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A successful tapaswi soul means one who has the *personality* and *royalty* of *purity*

Today, the remembrance of the tapaswis everywhere is reaching BapDada. Some children are celebrating the corporeal meeting personally, as a *return* of their remembrance, and some are experiencing remembrance and meeting in the subtle form. BapDada is seeing the children of each form. Today, at amrit vela, BapDada was seeing the practical form of the tapasya of the children. Each child is doing tapasya according to his own effort. All have the aim and the enthusiasm. All are tapaswis, because the speciality of Brahmin life is tapasya. Tapasya means to be lost in the deep love of One. There are very few successful tapaswis, but there are many effort-making tapaswis. The sign of a successful tapaswi is that from his face and his character, the *personality* of *purity* and the *royalty* of *purity* will constantly be clearly experienced. Tapasya means that even any trace of impurity in thoughts, words, deeds, relationships and connections is destroyed, that the name and trace of it is finished. When impurity has finished, this completion is called the complete stage. A successful tapaswi means that the *personality* and *royalty* of *purity* should constantly be experienced in your every word, every action and through your vision and attitude. *Purity* does not just mean celibacy. Complete purity means that none of the vices are *touched* even in thought. Just as in Brahmin life you consider any physical attraction or physical touching to be impure, in the same way, if the mind or the intellect is attracted to or *touched* by the thought of any vice, that too is considered to be impurity. Those who have the *personality* of *purity*, who have the *royalty* of *purity* will not *touch* that which is bad, even through their mind or intellect, because to be a successful tapaswi means to be a complete Vaishnav (one who belongs to the clan of Vishnu). Vaishnavs never touch anything bad. So theirs is a physical aspect, whereas for you Brahmin Vaishnav souls, it is a subtle aspect. Not to *touch* anything that is bad is tapasya. To imbibe or adopt something means to pick something up; that is a very gross aspect, but you should not even *touch* it in thought. This is called being a true Vaishnav.

To stay in remembrance simply at the time of remembrance is not called tapasya. Tapasya means that the self experiences the *personality* and *royalty* of *purity* and also gives that experience to others. Successful tapaswis means those who become special, great souls. Special souls and great souls are called the *personalities* of that land or the *personalities* of the world. The *personality* of *purity* means greatness and speciality in every action. *Personality* means to remain constantly *busy* in serving the self and others, that is, not to *waste* your *energy*, time and thoughts, but to use them in a worthwhile way. Such a soul is called one with *personality*. Those with

such *personality* never keep their mind or intellect *busy* in trivial matters. So, in front of you elevated souls, are the things of impurity big or small? Therefore, to be a tapaswi means not to see while seeing and not to hear while hearing such things. Have you had such practice? Have you done such tapasya? Or, do you think, “I didn't want to look, but yet I saw it; I didn't want to listen, but yet I heard it”? When you do not have any *connection* with something, you do not see it even while seeing it. If you see something while walking along, what do you do? If it does not concern you, even while seeing it, you do not see it, do you? You consider those to be *side-scenes*, and go beyond them, do you not? In the same way, if you hear something or see something, if it is of no use to you, while hearing, do not hear it, while seeing, do not see it. If you imbibe it in the mind or intellect, thinking, “It is like this, it is like that”, that is known as *touching* waste, and that which is bad. That means you are not a complete, true Vaishnav. If there is a lower *percentage* in the *personality* of *purity*, it means that there is a lower *percentage* of tapasya. Do you understand what tapasya is?

Check yourself with this method. During the Year of Tapasya, do you experience the practical form of the *personality* of *purity*? *Personality* can never remain hidden; it is definitely visible. You saw sakar Brahma Baba, and just as you used to experience the *personality* of *purity* very clearly, you experienced this sign of tapasya, so now others should experience this through you. You can give an experience through both your face and your character. Even now, many people experience this, but you must now spread this experience among others through yourself. Today, Baba told you about the *personality*. Baba will talk about *royalty* at another time.

Everyone has come to celebrate a meeting. BapDada also comes into a corporeal body like yours in order to celebrate a meeting. He has to become the same as you. Since you are in the corporeal, the Father also has to take the support of a corporeal body. However, do you in fact have to change from corporeal to subtle, or does the subtle have to become the corporeal? What does the law say? You want to become avyakt, do you not? In that case, why do you bring the subtle (avyakt) into the corporeal? Since you also have to become subtle, why do you not let the subtle remain the subtle? Continue to increase the experience of the subtle meeting. According to the drama, the subtle is also tied in the bondage of the drama to come into the corporeal. However, according to the circumstances, the experience of the subtle meeting will be very useful. Therefore, make this experience so clear and easy that you experience the subtle meeting in the same way that you experience the corporeal meeting. Do you understand? At that time, do not say that you have the habit of meeting the subtle in the corporeal. You should be able to celebrate the meeting according to the time. Do you understand?

No matter where all of you have come from, at the moment, all of you are Madhuban residents, or do you consider yourselves to be Maharashtra residents or Orissa residents? Originally, you are Madhuban residents. You have gone to different places for the sake of service; Brahmins means Madhuban residents. You have gone to your place of service, therefore never consider your place of service

to be your place. Many children are told to change their place, and they reply, “No, send us to Punjab, or send us to Orissa.” Are you originally from Punjab or Orissa, or from Madhuban? So why do you say that you are from Punjab, and that you should only be sent to Punjab? “We are from Gujarat, and so only send us to Gujarat?” Are you ready to *change* your place? Are all the *teachers* ready? If any of you were asked to *change*, would you be ready? Look, Dadi is giving the *certificate* of 'no' to all of you. Achcha, this will be done in April. Only those who come prepared to *change* (transfer) should come to celebrate a meeting with Baba. When you go back to your *centre*, you will not wonder: “If I do not stay here, what will happen to this one? What will happen to me?” You will step away a little. You wish to claim the *prize* of tapasya from BapDada, and you also wish to give BapDada a *prize* of tapasya. Or, do you only wish to receive it? All of you should come having *surrendered: surrendered* from the centre. Do you have any attachment to the new building? You have built it with a lot of effort, have you not? Where there is the consciousness of 'mine', what would tapasya be called? Tapasya means ‘Yours’ and to break tapasya means to have the consciousness of 'mine'. Do you understand? All of these are very young *teachers*, and so they would say, “It doesn't matter; we can go from here to there.” However, the senior ones have to think a little bit. Achcha. Achcha, those who go to a *centre* may also be thinking, “Our *teacher* might go away.” Are all of you also *ever-ready*? That anyone could go anywhere....? Or, would you say that you want the same *teacher*? Those who think that they are happy with any *teacher* they get, raise your hand! Those who are happy with any *teacher* they receive knowing that BapDada is responsible, that Dadi and Didi are responsible, raise your hand! Now, this is being recorded on the TV Take everyone's picture on the TV and then we will see them. This will be the *question* of the final paper: To be a destroyer of attachment and an embodiment of remembrance. Everyone has to be ready for the final *paper*. So you will *rehearse* this, will you not? *Zone heads* will also be *changed* (transferred). Pandavas will also be *changed*. What is yours anyway? Is there anything? BapDada gave it and BapDada took it away. Achcha. All of you are *ever-ready*. Therefore, congratulations to all of you for raising your hand.

To the successful tapaswi souls everywhere, to those who constantly stay in the *personality* of *purity*, to those who constantly stay in the *royalty* of *purity*, to the constantly true, complete Vaishnav souls, to the world transformers who constantly transform themselves according to the time, to such constant yogis, easy yogis, natural yogis, to the great souls, BapDada's love, remembrance and namaste.

BapDada meeting groups:

Do you have the experience that all of you are tapaswi souls? Tapasya means to belong to the one Father and none other. Is it like that or is there anyone else even now – any person or any material comfort? Is there no one apart from the One? Or, is there still a little attachment? To do service as an instrument is a different matter. But wherever there is attachment – either to a person or a possession – the sign of attachment is that wherever there is attachment your intellect will definitely be pulled there. Your mind will definitely run there. So, *check* where your mind and intellect wander to throughout the day. Your mind and intellect do not go to anything other

than the Father and service, do they? If they do, then there is attachment. When you interact with others, that too is as a *trustee*; it is not 'mine', but 'Yours'. "This is my work, I have to look after it, it is my responsibility." – Do you ever say this? "What can I do? It is my responsibility, is it not? So, I have to fulfil it, do I not? I have to do it." Do you ever say this? Or, is it that 'Yours' is surrendered to You, and so how can there be any consciousness of 'mine'? So, you cannot say even these words: "I have to look after everything. I have to do it. It is mine and I have to fulfil it." As soon as you say, 'mine', it becomes a burden. It is the Father's and the Father will do it; I am just an instrument, and so you remain light. You do not have the habit of carrying a burden, do you? You carried a burden for 63 births, did you not? Many have the habit of carrying a burden. They cannot stay without carrying a burden. They are compelled by their habit. To believe it to be 'mine' means to carry a burden. Do you understand? Have you kept aside a little, thinking that it will be useful at a time of need? Have the Pandavas kept a little *bank-balance*, a little pocket-money? There should not be the slightest consciousness of "mine". To say 'mine' means to become dirty. Where there is the consciousness of 'mine', there will definitely be the dirt of the vices. What would happen when you say, "Yours"? You will not drown, but will continue to swim. You enjoy swimming, do you not? So, tapasya means 'Yours', not mine. Achcha. This is the Eastern Zone. The sun rises in the East. So, the memorial of the Father's company with the Eastern Zone is that the sun constantly shines there. All of you are successful in your tapasya, are you not? Are you satisfied with your tapasya? Are you satisfied with your *chart*? Or, are you going to become that now? This is also a *gift* of a *lift*. There is no expense in a *gift*; you don't need to make effort to buy it. One is your own effort and the other is to receive a special *gift* from the Father. So, the Year of Tapasya is a *gift*; a gift of easy experience. Anyone can do as much as they want. It requires less effort, in name only, and you can have greater attainment. Even now, there is still some time; the year has not yet ended. You can take whatever you want even now. This is why, let the sun of success rise in the East. Are all of you always happy? Or, are you unhappy when something trivial happens? Does your happiness continue to increase? It doesn't decrease, does it? Are you conquerors of Maya or does Maya show you her colours? No matter how many colours she shows, you are the lord of Maya; Maya is the creation and I am a *master* creator. So, watch the game, but do not be defeated in the game. No matter how many games Maya shows you, just be an observer and watch everything of Maya as entertainment. Do not be defeated while watching it. Continue to observe it with detachment. Are all of you those who move forward in your tapasya and claim a gift? Is good service taking place? You are flying in your own efforts and also in service. All of you are *first*. Always remain *first*; do not become *second*. If you remain *first*, you will become part of the sun dynasty and if you come *second*, you will become part of the moon dynasty. Those who are in the *first number* will be conquerors of Maya. You have no problems, no *questions*, no weaknesses. *First number* means those who make *fast* effort. Those who are making *fast* effort cannot be at the back. Always remember: a detached observer and the Father's companion.

Blessing: May you be one who has faith in the intellect and is a destroyer of obstacles by understanding the secrets of knowledge and remaining constantly unshakeable.

When you remain stable in the stage of a destroyer of obstacles, no matter how big the obstacle that comes in front of you is, you will experience it to be a game. Because of considering it to be a game, you will never be afraid of obstacles, but you will be victorious with happiness and remain *double-light*. By having the awareness of the *knowledge* of the drama, every obstacle seems like '*nothing new*'. You will not find it to be new; it is a very old situation and you have been victorious many times. Achal-ghar is the memorial of the children who have faith in the intellect and who understand the secrets of knowledge.

Slogan: When you have the power of determination with you, success will become a garland around your neck.

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