

Become an image of tapasya with your attitude of renunciation.

1. Tapasya means to remain absorbed in the love of the one Father. In order to become an embodiment of success in any task, both renunciation and tapasya are required. In renunciation, there has to be renunciation of wanting praise and respect and also of wanting to be being served by nature. Only when there is such renunciation can you have that tapasya and become an embodiment of success.
2. Now, remain stable in the position of a spiritual Brahmin and a complete renunciate. Limited positions are “I am a most serviceable soul, I have a planning intellect, I am an inventor, I help with my wealth, I work hard through my body day and night or I am in charge”. Renounce all wrong positions of limited name, respect and prestige and become an image of renunciation and tapasya.
3. A tapaswi is someone who is always absorbed in the Father’s love. He is merged in the Ocean of Love, knowledge, bliss, happiness and peace. Only such souls are called tapaswi souls. Only those who have such renunciation and tapasya are called servers.
4. Those who have knowledge of the soul attain temporary success through their limited tapasya. You spiritual tapaswi souls have God’s knowledge and so your thoughts will make you into victorious jewels. Many types of obstacles will finish as though nothing happened. Then, no name or trace of Maya’s obstacles will remain.
5. A tapaswi soul doesn’t just have tapasya whilst seated, but would have deep loving tapasya even whilst walking, moving around, and eating etc. To stay in the remembrance of One whilst taking your meals in the company of One is also tapasya.
6. You saw unlimited renunciation and unlimited tapasya in Brahma Baba’s sanskars. His every thought was of how to bring about unlimited benefit. Become such unlimited tapaswis. Do not be a tapaswi for just two or four hours, but become an embodiment and an image of tapasya at every second. Reveal in a practical way your renunciation, tapasya and service in your face and form.
7. Each of you should be thinking of spreading rays of peace and power throughout the world. Remain an image of tapasya. Now is not the time to caution one another with words. Now, co-operate with one another and have good wishes in your mind, and thereby move forward and inspire others to move forward.
8. Just as physical fire, light and heat can be experienced or seen from a distance, in the same way, the sparkle of your tapasya and renunciation should attract others from a distance. Only when your renunciation and tapasya are visible in every action you perform will you gain success in service.
9. Nothing is visible in the awareness and vision of those who are constant tapaswis except soul consciousness. Even if another soul comes to test, through his or her sanskars and nature, the efforts of a tapaswi soul, he would only have thoughts of serving, he would only have thoughts and good wishes and benefit for that soul. No other feelings would arise in such a soul.
10. Just as a tapaswi soul remains constantly seated on his seat, in the same way, you have to remain seated on the seat of a constant and steady stage. Only if you don’t get off this throne now can you receive a royal throne in the future. The renunciation of body consciousness and the tapasya of soul consciousness should be practically visible in all your physical senses.

11. The task of establishment through Brahma is taking place. The task of God's sustenance is also taking place now. The last task that now needs to be accomplished is the destruction of your sins, of the tamoguni sanskars of all souls and the impurities of nature through your tapasya. In the pictures of Shankar, his form has been portrayed as that of a destroyer, that is, they show a tapaswi form. Similarly, remain stable on the seat of a constant stage and reveal your practical tapaswi form.
12. A tapaswi soul is always shown doing tapasya sitting under a tree. There is unlimited significance in this. All of you are seated under this world tree and doing tapasya here. By sitting under the tree, the complete knowledge of the tree enters your intellect. The memorial of this stage of yours continues on the path of bhakti. This is practical, whereas, on the path of bhakti, they do tapasya sitting under a physical tree.
13. Just as you used to have the intoxication that you were sitting on top of the tree and seeing the whole tree, so now, whilst doing various types of service, continue to fill yourself with the power of tapasya through which both tapasya and service remain *combined*.
14. To let go of body consciousness is the greatest renunciation. For this, you have to check yourself at every second. It is through this renunciation that you become a tapaswi soul and experience all relationships with the one Father.
15. Those who are embodiments of renunciation would never accept anything. When there is any thought of accepting something, tapasya comes to an end. Renunciation would definitely make you an image of tapasya.
16. According to the closeness of time, become a true tapaswi. Your true tapasya and spiritual endeavour is to have unlimited disinterest. Now, powerful tapasya has to take place everywhere. Through this you can become instruments for serving through the mind. Begin such powerful service through your tapasya.
17. Time is coming close. Therefore, there is a need for a constant stage and a constantly powerful atmosphere. In order to become equal to the Father, first of all, adopt a powerful stage of unlimited disinterest. This was the speciality you saw in Brahma Baba till the end. There was no attachment to physical comforts or to children. He had an attitude of unlimited disinterest for everyone. To maintain such an attitude of disinterest is tapasya. It should be experienced from each of you that you are not someone who is influenced by the facilities, but one who maintains spiritual endeavour. Use the facilities as necessary, but, as much as possible, maintain your attitude of unlimited disinterest and don't be influenced by those facilities.
18. Whilst seeing the bad condition of this iron-aged tamopradhan decayed tree, Brahma Baba thinks that this old tree should be immediately destroyed with the children's tapaswi form and their fire of yoga. However, to achieve this, there should be the full force of everyone's powerful yoga in the gathering. Therefore, make this thought of Brahma Baba's practical.