

Baba's co-operative *right* and *left* hands.

Today, BapDada is especially seeing all His children in the form of those who co-operate with Him. Do you remember or have you seen the memorial of your form that co-operated with the Father? What is that form? That co-operation is shown in the form of arms. Just as the main limbs of the body are the arms, in the same way, all of you co-operative children are the main instruments for BapDada's task. Do you constantly co-operate with BapDada, that is, do you carry out all your work while considering yourselves to be the arms? Included in the arms are the *right* and *left* hands. In carrying out any task, someone who constantly fulfils his responsibility accurately in that task, or who is a helper, is said to be a *right hand*. One is the *right hand* and the other is the *left hand*, but both are co-operative. This is why the many arms of sakar Brahma are very famous. Whom would you call a *right hand*? All are *hands*. No task can be accomplished without a *hand*. This is why there are the sayings in the corporeal world: "Give your finger in this task", "Lend a hand for this task". So the arms, the hands and the fingers are signs of co-operation. All are co-operative, but numberwise.

The speciality of a *right hand* is to be constantly clean, that is, to be pure and elevated. Just as any auspicious task is performed with the *right hand*, in the same way, BapDada's co-operative *right hands* remain elevated, that is, pure in their words, deeds and connections. That is, they constantly move along while considering themselves to be instruments for an elevated task. Just as it is the soul that powers the hands to do the work - the arms are the ones who carry out the task and the soul inspires - in the same way, while constantly having the awareness of Karavanhar Baba, the *right hands* consider themselves to be the ones who are karanhar (those who carry out a task). They do not consider themselves to be karavanhar (the ones who inspire); this is why their actions are filled with the greatness of being unique, egoless and humble for the construction of the new world. At every *second*, their every thought would be completely clean, that is, pure, which, in other words, would be called having honesty and cleanliness. The *right hands* are especially powerful. In order to lift a particularly heavy object, it is generally the *right hand* that is used. In the same way, the co-operative *right-hand* souls are easily able to lift the burden, that is, the *responsibility* of the task of world benefit and world transformation. That is, they would experience themselves to be *responsible*; they would constantly experience themselves in the stage of a *master* almighty authority. The speciality of a *right hand* is to do a task with *speed*. The co-operative, *right-hand* souls would be fast effort-makers in putting everything into *practice* and imbibing every *subject*. They would always be *ever ready*. These are the specialities of the *right hands*.

Left hands are also constantly co-operative. However, as well as that cleanliness, there is sometimes uncleanliness, that is, there is some impurity in their thoughts, words or deeds. That is, they are not completely pure and clean. They are also less intense in their speed of effort. They would do something, they would think about something but would be *left*, that is, they would do it a little *late*. They would co-operate and do everything, but would lack the courage to take the full responsibility. They would constantly have zeal, enthusiasm and courage but would not be independent. Their *stage* over a long period is like that of a *lawyer*. They would think of many rules and regulations but attain less benefit. They would not be able to become their own judge (*justice*). They would feel the need of a judge (*justice*) for the *final judgment* in every aspect. The *right hands* are *lawful* judges, but not *lawyers*.

Now *check* yourself as to whether you are a *right hand* or a *left hand*. Are you a *lawyer* or *lawful*? Both co-operate with BapDada. By constantly considering yourself to be co-operative (sahyogi), you will become an easy yogi (sahaj yogi). By considering yourself to be an instrument, a karanhar of Karavanhar BapDada, you will remain carefree and cheerful.

So, today, BapDada was seeing His co-operative children. All of you are the arms, are you not? Do all of you have the pure thought in your heart that you are the world transformers who are to transform the world? Before transforming the world, have you completely transformed yourself? The less transformation there is in yourself, the slower the speed of world transformation will be. Only with self-transformation will you be able

to transform the time. Look at yourself and you will automatically be able to tell the time. You are the clock for the time of transformation. So look at the time in the clock of the self. The *attention* of all the souls of the world is now on you instruments who are the clock to see what the time is at present. Therefore, consider yourself to be an instrument for bringing the period of this old world to an end and make yourself complete. Do you understand? Achcha.

To such world transformers who change night into day and the old into new, to BapDada's elevated co-operative, that is, constantly easy yogi children, to the world benefactor elevated souls, BapDada's love, remembrance and namaste.

* * * O M S H A N T I * * *

Wonder through the *balance of connection and correction*.

Teachers should pay special *attention* to two aspects. What are the two aspects? Firstly, that you have a *connection* with Madhuban, the Father and the divine family, according to the code of conduct. A *connection* according to the code of conduct is that whatever thought you have or action you perform, you should have the practice of having it *corrected* at every moment. The two things are, firstly, to have an *accurate connection*, and, secondly, to pay *attention* to *correcting* yourself at every moment. If one of these two aspects is missing, you will not be able to become an embodiment of success. In order to *correct* yourself, you need to have a constant stage of detachment. If you do not give *correction* as a detached observer, you will not be able to have an *accurate connection*. Therefore, *check* whether you are constantly *correcting* yourself in every aspect at every moment. One is the *connection* of the intellect which you call the pilgrimage of remembrance. The other is performing actions in the corporeal world while in *connection* with your corporeal family. Both *connections* should be accurate. Is your *connection* in the corporeal form according to the code of conduct? Within the spiritual family, if, instead of having a soul-conscious *connection*, you have a *connection* based on body consciousness, then that is not an accurate *connection*.

Those who know how to *correct* and *connect* maintain constant spiritual intoxication. They have a *balance* of being loving and detached. Look at a *circus*: a *balancing* act has become such a wonderful method of earning an income. They show *balance* as a wonder, an art. So, here, too, when there is *balance*, there will be a wonder and also an income. If there is even a little bit more or a little bit less, then neither would it be a wonder nor an income. When you are cooking something, if there is not the right amount of everything, then, no matter how beautiful the dish may appear, it would not *taste* delicious. In order to make your life elevated and successful, keep the *balance*, that is, let there be equanimity.

Secondly, you should be able to make your form powerful according to the problems and the time. If the situation is one that you need to face, then become an embodiment of the power to face. If the situation is one that you need to tolerate, then become an embodiment of the power to tolerate. You should have such a practice. To be a *teacher* means to have *balance*. You should have the power to adopt any form according to the time. What would you call it if where love is needed you adopt power, and where power is needed you have love? It means you do not have the power to adopt the right form according to the time. In that case, there is no *result of service* nor is there any success. In order to become a *number one teacher*, first of all imbibe that thing yourself and then tell others to do it. It should not be that you don't do something, and yet you keep telling others to do it. Before you give a *direction* to others, check whether that has been instilled into yourself. If you tell others to be tolerant and you are not tolerant, you cannot be called a *teacher*. A *teacher* means a teacher who gives teachings. If you yourself are not an embodiment of the teachings, you cannot be an accurate *teacher*. Constantly remember the *slogan*: A teacher means an embodiment of the teachings and one who maintains *balance*. You now have to become a *teacher of quality*. Your vision should not be on the *quantity*.

Quality can become instrumental for everyone's benefit. You don't now have to increase the *quantity* of teachers, but their *quality*. Do you understand?

Personal meeting: The *combined* form of dharma and karma.

In today's world, both dharma and karma are remembered as being special. Both dharma and karma are essential. However, nowadays, those of dharma have become separate from those who believe in karma. Those who believe in karma say: Do not speak of dharma but act, whereas those who believe in dharma say that they are renunciates of karma. However, at the confluence age, Brahmins *combine* dharma and karma. So, throughout the day, do your dharma and karma remain *combined*? Dharma means to imbibe divine virtues. All types of dharma means the imbibing of being an embodiment of knowledge, of the divine virtues and of being an embodiment of remembrance. Any type of dharma is said to be dharma. So, throughout the day, no matter what type of responsibility you have to perform actions for, whether it is physical actions, ordinary actions or intellectual actions (where you need to use your intellect), do you have dharma, that is, the *combined* form of dharma and karma in every action? What is the *result* for the *majority* of you?

It is said: Two swords cannot be kept in one sheath, that is, you cannot hold two sweet balls in one hand. However, something impossible becomes possible at the confluence age. Here, both things happen simultaneously. You are taught to practise dharma and karma. So the confluence age is a special age because the specialities that cannot be in any other age exist at the confluence age. This is why it is called a special age. Those who have the practice of the *combined* form - that of the Father and the child - can have the experience of the *combined* form of the reward, that is, of Shri Lakshmi and Shri Narayan. They can claim a right to this. Do both of these remain together? Does it remain like this for the *majority* or not? What do you think is your *result*? Are you all engaged in this practice? Only when you constantly have this *combined* form will you be able to imbibe the *combined* form of the reward of Shri Lakshmi and Shri Narayan. If dharma is not combined with karma, then it is just an ordinary action. This is why you should fill every action with the sweetness of dharma.

You have to *check* whether dharma and karma are both together. Check that you do not put aside dharma and perform actions or at the time of dharma you put aside karma. This is also isolation, just as those on the path of isolation are alone. A household means *combined*. Since you are *combined* from the beginning of your part, you are those of the family path, then in your effort, too, you have to make the effort of living in the household, that is, it should not be that of the path of isolation, that is, it should not be isolated. For instance, those people leave their family and go away alone. In the same way, if you put aside dharma and become engaged in performing karma, that also becomes the path of isolation. So, constantly be on the household path. When everyone's practice becomes complete, the time will also come to an end because you have to fill this effort-making life with the sanskars of the household path. So, if you do not fill yourself with the sanskars of the *combined* form, how will you be able to exist there? The household path is *wonderful*, is it not? Whether you say it is the household path of dharma and karma or the household path of karma and yoga, it is the same thing. Achcha. Om shanti.

Blessing: May you be a pure soul who merges yourself in the Ocean of Love and finishes the dirt of the consciousness of "mine".

Those who constantly remain merged in the Ocean of Love do not have any awareness of anything of the world. Because of being merged in love, they easily go beyond all situations. It is said of the devotees: This one remains lost. However, children remain constantly drowned in love. They do not have any awareness of the world and all their consciousness of "mine" is finished. The consciousness of "mine" for many things makes you dirty, whereas when you only have the Father as "mine", all the dirt then finishes and the soul becomes pure.

Slogan: To imbibe the jewels of knowledge into your intellect and to inspire others to do the same is to become a *holy* swan.

*** OM SHANTI ***