



# RAMĀ ŚAKTI MISSION

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Self-surrender and personal exertion, together form man's approach to God, his sadhana for Realization. These two, surrender and exertion, are not mutually contradictory; they are complimentary. Both stem from the same spiritual impulse dormant in the individual soul. Both are aspects of the divine grace operating in the sadhaka. Whereas exertion is manipulation of the powers of will, of mind, of intelligence, of emotion and of moral nature, by the individual, surrender is individual's total resignation to the will and power and dispensation of God.

Your progress on the spiritual path depends mainly to the extent of your exertion and the degree of your surrender to the Supreme Being. There is not a single yoga, which does not contain the element of surrender to a supreme power beyond man and nature. All yogas begin with surrender and end in surrender. Exertion signifies a conscious growth of personality towards a state of utter surrender to God. When you awake to the knowledge of the greatness, the glory and the power and the nonduality of God, you have nothing more to do, nothing more to aspire to, nothing more to know and nothing more to achieve. Your egoistic career ends. The seperative ego subsides in the overwhelming consciousness of God. All duality, differentiation, delusion and personal desires take to heels when you get a glimpse of God. Such is the profundity of divine vision.

Life is miserable, because you cling to your own personal self, the false individuality. This false individuality is the origin of sin, of attachments, of desires and of sorrows. When you find your kinship with God and live in Him, you will realize that no one is yours that you do not belong to anybody.

This knowledge gives you freedom, happiness, detachment and a bliss that does not depend upon anything external to you. Knowledge of Truth alone can wipe out sorrow and establish you in peace eternal. Sadguru alone can give you this knowledge. He, who surrenders to the Guru and follows his injunctions with shraddha, awakes to Truth. Right guidance, real understanding, mystic wisdom and liberation from samsara are all rewards of utter surrender to Sadguru. Life is a series of shocks and surprises, a continuous chain of experiences, painful as well as pleasant. It is the field where karma continuously sprouts, grows and fructifies. It is your own karma of the past that brings you reward now. No one else is responsible. To know this, is the secret of patience and fortitude. There is no error in the law, no disharmony in creation.

Through surrender to God, you can rise above karma, above this vicious cycle of action and reaction of cause and effect. Resignation to the will, the power, the consciousness and the Being of God, is the integral surrender, which leads you to union with God and transforms your life into perpetual bliss. In the state of integral surrender, there is no one to stand apart and away from the Divine and the Divine Creation. Knowing the Truth signified by the Guruvakya, surrender yourselves to God and accept His will as your will. He alone exists. His will alone prevails. Learn to build your life on this knowledge and divine kinship. Surrender to the Will of God means that you should keep your mind serene and silent, by cheerfully and courageously submitting to what has



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been ordained to you in your life. It means submission to the dispensation of God without complaint, lament, worry, dissatisfaction, doubt, frustration and loss of faith.

One, who has accepted the will of God in-whole-hearted surrender, is always happy and contented, cheerful and equanimous. He cannot be shaken by even the greatest of adversity. 'God sends everything for the best', is his settled conviction. When your will merges in the divine will, you will begin to perceive the Hand of God in all events and the presence of God in yourselves. Even pain and suffering will become happiness and joy for you. Such is the marvelous state of surrender.

A devotee, who has no will of his own, does not recognize fate and free will. He does not see any agency other than God. Everywhere, in success and defeat, in sickness and health, in birth and death, in union and separation, in creation and destruction, he sees only the sportive play of God. Therefore he has no complaint against any one and anything, against fellow-souls, against planets, against supernatural agencies, against destiny, against karmic law, against God Himself. Depression and elation are for the ego-mind only.

The devotee, who has surrendered himself to God, does not exult when happiness comes, does not grieve when adversity arrives. He looks on with a detached mental poise. His gaze is only on the permanent reality, God. To praises and ignominy, to success and failure, his attitude is one of enlightened indifference. He has no expectations. Hence he has no disappointments. He has offered himself to the Divine. Hence he has no regrets. His is a wonderful calm. He is always in peace. Without a continuous surrender to God, you cannot maintain your mental equilibrium in the problem-ridden life in Home.

Practice surrender every moment of your life, in all situations of life. Anything may happen any time. You do not know what lies in store for you. But whatever happens in life, your faith in God should remain steady and your mind should be anchored in peace. God is the only support in this 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. Be brave.

My children are not weaklings. Theirs is a heart, which does not quiver even in the face of calamities. They have the courage to welcome even death with a smile on their lips, serenity on their face and immeasurable goodwill for all humanity. Spiritual strength is put to test in critical situations. When you rely on God and 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 strength and in surrender itself. Your perception will become keener and keener. You will be able to sever your connection with prakrithi and isolate the ego and the reactionary modes of mind. When crisis comes and conflict of duties occurs, the intellect is powerless to choose the course of action. At such times, it is complete surrender that saves one from such a situation.

When you surrender to God completely, He makes you do what is dharma. But afterwards if you begin to feel proud of your intellectual insight and moral power, it will be a return to the dark region of the ego. In the state of permanent surrender, ego can never rise. When surrender becomes perfect and permanent, personal effort cease, will



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and egoistic initiative disappear, ego dissolves, discrimination becomes natural, mind rises above the gunas and is poised to equanimity, virtue becomes spontaneous. Your being is fused into the Being of God. By surrender, you do not lose your real individuality. You discover your individuality in the infinite.

Surrender is not pessimism. It is not escapism. It is not fatalism also. It is a spiritual dedication arising from knowledge, trust, loyalty, devotion and supreme reverence to the Almighty. Surrender does not mean that you should sit idle without a thinking mind and a determining will. Idleness has no place in spirituality. God is Power. When you surrender to Him, you become a center of buoyant spirit and bubbling energy. 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 the ego, where is surrender! By surrender of the petty ego, consciousness assumes the cosmic dimension.

Even the cosmic ego should disappear into the infinite consciousness that is God. This is surrender of knowledge. By surrender of knowledge, one becomes identified with the Ultimate Reality. That is the finality in spiritual experience.

As you go on advancing on the inner path, the external ears will be closed and the inner ears will open. The outer eyes will be closed and the mystical eye will open. Traversing plane after plane, you at last reach a state where the door to supreme knowledge opens. He who is above the Universe, by whose effulgence this Universe shines, whose command even the gods obey taking off their crowns, who is extolled by the Sages and Saints, who is the supreme abode described in the Upanishads, that Supreme Being stands revealed.

By seeing Him once, one loses the consciousness of the body and the world and attains the state of essential identity, 'samarasam'. Afterwards, there is no reversion to illusion. Thereafter he sees nothing but God, knows nothing but God and has nothing else to speak other than about God and His glory. The devotional pursuit and also the philosophic enquiry of Jnana Yoga, must finally culminate in God-experience. Any path, when sincerely followed under competent guidance, will lead one to God. Even the uncultured robber, whose accumulated sins did not allow him even to repeat the Name of Rama in the proper way, finally emerged as the venerable Sage (Valmiki) through the grace of Devarshi Narada.

Valmiki's first Awakening came when he came to know that his wife and children would never be the sharers of his sins. He at once realized the hollowness of all earthly love and turned his heart towards that infinite ocean of Love, Rama. As one attains more and more inward purification, he begins to have fear, liking and reverence for God. Fear of God means fear of moral fall. Then he is unable to deceive the Witness within. Finally liking develops into love and love unites him with God.

The darshan of Saguna Brahman and contact with Him is a rare favour, which God grants to the jivas. The doors to salvation remain wide open when the Saguna is on earth. Even after reaching the summit of Yoga, Maruthi did not give up Ramanam. He did not see any difference between Rama and His Name. He dedicated himself to Rama's Cause, 'Rama Karya'. Rama, Rama Nama and Rama Karya were all one and the same to that crest jewel of bhakthi. The Name of God is a crucible which melts all 'I'



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and 'Mine' and attachments and passions. There is no difference. Only a devotee realizes this truth.

Even after seeing the Saguna splendour, instead of enjoying the bliss of divine presence, if one is still hankering after the Nirguna, it only indicates that his understanding is not ripe. Ignoring the Saguna, the perceptible reality, waiting for Nirguna, he alas, leaves the body, without enjoying what God granted him out of the fullness of compassion.

Observe nishta meticulously. Nishta is essential. In critical times and dangerous situations, the power of Nishta will evoke divine protection. Make your whole life a sadhana. Let the name be always on your lips. Let it serve as a link between you and God. At the last moment Name should come to you. For that, the whole life should be a preparation, a continuous practice of the Name of God.

The moths mistaking the glowing lamp for a flower in bloom, rush towards the lamp and perish. So too is the case of the ignorant who perish in the fire of the sense objects (vishayas). But, there is a holy altar-fire in which the saints sacrifice their lives. That is the altar-fire of prem. Love infinite is God. Through love, self-abnegation and service, one sheds the ego and gets united with God.