

Equality in Service and Tapasya

Do you consider yourselves to be the children of the Seed of the Tree? There is the symbolism of the tree on the path of bhakti also. When a tapaswi soul does tapasya, he does it sitting under a tree. What is the significance of this? Why does he do tapasya sitting under a tree? What is the reason for this? Why did this system start? What is its unlimited significance? Where is your place of residence in this world tree? You are sitting under the tree amongst the roots. The pictures that are created with knowledge now become memorials on the path of bhakti.

What is visible under the tree when seen from a distance? Tapaswi souls doing tapasya: it is tapaswis sitting under the tree. By sitting under the tree, the entire knowledge of the tree automatically enters the intellect. When you sit under a tree, then even against your conscious wish, your attention is drawn to the flowers, fruit and leaves etc. So when you sit in the foundation of the kalpa tree, all the knowledge of the tree automatically stays within the intellect. Just as the entire knowledge of the tree is merged within the seed, in the same way, when you consider yourselves to be the foundation of the kalpa tree, that is, sitting amongst the roots, the knowledge of the entire tree automatically enters your intellect. The memorial of this stage of yours continues on the path of bhakti, whereas here, it is practical. You are doing tapasya. Then later, on the path of bhakti, you do tapasya sitting under a physical tree. In the beginning, you had the intoxication that you were sitting at the top of the tree; the entire tree was below you and you were up above. You stayed up above. If you turn the tree upside down, you would be up above. Therefore, just as previously, you had a lot of intoxication that you were sitting at the top of the tree and observing the entire tree, in the same way, do you still have the intoxication of doing tapasya in a variety of many different ways? Was the intoxication of the beginning greater than now, or is the intoxication now greater? That was just the form of tapasya, whereas now, tapasya and service are taking place simultaneously. That intoxication was just from doing tapasya. There was no reason to come down, whereas now, tapasya and service are taking place simultaneously. Both activities are taking place at the same time, and therefore, you must pay special attention to increasing your intoxication every now and again. This is known as charging your battery. The experience will be as though the tree is truly in the emerged form, and that you are looking at the tree as a detached observer. This intoxication gives you a lot of happiness; it also gives you power. This is why there is a lot of praise of the Seed of the Tree and the tree. Whilst doing a variety of service in this way, you must continue to fill yourself with the power of tapasya. Through this, tapasya and service will remain combined and simultaneous. It shouldn't be that because you get involved in service, you forget to do tapasya; no. Both should be simultaneous. There is the combined form, is there not? You will have to check this every now and again. Until you become a checker, you cannot become a maker. You cannot become a world-maker or a peace-maker that have been remembered until you become a checker. You need to check yourself a great deal. No matter how much others check for you, they cannot do it to the same extent. By checking yourself, you can progress a great deal. You have to check yourself. You don't need time to check yourself. When you have this practice naturally, there is no need for any time; it continues to happen automatically. Then it doesn't even take one second to check yourself. How long does it take to check yourself? You can find one second no matter how busy you may be. You just need to have this practice. You have to become a checking master. Just as you are a master almighty authority and master knowledge-full, in the same way, you have to become a checking master. Achcha.

According to the drama, all of you are moving along very well. But even though you may be moving along very well, you have to check yourself. You know that this is the beneficial age, but even then, you have to think of plans for bringing benefit to yourself and to others. Make such new plans through which the stage of all takes a jump. All of you are moving along and will continue to move along. But if you receive an extra force of planning or of co-operation every now and then, you are able to take a jump. Just as a rocket is only able to fly when it is given force through fire, in the same way, you should receive the force of light and might, and then you will be able to take a jump. For this, you need the co-operation of extra force. Through this co-operation, everyone will have the experience of the attainment of power. This is also essential.

Firstly, there is a great weakness in the power of churning. This is why the report from the majority is that they ask how to be able to control wasteful thoughts: How should we put a check on this major weakness and finish it? You have to think of a plan for this. You know about your weaknesses anyway. When you receive guidance for it, you are able to suppress it, but you are not able to finish those sanskars. This is why, after a short time, the report of the majority is the same. You also receive extra force through a bhatthi; there is one or another transformation. But now, think of a plan to keep permanently the force you take with you from here. Many complain that they do not have any power. They have knowledge, but knowledge is also said to be light and might; they do not know the method of filling themselves with power through knowledge. It is just as when you have matches, but because you do not know how to light the matches, you are not able to carry out the task. In the same way, all of you have knowledge, but whereas some of you are able to experience light and might through knowledge, others simply understand the knowledge and repeat it. You now have to fill yourself with power through the variety of yuktis on how to put might into yourself, so that you are able to take a jump. Achcha.

*** OM SHANTI ***