



# Rose Petals

Extracts from  
Sri Babuji's Satsangs

## Meditation

GURUJI: Meditation is an expression and experience of our love, of our need, of our object of love. See, for instance, when I leave the room after *satsang* you sit quietly. All the talk that normally comes to the mind is not needed then. You'll have absorbed some words, some pieces from the *satsang*. It's not the intellectual theory, or the concepts, or the teachings. The mind refuses to think; it dissolves, it falls away. You simply sit with your eyes closed and feel the joy inside. That experience of joy is meditation.



Guruji at Tirumala Temple, 1995



DEVOTEE: Guruji, what is profound meditation and what role do thoughts play in it?

GURUJI: Profound meditation is an ecstatic experience in which one feels that one's vessel is full to the brim. It is the experience of fullness by which one is so overcome that it doesn't matter whether thoughts arise or not. Our attention is so held by the experience that thoughts become totally secondary; even if they come they have no power to distract from the experience.



GURUJI: The main purpose of meditation is to awaken our emotion. Real meditation starts when our love gets awakened. Meditation is not turning a human being into a stone: static, stoic, indifferent, without any thought, without emotions. Meditation is turning a stone into a human being. If the emotions are cultured and harmonized they can find meaningful expression in life. If one emotion is stronger, the others will naturally harmonize with it. Meditation is not keeping the mind blank. It is experiencing and relishing the taste of life, not withdrawal from life, not shutting yourself away from life. Life is so natural; if you shut yourself off from the world, you shut yourself off from Truth itself. And since life *is something more* which you are not able to experience yet, in meditation you come to experience that part

also. It may be called the search for Truth, but in that search do not reject the rest of life, thinking it's all *maya* (illusion), or *shunya* (void). Rather, participate in life! Embrace life!!



GURUJI: When meditation becomes an expression of our effort to concretize our abstract sense of fulfilment, then alertness automatically comes, interest automatically comes. When love towards our object of love is there, one of its symptoms or by-products is alertness. Not sitting in a morass of dullness, watching the clock, watching the time – that is not alertness. When interest and alertness are there, even if you sit for two or three hours, you won't watch the clock.



DEVOTEE: Guruji, when we sit for meditation should we use any technique?

GURUJI: Nothing! Simply sit and feel the bliss; real meditation is actually experiencing the bliss. If the mind wavers, try to focus on Baba in whatever way you like, whether calling him by name or by thinking of him, whatever it is. When the time comes that you are not even aware you are doing meditation, that is right meditation. It should feel like when you're really hungry and there are no restaurants around. You run here and there until you finally find a restaurant and greedily eat the food. After eating, how do you feel? You say, "Oh, my God! That was delicious!" You feel immense satisfaction. Then comes, "Ahhh, now I feel like taking a siesta." Real meditation is like a siesta, when effortlessly your eyes close from the experience of full satisfaction.



GURUJI: People try to control the mind by observing thoughts, or try to stop thoughts by concentrating on a form or concept, though both are concepts [thoughts]. Meditating on "having no thoughts" is still a concept and the thoughts become obstacles. Or some want to brush aside thoughts and concentrate on "having a voidness"; they want to have an insight, a *vipassana*. And there are other techniques: watching the breath, and this and that. But I always advise people to do it the other way around, and without all these things, go with the natural tendency of the mind. The natural tendency of the mind is to concentrate automatically on what you love, or on what you hate, what you don't like. In the second instance, this is accompanied by displeasure, a negative feeling, a sadness, and you are not at ease; you lose your peace of mind. But in the first instance, you experience love and a kind of fulfilment. So first try to catch hold of an object that spontaneously evokes your love, and try to make that love grow, grow, grow. Then, automatically, you will get a thoughtless state – a void, *vipassana*, everything will come. This is the spontaneous [natural] method, not the forceful stopping of thoughts – that is manipulative. This is making effort through effortlessness.



GURUJI: Always remember that the experience of expansion, of vastness, is a sign of good meditation. Even though you are focusing on something, your experience should be one of expansion, not of contraction or constriction. You feel expanded. That happens when you are

aware of what I said before – the nature of the Satguru, of Baba, vast like the Himalayas – that awareness. That gives you the experience of vastness, of expansion. Look at the sea: you can't even pinpoint the horizon – your mind expands, it goes on expanding – that is meditation.



DEVOTEE: Guruji, what can be done if the mind doesn't feel bliss and can't stay focused on Baba?

GURUJI: Without forcing the mind, try to contemplate your object of love and connect yourself to it in any way you can. Do whatever connects you more and more, because that connection is what will give you the fulfilment, the experience of bliss. Your object of love itself will give you the experience: bliss is its nature. Once you are experiencing the bliss, there is no need of the form, the connection or any other means. But to get it all the time is not possible, and often we miss it, so at these times we have to use our own ways to connect again.



GURUJI: Because they love Baba so much, people like me like to look at him, like always to think about him and talk about him – there's nothing they'd rather do. They can't do otherwise, because they want always to be with him. For these people their love is not an effort or a means to do anything – to be meditating, contemplating, or doing *nama*. For them these are not spiritual practices done to achieve a goal, they are simply expressions of their love. And all the spiritual practices should be done like that – this is what I feel. And what you get from Baba – the fulfilment, the final goal – is not dependent on this directly. As though “because you have meditated on me for four hours, I will give you bliss” – no! It's not directly related to it. Because for them it's done simply as an expression of their love for Baba, not as a means of getting anything; they know Baba will give whenever they are ready to receive.



GURUJI: As long as we have the love, meditation will naturally come. Then gradually everything we do throughout the day becomes an expression of our love, not only sitting here for one hour looking at Baba. There are different ways of expressing that love; meditation is one of those ways. When all our actions are expressing our experience of love, everything becomes part of meditation.



GURUJI: Since you can't sit still for twenty-four hours and stay focused, you need something more. The body needs some activity because there are so many distracting pulls and patterns. The solution is gradually to let all these patterns be channelled in such a way that the activity we do is, in the end, related to Baba. So while doing it we are reminded of him and feel the satisfaction of doing it for him, or to him, while remembering him. Then, when the mind clears enough, just sit and experience the happiness, for as long as you can. After some time, again the mind starts getting disturbed. Then again some activity is needed. By working in this way, the hours of meditation and stillness are prolonged until finally there is no need to get up anymore. When the need to move is gone, it doesn't matter whether you sit or get up, both are the same.

But here the most important thing is: many people take care of what they do in meditation, but they pay no attention to what they do outside it. Then they say, “Oh, we have been meditating, doing *japa* for two, five, or ten years, still nothing has happened.” This is because they take care only of what they do in meditation. But I tell you, what decides, what modifies, what spoils, or what keeps up what you do in meditation, is what you do outside meditation – usually people don’t take care of that. But if you focus on what you do outside meditation, you won’t need to make any effort in meditation at all – it will naturally come.

Try to go through the routine of your whole day in such a way that it becomes meaningful and fulfilling by keeping it more and more focused on Baba. Do it! Then see how you sit and how you experience it!



DEVOTEE: How do we know that we are really meditating and not just sitting with eyes closed?

GURUJI: You judge a tree by its fruit. What you are doing outside your meditation will tell you – you don’t need any other test. To see your forearm, you don’t need a mirror. The quality of your meditation can be seen from what you do in your daily life.



GURUJI: Working in the world and meditating, both become *sadhana* until we reach the goal. Don’t confine meditation to the time you sit with eyes closed, because that is only a part of your life – your life is not only that. Make meditation part of your life, but make your whole life part of your meditation. How? Baba said, “Meditate on me in the form of bliss. If you are not capable of doing that, then meditate on me in this form you see here.” But his first preference was bliss, the “taste” of life, the relish of life. When you really enjoy something all the symptoms of meditation will come. Why do you close your eyes when you taste something delicious? Because you relish it and feel fully satisfied – you are happy! What I am asking of you is to relish the taste of life. Meditation is the enjoyment that arises from relishing the taste of life – that is true meditation.



Guruji’s voice

