

Satsang with Om Baba

(22 January 2017)

How to tune in to the Satguru?

Welcome everybody to the Satsang.

What about shall we speak today?

Question: You can tune in to the physical body, to the emotional body, to the psychic body. So my question is, how can you tune into your Satguru? How do you differentiate the desires?

So it's two different questions. How do you differentiate the desires from the different bodies? Why do you need to differentiate?

Question: Because sometimes I feel like all of them have their own desires...

I understand...so the question is like this. We don't understand if the desires that appear inside of us are our own true desires or if they're just instinctual desires or mechanical desires. Many people were going to Maharaji and were asking this question.

"Maharaji, I don't know if the voice inside of me is the voice of my ego or if it is the voice of the Supreme. How can I tell the difference?"

Maharaji was not speaking much. Many times he would not answer. Other times he would just dismiss that person with a gesture of His hand.

But the most straightforward answer that he would give was: "Keep doing your Sadhana!"

Don't get lost in the labyrinth. It is a labyrinth in there. Don't try to go in and analyze all the different rooms of the labyrinth. What you truly want is to go out of the labyrinth – not to know the labyrinth in supreme detail. "This is the upper level of the labyrinth. This is the lower level. This is the third level."

Sometimes a little bit of analysis might help, but ultimately the point is to get out of the labyrinth. And that which we try to analyze, it is the most complex labyrinth ever. It is designed in such a way that it cannot be fully decoded. It is designed in such a way that if you go inside you will get lost. And you could forget who you are.

Maybe you find wonderful things in the labyrinth. Some beautiful things, some scary things, fascinating things, maybe boring things. But you will not find your Self in there. Your Self is out of the labyrinth.

I know some people, they're fascinated by this analysis and I can understand it. It is a beautiful play. I don't tell you to stop doing this. Just recognize that it is a play. And if you want to find truly who you are, you cannot look inside the labyrinth. You have to turn your attention towards that which looks at the labyrinth. So we'll stay a bit longer with this and then I'll answer the question.

Now a very great question arises; the labyrinth, maybe it is the mind, maybe it is the psychological levels, maybe it is the body - it might be fascinating. To whom is it fascinating? On the other hand, the knowledge of the Self, it's too simple. Too childish. It requires the intellect of a small child.

There was a popular Zen Master. This happened recently in Hong Kong. A very great Zen Master, he came to give a lecture. There were very many people, a very big hall. One very dear friend of mine, he was also there. So this popular Zen Master, he came, he sat, and he stood silent. There was a table in front of him. At some moment, he hit the table. (Smack!) He asked, "Tell me, where does this sound come from?" Everyone stood, just like you, paralyzed. They were thinking, "The sound came from beyond the universe. The sound came from the center of my being. The sound came from the right hemisphere of my brain. The sound came from nothing." Nobody could answer it. Suddenly, a young girl, seven years old, she jumped up and said, "It came from the table!" At this moment, the Zen Master closed his eyes and he fell into Samadhi. And he left his body. That was his last and most essential teaching.

If some of you have an understanding of the Zen philosophy, this is the one, essential teaching of Zen philosophy. Simplicity. A simple understanding. The question was so simple. Nobody could answer it because the mind is so complex. And somehow when you are close to a very great Master, you utilize your greatest intellectual strength. You want to prove yourself in front of him. But in fact, what is needed is very simple. We can try to fully understand it, to categorize it, to organize, to put different labels, to classify it and decode. We can try to do so. But if we want to know who we are, we have to try a completely different approach. Because this labyrinth, however fascinating it might be, it is nevertheless an object of the attention. It's maybe a fascinating object but it is still an object. And I cannot possibly be the object of my attention. I am that pure source where the attention comes from. It's a very simple understanding.

It doesn't matter if it falls on a flower, if it falls on an apple, if it falls on the clear water, or if falls on dirty water, if it falls on a good person, or if it falls on a bad person, if it falls on a man, if it falls on a woman. It doesn't matter where the attention falls. I am at the source of the attention. I am where the attention comes from. What I'm saying is something supremely simple. It's so simple that for the mind itself it might be uninteresting. Sometimes the mind would prefer something much more fascinating – like our inner labyrinth – you can call it the labyrinth of Mahamaya.

So, concerning the other question, how to tune into the Satguru.

Exactly in this way that I have described. This is the direct way. To seek for the source of the attention, the source of the awareness. Not for the object of the awareness. The Satguru in truth cannot be found as an object. He might be projected as an object but He is not truly an object. The Satguru in truth is the subject. It is the duty of the Master to remember that he is the subject, to be the subject constantly so that through this, he can inspire you to find him inside yourself. To find Him inside yourself and to find yourself inside of Him. As the subject. Not as the object.

You asked about tuning into your body, into your mind. This is an object. This is a completely different dimension. What tunes in to the body and to the mind, etc.? And if that tuning happens through one technique or another, who knows that it happens? Who is aware of this tuning? Or of the absence of the tuning?

Maybe you can say I'm not sure what you mean by "tuning". When we're tuned into the body or the emotions, everything works in harmony. Just like we tune different instruments together. Then they sound harmonious. That is a beautiful thing, but who is He that knows of it happening? And who knows of the absence of its happening?

Truly to try and tune the body and the mind, etc., is like tuning a guitar. You tune by a certain technique, then play a little bit and enjoy. It goes out of tune. You tune again. You play and enjoy. It goes out of tune. And now it's not so enjoyable. It sounds cacophonous.

And once again it needs a little bit of tuning. It's a beautiful game; I do the same. I do it also and I enjoy it very much. But it is not who I am. I clearly recognize that it is a game.

If you enjoy doing this game, you go and do it. But it's not who you are. Don't get lost in it. I mean, don't get lost all the time. Sometimes it's ok but don't get lost all the time. So this is a very big question you're asking because the great majority of all people spend their whole life trying to tune the body and the mind and the emotions. Tuning, tuning, play a little bit...out of tune. Tuning, tuning, playing...out of tune. It can become tiring. It can become frustrating. And if you know nothing else apart from this, it will stop being a game anymore. It will be like an obligatory duty. If we don't know that we are actually apart from this, that we are in truth fully free from it, it will very soon stop being a play and it will start being a struggle.

It will become a struggle and an obsession. And it's not why we're here. It's not why we actually have this body. It's not why we have this most fascinating universe inside of us that is constituted out of thoughts, emotions, whatever. We are here to play with it. We came down here out of a playful mood. In the very beginning, we manifested all of this out of a playful mood.

So what happened? We lost something that is very, very essential. That which originally was meant to be a play has become a struggle. It has become much more a source of suffering than a source of joy. And it's not how it's supposed to be.

So tuning into the Satguru means tuning into yourself. And to tune into yourself, you need to tune into the Satguru. Because it's much more easy; it's more tangible somehow. Although we explain about the Self again and again and again, it still seems to be something so mysterious. But the Guru is something much more straightforward. You can see him with your eyes, you can touch with your hands, you can hear with your ears.

So if you want to tune your body, you go to the doctor or to the gym or to the yoga teacher. If you want to tune into your emotions, you go to the psychotherapist. If you want to tune in with your Self, you go to the Master.

Many people were coming to Maharajji. "Maharajji, I have this sickness or that sickness." Maharajji would tell them, "Go to the doctor!"

So this is what we're trying to do here, tune in with the Self. Sometimes directly, sometimes indirectly. We speak about it directly all the time, but who can understand? Sometimes we give some techniques, some recommendations that are more indirect.

For example, I say to you, you find a teacher who you trust, who you love and you take a mantra from him. That will help you tune in – indirectly. Do some karma yoga, selfless service. If you have the chance to do it for the Master, that is wonderful. But this is a rare opportunity so you can try with any person, to anybody that needs it. You can offer selflessly to whoever needs it. You can do selfless service to your parents, to your husband, to your wife, to your children, to your friends. Selfless service means to offer something without expecting something in return. It's a wonderful way to tune in with your Self and simultaneously tune in with the Satguru. Give some charity, practice simplicity, practice gratefulness. Instead of asking for more and more things, be grateful for what you already have. Instead of cursing the skies for what you don't have, be grateful for what you have been given. That will help you tune in.

And if for some reason, you tune out again, tune in again. Don't give up.

Some say, "Why do we need to tune in with our own Self again and again and again?"

Because for so long time, we are habitualized to tune out.

So, there are two different ways to see it—tune in with yourself again and again or stop tuning out again and again. Because the moment we get lost in the Samsara, it's like tuning out.

We tune into the Samsara, we tune out of our Self. Because Samsara and Mahamaya is an object, the Self is the subject.

All these practices I mentioned, they help to tune into the Satguru. If you want something even more straightforward, we just touch the feet of the Satguru. Fall at the feet of the Guru. Ask him for a mantra. Ask him for an opportunity to serve him. Remember him. Meditate on him. These are a few ways to tune into the physical aspect of the Guru. But ultimately, to tune in with the Satguru, you need to tune in with your Self. And to tune in with your Self, you need to tune in with the Satguru.

When we take a child and we say, "Come, let's go to the amusement park. Let's have fun today. And the child says, "Yayyyy!" And you take the child and you go to Disney Land, and he has a great time.

One hour passes, two hours pass. He's still inexhaustible.

Five hours pass, six hours pass. He is still full of energy and wants more.

Maybe eight hours pass, ten hours pass. He starts to get tired.

And you say, "Ok, let's go now to one more roller-coaster!"

He says, "No, now I'm tired. Let's go back home."

You say, "No, what home? We are in Disney Land right now. Enjoy!"

And he says, "No, no. I don't want anymore. I want to go back. I'm tired."

And you say to him, "Well, there is no home. There's no going home. We're going to stay here."

Slowly what was so enjoyable, it starts to become painful. The child will be in greater and greater pain. What was supremely enjoyable before, now it will be a source of pain because he's tired. Because he recognizes in this moment that the most important thing for him is home. He is not anymore interested in the roller coaster.

He is not interested in the mansion of fear.

He is not interested in 3D cinema or Cherry CocaCola.

He just wants to go back home.

And the idea that there is no home is supreme torture.

The same is the case with spiritual seeking.

We came here playfully to that most extraordinary amusement park. No Disney Land can be compared to that amusement park that is called Samsara. There is nothing more amusing than Mahamaya. But the moment that we recognize that we have lost the way back home, it loses its beauty. It is not anymore entertaining. Now we are tired. Now we just wish to go back home and we don't know the way.

Because ultimately we can rest only in that home. That home is our resting place. We need to be there for some short time just to recharge ourselves.

And that wish to come back home, that is spirituality.

That person, that compassionate person, who knows the way back home, he is the Master. That process of following the instructions of the Master and slowly heading back home, it is the spiritual practice. Coming back home is coming back to the Self. The Self alone is the home. Everything outside is the amusement park. The Self alone is the resting place. If we don't know that Self, even the most beautiful amusement park like the Mahamaya, it will become a place of pain. It will become a ground of struggle. Tuning in – tuning out...again and again and again...

There's a legend in Greek mythology about a certain man. He had committed some serious offence. After his death he was sent to hell. There he had to push a rock up the mountain and as soon as he was getting close to the top he got exhausted, the rock would slip from his hands and would roll back all the way down. Again he will push it up. Again it will fall down. Again and again and again. That is the process. Tune in, tune out, tune in, tune out.

We take care of the body, which is a very, very good thing to do.

But somehow we heal one disease, something else pops up. Then we try to take care of our personality, which is a labyrinth. We somehow try to heal the anger and after much effort, we succeed. Then suddenly we discover jealousy. We start to work with the jealousy. Maybe we succeed. Then we discover depression. Again, we work with the depression. After much time, we succeed. And we find again, anger pops up on the other side. Like the man pushing the rock up the mountain. There is nothing wrong in itself in pushing a rock up a mountain. But if this is all your world, if this is all that you know, then this becomes a torture. If you do it playfully, there's no problem. And if we know the Self, we can do even this playfully. We can even enter the labyrinth playfully. Because we know the way out. We can participate in this cosmic celebration playfully. Because we know the way back home. At any moment we can step out and go back home and find some peace.

So knowing the way back home is the first condition to enjoy this wonderful Mahamaya. I will say again, it was designed to be supremely enjoyable and it is supposed to be supremely enjoyable. But like everything else, it is supremely enjoyable to the Self and not to the ego. To the ego, nothing is enjoyable for long. So tune out of the ego and tune into the Self. The Self is a very cheerful fellow. The ego is a miserable guy. What do you choose to be?

Tune out of the ego, tune into the Self. And be cheerful in this enormous amusement park. The best way to tune into the Self is to tune into the Guru.

How can we not see what is so obvious?

*That I am Life itself.
I am life pervading everything.
I am not limited to this physical form.
I am not limited to any form. I am formless and pervading all forms.
I am Life itself. I am everywhere, inside and outside.
I am the essence of all.
How can we not see that I am Life itself?*

The Self is Life and Life is the Self.

*Life is not limited to any form. It's everywhere inside and outside all forms.
Life is not limited by time.
Life is not limited by any story or destiny.
Life is free. Oceanic. All embracing and all pervading.
Life is what I am. Life is what you are.
Life is the Self. Life is the Satguru.
Life is all that needs to be known.
Life is constantly here. How can we not see it?*

*Identify with that Life and be the Ocean.
Identify with a form and be a wave. Going up, going down, up and down.
Give up this miserable identity.
Identify with Life and be the Ocean.*

Om Shanti Shanti Shanti!