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Teaching Explanation of Seven Principles of Right Surrender

## **Introduction:**

All religions teach human beings that to experience peace and harmony, they need to surrender their limited human mind and will to the infinite Mind and Will of the Creator of this universe who is known variously as Ahura Mazda, Khuda, Parmeshwar, Bhagwan, Yahweh, Antim Buddha, God, Allah and by other names as well.

To help human beings live a life based upon surrendering their limited will to the infinite Divine, all religions have provided certain laws and rules of conduct that people should live by. These laws and rules of conduct are known in different religions as commandments, *yamas*, *niyamas* and *sheelas*. So, although all world religions emphasize the need to surrender one's will to the Divine, none of them have codified all the principles into one comprehensive document that will help spiritual seekers as well as lay people to weave these spiritual principles in their daily lives and thus live a life of self-surrender to the Divine.

This being the case, the Divine Mind felt that for the benefit of humanity, it was time to reveal the various principles of spiritual surrender and codify them so that a system can be developed through which human beings can practice the art of surrendering their small ego-mind/self to the Divine in the right way. To fulfill this end, in this millennia, the *Seven Principles of Right Surrender* were revealed by God through His chosen servant, Dr. Dinshah K. Mehta.

These *Seven Principles of Right Surrender* are the foundation for the other two sets of principles that are necessary to grow towards the ultimate goal of Life Eternal which is to merge with the Source of creation. The other two sets of principles necessary to liberate the soul, which is the divine spark within all human beings, are:

- *Seven Principles of God Guidance through Force of Circumstances* and
- *Seven Principles of Right Karma Yoga*

The above two sets of spiritual principles are presented separately with a comprehensive explanation of how they can be applied in one's daily life.

Given below is an in depth explanation of the *Seven Principles of Right Surrender* and how each principle should be practiced and how it will help one to empty oneself. Since principles are universal, these principles are applicable to all religions.

## **The First Principle of Right Surrender**

The very first principle of Right Surrender is:

**Select the one to whom and through whom you want to surrender all that you have and all that you are, body, mind and soul.**

The spiritual Entity can be any of the descending Masters through whom the world religions have been founded, or those who are considered in the various religions to be intermediaries between the relative or human plane of consciousness and the Absolute or Divine plane of consciousness. Thus you can choose to surrender through Zarathustra, the Prophet of Persia; the different Avatars of Hinduism such as Ram, Krishna; the Prophets of Israel; the Buddha; Jesus the Christ; Prophet Muhammad; the Gurus of the Sikhs; the Tirthankaras of Jainism; the founder of the Baha'i religion, the Bab or Baha'ullah; or the Vedic Gods Brahma, Vishnu or Shiva, or their female counterparts or *shakti*'s: Sarasvati, Lakshmi and Parvati. These Vedic Gods have not incarnated in human form but the high *Rishis* and *Munis* of ancient India have depicted them in human and other than human forms which have been consecrated by them over several millennia.

**The first principle has five aspects.**

**The first aspect is:**

**Select one and only one Entity to and through whom to surrender.**

Selecting one and only one Entity is very essential. The question arises, "Why only one? If all these great High Beings can help one grow, why not solicit help from all of them by surrendering to the Divine through all of them?" Also, some people who claim to have an open mind and practice religious tolerance assert that they respect all the High Beings equally, and feel that if they select only one Entity it will be a sign of religious intolerance, if not bigotry, on their part and lack of respect for the High Beings.

To clarify the need to select only one Entity we can give a few analogies from practical life. For instance, although there are millions of women in this world most of whom are capable of conceiving and giving birth to a child, no child can be conceived by or be born through more than one woman simultaneously. Here some people may assert that with modern technology an ovum from one woman can be fertilized in a test tube and the developing embryo can be implanted in the womb of another woman within which it can gestate and grow to become a child.. Although, this is true, the fact remains that by doing so, the process of gestation has been changed and not the fact that the embryo can develop into a child in the womb of only one woman and not simultaneously in the womb of the woman who donated the ovum and the womb of the woman into which the embryo was implanted.

Similarly, even if a room has more than one door, from a practical point of view, one can enter or leave the room only through one door at a time. And likewise, even if many roads could lead one to a destination, one can only travel on one road and in one vehicle at any given time. It is impossible to travel on more than one road or in more than one vehicle at the same time.

All of these examples are a reflection of the principle that you can grow to know the Divine within you through only one Entity. This does not mean that one should not respect the other

spiritual Masters. By all means respect them and their teachings but surrender to and through only one. So select one and only one Entity because although any one of the spiritual masters can lead you to the Divine, you can only grow through one of them as your chosen Entity.

## **The second aspect is:**

### **Give the Entity a form.**

Now some people in certain cultures have a real problem with this aspect of the first principle. This is particularly true of our Jewish and Muslim brothers and sisters. Why? Because one of the Ten Commandments received by Moses and accepted as sacred by both religions is expressed as "...thou shalt not have false gods before Me" or similar words. This commandment has been interpreted to mean that engravings or images used to depict God are prohibited.

Fair enough. This is a genuine concern. However what we wish to point out to people who have this concern is that this second aspect of the first principle is not suggesting that you make an image of God. This aspect of the first principle requires that you should give a form to the Entity who is not God but is a Servant of God; an intermediary between man and God. The fact that you needed a physical mother to take a physical birth, is a reflection of the Truth that you need a spiritual Entity through whom you can take a spiritual birth. The Entity is the spiritual door and the way through whom you can grow towards God if you make the necessary effort. So please be very clear about this. The Entity is not God even though spiritually He is oned with God. This truth is reflected in the statement attributed to Jesus the Christ who is reported to have said words to the effect, "I and My Father are one, but My Father is greater than Me." At a human level you can say that you have seen someone when you see their face or any part of their body but the body is greater than any one part that is visible to you.

Another question that arises is: Why give the Entity any form at all?

We need to give the Entity a form because the human mind cannot conceptualize a condition of being formless. Indeed, the human mind has created a symbol, which is a form, to represent nothing. The form that human beings have devised as the symbol to represent the concept of nothing is "0" called zero in English and *shunya* in Sanskrit. Indeed, in reality, all human thoughts have forms and are referred to as thoughtforms in spiritual literature.

To avoid misunderstanding, we should point out here that we are using the words "form" and "formless", to differentiate states of being that can be conceptualized from states of being which are beyond conception. Anything that can be conceptualized is limited and has a form, and it is in this sense that we are using the word form. We use the word "form" in this way because in the present case, we are trying to speak of the Absolute -- which cannot be conceptualized, since it is limitless -- in opposition to the relative, which can be conceptualized.

It is important to recognize that only that which is limitless can be formless and anything that has a form, no matter how large it may be, exists within and is limited by its form. Indeed every thought has a form and it is invisible thoughtforms that are manifested in words and deeds. So, if

we use the word "form" in this sense, it is clear that the human mind has to give the Entity a form so that it can focus on it..

Because the human mind cannot truly conceptualize the formless, therefore, even if the human mind thinks about God, it will associate a religious symbol with Him. Thus, from the above, it should be evident that the human mind cannot conceptualize an Entity without giving the Entity a form.

An example may help to clarify this point. We cannot comprehend a condition of being nowhere and everywhere. If we are told that something is nowhere, then, in our minds we will try to find a spot or locale to label it "nowhere". But that is not really nowhere. Similarly we cannot fathom everywhere. Why? Because nowhere and everywhere are absolute, infinite, limitless states of being which do not have any coordinates with which we can locate them; and the human mind, being finite and limited, cannot comprehend the limitless and the formless. Since it is limited and finite, the human mind can understand a condition of being somewhere; and somewhere has a form, a locale, which can be pinpointed with co-ordinates within the infinite formless states of nowhere and everywhere.

This limitation of the human mind also explains why the human mind divides and separates the infinite unity in manifestation into many parts. It divides the infinite unity in diversity of manifestation into parts that are within its limited capacity to understand. Instead of surrendering to the unity in the diversity of manifestation, the human mind divides the infinite unity into many parts in its futile attempt to understand how the limitless infinite unity in manifestation began and continues to evolve and function.

Because the human mind cannot understand the formless, in order to grow unto the Absolute, one needs to start by focusing on a finite form and surrender through this finite form to grow to know the infinite formless which is both nowhere and everywhere and also beyond nowhere and everywhere. Hence the need to give the Entity a form.

### **The third aspect is:**

#### **Let the form be fixed and not changing.**

Here again those with a questioning mind may ask why does the form have to be fixed?

The fixed form makes it easier for the wandering human mind to focus. It is easier to focus on the same form every time rather than focus on a new form each time.

One might also ask: What form should I give to the Entity?

Every religious tradition has several forms that have been recognized and held as sacred by the followers of the religion. Over millennia, these symbols have been revered and consecrated by the thoughtforms of the millions of devotees of the religion during their prayers. Some of these devotees have grown to become saints and sages by living the principles which emanate from God. These symbols have been sanctified by many of the Avatars who descended on earth as

well as the fallen souls who have grown to become saints and ascending spiritual Masters through these different symbols of the religions.

Some of the symbols that can be used as forms for the Entity you choose are mentioned below:

**Hinduism:** Om, the many forms of Ram, Krishna and the Vedic Deities, Brahma, Vishnu, Shiva and their counterparts Sarasvati, Lakshmi and Parvati as well as the Shivalingam

**Zoroastrianism:** Consecrated Fire, the Afarghan with a consecrate flame, Faravahar, depictions of Prophet Zarathustra in human form.

**Judaism:** Depictions of the Torah, the Star of David and any other forms that are considered sacred .

**Buddhism:** Various forms given to the Buddha, the Wheel of Karma etc.

**Christianity:** The many depictions of Jesus Christ, the Cross, the Madonna with the baby Jesus etc.

**Islam:** The Koran, the Kaaba, the Crescent Moon and Star, as well as other forms that are considered sacred.

**Sikhism:** Pictures of Guru Nanak, Guru Gobind Singh, the Khanda and other forms considered sacred.

**Some people may wonder:** Why is it necessary to use one of the forms that have been accepted over millennia by devotees of various religions? Why shouldn't they create a form that is more to their liking?

You may create a form of your own liking but then you will not benefit from the efforts of those who tread the spiritual path before you.

When you select a form for your Entity which has been consecrated over millennia with love by others who have grown through the same form, then you will benefit from their thoughtforms. This is because thoughtforms created by spiritual beings are stepping stones along the pathways to the Divine. So, your spiritual journey will be a lot easier if you choose one of the established symbols. Thoughtforms serve as stepping stones because they are packets of creative energy which are energized by the mind which created them. They help to energize you along the way. Positive thoughtforms are packets of positive energy whereas negative thoughtforms are packets of negative energy. Thoughtforms created by average human beings last only as long as they continue to be energized by the human mind that created them. Human minds are finite and are not eternal. Therefore thoughtforms created by human beings tend to burst like bubbles on the surface of water and when they burst, the energy behind the thoughtforms dissipates within the ocean of Universal Consciousness which we call Living Silence.

On the other hand, thoughtforms of descending spiritual Masters such as Zarathustra, the Avatars of Hinduism, Prophets of Israel and of other religions are like beams of creative energy that are eternally powered by the Divine Mind of the Master who is one with the Divine Creator who is infinite and all-pervading. This is one reason why spiritual Scriptures, that have been revealed through descending spiritual Masters, will remain alive for as long as humanity lasts. The manifestation of the Scriptures in the form of religious movements may change but the Scriptures themselves, which are the basis of the religions, will never die. Thoughtforms of spiritual seekers get linked to the thoughts created by the Entity and are also energized by the thoughts of the Entity. Thus thoughtforms created by spiritual seekers that have been energized by the thoughtforms of spiritual Masters are very helpful for those who tread the spiritual path later on.

So, just as you prefer to physically travel on roads built by others who lived before you, instead of insisting on travelling only on roads that you yourself build, likewise you should take advantage of the thoughtforms that are associated with the various symbols of Entities that have been sanctified by spiritual Masters and the prayers of millions of spiritual seekers before you.

It should be noted that conflicts between followers of different religions are due to the fact that Scriptures are interpreted by various followers at different levels of the wakeful consciousness of their human mind and they remain stuck to their interpretations instead of moving on. Moreover, most often the Scriptures are misinterpreted.

There is absolutely no conflict between spiritual Masters and the various Scriptures revealed through them. This is because all spiritual Masters have descended from and serve the same Creator who has been given different names by them depending upon the society into which they descended and the prevailing language. So, Ahura Mazda, Khuda, Hari, Bhagwan, Ishwar, Yahweh, God, Allah, Naam, Sat Naam and other names all refer to the same Source.

Likewise, spiritual Scriptures have been revealed through different spiritual Masters by the same source even though they have been expressed differently in different languages that were suitable for the time and the society within whom the Master took birth.

Therefore, when selecting an Entity, you should not feel compelled to choose the Prophet of the religion followed by the family you were born into, nor should you feel compelled to follow that Prophet's teachings. If you happen to like the consecrated forms associated with that particular Prophet and the teachings of the religion founded through Him, it is fine to choose that Prophet as your Entity and select a consecrated form associated with the religion founded through Him. However, you should not feel compelled to choose that particular Prophet as your Entity and to follow His teachings.

When selecting an Entity and the teachings that you wish to follow, you should use your emotional faculty. It is important that you should feel emotionally drawn towards the Entity and the spiritual teachings you choose to follow. This is because as part of your spiritual practice, you are going to have to transfer all your love to the Entity you choose. So, it does not matter which prophet you choose as an Entity and which form you give to that Entity as long as it is a

form that has been consecrated by spiritual Masters and the devotion of millions of spiritual seekers over millennia.

Thus, you are free to choose one of the many forms associated with Jesus Christ and follow the teachings revealed through him. However, if you prefer the forms associated with Jesus Christ but prefer the teachings of Buddha, then you may choose for your Entity one of the forms associated with Jesus Christ but follow the teachings of Buddha. Likewise, if you prefer the forms normally associated with Buddha but prefer the teachings of Jesus Christ, you can use the forms associated with Buddha and follow the teachings of Jesus Christ.

Similarly, even if you happen to be born into a family of Muslims and like the teachings of Islam but prefer the form of another Prophet, such as Zarathustra, Christ, Moses, Buddha, Ram, Krishna or any of the Deities of Hinduism and forms associated with Sikhism, it is perfectly okay to give one of those forms to the Entity of your choice and follow the teachings revealed through Prophet Mohammed. Similarly, if you happen to like the teachings of Judaism, but prefer the forms associated with other Masters, you can follow the tenets of Judaism and give the Entity a form linked with other religious traditions.

Similarly you can interchange the forms and teachings associated with Zoroastrianism, Hinduism, Judaism, Sikhism and Bahaim with one another as well as Buddhism and Christianity. In other words, you can mix and match any one set of the teachings of any of the Entities with any one of the various forms you prefer that are associated with any one of the Entities through whom the Scriptures of the various world religions have been revealed.

This flexibility to mix and match the teachings of spiritual Masters and the form you choose to give to your Entity is particularly helpful to people who are born into the religions of Judaism and Islam. This is because there are no forms given to the Prophets and spiritual Masters of Judaism and Islam. All the spiritual symbols associated with Judaism and Islam are non-human forms. But this should make no difference because even non-human forms that have been consecrated over millennia by spiritual Masters and the devotion of millions of spiritual seekers will serve the purpose to help them along the spiritual path. The cross associated with Christianity is also a non-human form.

One might ask: Why is it okay to mix and match? Am I not being disloyal to my Entity if I give him a form associated with a different religion?

An analogy will help shed light on this issue.

As mentioned earlier, thoughtforms are packets of energy and serve as stepping stones along the spiritual path because they energize the minds of seekers at various levels along the path. All religions have been revealed through spiritual Masters who have descended from the same Source and they all lead to the same goal which is to merge and become one with the Creator known as Ahura Mazda, Yahweh, Parmeshwar, Allah and God or by any other name.

The fact is that it is not important who constructed the particular road you are travelling on as long it takes you to your chosen destination. This is a reflection of the truth that it is not

important which prophet or deity you choose as your Entity and which of the consecrated forms you choose to give Him and/or which prophet's teachings you prefer to follow, provided you select only one of the prophets or deities as your Entity and select one of the many consecrated forms of the prophets and deities that have been accepted over millennia by followers of the various world religions and consecrated by other Masters who came later.

It is good to note that although they are all spiritual pathways that have different manifestations, they are all founded on the same principles and lead to the same goal. So it does not matter if the spiritual pathway is made up of the thoughtforms of Hindus, Zoroastrians, Jews, Buddhists, Christians, Muslims, Sikhs, Jains or Bahais. Thoughtforms do not have any language any more than light has any language. Thoughtforms exist at different levels of the spiritual paths that lead to the same Goal.

But as mentioned earlier, you can only travel on one path and also in only one vehicle. So, although you have the liberty to select from the consecrated forms of different descending spiritual Masters and link them up with the teachings associated with a Master whose teachings are different from the teachings of the Master whose form you have chosen, it is vital that you select only one Entity and choose only one of the many consecrated forms of different spiritual Masters and study the teachings of only one Master even if his teachings are not associated with the form of the Master you have chosen to give to your Entity. If you do not like the forms associated with any of the descending Masters through whom the different world religions have been founded, then you can select one of the forms given to deities such as Brahma, Vishnu and Shiva. Later on, if you are interested in the teachings of some of the other descending Masters, you may study them but you should have them interpreted by only one teacher or your growing conscience in the event you do not have a teacher. This principle of following only one Master and having only one teacher is a very deep principle which is rooted in the fact that ultimately there is only one God and one Source. So, do not violate this principle.

The flexibility of choice is the basic difference between religiosity and spirituality. Religiosity is exclusive to followers of a particular religion whereas spirituality is inclusive of followers of all religions.

You should be very clear about the spiritual basis of the flexibility to mix and match teachings and forms of various Entities. The Divine Order for Creation is Unity in Diversity of manifestations. But because our human minds are limited and we are self-conscious, we focus on the apparent diversity of creation rather than the basic unity. Moreover, your Entity is not the form you give to Him, nor are the teachings of your Entity limited to the oral or written Scriptures. Just as light is invisible but enables you to see, similarly, your Entity is invisible and formless and the spiritual principles revealed through Him and codified into a system of laws and rules are also invisible and formless. And just as you need a candle or some physical medium that will emit invisible light which will enable you to see, likewise, you need to use the form of your Entity and His teachings to reflect the invisible spiritual principles in your life. If you will weave these principles in your life, you will grow to know your Entity in His formless state and the formless Source from which He has emanated and descended.

**The fourth aspect is:**



**Study the teachings of your chosen Entity but let there be one teacher to interpret the teaching of that Entity. If you cannot find a suitable teacher, then, let your conscience be your guide. But you should use your growing conscience and not your static conscience to interpret the teachings of the Entity.**

Remember that the teachings you have chosen to follow can be of a different descending spiritual Master and not necessarily the teachings associated with the Master whose form you have chosen to give to your Entity.

That said, the teacher can be either a person or books written by an author. Should the situation arise, you should use the same teacher to interpret the teachings of other High Beings as well. The reason it is advisable to have only one teacher to interpret the teachings is because teachers are at different levels of spiritual consciousness and will interpret the teachings at the level at which they are. The different interpretations of various teachers can cause confusion and lead to doubts which can then become an opening for the anti-Divine to side-track you. Even the same teacher's interpretations can change as the teacher's consciousness grows to higher levels and planes of spirituality.

If you cannot find a suitable teacher, then you should use your own conscience to interpret the teachings of the Entity. Should that become necessary, then you need to understand the nature of conscience and why you should use your growing conscience to interpret the teachings of your Entity and other High Beings as well.

Some people think that their conscience is the voice of their soul or perhaps the voice of a guardian angel or even God. This is not true. At best, one's conscience is the voice of one's experience and is not constant. As a phenomenon, conscience goes on changing with the level of consciousness. Why? Because conscience is subservient to consciousness. The higher an individual's consciousness, the finer will be their conscience. This is the reason why the conscience of a saint will not permit him to do what the conscience of a sinner will allow.

Also, conscience can change in the same individual. When the individual is calm and alert the conscience will function at one level. But if the same individual is disturbed, or under the influence of alcohol or other consciousness-altering drugs, the person's conscience will sink with the consciousness and permit the individual to do things that they may regret deeply later on.

So if you choose to use your conscience to interpret the teachings of your Entity, you should use your growing conscience. This is because as your consciousness grows, you most likely will develop new insights into the teachings of your Entity. When that happens, you should embrace the new insights that you become aware of rather than remain stuck to your earlier interpretations of the teachings of your chosen Entity.

Regarding studying the teachings of your chosen Entity, Dr. Dinshah K. Mehta said,

“If you follow the principle of learning the deeper and deeper meaning through one right teacher or through your growing conscience, it will be immaterial whether you are following the teachings of the spiritual Master you have accepted to surrender through or of another Master.”

## **The fifth aspect is:**

### **Raise your consciousness up to a super-wakeful stage and watch your thoughts come and go. Do not fight with them or try to push them out of your mind**

Normally most of us are not wakeful at all. We appear to be awake, but we all tend to day-dream. In order to achieve surrender one has to be what is called super-wakeful.

Now how can you become super-wakeful? To begin with you have to will yourself to do so, and at the same time transfer your attachment from sleep to becoming super-wakeful, and gradually over a period of time you will become more alert and aware.

But how can you will yourself to become super-wakeful? Just imagine what would happen if all of a sudden a tiger or a poisonous snake were to enter the room you are in. You would immediately become alert and watchful and watch every move of the snake or tiger. Of course some people may run if they see the snake or tiger.

Another way to achieve wakefulness is to use your imagination to support your will power. Imagination is more powerful than will power. If you imagine that you are feeling sleepy, and then try and will yourself to become awake, that will not work. This is because when you imagine that you are sleepy, it will weaken, if not overpower, your will to stay awake. So, you should imagine yourself to be awake, and also will yourself to be so. This way your imagination will support your will and thus they will work together to make you wakeful. This is one reason why you should transfer your attachment from sleepfulness to wakefulness. This in itself will go a long way towards making you wakeful and then it will become that much easier to become super-wakeful.

At this stage, after you have followed all the aspects of the first principle and have become super-wakeful, just remain at the super wakeful level and watch your thoughts as they come and go. Your mind is full of thoughts and they come and go and agitate your mind. These thoughts have to be emptied from your mind because they prevent you from hearing and experiencing your soul. So continue to remain in the super-wakeful state and watch the thoughts that enter your mind spontaneously.

It is important to understand how to watch the thought's that flow through your mind. The mind has a natural tendency to get involved with thoughts. So it is important that you are aware of this tendency and do not get involved with the thoughts that arise in your mind. Also don't push away any thought no matter how painful or vile it may be. Nor should you try to recall a particular thought or hold on to a pleasant thought. If a thought enters your mind, let it come. If it remains in the mind, watch it without getting involved. If it tends to leave, let it go.

Some people find it easy to watch their thoughts. But it is very difficult to do so without getting involved with the thoughts that arise in the mind. Watching your thoughts is similar to watching people come and go at a street corner or in a public place such as a park or an airport. You do not stop them from coming or leaving, nor do you get involved with them or attached to them. You just watch them. Similarly you should just watch your thoughts at the super-wakeful level and

you should watch them with intent just like a hunter watches his quarry. When he is on a hunt, the hunter sits still and observes every move of his quarry with the intent to kill it. To an onlooker, it may appear that the hunter is not doing anything but in reality, the hunter is concentrating all his energy on watching the quarry with intent. Similarly, you are in fact hunting your thoughts with the intent to eliminate them and thus empty your mind.

Now why is it important to watch your thoughts? What happens to the thoughts when you watch them?

When you watch your thoughts, you are really watching some of the movements within yourself that have shaped your being and personality. By watching your thoughts, you are beginning to take charge of your life.

The very first verse of the sacred Buddhist text, Dhammapâda, states words to the effect: "All things originate in the mind, are sustained by the mind and are created by the mind." So when you watch your thoughts you are really watching and focusing on the source of all your words and actions. The teachings of Zarathustra have also been crystallized on the three pillars of "Good Thoughts, Good Words and Good Deeds."

Good here means good from the Divine point of view and not from the human point of view. So the first thing that happens when you watch your thoughts is that you are taking hold of yourself.

Moreover, when you watch your thoughts with intent, they begin to become weak and they burst and disappear. Why? This happens due to the nature of mind and thought. Thoughts that rise to your conscious mind are like bubbles of air that rise to the surface from the bottom of a pond. When the bubbles at the surface are exposed to the rays of the sun, they burst and thus lose their form. Similarly when you watch your thoughts with intent instead of dwelling on them, then, instead of being energized, they become weak, dissipate and no longer disturb the mind. Thoughtforms that sink to the subconscious and unconscious planes of the mind have very little energy and burn up when you watch them with intent. So by merely watching your thoughts, over a period of time, your mind will become unified, purified and ultimately empty. Your mind will become unified around your chosen Entity, it will be purified by His presence and, as you focus on your Entity and He focuses His Mind upon your soul, the increased intensity of your soul will empty your mind by flushing all the thoughts from the unconscious and subconscious planes of the mind to your conscious mind from which they are then eliminated.

This first principle of Right Surrender is very important and if you practice just this one principle every day, it will calm you down quite a bit and will take you a long way on the spiritual path.

## **The Second Principle of Right Surrender**

**The second principle is: Humility.**

Why should you develop humility? You need humility to receive.

Like water, everything else flows from the top down. It is recorded that Confucius used to counsel his disciples along the following lines:

"Look at the ocean, the rivers, the streams and the springs. Which of these is the largest and which is the smallest? The spring having the highest abode remains the smallest. It is only when it descends down that it combines with and receives water from other springs and becomes a stream. The streams empty into the rivers which are lower still. The mighty ocean places itself in the lowest position and thus compels the springs, streams and rivers to empty everything they are capable of carrying into itself. Thus to receive the wisdom of the world, you should strive to be humble like the mighty ocean."

So humility is very important. One may wonder, "Is God humble?" Are the great spiritual Masters humble? It is important to note that the source of any creation surrenders first to the creation. Thus, it is the atmosphere that first surrenders a part of itself to the first gasp of the new born child. The mother, representing the earth, first surrenders milk from within her to the child. Surrender is both an act of love, humility and strength. Unless the source surrenders first, the process of creation cannot even begin let alone exist.

Further it is important to note that the Source that is God has prepared for every need of its creation. Thus the atmosphere is already there awaiting the gasp of the child. The earth does not wait for the child to gasp before it produces air the child needs. Similarly the earth or soil has prepared for all the needs of the seed before the seed enters and surrenders to it. When the seed surrenders to the soil, the soil nurtures it and, as a natural consequence of this nurturing, the seed grows internally; and as a further natural consequence of this internal growth, the shell bursts and out comes the root and the shoot. So just as the air for the child's first gasp exists before the child is born, similarly the soil is ready to receive and nurture the seed that will surrender to it. The surrender, love and humility of the Source that is God is so complete that it provides for every need of all aspects of creation. A mother who anticipates every need of the child and prepares for it is but a reflection of the Source. In order to receive their sustenance from the Source, the creations only need to surrender to the Source.

God has prepared for every need of ours and has already surrendered His omnipotent Will to our limited human will, and sustains it. But just as the atmosphere cannot help the child unless it gasps for its first breath of air, and the soil cannot nurture the seed unless it first surrenders itself to the soil, so also the Lord of all creation cannot help us further till we surrender our puny will to His omnipotent Will. That is why the Lord Christ said words to the effect, "Ask and you shall receive. Seek and you shall find. Knock and the door will be opened unto you."

Now although it is difficult for people to understand it, from the above examples, try and imagine the humility and love of God. However humble we may try to be with our limited human mind, we can never equal the limitless humility of God and of the great spiritual Masters who are revered in the various religions as intermediaries between our human or relative plane of consciousness and the plane of Absolute Consciousness. So try to develop as much humility as possible.

In order to succeed in any field of endeavor one must practice three very important principles. These three principles are like the three legs of a three-legged stool. A three-legged stool cannot stand on two legs. It needs all three, otherwise it will fall. Similarly to succeed in any field of endeavor one needs the following three principles.

- Humility to receive
- Discipline to achieve
- Commitment to complete and fulfill.

It is the author's conviction that unless one implements all of the above three principles, one cannot succeed. And although all the three principles are important, of the three humility is most important. Without humility one cannot receive anything. The qualities of commitment and discipline will emanate from humility. Next in importance to humility is commitment. If you lack the discipline or knowledge to do anything, but have the qualities of humility and commitment, then you can develop the necessary discipline.

The great American scientist Thomas Alva Edison said, "Genius is 99 percent perspiration and one percent inspiration." If you have the necessary humility and commitment then you may fail repeatedly but you will refuse to give up till ultimately you develop the necessary discipline to succeed. When Edison was working to develop the incandescent light bulb, it is reported that he tried and rejected about 1500 filaments before he found the right one. When he rejected what was about the 1400th filament, his assistant suggested that he stop because he had tried 1400 filaments and failed. Edison continued working and told his assistant words to the effect that it only means there were 1400 less filaments to worry about. Such was the quality of commitment, the tenacity of this great American genius.

So the quality of commitment is very necessary more so than discipline. If you have the discipline but lack the necessary commitment, you may unnecessarily give up too soon and you will be unable to overcome the obstacles that are bound to arise. The world is full of disciplined people who have failed due to lack of commitment. On the other hand there are many instances in which deeply committed people have succeeded against overwhelming odds.

To succeed in the spiritual way of life the attitude should not be to do or die, but the commitment should be nearer do and die. What must die and needs to be killed is not your physical body but your small self. Your ego consciousness. So next to humility the quality of commitment is most necessary. With humility and commitment, discipline is bound to follow.

Thus the second principle of Right Surrender is to develop humility.

Some people dislike the term "humility", imagining that in order to be humble, they have to lower themselves in their own or others' eyes. This is not so. Humility, in this context, is recognition of the greatness and majesty of God, and that of one's Entity who is the door and the way unto God. Any sensitive person feels humble when becoming conscious of something very great: say, when standing at the foot or base of a very tall mountain, or before a great work of art, or when contemplating the size and grandeur of the entire cosmos. Just imagine, in comparison, how much greater and more majestic God is -- God who is the Source of all things in the cosmos,

and indeed of the cosmos itself. When one contemplates, even to a tiny extent, the greatness and majesty of the Lord of all creation, true humility results naturally.

## **The Third Principle of Right Surrender**

**The third principle is: Attachment.**

Transfer your attachment from all things, thoughts and persons to your Entity, gradually, in increasing proportion, without trying to detach your consciousness from anything, till eventually all your attachment is transferred to your Entity and through your Entity to the Divine.

If you consider the nature of the human mind, it will help if you understand how this principle of attachment works.

The human mind is insecure and is in a constant state of agitation. So, just as a little child clings to its mother to get a sense of security, the human mind has developed a natural tendency to grasp at thoughts, things and people in an attempt to become stable and feel secure. There is nothing wrong with this natural tendency of the mind and we have to recognize and accept it. The good news is that this very tendency of the insecure mind to grasp at and get attached to thoughts, people and objects, can be used to liberate the mind, provided we follow the right spiritual principles. Without following the right spiritual principles, this grasping tendency of the mind will bind it to the material world. Why?

Attachment binds the mind to the objects of attachment, which, almost always, are thoughts, things and persons linked to matter. Herein lies the cause of karma and the bondage to cycles of birth, life and death and the concurrent suffering within the cycles and between the cycles. It is said that when the Lord Buddha achieved Nirvana He said words to the effect:

"How many births have I known without knowing thee, O builder of this body. How many births have I looked for thee. It is painful to be born again and again. But now I have seen thee, O' builder of this body. The rafters have crumbled. The ridgepole has been smashed. Thou wilt not build them again. All desire is extinct. Nirvana has been attained."

Now who is the "builder of this body", and how does it build the body? In the final analysis, the builder of the body is none other than the human mind. And it builds the body through the principle of attachment. By getting attached to thoughtforms of matter which are almost always linked to things and people, the mind remains bound to them and causes the soul, the divine spark within each of us, to be born again and again to experience the objects of these attachments, till finally the soul becomes free from attachment to thoughts of all material objects, and becomes free from matter-bound states and thus gets liberated. This process can take millions of cycles of birth, life and death.

That is why many well-meaning spiritual teachers emphasize that you should detach yourself from everyone and everything you come in contact with. But that is not possible for the human mind. Revered Dadaji, Dr. Dinshah K. Mehta, explains that because of the nature of the human mind, with its tendency to grasp and get attached, it is not possible for the human mind to detach

itself from one thoughtform without getting attached to some other thoughtform. The mind continuously grasps for something just as the lungs continuously gasp for breath. So how can you liberate the mind that has this natural tendency to attach itself to thoughtforms of one thing or another or one person or another?

This is where the third principle of attachment helps us. You can use this very grasping tendency of the mind to liberate it from matter-bound states. This can be achieved by transferring your attachment from the thoughts, things and persons which are linked to matter and to which your mind clings, to the very instrument of spiritual liberation, i.e. the spiritual beloved or Entity you have chosen to surrender and grow through to know your soul, to begin with and then, through your soul to ultimately know and become one with the Divine Source of all Sources.

You should start gradually by transferring the attachment in increasing proportion from the thoughts, things and people to whom you are attached, to your spiritual beloved. By doing this, you will gradually create an opening for your spiritual beloved to enter your life. And the more rapidly and readily you surrender to your spiritual Entity, the more readily He can enter your life and help you to grow towards the goal of spiritual liberation and achieve the sense of stability and feeling of security you are seeking.

As long as you remain attached to thoughts, things and persons associated with matter and who are matter-bound, you can never achieve the stability and security you yearn for. Why? Because the mind, which is itself unstable and full of turmoil, can never achieve stability and security by attaching itself to another material object which is also unstable and temporary. It is only when the mind is attached to an anchor which is permanent, stable and secure that it can achieve a sense of stability and security. The spiritual Entity you have chosen is such an anchor.

Revered Dadaji explains that attachment is a positive force and should not be viewed negatively. Attachment is a result of love. The spiritual love that radiates through and from the divine spark, the soul, which is within each and every one of us, is part and parcel of the principle of attachment. When the human mind tries to use the spiritual love to satisfy itself, the spiritual love gets polluted and is reduced to mere attachment. By removing the self-satisfaction aspect from the attachment, we can purify the spiritual love component of attachment to reflect Divine Love. That is why to manifest love, you have to sacrifice your small self, which comprises your human mind and ego, to serve the beloved; whereas to fulfil your desire you feed the self. This attempt to satisfy the mind and ego-self binds you to the object of desire. So how do you purify this attachment?

To purify your attachment you must surrender your small ego-self as well as the object of your attachment, and also the attachment itself, to your spiritual beloved who is the source of Love. When you do this, then your mind gets purified to the extent that you have surrendered your small self as well as transferred your attachments to your chosen Entity. Then the Entity will deal with the objects and people you were attached to in keeping with what is good for you as well as for the objects, people and situations you have surrendered to your Entity.

Have you ever wondered why people fall in love. Why do they fall in love and not grow in love? We usually fall in love with someone who satisfies our mind. So when the mind uses love to

satisfy itself, the love falls and becomes attachment. As long as the object of attachment satisfies their mind, people continue to remain in a state of so-called love. But the mind cannot be permanently satisfied; and when the dissatisfaction experienced with the object of love becomes greater than the satisfaction received, people fall out of love. To grow in love, each person involved in the relationship has to sacrifice the mind in the service of love that is God. This is best done when each one surrenders his/her attachment to the spiritual Entity and receives the purified love from and through the chosen Entity.

We must realize that we really do not know anyone or anything. All we really know are our own opinions or point of view about the persons or objects we come into contact with. So when we fall in love with someone, all we are really doing is falling in love with our own thoughts, and the reverse is true when we fall out of love. Similarly when we are attached to things, we are again attached to the thoughts associated with the things we are attached to. So in the final analysis when we say that we are attached to thoughts, things and persons we are really attached only to our thoughts associated with the things and persons.

We can see from this that if this principle of attachment is used wrongly we remain attached to our own thoughts. In other words we are attached to our own opinions, which are necessarily limited since they are created by our own imperfect and finite minds. And so long as we remain attached to our own thoughts, we remain trapped in our own minds with all the limitations inherent in it. We are held hostage by our own thoughts and remain imprisoned in our mind. And the sad part is that the thoughts are not clinging to us so much as we are clinging to them!

So when we transfer our attachments from our thoughts to our Entity, what are we really doing? We are really giving up our attachment to our illusions, our own false opinions and insecurities. Now should that be hard to do? Surely not. Yet because of the inertia of the mind, the habit mind and its basic insecurity, most people cling to their opinions. Why? Because through their opinions they derive a sense of identity, satisfaction and security; all of which are illusory and fleeting.

It is only when we surrender our limited opinions and points of view to the Higher Mind of the Entity, that we can create an opening for the Higher Mind to descend into our consciousness; and through the descent of the Higher Mind we can begin to think clearly and experience reality as it truly is. As we empty our human mind by surrendering to the Divine, our consciousness will live in the Divine and the Divine Will enter into our consciousness as certainly as the impure air from our lungs flows into the atmosphere when we breathe out, and the air purified by the atmosphere flows into our lungs when we breathe in.

The more you surrender to the Divine, the greater will be this mutual exchange of consciousness between yourself and the Divine, till finally when you surrender completely to the Divine through your chosen Entity, then you will experience what Lord Christ referred to when He said words to the effect: "I am the Truth and the Life. Those who will come unto Me will know the Truth, and the Truth will make them free; and I will live in them and they in Me just as I live in My Father in Heaven and My Father in Heaven lives in Me." Other Masters have said similar things though phrased differently.



So this third principle of attachment should be properly understood and practiced. When you attach yourself to the higher consciousness, your mind will gradually get detached from the lower consciousness. But so long as you cling to experiences and attachments of the lower mind, you can never experience the Higher Mind.

## **The Fourth Principle of Right Surrender**

**The fourth principle is: Surrender.**

**While remaining in tune with the first three principles one should Surrender all your thoughts and desires, whatever they be, to your Entity.**

As you begin to practice the first three principles of Right Surrender, the superficial thoughts in your conscious mind will be easily eliminated. In time, thoughts from your subconscious and unconscious mind from your past of this life will begin to surface. As thoughts from the subconscious and unconscious mind get eliminated, then thoughts of past lives will come to the surface. These thoughts can be very disturbing and they may not go away by mere watching. Also, as you begin the spiritual practice of Right Surrender, your near and dear ones may protest strongly. Family members and friends may get upset and request you to give up this foolish attempt to surrender your life to God through your chosen Entity. Even if they do not object, subjective fears about their well-being and your own may enter your mind.

All such objections and disturbing thoughts should be dealt with by this fourth principle of Right Surrender. The anti-Divine, commonly called Satan, has three weapons. These three weapons work so well that he does not need a fourth weapon. The three weapons are temptations, fears and doubts. Now what is a temptation? It is attachment to a thought of some manifestation through which you can derive mental, emotional and/or sensual satisfaction. Similarly fears and doubts are also attachment to thoughts of a different nature. Temptations, fears and doubts all operate from and through the mind and ego. You can deal with most temptations, fears and doubts by merely watching them. But mere watching may not shake the deeper attachments and deeper temptations, fears and doubts, particularly the fears and temptations linked with the instincts of self-preservation and procreation.

You should realize that temptations, fears and doubts cannot torment you unless you are attached to them. So to get relief from and conquer the temptations, fears and doubts all you have to do is surrender your attachment to and fear of them, to your spiritual Entity. Similarly you should surrender your attachment to your near and dear ones, your family, children, etc. to your spiritual Entity and let your Entity take up the load and deal with the seemingly problematic situations and do what is spiritually right for you as well as for your near and dear ones. After all, even from a practical point of view, the Divine is permanent and is going to outlive you and is infinitely more capable than you are of doing what is spiritually right in every situation and for your dear ones as well.

Unless you surrender to your spiritual Entity, He cannot help you any more than the atmosphere can help you if you refuse to surrender your breath to it and inhale it.

Right Surrender does not occur at the level of the usual wakeful conscious mind. Right Surrender happens beyond the usual wakeful mind. As you raise your consciousness to nearer the super-wakeful level, you will reach a level in the wakeful conscious mind where the three aspects of your wakeful mind will coalesce. The three aspects of your wakeful conscious mind are the thinking faculty which is rational, the emotional faculty with which you feel emotions and the ability to perceive with your senses, which we call the sense perception faculty. Revered Dadaji has explained that when these three faculties of the wakeful mind coalesce, then, at that level, even though you are conscious and awake, you will be unable to distinguish whether you are thinking rationally or feeling emotionally or perceiving with the five senses.

Remaining at that level where the thinking, feeling and sense perception faculties coalesce, go on surrendering all the disturbing thoughts and situations that arise, including those pertaining to your near and dear ones, and leave all thoughts at the feet of your spiritual beloved and let your Entity deal with the situation. Then, whatever happens will be right spiritually and best for everyone concerned. With daily practice you will be able to achieve this state of consciousness.

From time to time you may wish that a problem you are surrendering should be resolved in a certain way. You are always free to suggest to your Entity how you would like the problem resolved but, after making the suggestion, you should always qualify it with the thought that your Entity should only accept your suggestion if it is in keeping with His will. When you grant your Entity permission to not accept your suggestion, it creates the opening for the Entity to accept your suggestion if it is in keeping with the spiritual point of view, or not accept it and deal with the problem in a way which will be spiritually correct. If you do not give the Entity the freedom to act according to His will, then your Entity will not intervene but will support your suggestion even if it is not in keeping with His will and may even be ultimately detrimental to your well-being.

This attitude of ultimate surrender was reflected by Jesus the Christ in the garden of Gethsemane. It is said that in the garden of Gethsemane, Jesus the Christ prayed to God with words to the effect: "Father let this bitter cup pass," and then added, "but only if it is Thy Will". Such was the total surrender of Jesus to the Will of His Father that he left an opening for His Father to work out His Plan through Christ. God did not let the bitter cup pass and Jesus the Christ had to go through the subsequent suffering according to the Will of God.

So you are free to suggest your preferred resolution to the problem you are surrendering, but you must be careful to allow your Entity the freedom to decide and intervene according to His will and plan for you; otherwise you are going to unnecessarily create problems for yourself, since the Entity will not impose His will.

After you have completed your sadhana or spiritual practice wherein you have watched your thoughts, and before you are ready to end the exercise, you may offer to the Entity a leaf or flower or any physical object such as a pin or a piece of stick. You should mentally attach all of your thoughts and feelings to that object and symbolically place that object at the feet of the form you have given to your Entity. When placing the object at the feet of the Entity with all of your thoughts linked to it, you should make the appeal, "I am surrendering these thoughts and situations at Thy Divine Feet for Thee to deal with them according to Thy Will". You may use

the same object repeatedly if you wish, but need not do so. This physical act of placing at the feet of the Entity the object to which you have linked all your thoughts is only a symbolic gesture that confirms your commitment to surrender your entire being to the Divine through your chosen Entity who is your spiritual beloved. You need not make this physical gesture if you can mentally place all your attachments at the Divine Feet of your Entity.

Now as you practice the above four principles of Right Surrender you can be certain that you will encounter suffering. This suffering and tension is due to nothing more than your attachment to your point of view regarding the persons or situations in your life. Nevertheless the mental and emotional anguish is real. So how to deal with it?

You should deal with the suffering which is sure to arise by following the Fifth, Sixth and Seventh Principles of Right Surrender, which are Silence, Fortitude and Faith.

## **The Fifth Principle of Right Surrender**

**The fifth principle is: Silence.**

**Do not give expression to the pain you experience whether it is physical, emotional, psychological or all three.**

Live in the thoughts which are disturbing. Do not run away from them. Live in them, but do not give any expression to them. When they are disturbed, many people run around telling others about their ailments and what is troubling them. They think that sharing their problems with others will help to unburden them. Unfortunately, the truth is that sharing your problems with others will not only not help but, doing so, will energize those negative thoughts and make your experience of suffering more intense. If you are suffering from a physical ailment but do not follow the laws for curing the ailment, then, merely talking about it to others is not going to help you. It will only load your mind with wrong thoughts. Others may sympathize with you, at times pity you, but that will not solve the problem.

Should the pain be truly unbearable, then, instead of telling everyone about it, you should speak to a mentor and/or one or two individuals who can really help, but you should not use the pain as an excuse to draw attention to yourself and seek sympathy.

When your mind is perturbed you should practice this fifth principle of Right Surrender and live in the disturbing thought and not run away from it. You should remain silent and practice what can be termed “living silence.” So, live with the pain in “living silence.”

How can you practice living in the thought in the state of living silence?

You can do this by dwelling in the thought and focusing on it without giving it any expression and surrendering it to your Entity by remaining in tune with the first four principles of Right Surrender.

## The Sixth Principle of Right Surrender

**The six principle is: Fortitude.**

Living in silence with such disturbing thoughts is likely to cause repression. You may feel that there is no outlet, and that can make you extremely disturbed. At such times, you should bear it all with fortitude and not bravado. Whereas bravado is a flash of courage which, at its core, is usually a show of false courage, Fortitude is sustained courage that is resilient and is usually a result of faith in oneself and higher forces.

So use the principle of Fortitude to deal with the pain in a state of living silence. Bear it as God bears the pain we have created for Him by straying from His will. Our pain is only an infinitesimally small fraction of the pain He suffers. So bear the pain with fortitude.

## The Seventh Principle of Right Surrender

**The seventh principle is: Faith.**

**Have full faith that if you will practice the above six principles of Right Surrender that the pain that you are experiencing will and must disappear. You can start by believing in these principles and as you begin to practice the principles, your belief will grow unto conviction which will eventually lead to increasing faith in the principles and in your Entity till your faith becomes unshakeable.**

For those thoughts and desires which do not get purified and eliminated by following the first four principles, follow the last three principles of Silence, Fortitude and Faith. Without their support you may go astray.

By giving vent to your desires and thoughts in different ways, you will be creating more and more thoughtforms. Some people will tell you one thing, others another, and so on. They will fill up your mind with thoughts which will become hindrances in your mind and you will need to empty them. Therefore, it is best to see that you do not give an expression to your disturbing thoughts but live in them and bear the pain in “living silence”, with fortitude and belief amounting to conviction, leading to faith, that by following the first four principles, which have been explained fairly in detail, though not exhaustively, the disturbing thoughts and difficulties are bound to be resolved by your Entity. Thereby your mind will be purified, unified and ultimately emptied. Then, as your conscience gets perforated, you will begin to receive inspired thoughts from and through your soul.

These *Seven Principles of Right Surrender* have come as a revelation from the higher planes of consciousness through Revered Dadaji, Dr. Dinshah K. Mehta and are a gift of God to humanity through the Society of Servants of God.