



# RAMĀ ŚAKTI MISSION

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Jnana is innate in every one, for it is the radiance of the Atman. But ego obstructs the manifestation of jnana. This ego has to be given up through total surrender to the Guru. Then only the Upadesha becomes effective.

Ego is not a thing which has an existence by itself. Hence you cannot offer your ego as you offer any material thing. You have become identified with the ego. It is an illusory formation in consciousness. Hence to give up the ego, you have to totally surrender yourselves to the Guru.

Surrender is spiritual dedication arising from knowledge, trust, loyalty, devotion and supreme reverence to the Almighty. Surrender does not mean that you should sit idle forgetting your responsibilities. Idleness has no place in spirituality. God is the supreme power. When you surrender to Him, you become a centre of bubbling spirit and buoyant energy.

When you rely on God alone, He will make you His own. He will raise you above the sea of life and the tempest of passions. By practice of surrender, you will grow in your spiritual dimension, in your mental strength and in surrender itself.

A mind that calculates at every stage, a mind that grumbles, questions, doubts and feels despondent, cannot know the peace of surrender. It is an instrument of the ego only. When one is in the firm grip of ego, one does not know what surrender is, what peace is. Without a continuous process of surrender to the Will of God, you cannot maintain your mental equilibrium in the problem-ridden life in home. Practice surrender in all situations of life. Anything may happen any time in life. You do not know what lies in store for you. Whatever happens, your faith should not waver, and your mental equilibrium should not be disturbed. God is the only support in the sea of life. When you surrender to Him, all strength, courage, fortitude and light will come to you, with which you will be enabled to face all challenges and tests. Be brave.

What is the state of absolute surrender ? Mother beautifully explains: When surrender becomes perfect and permanent, personal effort ceases; will and egoistic initiative disappear; ego dissolves; discrimination becomes automatic; mind rises above the gunas and is poised in equanimity; virtue becomes spontaneous; your being is fused into the Boundless Being, God.

Till this state is reached, every one has to exert himself for self-purification. This self-exertion is the manipulation of the powers of will, of mind, of intelligence, of refined emotion and of moral nature. The progress on the spiritual path depends mainly on one's exertion, aspiration and the degree of one's surrender to the Supreme Being.

The power of sadhana and the attitude of surrender are complimentary and not contradictory. Both stem from the same spiritual impulse. Both are therefore aspects of divine grace operating in the sadhaka. The sadhaka should constantly bear this in mind. Then, the ego cannot raise its hood. It is in the state of surrender that the earnest seeker begins to feel the uplifting influence of grace so palpably in his life that he is all adoration for his Guru and God.

Divine Mother has extolled the function of the Guru by comparing him to the celestial gem (chintamani); the wish-yielding Tree (Kalpataru) and the philosopher's stone. All these three have wonderful powers. But superior to all these, is the Guru who is incomparably unique.



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Through the favour of Chintamani, whatever desires arise in one's mind, get immediately fulfilled; but the Guru makes the disciple absolutely thought-free. Kalpanas of a person sitting under the Kalpataru get instantaneously materialized; but the Guru brings about complete extinction of kalpanas. The philosopher's stone turns the metal it touches into gold; but the Sadguru transforms the disciple unto his own absolutistic, sat-chit-ananda nature. Such is the greatness of the Guru. As Santa-Tukaram sings, There are Manthra gurus, Tantra gurus, Deeksha gurus and Siksha gurus; but Sadguru is distinct superior and unique. Sadguru alone can save one from samsara.