

We don't know who we are

Welcome everybody to the Satsang!

The highest teaching and purpose of all Spirituality is freedom from the ego. Freedom from the idea I am one thing, you are something else.

Freedom from the ego is the main purpose of Spirituality!

And whatever technique, whatever mode of life, whatever we have in our hands that can help us in this, is called Spirituality! Everything else it's just fanciful experiences...

In other words, many people enter in the science of Spirituality for the purpose of having some nice experiences, having some tasty experiences... Tasty experiences will come and will go! And again you will run after it, again it will come, and will go... What's the purpose of it?

So Spirituality is not about having a tasty experience, a tasty momentary experience... Spirituality is about knowing the Truth, the truth of who we are. That's all about it!

The truth of who we are and freedom from the ego is one and same thing, these are not two separate things.

Because in the end of the day what we are, we are!

Many people can say, "Why do I care what I am? I am what I am, I cannot be anything else, I am That! I don't need anybody to tell me who I am. I don't need to intellectualize or philosophize who I am." - Of course not! - "I don't need to go all the way to India, to go to Rishikesh, to go to the Satsangs... such a trouble to know who I am!"

Of course you don't need to do it! But as long as you believe that you are the ego, you know wrong! As long as you believe you are an individual entity having this name, having this nationality, having this form, having these desires, having these fears, having this destiny... As long as we are identified with it, we know wrong! We have no idea who we are... And even worst, we are convinced that we are something that we are actually not!

If you say, "I don't know who I am..." - then we are in a good direction!

If you say, "I don't know who I am..." That's not so bad! We can start walking together!

But if you feel really convinced, really sure, “I am this!” Then the first step is to unconvince you, is to remove this certainty, to remove this deep-rooted certainty that you have; that “I am this thing. My name is Bob or Mary or Om Baba or whatever... I come from this country or that country. I have these ideas, these philosophies... I even have these emotions!” Even this is not you!

So, that is the reason you will find many times in the teachings of Vedanta there is not really a description of who we are, but more a description of what we are not. Because this is the first step - to unconvince you of who you are. To bring you in a state of openness, a state of receptivity, a state that “I don’t know who I am”, a state that you can make a fresh start.

That is very beautiful because on a blank page the Truth can be written!

If the page is full we cannot write anything...

If you have an empty cup it can be filled with Truth!

If your cup is full you just drink whatever is inside...

Maybe you have a thought “I am sad” or “Today I am happy, today I feel great!” Any thought comes to the mind...

What is this “I”? What is this “I” am sad? What is this “I”?

Can you not see it’s something different from you? You’re just looking at it! Like on the screen, “I am sad...”

What is this “I”?

You are looking at something saying “I am sad...”

Can you not see that this has nothing to do with you?

Can you not see this is something different from you? Is it so difficult? Is it so difficult to disidentify from this, and realize you are the awareness that makes all this appear?

“I am the body”, you say. “I am this body born wherever, in Greece, in Brazil, in Russia, anywhere...” And when you sleep and you go through all these adventures during your sleep, where is this body? But you are still there, you are still there fully alive, fully alive! Perhaps more alive than ever! Fully powerful, fully intelligent! Without any physical body...

So, the first step is to unconvince you of what you are, to open you up to a greater reality!

Here we have the Avadhuta Gita – from the great Sri Dattatreya, one of the greatest ‘unconvincers’ of history... Let’s see how he will unconvince us of what we are.

He says, the Rishi,

I’m beyond being a soul or not a soul; I’m forever shining forth.

I’m beyond being a cause or not a cause; I’m forever shining forth.

I’m beyond both nirvana and bondage; I’m forever shining forth.

I’m nectarean knowledge, unchanging bliss; I’m everywhere, like space.

That’s very beautiful!

He says, “I’m beyond being a soul or not a soul... or a cause or not a cause.” All these are only philosophies!

What am I doing? What am I?

I’m forever shining forth.

I’m just shining, constantly... It’s my nature to shine, I shine upon all these philosophies, whatever is the philosophy, maybe soul, maybe not soul, maybe I’m eternal, I’m mortal, I’m this, I’m that... All these are just ideas! The Self doesn’t need anything of these things!

What is the Self doing? He is forever shining forth. Just shining, illuminating all these conflicting ideas, all these opposite ideas. “Now I’m like this, next moment I’m like that, tomorrow how will I be?” Who cares?!

The Self is forever shining forth, just shining!

Unlimited by a beginning, I’m forever shining forth.

Unlimited by the continuing play, I’m forever shining forth.

Unlimited by the destruction of all, I’m forever shining forth.

I’m nectarean knowledge, unchanging bliss; I’m everywhere, like space.

We spend a great deal of time philosophizing.

Where did it all begin from?

What is my beginning? Where I came from?

What is the beginning of humanity? Where did humanity come from?

Where did this planet come from? Where did the Universe come from?

We spend lifetimes on philosophizing...

He says, yes, so what?! Where it came from... so what?!

What I am it didn't come from anywhere.

Unlimited by a beginning, I'm forever shining forth.

What I am didn't even begin.

You want to know about the Self? You don't need to worry about any beginning. It didn't begin, it never began, it was not born, it will not die...

It continues, he says,

Unlimited by the destruction of all, I'm forever shining forth.

At the same time we are very much concerned when and how will it all finish. How long will I still be here until I will get destroyed? How long more will humanity survive? How long will this country survive? How long will this philosophy survive? How long will these Satsangs survive? Whatever!

It doesn't matter at all, he says! Because the Self is unlimited by the destruction of all. Even if all gets destroyed, even if everything gets nuked down, even if the whole Universe goes into a deep black hole, it doesn't matter at all!

He says,

Unlimited by the destruction of all, I'm forever shining forth.

That is the power of the Self!

That is the power even of a glimpse of the Self!

Even if everything gets exploded or whatever, the Self is still there, untouched, unlimited, uninfluenced. What is He doing? He is forever shining forth.

And one more sentence,

Unlimited by the continuing play, I'm forever shining forth.

That's the most difficult part. That's why I left for the end.

"Unlimited by the continuing play..." Because there are people that say, "To die it's easy, I just die then I will be free."

But to live? Is it easy to live?

He was saying, the Dattatreya, in the beginning, *"Knowing the Self you become free from the fear of death and from the fear of life."*

Some people are afraid of death, some people are afraid of life. They are afraid of tomorrow, they are afraid of yesterday. They are afraid of things that never happened, they are afraid of things that may never happen. In other words, so many people are afraid of life! Or, as he says here, they are afraid of the continuing play, the play of life! That has its own dance, it has its own rules, it has its own movements, it goes up, it goes down, it goes back, it comes forth...

He says, "Unlimited by the continuing play..."

Will it rise up? I don't care. "I'm forever shining forth."

Will it fall down? I don't care. "I'm forever shining forth."

I have no choice about it! I can do only one thing, the Self can do only one thing, forever shining forth! The Sun that never sets, the Sun that never goes down...

Can we identify ourselves with this, with this nectarean knowledge, with this unchanging bliss, with this eternal truth of who we are? Can we identify ourselves with this so evident truth?

He says,

Though you may be spoken of, you have neither name nor form.

Whether you are divided or undivided, there's nothing here but you.

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

I'm nectarean knowledge, unchanging bliss; I'm everywhere, like space.

Searching for the Self we try to speak about the Self - even now we try to speak about the Self, one way or the other we try to describe... So he says, even though we try to describe, the Self has no name, it has no form, it is not divided, it is not undivided.

He says, whether you consider yourself divided in many forms, like "I am these many forms" or you consider yourself to be undivided "I am the one absolute reality", in truth, he says, "...there's nothing here but you."

He says, you can do whatever you like, you can see yourself divided, "I am many different forms", "I myself I pervade all these beautiful forms" or you can say "I myself I'm just here, I pervade nothing, I'm in the center of the heart, forever shining forth!"

You can do whatever you like, but there is nothing here but you! There is nothing here but the Self, there is nothing here but pure Existence!

So, he speaks to his mind - that's a very good practice, I recommend to everybody to do it - he says, "O mind, O shameless mind..." You can speak to your mind sometimes, because it's something separate from you. He says, "O mind, O shameless mind! Why do you weary yourself so?" Why do you get tired with all these things? Why do you create so much trouble trying to solve it? Why do you run like a hamster around the wheel, running and running, and going nowhere? Why do you weary yourself so? What's the meaning of all this philosophy?"

I am forever shining forth!

What is the meaning of all this wandering, O mind? What is the meaning to wander in your memories again and again? What is the meaning?! What is the meaning to wander in the future, in your expectations and projections and imagination of the future? What is the meaning?! It's a waste of energy! Why do you weary yourself so? Why do you spend and lose all your energy in this?

"O mind, O shameless mind!" - Because it's shameless, it's a very good description.

I'm nectarean knowledge, unchanging bliss; I'm everywhere, like space.

Just stay a little bit in this word, *knowledge*. He says "I'm nectarean knowledge..." What means knowledge? Is that something that he learned somewhere? No, he doesn't speak about this knowledge, he speaks about the living knowledge, the constant knowledge, the

true knowledge. He speaks about awareness, the awareness that is constantly here. This is the knowledge, this is the nectarean knowledge!

“...unchanging bliss; I’m everywhere, like space.”

Every single verse in this Scripture can be a meditation by itself. Every single verse you can take in your meditation and just contemplate on this.

Like, when he says, “...there’s nothing here but you.”

Whether you are divided or undivided, there’s nothing here but you.

Or “*I am forever shining forth.*” What matters whatever the mind shows? What matters whatever the emotions show? They appear and disappear, what matters?!

The Self is simply forever shining forth!

What matters, for example, whatever takes place here in planet Earth? The Sun is forever shining forth! Look at it from the view point of the Sun, because the Self is like the Sun. Try to look at it, at all these “serious” problems of the Earth, from the view point of the Sun.

All these great problems, they completely vanish! He’s forever shining forth - the Sun does only one thing, just shining!

That’s why we say that the Self, our true nature, is like the Sun. That’s why the Mantra says, “Tat Savitur Varenyam” - that adorable Sun. What is this Sun? It is the inner Sun, it is the Self!

“Tat Savitur Varenyam”, the adorable Sun, the great Self, what I truly am!

So, the mind spends a very great amount of energy and time weeping and moaning about its troubles, weeping and moaning about its defects, about its weaknesses...

And he speaks to the mind again, he says:

Why do you weep and moan, my friend? You can’t be touched by lust.

Why do you weep and moan, my friend? You can’t be touched by greed.

Why do you weep and moan, my friend? You can't be touched by infatuation.

I'm nectarean knowledge, unchanging bliss; I'm everywhere, like space.

Some people are troubled by lust, a great lot of people are troubled by lust. They say, "What can I do, what can I do? How can I be free from this? How can I go above this? How can I transcend it?"

Here, he gives a solution. He says, what you are, you cannot even be touched by it! If you manage to realize this, you will be free from your greatest problems! If you realize your true position, where you are truly standing... If you realize your true strength, you will be free from all these little things! You cannot be touched by lust.

You cannot be touched by greed! Let the mind be as greedy as it likes!

We can try to change it... and sometimes it's good, sometimes it's good to try to change the mind, to make it more Sattvic; but in the end of the day, Sattvic or not Sattvic, good, benevolent or not benevolent, the Self cannot be touched by this!

And when you truly realize this that you cannot be touched by this, the mind loses its power, its dominating power! And that is what we truly aim to, that is what we truly need!

Because it is very difficult to make the tricky mind a non-tricky mind – that's very difficult to change! The mind is tricky by its nature. But what we truly want to do is be free from its dominating position. We don't want to be dominated by the mind anymore, we want to be free from this! When we see our true position and slowly become established in our true position, we cannot be touched by this!

It is as if you have a small child and he wears the costume of a pirate and comes to you and says, "Give me all your money or I'll kill you!"

You can just laugh with it, just give him a small slap and laugh with it.

But if you don't see clearly, that you stand in a superior position and this is just a child playing, you will be terrified!

The same with the mind... If you don't understand your true position you get terrified by whatever it likes to do. It appears as greedy you get terrified, it appears as lust you get terrified, it appears as infatuation, or attachment, you get terrified!

He says,

Why do you weep and moan, my friend? You can't be touched by infatuation.

Or greed, or lust...

I'm nectarean knowledge, unchanging bliss; I'm everywhere, like space.

To be free from the dominating power of the mind is one of the greatest freedoms! It is a freedom every conscious being should experience...

Ultimately in spirituality the effort is not so much to transform the mind, but rather to be free from its dominating power. Because no matter how much we transform it, it will still play tricks. It is its nature, it's tricky!

No matter how Sattvic it is, it will still play tricks, it will still bring us down from time to time.

So, only when we realize our true position, as the true Master of this house, as the Master of the mind, as the Sun that never sets, as the Self; then we can be free from its power.

And let it play around as it wants, like a child, no problem!

Some people try to directly shut down the mind – that will never work! I guarantee you, it will never work!

The mind can shut down sometimes indirectly, by doing something else; the mind can simply settle down and shut down indirectly, that is possible! But it will be only temporary...

The only solution that will last longer time is to know the Self, to know your true position, to know who you are. If you want to be free from your mind, if you want to be free from the troubles of your mind, know who you are! There is no other way...

If you want to be free from weeping and moaning, know that the mind alone weeps and moans, and not the Self. Know that what you are has never wept, has never moaned, and will never do so!

Whatever weeping and moaning appears, this is never for you, never has it been! Is just a weeping and moaning of the mind, the shameless mind...

So what? Let it be!

Just stay where you are, forever shining forth.

Know your power, know your true position and practice this again and again, come back to this true position. Remember your Self, remember your strength!

Don't be like a leaf blown hither and thither by the winds of the mind.

Be the Self that is immovable like the mountain.

Don't be like a leaf blown hither and thither by the winds of destiny!

Be the Self that is not influenced even by destiny itself!

Be the Self that is not blown away even by time!

Is uninfluenced by the future, whatever the future might bring!

Is uninfluenced by the past, whatever the past may have been.

Uninfluenced by the continuing play, however the play evolves and unfolds.

Be the Self, steady like the mountain, shining like the Sun, eternal like the One Truth, and let the mind weep and moan as much as it likes.

Let the continuing play go up and down as it likes... Stay as the Self!

The Self that has no name, that has no form, that has no history, that has no achievements, that has no property, that has no family; at the same time it embraces everything, it pervades and embraces everything!

Having nothing it is the essence of everything!

Knowing nothing, it is Knowledge itself.

Possessing nothing, it pervades everything.

And being nothing it is the only thing that truly is.

Be the Self!

- Om Shanti Shanti Shanti! -