

**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 the meeting in the subtle form. BapDada is seeing the children in 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 for this. All are tapaswis, because the speciality of Brahmin life is tapasya. Tapasya means to be lost in deep love for the One. There are very few successful tapaswis, but there are many effort-making tapaswis. The sign of a successful tapaswi is that the *personality of purity* and the *royalty of purity* will be constantly and clearly experienced from his face and his character. Tapasya means that all traces of impurity in thoughts, words, deeds, relationships and connections have been destroyed, that all name and trace of it is finished. When impurity has finished, this is called the complete stage. A successful tapaswi means that the *personality and royalty of purity* is constantly experienced in your every word, every action and from 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 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* anything bad, even with their minds or intellects, 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 bad is tapasya. To imbibe or adopt something means to pick it up. That is a very gross aspect, for you should not even *touch* it in thought. This is called being a true Vaishnav.

To stay in remembrance simply at a time for remembrance is not called tapasya. Tapasya means that you yourself experience the *personality and royalty of purity* and you also give 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 be constantly *busy* serving yourself 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 minds or intellects *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 been practising this? Have you done such tapasya? Or, do you think, “I didn't want to look, yet I saw it; I didn't want to listen, 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, though hearing it, do not hear it, though seeing it, do not see it. If your mind or intellect imbibes it and you think, “It is like this, it is like that”, that is known as *touching* waste, and that is bad. It means that 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 in this way. 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 you used to experience the *personality of purity* very clearly; you experienced this sign of tapasya. So, let others now experience this in you. You can give an experience with both your face and your character. Even now, many people experience this, but you must now spread this experience in yourself among others. Today, Baba told you about the *personality*. Baba will talk about *royalty* another time.

Everyone has come to celebrate a meeting. BapDada enters a corporeal body like yours in order to celebrate a meeting too. He has to become the same as you. Since you are in corporeal forms, 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 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 subtle meetings. According to the *drama*, the subtle is also tied by the bond of the drama to come into the corporeal. However, according to the time and *circumstances*, the experience of subtle meetings will be very useful. Therefore, make this experience so clear and easy that you experience a subtle meeting in the same way as you experience a corporeal meeting. Do you understand? At that time, do not say that you have the habit of meeting the subtle in the corporeal. You can celebrate a 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 doing service; Brahmins means Madhuban residents. You have gone to your places 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 places? Are all you *teachers* prepared for this? 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. Do you wish to claim the *prize* of tapasya from BapDada, or do 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. 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 a particular *teacher*? Those who think that they are happy with any *teacher* they get, raise your hands! Those who are happy with any *teacher* they receive, knowing that BapDada is responsible, that Dadi and Didi are responsible, raise your hands! Now, this is being recorded on the *TV*. Take everyone's picture on the *TV* and we will then 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? The *Zone heads* will also be *changed* (transferred). Pandavas will also be *changed*. What is yours anyway? 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 all of you experience being 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 where there is attachment – either to a person or a possession – the sign of that attachment is that 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 anywhere other than to the Father and service, do they? If they do, then that is attachment. When you interact with others, that too should be 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 even say the 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 you therefore remain light. You do not have the habit of carrying a burden, do you? You were carrying burdens for 63 births, were 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? Let there 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" (tera)? You will not drown but will continue to swim (terna – 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 the 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. You can all do as much as you want. It requires 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. Therefore, let the sun of success rise in the *East*! Are all of you constantly happy? Or, do you become 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 lords 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 with your own efforts and also in doing 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 whereas 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*. The *first number* means those who make *fast* efforts. Those who are making *fast* effort cannot be at the back. Always remember: a detached observer and companion of the Father.

**Blessing:** May you be a true server and put hope into those who feel hopeless by being constantly

enthusiastic.

A Brahmin means one who flies and makes others fly in a life full of enthusiasm. He can never feel hopeless because his *occupation* is to put hope into those who are hopeless. This is true service. The enthusiasm of true servers can never reduce. If you have enthusiasm, there is pleasure in living this life. Just as when your breathing is normal, you are said to have good health, in the same way, Brahmin life means enthusiasm, not hopelessness.

**Slogan:**

Let the past be the past and learn your lesson from the past and be careful in future.

**\*\*\* Om Shanti \*\*\***