



# Rose Petals

*Extracts from Sri Babuji's Satsangs*

## *The Transformation Process: Concretizing Our Abstract Sense of Fulfilment*

DEVOTEE: Guruji, what do you mean by 'concretization of our abstract sense of fulfilment'?

GURUJI: You all have an abstract sense of what you want. People have different words for it – love, freedom, happiness, God, guru, security – whatever. Not everyone will relate to the same concept of happiness, but it all boils down to one thing: fulfilment. That is why I use the word fulfilment. For most people their sense of fulfilment is abstract and they try to experience it in many ways: by getting a good job or promotion at work, trying to find the right partner or having good health. They think by getting these things they'll get fulfilment; each is a way of concretizing their abstract sense of fulfilment. But the more and more you try and try, the more you realize that it is not through these things that you really get fulfilment: there is something else. And then, when they happen to meet a Sadguru like Sai Baba, they experience with him that their sense of fulfilment becomes concretized, without any of their familiar means.

You feel taken care of, you get a sense of security. Before, you felt secure if you had one lakh rupees in the bank. But now, you don't have a bank account, there's no money, nothing that concretely shows that here you'll get a sense of security, no promise. But just by looking at the Sadguru something tells you he's going to take care of you, and the mind inexplicably and ineffably feels a sense of peace, a happiness and security. Because of that experience, the mind gets attracted to that form and becomes charmed by it.



Tiruvannamalai, 2009



GURUJI: First we think that our contentment lies in material fulfilment – a job, money, a good position, success – these kinds of things. So even if I tell people this is not the source, they

won't listen. So first, Baba has to give them that [material fulfilment]. So he gives it to them. Once we've got that, then we realize that in spite of all these things, the so-called success and so-called fulfilment, we are still not satisfied. Something is still lacking, but we don't know what it is. Our mind doesn't know, we can't define it. Then people start thinking, and somebody tells them about Vedanta. They read spiritual books and these things, and there they get ready-made answers. But instead of getting contentment, first they get contentions. [Guruji laughs] "I am atman, I want realization, I want nirvana!" But they don't know what they actually mean by 'nirvana'. It's just an abstract term that represents in a vague sense what they are lacking. It gives them a vague idea of what they need. Because it is only on a conceptual level, it remains very, very abstract. Then, when you come in contact with a Sadguru like Sai Baba, without any reason, simply by looking at him, by simply being in his presence, you experience something ineffable. You can't describe what it is, but you feel a kind of contentment, a happiness which is not based on any material thing. For instance, now you are all sitting here. What kind of material comfort are you having? It's midnight, 12 o'clock, in a cold breeze, and most of you went on *giri pradakshina* [circumambulation of the mountain] this morning and were busy the whole day. In fact, it's torture. [Guruji laughs] But there is no expression of torture on your faces.

Such contentment is not based on any of our known sources of happiness. Something triggers our heart and makes us happy. We get a sense of security, a sense that here we're getting what we want, that Baba will take care, that he is here for us. Mostly, our contentment is disturbed by fears and a sense of insecurity. Some are reasonable and some unreasonable, but whether they are reasonable or not, we are disturbed by them. And the first thing we experience in the Sadguru's presence is that the sense of insecurity is not there. We feel a sense of security: "Yes! Baba is there! He will take care of me. He knows what I need!" We may not have experienced his help yet, but still we inexplicably feel that way. And where we experience that fulfilment, that sense of security, that is the form of our guru, our Sadguru. What is the Sadguru, actually? He is only the gross representation of your own inner sense of fulfilment.

You have a concept of fulfilment, a vague idea of what it is. You do not yet know exactly, but you have a taste of it. And once you get that taste, you want to taste it more and more, and by tasting it, you realize and experience it more and more, whatever it is. And what you are realizing, what you are getting, what you are experiencing, is your own so-called fulfilment, contentment free of fear without any sense of lacking. Where there is no dearth of anything at all, and we have everything we need and more.



DEVOTEE: Is there a purpose to our incarnation?

GURUJI: There is one, but you are not clear about it, it is so abstract. That is what I call your abstract sense of fulfilment. Or you can call it an abstract sense of purpose. No problem. Or somebody may call it an abstract sense of meaning. Good.

DEVOTEE: So then, the purpose is to find our fulfilment?

GURUJI: I think it is. If somebody thinks it is something else, and they want to express it in another way, no problem. To me 'fulfilment' is a word which expresses the general idea. For instance somebody wants to learn a language or get some knowledge, or they want to know their own Self. They say it is the purpose of their life and by getting it they are fulfilled. Whether it is knowledge or an experience or money or whatever it may be, the end result is

fulfilment. There they are talking about the means and what I am talking about is the end. So I call it fulfilment. But I don't have any objection if somebody wants to use some other word for it; after all, it's only jargon. As you know, I don't stick to my own jargon. [Guruji laughs] Why? Because it is only jargon.



GURUJI: You might think you have fulfilment, but actually you do not experience it. For example, supposing you know that someone has deposited one lakh rupees in your bank account, but you don't have a cheque book and don't know how to withdraw it. Do you think you are rich or poor? You are rich, but you need your cheque book to concretize it. The fact that there's one lakh rupees in your account is the abstract thing. In order to concretize it you have to draw it. This drawing process or mechanism is the concretization. Some people may say, "You already have that ananda; you are That!" Yes, okay, that is what I am saying too; it is your own abstract sense of fulfilment. The whole problem is, it is abstract. And one's whole life is a process of trying to concretize what's abstract. It is true, you are not getting anything new from outside. Something is already there inside you but you do not know what it is, what the nature of it is. So you can't enjoy it, and the very fact that you have it and can't enjoy it makes it more painful. It becomes even worse.

So if we understand this mechanism of abstract and concrete, then almost all the questions are answered – how you relate to yourself, to your life, to your so-called worldly and spiritual life, the need for a Sadguru, and what happens on the path. Then everything becomes clear. Then what you do becomes meaningful, and at least you can ask yourself, you can verify, "Am I going on the right path, are all these things which I am doing really concretizing my own abstract sense of fulfilment, or not?"



DEVOTEE: Guruji, do we all have our own concepts of happiness?

GURUJI: Yes, they are what I call your 'abstract sense of fulfilment'. And everything we do is always connected to our abstract sense of fulfilment. We are trying – everybody is trying – to concretize it, each in their own way: through money, politics, relationships, house, property, business, everything! What are all these things? They are only our own ways of trying to concretize our ideas of happiness. And this [the path of Sai] is also one way to concretize it. People who have tasted a little bit of this happiness here, not fully, but just tasted the fringes of it, or had glimpses of it, they feel, "Oh, this is so beautiful, this is so wonderful, let's try to concretize it further." But other pulls, other concepts, are also there, and those patterns won't leave us so easily; they put limitations on our attempts to achieve happiness.

Theoretically, we agree that Baba's treasure house has real happiness, but we simply accept this theoretically; we don't really accept it. We think, "Baba says it's in his treasury, but I don't think so. There are other things which also give us happiness, so let's try to get this from Baba, but meanwhile, let's get what we can from the world too. We should have a balanced life: Baba is good, the world is good; relationships are good, business is good, money is good." Everything is giving you five percent, ten percent happiness. And all together they give you sixty percent happiness. [Guruji laughs] Good! That is how man lives.

DEVOTEE: Then what about the remaining forty percent? Where is that?

GURUJI: It's unrealized – we can't get it! That remaining forty percent is what drives us to ask ourselves how to get full happiness, one hundred percent happiness. Then we come to a Sadguru, where we get a glimpse that, without depending upon any of our other means, we can get a hundred percent happiness. Because all the other means have an inherent dependency in them, but here that dependency is less. Without any reason, without doing anything, without any obvious practice, our mind is happy, calm, composed, satisfied – full satisfaction is coming from inside. Where is it coming from? It is something unfamiliar. Then, we start from there, where we have the possibility of getting one hundred percent. Why we can't get that hundred percent is because each of our other pulls will exercise a contrary effect on our getting that. For instance, somebody wants to do business, but he also wants a family, a relationship, all these things. He wants to have more, earn more. Then the wife will object, "Why are you all the time going out for business? Stay more time at home!" So there is a clash. How can he balance it? He can't get a hundred percent there, in the family. Because if he stays at home, he can't make money. But if he wants only money, he loses the family. What, then? So he tries to balance it. Balance means a compromise – forty percent here, sixty percent there, or sixty percent, forty percent – like this, percentages will come. Like that, there are hundreds of pulls in us, I'm only giving some examples. There are hundreds of pulls in the mind and body, and they pull us in different directions. Finally, one finds where there is only one pull, which is not dependent upon any other, and which can give us one hundred percent happiness. Then we start from there.

DEVOTEE: Start from where?

GURUJI: With the Sadguru. Baba himself experienced this. That is why he says his treasury can give one hundred percent. But we don't see that. "Are you saying so?" we ask, and then out of respect we say, "Okay, I accept it, if Baba said so, it means it's okay." But, really, we don't accept it.



GURUJI: What usually happens is that when we have a desire for something, whether it be home, children or whatever, what we want is not the object itself, but the happiness that comes from the object – that is its abstract sense in you. And when you try to catch hold of it, what you are doing is trying to materialize it. If you apply this to spiritual matters it becomes even more subtle and complex.

For example, start with this: "I want a cup of coffee". What happens is, there is an abstract sense of satisfaction that we feel can be fulfilled by drinking coffee. So coffee triggers that abstract sense and makes it more concrete. But in this case, our experience of satisfaction is on the surface. At its basis is a deeper sense of frustration, a dissatisfaction, a sense of unfulfilment. And in order to concretize the fulfilment which is missing at the basis of all these things, some people go to a spiritual path. And if, for instance, at that level, the experience of unconditional love is what you need to be fulfilled, then you seek an object which takes you to that experience. Because, even though we have the need to express and feel love, some object must be there to trigger it, to elicit it. We search here and there for such an object, and when we find one which triggers the spontaneous flow of our own love, then we express our love to it. That is the concretization: that object, person, image, or whatever you call it, is the concretization of your abstract sense of fulfillment, of your own unfulfilled love.





GURUJI: Sai Baba says, “I give to my devotees what they ask, until they ask me for what I want to give.” He never said what he wanted to give. People come with all kinds of desires, there is nothing lower or higher, nothing superior or inferior. Each is at their own level and Baba has to come down and fulfill them. And then he takes them by their hand and guides them to his level. Not that he’ll be sitting at the top of the climb asking us, “Come up! If you come to me, I will show you the whole mountain.” No, Baba comes down to us. For example, when your child doesn’t want to go to school and says, “I don’t want to go!” You say, “No, you should go,” because we want her to be educated. Then she says, “I want some chocolates.” Okay, you give her some chocolates, telling her, “If you go to school, you can have more chocolates.” So she takes the chocolates and goes to school. You are giving them in order to make her go to school. Like the child, we want many things – a profession, a promotion, some kind of success – these are the chocolates. And, like a mother, Baba gives them. It may not be his wish and he knows there is something higher, but we are not ready for that. At our level now we want this. A child wants her toys. We know that this playing with toys is an illusion, that it’s nonsense, that it shows the child’s immaturity. But do we simply tell the child, “Oh, these toys are unreal. Why do you play with toys? You have to grow up, stop playing with toys!” No. What you do is, you give her more toys as a gesture of your love. And when the right age comes, automatically she’ll stop playing with her toys and ask for other things. But now, for her, playing with toys is concretizing her abstract sense of fulfillment. So you have to give her that, even though you know ultimately her fulfillment is not that.

And the one who caters to the needs of all the people and tries to answer them, and to fulfill them each at their own level, he is a Sadguru.



Gurujī's voice

