

Meaning of Surrender

“There is such a vast, unlimited significance in the word ‘surrender.’ Do not use the word ‘surrender’ with the ordinary meaning.” (Bapdada)

Surrender is letting go of the old and inculcating the new.

To **surrender** spiritually means that the student surrenders the intellect, beliefs, ideas, and deeds to the will and teachings of God, thus reclaiming his/her willpower to realize the truth and do what is right. The authority is based on experience, not on blind faith in beliefs.

To **surrender** spiritually is a deal of the heart – you say from your heart “my Baba,” and the Father makes you belong to Him. Whatever you have surrendered to Baba from your heart at the confluence age, devotees offer as a sacrifice to you on the path of devotion.

To **surrender** is the relinquishment of the control of the body (*tan*), mind (*man*), and wealth (*dhan*) by the soul. The soul in turn surrenders to a higher power, thereby becoming a trustee of everything.

To **surrender** for a higher purpose is considered to be a stage of great humility, accomplished through peace and non-violence, with the realization of the self and recognition of God. It is not a stage of defeat on the karmic battlefield.

To **surrender** means to be in the company of the Truth and to remain under the protection of *shrimat*.

Unlimited Surrender

“Have the aim of total surrender and become complete.” (Bapdada)

“What aim did Brahma Baba keep in front of him to become perfect? ‘Perfect’ is just one word, but he imbibed it to such an unlimited extent that he became the embodiment of the attributes of perfection. By having the aim of total surrender, he became perfect. He became perfect to the extent that he surrendered.” (Bapdada)

What is this unlimited surrender?

1. The “I” of body consciousness should be surrendered.
2. The mind, intellect, and *sanskars* should be surrendered.
3. The words and actions should be surrendered.
4. The nature should be surrendered.
5. The facilities should be surrendered.
6. The relationships should be surrendered – both *lokik* and *alokik*

7. The wealth should be surrendered – both perishable and imperishable.

The “I” of Body Consciousness

The “I” of body consciousness has an ordinary form and a subtle form. Surrender the consciousness of “I” in both the ordinary and subtle forms.

The ordinary form is expressed as: I am my body, I am my gender, I am my role, I am my religion, I am my nationality, I am my family name, I am so-and-so, I am my social status, I am related to so-and-so!

The “I” of body consciousness is surrendered when the “third eye” of divine insight opens and the NEW realization of being a soul replaces the OLD identity of being a body.

It is easy to finish the ordinary consciousness of “I”; however, the deep, subtle form of the consciousness of “I” has to be discerned. If you develop any consciousness of “I” for the specialties you receive as your Godly birthright, for the blessing of the intellect you have, for the blessing of becoming an embodiment of knowledge, for the blessing or specialties of service, or for a Godly gift – then that is called the deep and subtle consciousness of the possessive “I.” This royal consciousness of the possessive “I” is like a subtle thread that ties you in bondage and becomes a burden that stops you from progressing. So surrender the consciousness of the possessive “I” in even this. There should be no consciousness of “I” or “mine” for a Godly gift.

The Mind, Intellect, and *Sanskars* Should Be Surrendered

The mind is totally controlled by the sense organs. The soul needs to take back control of the mind, and to do this it needs to surrender the mind to God, “*Manmanabhav.*” In surrendering the thoughts and connecting them to only ONE, the mind is able to have pure motives, feelings, and good wishes for every soul. The mind reclaims its creative ability for beauty and variety through elevated thinking.

The intellect is caught in a net of waste and negative influences, and because of this the power of realization to make accurate and true decisions has decreased. It is caught in the tension of right and wrong, true and false, positive and negative. The intellect is under the illusion that it operates from common sense, but it is in fact operating from ego and arrogance. The intellect must now surrender to the Truth, “*mamekam yaad karo*” – remember only ONE with the realization that the divine intellect/divine insight is a gift from God. When the intellect becomes loving and there is understanding within the heart, then whatever the Father says is experienced as the truth, as authority, and as newness. A surrendered intellect is able to be strong, stable, and unshakeable.

The *sanskars* of 63 births have become a natural expression of body consciousness. During the process of spiritual growth, some new *sanskars* have emerged and some old ones are erased, but others are suppressed. These suppressed *sanskars* rise up like the heads of snakes again and again and deceive you, and you continue to make mistakes. The old identity conditioned by gender, role, nationality, race, and other physical limitations must now be surrendered. For the soul to restore itself to that which is original, it must first surrender to its divinity with the mantra of “*Madhyajbhav*” – remember the aim and objective in the perfect form of Vishnu.

The Words and Actions Should Be Surrendered

Before speaking, first totally surrender the self in the remembrance of ONE. Surrender the self to such an extent that it is as if you are dipping your words in vessels of sweetness, gentleness, and kindness. Such words are blessings from the mouth and create worlds of wisdom and wonders.

Surrender of actions requires courage. Surrender yourself to Baba and to His *shrimat* and then perform actions. This is what it means when Baba says: “One step of courage brings multi-million times help from the Father.” While performing any task, let there be the awareness that Baba is with you in every action and that the hand of your *alokik* life is in His hands, that is, your life is surrendered to Him. Then, it becomes His responsibility.

The Nature Should Be Surrendered

While moving along, you become careless, and then you say that your nature is like this, and your nature is like that, and you begin to say things against your conscious wish. This is not surrender. Surrender of your old nature happens when you experience Baba’s nature to be the original nature of the self. Let your nature be big and generous. Surrender the nature to acceptance, mercy, abundance, and tolerance; and let go of bossiness, defensiveness, craftiness, and being critical of others from within your very nature.

The Facilities Should Be Surrendered

You have adopted a variety of forms to spread the sound of service. You have accumulated many different types of facilities, and these will continue to increase. But along with this, pay attention to your stage of self-progress and to the zeal and enthusiasm of surrender. In the beginning, all the original jewels surrendered their body, mind, wealth, time, relationships, day and night to the Father with zeal and enthusiasm with very little facilities. As a result of the zeal and enthusiasm of their surrender, you saw the practical form of a powerful stage in service, which still remains the main foundation of the *yagya*. So remember this method, and do not get lost in the variety of forms and facilities.

The Relationships Should Be Surrendered – Both *Lokik* and *Alokik*

When the mind and body are surrendered to the Father, there is automatic detachment in bodily relationships. The basis of having pure relationships is to surrender to the Father in all relationships. To surrender is to finish the consciousness of “mine.” Have the pure thought that everything and everyone belong to the Father. Nothing is “mine.” To let go of your rights resulting from the consciousness of “mine” is known as surrender. This is known as the stage of being free from attachment. Having waste thoughts about others, becoming unhappy and subservient in relationships, becoming dependent on others’ specialties, and being impressed by their achievements indicates that you are not free from the attachment to the consciousness of “mine.” You impose rights on whomever you see as “yours.” You say to Baba one minute that everyone belongs to Him, and then take it back the next second. One minute you would say through your lips that no one and nothing belong to you, and yet in your mind you are still holding on to people as though you have a right over them. You give in words and take back in thoughts. To have a right over someone, whether it is *lokik* or *alokik*, means to have attachment.

The Wealth Should Be Surrendered – Both Perishable and Imperishable

“It is easy to surrender worldly things, but to surrender Godly attainments means to be a great donor.” (Bapdada)

Dhan means perishable wealth, both in terms of money and kind. When you surrender your physical wealth in service to others, you use it in a worthwhile way. *“Although you all say: ‘Baba, we now belong to You,’ you do not belong to Baba accurately. In order to become an heir, you first have to make God your Heir. When you make God your Heir, you have to give all of your property. Then the Father would make you His heir.”* You need wisdom to surrender and to become an heir, and this is shown in the example of Sudama, the poor friend of God. You need courage to surrender and to become a trustee, and this is shown in the example of Raja Janak, the king who became a trustee. The poor can surrender, and the rich can also surrender.

Imperishable wealth is the attainment of divine virtues such as happiness, peace, purity, love, and bliss. The highest form of charity is to use these in service of others. Brahma Baba understood that peace for himself lay in the peace of the children. So in giving peace to other souls, he considered it to be peace for himself. Whatever spiritual income he earned, he surrendered it in service to the children. This is what it means to surrender your Godly wealth while staying in the stage of a detached observer.

When you have surrendered something to God, you or anyone else lose the right to it. It is the same as when you give something of yours to another, how can you still have a right to it? If

you still have a right to it, it means that you have not surrendered it. And if you keep thinking about it over and over again, that thinking creates obstacles in the form of waste thoughts in your efforts.

Conclusion

There are many aspects to surrender, but Baba wants you to surrender the one main weakness of waste thoughts, and He wants you to strengthen the one main foundation of purity.

The foundation for surrender is purity. Baba sees that the deep definition or significance of purity is not very clear in your intellect. To have waste thoughts or to enable waste thoughts to be created – is this purity? Now put the significance of purity in thoughts into practice. If you check the self, out of all the vices – from lust to attachment – when any vice comes, where does it come first? It enters your thoughts first. So why do you not surrender your waste thoughts out of pure love for the Father?

For an enlightened soul, waste thoughts emerge in the form of arrogance and of feeling insulted or disregarded. Arrogance is of their virtues, specialties, talents, and skills; and the more they progress, the more the weaknesses intensify of wanting name, fame, regard, to be consulted, to be put forward, to be made a center-in-charge, to be given a special part in service. The feeling of being insulted or disregarded expresses itself in statements such as “Why did I receive so little?” “I should have this position,” or “I am never seen or appreciated.” These waste thoughts cause a lot of damage. So, to become equal to the Father, surrender these two weaknesses of arrogance and feeling insulted or disregarded.

Most importantly, to surrender doesn't mean that you sit in Madhuban or at a center. To surrender simply means to offer yourself for service, and this is only the first step at the bottom of the ladder. To surrender completely is to aim to reach the highest step at the top of the ladder, which takes you to your destination of liberation-in-life.

(Content for this article was taken from Bapdada's Avyakt Murlis)

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