



Sri Ramana Maharshi (1879-1950)

From V. SURRENDER

There are two ways of achieving surrender. One is looking into the source of the 'I' and merging into that source. The other is feeling, 'I am helpless myself, God alone is all powerful, and except by throwing myself completely on Him, there is no other means of safety for me'; and thus gradually developing the conviction that God alone exists and the ego does not count. Both methods lead to the same goal. Complete surrender is another name for *jnana* or liberation.

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It is asked, why all this creation is so full of sorrow and evil. All one can say is that it is God's will, which is inscrutable. No motive, no desire, no end to achieve can be attributed to that infinite, all-wise and all-powerful Being. God is untouched by activities which take place in His presence. There is no meaning in attributing responsibility and motive to the One, before it became many. But God's will for the prescribed course of events is a good solution for the vexed question of free-will. If the mind is worried over what befalls us, or what has been committed or omitted by us, it is wise to give up the sense of responsibility and free-will, by regarding ourselves as the ordained instruments of the All-Wise and the All-Powerful, to do and suffer as He pleases. Then He bears all the burdens and gives us peace.

A Maharani told Bhagavan, 'I am blessed with everything that a human being would like to have'. Her Highness's voice choked. Controlling herself she continued slowly, 'I have all that I want, a human being may want... but... but... I do not have peace of mind. Something prevents it. Probably my destiny'. There was silence for a while. Then Bhagavan spoke in his usual sweet manner: 'All right, you have said what you wished to say. Well, what is destiny? There is no destiny. Surrender, and all will be well. Throw all responsibility on God and do not bear the burden yourself. What can destiny do to you then?'

Devotee: Surrender is impossible.

Bhagavan: Yes, complete surrender is impossible. Partial surrender is certainly possible for all. In course of time that will lead to complete surrender. Well, if surrender is impossible what can be done? There is no peace of mind. You are helpless to bring it about. It can be done only by surrender.

D: Partial surrender — well, can it undo destiny?

B: Oh yes, it can.

D: Is not destiny due to past karma?

B: If one has surrendered to God, God will look to it.

D: That being God's dispensation, how does God undo it?

B: All are in Him only.

VI. THE THREE STATES: WAKING, DREAM AND SLEEP

There is no difference between the dream and the waking state except that the dream is short and the waking long. Both are the result of the mind. Our real state is called *turiya*, which is beyond the waking, dream and sleep states.

The Self alone exists and remains as It is. The three states owe their existence to *avichara* (non-enquiry), and enquiry puts an end to them. However much one may explain, this fact will not become clear until one attains Self-realization, and wonders how he was blind to the self-evident and only existence for so long.

All that we see is a dream, whether we see it in the dream state or waking state. On account of some arbitrary standards about the duration of the experience and so on, we call one experience a dream and another waking experience. With reference to Reality both the experiences are unreal. A man might have an experience such as getting *anugraha* (grace) in his dream, and the effects and influence of it on his entire subsequent life may be so profound and abiding, that one cannot call it unreal - whilst calling real some trifling incident in the waking life that just flits by, which is casual, of no consequence and is soon forgotten. Once I had an experience, a vision or a dream, whatever you may call it. I and some others, including Chadwick, had a walk on the hill. Returning, we were walking along a huge street with great buildings on either side. Pointing out the street and the buildings, I asked Chadwick and others, whether anybody could say that what we were seeing was a dream, and they all replied, 'Which fool will say so?' We then walked along, entered the hall and the vision or dream ceased, or I woke up. What are we to call this?

Just before waking up from sleep, there is a very brief state, free from thought. That should be made permanent.

In dreamless sleep there is no world, no ego and no unhappiness, but the Self remains. In the waking state there are all of these. Yet there is the Self. One has only to remove the transitory happenings in order to realize the ever-present beatitude of the Self.

Your nature is bliss. Find that on which all the rest are superimposed and you then remain as the pure Self.

In sleep there is no space or time. They are concepts, which arise after the 'I-thought' has arisen. You are beyond time and space. The 'I-thought' is the limited 'I'. The real 'I' is unlimited, universal, beyond time and space. Just while rising from sleep and before seeing the objective world, there is state of awareness which is your Pure Self. That must be known.

“Gems from Bhagavan” – a necklace of saying by Bhagavan Sri Ramana Maharshi on various vital subjects strung together by A. Devaraja Mudaliar (2006)

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