

The most nourishing food

Welcome everybody to our Satsang!

We were speaking yesterday about something very important and practical as well. We were speaking about food - not so much about physical food, that is bread, etc. - we were speaking about the food of our attention, the food of the mind. We were speaking of the importance of offering the highest quality of food to the mind, or the attention.

The highest quality of food, the most nutritious food is the Self, it's our own being. It's like the attention is fed from its very source. It drinks from the pure spring, it drinks from the spring of Existence.

Now we have to make a question about this. This appears to be a very subtle and very intangible process. For some people it may appear to be something mystical or something beyond their reach. Some people can ask "How can I possibly do this? I understand it philosophically, it's a very beautiful topic, very beautiful explanation, but how can I physically experience this, how can I live in it? How it can be my living experience to do this? Because I close my eyes but I cannot feel these subtle energies - this subtle nourishment that constantly flows from inside me, I cannot perceive it. What can I do?".

Hopefully some people don't even have this question, it will be something very self-understood. It is something that most of you have maybe experienced in meditation. We can feel this nourishment from these subtle energies that constantly flow within us. And that is all.

If, for some people, it sounds a little bit mystical, maybe we can speak a little bit about it because I believe it is something very important.

The capacity to be aware of subtle energies or spiritual energies, you can say, it is a sort of a faculty, it's a skill, it's a capacity and just like any other skill it grows, when we are using it.

The more we use it, the better we become in this, just like anything else in life. You can take anything you like in life and you can say "I cannot do it". Some people can say "I cannot cook", some people can say "I cannot dance", some people can say "I cannot speak Spanish" or whatever, some people can say "I cannot play this instrument or that".

The solution is always the same: the more you are doing it, the better you become in it. If you don't do it at all, you will not be able to do it, of course. If you have never spoken Spanish in your life you are not expected to do it. It requires to invest a little bit of energy, a little bit time, a little bit love and then whatever is the subject, whatever is the topic that you want to grow into this and you want to perfect yourself, you will surely succeed.

If you feel attracted toward perceiving and experiencing the more subtle energies, meditation is the solution and, when you want to experience something that is subtle, you must close yourself from that which is gross.

For example, if you want to hear the sound of birds - we will not be able to hear them if we have a very loud music. They may be there all the time - maybe the sound of the birds or maybe the sound of the Ganga flowing, is there all the time but, if there is something louder than that, we will not be able to perceive it. So we will say that it's not there.

In order to be aware of subtle experiences we should turn down the gross experiences, so that we can focus on that which is more subtle, on that which constantly exists inside. In this way we make our attention more sharp, we enhance our attention, we enhance our spectrum of perception, we start to perceive things we couldn't perceive before.

Somebody can say "Yes, I do this every day, but even if everything is silent the mind is not." The mind is also gross. The mind is also a loud noise. Slowly-slowly through various practices we manage to turn down the volume of the mind.

The mind is also gross, the emotions that we have are also gross. I am not speaking about these things, I am speaking about which is beyond the thoughts and emotions. The emotions come and go, we are not speaking about these things. We are speaking about That which is constantly there.

The thoughts also come and go and maybe sometimes there are many thoughts in the meditation. At the same time, there are moments of silence - and in these moments lies the opportunity to spot, to recognize That which is constantly there. That Being, that radiant vibrating Life that makes no noise. It is so gentle, but it is undeniably present.

At this moment you dive into this and you see how much fulfilling it is, it doesn't need anything else expect from That. Everything is included within it - this is the perfect nourishment.

When the attention is directed towards its own source, it's like the meeting of the lover and the beloved, it's like the true union, it is a moment of completeness.

How do we do this? Simply by keep on doing it, remembering it in meditation, coming back to it again and again. The more we do it, the better we become.

The more we get nourished by this purest of food, the more healthy we become, the more joyful we become, the more complete we become, the more Self-dependent we become.

If, on the other hand, our mind is constantly given to gross enjoyments, it will become very difficult to feel and experience the subtle ones.

It is just like in India...Indian people from very young children they eat very spicy food, so, if you offer to them bland, western food it is tasteless to them. They would say "what's wrong with this food? It has no taste at all!" Yes it has taste, it's full of taste but the tasting capacity has been somehow handicapped, it has been destroyed a little bit, this is what I am speaking about. So, if the mind always looks for very spicy experiences, very juicy experiences, then when it comes to the subtle experience of the Self it will say "there is no experience here".

The mind has to become sensitive again. In other words, to have success in meditation, we should shape our whole life as a preparation for meditation. Then, when we enter in meditation, then we will experience the subtle energies, we will experience our own Being, we will experience this Unity.

You see many of the greatest sages they don't even get out of their room - they stay the whole day inside their room. Maharajji was not going out of his room, he was not even going out of his bed. He was lying in his bed the whole day, he had nowhere to go, he was immersed in bliss, he didn't need to move to go anywhere, he didn't need to achieve anything, he didn't need to meet anybody, he didn't even need to take food! They would pushing the food to him otherwise he wouldn't eat. He didn't even need to maintain his body, he was immersed in bliss and his bliss was completely beyond the body and beyond anything this world could give to him.

Do you think this bliss that a great sage experiences, is a sole privilege of the sage? Not at all.

This bliss exists inside everybody in the same proportion. In the same proportion exists in the sage, in the same proportion exists inside every conscious being. It is the very nature of consciousness, but who is interested about it? He was interested about it.

That's why by giving up everything else he made space for it. Giving up gradually everything unnecessary, everything that was just distracting his attention, and making

more and more space, his attention had the space and the receptivity and the sensitivity to experience what is constantly here. He was feeding himself exclusively from That.

There is a poem in Tao Te Ching by Lao Tzu: "In the village tonight there is a great celebration, everybody is joyful celebrating. Only me I am standing out in the forest and I am all by myself. Everybody is enjoying beautiful food, dance and celebration. Only me I am here all alone without anything. Everybody is so happy and smiling, only me I am here alone having nothing, looking miserable. Everybody seems to know everything and have everything, only me I am here all alone, having nothing and knowing nothing. But I feed myself exclusively from the breast of the Divine Mother."

If you had to choose between these two options: being a jolly villager in the village and celebrating something or being an ascetic in the forest and drinking from the breast of the Divine Mother, which of the two you would choose? Because this choice, it is open to you. Think into yourself, which of the two you would choose and give a sincere answer to yourself.

Somebody may say "Come on! I don't want any of the two options. I want to be in the village, celebrate, drink, eat, dance and also, at the same time, drink from my pure Self. Why not to have all these?" This is not possible, because all the gross enjoyments will cover up the subtle and pure enjoyment of the Self.

We have to make ourselves sensitive, very-very sensitive. The attention must learn slowly to perceive that which is subtle. It must become very sharp, very bright, very focused. We were saying the other day "dispassion must be there". You should not be interested too much for fascinating experiences and external celebrations. Remember - one moment it is celebration, the next moment it is lament. These people that celebrate today in the party, the same people they will lament tomorrow in a funeral or whatever.

Where is the space to focus on the purity of your Being? A little bit of space is needed.

I will give a practical advise to this because... I know many of you wouldn't like to go to the forest or the cave, you would not like to give up everything and focus on spirituality - and it might actually not be necessary. I will give a very practical advice.

It is true that not many people can give up everything in their life, there is not the required willpower, there is not the required devotion to do this but I am asking you only one thing: only for two hours per day, one hour in the morning, one hour in the evening when you sit for meditation, at this moment you give up everything. At this moment you should become a true Sannyasin. You should become an ascetic in the forest that has nothing, even if you are sitting in your room.

At this moment for one hour in the morning, one hour in the evening minimum you have no mother, no father, no wife, no husband, no children, no friends, you don't know anybody and nobody knows you, you have no boss and no customers, you have nobody waiting for you, you have nobody depending on you, you have no duty, no duty at all for one hour in the morning, one hour in the evening.

You have nothing to worry about the future because there is no future for you. You have nothing to worry about the past because it's over, it's gone, you are free from this. For one hour in the morning, one hour in the evening you have nothing of these things and you also have no body - you are not a man, not a woman, you don't have a strong body, you don't have a sick body, you don't have a fat body or a thin body, you don't have a beautiful body or an ugly body - you have no body at all!

You are pure Being, for one hour. Pure Being, all-pervading, without a name, without a form, without any self-imposed limitations, without a programming.

In this one hour you simply turn your attention into your Self because you have nothing else to take away your attention, there is no excuse. You have no excuse not to be in Samadhi.

This is what I am asking from you, this is what Maharajji was also asking and this is the minimum requirement for every spiritual seeker.

Now comes part 2: if you follow this and you find yourself very difficult to do it because the mind does not cooperate, look at the mind and say "why do you not cooperate? Why do you keep on thinking this or the other thing? Why don't you stay silent?". There might be a reason for that, a true reason: something has happened during the day, something has happened yesterday, something that created stress, something that blocks the energy from flowing, what is it? Do you need to do this thing again? Because if you don't need just stop doing it! If you met a certain person and you got completely upside down and if you meet this person again and again and you get upside down and you cannot meditate - just stop meeting this person! Because you will need to shape your whole life before sitting for meditation.

How will you shape it? This is up to you, but if something blocks your meditation, why do you keep on doing this thing? If it is a person, if it is a hobby, if it is a food... maybe you ate something and you cannot meditate, it is very possible. Stop eating this!

If you eat food in the restaurant all the time you will have great difficult in meditation. You have to cook your own food or to take food from somebody whom you love. If you

take onion and garlic you will have very great difficulties in meditation, the mind will be very bland, it will not be sharp. So, food is very important.

What is that blocks the meditation? Check at this, find the source, find the reason and change it. Then you will be able to go ahead in your meditation.

This is what I mean by shaping your life and preparing your life when you sit for meditation. Because when you have sat down it's too late, you must be prepared at this moment.

The mind should somehow naturally and joyfully fall inside its own Self. Should recognize and experience that great Bliss. The mind should be eager to do it by itself, because it is something very pleasant.

So, what is the impediment? What is the obstruction? Find the obstruction and remove it. If you think "my whole life is an obstruction" then you stay a little bit in seclusion, for a little bit of time, go somewhere for one month, two months or three months and just be completely by yourself and re-tune your life.

In fact, if you have the capacity of doing it, I very highly encourage you to do it. For one month you just give up everything and you go to a place that you don't know, or in a place that you don't know anybody, preferably a spiritual place like Rishikesh.

You can be by yourself if you like and completely reset yourself. Reset what you know about life. Start from zero and then slowly-slowly, gradually and carefully introduce back into your life maybe something from the past, maybe something that you love, slowly, and see how they affect your meditations.

In this way you can both have a life, you can call it a worldly life, and success in meditation at the same time, but you have to do it correctly, scientifically and methodically.

In other words, you must reach the stage, that when you go and meditate there must be Samadhi. Don't think it is something for the aliens alone - from the aliens to the aliens. It's the natural capacity of everybody to experience Samadhi in meditation. There must be this absorption into your own being, even if it is just for five minutes, it doesn't matter, but there must be this experience, because that's why you meditate.

The five minutes will become seven minutes and slowly ten minutes, it will become twenty minutes gradually, don't expect instant results, it doesn't work this way. Gradually, but take it for granted that Samadhi is our natural state.

To have Samadhi, Self-knowledge, Self-remembrance this is our natural state. What does stop us to be in our natural state? What am I doing wrong? Because nobody can stop you, except your own self. What stupid things do I do? I must stop this or I must change it.

So, remember all the great beings, the saints, the sages that inspire you. Remember, they have nothing more than you have, they were just devoted, they were determined and devoted and they walked all the way. They didn't compromise for anything, and they gave everything they had to attain the state of Truth, to come back to their natural state.

No compromise, no merchandising, not I give you this you give me that. I give you everything, immediately – so, they gave everything. They placed everything they had at the feet of the Lord or at the feet of the Guru and that's it.

When you give everything you have then, what remains? Only you remain and this is what you want.

This is how you can have a regular and even constant experience of your own Being and this is what you are truly seeking. If you give everything you have behind all these unnecessary possessions, ideas and philosophies, worries – what will remain? It is your Self that will remain.

So, remember this when you come into your meditation - this will help you very much. It will help you to have a tangible experience of what we are speaking: to feed yourself from your own Self, to be fed and be nourished by your own Being. This is the way to do it.

- Om Shanti Shanti Shanti! -