



# Rose Petals

Extracts from  
Sri Babuji's Satsangs

## The Satguru

GURUJI: Once you have a Satguru, once you know he's taking care of you, even though you experience certain difficulties along the way, it's backed by that sense of assurance: he is there. So the sense of longing and your experience of suffering are not the same as you were experiencing before – they change. The quality of your happiness is transformed, and even the quality of your suffering and the quality of your desires are transformed. Until you



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get that, until you get the Satguru, the desires seem to trouble you unendingly, they seem to be self-perpetuating, but once you get him, the nature of the desires changes. You have desires, but now they are fulfilled through him. And at a certain point what happens is, all those desires become expressions of your love, they take shape as expressions of your love.



GURUJI: What a Satguru does as a good teacher is to try and inculcate in you the spirit of love, the spirit of enquiry, the fire of the desire to grow, to become mature, to know the meaning of the text of your life. A good teacher doesn't say it's hopeless when a child doesn't understand a text – she's only a child! If she believes she's a grown-up, what is the use of a teacher? A teacher is there to teach the child, knowing the limitations of a child. He doesn't say it's hopeless, he is patient.

No enlightened teacher will tell you to be disgusted with the world. Instead, they will slowly inculcate something which will give you the desire to grow, to become more and more mature, to become an adult. Then you'll automatically drop your toys and start talking and interacting with real people.

We can't make a bud into a flower just by expanding its petals. We must give it manure, some water, good sunlight – all those things which help it to become a flower. And what a Satguru does is to give you those circumstances, some oral teaching, some mystic experience. He provides good soil, good manure, good water, light and air, and good protection – a fence of *satsang*. By doing all these things he sees that the bud flowers. He doesn't directly touch the bud to expand its petals so that overnight it becomes a flower. Rather, his way is to make the

bud grow naturally, and mature in its own time into a flower.



GURUJI: The Telugu saint and poet, Vemana, said, “One who says this world is false, that it’s an illusion, that material life is something to be shunned, and you must seek some reality that transcends this world – if anybody says this he is telling lies, he’s a rogue!” Only one who can show you that transcendental state – if at all you call it a transcendental state – here in this world, one who brings that state to you here and gives it to you here – only he is the real Satguru. If anyone says you must leave this world, you must leave all desires, you must break all attachments to this world, and then if you come up to me I will give you bliss – then what is it he’s going to give? We are here in this world, we can’t climb a ladder, we can’t go up there, we can’t give up all these attachments – how can we go up to him? He must come down to us, as if from Skandashram to the foot of the hill, and hand over that state to us *here* – where we are – in *this* world. If we can give up all our desires and climb up to him, what is his use? Only he who comes down, who frees us down here where we are – he only is the real Satguru. Regardless of our effort, regardless of how we do *japa*, or self-inquiry, or this and that, the Satguru showers his grace on us: it is unconditional. He just loves us because of the connection, the way a father loves a child. Does a father view the child’s qualifications before he loves her? And what is the qualification of the child? Being born to him, that’s all. That’s the sole connection. Whether the child is worthless or very good the father does not care: he simply loves the child. Just like that, the Satguru loves us. We are all his children. And surely, in any case, the one who precedes has the right of choice, not the child. Will anybody say, “I have chosen to be born to this father?” No, it is not our choice; it is *his* choice. So Baba said, emphatically, “I choose my devotees.”

It is the guru’s choice to select his devotees. In the Indian tradition, the disciple will go to the guru and request him to be accepted as a disciple, and then wait. It is the heart which must tell you. Recognizing the guru is something we cannot explain. It is a certain attraction, an attachment, some liking. We must crave his acceptance. And we must realize that he has chosen us even before we came into contact with him. Only that after he has chosen us can we seek and find him.



GURUJI: Who is Baba? What is Sai Baba? That is the question. How are we to understand Sai Baba? I am saying he’s the one who takes care of us, like a watchman, always looking, like our eyelid guards our eye. And he is the one who is anxiously, avidly waiting – for when we will be free of all these patterns – and then ask him what he wants us to ask. Always waiting expectantly, “When will they ask?” [Guruji laughs] – that is Sai Baba. So-o-o patient. He asks us to give him patience. We don’t give it, so he gives it to us – that is *saburi*. What can he do? If we can’t give it, he has to give. [Guruji laughs] He gives and then takes: “Come on! Come on! Give! Give up at least one pattern!” [Guruji laughs] So he’s full of *saburi*. And he’s so persistent. Whatever we do, he’ll be persistently, patiently waiting. And *he does it*. That is Sai Baba.



GURUJI: Baba said, “People come to me because of *rinanubandha*,” because of the karmic

relationship, and I see you as a part of that karmic relationship. I take you all as Baba's *prasad*, nothing else. You are sacred to me. Whether you feel sacred or not that is a different matter, but you are sacred to me – because I receive you as Baba's *prasad*, and he is the one who does the good. If he does good to you and you are happy, I also am happy.



Guruji's voice

