

1.

Are you making effort while having the awareness that all of you are one? This is the speciality and the uniqueness of this gathering - it does not exist in any other gathering throughout the whole world. What does anyone who comes here and sees this - or who listens to whatever happens here - speak about? That the way of walking, sitting, and speaking, and so on, of each soul is the same. That is the speciality they speak about. So, check yourself according to the praise they speak about: the unity; one destination; one discipline.

2

Many children experience all the powers in themselves, and also understand that they have these particular powers in themselves. However, even while having these powers, in some cases they are not able to experience

success. Even while considering themselves to be embodiments of knowledge, bliss, love, peace, and happiness, they are not constantly content with themselves. Even while being effort-makers, they are only sometimes able to experience the practical fruit: the reward or the attainment. They follow all the disciplines, but, in spite of that, they do not experience themselves to be constantly cheerful. They make a lot of effort, but they experience less fruit. Even in spite of making Maya their servant (dasi) , they sometimes experience unhappiness(udasi) . What is the reason for that? They have all the powers as well as the knowledge, and they are even following all the disciplines: so what are they lacking, that they become confused with themselves? The aspect that is missing, is that they do not know how to use - at the right time, and in the right way - the powers and the points of knowledge that they

have attained. They have love for the Father, they have love for knowledge, and they also have love for a life that is full of all divine virtues. However, together with that love (preet), they do not know the method (reet) . Or, if they know the method, they don't know how to have love. Therefore, something invaluable becomes the basis of only ordinary attainment. In a physical way, no matter how great a weapon may be - or how valuable a possession you have with you may be - if you don't know how to use it, you are not able to receive the attainment from it that you should. In the same way, knowledgeable children are not able to receive the attainment from knowledge and the powers that they should. BapDada feels mercy for such souls. Because of not knowing the method, you are not able to receive the attainment that you should. So, how can you adopt the method? For this, you need the power to discern. Because you do not

have the power to discern, you use the power to face at a time when you should be using the power to accommodate. When you need to use the power to pack up, you use the power of expansion. This is why, although the thought may be of success, you are unable to receive - from your thought - success in your attainment or in becoming the form. What is the main basis of attaining a special power? What do you need to sharpen your power of discernment? If an instrument is not able to give a clear reading of something, what is the reason for that? In order to increase your power of discernment, you need to have the elevated stage of being incorporeal, egoless, viceless, and free from sinful thoughts. If any one aspect out of the four is lacking, then - due to not having that elevated dharna - there isn't that clarity.

While having a heart-to-heart conversation with BapDada, some children repeatedly say: “We do check ourselves, but we are unable to change ourselves. We know, we accept and we think, but we are unable to do it. We do use the right method, but we are unable to attain success. What should we do for that?” The reason for that is a small mistake which takes you into a maze. What is that?

No matter how good some medicine may be, even if you are taking the correct dose, if you take something that you are forbidden to take, or you do not take something that you are supposed to, then you are unable to liberate yourself from that illness.

Similarly, here too, you take the medicine of knowledge: that is, you churn the knowledge in your intellects, thinking “this is correct”, or “this is incorrect”, or “I should do this”, or “I mustn’t do this.. this is wrong, and this is right.. this is

victory, and this is defeat". You do have this understanding in your intellects: that is, you are taking the right dose according to the time.

You do have a heart-to-heart conversation. You do attend classes. You do service, and you take all the doses. However, the first precaution - or the first code of conduct - is to belong to the one Father, and none other. You have to remain powerful in this awareness.

You do not observe this main precaution constantly, but you deceive yourself instead and think: "I belong to Shiv Baba anyway.. who else is mine?" However, you should be such an embodiment of remembrance, in a practical way, that, apart from the one Father, no other person or object, relationship or contact, or any facility, enters your awareness, even in your thoughts. This is the strongest - that is, the main - precaution.

Because of being careless in observing this precaution.. because of following the dictates of your own mind.. because of the influence of the atmosphere.. or because of the influence of the company, you are unable to remain an embodiment of remembrance at all times. You are unable to pay as much attention as you should. You pay full attention for a temporary period, then full gradually diminishes, until there is just attention remaining. Then, after that, attention changes into many types of tension. Under the influence of the situations and tests, attention changes into some form of tension. Because of this, as your awareness changes, so your power also changes. Instead of being an almighty authority, you are under the influence of Maya, and so the mantra that disciplines the mind does not work: that is, the right method is unable to grant you success. Then you cry out: "Even though I want to, why does it not

happen?” So, you need to observe the main precaution of paying constant attention to this one thing.

4

Many feel that everything should be very royal, so that if any VIP comes, he should feel that the centre is very good. However, Brahmin discipline from the beginning is that everything should be moderate - neither too simple nor too royal. You saw how father Brahma lived in a very simple way. However, you have facilities, and there are also those who supply you with those facilities.. Even then, when you carry out a task, let it be moderate - no one should ask “what have you put up as decoration?”. No one should even say: “You are already living in royal splendour now!”.