

To give regard is to receive regard.

Today, the Father, 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 that BapDada played His *part* in the corporeal world, He gave *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, the Father gave *regard* to everyone. In the same way, children who have been *following the father* have kept a very good *record* of giving *regard* to everyone from the beginning. 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* the soul has 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 your *record* is like 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* good in some subjects and less 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 with that accurate recognition. To have *regard* for the relationship of the Father is to *follow the Father*. To have *regard* for the relationship of 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 relationship of 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, the same as the Satguru. It means to remain constantly *ever ready* to return home. To have *regard* for the relationship of the Bridegroom means to remain lost in love for that One in every thought at every *second* and to fulfil your faithfulness in everything you do: “I eat with You, I do everything with You.” To have *regard* for the relationship of the Friend is constantly to 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. *Check* in this way as to 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 would 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 souls in name only, those who show temporary miracles, those who deprive you of meeting the Father, who divert you from the truth – for such souls too, it is said that whatever they speak are 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 another thing to ask *questions* based on subtle doubts. This is known as having *disregard*. “The Father says this, but it’s impossible or difficult for this to happen”. In which account would you place such a thought? You have to *check* this too.

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 alokik 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. Experience yourself according to the *titles* that the Father has given you on the basis of *knowledge* and stabilise yourself in that 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 the Father. 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! The Father says this, but I cannot become this. My *part* in the *drama* is 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 elevated feeling of wanting to uplift them, to make them move forward and to benefit everyone in the world. To interact with all souls by adopting this virtue means to have *regard* for everyone. Constantly look at the virtues and specialities of all souls. Look at them, but don’t see their defects. Or, even higher than that, with your positive attitude and your stage of having positive thoughts for all, to transform the defects of many others is known as the soul having *regard* for souls. To co-operate with all souls with the power of your awareness is to have *regard*. Constantly to have the *regard* of “You first” in your thoughts and deeds and to consider the weaknesses or defects of others to be your own and, instead of telling others about them and spreading them around, to accommodate them and transform them is to have *regard*. You should reduce someone’s big weakness; reduce it from a mountain into a mustard seed instead of making a mountain out of a mustard seed: this is known as having *regard*. To make hopeless souls powerful - not to be coloured by their company but constantly to 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 everyone and all four subjects is good become worthy of receiving *regard* from all the souls of the world. That is, at present, they will be known as world benefactors and in the future, they will be the world emperors and in the middle period they will be the elevated and worthy of worship 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. 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 easily emerge from this land. 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 a *balance* between love and power. In fact, you innocent children of the Innocent Lord, the Father, 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, 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 for the self, BapDada’s love, remembrance and namaste.

BapDada's elevated versions spoken to souls personally.

1. Do you 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 what is powerful, 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 do not 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 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 "*His Holiness*" in the future. You don't imbibe the weaknesses of others, even by mistake, and always have a garland of virtues around your 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 at the confluence age. Whilst imbibing the Father'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 the Father is the embodiment of all virtues, so too, you children are also 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, 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 the child, yourself, meeting the Father. When two are *combined*, they can't be separated from one another. So, too, experience yourself being *combined* with Him. 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. Be as firm and strong as Angad, so that Maya cannot shake even the tip (nail in the form of thoughts) of 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 service in one form or another. 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 stepped outside the line of the code of conduct, you will not succeed. First of all, create a *committee* of those who pay attention to dharna. Make *plans* for this amongst yourselves and then *service* will easily expand.

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 into 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, the blessing of the confluence age is that you can become whatever you want. Only at this time does the Bestower of Fortune draw your line of fortune. So, create whatever fortune you want. Achcha.

Blessing: May you become a bestower of fortune for the world who receives love from everyone through your renunciation of name and respect.

Just as the Father is said to be beyond name and form, and yet the name that is praised the most is the Father's, similarly, you too have to become detached from having temporary name and respect and you will then automatically be loved by all for all time. Those who renounce being

beggars for name and respect become bestowers of fortune for the world. The fruit of your karma will automatically come in front of you in its complete form. Therefore, be ignorant of the desire of anything temporary. Do not eat raw fruit: renounce that and fortune will follow you.

Slogan: You are a child of God, the Father, and so the feet of your intellect should always be on the throne.

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Special homework to experience the avyakt stage in this avyakt month.

No matter how much waste someone speaks in front of you, just transform that waste and make it powerful. Do not take any waste into your intellect. If you accept even one wasteful word, then that one wasteful word will give birth to many wasteful words. Pay full attention to your words. “Speak less, speak softly and speak sweetly” and you will easily make your stage avyakt.