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Extracts from
Sri Babuji's Satsangs



The Chemistry of Love

DEVOTEE: Guruji, you spoke before about need and grace. You said receptivity to grace comes out of need and once the receptivity is there, as Baba said, there are cartloads of grace to take. What links these aspects together?

GURUJI: If you go to a Satguru like Baba he will take care of it, the whole process, and how it happens. The only thing we have to do is to keep ourselves open, that's all. Open to it, not trying to interpret it, not trying to compare. If you have that love, it takes care of everything.

DEVOTEE: Love is the key in every aspect, isn't it?

GURUJI: Yes, love. It's not from the sense of renunciation that Ramana left the world, not because he was fed-up with *maya*, or because he was *atma*, or because of something the scriptures said, or because he wanted *mukti* – that is not why he left home. None of this.

What actually drove him from Madurai to Arunachala was simply his love of Arunachala, that is all.

So that love is the driving force. It happens in different ways, in different people. It may look as if I'm only bringing down the teaching to *bhakti* – but I'm not. Actually, love is the source – love – don't call it *bhakti*. It is the love, whether of seeking or of the goal.

With Buddha, he loved solving the mystery so much – the mystery of life – so much, that it was his love. It was not simply an intellectual questioning. That occurs to many people and they do that, they question. They find answers in books and become armchair philosophers. But for Buddha it was a dire personal need to find the solution for himself: that was his love; that I call love. Whether it is love for Arunachala, love for Sai Baba, love for Truth or love of seeking Truth, all are love.



Shirdi, 2008



DEVOTEE: Does the effort in our seeking need to be backed up by the will or the heart? What kind of effort is best?

GURUJI: The correct effort is always experienced as an expression of our love. Whether it is love towards an object, a form, or an idea, whatever it is, it is the love. Once our effort expresses our love, then it is the right effort. Not that effort which *says* it is the right effort, not from the other side [the thinking mind] – that is putting the cart before the horse. It's not that first we study and learn, we read all the books, and then we see which is the best method. And then we pick one up and try to implement it, trying and trying to do it, to make it work. No, it's not like that. Unless your love is triggered by the object, for which the method you've chosen is a means, and that method becomes a genuine expression of your love, it won't be fruitful. And that is what we usually do. We give more stress to the method than to the object of it, and end up loving the method more than the object of our love.



DEVOTEE: Gururji, how can we overcome the fear of death?

GURUJI: When you really know the principle of life, the true nature of life, maybe then you'll realize that death is not so fearful. That is what Ramana realized. By experiencing it he knew that. He knew the real principle of life and realized that the so-called fear of death is only an illusion. We may end up with that realization like Ramana, but we should not start with that premise, because that again is a delusion. We are starting with the end, the goal: "Death is an illusion. We should not fear it." It may not be an illusion; you should *realize* it is an illusion. That should be in your experience. Even if death is there, even if it is true, let us face it! And what gives you the strength to face it is love. That is what I've been trying to tell you. It is immaterial, it is insignificant to us – because we live in love. Whether it is love of Baba, love of a Satguru, love of Arunachala or love of *jnana*, it doesn't matter. It's love!

And that love again, in a different terminology, you can call a need, a want – all these human states are different shades of it. If you have the love, you need it. Then that creates more need, and you want it more, and then you get it more. We each have a small iota of love: Try to express it! By expressing it, it grows. Because the love has been *pressed* in your heart, because of so many fears, patterns, wants, and desires, you have to *ex-press* it, you have to bring it out from your heart.

This is removing what the Vedantins call the *granthas* or 'knots' of the heart. It's what Ramana said, "Remove the knots of the *hridaya granthi*," meaning the heart, the seat of emotions. "A love is lurking there, so remove the knots in it. It is tied with all these desires, these pulls and patterns, these *vasanas*. Try to remove them." He expressed it in that terminology – *vasana, hridaya granthi*. What I am saying is the same but the jargon is different.



DEVOTEE: Gururji, in most spiritual circles you hear that the ego has to be dropped, to be killed, be destroyed, you know, we hear this often. It seems you are saying something different.

GURUJI: Are such extreme expressions needed? 'Kill' it, 'destroy' it – it all seems so cruel to me. Instead, what I would say is, when you experience love, the ego gradually merges into it and becomes one with that love. It gets totally absorbed in it, merged in it, and loses its identity and form.



DEVOTEE: Guruji, in a previous *satsang*, you spoke about the ego as being a support in the process towards fulfilment. Ultimately, when fulfilment is there, the ego has to drop. So how does it support the process and when does it drop?

GURUJI: It is in the ego that love is kindled. And when the love grows, the ego is burnt up in the fire of love, it's no more there. It's just like fuel. Fuel is the support for fire, but after some time it is no more there. It is present in another way, the thing which vanishes – see the oil there [pointing to a lighted oil lamp]. What is the support for the flame? It is the oil. But after some time, where has the oil gone? That which supports something, may lose its own existence. Just like that, our ego, our frustration, our suffering and longing, our need for love and longing for the beloved, all these things act as the fuel. So we seek a Satguru, like Sai Baba. And then once the flame of love is kindled, slowly the flame uses our ego as fuel and it totally goes. The form of the Satguru acts like the wick. Not wicked, wick – though to you sometimes he seems wicked! [Laughter] And it is there – only in love – that by losing one gains. That is what Christ also speaks of in the Bible – how by losing one's life, one gains it.



DEVOTEE: Guruji, how can we nurture openness to change and transformation?

GURUJI: By your desire, your need. If you realize your need, and you know your object, the resulting chemistry is called love, and that will nourish you. Then you will be nurtured. That is the nourishment for that nurturing.

DEVOTEE: If I know my object – my object of love?

GURUJI: Not object of love – your object of love depends on your need: you love what you need, that's all. So first, you should know what you need. Then you will love the object [the goal], or the object which is the means to the goal – whatever it is – they are the same. The resultant chemistry is love.



GURUJI: The right effort is an expression of our love, you can't help it, you have to do it. And any effort is either an expression of our love or an expression of our need. It is only expressing our love or need, whatever you call it. I prefer to call it love, because love is our need, and the need has given rise to love. In whatever way it rises, it is love.

So it is only an expression. But what we have to understand is, it is not the effort we make that brings the result. The result is not based on your effort, but you still have to express. The expression only shows and increases your love, your need. So both are needed in fact. Do you understand? Am I making myself clear?

Our effort – our so-called effort – is an expression of our need, our love, and we can't help it, we have to do it. And by expressing and expressing, by expressing our need more and more, the love becomes more, it becomes stronger. And the more our need and love increase, the more the chances of reaching our goal quickly. Indirectly, our effort is related to the result, but directly it is not effort that gives you the result, it is grace. Grace is not dependent on your effort, but on your need. Understand now?



DEVOTEE: On the path of love it seems nothing less than 100% love will do.

GURUJI: Even if it's not 100%, 10% love is also good, because it is love. If you are hungry and don't get a full meal, will you refuse just a plate of *iddlis*? "No, I'm very hungry – I want either a full meal or no food at all!" Will you say that? No, you will take even one *iddly*.

Here also what happens is, love is going on, it is growing. Not that sometime in a convocation you'll be given a certificate; it's not like that. The love grows and the happiness grows, and the fulfilment is also growing.

First it seems that two *iddlis* are enough. But after eating we know, "No, it is not enough!" and again we seek. We seek more and more until we feel no more is needed; we are full. When that happens there's no particular word for it. That state cannot formally be defined. So here, in this case, the whole path, from the starting point to the goal, is happiness and love. And because there is love, there will be fulfilment. Not that we have to suffer now and later get some happiness. We start with happiness, we walk the path in happiness, and we end in happiness. Then we are treading the right path. The suffering people usually experience on the path is not what is normally described as suffering – it is not torture or physical pain – but the human longing for love. This longing is being expressed and experienced as a kind of suffering but it's not really suffering; there's a beauty in it. It can be thrilling even – it is something we choose. So even the longing itself becomes a kind of happiness.



GURUJI: She is asking how to culture, how to nurture, how to develop, how to make the love grow. There is no method, or a technique to make it grow. The only thing is, when you realize that you have love and you have a need for that love, and you want to realize that love, then try to create an environment, or to be in an environment, where that love is widely cultivated. Then it will grow on its own. When a congenial environment is provided, the plant grows, that's all. What can you do to make a plant grow? Nothing. You can only give support, water, fertilizer, the proper environment. That is what you have to give. That is enough. Will you take a sapling, straighten it, and then it grows? [Guruji laughs]

DEVOTEE: What is the proper environment?

GURUJI: Where nothing obstructs your love. Where there is more possibility that you can realize the love, you can experience the love. Where such a love exists in different shades in the people who are experiencing it in different ways, and share. Then you have the right environment there.

Either you have to be in the environment, or you have to create the environment – both I said. If it is not there, you have to create your own. Being dependent on living in such an environment is not correct. The ability to create our own environment should also be there.

Rice grows so easily in Andhra, for instance. Here, in the Himalayas, in these valley slopes, see how they did it! [Guruji refers to the ingenious terracing of mountain sides to grow rice] They created an environment. With the rocks they have made these boundaries and canals, and then made the water to collect there – see! They have created the right environment for the rice. It is not a proper place for rice cultivation, in fact, but they have made it so, and are growing rice. That is what we have to do.

DEVOTEE: And how do we do that?

GURUJI: By doing it, by creating it, by having *satsang*, being with like-minded people, sharing with like-minded people. Share your love!



GURUJI: When you want to label something like fulfilment, it's not possible. It's something you experience – you have to experience it! When you get real fulfilment, you want it to grow! And to get it more and more, and more and more, until we get the capacity to hold the full fulfilment, whatever you think that is, your concept of full.

DEVOTEE: What do you mean by “capacity”?

GURUJI: The capacity to love, the capacity to receive. The capacity to stick to your love, to hold on to your love, to be stable in that love, not to be disturbed by any other influences. Whatever comes, that love is not disturbed, that capacity, that strength. These are all the capacities.

If your computer freezes and if your hard disk is empty, how do you feel? You spend hours and hours, you try Disk Warrior, Norton, TechTool, repairing permissions, and connecting this and that – so many things you do, constantly, trying to bring that back. If it's something which you don't need so much – you give it up! But your love gives you that, that strength – thinking about various ways, the worry, the suffering, the longing, and the joy of getting it back once it is repaired and all your files are there again. Oh! The happiness!

DEVOTEE: Does everyone have that capacity?

GURUJI: Yes, everyone has the capacity. The capacity is there, but that much love is not there. If the love is there, that itself will give you the capacity. For anybody, what gives the strength, the capacity, is the love. Everybody has the capacity.



Guruji's voice

