

To Give Regard Is To Receive Regard

Today, Baba, the Bestower of Fortune, was especially examining the record from the beginning until now of all His fortunate children. What record was He examining? He was examining your record of giving regard. Giving regard is the special way to take your Brahmin life into the stage of ascent. Those who give regard are the special souls of the present time and they also become worthy of receiving regard from all souls for birth after birth. From the moment He came in the corporeal form, BapDada has always given regard to the children. He always considered the children to be more elevated than Himself and surrendered Himself to them. "Children first and then the Father". Children become the crown of the head; children become worthy of worship in two ways, and it is the children who become the instruments to reveal the Father. From the beginning, Baba gave regard to everyone. In the same way, children who have been following the father from the beginning have kept a very good record of giving regard to everyone. Each of you should check yourself to see what your record is like.

Firstly, examine your record to see how much regard you have for the Father. Secondly, how much regard you have for the knowledge you have received from the Father. Thirdly, how much regard you have for yourself. Fourthly, how much regard you have for all souls, whether they belong to the Brahmin family or are just souls who come into contact with you. Check yourself as to what record you have in all these four subjects. How many marks did you receive in all four subjects? Did you have full marks in all four subjects or were your marks better in some subjects than in others, according to your capacity?

Firstly, to have regard for the Father means to know and recognise Him accurately as He is and to fulfil the code of conduct in all your relationships. To have regard for the Father is to follow the Father. To have regard for the Teacher is to be regular and punctual in your study and to pay full attention to all the subjects you are studying. To have regard for the Satguru means to follow His instruction to forget your body and all your bodily relations. It means to become soul conscious and to stabilise yourself in the incorporeal stage like the Father. It means to remain ever-ready to return home. To have regard for the Bridegroom means to remain lost in love for that One in every thought at every second and to remain faithful to Him in everything you do: "I eat with You, I do everything with You." To have regard for your Friend is to constantly experience His companionship in whatever you do. Similarly, to fulfil all relationships is to have regard for your relationship with Him. To have regard is to follow the saying: "Mine is the one Father and none other." The Father says something and the children put it into practice; they step constantly in the Father's steps. The dictates of your own mind and the dictates of others should be removed from your intellect to such an extent that it seems as though they never existed. The dictates of your own mind and the dictates of others shouldn't touch your thoughts even in your dreams; you should be totally ignorant of them. Only the shrimat of the One should be in your intellect. Only listen to the one Father, only speak of the things that the one Father has told you, only see the one Father, only walk with the Father, only think of the things that the Father has told you, and only perform the elevated deeds that the Father has told you to perform. This is called maintaining your record of having regard for the Father. In this way, check whether your record in the first subject is first-class or second-class. Is it constant or does it sometimes break? Is your record of having regard unshakeable or does it go into upheaval according to the circumstances of Maya? Is your line straight or does it sometimes become crooked?

Secondly, to have regard for this knowledge means to have unshakeable faith in all the elevated versions that have been spoken from the beginning to the present time. To have questions such as: "How will that be possible? When will it happen? It should happen, but...; it is the truth, but..." means to have subtle doubts in your thoughts which also means to have disregard for this knowledge.

The versions spoken by the souls of today who are great in name only; those who show temporary miracles, who deprive you of meeting the Father, who divert you from the truth, are said to be the versions of truth. So, to raise questions or to doubt any of the knowledge given by the Satguru, who is the Supreme Father, the Creator of all the great souls, is also a royal form of doubt or disregard. It is one thing to ask questions for

clarification, but something else to ask questions based on subtle doubts. This is known as having disregard. "Baba is saying this, but it's impossible for this to happen". In which account would this thought accumulate? You have to check this also.

Thirdly, to have regard for the self is to experience stability in the stage of whatever titles you have received from the Father in this elevated spiritual life; in this Brahmin life. It is also the praise of your form and stage based on your virtues and tasks, such as being a spinner of the discus of self-realisation, an embodiment of knowledge, an embodiment of love, and of having an angelic stage. You have to conduct yourself knowing who you are. "What I am means I am an elevated soul. I am a direct child of God. I have a right to His unlimited property. I am a master almighty authority." To continue to interact with others, knowing yourself as you are, is known as having regard for yourself. "I am weak! I have no courage! Baba is saying this, but I cannot become this. It is my part within the drama to come later. I'll be happy with whatever I receive." To feel hopeless in this way is to have disregard for yourself. You also have to check your record of the regard you have for yourself.

Fourthly, to have regard for souls who come into relationship or contact with you means to have elevated feelings for all souls, whether they are Brahmin souls or souls who don't have this knowledge. You should have the feeling of wanting to uplift them, to make them move forward and to benefit everyone in the world. When you have imbibed this virtue, and interact with all souls accordingly, it means you have regard for everyone. Constantly look at the virtues and specialities of all souls. Look at them, but don't see their defects. This is known as souls having regard for other souls. To co-operate with all souls with your power of awareness is to have regard. To have regard for everyone is to observe the mantra of "You first" constantly in your thoughts and acts and to consider the weaknesses or defects of others to be your own. Instead of telling others about them and spreading them around, you should accommodate and transform them. To reduce someone's big weakness; to reduce a mountain into a mustard seed instead of making a mountain out of a mustard seed, is to have regard. To make hopeless souls powerful; not to be coloured by their company, but to constantly give them zeal and enthusiasm is known as having regard. Check how many marks you have claimed in this fourth subject. Do you understand how you have to give regard? Those whose regard for everything in all four subjects is good become worthy to receive regard from all the souls of the world. At present, they would be called world benefactors. In the future, they will be the world emperors. In the middle part, they will be the elevated and worship-worthy souls. In order to become a world emperor, you have to create such a record.

To give regard to others is to receive regard. Giving becomes a form of receiving. You give one and you receive ten-fold. So this is easy, is it not? Those from Karnataka are always embodiments of love for the Father. The land of Karnataka is very easy to serve. The land is very fruitful because of their devotional feelings, and this is why service has grown so well. According to the drama, the land of Karnataka has received the blessing of receiving Baba's message very easily. Special souls can emerge from this land very easily. However, what do you have to do in the future? Whatever growth of service takes place, you have to interact with everyone according to your disciplines. Constantly be a mahavir in sustaining them with all powers. You have to bring about the speciality of maintaining balance between love and power. In fact, you innocent children of the Innocent Lord are very good. You are good moths. BapDada likes all of you. Now, together with being liked by the Father, you also have to be liked by the people you serve. Achcha.

To those who constantly follow the Father; to the obedient and faithful souls who fulfil every order, to the constantly great donors, the bestowers of blessings; to the world-benefactor souls who enable all souls to move forward by giving them regard; to the souls who constantly have positive thoughts, BapDada's love, remembrance and namaste.

BapDada's elevated versions spoken to souls personally.

1. Do you constantly consider yourself to be a holy swan? A holy swan is one who lets go of anything wasteful and constantly picks up that which is powerful. Those swans separate milk from water, but a holy swan separates anything wasteful from the powerful; it lets go of the wasteful and picks up the powerful. Just as a swan would never pick up stones, but would always pick up pearls, so too, holy swans constantly adopt the Father's virtues. They don't adopt the stones of the weaknesses of others. Such souls are known as holy swans; they are pure and clean souls. The way of interacting and the diet of pure souls would be according to how pure they are. Holy swans have a pure diet and they are pure in their interaction with others. All your impurity finishes because you are going to the pure world where there is no name or trace of impurity or anything unclean. Because you become holy swans at this time, you are called "Your Holiness" in the future. Those who don't imbibe the weaknesses of others, even by mistake, have a garland of virtues around their neck. A garland is shown around the neck of the Shaktis and even the deities. This garland is shown as a memorial of those who adopted the rosary of virtues. Whilst imbibing Baba's virtues, you also look at the virtues of everyone else. Do all of you have the garland of virtues around your neck? Only those who wear the garland of virtues can become part of the garland of victory. So, check whether your garland is large or small. Those who have the virtues of the Father and others inculcated into them are those who wear a large garland. By turning the beads of the garland of virtues, you also become an embodiment of virtues. Just as Baba is the embodiment of all virtues, so too, you children must also remain embodiments of all virtues.

2. Do you constantly consider yourself to be a lotus, detached whilst living and doing everything at home, and loving towards the Father? The extent of the love you have is indicated by the extent to which you are detached. To what extent do you love the Father? What is the sign of that love? You would automatically remember the One you love. You don't have to make effort to remember the One you love. If you experience this, then you can understand that you love the Father. The indication of love is automatic remembrance. If you have to labour for remembrance, then there isn't that much love! Wherever you go, you should be celebrating your meeting of the child with the Father. When two are combined, they can't be separated from one another. So too, experience yourself as being combined with Baba. If you constantly see the Father wherever you go, that is known as being a constant yogi. It should not be difficult to remember the Father, but difficult to forget Him. Just as it was difficult for you to remember Him for half the cycle, so it should be difficult for you to forget Him at the confluence age. No matter how much someone tries to make you forget Baba, you should never forget Him. You should be as firm and strong as Angad, so that Maya cannot shake you even in your thoughts. Only such souls are extremely loved by the Father.

3. To experience any type of obstacle or tension in service means to lack a balance between the self and service. When you don't pay enough attention to yourself, it creates tension or obstacles in one form or another in service. Together with making plans for service, you first have to make plans for yourself. Continue to serve whilst staying within the line of the code of conduct. If you serve having come out of the line of the code of conduct, you will not succeed. First of all, create a committee of those who pay attention to dharna. Create plans for this amongst yourselves and then service will easily grow.

4. Do you constantly consider yourself to be a moth who has surrendered to the Flame? Moths are not able to see anything but the Flame. Moths sacrifice themselves and merge with the Flame. So, too, forget the consciousness of your body and become equal to the Father. This is known as becoming equal and merging. The whole cycle has gone by. Now, at the time of the confluence age, you are blessed to become whatever you want. Only at this time is your line of fortune drawn by the Bestower of Fortune. Therefore, you can create whatever fortune you want. Achcha.

*** OM SHANTI ***