

RESPECT

Written version of ShivBaba's murli audio cassette 407

Clarification of the avyakt vani

The text of the murli

Side A

The heading was given: You have to hold the others in respect and you also have to receive respect. The Father of everyone, the Teacher, and the True Guru ShivBaba said this. Who said it? ShivBaba said. Does ShivBaba speak in the avyakt vani? Does ShivBaba speak in this avyakt vanis or does the soul of Brahma Baba speak? Hm? The soul of Brahma speaks. It is because the greatest proof of the words of the Father Shiva is transformation, magic. Only the words of ShivBaba do the work of magic. It doesn't matter how good the words of the human beings may be, [people] may even say 'wah wah', [...] may spread all around, but they cannot transform the intellect. The words of ShivBaba transform the intellect. When ShivBaba enters, no one knows whether ShivBaba came or went away; did he come, when did he come and when did he go away. He comes into an ordinary body. The features don't change. But when the human soul with a subtle body enters, the features change; the face changes. It can be seen clearly that some other soul does the work. The language changes. The entrance of the Father Shiva doesn't change the language. The same language of the person [in question] is spoken. And the transformation of what? The Father Shiva comes in an ordinary form, for this reason he never receives an invitation "when to come and when to go". And the soul of Brahma is a human soul. He comes on invitations. He is given an invitation to come on such and such a day, such and such a time. Then he comes. The Father Shiva neither needs to receive respect nor does he receive respect. It is because he remains always a soul. He doesn't have the slightest trace of body consciousness. He is called ever pure*. Where would the body consciousness arise from?

Because they didn't know this, it has been printed here that who spoke? The True Guru ShivBaba (*Satguru ShivBaba*) spoke. The True Guru ShivBaba speak... [and on the other hand] the True Guru was called an agent in a corporeal [form]. "... when the agent, the *Satguru* was found." Does this mean that ShivBaba became the *Satguru* through the body of Dadi Gulzar? Baba says: I am the Father, the Teacher, the True Guru in only one form. That form doesn't change. It means that which personality covers Brahma Baba? The personality of Gulzar Dadi. That one plays the form of the Father, that one plays the role of the Teacher and the role of the True Guru. But due to ignorance it was written that the *Satguru* ShivBaba spoke. Actually, the soul of Brahma speaks through Gulzar Dadi, but it doesn't mean that we call Gulzar Dadi 'Brahma'. She absolutely cannot be called Brahma. Only that one can be called Brahma, in whom the soul of Shiva enters. For this reason it was said in the murli: Whichever body I will enter, it will have to be called Brahma. It means that the body, in which the Father Shiva enters, is revealed before the world in the form of Brahma. Shiva does not enter [in Gulzar]. The soul of Brahma does enter [her]. So it was said: Today the Father – the Giver of Fortune, was checking from the beginning till the end the record* of one special subject in all the fortunate children. Who was checking? Who was checking the record from the beginning till the end? The Father – the Giver of Fortune was checking. It means that he spoke about the present... He didn't speak about the present, but about the past. It means that, what was the Father checking during the *amrit vela*, when he connected with all the children and the children connected [with him]? Which Father? From where was he checking? Was he checking from the Supreme Abode? At this time the Father is not in the Supreme Abode. Where has the Father come at this time? He has come to the corporeal world of creation. And the Father was checking... So, the question of the subtle region was mentioned, the question of the subtle world. And the subtle world is not somewhere above. Where is the subtle world? The Brahmin children who remain in the subtle stage of churning; That is the unlimited subtle world. Prajapita – the most elevated soul among them – is in the stage of churning. Through that Prajapita, the Supreme Soul Father was checking. What was he checking? The up-till-now record in the children. The record of which subject? **The record of respect.** It is **respect** that is the special means for the rising stage in the Brahmin life. Those who **respect** the others – those very special souls become worthy of being **respected** by various souls at the present time and for many births. What sort of rule was mentioned? The ones, who **respect** the others here in the Confluence Age, whether small or elder... All are souls. The soul even in young age can receive a high position while an aged soul may receive a lower position as the result of making efforts and making mistakes. Should you **respect** the others due to their age or is one held in respect out of consideration for the spiritual stage? **Actually the Brahmins have to respect the knowledgeable souls**, those, who are filled with knowledge in practice in their real life. It is not subject to doubt that they are worthy of **respect**.

no matter someone is younger or elder, no matter someone is senior in knowledge or new in knowledge. Then, **respect** in the Brahmin life is the special means for the rising stage. Those who **respect** the others – those very special souls become worthy of being **respected** by various souls at the present time and for many births. What does it mean the present time? Such a time will come in the Confluence Age when those, who in the Brahmin life **respected** the others, will be **respected** in the world. What does it mean? It is not that the shooting is going on now; and therefore if we are **respected** here, we will be **respected** over there as well. Where? Where will we be **respected**? In the coming world. There is no question of **respect** in the Golden and the Silver Ages. There is no question of **respect** over there. Soul consciousness prevails there. Those who are in soul consciousness neither respect nor disrespect. Over there they hold each other in respect. No one disrespects the other. The lack of discipline doesn't exist. What is it about? [It is not that] if we respect the others here, then in the Copper and the Iron Ages we will be respected naturally. One has to respect the others. The children of the Giver have to become givers. Now there is no question of receiving respect. No one should have such paradoxical thoughts as: Since now the shooting is going on now, if we receive respect here, we will receive it also there. **Respect, affection, cooperation are not things to be received by force.** You will receive them naturally to the same extent or even much more than you give. BapDada, when he played the role in the corporeal world, also **respected** the children in before the time of the beginning. It is not only a question of the present. **BapDada respected** the children already before. He surrendered in front of the children considering them to be more elevated than himself. In front of which children? He respected the children first. The Father himself surrendered before them. About which father would it be? Does it concern the Father of the souls or does it concern the Father of the humanity* – Prajapita? Who will surrender? For the Supreme Soul there is no question of surrendering or not surrendering. The complete surrender takes place in the corporeal form. First the children, then the Father behind. The children became the crown of the head. What was said? The crown – what is the meaning? The crown of what? The crown of what? The crown of responsibility. Whom did the Father, who has taken the responsibility of the world transformation, crown first? He crowned the children. The children themselves become worthy of the double worship and the children become instruments in the revelation of the Father. **The Father has held the children in respect since the beginning.** The children, who follow the Father in this way, have been keeping their record of respect very well. Who are those children? Whom do they follow? The record of respect of those children, who follow the Father, is very well good even now. Let everyone check himself! What has been our record like up-till-now? Which record? What is our record of respecting others like? Baba said this in the murlis. What did ShivBaba say about it? Let everyone check himself! What is our record like up-till-now? **It was said in the murlis: Any kind of body consciousness will certainly insult others.** It means that it will definitely cause disrespect. **Someone will disregard the others to the extent he is body conscious.** Then the benefit of that respect or the account of the record of respect will decrease for many births. The account will be finished. **The first subject about keeping the record is the respect for the Father.** First of all the respect for whom? The respect for the Father. **And the second is the respect for the knowledge received from the Father.** What was said? What was said about the murlis? The murlis and the one who narrates the murlis? If one doesn't **respect** the murlis it is as if he disrespects the one who narrates the murlis. **The third subject is the respect for the self.** What does the respect for the self means? First of all, who are we? When the question of the self arises, it should arise in the mind first of all that we are Brahma Kumar/i. The respect for the "Brahmanhood". **The fourth subject – the respect for all the souls – whether it is the Brahmin family or they are ignorant souls – for all with whom you have a connection.** Check yourselves in these four subjects! How do we keep our record?

544 page. What are our marks in these four subjects? Which four subjects were mentioned? **The respect for the Father; the second one – the respect for the knowledge received from the Father; the third one – the respect for the self; the fourth one – the respect for all the souls with whom you have connections and relations.** Are you complete in the four subjects? In which subject is the individual power sufficient, in which subject is it insufficient? The first subject – the respect for the Father. It means to maintain the code of conduct in all the relationships with the Father after recognising properly who the Father is, what he is like. What? What does Baba say to the children? Whoever you are, whatever you are, you are mine. The Father tells the children, the children tell the Father: Whoever you are, whatever you are, you are mine. To follow the Father means respect for the relationship with the Father. If you follow the Father... There are two ways of following the Father, you follow the Father in two things. The first is to follow the orders. And the second? The second is to follow in which way? To follow the actions. Follow the Father in two ways!

To be always regular and punctual in the studies is the respect for the relationship with the Teacher. So check yourselves! Have we maintained the decorum of all the relationships with the Father in our life up till now? Or have we failed in maintaining it? Everyone forms a relationship. They say... They speak out: He is our Father. To say or to declare that he is our Father is something different. The numbers are not made on the basis of this. How will the numbers be made? Will the numbers be made just on the basis of forming a relationship or will they be made on the basis of maintaining it? The numbers are made on the basis of maintaining it. All the relationships formed with the Father... It is very easy to form them, but a difficulty arises in maintaining them. You become number wise in this. Next issue – the regard for the relationship with the Father is to follow the Father. How will one maintain this relationship? It was said about maintaining it: To follow the actions and to follow the orders. What was said about the form of the Teacher? To be regular and punctual. **To be regular doesn't mean that if someone lives very far away from the class, he must come every day. No! If one decides: I have to attend the class once in 7 days. He should be regular in this. It doesn't matter that I live far away; every seventh day I definitely have to go to class. One has to treat every subject of the studies with full attention.**

And the respect in the relationship with the True Guru means the order of the True Guru 'Forget all the relationships of the body along with the body itself.' What was said? Which relationship is of a higher stage than the relationships of with the Father and the Teacher? The relationship with the True Guru. So it was said: Forget the body and all the bodily relationships. 'The consciousness of the one who is in the body' (*dehi swarup*) that is to say the respect for the True Guru, [meaning] being stable in the incorporeal stage. **This is the respect for the relationship with the True Guru. Be ever ready to go home. When will we be ready?** It will be *ant mate so gate*, will it not? When the end comes, the one who all his life considers himself to be a soul, a point of light – a star, will easily become incorporeal – the seed form, the point-like form, the star-like form, the thoughtless form. And he will become blissfully fixed in that very stage. There won't be any difficulty. He will become ever ready to go back home. How many relationships were mentioned? The relationship with the Father was mentioned; the issue of regularity and punctuality in the relationship with the Teacher was mentioned, and the issue of remaining in the incorporeal stage in the relationship with the True Guru. This means respect. And there is the fourth relationship. Which relationship remained? The four main relationships have been mentioned. The Father, the Teacher and the True Guru. And the fourth one? **The Bridegroom.** The same concerns the respect in the relationship with the bridegroom. Why wasn't it said "the bride". The brothers complain about this matter. If we have all the relationships with Baba, why doesn't Baba become our bride? Please, say why? [A student is saying something.] Yes! Say it loudly! [The student: Baba said that all the human souls were... xxx *unclear recording*] All are brides in the path of religious devotion. All the devotees are Sitas. So, the Father says: I am always the Groom. I can never become a bride. What are all the souls? They are brides, because they go behind. When the Father goes home, he will take everyone – all the brides along with him. In the world, in the relationship between the bride and the groom, in whom is body consciousness more visible? Hm? In the bride, isn't it? So, the Father says: All of you are brides. So, what was said about the relationship between the bride and the groom? **The respect for the relationship with the Groom is to be an affectionate lover towards that one in every thought and in every second.** One is the Groom, all the others are the brides. One is Ram and the others are Sitas, because Sitas are bound in Ravan's bondages. Ram never becomes bound in Ravan's bondage (net). So, all of you are brides, because all of you are bound in Ravan's jail. No one can say: We are independent for ever. Someone becomes bound in one form, someone in another. Someone remains in the bondage of the other, and someone, if not in the bondage of the other, becomes entangled in the bondage of his own mind. And there is the bondage of vices. The next issue: I am the Groom, because I never become a lover of anyone. What? I am always the Beloved One. All of you are lovers of the one Father. You have the devotional sanskars of the 63 births. You have become lovers of God number wise, according to spiritual efforts. So, what was said about the respect for the relationship with the Groom? **Become an affectionate lover towards the one in every breath and in every second. I shall eat only with you; I shall stay only with you in every action. One should remain faithful in this way.**

Apart from this some other relationships were mentioned. **Hold in respect the relationship with the Friend or the Companion. Always experience to be a companion in all matters.** To maintain all the relationships in this way means exactly to respect. If you maintain all these relationships, it will be as if you hold the Father in respect. To hold him in respect is just like the saying: One Father and no one else. The Father said and the children did it. They follow him in his footsteps. Step by step!? What does it mean? Does it concern the physical steps? The step means the foot. Moving the foot ahead while walking is called 'step'. Why is the example of the foot given? One can reach some place on foot. This is a metaphor of the intellect reaching some place. They say: Your feet will not reach there. That is to say your intellect will not get there. Just like catching hands...

Side B

What does the work of catching belong to? To the intellect. That's why the example of the hand, the example of the foot are given to talk about the intellect. **To hold someone in respect is to follow in his footsteps.** It means: Walk where the foot in the form of the Father's intellect is walking, according to whatever direction (*mat*) the Father has given to us – *mat* means also "intellect" – step by step according to *shrimat*. It means that we have to keep *shrimat* of the Father in front of us, always, when we take steps to do some work. What does the Father's *shrimat* say? To go ahead taking *shrimat* step by step means to follow in his footsteps. The opinions of one's own intellect (*manmat*) or the opinions of the other intellects (*paramat*) should be finished off through the intellect as if they didn't exist. **It means that there is not even a trace of one's own opinions and the other opinions that the intellect would fly in that directions. Even in dreams there should not be even a touch of one's own opinions or the other opinions.** That is to say one should not even know what it is. There should be only the *shrimat* of the One in the intellect. If you listen, listen to the Father! Whom should you have to listen to in order to take the *shrimat*? You should listen to the *shrimat* of the most elevated Father. **If you speak, say what the Father says!** Suppose someone asks us about *shrimat*, what he has to do in such and such work. And we can't meet Baba at that moment. We mustn't give him [i.e. that person] our own directions. Whose directions should we give? [We should say] that the Father has said like this and this in *shrimat*, he has said in the murlis that in a case like this one should do like this. **So, if you speak, say what the Father says! Say what the Father has said! If you listen, listen to what the Father narrates! If you look, look at the Father! If you walk, walk together with the Father! If you think, think about the Father's words! If you do something, do the elevated work, which the Father spoke about. It is called the record of the respect for the Father.** So, check whether the record in the first subject is first class* or it is second class*. Which first matter [xxxx *unclear recording*] Which first matter? The respect for the Father. Is it

unbroken or has it been broken? Has the respect for the relationship with the Father been broken or has it been unbroken? Or has the record of the respect been in chaos as a result of Maya's circumstances? Has the line been always straight? Has it not been unsteady? Hasn't it been crooked?

Next issue. The respect for knowledge means for all the great sentences that were spoken since the beginning up till now. Through whom? Through whom were they spoken? Unshakeable faith in all the great verse that were spoken through Brahma or Prajapita Brahma and that are proved to be true. What? Someone respected the Father, but the doubts arise concerning issues which the Father narrates in knowledge. What questions arise? 'How will it be...?; When will it happen...?; This should have happened...; all these issues are true...'. Raising even these kind of questions means that someone must be in doubts in the form of subtle thoughts. About what? About the knowledge of the Father. This is also the disrespect of the Father's knowledge. If any disrespect of this type remains in the Brahmin life, the one [who has them] won't be able to be respected by the world in the main 63 births out of coming 84 births, when the issue of respect and disrespect arises. **He won't be able to be respected by the Father either.** The ones, who nowadays show the short-time wonders, meaning those, who deprive the others of the Father... Who? There are such gurus, such magiciansⁱⁱ who show wonders – temporary wonders – and they prove that they themselves are gods. What is a temporary wonder and what is a lasting wonder? A temporary wonder will make them gain temporary attainments. The lasting wonder is to change the old world and to create the new world – to change hell and to create paradise. This only is the lasting wonder. No human guru has been able to work out this wonder till today. No one can prove in the history of 2500 years which is present before us, that hell was changed into paradise on the basis of directions of some human guru or by some human guru himself. **Just the opposite!** The world has been falling even more. They say: "*Satya vacan, maharaj*"ⁱⁱⁱ about those, who show temporary wonders, who deprive the others of the Father by showing temporary wonders, who are great (*mahan*), famous (*namdhari*) souls pulling the others far away from the Father. So, to raise questions or to raise even a thought about the knowledge of the True Guru – the Supreme Soul Father, who is also the creator of the great souls – this is also a doubt, in the royal form, meaning disrespect. One kind of questions are [asked] in order to receive explanations and another kind of questions are on the basis of subtle doubts. This is called 'disrespect'. [xxxx unclear recording] In which way do they express disrespect? They say: **'The Father says just like this, but this is impossible to happen; what?!, this is difficult!'** Into which account will such thoughts go? Check this!

The third issue – the respect for the self. You should experience the self and remain stable in the stage according to all the titles given by the Father in this elevated life – the Brahmin life, or whatever form or stage of the self is praised on the basis of various virtues and tasks, like: the spinner of the discus of self realisation, the embodiment of knowledge, the embodiment of love, the stage of *a farishta* – the titles given by the Father on the basis of knowledge. I am this. You should consider yourselves to be this and behave according to this. I am this meaning I am an elevated soul. I have become the child of the Father. I have become the direct child of the Father; so I must be some elevated soul. I am the Father's direct progeny. I have the right to the unlimited property*. I am a master almighty authority. I am this – to consider the self to be this and to behave according to this is called the respect for the self. I am weak...; I don't have courage...; the Father says this but I can't become [like this]..., my role in drama is behind...; it is enough what is there.... To be disappointed with the self in this way is also disrespect for the self, for the soul. This is disregard for the souls of the children who are in the soul conscious stage. This is disregard for the self. Check also what your account of the record of respect for the self is like. Don't you sometimes have thoughts related to some inferiority complex? Are there not any thoughts of lower feelings or do they not emerge in words?

The forth issue – the regard of the souls for the souls with whom they have connections and relations. It means for every soul – whether a Brahmin soul or an ignorant soul. To have relations with every soul on the basis of the very practice (*dharma*) of having the elevated, great feeling of uplifting and bringing growth, the desire of well-being of the world, means to respect, to hold the souls in respect. It is necessary to hold in respect the other souls, and to always see the qualities and the specialties of the souls. You should not see the bad traits or the weaknesses of the other souls. You shouldn't see their bad traits despite seeing them. You should transform the bad traits of many through your own auspicious benevolent attitude, through elevated feelings, through the stage of auspicious elevated thoughts. **This is called holding the souls in respect.** The soul is the child of the Father. **Those, who remained souls through the 84 births, who stayed in the spiritual stage or who took 84 births, are the direct children of the Father.** They are elevated children coming into the new world in the first birth. They are the souls of the beginning of the world. **They are the ancestors of the entire world. The ancestors certainly have to be respected.** The respect for the souls means exactly always seeing the qualities or the specialties of the souls. The respect for the souls means exactly being always a co-operator for many souls through the capacity of one's own remembrance. Always you first. Not I first. First you – this *mantra* should be put into the thoughts of the mind and the action. To accommodate (*samana*) and transform someone's weaknesses and bad traits after considering them to be yours, without describing, without spreading them means exactly the respect for the soul. To change a big weakness of someone into a small one, to change a mountain-like weakness into a hill – this is respect for the soul. Not to change a hill into a mountain. This is called respect. **Making disappointed souls powerful:** not being influenced by the colour of the company of the disappointed, discouraged souls; putting them always in [the stage of] zeal and enthusiasm – this is called respect for the souls. Check even such minor issues – how many marks do you have? **Did you understand how you have to respect the others? Those, who respect the others in all the four subjects, become worthy of being respected by the souls of the world.** What was said? By whom do they become worthy of being respected?

By those who are the souls of the world. Remove 2-3 souls from the world – will it be called “the world”? Some may call himself the world benefactor, or he may call by the others like this, or it may be said for the Supreme Soul Father that the Supreme Soul Father is the a world benefactor. If a world benefactor were ready to care for the well-being of everyone, but he wouldn't care for the well-being of one soul... Will he be called a world benefactor? He will not. The world means the entire universe*. So, it was said: **The ones, who respect the others properly in the 4 subjects, become worthy of being respected by the souls of the world. The respect by the souls of world. It means that they are famous now in the form of world benefactors and in the future in the form of the world emperor, and in the middle, in the form of elevated intellects.** So, become those who keep also such an elevated record of becoming the emperor of the world.

To hold the others in respect means to be respected. To hold the others in respect is to be respected. To respect once is to be respected ten times. So, it is easy, didn't it isn't it? Those from Karnataka are always intoxicated in the love of the Father. Whom does it concern? What kind of teaching is being given? The teaching in which subject is being given? The teaching of creating the record of respect is being given. And which children are in front of the Father, in the intellect of the Father? Those from the Karnataka. The earth of Karnataka is very easy. What? Who are the residents of Karnataka? They do the performance. Karnataka means to do what? To do the performance (*natak kar*). The earth gives fruits due to the *bhavna*. They are those who assimilate the *bhavna*. That is why the expansion is very easy. Some earth is stony. That is to say that the earth in the form of the intellect is so stony that you may sow the seeds, but they won't germinate for years. First of all, by digging one has to change this earth from a stony one into one that gives flowers. It gives fruits after a very long time. It was said that the earth of Karnataka gives fruits easily. The earth gives fruits due to the *bhavna*. According to the drama Karnataka has the blessing of receiving the message easily. Even the special souls can easily emerge from this earth. But what has to be done now? Manage the expansion according to the rules. Souls emerge easily from the earth of Karnataka. Even the special souls emerge easily, but they may become cold if they are not managed according to the rules. Take the sustenance of all the powers and be always a *mahavir*. There should be the specialty of keeping the right balance between affection and power. And this specialty must be introduced. The innocent children of the innocent Father are very good. They are good moths (*parvana*). Which moths are good? *Parvana* means moth. Moths fly around the lights. Three types were mentioned. The first number* – they come and they sacrifice themselves in the first circle. They reduce themselves to ashes in the light. The second number – they came and experienced burning a little bit; a leg, an eye or moustache got burnt, so they run away. They come again some other time and they fly around again; they get burnt again and they run away again. So they come and go, come and go. This is the second type – the moths flying around. And the third type? They came once, they experienced burning a little bit – it means the legs or the hands got burnt – they left for good and never came back. They will come, when destruction takes place at the end. So here, it was about the good moths. Number two, number three – third class – were not mentioned. To whom is it being said? Which zone? To those from Karnataka. So it was said: The innocent children of the innocent Father are good. They are good moths. BapDada likes them. Now, along being liked by the Father, you have to become liked by people. All right!

To these children who always follow the Father, to the obedient children... which quality is mentioned in the relationship with the father? Being obedient. In the relationship of the bride with the Bridegroom? Being trustworthy. Always desiring: I shall eat with you, I shall sit with you, I shall be with you in every breath, in every second. Trustworthy. Following the orders (*farmanvardar*). To those who are always the great givers, the givers of blessings meaning the world benefactors, those who promote every soul holding them in respect; to the souls who always have auspicious thoughts – remembrance, love and *namaste* from BapDada.

ⁱ *Ant mate so gate* – Like the final thought so the destination.

ⁱⁱ In Hindi Baba is using the word „tantrik”.

ⁱⁱⁱ *Satya vacan maharaj* – the expression means: How very true!

* words which Baba uses in English

[xxx] words that are added in the translation for the better understanding of the English sentences. The structure of the English sentence and the structure of the Hindi sentence are different. Collocations in both languages are different as well. For this reason sometimes in literal translations some words are missing.

(xxx) – terms in Hindi

This text is only a draft of translation prepared for Baba's approval.