

Samarpan
Discourse by Pujya Gurudevshri From the Ashram
Summary (6.12.2020)

Please Note: This is an English summary of the pravachan by a seeker, Rimaben Dhanky and has been uploaded here for the benefit of the English reader.

What is bhakti (devotion)? You get up to bow to your Guru and sit down again, is that bhakti? No, it is only an exercise, if there is no respect within. If there is the feeling of reverence and devotion within, then the same thing can be called bhakti. After that, we can divide it into love, faith, and surrendering to understand it better. You need a lot of respect, eulogy, and love for Guru's virtues. That's why, Param Krupalu Dev (Prabhu) said, "Aho! Aho! Shri Sadguru"- Oh! Oh! The revered Guru.

If you miss out on your reverence for the Guru, you have lost everything. If you have kept that reverence, then even if you get a paralytic attack, you have missed nothing. Respect and reverence will lead you towards the path of the Dispassionate One and help you attain liberation. If you do not have respect and reverence and if you have transgressed the path, you will not attain anything.

Bhakti is to stay more with the ajna than the gross body. Each of your activities should be as per the ajna of the Guru and the Lord. You may not be an ascetic, you may be a householder, but you have to remain in ajna at that level. To remain in that ajna constantly is bhakti. You have to keep thinking, 'Am I doing this in alignment with what He wants me to do?' It is not about general ajnas. This is bhakti.

If you get the rare association, you should make it successful. Make sure that it does not fail. Keep increasing your inner height, elevate yourself, then this association and human birth will be successful. In general gatherings, Pujya Gurudevshri always says, "Param Krupalu Devnu yogbal jagatnu kalyan karo" – May the grace of Param Krupalu Dev uplift the world. You will attain upliftment only with His grace. Those who have surrendered at the Lotus Feet of Param Krupalu Dev, in that meeting Pujya Gurudevshri says, "Param Krupalu Devnu sharan falibhoot thao."- Let Param Krupalu Dev's refuge become fruitful for you. Those who have not taken His refuge will also attain welfare with Prabhu's grace including the transgressors, non-devotees, and devotees of Prabhu.

Let it become fruitful- it has a present continuous tense, past perfect tense, and future tense. You can elevate yourself, you can increase your height little by little. There is no point if you remain the same person for years.

There are three words to be kept in mind when you meet the Enlightened One. 1. Sampark-contact, association. 2. Sannidhya- proximity, vicinity. 3. Sambandh- relationship.

Sampark- contact, association: Make sure that these three are kept intact, otherwise you will fail. If you had contact with Him and you did not get touched, that contact failed. Water and oil meet together, you feel that they will mix and become one within a few moments. But they always remain separate from each other. Water is not absorbing anything from oil. Prabhu had said about Popatbhai Manji, "I had a contact with Popat, but he could not take as much benefit as he should have taken." This was one negative remark made by Prabhu. There were many positive remarks like

this three attained self-realization. Or when He saw Maniben, He said, “If you want to see samkit, look at her.” Or He said that Navalben was going to attain liberation within eight births. He usually kept silent instead of saying something negative. Or He did not say something to make sure that the other person did not get into egotism. Papatbhai Manji was one who got a negative remark. It is for us to be aware that our association with Sadguru does not fail and Sadguru does not have to say such things for us.

Just picturise in your mind that water and oil came so near to each other, they were almost touching each other. But nothing happened, as none of the characteristics transferred from oil to water. This contact did not go ahead with sannidhya and sambandh. Your relationship with the Enlightened One should not be like the water and oil; it should be like the water and milk. The water and milk become one in such a way, that only milk remains, water does not remain. It is sold as milk, it is seen as milk, and it is tasted like milk.

Sannidhya- proximity, vicinity: Sampark is one-time contact, sannidhya is continuity. You may meet the Enlightened One for a few days- two days, seven days, ten days, six months, nine months, etc. Sannidhya can also fail. A magnet can attract iron, but it's possible that iron never turns into a magnet. You may get a lot of sannidhya of the Enlightened One, you won't have any significant change in your beliefs and equations. You have to put effort to do it. Sampark and sannidhya might be out of your meritorious karma.

There are two types of sins. 1. The one that gives you transitory happiness like football. 2. The one that makes you ashamed of yourself. You only realize that you had said something or done something wrong. After getting sannidhya, if there is no steadiness, sannidhya is not fruitful.

Sambandh- relationship: After sannidhya, there is a relationship where you accept the Enlightened One as a Guru and build a relationship. You want Him to train you. To carve a statue out of stone is very easy. But to make a disciple one worthy of worship is very difficult. Guru has to break his self-will, opinions, insinuations, etc. Sambandh can also fail.

If you have the potential within, then contact itself is enough to attain success. With sannidhya, you may attain potential slowly and steadily to attain welfare. With sambandh, you dissolve with Guru for saadi anant time- once attained this position can't be reverted, in other words, it has a beginning but doesn't have an end. But sambandh can also fail. If you have stomach upset and you eat a heavy sweet made with a lot of clarified butter, you will have severe stomach upset, that sweet cannot give you energy as you don't have the energy to digest it. You are also building up the relationship in every birth, but you do not have the energy to digest it. If you do not have eligibility, sampark, sannidhya or sambandh can fail. Finally, it comes on your spiritual readiness (upaadaan) only. You have to increase the constancy of your virtues. Remain happy all the time. Have glad acceptance. If you are happy, you won't run after sensual pleasures or external factors. When you have glad acceptance, you won't have many passions. If you are happy and have glad acceptance, you will increase your eligibility and in that too, if bhakti is added, your work gets done. A happy mind and glad acceptance give you dispassion and subsidence. Along with dispassion and subsidence, if bhakti is added, you are almost ready for the next stage.

You should always be remaining happy; it should be your philosophical happiness. It should not be happiness due to your fruition of meritorious karma. In the beginning, you may not realize whether your happiness is due to your fruition of meritorious karma or your philosophical happiness. But

when you go down, you realize that it was because of the fruition of meritorious karma. Then you start your contemplation, 'Whatever is going to happen will happen. Omniscient Lords must have seen it in Their knowledge.' With such thoughts, your happiness will become steady. No one can take away your meritorious karma, whether the person is doing a meeting or cheating. When you contemplate on Guru's preaching, dispassion and subsidence will become a part of you and your eligibility will keep increasing. You should focus on cheerfulness and acceptance.

Do not have thoughts and feelings of reacting, or retaliating. Your eligibility will keep increasing if you keep decreasing your reactions and retaliations. Without potential, your sampark, sanidhya, and sambandh are futile. You may waste 40 years of satsang and relationships. Pujyashri Ambalalbhair and Pujyashri Sobhagbhair only had contact with Prabhu. Then they developed sanidhya and sambandh. Now they have only one birth remaining. Everything has happened 150 years ago.

There is liberation and there is a remedy for liberation. These two statements are very important. In the path of liberation, you will face many lows. You will have fewer ups. At that time, liberation is there and there is a remedy for liberation, this faith will keep you going ahead. When you make one mistake after the other, the best person also might start losing the impetus of liberation. But your faith in the Enlightened One and the right path will keep your impetus for liberation intact. Otherwise, in the name of dispassion from the world, you will get into depression. In the beginning, you do not attain success, but the faith in the Enlightened One will keep you going.

For your sampark, sanidhya, and sambandh, you need surrendering (samarpan) to make your path successful. The funniest part is head always wants resolutions, but the heart likes to surrender. Heart says, "You want to leave everything now as per Your ajna." Head says, "I will do it from tomorrow, I will do the right thing tomorrow." Unfortunately, you have a head and heart. When the heart surrenders, the head will come with its wrong intellect. It will make you doubtful about yourself. It takes you towards the ego. When you follow head and follow your resolutions, the heart will make you emotional and make your resolutions weak. In the path of bhakti, your surrendering- samarpan has to be strong. Do not let the surrendering stem from resolutions. You can take out resolutions from surrendering.

You have to minus your ego, likes, and dislikes, and then you can start putting in efforts. In your worldly transactions, your surrendering can be seen. When you sit in the plane, you surrender to the pilot. In the spiritual path, you have done a lot of investigations before surrendering. You do not go and check who the driver is of your train. You don't see the rickshaw driver's face while sitting in the rickshaw. In your business also, most of the things work on trust. All the worldly transactions work with trust. Brahmachariji had said these words. In the supreme path, without recognizing, you do not get respect within. In the spiritual path, you should recognize the Enlightened One, His state of being, and His strength. You should check whether His compassion is His mood or His nature. Then you keep faith and trust in Him. Then do not make any complaints when your training is on.

In the worldly transactions, because of your moods, you go for divorce. But in the relationship with the Enlightened One, there is no divorce possible from Guru's side.

You need three things for surrendering. 1. Nirnay shakti- the power of taking a decision. 2. Samjan shakti- the power of understanding. 3 Ichchha shakti- the power to have desires. Do not give any excuse for classes when you have satsang. Satsang education should go above your science education also, and then only join the group. Religion cannot be a hobby for you. Gurukul is

a school, you have to stay and pick up the values. You start rightly with Brahmacharya ashram (first 25 years of life, where a person learns and observes celibacy.) Finally, it would lead to Sanyas ashram (the last stage of life, where a person meditates and becomes one with the Lord).

Even if you wish to study, that can be done in a way that does not obstruct spirituality. Your target might change, but the goal should never change. If you are going from Borivali to Marine Drive, your goal is Marine Drive, but your target is Kandivali. Your ultimate goal should never be compromised. If your values are established, your targets will be right and then the goal will be achieved.

You will have many desires, they can fluctuate you, but these values will bring you back. Co-operation from parents should be there to tell the child that he should not miss satsang, even if he fails in his exams. Satsang is not the side work, it is the highest education, and you need to value it. Pujya Gurudevshri only makes sure that the child is near some satsang center. Your priority will bring in your eligibility. Your lifestyle and thinking should be- I will die without satsang, I don't want that degree. If Guru is instilling the importance of satsang and seva, at that time, if parents interfere in it, the child goes on the wrong track.

You should connect your power of desire with your Guru. A disciple went to his Guru on the 23rd day of his fasting. He wanted to take vows for the next eight days of fasting. Guru asked him to eat food on the 23rd day. At that time, if a disciple gets a thought even for a second, it means that he has not surrendered his power of desire. Someone had fasted for 14 days and then Pujya Gurudevshri asked him to eat on the 15th day. He ate on the 15th day without any thoughts. You should surrender your desires to Guru.

You should have the power of understanding. It means that you are understanding the way Guru wants you to understand and interpret things. It does not mean that you do not use your intellect. But do not use your bad intellect.

You should have the power of taking decisions. If you take general preaching and take a decision on your own, in that, there is no surrendering. To attain the proximity of Guru, you need to have the eligibility. For those who have lived with siblings, it is easier for them to stay. But for those who are single children at home, it is very difficult, as they have not done any surrendering or act of leaving in their social transactions. They have lived as per their moods. Surrendering is very difficult. The child who has siblings has practised tolerance and sacrifice. For him, surrendering is very easy. Somewhere the following attitude becomes weak for the single child. Sharing attitude helps.

If you do not have these three, your life gets filled with hypocrisy. You will make small mistakes, you will regret for six months and you have zero impetus for liberation. You waste good years of life. Suddenly you feel that you want to do a lot, but because of old age or sickness you are not able to do anything. Do not regret your past. When you are playing the last inning, the batsman is at his best. Every batsman has to become out but get out of the pitch after hitting a century. Live life nicely. Do not do things for appreciation or fame. The desire for appreciation means you feel that you should be appreciated in front of you. When you are speaking, you want to be acknowledged and appreciated. When you want others to speak good about you behind you, and that is the desire for fame.

When you do not care about the appreciation or fame, you only care about Guru's raajipo or happiness, that is the right attitude and then you become a seeker. If you are scared of people or feel about what people will say, you cannot become a seeker. That's why one of the types of self-will is fear of society, appreciation from the society; people should like you, etc. In all these things, you will forget to check whether you have Guru's raajipo or not.

Two things should not come in surrendering. 1. The word 'but' should not come. Many times you say, "Since You told me, I will do it, but...." Your but has to be surrendered. 2. There should be no requests. The word 'request' is good, but all your attachments are lying in this word. It is okay to sacrifice, but do not use these words. The Lord will never forget you.

Yashovijayji is telling Simandharswami that He would never forget His servant. Yashovijayji had an unwavering faith in the Lord. He further added, "Oh Lord! You have millions like me, but I have only You. If You forget me, I will die in the ocean of transmigration. Please do not do that with me." Then Yashovijayji felt bad and asked for forgiveness. You have to follow the Guru's ajna and do not say 'but', just say, "Tahatti or yes". Do not request your Guru, then your surrendering is the best.

There are many side effects of loving Bhagwan. You have to be ready for them. 1. You will be addicted. If you think that you would love Him for a while, you will not be able to leave Him. There is no short term plan. You can't stop loving Bhagwan. 2. You become a cry baby, you can't bear His separation. At times you feel the pain of separation when He is in front of you. Pujya Gurudevshri has experienced it. Meerabai also had experienced the same. You feel the pain of separation so much that you feel that your world is dissolved. You don't like anything.

Meerabai wrote, "Ae ri mein to prem diwani, mera dard na jaani koi. Suli upar sej hamari, sovan kis vidh hoy, gaganmandal par sej piyaki, kis vidh milna hoy. Daradki mari jo me aisa janti, preet kiye dukh hoy, nagar dhindhora pitati, preet na kijo koi." - I am mad in love, but no one understands my pain. My bed seems to be atop a set of needles, how on earth will I be able to sleep? My beloved's bed is in the heavens, by what means can I engineer a meeting? If I had known this pain before, I would have made a proclamation in the city that nobody should fall in love.

Once you are used to this pain of separation, everything else seems insipid. This is also one of the side effects. 3. You want to lose in front of Him. You do not want to save your ego by justifying or defending anything. When a father and daughter are playing, the father never wins. In the same way, when anything happens between the Guru and His disciple, the disciple only wants his Guru to win. He does not want to give justification or defend. He had the addiction of winning, now he has no ego left to win against Guru.

These are the side effects of loving the Lord. When this love goes ahead, it transforms into surrendering. This surrendering associates the devotee with the Lord. Only the Lord remains and pure bhakti remains at the end.