

Do you constantly consider yourselves to be clear, divine stars^{3/4} the divine stars who are the embodiment of remembrance? The elevated fortune of the present time is of being the stars of BapDada's eyes. The fortune which you are creating, is that which you will receive in the future. Are you moving along whilst seeing yourselves as the stars of these elevated fortunes? When you do not consider yourselves to be the divine stars, then neither do these two stars stay in your awareness. So constantly keep the form of the trimurti stars in your consciousness. The stars have a connection with the sun and the moon. They have a connection with the sun in an incognito way and in a revealed way with the moon. In the same way, with whom do you living stars have a practical relationship?

You have it with the moon, do you not? The Sun of Knowledge is incognito anyway. However, in the corporeal form, in a revealed form, you have a connection with the senior mother. So, you must continually consider yourselves to be stars. Just as stars have a connection with the sun and the moon, in the same way, you should always have a relationship with BapDada. Just as stars are sparkling, in the same way, constantly remain stable in your form of light. Stars stay together within a gathering and are always loving and cooperative with one another. These stars are a memorial of you living stars. So, have you become such elevated stars? Have the living forms and the images both become equal? Whilst seeing the memorials of your various forms and tasks, do you think that this is the image of myself, the living form? Has the difference between the living form and the image finished? Or, are you still coming close to that? Whilst being amongst themselves, do the stars remain distant to one another in their love

and cooperation? Have all of you never had a seminar? You have had many seminars of giving messages. What seminar still remains? What is the aim of the final seminar? You relate your aim to everyone before the seminar takes place. So, what is the aim of the final seminar?

Have you fixed a date for that? Just as you fix dates for other seminars, in the same way, have you fixed this? All of you have to have this seminar together. There is an image of that final seminar of yours. You have to put the image that has been remembered into a practical form. There is also an image of everyone's love, cooperation and constant stage. A finger is shown lifting a mountain. The finger is shown absolutely straight. If it were bent in any way, there would be instability. It is straight and stable. That symbol is shown in this form. Similarly, you have to keep your effort completely straight. Where the path bends every now and again, that is, when the intellect stumbles here or there, that should finish and you should stabilise yourself in a constant stage. Are you making such effort? Are you yourselves content with your effort? Or, is it just as you tell bhagats, that their desire is elevated, but because they lack the power, they are not able to do what they want? In the same way, you wish to become that elevated, your desire is elevated, and yet your effort is lacking. Then, on the basis of your contentment, your aim seems very distant. What would you call that? A greatly knowledgeable soul? You call yourselves the children of the Almighty Authority, yet even after becoming His children, do you not have any power within yourselves? People are able to do whatever they want. You believe this, do you not? So, in terms of being master almighty authorities, are you not able to do whatever you want and think? Can you not put that final stage of yours into a practical form? Or, is it because it is the final stage, that it will happen at the end? Do not ever think that this is what is meant by the final stage, that that stage would be created at the end. However, it is when you

put that complete stage into a practical form, that you will then be able to reach the final stage at the end. If you do not continue to bring that final stage close to you from now, then it will remain distant^{3/4} you will not be able to attain it. This is why you must now take a jump in your effort. Whilst moving along, there is a lack of percentage in your effort. This is why you are now on the stage of making effort. So, whilst being on the stage, make up that percentage. A lot of percentage is lacking.

You are numberwise in the main subject of remembrance, but together with the stage, the percentage of remembrance you should have is still lacking. This is why the influence that there should be is not so visible. Unless you increase the percentage, you cannot spread the influence. In order to spread that, you need a percentage. Just like light bulbs: there is light in each one, but according to the percentage of the light (wattage), it will spread that far. So, you have become bulbs, but you do not yet have the percentage of light that there should be. Now, increase that. You were also told earlier that one is light, next is a searchlight, and the third is a lighthouse. There is a variety of stages. You have become light, but now become a lighthouse and spread light in all four directions and dispel the darkness. Enable everyone to attain so much light that they are able to see themselves. At present, they are not even able to see their own selves. When there is a lot of darkness, they are neither able to see themselves nor others. So, become such lighthouses that everyone is able to see himself. Just as a mirror is able to give a vision of the self to anyone who stands in front of it, have you become such mirrors? If all of you were to become mirrors and begin to carry out your task, then would souls in all four directions not receive a vision of themselves? When anyone has a vision, he definitely lets out a cry of happiness through his lips. You have become such mirrors, have you not? Throughout the day, how many do you enable to have a vision of their own selves? Whoever comes in front

of you, are they able to have a vision? If the mirror is not powerful, then they see another form instead of the real form: someone may be thin, but be seen as very fat. So, become such powerful mirrors that you can enable everyone to have a vision of their own selves, that is, as soon as they come in front of you, they forget their body and stabilise themselves in their bodiless form. In fact, this is the true service and the true success of service. Achcha.

To those who are constantly the embodiment of success¾ to those who constantly have a seminar to harmonise their sanskars¾ to the divine stars who bring their perfect stage close¾ to the stars of BapDada's eyes¾ to those who awaken the stars of fortune, love, remembrances and namaste.

Avyakt BapDada's meeting groups personally:

Do you experience yourselves to be powerful souls whilst keeping your elevated fortune in your consciousness? To the extent that you have this awareness, so you will have power. If there is less awareness, there is less power. Have you become the embodiment of remembrance, or do you have to make effort to remember? Just as you never forget your corporeal form, you constantly have the awareness that you are this or the other, in the same way, become the embodiment of remembrance of your fortune. Whilst having remembrance, you become aware, but as you move along, you become forgetful, and then this is not called being an embodiment. An embodiment never forgets. There are those who have to have remembrance and then those who are the embodiment of remembrance. So, who are all of you? Have you become the embodiment? Or, is the game of remembering and forgetting still continuing?

Residents of the hospital and Abu sitting in front of BapDada:

All of you are very, very fortunate, because the majority are the residents of Madhuban. Or, do you think that Madhuban and the hospital are separate? You are all Madhuban residents, are you not? In which atmosphere do you live? Do you live in the atmosphere of Madhuban, or do you live in a different atmosphere of the hospital? The greatest sustenance is that of knowledge and the murli. Do you listen to that in the hospital and in your homes, or do you just listen to that in Madhuban? So the greatest sustenance is the murli, and the other sustenance is Brahma bhojan. One is the sustenance for the soul and the other is the sustenance for the body. So, you are given both in Madhuban, are you not?

If you are eating in your own home, what do you remember as you eat? That you are sitting in Madhuban. Those from the hospital eat in Madhuban anyway. So, you are so lucky. To constantly receive Brahma bhojan is no less a fortune. For the soul to constantly receive sustenance through the special souls is not any less sustenance. To constantly have an elevated atmosphere, to have elevated company $\frac{3}{4}$ you have so many types of fortune. From amrit vela to nighttime, continue to bring your different fortunes in your awareness. At the beginning of the daily timetable, the first fortune is to celebrate a meeting with the Father. The world is desperate, whereas you celebrate a meeting from amrit vela till nighttime. Even when you go to sleep at night, where do you sleep? On a bed? So look, you have fortune at the beginning, fortune in the middle and what will happen at the end? You will receive nothing but fortune. So, constantly keep the list of your fortune in

front of you. Constantly sing the song: Wah my fortune! Of course, you do say, Wah Baba! But together with that, wah my elevated fortune! Not a limited fortune, but an unlimited, elevated fortune. Those who constantly maintain the awareness of their fortune will also make others fortunate, will they not?

Whatever someone is like, he will make others the same. What do those from the hospital do all day long? Do you constantly look at the patients or do you look at your fortune as well? What do you see? You look at your fortune, do you not? Together with the patients, first of all, see your fortune. So, you should remember both God and your fortune. Look, you have received a very good title. Abu niwasis. As soon as you hear the words, "Abu niwasis", you can easily remember being the residents of Paramdham, can you not, because Abu belongs to Brahma Baba. So, when you remember father Brahma, you can easily remember Father Shiva because both are combined. So, by hearing the words, "Abu niwasis", you also remember your sweet home, that is, you easily remember both Bap and Dada. Where is the hospital? In Abu.

Do those from the hospital stay in remembrance easily or do the residents of Abu, who live in their own homes, stay in remembrance easily? Or, do those who live at the centres stay in remembrance easily? Who stays in remembrance easily? Of course, everyone stays in remembrance, but who are the ones who have easy remembrance? The doubleforeigners remain happy anyway. Double foreigners means doubly happy. Does the happiness in the hospital increase? Or, does it only sometimes decrease? No matter what happens, even if you are about to die, your happiness should not disappear. Even if you do die, your happiness should not go. It does not

matter if you leave your body. You have the guarantee that if you go with happiness, then you go to make many others happy. So, let it be this firm, that even if you leave your body, your happiness should not disappear. Brahmin life means a life of happiness. If you are Brahmins and do not have happiness, then it is not a Brahmin life. So, all of you are true Brahmins. There is no need to ask about anything in this. When you sign anything, you first write B.K. as your occupation. So Brahmins means those who have the fortune of happiness, those who constantly remain happy. No one has the courage to reduce the happiness of a Brahmin soul. Whether it is Maya or Maya's father, they cannot make your happiness disappear. (Who is Maya's father?) Consider Ravan to be the father of Maya. But your happiness cannot disappear. No matter where you may be living, your happiness cannot disappear. It is impossible. Do you say this with this much intoxication? Or, perhaps you think that it might become possible? You know very well that it is impossible for happiness to disappear from Brahmin life. So each one's face should appear to be cheerful and happy. The fortune of happiness is sparkling on each one's forehead. It is sparkling, is it not? There aren't any clouds, are there? Clouds can hide anything, so clouds cannot come. So, constantly remain sparkling.

What are the Shaktis thinking? The Shaktis constantly sing songs of happiness, and the Pandavs keep on dancing. In Brahmin life, there is just dancing and singing. Even when you perform actions, performing actions is also just a dance. In a dance, you use your hands and feet, do you not? So, whatever actions you perform as a karma yogi, that is also just dancing, is it not? You are playing a game, are you not? Achcha.

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