask my opinion what is the best, the best is to do all of them. That is the best tool: the tool box. The tool box full of tools. And there are others tools as well, I have just mentioned a few.

Q: What is the lifestyle that the Vedas recommend for ordinary householder, or some principles?

When you say ordinary people do you mean people that are not Sannyasins?

Q: Yes.

So, there are the ordinary people and the aliens - Sannyasins.

What's the Dharma of ordinary people? How about Dharma for extraordinary house-holders? The Dharma of a householder is work, eat, sleep, procreate... that's it. Finished. That's the lifestyle. So, let's us speak about lifestyle of extraordinary householder. What do you mean by householder? Just a person that is not fully dedicated to spirituality?

Q: Someone that has jobs, family and things...

I understand, jobs and family. I also have a family, spiritual family and a spiritual job.

Whatever we mention today, I don't see any difference. I don't see that householder and the person who has a family or work can be excluded from whatever we mention today or in any Satsang.

I don't share these things for Sannyasins because there are no Sannyasins here. I share these things for spiritual seekers that wish to grow somehow, independently how they call themselves: Sannyasins or not. So, I share this knowledge with people who wish to grow without giving a name to them, householders or not.

There is no specific Dharma, in my opinion, for householder.

Maharajji used to say: whoever you are you do a minimum of two hours of spiritual practice; you sit for meditation minimum one hour in the morning, one hour in the evening. You dedicate this time for the Truth; just you and yourself, the Truth and nothing else, and twenty-two hours per day you dedicate to the Samsara, to the Mahamaya.

Twenty-two hours per day you can take care of your jobs, of your family, of your garden, of your house, of all these things, of your friends, of your customers, of the all Mahamaya, twenty-two hours per day you can take care of this.

Two hours per day you forget completely about the whole thing, you become a Sannyasin, an ordinary Sannyasin, that means you forget about everything and stay inside yourself. That is the minimum that you can do. That is the Dharma of extraordinary householders.

If you don't do this, you will not be able to take care of your families or do your job in a joyful way.

You will struggle to take care of your family, you will soon need psychological treatment. If you don't connect with yourself, you will fall apart. You will always be miserable, you will always worry about tomorrow, you will always desire something more than what you already have. No matter how many things you achieve in your work and in your family, you will always want something more. When you'll get it, you will want something more, always running for something other than yourself, always living in discontentment. That is the lifestyle of a miserable householder.

Dedicating a few hours per day in the Truth of your being, repeating your mantra, doing Self-enquiry, doing your prayer, doing selfless service, you can live as a happy householder which, believe me, it is something very rare.

The secret to be a happy householder is to forget your household for a minimum of two hours per day and be a part-time Sannyasin.

Q: When the Guru dies, how can we keep the connection with the Guru?

Love is the connection.

My Master also has left the body eight years ago. There is not a question in it, how can I keep the connection. I have more connection with him than I have with my body.

Love is the way to keep a connection with anything, either a person who lives or a person who is dead.

Maybe meditate upon him, if you have the mantra from your Guru repeat this mantra, keep a picture of him. If he gave you some suggestions to follow, follow these suggestions; keep his teaching alive, become a manifestation of his teachings. If you have true love for the Guru you will merge with the Guru. There will not be a question of being apart.

In two words, Love is the answer.

Maybe it is your Guru, maybe it is your husband, maybe it is your child, maybe it is your friend, whoever it is.

Love is the connection and this connection is completely beyond space and time.

Love is beyond time, beyond space, beyond dimensions. It is not limited by this. It is not limited by material events, it is not limited by birth and death, it should not be limited by change.

Through this love, if it is real, the disciple becomes transformed and that is one of the greatest tools to purify the Intellect.

This is devotion. Let the disciple think about the Guru, and let the Guru not think about the disciple. Let the Guru think about his own Guru or let him think about the Supreme Truth itself. Let the Guru of the Guru not think about us, let him think about his own Guru. In this way we are all connected to the Truth.

- Om Shanti Shanti Shanti -