

The definition of renunciation, tapasya and service.

Today, Baba has been called to inaugurate the bhatthi. You have come to this bhatthi to become an embodiment of the imbibing of all virtues and an embodiment of the full knowledge. For this, you must pay attention to three main things. What are these things through which you can become an embodiment of the full knowledge and an image of all virtues? The essence of the entire knowledge is merged in these three words. What are these words? One is tyaag (renunciation), the second is tapasya (intense meditation) and the third is seva (service). To become an embodiment of the imbibing of these three words means to become an embodiment of the full knowledge and an embodiment of all virtues. What is renunciation? Constantly to have the attitude of renunciation, to be an image of tapasya and to serve every soul at every second and through every thought. You have come to the bhatthi to learn this. In fact, you know about tyaag and tapasya, so what have you come to do now? (To put it into practice.) Although you know about it, you have now come here to make your following equal to your knowing it. At present, there is a difference between your knowing about it and your following it. You have come to the bhatthi to finish this difference. You have to become such images of tapasya and renunciation that the attraction of the power of your renunciation and tapasya is visible practically from a distance. Just as the light and heat of a fire is visible or experienced from a distance, in the same way, the sparkle of your tapasya and your renunciation should attract others from a distance. Renunciation and tapasya should be visible practically in your every action; only then will you be able to receive success in service. By simply being a

server and doing service, you are not able to attain the success you wish. However, together with being a server, if you are also an image of renunciation and tapasya, the practical fruit of service will be visible. So, you are very good servers, but, at the time of doing service, do not forget renunciation and tapasya. By having all three at the same time, you will have to labour less and yet receive greater attainment; you will use less time and receive greater success. So, you must keep all these three together. Practise this very well before you go. You should be powerful and successful to the same extent that you are knowledge-full. The visible sign of those who are knowledge-full is that their each and every word is very powerful and that their every action is successful. If both these results are visible to a very small extent, you should understand that you have to become knowledge-full. Even those who receive incomplete knowledge from other souls have the experience of a temporary attainment of success. So, you now you have to experience the visible attainment of the elevated knowledge. Do not think that you will receive the attainment from this knowledge in the future. No, because of the attainment of knowledge at the present time, you experience success in your personal effort and in service. You can know about the knowledge you have on the basis of the success you receive. So you have come to the bhatthi to check this and to have verified the extent to which you have become knowledge-full. None of your old thoughts or old sanskars should be now visible. You have to learn about renunciation to this extent. Nothing except the form of the soul should be visible from your forehead, that is, the awareness in the intellect and in your vision: nothing else should enter your consciousness. You have to become such constant tapaswis. No matter what type of sanskar or nature a soul may have, whether rajoguni or tamoguni, whether he is influenced by nature or sanskars, even if he is a test for you in your effort, you must always have thought and feelings of service, that is, of bringing benefit to every soul. You must become servers, that is, benefactors for all souls in this way. So, now, do you understand what kind

of renunciation you have to learn, what kind of tapasya you have to learn and to what extent you have to do service? Experience the depth of this. Only those who have the fruit of knowledge and dharna attached to them can be successful in their every effort. At present, the Brahma Kumars are very well known by everyone. People know from a distance when someone is a Brahma Kumar. Now, together with being a Brahma Kumar, you should be seen as a tapaswi kumar from a distance. You must become like this before you go from here. That will only be possible when you experience the stages of churning knowledge and being lost in that.

Just as the eyes, features and behaviour of those who are in gross intoxication reveal that they are in that intoxication, in the same way, Godly intoxication and the intoxication of becoming Narayan should be visible from your eyes and behaviour. Your face should give your introduction. Just as when you go to meet people, they give you their card to introduce themselves, in the same way, your face should carry out the task of an introduction card. Do you understand?

Now, you must not keep the form of incognito dharna. Many think that knowledge is incognito, the Father is incognito and so dharna is also incognito. Knowledge is incognito, the Father is incognito, but the attainment of the dharna through them cannot be incognito. Only when you show your dharna and the attainment you receive in a visible way will there be glorification. Kumars have one specific sanskar which becomes an obstacle in their effort. What is that? Kumars have the sanskar of keeping their sanskars aside in order to fulfil their desires, just as they put pocket money aside. Just as the kingdoms of kings no longer exist, but they still do not let go of their privy purse, in the same way, no matter how much they finish their

sanskars, they still definitely keep something or other aside in the same way that pocket money is kept aside. This is the main sanskar. Here, in this bhatthi, you know about all these things, you even imbibe the courage to move along within the gathering, but, even then, Maya, in the form of the privy purse, still remains somewhere or other in a corner. Do you understand? So you must renounce all this in this bhatthi before you go. Do not think that you have to become perfect at the end, and so a little will still remain; no. Renunciation means renunciation. Do not keep even the slightest sanskars within yourself like pocket money. Do you understand? If there are any sanskars remaining, those few sanskars will deceive you. Therefore, you must completely finish off all the old property before you go. You must not keep it hidden away. Do you understand? Achcha.

This is a group of kumars. Now, you have to become a tapaswi kumar group. The speciality that should be visible to every one of this group is that the tapaswi kumars have come from the land of tapasya. Do you understand? Each one of you should be visible as one who is wearing a crown of light. You will wear a crown in the future, but, before you go from this bhatthi, you must become one who is wearing a crown of light. You automatically receive a crown of the responsibility of service together with this crown. Therefore, the main attention you have to pay is to be wearing a crown of light. Do you understand? Just as tapaswis always sit on a special seat, in the same way, you must remain seated on the seat of your constant, stable stage. Do not let go of this seat; only then will you receive the throne of the kingdom. Make such effort, that as soon as others see you the sound emerges from them: These kumars have come having become tapaswi kumars. The renunciation of body consciousness and the tapasya of being soul conscious should be visible in a practical form from every physical organ because the task of establishment of Father Brahma is continuing anyway and the task of Godly

sustenance is also continuing. Now, at the end, the task that has to be carried out through tapasya is to burn your own sins, and to burn the tamoguni nature of all souls and the tamoguni quality of the elements of nature. Now, do you understand for which task it is now the time? It is time to burn away tamoguni nature through doing tapasya. Just as in your pictures the form of Shankar is shown as the destroyer, which is the tapaswi form, in the same way, stabilise yourself in a constant, stable stage and show your tapaswi form in a practical way. Do you understand what you have to learn and what you have to become and how you have to become that? For this, what main slogan will this kumar group keep in front of them, through which they can attain success? With truth and cleanliness, we will clean the world of all vice. When you clean the world, it should have already been cleaned away from within yourself; only then can you clean it away from the world. So by remembering this slogan, by becoming an image of tapasya, you will become an embodiment of success. Do you understand? Achcha.

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