

The practice of seeing the incorporeal in the subtle.

Have you developed the practice of seeing the incorporeal whilst looking at the corporeal? Just as the Father only sees an incorporeal soul in a corporeal form, have you become like the Father in the same way? The vision and attitude always go towards the elevated seed. So, what is elevated in this corporeal form? The incorporeal soul. So, do you see the form (rup), or do you see the spirit (ruh)? Now you know the difference (antar), and you also know the great mantra. You know it and you have also seen it. What else remains? Have you developed the practice of stabilising yourself in this stage? (Each one related his own experience.) Should it be understood that you will still be practising the first lesson till the end? Will you be those who are still practising till the end, or will you become the embodiment? How long prior to the end will this practice have finished and you have become embodiments? Will you still be practising even when you leave your bodies? When does the first lesson finish? Those who think that they will still be practising until the end, raise your hands! Baba is asking you about the first lesson of seeing the incorporeal in the corporeal form. At present, do you see the incorporeal whilst looking at the corporeal form? Whom do you talk to? (To the incorporeal.) If, even at the end, you are still practising to see the incorporeal in the corporeal, then you will not experience the bliss and happiness of the soul-conscious stage, of your original stage, at the confluence age. When do you attain the inheritance of the confluence age? What is the inheritance of the confluence age? (Supersensuous happiness.) Will you receive this at the end when you are to return home? Do you not have the practice of moving along as a soul, as a

bodiless being? At present, is the attraction towards the corporeal or subtle form, or does it go towards the soul? You see the soul, do you not? To see the incorporeal in the corporeal form should become your natural and practical form. Will you even now see the body? It is the soul that you serve, is it not? When you eat food, do you feed the soul or do you eat it in body consciousness? Do you go up and down the ladder? Do you enjoy playing the game of the ladder? Who enjoys going up and coming down? When little children see a ladder, they will definitely climb it and come down. So, will you still be in your childhood till the end? Will you not go into the stage of retirement? As the body goes into the stage of retirement, the sanskars of childhood gradually finish. Till when will this childhood game of going up and coming down continue? You will become an image that grants visions when you are in the incorporeal stage whilst in the corporeal form. If you think that you will continue to practise this till the end, then you will become slack in making this first lesson firm. You will not then be successful in experiencing the stage of having constant remembrance and being an embodiment. Will you be successful when you leave your body? No. You have to experience the stage of soul consciousness before the end. Just as you have naturally had the awareness of your body for many births, will you not experience your original form for even a short while in the same way? Should it be like this? This first lesson will definitely be completed. Only through this stage of soul consciousness will you become instrumental in giving visions to other souls. So you have to pay attention to this. To consider yourself to be a soul is to stabilise yourself in your form, is it not? Similarly when you say "Brahma Kumar or Brahma Kumari" do you forget Father Brahma or the form of being a B.K.? Whilst moving along, do you forget that you are a Brahma Kumar? Since you do not forget this, then, as one who belongs to the clan of Shiva, why do you forget your form of a soul? You say "BapDada", do you not? When you say, "Shiv Baba", the incorporeal form comes in front of you, does it not? Just as the awareness of being a Brahma Kumar has become firm

whilst walking and moving along, in the same way, why should you forget your form of belonging to the clan of Shiva? Is it that you have become Brahma Kumars and that you will be the form of those who belong to the clan of Shiva at the end? Do you say "BapDada" for the combined form or for each one individually? Since you say "BapDada" for the combined form, can you not remember both your forms: that of being a soul and a Brahma Kumar? You have to complete this practice beforehand. Many other things will be left till the end.

You were told that many new exams will come at the end, and that you will claim the degree of perfection by passing these exams. If you do not have the awareness of the first lesson, you will not be able to claim the degree of perfection. What will happen if you do not claim the degree? There will be a decree from Dharamraj. So make this practice very firm. You had the determination to remove even a thought of the first vice, and the majority of you have become victorious in that, have you not? Everything depends on your promise. Whatever you make a firm promise for, that promise will definitely take on a practical form. If you think that this course will continue till the end, what would the result be? It would not take a practical form. It would still just remain as practice. You have to cross these things first. If you cross them at the end, when would you claim the inheritance of complete supersensuous joy? There are many aspects in which each one has, according to his own capacity, put something into a practical form instead of still practising it: some in one aspect, some in another aspect. For example, the aspect of lokik relations: some are still practising that, whereas others have put it into a practical form and are experiencing those relations as alokik and parlokik relations. Even in your dreams, you should not even have a thought of allowing your vision or attitude to go to any bodily relations. Even the Pandavas have to cross this. When you have the awareness of

changing the lokik into alokik, that is for the sake of bringing benefit. You are going to stay in the Madhuban bhatthi, are you not? So, you should pass in the first step of the ladder, should you not? Is it not possible for something that had not happened a moment ago to happen in this second? You are the Pandavas of Madhuban, students of the University. You are not students of a small Gita Pathshala. So, you should have so much intoxication! Your study is so high. Show such wonders that those in whom people didn't have any hope a moment ago will have hope in them a moment later. What did the Mahavir Army do? They burnt the entire Lanka, so can you not cross this ladder? You have been told of the first step of the ladder. The second step is to become victorious over your physical senses. The third step is to become victorious over your wasteful and sinful thoughts. That is the last step, but you should also have crossed the second step so that you can say with zeal and enthusiasm that you have passed fully. The second step is very easy. Since you have died alive, why is there the attraction to old physical senses? Since you have died alive, everything has finished, has it not? Just as it is shown in someone's horoscope that he will live till such an age, and that he will then die, but that if he gives donations and performs charity he will then begin his life again as though he has taken a new birth, so you have also died alive in this way, have you not? That is, you are dead to everything, are you not? Your old life has now finished. You have now taken a new birth and you have become Brahma Kumars and Kumaris in that. So, is it possible that the Brahma Kumars and Kumaris have not yet conquered their physical senses? The past karmic accounts have now been settled. Since you have died alive, since you have become Brahma Kumars and Kumaris, how can you be influenced by the physical senses? In the new life of Brahma Kumars, you should be beyond the knowledge of what it is like to be influenced by the physical senses. Have you not yet died alive to being a shudra? Or, are you becoming that now? There isn't the slightest breath, that is, sanskar, of being a shudra trapped anywhere, is there? Some people's

breath may be hidden somewhere and it emerges again after some time. Is it the same here? Would you say that you have died alive if your old sanskars are still trapped somewhere? If you have not died alive, how can you be called Brahma Kumars? You have died alive, have you not? However, Maya, in the form of the thoughts in the mind, only comes after you become a Brahma Kumar. Would a shudra kumar have any Maya? Why do you become confused? Say that you have died alive. You have challenged Maya after dying alive; this is why Maya comes. Why do you not say that you will battle with Maya and become victorious? You are Mahavirs, and so at least maintain your intoxication all the time. When you consider yourselves to be Brahma Kumars, you will be able to cross the second step of the ladder of being beyond the attraction of the physical senses. By having the awareness of being both a Brahma Kumar and a Shiv Kumar, you will never fail, because, when you consider yourself to be a Brhama Kumar, you also have the awareness of the task and the virtues of a Brahma Kumar. So you have had this bhatthi in order to cross the second and third step and come close to the stage of passing with honours. So, together with the finishing of the bhatthi, you also have to finish this. A stage is created on the basis of the place. The place, Madhuban, is such that it changes your stage. The place has an effect on one's stage. Each one has so much intoxication of his own place. Do people not have the intoxication of their own country and limited residence? If someone is living in a large mansion or a palace, that place would surely have an effect on the stage. So all of you are in the most elevated place of all, so this should also have an effect on your stage. You are residents of the elevated land of blessings, and so you should make your stage one that constantly gives to others. Only those who are images that grant visions can give blessings. Even when devotees receive blessings, they receive them through an image that grants visions. So, you can only become images that grant blessings by becoming the practical form of the images that grant visions. You have to become bestowers, children of the

Bestower: not ones who take, but ones who give. You have to give at every second, through every thought. When you become bestowers, what is the main virtue of a bestower? Generous hearted. Can those who are instruments to uplift others not uplift themselves? Constantly think that you are children of the Bestower, and that you should not stay without giving for even a second. Such a soul is called a great bestower. Your door for giving should always be open, just as the doors of a temple are always open. It is nowadays that they close them. In the same way, the door for giving by the children of the Bestower can never be closed. Check at every second and in every thought whether you gave something and that you did not take anything. Continue to give. You have to take from the Father. You have already taken that. You now have to give. Is there anything still left for you to take? You have taken everything that you had to take and it now remains for you to give. The busier you remain in giving, the easier it will be to cross the things that you find very difficult, because by becoming the great bestowers, you automatically attain great power. So this task is good, is it not? The treasure-store is full for giving, is it not? Have you passed fully in this? Continue to tick that in which you have passed fully. And for that in which you consider you still have to pass fully, make sure you have passed fully when you come out of the bhatthi. The more you become a bestower, the fuller your store will become. If your treasure-store is full, why should you not become bestowers? Such souls are called constant, spiritual servers. So emerge from this bhatthi as constant, spiritual servers.

Unless you have renunciation, you cannot be servers. By being servers, you will easily and automatically be able to have renunciation. This is the method to keep yourself constantly busy. The more free you keep yourself in your thoughts, with your intellect and with physical service, the more chances Maya receives. If you keep yourself busy, physically and in a subtle way,

Maya will not get any chance. Check the days when you carry out the physical tasks with interest, and you will find that Maya does not come, that is, if you did everything as a deity. If you did it as a human being, you then gave a chance to Maya. However, be a server, be a deity and keep yourself busy with enthusiasm out of your own interest; then see, Maya will not come to you. You will experience happiness. Because of your happiness, Maya does not have the courage to oppose you. So have the practice of remaining busy. When you see that your intellect is free some day, then you yourself should become your own teacher and make your intellect work. You keep diaries of the physical things you have to do: you create programmes of what you have to do throughout the whole day, and you then check that. In the same way, you should have a daily programme for keeping your intellect busy. By having a programme, you will be able to progress. If you do not have a programme, then no task will be successful at the right time. You should keep a daily diary because all of you are the most important of all. Important people fix their programmes before going anywhere. So consider yourselves to be children of the greatest Father and fix a programme for every second. Whatever you make a promise for has will-power. If you just think about it, there is no will-power in that, and this is why you have to make a promise that you will do this. It should not be: We will see about it, we will do it at some point. You have to do it. No matter how much physical work you may have to do, by making a promise, you are able to carry it out, are you not? If you don't have such a strong thought, if you have the thought of not doing something, then you will never accomplish that task. Then there will be many excuses. By making a promise, you are able to make the time, and the excuses are removed. Today, I have to make the intellect work according to this programme. You have to make such a promise. Many problems, wasteful thoughts that don't allow you to make effort and laziness etc. will come, but by having will-power you will be able to confront them and become victorious. You must make a daily diary for this. Then see how

everyone will be able to see the spirit that gives spiritual comfort to everyone. The spirit is the soul and also the essence. So, you will become both. There will be attraction to the divine virtues, that is, to the essence, and your form of the soul will also be visible. You must have such an aim. Forget the form and have the awareness of the spirit: you must have this awareness when you come out of this bhatthi. There should be the experience as though the body is a box, and there is love for and relationship with the diamond inside it. You should have such an experience. So, by taking support of the residence, create your stage. Achcha.

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