

SYNOPSIS: JANUARY 25, 1979

“To give regard (sammaan) is to receive regard.”

Giving becomes a form of receiving.

Those who give regard will be known as world benefactors now, 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 a record of regard in all relationships with Shiv Baba and in all four subjects.*

Regard in Relationships with Shiv Baba: *to fulfill all relationships is to have regard for your relationship with Him.*

1. To have regard for the **Father** means to know and recognize Him accurately as He is and to fulfill 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.
2. 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.
3. 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 stabilize yourself in the incorporeal stage, the same as the Satguru. It means to remain constantly ever ready to return home.
4. 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 fulfill your faithfulness in everything you do: “I eat with You, I do everything with You.”
5. To have regard for the relationship of the **Friend** is constantly to experience His companionship in whatever you do.

First Subject: To have regard for the Father means:

1. "Mine is the one Father and none other."
2. The Father says something and the children put it into practice; they step constantly in the Father's steps.
3. 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.
4. 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.

Second Subject: To have regard for this knowledge means:

1. To have unshakeable faith in all the elevated versions that have been spoken from the beginning to the present time.
2. 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.

Third Subject: To have regard for the self means:

1. 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-realization, 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 stabilize 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.”

2. 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.

Fourth Subject: To have regard for souls who come into relationship or contact with you means:

1. To have elevated feelings for all souls, whether they are Brahmin souls or souls who don’t have this knowledge.
2. 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.
3. Constantly look at the virtues and specialties 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.
4. To co-operate with all souls with the power of your awareness is to have regard.
5. 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.
6. 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.