

Avyakt BapDada 28th April 1974

Which gathering would you call today's gathering? What is the speciality of the responsibility of this gathering? Have you made all of these things clear in your gathering? Have you been given a responsibility, or have you taken it? Have you taken the responsibility of making your stage elevated and strong? Or, have you not taken it? Do you think that you have taken the responsibility for creating a memorandum, or that you have been given the responsibility for creating your stage?

Today, according to the time, what is the main responsibility? There are many facilities and forms for Godly service, and they will increase even more in the future, but what is the form and means of going last-so-fast? You have got many good ideas. You will put up boards, make films, create memorandums; you will go to the crematoriums and the villages. Of course, you will do all of those things, but what board will you put up on your forehead? What is the memorandum, and how will you give it through your lips and through your form, to all the souls of the world?

Through your divine and spiritual activities, through your pure thoughts and through the image of your cheerful face, what alokik film will you show? Will you only make one film? Or will all of the Brahma kumars who are in the gathering, emerge from Madhuban - the land of blessings - as living and alokik films? If you are able to show people so many films everywhere, then is this not the service of coming last and going fast?

If, through your being embodiments of all experiences, you are able to give people in the villages and everywhere else, the experience of constant peace and bliss in a second, then is this not the service of less expenditure and greater glorification? This is the greatest duty and responsibility, in every thought, word, and deed, of the worthy children, the co-operative and serviceable children.

The gathering of you Pandavas, and the gathering of the instrument souls, is not just for collecting physical means for service, or to implement those. Together with the physical means, there has to be the subtle method; and, together with the plans, let there be remembrance and a plain stage. You have to move forward considering these things to be your responsibility. That is, you have to perform actions with this awareness. If all those sitting here were to take up the responsibility of all these aspects, whilst considering themselves to be the instruments, then would service at a fast speed not be visible?

Just as the teachers and the main souls are responsible at the Godly centres, in the same way, do you consider yourselves to be responsible and instruments to this extent? Just as it is the responsibility of the teachers to follow every aspect of the codes of conduct, and to inspire others to follow them.. so too, do you consider yourselves to be instruments who stay within every aspect of the codes of conduct? Or do you think that this is just the task of the teachers, and of Didi and Dadi?

Even before the teachers, this is the responsibility of you Pandavas who are instruments. Because you have challenged the world, and said that, living in

households, you will live like a lotus - loving and detached. Even though the lotus is in the dirt - that is, whilst you Brahmins are in contact with Iron-Aged connections - then you, and not the teachers, are the instruments to put this challenge into a practical form. This is the part of the Pandavas - that is, of those who are living in households. Even before others reach the teachers, you are samples for everyone. Only after seeing a sample does someone have the courage and enthusiasm to do business.

Similarly, do you move along whilst considering your part to be of instruments in this way? Many come to the teachers, and after listening to this they ask if there is a practical form they can see - whether it is possible or not, they ask for an example of this. So, who is more responsible than the teachers? The codes of conduct (Maryadas) for the teachers are their own, but your codes of conduct are no less than those of the teachers. The maryadas that you have been given - for your awareness, your attitude, vision, and actions, from amrit vela onwards - do they remain clearly and constantly in the intellects of all of you? Do you put every thought into practical form according to the maryadas? This is the practical form of the last-and-so-fast means of service.

What is the first challenge which no one else has yet been able to issue, nor would be able to do so? The first challenge is of purity. Even whilst you are interacting with connections and relationships, there should be no weakness - even in thought - in this first challenge. What is the first promise? The promise is: "I will break all connections with others, and will have all relationships with you alone"; and "I will eat with you. I will sit with you"; and "Mine is one God and none other". It is the same thing. The first promise and the first challenge are connected to each other. How much attention do

you pay to both of these? You do not have any tension in this first aspect, do you?

You are not maharathi in this battle, are you? To be a maharati does not mean to stay in tension, but to pay constant attention. The first influence is of this special aspect, because this is the one thing that will make the impossible possible. Do you have strong points for creating the first impression? Or are you even now compelled by your own sanskars? It is not possible for those who are compelled by their own sanskars to free others from their compulsions for all time. They can create a temporary influence, but whilst walking and moving along, even those souls are compelled by their sanskars.

This is why the first responsibility of this gathering is that all types of compulsion have to be finished: first those of the self, and then those of the world. Your responsibility is to become in charge of the first challenge. BapDada and all the souls of the world wish to see this newness and speciality.

As you progress further, you will increase service through the facilities for service, and will become well known on the field, so that all types of people will accordingly challenge you to check everything- of yours with their mantras and their own methods. In order to check your thoughts and deeds, there will be C.I.D. officers after you. They will not accept you easily just like that! Intellectual people are not ready to accept anything without proof or examples.

Together with this challenge, and the physical facilities for service, are you making such preparations? They will give you an examination of your mind-control. It is not that they will check you when you sit for yoga, but they will check your mind-control and your stage during particular situations. The C.I.D. officers of Maya are no less! It is the responsibility of this group to make such preparations, and to become embodiments, and to come forward as examples. This is why the memorial of the Pandavas has been shown as elevated. The memorial is the practical proof of their elevated stage.

When you come here next time, come having passed with honours in this situation; for only then will you be called the Pandava army. Now, you are being given one topic on the one subject. If you make this stage constant and stable, then you will be given thanks. It is easy, is it not?

For how long have you been working hard? Since your birth? Would something that you try to do from birth seem to be difficult? You tell others: is it difficult to attain your birthright? In the same way, is it difficult for you Brahmins to do that which is your first religion and the first action of Brahmins? You have died alive, have you not? Or, after dying do you come back to life? You have to die to the Shudra life, and live as a Brahmin. This is the alokik life of Brahmins.

Do Brahmins find anything to be difficult? What is the basis of the donation of life in Brahmin life? The murli. The basis of your study is also the murli. So, you put the basis of the donation of life into a practical form very well -

not as a discipline, but you accept it in a very loving way, considering it to be the basis of the donation of life. To the extent that you have love for the donation of life, to that extent you will have just as much love for the Bestower of Life. Those who are such loving souls will also be able to make other souls constantly loving and free from obstacles.

Now consider yourselves to be images of support, and become examples in front of everyone. You too have this responsibility. There is very little heart-to-heart conversations, and discussions about the murli, from the Pandavas. Discussions about the murli are very much heard from the Gopis. Why? To have discussions about knowledge amongst yourselves is the duty of you Brahmins. Whatever someone has an interest in, there can never be a shortage of time for that.

So, pay attention to these two things! One is purity, and the other is giving importance to the donation of life. There is no need for separate time for subtle facilities. People of the world have separated family life from the ashram life, whereas you bring both together and make it one. Generally, you separate the physical and the subtle facilities, and this is why you do not receive the practical and visible fruit. When both come together, you will see the practical and instant fruit.

Together with words, you also have to serve through your mind. You also need to serve through your mind, as well as through actions, because these are the final moments. Whatever elevated weapons you have will be used in the final moments. If you do all of this later, then the time will have gone by. Only when you use all of the eight powers for service at the same time, will

the eight special deities be revealed - that is, the form of establishment will be clearly visible. It should not be that you carry out the physical first, and then do the subtle: no. You cannot have success without doing both together. Achcha.

The one drop of God's love that the world is thirsty for is the property of you children. You are being sustained with that love from God, that is, you are moving forward with that in your Brahmin life. So, constantly remain merged in the Ocean of Love. This Godly love is the basis of your Brahmin life.

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