

## Grace

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## Grace

However much we may try our best by doing intense sadhana on the spiritual path, we will realise one day that nothing happens except by the Grace of God. We are not aware what form grace really takes and how to draw it towards ourselves.

First of all, let us see what is grace? Wherever there are two objects, there has to be a strong attraction towards one another. When the distance between the two objects becomes less and less, it shows the intensity of attachment. Once we become one by surrendering to the other object, whom we consider as superior; that is the strongest bondage which holds us to the other object [which may be called as God or the Brahman or the Self].

When once a satellite is sent to the moon, it is not until the end destination is reached that the satellite goes with the help of aviation fuel. The satellite goes by the

effort of aviation fuel until it reaches the spot where the jurisdiction of the gravitational force of the moon ends. For the subsequent distance, the fuel in the engine is shut off and the balance portion [which is huge indeed] is covered involuntarily by the satellite simply through the gravitational force of the moon towards itself. Thus, it is the gravitational force from the moon which draws the other smaller object [satellite] towards itself.

If we take out the first three syllables [gra] and the last two [ce] of the words gravitational force, it gets shortened to a single word called grace. The Lord being the greatest and superior most entity in order to attract the other object, namely the human beings, sends out its waves of gravitational force and this is called grace.

In other words, in practise, in order to get out of this dream of the reality of this life, initially the effort is to be made from the human being to wake up from the dream and to come face to face with the Reality [called Self Realisation]. When once these practices reach a mature stage, our own efforts cease and the Lord takes over. This is grace. This has been summed up beautifully by Ramakrishna Paramahansa that even though the wind of grace is blowing in the ocean, you have to set sail and go towards the place where the wind is blowing and then that wind of grace takes over and the journey of the end portion is done effortlessly. We may also see that when once we become intensely attached to the other object, namely God, and become one with Him, that very attachment is called as a divine love permeating all space and time and beyond. Yoga Vashishta also lays emphasis on the fact that purusharta or self effort is essential initially before the grace manifests itself. This also can be expressed in a different way. When we are deeply sleeping how do we suddenly wake up from the dream? It happens without our effort by a force called the grace of God. This entire life of dream which we consider as real is actually a script for the cosmic play by the sankalpa [will] of the Lord. In the ultimate analysis you will find as there is only one reality, nobody ever dreams and no world exists except in the cosmic imagination of the Lord putting each human being into a mega delusion of considering the unreal [a thing which never happened] as real. In order to kindle the emotional side of a human being and to appeal to it, when the emphasis is given on the love which attracts and use our emotions to think of the Lord or the Self day and night, is a way to attain our target of Self realisation known by the name of Bhakti Marga [the path of devotion]. This is called the coup de gr<sup>â</sup>ce. The various ways of approaches to realise the Self are all adapted by the Lord in order to suit the various states of a human mind, i.e. either through channelling the emotions to Lord only or

by taking the vichara marga or Self inquiry of Bhagavan Ramana which will appeal to the intellectuals.

As the Lord does the entire play of deluding our minds [which are an integral constituent of the cosmic mind], we call it as destiny or the Lord's will and as the grace, when it helps us in achieving our desires [both mundane and spiritual].

God does not show his grace or existence openly. Hence, he makes the ray of grace being deflected through a Guru. Hence, Guru's grace and God's grace are one and the same. There is no essential difference between God's grace and Guru's grace. Guru is a device through which an imaginary exit door is made to come out of the hell of sansara [phenomenal world]. Whatever the Lord does for us, is only to benefit us ultimately. So outwardly it may not look like grace and we may call it as suffering which is also Guru's grace. But the purification of gold by putting it directly into the fire is like the pouring of Guru's grace on the disciple. Outwardly when we suffer we may imagine that the grace of God has ceased. It is ever vigilant and ever present with us.

We normally consider as grace only those outcomes that lead out to our worldly interests and to some extent in our achievement of some success illustrated by the mystic powers of telepathy, clairvoyance, etc. However, from the point of view of the Ultimate, as there was no creation or bondage or liberation and as there is no other person outside the Self, what all is done to us even in this dream play is all grace and grace only, irrespective of whether we consider them as good or bad.

What we call as compassion is an offshoot of grace. Grace is never demanded and is given free gratuitously. The more you appreciate the grace of the Lord, the more the grace will get manifested and be visible openly. The final grace is the cremation of the worldly attachments, the death of 'I' and we celebrate it. There is a slight difference between compassion and grace. In the common parlance, we consider both as one and the same. But some people distinguish them by saying that compassion is always towards a human being who is inferior to the giver of compassion. Compassion is a small offshoot of grace.

The grace has started much before you were born. The Lord has provided the natural milk of the mother even before the child is born. It is the question of its manifesting outside in a concrete form and our recognising it as grace.

As the entire drama of life is being concocted by Him as in a dream sequence, the entire life is a grace of the Lord for the satisfaction and entertainment of the Self. Remember, we never existed in reality. He alone is. Hence, the entire rays of grace are always circulating all around even when the world was never created. Hence ultimately the grace comes from nowhere but our own Self. Then the one who gets this ananda of the Grace is also our own Self. There is nothing external to the only reality. When we are the Self, the grace is contained in us. It is a built in grace which manifests itself when the Lord wills.

Ultimately there is neither the giver of grace nor the receiver. The only 'one' remains. The grace is also part of the dream. When we come out of the cosmic dream where the reality alone plays all the roles, the latter alone remains and not you or I. Where was the Grace and from where did it come? It was only from Self to Self.

May the rays of grace from the good Lord, the Almighty, suffuse us all with His light.

**\*\*Hari Om \*\***

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