



# Rose Petals

*Extracts from Sri Babuji's Satsangs*

## *Give the Reins to Baba*

GURUJI: "Give the reins of the chariot of your life to the Sadguru and rest assured, rest happily," that is what Baba said. But we are not able to give the reins to Baba. Even when we give them, we'll still be checking. If you're traveling by car at night and don't have confidence in the driver, you can't sleep. You'll always be watching whether he's really steering well, or how he is operating the lights and gears. Like this, we'll be controlling the driver from the back seat: "Oh, be careful! Go to the left! There, go to the right!" [Guruji laughs]. We don't really trust.

So it is true we can't give up the reins of our life so easily. Some experience of real trust should be there; we should know how competent the driver is. And for that, the initial stage is, first you should find a trustworthy driver! Then give him the responsibility and see how he acts, how he manages things. I say this to you again and again because our basic problem is not ignorance but helplessness. It's not wanting to know something, like what *moksha* is, that is actually troubling you: is it troubling anybody? [Guruji laughs] What is troubling you is your basic helplessness; that is your experience. And the one who gives you the help should have the knowledge and power to steer your life and environment, your material circumstances, everything, your whole life, not simply giving discourses, lectures. He should have power, power coupled with knowledge.



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DEVOTEE: Are you saying the real power comes from giving the reins to the driver?

GURUJI: Yes, because then you utilize the power of the driver. In that way you enjoy his power.

DEVOTEE: Do we feel the power the moment we are aware of our helplessness?

GURUJI: In fact, it is not true that you are helpless only when you are aware of it. In the other moments you are also helpless, but you may be more consciously aware of it at one moment than another. And the more we are aware of our helplessness, the more we seek power and the more we seek help. Because we are so addicted to that state of helplessness, we don't even feel we are really helpless, that is the problem. The disease has become so chronic that it has become our natural state, our natural state of health.

For example, suppose a person who was born and grew up in a city like Bombay, receives an invitation from his relatives to attend a marriage happening in a distant village. After 20 or 25 years of living in the city, for the first time in his life he leaves Bombay, goes to the village and attends the wedding. Afterwards, he's just walking in the fields, breathing in the fresh air, the beautiful fresh air. But he experiences it as something odd, something strange, like smelling some odd odour. So he asks one of the farmers passing by, "What is this strange smell here?" and the farmer says, "It's fresh air!" [Guruji laughs].



GURUJI: Baba said, "Give the reins to me, I will take you to your destination." You do not know how to control your life, so give control to someone who can, who can do it properly – who steers you to *your* destination, not his destination. That is what he said: "I will take you to your destination." Whatever it is.

DEVOTEE: Why is it so difficult to give over the reins? It seems like one wants to and doesn't want to. I really feel that split. What to do about that?

GURUJI: Yes, it is difficult, very difficult. The thing is, you have to realize more and more that you can't control it, that you have no control. As long as we think we have control we must try and try, until we totally give up.

DEVOTEE: But it seems we don't want to give up.

GURUJI: Then don't give up! [Guruji laughs] Nobody is forcing you to give up. Nobody gives up because they want to. It's because they can't help it. There is no choice then.

DEVOTEE: It seems we try helplessly to be in control anyway, even though we aren't very successful.

GURUJI: All over the world, millions and millions of people are always, helplessly, trying – I am asking you to try with help, that's the only difference.



DEVOTEE: Why is it, Guruji, that we don't seek the help when we need it? It seems so foolish.

GURUJI: Because you have been trained, especially in the West, not to seek help, to be independent, to think you must help yourselves. You are told, "Try to be this, try to do that, make your own choices, be determined, have good resolve! Stick to your decisions!" These kinds of things have been taught from nursery school onwards, so actually this is familiar. What is not familiar is the asking for help, that is the problem. It's the principle of seeking help that you have to become familiar with.

DEVOTEE: One of the most difficult things to admit is that one doesn't know.

GURUJI: Yes, to admit one's helplessness is very difficult. That is why the issue of choice always comes, "We choose our Sadguru, we have chosen him, the choice is ours." Even here we want to retain our individuality. We think we can help at least to the extent of choosing him. But what I am telling you is, that even here you are experiencing your helplessness, that in fact you are really chosen.

DEVOTEE: Was that your own experience, Guruji?

GURUJI: Yes. I haven't chosen Baba. I wasn't able to choose otherwise, that's all. I don't remember ever having chosen him.



DEVOTEE: It seems almost like this process of transformation is finding out more and more, one by one, all the things I cannot do.

GURUJI: The more you realize what you cannot do, the more you are really helpless. Then the more you seek help, the more the help will come. Then you'll appreciate and relish it. There are three things: seeking help, getting help and, when the help is given, how we relish the help and appreciate it. I have observed that many people are, I don't say ungrateful, but don't have the capacity to relish and appreciate the help when it is given.



GURUJI: Ask for help honestly, sincerely, from your heart, then let the Sadguru help you in his own way. Don't dictate to him: "Help me like this! Don't help me like that!" [Laughter]. If you're really asking for help, realize *he knows* how to help. That is really asking for help, when the asking is unconditional. The one who is helping you is doing it with unconditional love. So you should let him help you unconditionally, and not put any conditions on him or on the help given. But that is what people do, not only you, many people do it. That is why in the last satsang I also told you about this dichotomy, this dilemma, this resistance – that we need help but something stops us from asking, even though we think we are crying for help. I'm saying, okay, cry for help, but when the help is given, take it! The one giving his hand is not expecting anything from you. Only out of love, out of unconditional love, he is trying to help you: recognize that! Don't try to ascribe motives to his helping hand. "Why is he helping me, why? If I were in his position, I wouldn't help, so why should he help me? Something must be there. I'd better wait. First let me know why he's helping, then I'll give my hand!" [Guruji laughs] So here we are complicating ourselves, and our life passes like this. But there isn't much time to play these pranks – time is passing! So try to be rational, try to be meaningful, rise to the occasion! Give him the chance to help you fully, in whatever way he likes. Whether or not you like the way he is helping you, first give him the chance. And if you feel you are not being helped, then ask for some other helping hand. But coming to judgements without fully experiencing it, always judging – the judging mind – take care of that.



GURUJI: Baba said it very beautifully: “The moment you step into this Dwarkamai, your karma is over. Now it is my responsibility.” See how beautifully he said it. By “stepping into Dwarkamai” he means not physically stepping in, but becoming a child of Baba. And once you have given all the reins to him, then it is his responsibility. You don’t have any karma at all from that point. If there’s any karma, good or bad, he’s responsible.

DEVOTEE: But it is very difficult to really give over the reins like that.

GURUJI: It is not an act, it is a helpless emotional reflex. Once you say to Baba, “Baba, now I don’t have anything. I’m giving everything into your hands, you lead me. It’s all in your hands, I don’t know anything.” That emotional conviction, *full* conviction. From that point onwards, whatever you do, it is his responsibility.

DEVOTEE: Is it something that happens through grace?

GURUJI: They are not two things; in fact, they are not opposed. Because the first, I said, is a helpless reflex. Why you have that reflex may be because of grace. It happens from both sides. It is the act of grace and our response to grace, both.



DEVOTEE: Sai Baba didn’t give philosophical teachings, did he?

GURUJI: The point is, nobody expected such a thing from him. The moment they went to him they saw his power and became aware of their helplessness. So they sought his help and they got it. And by getting his help they got his message also. Every *leela*, every incident, every miracle that you see, every experience that you read, conveys a message, the message which some other saints have taught verbally. And those who approached them, they expected that. The moment they saw them, they said, “Teach us knowledge, teach us what is Brahman and what is *atma*”, these things. So the sages taught. Nobody felt a dearth that Sai Baba did not teach; they were so fulfilled there was no need of that. Teaching is needed in order to get that experience of fulfilment and to get rid of our helplessness. When that is achieved spontaneously in his presence, what is the need of any other thing?



Guruji’s voice

