

The strength of the Self

Welcome everybody to the Satsang!

Many times we speak about the strength of the Self. About our true strength - our true hidden strength. This is a very important issue. I would like to focus on this today.

I do not mean of course muscular strength. Whoever believes in this, is not very intelligent. I do not speak about intellectual strength. You will find out that this also fades away by time. Just give it a few years. You will start forgetting everything. You will start saying "who am I, who are you?" Your wife will come in, your daughter will come in, you'll say: "Who are you?" It is a good question by the way... at the same time it is a proof that intellectual strength is not to be relied upon. I also do not speak about emotional strength. There is hardly anything like this. I speak about the natural strength of the spirit. The more we discover our Self, the more we discover this strength. The more we discover this strength, the more we discover our Self. Strength and the Self go together.

This strength is not actually an active strength. It is not strength of the kind 'I will do whatever I want'. It is an existential strength. It is strength of the kind, "I am full, I am complete in my Self. I do not need absolutely nothing more to complete me. I have nothing to gain, I have nothing to lose. I will not run after desires of the mind. I will not shrink before fears of the mind. I will not collapse when the hard times come. When the mind moves this way or the other way, I will not be influenced. Just like the Himalayas, the movements of the wind will not influence it."

This is not something to be achieved. Pay attention to what I say... this is not something to be achieved! This is something that is already there at this moment. It just needs to be recognized. Even in the hardest times, when the mind whirls like a hurricane, or like a burning fire, or when our emotions overwhelm us...there is something inside that is perfectly uninfluenced and still. Have you paid attention to it?

Even at the most pleasant moments, there is something that does not move. It is not being carried away by the pleasure. It is not carried away by any movement. It is in the center of all movement, yet, not influenced by any movement. Have you paid attention to this? Do you think this is something different from you? Have you paid attention that this Being is constantly there? In the good times, in the medium times, in the bad times. One Being, constantly there. Being aware of all these movements, it is itself unmoving. Unchanging, unborn, undying. Have you paid attention to this? Have you recognized it, even for one time? Because if you recognize it, even for one time, you can come back to it whenever you want. In truth, it is so easy to come back to it. To remember this strength, to remember this immunity.

It is a space of perfect peace, surrounded by constantly conflicting emotions. Perfect peace surrounded by things that go up and down. The knower of all experiences. The knower of all three states as the waking, the sleeping and deep sleep states. Have you

ever noticed this entity? Even just one time. I do not believe that you have never noticed it. I do not believe there is anybody here who has not noticed this untouchable entity. Maybe you did not understand that this is what you are. But I do not believe you have not noticed it.

Sometimes it reveals itself more clearly in situations of big suffering. This is the reason why sometimes suffering can be beneficial. Because even though the mind can go completely crazy, can go completely down in deep depression and melancholy... the body may suffer, the emotions can go here and there, there is something constantly there that is completely uninfluenced. In the very center of your being, you are nothing else than that.

If you understand what I am speaking about, and if you had even just a glimpse of this experience... the only thing that is needed now is just to practice a little bit. Yes, you need to learn how to come back there. Simply through practice. It is not a practice of identification, in truth not... it is not so much a practice of identifying with the Supreme Being. But, it is rather a practice of *not* identifying with something that you are not. Do you follow this?

The reason why we step out of this all-powerful entity is because we identify ourselves with something that is so vulnerable. The reason that we lose our supreme state is because we attach and identify ourselves with something that is so vulnerable. If we identify ourselves with the body, we will suffer. No matter who you are, maybe you are the best athlete, you will suffer. So why you do it? If we identify ourselves with the movements of the emotions or the mind, we will suffer. I know we are habitualised to do it. But I know also that we can change this habit, remembering our strength. Remembering who we are.

For some people this clear understanding can come in a flash. When they are prepared. For the majority of people, a little bit of practice is needed. You need to put some energy, some love into this. To remember your strength, to remember your complete nature.

I said before that sometimes moments of suffering could be better for this reason. Because when some moments are too pleasant, or too beautiful, we do not want to look into the Self. When life is very pleasant, you just want to drink from that pleasure. We are getting caught up in the Samsara. We are getting intoxicated by the beauty of the Mahamaya. We say I don't look now at the Self, later. We do not feel inclined for Self-realisation.

For this reason, they say that, when the Supreme Being showers his grace upon us, he takes away everything from us. This happens only to true devotees. When you are a true devotee, you will receive this grace. You will start losing things, which are useless to you. This is a touch of grace. That is why the name of the Lord is Hari. You have heard this name: Hari Om, Hare Krishna, Hari. As you know, Hari means the one who takes everything away. If you have repeated a mantra, Hare Krishna, all of you have repeated this mantra, most of you do not know what it means. It means "Krishna take

everything away from me.” You do not translate it, so you do not know what it means... this is what it means! Because this is a prayer of a true devotee, and not for one who fools around. The one who fools around says; Hare Krishna give me everything! Give me more wealth, more success, more children, more wives, more husbands... this is what people pray for. Materially minded people. People who are spiritual they pray, “*O Lord take away everything from me! I place everything at Your feet, so that only You remain in my Heart.*” The Lord is already in the Heart, covered up by thousands of useless things. So, that is why I say when the Lord is gracious, he takes away everything.

This is only natural you see, nobody should be afraid of that. When we start to transform spiritually, our lives will inevitably change. We will be free from many things that cause suffering to us. Unnecessary possessions. Unnecessary relations. Unnecessary distractions. That is divine Grace! And some people are blessed when they lose everything. Sometimes materially everything, sometimes just in their mind they lose everything. And at this moment that they have nothing, they realize that they have everything inside of them. They are surprised... they think, “just a moment I have lost everything, I should be miserable now! I must be miserable now. But I cannot, I feel so blissful.”

Has it happened to you? To lose something that you are very much attached to, and you are very much afraid to lose, then you lose it and you are so happy. This is the strength of the Self. This is the strength that you always have. You will be surprised, whatever you are afraid to lose, when you lose it, you will still be there shining.

And also this mortal body, this human form we are so much attached to. Our precious human form with our own signature in it... and then one day we lose it, which will happen for sure. And we find yourself being there, fully uninfluenced. Like nothing has happened. We will even not pay attention to it. When you go to sleep in the night and you lose your body, do you pay attention to it? Do you pay attention to all the things that you lost, back in your waking life? Do you start to cry for all the things you lost in the waking state? You are not even aware of that. You don't need to be. That is the power of the Self.

And when you enter into deep sleep, and you lose completely the Samsara. You lose all forms, all identifications, all experiences, do you feel bad about this? You are in your best state, you are in your highest peak at this moment. You might say ‘I don't remember’. I would give you another example: all of you during meditation you have got into deep meditation. You have reached a certain state where everything has vanished. Your body has vanished. The mind has vanished. The memories have vanished. The future has vanished. All experiences have vanished. And you are still there in your highest moment of bliss. That is the power of the Self!

Was something added to you at this moment? Nothing was added, you know very well. Simply things were taken away. All the things that were covering up your nature have been taken away in this moment. And there you stand in your full strength, having a

remembrance of who you are. Independent, self-dependent, blissful without any reason at all. Complete in your own nature. That is the strength of the Self.

The more you come close to the Self, the more you will recognize this strength. The more you remember this strength, the more you will walk towards the truth of your being. You have a chance every day to practice this. And you should do so. Maybe you do so inside the meditation. But also outside the meditation. See your Self when you have some troubling emotions. This happens almost every day to the modern human being. At this moment remember, come back to your center, dis-cover your power that is so liberating. This does not mean that the emotions will go away. Let them be. They will go away whenever they are meant to go away. Let them be. You don't care about it. This is strength.

So at these moments you don't practice like, 'oh now I focus on the Self and all bad emotions will go away'. This is not the way. The way to practice is this: 'let all emotions be there, I don't care at all. I am complete in my nature. Uninfluenced by the blowing of the winds. By the blowing of the inner winds. I am steady in the center of all movements. I am the very embodiment of peace. Where I stand, where I truly am, there is perfect peace. Around me, let it happen whatever wants to happen. Why do I care. It will go anyway. It came somehow, who knows why, it will go. Maybe it goes in one minute, maybe it goes in 10 months, I don't care.' This is the way to practice the strength of the Self. The more you practice, the more you develop it.

Let the desires come to you. And they will surely come. Say I don't care. There is nothing that the universe can possibly give to me. There is possibly that the universe can nothing take away from me. I do not wish for anything. I am not afraid of nothing. I am complete this very moment. That is the strength of the Self.

How empty are all desires - like empty promises. A promise to give us fulfillment which they never do. And how empty are all fears - threatening to harm us. Which they never do. They cannot possibly do. If you understand what I am saying, than you understand what is the strength of the Self.

The destiny will go up and down. The human lives will come and go. One after the other going up and down. Constantly. The only way out, is realization of the Self. And now is the chance, the opportunity to do it. Not tomorrow. Not the day after tomorrow. But today. Now! And remember it, again and again. Remember your strength again and again. That is spiritual practice.

- Om Shanti Shanti Shanti! -