



Rose Petals

Extracts from Sri Babuji's Satsangs

Reservoir of Grace

DEVOTEE: Guruji, when receiving Baba's grace we no longer feel helpless but at the same time we realize our basic helplessness. Which comes first, grace or helplessness?

GURUJI: Your helplessness, then the grace. When help is given and you know it has come from him, the whole process is grace. Grace is not a thing, like a substance. The whole way, the whole method – the way it makes you happy, saved, and helped – that process is called grace.



Bodan, 2000

DEVOTEE: Guruji, when we are helped by grace, how do we know it has come from Baba?

GURUJI: He will make you aware of it. That is Baba's way. He not only gives you something, he also makes you aware he has given it. The experiences with Baba are infallible, unmistakable, and in that respect they are unique. If you ask for something and it is given, somehow or other you'll come to know that he has given it.

Somebody has an accident, the car rolls over and no one is hurt. Then just as he looks up a vehicle goes by and there is Baba's photo. The first vehicle he sees has Baba's photo! "I am at your back. I have taken care of you." The car was just passing by, but he saw the photo. Baba makes you aware of it – he's very particular about that! [laughter]



DEVOTEE: How can we increase our receptivity to grace?

GURUJI: That's a very tricky question. If you ask how to get grace I would say increase your receptivity. How to increase your receptivity to grace means your need has to be so great that the grace will just flood into you.

So it's the need! What is our need? What is our objective? Do we really need it? If you need

it, then the need makes you receptive. If you are hungry you are receptive to food. If you are thirsty you are receptive to water. If you are not thirsty, even if I give you a glass of water, you'll reject it. You don't have the receptivity, the susceptibility to it.

So receptivity comes out of need. And once receptivity is there, as Baba said, there are cartloads of grace to take. Grace is always there. It is abundant, it is actually trying to flood into you. If you are receptive, you will get it. The receptivity comes out of your need.

And to link these together – the need, the receptivity, how we get grace and how we assimilate it – for all these things some knowledge, some understanding is needed. That is what I am trying to give you.



DEVOTEE: Is there anything we can do to get realization?

GURUJI: Here again comes the fundamental question: What is the way to get grace? To have the need! We think that we need realization, that we need mukti, we need moksha, we need *sakshatkar* [Self-realization], but really we don't need it. If we really needed it, we'd get it. The only criterion for grace is need. Because it is *grace*. Grace always works corresponding to your needs. Otherwise it is not grace, it is thrusting something upon you which you don't need. And if I thrust something on you that you don't really need, you won't call it grace.

Try to ask yourself again, even at this stage of your seeking: "Do I really need what I've been trying to catch hold of? If not, what actually have I been trying for? What prevents me from obtaining it? If I really need something else [than freedom], let me fulfil that also, there's nothing wrong in it. Is it only an intellectual conception, an intellectual fancy for Self-realization, liberation, nirvana or whatever, that has been driving me to do all these things?" If you really need something there is no question of not receiving grace.



GURUJI: I don't say, "Grace is the only way, it's the only path, there's nothing you can do, no effort is needed." No, I don't say that. First, I am telling you, if you can get fulfilment by your own effort, come on, do it! I love it. If you don't get it, or if you can't, if you are sure that you can't get it by yourself, and you have no alternative than to seek grace from someone else, then seek. But when you are seeking grace, don't think, "Oh, I don't want to be a beggar. I want to help myself, not be at someone's mercy." But you are already seeking mercy, so accept that. Or, if you want to help yourself, then help yourself. I like it. I give first preference to it.

This whole problem of grace versus effort is solved by only one factor: love. If you love something, you don't have choices or preferences of your own. But as long as you don't experience that, it is only theoretical, of course. You can love someone so much that you give up having likings and dislikings of your own. The only solution for overcoming the complexity of human nature is this love. Those for whom that love is awakened, who experience it, for them it is easy to overcome their resistances, their preferences, and their inability to accept their own helplessness. They don't feel helpless, they feel really helped. They don't feel their helplessness is something bad. I have given the example of a small child. She is helpless; is there anyone more helpless than a small child? But she doesn't know this, she doesn't realize it, she's not troubled by her helplessness. She experiences even more the help and love of the parents who take care of her. And she enjoys it, she

revels in it. One has to become like that. Then the so-called helplessness is not a negative point. It becomes so beautiful. As long as somebody is there to help with love, the most beautiful thing in the world is helplessness, isn't it? Or, if you want to help yourself, you can help yourself, as I told you again and again, good. First do it.

DEVOTEE: But isn't the experience of the beauty of helplessness also the guru's grace, or are some people just that way by nature?

GURUJI: It is grace. Some may experience it or realize it fully in a quicker way. Others, because of the strong hold of their past patterns, resist it. It is love that can melt the hardness of these patterns, but they don't want to be melted, they don't want to acknowledge love at all. They resist it.



DEVOTEE: I was reading in a book of devotees' experiences of Bhagavan that grace is always flowing and the Sadguru can direct the grace.

GURUJI: Where is the dichotomy between the two statements? Grace is always there and the Sadguru may direct it in a particular way, so it's also personal. What Bhagavan wanted to say is, it's not some kind of 'impersonal grace'. It's not simply that it's everywhere and it's your headache whether you get it or not [laughter]. It's not like that. Grace is everywhere but if you're not able to experience it, a guru can help you to feel it. Not that he creates it for that purpose. He makes you enjoy and experience the grace that is already there, always there, everywhere.

DEVOTEE: Guruji, could you explain what you mean by the grace being personal?

GURUJI: There are so many ways. See, such a beautiful breeze is blowing. I have come all this way to stay here for the sake of the breeze, but for twenty-four hours, I stay in my room. Only for these few minutes I come out on the terrace and enjoy the breeze. And if you are sitting where you can feel the breeze, you might say, "Oh Guruji, the breeze is coming from this direction, please come and sit here!" Then you're acting like a guru, helping me to experience the grace by sitting there. That's all. I came here following your direction to enjoy the breeze which was already there.

DEVOTEE: So it is true to say that grace is always flowing.

GURUJI: Yes, it is always flowing.

DEVOTEE: Is it also true to say we are not in the right state or position to receive this grace?

GURUJI: That is also true. Then the role of the guru is to direct grace, his personal grace, to help you experience the all-pervading grace. That is the way.



DEVOTEE: Does love for the Sadguru come from grace or can we make it happen?

GURUJI: Where your effort is needed is when something obstructs you from experiencing that love which is being given to you. Your effort towards removing the obstruction will make you experience the love more. When you're not hungry and have no appetite, even if a rich repast is served to you, you won't relish it. It's just like that. And sometimes, when you have an appetite and are very hungry, you don't get the food. Then also you suffer.

DEVOTEE: So how to take those obstructions away? Is it done through our own efforts or by grace of the Sadguru?

GURUJI: Both are there.

DEVOTEE: When there's an obstruction in receiving grace, how should we try to remove it?

GURUJI: It depends on the individual because everybody wants to experience grace in a particular way. Depending on that, you have to act in a way that fulfills your need. Everybody has their own way, there's no common rule for it: "One has to do this." If I say it, it may not apply to another person.

DEVOTEE: But Guruji, it feels in those moments when I'm feeling the presence the strongest, that it's the presence itself that's carrying me to continue experiencing it.

GURUJI: My point is, the presence is always doing this, but you only feel it strongly at certain moments. If you try to remove those obstacles, you'll be always carried by the presence, because presence is always there, carrying you. But because you feel your own weight so much, you don't feel you're being carried. The moment the burden of your patterns is lessened, you feel lighter and it's like you're being carried.



DEVOTEE: Guruji, could you say more about grace?

GURUJI: When you are trying to concretize your sense of fulfilment, and you have tried and tried and tried and all your efforts have failed, then when something is given to you which is not connected to your efforts or your merits, that is grace – something which is given in love, not as a charity.

DEVOTEE: By the Sadguru?

GURUJI: Whoever gives it, is a Sadguru [Guruji smiles].



DEVOTEE: You said that we draw the grace. Do we draw it to ourselves by calling upon Baba or by prayer?

GURUJI: 'Draw' doesn't mean that it is hidden somewhere – it is always there tapping at your door. Drawing means opening the door, that's all.

The power is already connected to the fan. By switching on the fan, you connect to the power, but the power is always there.

DEVOTEE: So in other words it comes down to our willingness, or to our openness, to receive? Is that the key?

GURUJI: Yes, your openness to receive. And your openness again depends upon your need. The fan may be ready now, but it is so cool we don't need it, so we don't switch it on. So simple [Guruji laughs]. But it is ready to be switched on, to cool us at any time. Grace is like that; it has no power failures. [laughter] There is an unbounded reservoir of grace.



Guruji's voice

