

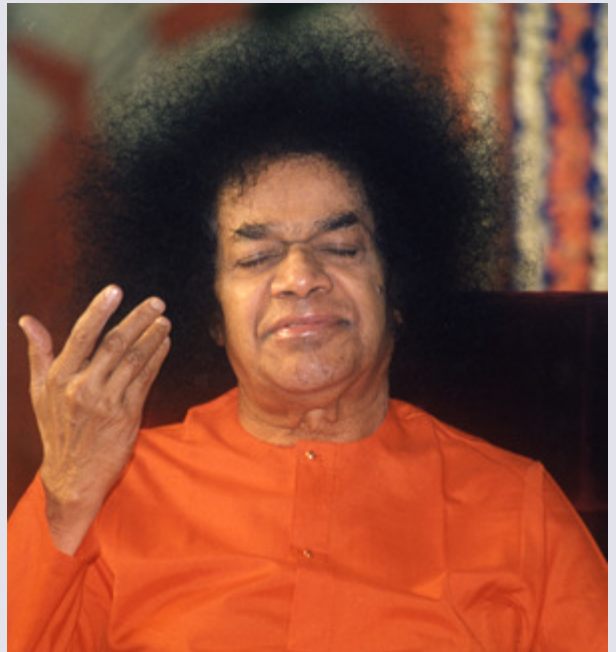
Topic: *“Atma Nivedanam*

(Act of Surrendering)

“For the human being love and service are like two wings, with the help of which, one should strive to realize the spirit.”

SSS 28.34: November 21, 1995

The inner prompting to conquer illusion (*maya*), by surrendering to the Lord, comes as a result of merits accumulated from many births. Those with demerits as their earnings will pursue the fleeting pleasure of the senses. Like birds and beasts, they revel in food and frolic as the purpose of life, and do not entertain any thoughts of God. They dislike the company of the virtuous and the good, and stray away from good acts and become outlaws in the realm of God. On the other hand, those who have earned merit strive to grow in virtue, cultivate uplifting thoughts, and contemplate and yearn for the Divine. Such seekers may be drawn to the Lord through suffering or want or the thirst for knowledge or keenness to acquire wisdom. But the fact that they turn towards the Lord for relief shows that they have grown into the higher path through many births.



- *Geetha Vahini, Chap 13.*

By surrendering to the Divine and developing a heart filled with devotion and love, one can face all the challenges of life. –Baba

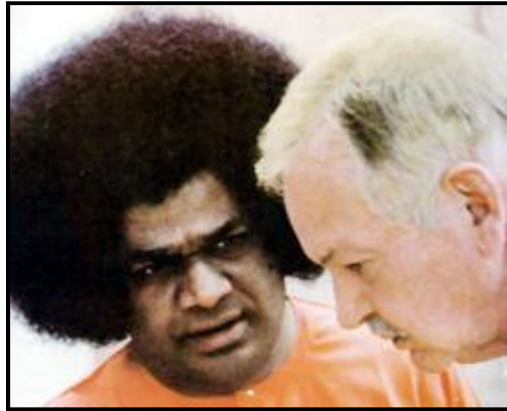
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1. Swami's Words



Hislop (H): What does surrender to the Lord mean in such common things as shaving, going to the market, walking and so on?

SAI: *Surrendering to the Lord is surrendering all thoughts and actions, not wishing for the fruits of the action, not doing action to gain its fruit but doing the action because it is one's duty. The act is dedicated to the Lord and the results, therefore, are borne by the Lord. Actions done thus - fruits abandoned at the time of the action - such action is free of karma. Since the ego, in this way, is not fed and cultivated, it disappears before long.*

For example, if one shaves, which is classed as an uninspired mundane task, the attitude is that one is preparing for the sake of the Lord in the heart, and one is making the best of his appearance to honour the Lord, and not for one's personal vanity or reward. Also, in walking, offer the action to the Lord to maintain a body fit for the Lord to live in; and that is the attitude for every single act of the day. Sweeping the house is dedicated to the Lord so that He may have a fit dwelling. And cooking also is dedicated to Him so that the body may be strong and vigorous for the benefit of the Lord.

It is folly to seek the fruit of action. When one dies, the only items taken with one are one's good and bad deeds. None of the power, the money, the position, the prestige, the vigorous beauty of the body, the culture of the personality - these things are all gone, and therefore what folly to work for them. Man is life with desire; life without desire is God. Mind is desire; when mind disappears, desire disappears.





Surrender completely to the Lord

Devotees should grow up like infants in the lap of the mother and, thereafter, become realized souls who can rely on their “own” strength and be free. Still, both have the same source of strength, the Mother. Those indeed are really fortunate who grasp this secret of the path of devotion, who develop one-pointed devotion and straighten the traits of their character, who transform themselves into infants in the lap of the Lord, and who get everything done as He wishes.

*Therefore, those who yearn to be devotees, servants, dear ones (priyas), and one-pointed devotees should take up the corresponding path and name and live accordingly. The devotee should develop the characteristics of devotion; the dear ones should follow the love (prema) of the Lord; the one-pointed devotee has to **surrender completely to the Lord.***

<http://www.ssbpt.info/vahinis/Prema/PremaVahiniInteractive.pdf> P33



2. Quotes from Swami

Love and Atma Nivedanam

Cultivate steadfast devotion

Everyone must strive to fill the heart with true devotion. Constant contemplation on the form of the Lord and frequent repetition of the Lord's name are the means by which the heart is filled with the love of God.

SSS 19.1: January 19, 1986

You are not aware of your true nature. When you have faith in yourself, you will have faith in God. Realize that there is nothing beyond the power of God. Love God with that supreme faith. Then you will be drawn towards God. It needs purity. A magnet cannot attract a piece of iron covered with rust. Similarly God will not draw to Himself an impure person. Hence, change your feelings and thoughts and develop the conviction that God is everything. God will not give you up when you have this conviction.

SSS 28.4: February 27, 1995



Love without Expectation of Reward

There is nothing more precious in this world than Divine Love. God is beyond all attributes. Hence His love also is beyond attributes—guñātīta. But human love, because it is governed by guṇas (attributes or qualities), results in attachment and aversion. Love should not be based on expectations of a reward or return. Love based on such expectations makes it a business deal. Love is not an article of commerce. It is not like a loan and getting it back. It is a spontaneous offering. Pure love of this kind can emanate only from a pure heart.

SSS 28.1: January 14, 1995

When you come to Me weighted with wants, prayers for boons and materialistic wishes, you stand the risk of losing faith and losing your moorings, for that faith is frail. Develop the love that asks for no return. Build faith on that basis. Thereby, you can rescue yourselves from the duality of exaltation and despair. The path of love knows no ups and downs. It is smooth and level, straight and safe. It leads you to the throne of the King of Kings installed in your heart. Nothing can delay your journey or devise obstacles to stop you.

SSS 11.29: July 23, 1971



Love and Shanthi

The human values are not visible to the naked eye. What is the form of Truth? None has seen the form. Rather, it is beyond any form. It emerges out of our bosom. What is Dharma? Dharma is to follow the teachings of our own heart. Where is Shanthi (Peace)? Is it outside? No. it is only a shanthi (unrest) outside. The human being today craves for peace and peace alone, in spite of possessing all sorts of wealth. You ask any millionaire. His reply will be "I



have money, houses and all kinds of wealth but I have no peace". Peace therefore is not to be obtained from the world outside. It has to flow from within. Where there is peace, there will be love. The light of love shines in one and all. It is Love that illuminates the entire universe. Hence, if you strengthen love, there will be no scope for hatred at all. It is only when you develop a feeling of separation; there will be hatred between one another. **On the other hand, if you develop a feeling of oneness, how can there be a feeling of hatred between you and the other person?**

SSS 40.4: February 11, 2007

We have attained human birth. There is nothing greater than this. Jantunām narajanma durlabham (Out of all the living beings, the human birth is the rarest). You are born and brought up in society. Then why do you not work for the welfare of society? All the wealth that you have earned has come from society. You should show your gratitude to society. The world is facing problems because the human being does not show gratitude to society. You should never neglect society. Society's well-being is your well-being too. But is anybody looking for the welfare of society? No. It is selfishness all around. **Give up selfishness and work for the welfare of society. The world will enjoy peace and security only when you serve society and have devotion towards God.** If you want that peace should reign in the world, then you should first develop peace in yourself. Where is peace? It comes only from our heart. Our heart is the source of Peace, Truth, Righteousness and Love. You have forgotten the heart and are searching for peace in the external world. You don't get peace in the bazaar. You get only pieces. Peace is only in your heart. **Fill your heart with love. Whatever work you do, do it with total love.**

SSS 34.10: June 1, 2001

Acquire the love that draws all into the One. **By this means, you can put down the fears and anxieties, the greed and envy, the hatred and haughtiness that are today infecting the peoples of the world and establish an era of peace and joy.** "Let all the worlds be happy". This is the prayer that comes naturally from every human heart. This is the goal to which Sanātana Dharma leads. Everyone must sing of this goal, live in the melody of that song and merge, through that melody, in the Paramātma (Supreme Self).

SSS 14.55: November 19, 1980



Love Heals and Transforms

There is one way of getting over the results of karma. If you earn the grace of the Divine, even mountains of sin can be reduced to dust. Only the Divine has the power to confer such grace. A spark of fire can burn down a mountain of cotton. How is the spark to be got into the "mountain" of human predicament? **Only through love.** Develop love. Serve all with love, ever remembering the Lord's name. Without the name of the Lord on your lips, the mind will be running hither and thither. **The mind is the birth-place of unsteadiness. Hence engage yourselves in action, concentrating your thoughts on God.**

SSS 20.29: November 23, 1987

If the main switch is off, all the rooms will be in darkness and if the individual switches are put on, the bulbs will not burn. What is that main switch in the human being? It is Divine Love. **When this switch of Divine Love is turned on, love will manifest itself in every limb and part of the body.** Your words will be filled with love. Your actions will be saturated with



love. Your eyes will gleam with love. You will be listening to loving words with your ears. The light of love will shine in every limb. Without that love, if you are steeped in selfishness and self-centered actions, every limb will be plunged in darkness. Therefore, love is supreme.

SSS 22.20: June 28, 1989

To the person, who is unable to recognize his or her innate Divinity and is forgetful of the real abode, the Bhagavad-Gita preaches that divine bliss and perfect love can be attained through surrender and dedication. The absence of trust consumes a person with anxiety and worry. A person on a tour of another region and staying in the house of a friend there cannot be free to visit the sights of that place if he or she lacks confidence in the host and does not leave his or her valuables in the latter's custody. So also, by not reposing trust and faith in the Almighty who is our dearest friend, we are subjecting ourselves to endless worry, difficulty and fear.

SS 1979.25



Qualities of a Person Who Loves God

To seek only your future is selfishness. To be concerned about your own bliss is also selfishness. Only the human being, who gives up self-interest and regards the happiness of others as his or her own and devotes himself or herself to their well-being, is a truly selfless person. The Lord will love only those who love others. If you seek to win the Lord's love, you must love others. You cannot win the love of others if you do not love them. Without worrying about what has happened in the past and without concern for the future, strive to make the best use of the present by cultivating love and doing service.

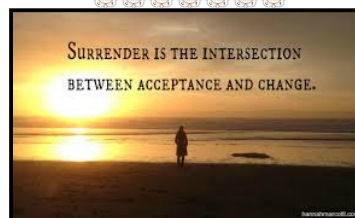
SSS 18.22: November 17, 1985



Love—The Path to Self-Realization

Today your foremost duty is to enthrone *tyāga* (sacrifice). Only when sacrifice reigns, love will come into its own. All your latent potentialities will then manifest themselves. You will succeed in all your legitimate undertakings. When love becomes the ruling principle, sorrow and disappointment will disappear. That was why the *Vedas* declared that sacrifice alone is the key to immortal bliss. "God is love. How can you hope to realize God without love?"

SSS 29.52: November 23, 1996



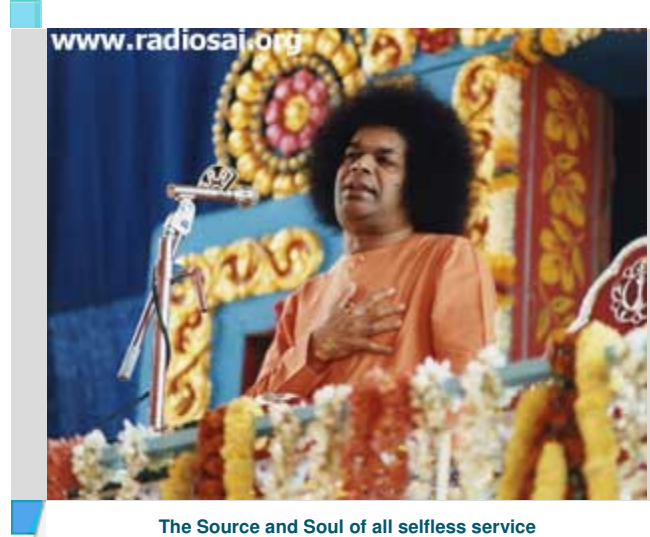
Selfless Service and Atma Nivedanam

The Aim of Selfless Service

The goal of *selfless service* is also to bring about our own spiritual transformation. Selfless service gives us an opportunity to sublimate our minds and sacrifice our ego. Swami teaches us to utilise all our knowledge, skills and resources for the welfare of others.

Deserve the grace of God by helping the weak and poor, the diseased and the disabled, the distressed and the downtrodden.

SSS 13.4: January 28, 1975



The Source and Soul of all selfless service

When you stepped into this world, you did not bring anything with you; nor can you take anything with you when you leave. No benefit accrues to you from having palatial buildings and huge bank balances if you cannot use them for the service of the society. Spend your money for the welfare of society. Only then you can win divine grace. Serve the needy by providing comforts and conveniences.

SSS 32.pt1.5: March 12, 1999

True sevā (selfless service) can come only out of a pure and loving heart (unattached and total surrender).

SSS 17.27: November 18, 1984

Know that sevā (selfless service) is a better form of sādhanā (spiritual discipline) than even dhyāna (meditation). How can God appreciate the dhyāna you do when adjacent to you, you have someone in agony, whom you do not treat kindly, for whom you do not make all efforts to help? Do not keep yourself apart, intent on your own salvation, through japa (recitation) or dhyāna. Move among your brothers and sisters, looking for opportunities to help but have the name of God on the tongue and the form of God before the eye of the mind. That is the highest sādhanā.

SSS 10.3: February 1, 1970



Spiritual Benefits of Selfless Service

While engaged, as you are, in karma, sevā karma (service activity) as sādhanā (spiritual discipline), you encounter many hurdles. But that is the nature of the world in which you act. It is a world of dual



characteristics—good and bad, joy and grief, progress and regress, light and shade. Do not pay heed to these. Do what comes to you as a duty, as well as you can, with prayer to God. The rest is in His hands.

SSS 15.32: November 21, 1981

Little acts of sevā (selfless service) can confer on you great spiritual benefit. Firstly, they will destroy your egoism. Pride will transform friends into enemies. It will keep even kinsmen afar. It will defeat all good schemes. **Sevā will develop in you the quality of humility. Humility will enable you to work in happy unison with others.**

SSS 15.32: November 21, 1981

Service is meant to kill ego. You cannot call it service if it is rendered with ego. First of all, ego has to be subdued. Body attachment is the root cause of ego. **Ego will vanish once the body attachment is given up. The spirit of oneness will develop once the ego is annihilated.**

SSS 33.19: November 20, 2000

The human being becomes immortal neither by deeds, nor by progeny nor by wealth. What makes a person eternal is the spirit of sacrifice. **So we should try to make our lives meaningful by sacrificing personal comfort for the sake of our fellow beings.**

SSS 13.10: April 10, 1975

.....

There are three types of Surrender (Saranagathi). The first one is Thavai-vaaham, where the devotee affirms “I am Yours”, the second is Mamai-vathwam, where one asserts “You are mine” and the last is, Thwame-vaaham which means “You and I are one.” Each is a step that leads to the other and the last is the ultimate state. In the first stage, Thav-eva-aham, the Lord is completely free and the devotee is fully bound. Just like the cat and the kitten - the cat shifts the new born kitten about, as it wills; the kitten just mews and accepts whatever happens. This attitude is very gentle and is within easy reach of everyone. In the second, Mama-eva-thwam, the devotee binds the Lord in his heart and the Lord willingly remains bound. **A devotee can tie up the Lord with Prema (love) that overwhelms and overpowers one’s own egoism. When one has this type of devotion (Bhakthi), the grace of the Lord fulfills every single need of the devotee.**

- Geetha Vahini, Ch 3.



● 3. Examples / Illustrations

[Please capture any stories, illustrations or devotee experiences that reflect the central message]

3.1 Story – 1 (Devotee's Experience)

LETTING SWAMI BE SWAMI

For those who may think this title is presumptuous or perhaps even blasphemous, I would ask you to give this a listen. You may find it's an attitude that is a bit more common than one may think. In fact, it may be motivated by love, as it was in the case of St. Peter and *Jesus*. And I believe it has played itself out for many devotees the past several years. Part of surrender is to accept what God has planned for Himself when He assumes a human form. A horrified Peter, upon learning Jesus' plans (to accomplish His work through suffering and death), insisted he would not allow it to happen. *Jesus* scolded him for it; he would just have to accept it. And for nearly everyone, this is a challenging task.

We like to think we are in line with the Lord's plans, we like to think that we are surrendered to whatever He wants, that we will allow Him to direct our lives as He will. But even if we are able to do this, how many of us can accept what He does with His OWN life? Very few, and I was definitely not among these few.

Swami was very gracious in giving me dreams ahead of some of these more difficult times (maybe not difficult for Him, but impossible for me!). The dreams were often ambiguous at the time given, but became painfully clear when the events took place. In one dream He was seated on a bench, wearing just a dhoti and a blanket which kept slipping down, made from cloth of the most dazzling white. He had an aura of great purity and perfection. The blanket kept slipping away, I kept putting it back, thinking it wasn't right for Him to be sitting there all exposed. I found the dream disturbing, but did not know what to make of it. I was also upset that I could not fix things and make them better.

A couple months later, the meaning became quite clear. A few devotees had broken with Swami and had made many disturbing claims. Many people began to have their doubts and they too left. I later had a dream in which several members of a small center I had belonged to fell into a rapidly moving cascade. I yelled to them that I would help, they didn't hear me. I ran to find a phone (not many cellphones in the summer of 2000), the payphone I finally reached fell apart in my hands. There was nothing I could do to help my friends. The dream ended sadly. A few days later I realized that the ones in the water had all left Swami, the ones on the riverbank had not.

Looking back, I realized I was acting like St. Peter, "No Lord, I won't let this happen to you." Swami for some reason was going to let Himself be exposed to the world and there was nothing I or anyone else could do about it (which is why I could not get that blanket to



stay around His shoulders). He was also going to have people leave as a result of this testing, and invincible me thought I could stop that as well. I thought as long as I had enough love and determination and will I could fix the whole damn problem. Perhaps there was love, but there was a subtle arrogance as well. And like St. Peter, I began to have fears and doubts (but through Swami's grace I didn't end up running off like Peter did). Why was this happening? I want answers NOW! And I want this thing fixed as well. But it was His will to guide me through this. It now seems like ancient history. I realized how unaccepting of Him I had been. True surrender would have allowed me to just keep still and bear witness, much like the women who stood with Jesus as He was dying (while big mouth Peter had run off and was hiding). I resolved that from now on I would accept His plans. Or so I thought....

Many years ago I had some other dreams where I was pushing an infant Swami in a stroller, only to have it morph into a wheelchair and Swami become old. Again He was wrapped in the white blanket. The older He looked the more beautiful His eyes became. He took hold of my hand and did not let go. Then there was one where there was a beautiful glass casket in my childhood church. Children were playing around it while He smiled and watched. He then slowly and majestically walked out of the church, looking at me to see if I would follow or stay playing by the casket. I followed Him, He walked out of the church into a blinding light. I followed, but then the dream ended. Another time, I dreamed some students carried Him in on a stretcher and placed Him behind glass in the *Mandhir*. I thought if only I could look into His eyes and tell Him I loved Him I could relieve His pain. At that moment, He struggled to pull Himself up on one elbow and said "You! Be quiet and pay attention!" None of these dreams made any sense at the time.

When Swami first started using a wheelchair, a group of us would chant 1008 *Gayathri's* for His recovery and for the world as well. And there were many others all over the world doing changings as well. Everyone was committed to making Him well again. And "making" is an interesting choice of words. Again, I believed if enough effort was made He would be restored to full health. Not once did it occur to me to say "Your will be done."

Many years later, my mother was dying of lung cancer. As I sat in her room I thought of how we had probably about a decade left before He would leave the body and I wondered how that would be. I also thought it would be nice to see Him at least once again and also visit *Arunachalam*. After Mom passed I would go home, return to work, and figure out a time that would be good for my daughter and me to visit. Due to several factors October seemed best and after an unnecessary struggle with the powers that be (after all, I had been granted long leave three times in the past to go to India) they finally relented and approved my request for the leave. It was signed and approved on April 20, 2011.

Four days later my resolve to accept whatever the Lord chose for His own life crumbled. Not only did it seem totally wrong, but that it took place on EASTER? Why would You do such a thing? Even though I know God is eternal and my relationship had been more with the subtle form (many, many dreams) than with going over to Puttaparthi,



I was devastated. I simply could not accept it. It was as though Lord Shiva had drunk the deadly halahala of the BP Oil spill and the Japanese radiation along with all our negativity, but this time succumbed to it. Because I loved Him, I could not accept this Good Friday or the Easter. It was just horrible. So what if He would be reborn as Prema Sai, I wanted Him resurrected and healthy NOW. Again, there was love, but if I really loved Him completely, I should have been patient and looked to see what HE wanted from all of us.

It has been a struggle, and although I think perhaps I am able (through His grace) to accept His will more, I am sure there is a lot of work remaining. Swami's simple but profound command to me "Be quiet and pay attention." remind me of what a great soul had once told his mother. I will end with these words of wisdom and try to live up to them:

"Whatever is destined not to happen will not happen, try as you may. Whatever is destined to happen will happen, do what you may to prevent it. This is certain. The best course, therefore, is to remain silent." - Bhagavan Sri Ramana Maharshi



3.2 Story - 2 (Devotee's Experience)

KEEP REMEMBERING ME AND FIGHT (Gita 8:7)

Since childhood, I have been told that I have misguided compassion. I would constantly feel sorry for people, often getting into situations that benefited neither them nor myself. And there were times where I was reluctant to stand up for myself, nostalgically remembering the days when my adversaries and I were on good terms or the nice times we had together. I was like my father, I would give 10th, 100th, and many more chances. But like my father, once the last chance was given, the repressed negative emotions would be released. Needless to say, very few benefited from this method. But I longed to be like Jesus, who forgave everything.

So this was an unhealthy pendulum, struggling to be Godlike in love and forgiveness, yet getting very angry in the end. It also was a form of enabling *adharma*. I did not really help others by letting them take advantage. It seems Swami needed to teach me to discern, stand, and hold my ground. He also needed me to detach from the repressed rage that I had been holding back. And then the sadness of having to stand up to those who once were 'nice' to me.

He has been doing this for the past few decades, it has been a long process. And it is one where He requires you pay close attention. He also requires discernment. One may superficially read His words and misapply them to a situation. But He is always there to correct and will step in immediately when necessary. And if you do not listen, He will use ways to make you listen (or at least let you know something is not right). I have had a few



instances where I had to depart from those who supposedly were once my well-wishers. The "feeling sorry for them" syndrome would kick in, and I would have a very difficult time doing the wise thing. I also would swing from avoiding confrontation at all costs to finally losing my temper and letting the offender have it. No Christlike behavior there!

In families and workplaces there is *Dharma*. There is also great attachment. One grows to love these people (perhaps love in the worldly sense) and thus is willing to let things go (but is this true forgiveness?). One gives a spouse, child, or boss many chances to change their ways and they sometimes do. But often they don't, and it is up to the person to take the right path and not let the situation continue just because they are afraid to let go or have sentimental memories. Ages ago, there was a young soldier who loved his cousins and their associates and had many cherished memories of them from his childhood. But their behavior became bad and eventually intolerable. After much negotiation they still kept to their bad ways and a clash was inevitable. A choice was given by the Lord to these two factions. Our young warrior chose first; he could have the Lord's army or He could have the Lord Himself. He chose wisely. But even then, on the battlefield itself, he withdrew, arguing that *Dharma* does not allow for the killing of one's relatives. But Lord Krishna set him straight and their dialogue has come down to this day for us to follow.

I have been like Arjuna! Many years ago, I was married with two young children. The relationship was deteriorating and I had my mother constantly telling me I needed to stop allowing myself to be taken advantage of. I wasn't happy, but I was afraid to take the next step. I would conveniently use Swami's teachings to try to work it out (He does mention somewhere that couples are sometimes brought together to work out karmic debts). But Swami had other ideas. One night I dreamed I was in the Mandhir. It was like a living room. I sat between Swami and my husband on a couch. The kids would jump, laugh, and play with Him while ignoring their father. I was thinking, "This is all very nice, but we have to go back to America." Swami turned and stared into my eyes and I could hear His voice in my head, "You may have him, or you may have Me! You may not have us both." So the next day I went to the Legal Aid Society to gather information on divorce. That night, Swami came to me in a dream, laughing and throwing flowers at me. The situation was further complicated by news that a third one was on her way. I worried about what I was going to do, but He took care of everything. He gave me a whole new life in more ways than one. And He removed any pity or resentment I felt toward my ex-husband. Some critics said, "You should forgive him." I replied, "Jesus forgave, but do you think He moved in with His killers and detractors after having risen from the dead." Swami was teaching me the art of standing firm without anger or pity.

But I am still learning. Recently, after having worked a phenomenal amount of hours (due to co-workers out sick or on vacation or on military leave), I came down with severe back pain. This was right before my vacation, and although I had planned on a few days rest and returning to work for a few days before vacation, I was treated with great suspicion. I had my own suspicions - I suspected there was a lesson behind this! I



reviewed my life over the previous months and also looked within. I watched my reactions to this. I questioned myself and my motives. I also contemplated the nature of certain ailments and what they symbolize.

What I found was a lack of trust and a refusal to let go and give everything to God. Swami had once told me in a dream, "I am very pleased with the work (not paid work, but something else) you have done, but remember! You must rely on God alone!" I found that it was great having all that extra overtime money, I loved being able to pay things off and to repair things. I also liked the sense of independence it gave me; I didn't need anyone's help, I could do it myself. So much for relying on God alone. Swami also says, "Be alike to praise and blame." Here I was, so happy when my boss couldn't thank me enough for helping her out only to act like I was a fraud less than a month later. A lot of repressed anger surfaced. And then pride was an issue. We should accept God's plan for our spiritual development, and here I was angry with Swami for not instantly taking my anger! What a damn mess!

Then there was the *vasana* of misguided compassion. Of course Swami does not want me to bear grudges, but after much reflection I realized He did not want me to back down either. Ironically, I had chosen a password at work - Matthew 25. This is the chapter where Jesus insists that whatever you do to others you do to Him. So the challenge was to stand up for not only what is right but also my own rights and take the middle ground, as Buddha would say. To neither burn with anger nor become despondent over authority figures' opinions of me. So I kept praying to be cleansed of all this negativity and to be able to know what He wants me to do. Now things are finally starting to clear. I feel He has greatly strengthened and purified me during this past strange month. I pray that I will always be open to Him and that I will simply let go and let Him take the reins. **Just let go of (what I think is) dharma and surrender it all to Him. Gita 18:16).**



3.2 Story - 3 (*Purandara Dasa*)

The True Meaning of Surrender

What exactly is surrender? To give yourself entirely, unconditionally and absolutely to God is surrender. To attain that state, you should first develop friendship with God. What is friendship? Is it saying, "Hello!"? No, not at all. Feeling of oneness is true friendship; the two must feel alike and think alike. The Telugu word Maitri (meaning friendship) has two syllables, one is mai and the other is tri. This tri stands for the three planes of a human being, namely, body, mind and soul. Thus the word maitri connotes a feeling of oneness at all these three levels. Such a state alone can be called a state of true friendship.



Divinity can be attained only when the body, the mind and the soul are **all** surrendered at the Lotus Feet of the Lord. As long there is a feeling of duality, a sense of I and you, the notion of mine and thine, the Divine state cannot be attained. Your true reality is the Atma (the individual Soul) which is a wave of the Paramatma (Universal Soul). Krishna has declared that He is in everyone and every being. Thus, you do not have a separate existence; the individual and the Universal are one and the same. Just because bodies are different, you think that you have a separate existence. If, however, you seek friendship with God, you must give up this body-consciousness. You must follow the command of the Divine. But these days, selfishness has taken precedence over obedience to God's commands. If you disobey God's commands, if you do not pay heed to them, can there be any true devotion? Always abide by the wishes of God and realise that this is the right path to Divinity.

Purandara Dasa, a great devotee of the Lord, once declared: "O God! I forgot you in my previous birth and that has resulted in my being born again. This time, if I install You in my heart, there will be no rebirth; I will become a liberated soul." These days, everyone is harassed by doubts of various kinds. As long as there is a feeling of attachment to the body, doubts cannot be overcome. Proper exercise of discrimination alone would lead to the Truth. For example, Purandara Dasa asked himself: "There are isolated trees on mountain tops that are otherwise barren. Who planted these trees, who watered the saplings, who protected them, and who provided the fertilizer? Who painted the feather of the peacock with such a glorious combination of colours? O God, you are such a wonderful artist!" The green parrot sports a nice red beak; who gave the parrot the red beak? Scientists have no explanation for all these wonders of Nature because their approach is purely worldly and materialistic. This is not the proper way of understanding Reality. Truth can be grasped only through the path of spirituality. God is the fountainhead of all existence and the will of the Divine is the cause for every happening. Nothing happens in the Universe without the Sankalpa (will) of Ishwara (God). You must have this belief implanted firmly. Don't ever imagine that you are a low and an ordinary mortal. You are nothing of that sort; you are truly speaking a child of God, a spark of the Divine. Therefore it is that Purandara Dasa sang: "As long as I am aware of Your presence in my heart, I do not feel lost. You are the real doer and not me. You impart knowledge. You protect and You also reprimand when necessary. There is nothing that is not Yours. I am wholly Yours. When You, the Lord Almighty, are doing so much for me and are taking care for me, how can I be called poor?" Like Purandara Dasa, all of you also are a spark of the Divine. He realised that he was; you too should.



Sai Inspires - June 03, 2011



When *bhaktas* (devotees) pray to Bhagawan (God) sincerely, offering all their actions to Him, they will certainly receive appropriate grace from the Divine.

There are nine types of devotion: *Shravanam* (Listening to His glory), *Keerthanam* (Singing to Him), *Vishnusmaranam* (Remembering Him), *Padasevanam* (Serving at His feet), *Vandanam* (Adoring Him), *Archanam* (Worshipping Him), *Dasyam* (Being His dedicated servant), *Sneham* (Loving Him like a dear friend) and *Atmanivedanam* (Surrendering oneself completely to Him). In whichever way you offer worship, God responds in the same manner. When you surrender all your actions to Him, you will surely receive His Grace.

– *Divine Discourse, January 1, 1994.*

Your life must be based on the principle of surrender to the Divine. – Baba



References / Resources

4.1 Swami's Discourses

- *Parama Prema (Divine Love)* Discourse SSS 15.37: December 25, 1981
- *The Power of Divine Love* Discourse SSS 25.21: May 30, 1992
- *Real Name of God Is Love* Discourse SSS 33.10: July 16, 2000
- *Love Is God; Live in Love* Discourse SSS 40.21: December 15, 2008
- *Lessons on Sevā Sāadhanā* Discourse SSS 15.31: November 19, 1981
- *Born to Serve* Discourse SSS 20.26: November 19, 1987
- *The Spirit of Service* Divine Discourse November 21, 1988

4.2 Articles from Radio Sai

- [A STIRRING STORY OF SURRENDER](#)
- [CONVERSATIONS WITH SAI - PART 5](#)
- [A STORY OF ABSOLUTE FAITH AND COMPLETE SURRENDER – PART 1](#)
- [A STORY OF ABSOLUTE FAITH AND COMPLETE SURRENDER – PART 2](#)

4.3 Audio Links

- [Swami on Sadhana](#)

