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Extracts from
Sri Babuji's Satsangs

Start Where You Are

GURUJI: First, know what you want. Then that becomes the reference point to which all our life is moulded. So first try to know what it is you want. "What am I striving for? Do I really need anything at all?" And, if you don't need anything, is there any need for you to suffer and feel frustrated, or to be sorry or sad, or be lost or in a 'bad space' – all these things? There is no need. Because all these things mean we want something which we are not getting. Then what is it that we want? Let that be the starting point.



DEVOTEE: My experience is that when a desire is fulfilled, the happiness that comes from that is temporary. So my question is, is there a desire the fulfilment of which brings lasting happiness, or is lasting happiness the result of not having any desires?

GURUJI: The problem is, we have desires! If you don't have any desires – no problem at all! Then you don't need anything, you are in lasting happiness. What prevents you from lasting happiness is – desires. And the small fulfilment you are getting now is like having one bird in the hand, and the lasting happiness, which the scriptures promise, is like the two in the bush! "I don't want to give this bird, I'll get the others also!" What is wrong with it? At least I am getting some temporary happiness, and those who are only thinking about the two in the bush, they are losing the happiness in hand, they don't have even that! Definitely, we are better off; at least, we are happy now. So let the path also be happy, not only the goal! Why should the path to happiness be suffering? Let the path be also happy! Happily we enjoy, we dance, and with ecstatic mood we move towards more and more and more happiness, and evolve in happiness, and evolve in fulfilment. Let



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this temporary happiness be expanded into something lasting, instead of there being two things: temporary happiness as one entity, and a future, lasting happiness as another entity. They are not two! Just as, whether in the bush or in your hand, they are birds!

It may be beautiful to listen to, but another danger of this concept of lasting happiness and that we should erase desires, is that it is not true of us, it is not our reality: we have so many desires. Even a small problem in health will disturb us from trying for that so-called lasting happiness, and it's this disturbance that will be going on permanently, not lasting happiness! Small, petty things like this will be happening! And we always talk about permanent happiness, that desires are bad, that we should not have desires! "But first, I should get well!" And, "Only if I get well will I try for that. I can't even sit in meditation, but I would very much love to sit in meditation, I'd die for that!! But oh, my God, I am dying with this neck pain! My back pain is there, my headache is also there, and my eyes hurt! Also, I can't forego my sleep. At ten o'clock I have to sleep!" And we talk about such profound things as 'permanent happiness', 'getting it', about 'annihilating desires' and 'killing the ego'! [Guruji laughs] This is all tall talk – it's not reality, it's not practical.

Rather, let us start from where we stand, and let us evolve from there. With the reality, whatever it may be, of what we are. First, self actualization: what we are, where we are, what we need, what our problems are, what gives us happiness, what exactly it is that we want. Start from there! And then everything you get – even if only one per cent – is real! Otherwise, all our life we'll be beating about the bush, trying to achieve something we don't really want.

Why are you sitting here? Why are you doing all these things? You say, "To get nirvana, to get *mukti*, to get liberation, to get self-realization, to get *satori*. To get this, to get that!" Beautiful to listen to, but are you really in need of all these things? Just question yourself, examine yourself. Is it such a dire need? No, not really. Many people have everything in life – good food, good security, good bank balance, loving parents – everything is there. Materially, they don't find anything lacking, but still they experience something missing in their life. They want something – they are not happy. If you ask, "Why aren't you happy? What makes you unhappy?" they don't have a clear answer. "No, we feel some frustration. Suddenly some inexplicable sadness overtakes us, we feel something missing in life." Everyone feels they need something, but they don't know what it is. You say, "Something is missing." Okay – then what is it that is missing? We do not know.

So this is the starting point for the search, the search for what is missing and how to fulfil it. You start by reading books and listening to discourses. And then somebody tells you, "What you need – what is missing – is *mukti*! What have you got? Ego! So, if you kill your ego, you'll get *mukti*!" You think, "Oh, my God, this is so simple!" That is all. And there begins the whole point of our illusion, deluding ourselves, self-hypnotization! We start thinking, "Yes, *mukti* is good, we want *mukti*, we want realization." So we read and study all about *mukti*, then we set about getting it, trying and trying for it, and we simply forget where we have started.

Don't leave where you have started! It is not needed that everyone should be missing the same thing or in the same manner! First let us try to know what we are missing! And let your search be personal – let your path be your own. Let your goal be your own, and let what you get be your own. Even the goal, if you want to call it *mukti* or nirvana, okay – no problem with it! What is there in a name after all? But that nirvana should be my nirvana, my personal nirvana. It is not Buddha's nirvana, nor Sai Baba's nirvana, nor Ramana Maharshi's nirvana – it is your nirvana! "He got his nirvana, let me have my nirvana. He followed his own path, let me follow my own path." Then you are really following the Buddha. Isn't that what he said? "Make your own path!" Otherwise, we'll get deluded. We try to solve a personal problem with some impersonal concepts, trying to make our personal impersonal, more and more impersonal, but it won't work. That impersonal becomes an illusion and we start hypnotizing ourselves, and then it leads us away from our own reality, and maybe some people even get schizophrenic and lose their sanity, lose their ground! They no longer see their own reality.

It can become an endless delusion, so stop it! First, know your own reality. Accept your reality, accept nothing else but your own experience – however profound a concept it may be, or whoever said it. Based on your own experience, start there! First, try to know what is missing. And since what is missing is abstract, how it is fulfilled is at first also abstract. You may feel that something happens at a certain moment. For example, “If I look at Sai Baba, something happens. I don’t know what it is! But somehow love is triggered in me and I feel happier, more secure, and I don’t experience this ‘missing’. Maybe this is the way.” Something is there which is triggering that. Then you try to focus on it and make it more and more concrete, more and more clear. Yes, good! Come on! Go ahead! Or, some people will find it in some other way, whatever it is. In any case, start from where you are, from the reality of your own experience, and try to ‘get it’ from there. Then what you find will be your reality, your truth.



DEVOTEE: Guruji, are you trying to point us in the right direction?

GURUJI: I am not pointing you in any direction, I am asking you to know your direction, what your goal is, and then go in that direction. I am not pointing out anything; nobody should point out a goal for another. It is your goal, your need: that’s the point! So I don’t point to any goal, I only make the point clear. I want to drive the point home: What is your goal? Every person has his own goal; they are not common goals. Just as your goal is personal, let your path also be personal. If you know your goal, then the necessity of getting it will make you invent your own path, to your own goal. Then what you tread is your path – you need not tread anybody else’s path, you need not try to reach somebody else’s goal. Let everything be yours! Then whatever you do becomes relevant, and that is what I say – relevancy. Let it be yours!



Guruji’s voice

