



Rose Petals

Extracts from Sri Babuji's Satsangs

Purity of Means

DEVOTEE: Living in America with family and work responsibilities, I feel I miss so many opportunities to be with you. I'm afraid I won't be able to fulfil my spiritual goal.

GURUJI: Don't think that the people who are living full-time near me are superior and that you are missing something. You haven't missed anything. Maybe they are missing something! [Guruji laughs] Baba is already fulfilling your needs and when the time comes, Baba will show you a way to fulfil this need also. Baba said, "I never let my devotees down," and what Baba said is law! We're all his devotees and we need not fear. There's no such thing as worthy or unworthy. In fact, we're all unworthy and it's Baba who makes us worthy. We're all just like pieces of paper, and his grace is the governor's signature which makes them currency notes. But the problem is, the paper is smeared with ink. [Laughter] Even when he writes it, we don't see the signature. So what we are doing now is making some white, blank space for his signature.



Shirdi 2000

Sometimes I really wonder how people get obsessed with such petty things: how she spoke to me, how he treated me, she didn't say hello, he didn't notice me ..., so what! Have you come all this way to expect a hello from a particular friend? [Guruji laughs] Just see what kinds of thoughts you're having! Even during the ten or fifteen minutes that you sit with me, supposedly quietly, are you really quiet?

Why is the situation like this? Because you are missing three points: Why, What and How! Just remember this three-point formula, nothing else is needed. Why are we here, what are the things we should and shouldn't be doing, and how are we doing them? Whether we are doing them properly or not, nobody needs to tell us. There won't be any exams or an examiner checking your results. How you have spent the day, that itself will tell you the truth about yourself. Here you are your own examiner!



GURUJI: We should have clarity about what we want, about what our goal is, and what the objective of our life is. We may change it later but at least we should have a clear idea of what we want now. Then, whatever we do, however much we get, we have that satisfaction, that fulfilment. Otherwise, it simply becomes mechanical, part of a pattern. That's how the world lives.

What makes someone a seeker? It's not whether he does twenty hours' sadhana or yoga, or sticks

to a guru. No, these are not the signs. A seeker is one who has clarity about his goal. You say you want fulfilment. Ok, then find out what gives you fulfilment.

DEVOTEE: So how do we go about discovering what our goal is, what our core need is?

GURUJI: That everybody has to search out for themselves. You have to explore and find out what you want and what will help you get it. Think about it and you'll come to know. If you really *need* to know, you will explore. If you are really suffering, you look for a good doctor and take his treatment. You'll try homeopathy, Ayurveda or whatever else. If you are not really suffering, you won't search. We may not know what we really need and how to get it, but finding out is the purpose of our life. It's our whole search, our whole effort and endeavour.



DEVOTEE: Gururji, how can I clear my negativities and feel closer to Baba?

GURUJI: Do you really want to be closer to Baba? If you really want to be closer to Baba, just see what you are doing for that. What does being closer to Baba mean to you? What do you want from Baba? How can you experience Baba? That is why I always suggest that you have an object of love, a clear-cut goal, and then try to take all your steps towards it. That will take you there. Otherwise you'll be a "rolling stone gathering no moss". That doesn't mean you have to choose me or choose Baba. Choose anything, any object, but stick to it. First choose your focus of love. Then the question comes, how to get closer to it? Otherwise, thinking that you are walking in one direction, you are, in fact, walking in the opposite direction. Because you don't have clarity about what you want, you're experiencing these kinds of negativities and not experiencing Baba's nearness.



DEVOTEE: Gururji, sometimes it's difficult to know what we really want because there are many different pulls at the same time.

GURUJI: And here lies the complexity of the human mind. Because what we actually want is imbued with many things. Some things we want theoretically because we think they're good for us but we may not really want them. For instance, there are certain concepts that we brainwash ourselves with, like mukti or moksha, and we think we have to sit for six hours in meditation doing Self-enquiry, *japa* and so on. It's good. But are we really sitting like that? We come all the way to Tiruvannamalai to do Self-enquiry. So, come on, count for yourself, how many hours – 'hours' is too big a word for it [Laughter] – how many minutes do you actually apply yourself to Self-enquiry?

I don't say that you don't want it – you want it, theoretically, you want it. But there are certain other things that you also want. Do you really need Self-enquiry? First, find out what you really want. And in that process you'll get a kind of self-actualization, where you'll experience the reality of your own self. And once you experience and accept that reality then you can start from there.

Don't stuff your minds with jargon, concepts and fantasies. First know what you want and find out the method to get it. Is it a reliable method? Has anyone been successful with it? Is what they got, what you really want? If at all any kind of analysis is needed in sadhana, this is the analysis we need. Just talking about Brahman and other such concepts is not analysis, it is discussion, discussion about something that we cannot completely understand. Dissect your whole being, then you'll find out whether there is a Self or Brahman or whatever else it may be. What you need, you'll come to know. And if you are conscious of your need, you'll automatically, instinctively, find a way to get it. It is all so natural.



DEVOTEE: I've read somewhere, that once when Gangagir Maharaj visited Baba, he came by a shortcut to the masjid. Baba chided him, "Don't come by the shortcut; come by the regular way, the straight way." Gangagir Maharaj, anxious to see Baba quickly, came by the shortcut – what's wrong with it? Why did Baba ask him not to do it?

GURUJI: Baba wasn't actually referring to the shortcut to the masjid, he was referring to the shortcuts that people tend to take on the spiritual path. Often what happens with spiritual groups and organizations is they start to think, "When our views are correct and our motivations are right, we can take any steps to reach the goal because our goal is good. Let's put our people to good use. We can earn our money however we like, since we use it for the propagation of Baba." Some organizations make themselves believe that because their goals are noble, they can use any means they please to reach them. To them, only the end is important, not the means.

But the problem is, the end is always abstract. Whether good will come to them or whether they'll be able to spend the money properly to propagate Baba's name is unknown, abstract. What we've actually got in our hand is only the means, it is concrete. Whether we reach the goal quickly or not, we should always be skilful in our means. They are more important than the end. We should have a noble goal but we should not sacrifice the means for the end. You cannot achieve a pure goal through impure means. Whatever our objective is, our way of reaching it should be pure. It doesn't even matter whether we get the goal or not. As long as our means are pure we are always on track, in line with the goal. Whether we experience it perfectly or not is immaterial.

There are actually not two points that we are travelling between here. It is just circling and transforming where we are. By sticking to pure, noble and honest means, we are trying to make our goal manifest in every moment. And when we succeed, the means become the goal and the goal becomes the means.



GURUJI: I don't usually interfere with organizational matters around me, unless something wrong is brought to my notice. In fact, I have been known to even cancel a whole programme or activity if someone is using incorrect means. Generally, people don't like it when I make these kinds of decisions.

I often refer to Mahatma Gandhi's ways. The Non-Cooperation Movement in 1921 was becoming a great success. Gandhi said the whole Non-Cooperation Movement should be non-violent, and under no circumstances should there be violence anywhere. India is such a big country but nonetheless, everywhere there was such an immense response and people thought independence would be gained within days or weeks. Somewhere in Uttar Pradesh, in a small village named Chauri Chaura, some villagers revolted after being assaulted by the police. They attacked and burnt the police station. Only one village in the whole of India! In order to retaliate against violence, they responded with violence. It only happened in this very limited context. That's all it took and Gandhi stopped the whole movement. He said, "You are not ready for independence."

The Congress Party and all the other political parties criticized him. People said that it was a political blunder on the part of the Mahatma to stop the Non-Cooperation Movement at that moment since it would be so difficult to create that mood and momentum again. They felt it was a mistake to stop the momentum when it was at its peak. 'Himalayan blunder' – that is the phrase they used. The whole Congress Party, all the national leaders were opposed to it. They asked the people not to stop. But Gandhi alone said, "Stop!" and the people listened to Gandhi and stopped. If the movement had continued for just another week or so, independence might have come, who knows? But if

he had made a compromise and tolerated this one act of violence it could have led to more and more violent means. Once one makes a compromise and doesn't stick to pure means, other compromises may follow. At the beginning it may be so small, but then people are simply led away.

It took another 25 years for the Quit India movement to emerge again. Just because of one incident, that big movement was postponed for about 25 years. That is adherence to purity of means: uncompromising, unflinching, steadfast adherence to the means, to the quality of the means. That I like.

