

Surrender yourself together with all powers in service.

Today, this gathering is of the knowledgeable souls. Such knowledgeable and yogi souls are extremely loved by BapDada and also by the souls of the world. Such knowledgeable and yogi souls are continually remembered and worshipped on the path of bhakti. Even at the present time, such souls are worthy to be remembered and worshipped. Worshipworthy souls means souls who are elevated, and praiseworthy souls means such souls whose virtues are remembered and spoken about even today. The praise and worship of the future depends on the present time. Each of you can visualise with the power of your intellect at the present time how much you will become praiseworthy and worshipworthy in the future, that is, on the path of bhakti. Each of you can check yourself to see whether, even today, you are looked upon by all souls, that is, by the souls that come into connection with you, by the souls of your Brahmin clan and also by all the knowledgeable souls that come into contact with you, with the vision of your being elevated, that is, of your being worshipworthy. Even the seniors are referred to as worthy of worship (puja). So, do all souls see you with that vision and consider you to be such souls? If only a few souls experience you to be worshipworthy, then understand that the basis of the present is for the future. In the same way, do all those souls who become your companions or who form a relationship with you experience you to be within the list of those who are special souls? If souls experience the virtues of someone, then even now, those souls will definitely, within their mind or through their words, sing praise of the virtues of that particular soul. Any virtue you have will definitely create an impression, because virtues cannot be hidden. So, have you

become such worshipworthy souls, such knowledgeable and yogi souls who enable your virtues to be praised? Is the praise of all the virtues sung of a few souls, or of all souls? Are only a few virtues praised? Which side of the balance is heavier: that of the praise of virtues or of ordinary activity?

According to the time, you now have to check your account of all subjects: to what extent have you accumulated, that is, to what extent have you become complete in every subject through your thoughts, words and deeds? Have you become complete with all virtues or only in some virtues? Have you become benefactors or world benefactors? If you check now, then after having checked, there will still be some time available to make yourself complete. But after some time, even the time for making yourself complete will finish. What will you do then? You will become souls who look at souls who have become complete $\frac{3}{4}$ you will not be able to become those who claim a seat. So, do you want to become an image who grants visions or one who receives visions?

In order to become an image who grants visions, in essence, check three things within yourself: 1) Have you become complete with all rights? 2) Have you become one who has mercy on others? 3) Have you become one who gives regard and respect to everyone? That is, have you become worthy to give and receive respect to and from everyone? Remember that to give regard is to receive regard. Only on the basis of these three will you be revealed to the world as world benefactors. Do you clearly know the explanation of these?

To be one who has all rights means to have a right over all your physical

organs. Together with this, just as the physical organs of the body are the different powers of the hands and feet etc., so too, the powers of the soul are the mind, the intellect and sanskars. Have you developed all rights over these subtle powers? Have you become one who has rights over your creation, that is, over matter? None of the elements of matter pull you towards themselves, do they?

When, through science, they have reached the stage where they are able to go beyond the pull of matter and the earth, it does not seem right that master almighty authority souls experience any difficulty in going beyond the attraction of matter, that is, beyond corporeal feelings and attain the stage of being avyakt and an almighty authority. A picture has been created as a sample of a few of all those powers which are attained from the Father. Do you have a right over all the powers received as an inheritance, that is, do you have all rights over your own property? So that you are able to make yourself successful through any particular power whenever you want? Just as you have full rights over any physical property that belongs to you and because it is your own property you are able to use it whenever you want, in the same way, are you able to use the Godly property and whatever power you have whenever you want? Do you have full rights over this property? This is known as being one who has full rights.

Constantly have mercy, that is, have good wishes and pure feelings for every soul. Whilst seeing every soul, you should experience all those souls to be souls who surrender themselves in order to be loving and cooperative to the Father at every moment. Why do they become instruments to surrender themselves in this way? Because Babasurrenders Himself to everyone. Have you surrendered yourself in service together with all powers to

everyone? Have you become a great donor for everyone, a bestower who bestows your time, your happiness and your desires for attainment? Only those who follow the father in the same way, that is, only those who sacrifice any desire they have for name, fame, regard and all attainments for themselves can be merciful towards others. Only the great donors who have renounced any desire to receive anything can be merciful towards others. In the same way, those who give respect to others should constantly be feeling respect for everyone. In order to be respectful to all, you have to consider yourself to be everyone's server. The definition of a server is very deep. To be a server doesn't just mean to be doing physical service, or service through words, service through contacts or service through the different facilities and instruments, but elevated service is to donate your every virtue and to make others virtuous and to colour others with your company. You should not look at the defects whilst seeing them ³/₄ you should finish the defects of others with the power of your own virtues, that is, you should make weak ones powerful. You should not step away from many weak ones or become tired of them, but through your own service, you can become one who is respectful to all. You can give respect to someone who is a hopeless case by stabilising yourself in your elevated stage of self-respect. You have to create your fortune whilst giving regard to others through your own renunciation. Look at everyone, whether they are young or old, maharathis or infantry, with vision filled with respect. To make someone who doesn't give any respect into one who gives respect, to give a destination to someone who constantly rejects others, to make someone who constantly defames others into one who praises others is known as being respectful to all.

So, this year, two types of service in particular should take place. One is of making the self complete, and for this, you need to have everywhere methods for progress, facilities for yoga bhatthis and bhatthis for having

dharna. In the same way, have special programmes for different groups everywhere. Free everyone and give them the experience of a bhakti. Just as last year you had a programme for a yoga bhakti, in the same way, there should be a bhakti to make yourself complete in both the subjects of remembrance and dharna. All of you together should create such a programme.

Second, the subject of world service. All centres have to create programmes in their areas, with great force, to give Baba's message to everyone. None of the places around you should be deprived of receiving Baba's message. Because, otherwise, there would be a great burden on the instrument souls of those who have been deprived. This is why you have to become rulers of the globe. To be a great donor means you have to continue to move forward whilst giving the great donation.

Each of you instrument souls must not just be an instrument for the two to four centres, but you have to be an instrument to go around all the places in your zone. Continue to make others instruments like yourself and continue to move forward. Do not just stay at one place. So, this year, this is the special service you have to do whilst touring around. Whilst giving Baba's message and making others instruments like yourself, you have to give Baba's message to the entire world and also those around yourself. Now perform the task of creating hands. According to the time, because the speed of time is becoming fast, ready-made instrument souls can emerge easily as a practical result of service. You simply need to have the aim, the courage and the power of discrimination.

Just as there is the memorial of the previous kalpa, of how the Pandav shot the arrow and water emerged, that is, how they made effort and the fruit emerged, so it is now the time for instant, practical fruit. It is now the season, and the time is also blessed, and so you have to take the benefit of it. Renounce using time, facilities and wealth for your own self, for only then will you be able to attain the fortune of instant, practical fruit. You will never receive success by having rest or by using for yourself something that has been donated for service. At the beginning of service, they even reduced their own food and used everything for service, and you are the practical, instant fruit of that. In the same way, in the middle period, Baba and the drama gave you the experience of using all the facilities available for your own selves. However, now, at the end, even though nature is your servant and you have all facilities, you must use them all for service and not for yourself. This is because now, as you progress further, many souls will surrender to the maximum extent their facilities and wealth. However, you must never accept anything for yourself. To accept something for yourself means to deprive yourself of an elevated status. Therefore, become such an embodiment of renunciation and make the instant fruit of service emerge. Do you understand? Now, present to Baba a bouquet of heirs who are to become instruments and souls who are cooperative in service. Only then will you be called world benefactors and so the ones who have a right to the kingdom of the world. You will receive a prize in this. Baba has not yet seen the result of the last time that He was to give a prize. Therefore, make effort this time and claim a double prize once again. Achcha.

To those who will themselves and claim a number ahead $\frac{1}{4}$ to those who give instant, practical fruit $\frac{1}{4}$ to those who reveal the Father $\frac{1}{4}$ to those who hoist the flag of the Shakti Army and the Pandav Army $\frac{1}{4}$ to the souls who become instruments to bring victory to BapDada in the whole world,

BapDada's love, remembrance and namaste.

Blessing: May you be close and equal and thereby attain the reward of the first birth by having a stage that is unadulterated and free from obstacles. Those children who are close to the virtues and sanskars of the Father and experience the companionship and equality in all relationships with the Father take the first birth and have a close relationship in the royal clan. Only those who have been unadulterated and free from obstacles from the beginning will experience the first reward. To be free from obstacles not only means that obstacles should not come, but it also means to be a destroyer of obstacles and victorious over the obstacles that do come. If you have been all right in both these aspects from the beginning to the end, then you will be a companion in the first birth.

Slogan: With the power of silence, transform the negative into the positive.

BapDada meeting a group personally.

Do you experience in your life, at the present time, all the specialities of the memorial of the Pandavs that has been remembered from the previous kalpa? What significance is there to the memorial in which the Pandavs melted on the mountain? In which aspect did they melt themselves?

A memorial of a subtle aspect is always shown on a physical level. Just as the memorial of a living form is shown in a physical way, so too, in order to

clarify the subtle aspects, a physical aspect is portrayed. Is it because of all the obstacles that come to you in your efforts whilst making yourself an embodiment of success, that you are not able to make yourself into an embodiment of success? Or, is it that you don't attain success because of the same sanskars and nature, which are also referred to as your deep sanskars and nature, again and again? So, to melt such deep sanskars means to melt yourself, through which those who see you or come into contact with you realise that this soul has melted himself. There is then success.

According to the drama, have you also given a return of whatever facilities you have attained in order to become an easy yogi, an elevated yogi and an embodiment of success? You have the facility of having a very good atmosphere, so, in return, be cooperative in making sure that you maintain a powerful atmosphere. Together with this, you have the elevated company, and therefore, all those souls who come to attain their fortune should experience the greatness of your company. This is the return. Everyone else should experience those souls to be coloured by your company. They will become elevated through the spiritual company and through your activities. So, with your stage of being a karma yogi and with your form of being an embodiment of all virtues, be an example for those who are still to come — become a means for them to receive attainment easily. Seeing the sample of your practical form, they should have special zeal and enthusiasm. You should constantly have this thought in every aspect of every task, before any practical proof is given, you are the sample for that. Only when you have the aim of being a sample in every aspect will you be able to become intense in your effort. Even though you may have facilities for rest and comfort, do not become one who loves to rest and be comfortable. Neither become one who loves to rest in your efforts — that is, do not

become careless in your effort. Do not take advantage of the facilities of rest and comfort and make that an obstacle in your attainment for all time. You have to pay attention to this. If you accept any type of success or attainment now, then it will be reduced from the account of the future. You should renounce all facilities when you have them. To renounce something even though you have attained it is real renunciation. If you haven't attained something that you renounce, that is a compulsion and not real renunciation. Do you pay this much attention to yourself, that is, do you understand the meaning of easy yoga^¾ that you have to easily become a yogi soul whilst having all facilities? You should pay attention to every aspect and check whether something is being subtracted or added to your account. Achcha.

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