

THE DIVINE COOL BREEZE

1990

SPECIAL BIRTHDAY ISSUE



HAPPY BIRTHDAY

"Truth cannot be sold, it cannot be manufactured,
it cannot be organised and it cannot be mentally
or emotionally understood. Vibrations are the only
thing that can tell you what is absolute truth."

- SHRI MATAJI NIRMALA DEVI.

SOUTH INDIA TOUR OF SHRI MATAJI NIRMALA DEVI

The Adi Shakti blessed Hyderabad, Madras, Bangalore, and Ahmedabad. The Param-chaitanya organised everything so beautifully as waves of joy and love opened the hearts of thousands seekers of diverse cultures and conditionings.

After the programme, she would spend several hours correcting each individual problem. Many people were cured of serious diseases and fatal ailments.

In Hyderabad, we suddenly came upon a prominent statue of a great Shalivahana king who was an ancestor of Shri Mataji. Shri Mataji revealed that the Shalivahanas also reigned in this region for a long time.

In Madras, she expressed that Sahaja Yoga was the fulfillment of their Bhakti and now the time had come for thousands of seekers to get their realisation.

A spontaneous puja to Maheshasura Mardini flowed in Bangalore as we all prayed for His destruction.

She was pleased with Gujrat, the land of **Shri Krishna** where people had such open hearts - they got their realisation so easily. Shri Mataji poured so much love and said many wonderful things which are reported in this issue of the Divine Cool Breeze.

HYDERABAD POOJA TALK

25.2.1990

By Shri Mata Ji Nirmala Devi

[Translated from Hindi to English]

I am joyed to see all of you. I did not even imagine that in Hyderabad so many people have become Sahaj Yogies. Mixing up of different type of people is the characteristic of Hyderabad. Now we have to approach Sahaja Yoga in a new way. It is important to know that Sahaja Yoga is Truth and we are firmly rooted in it. We have to, therefore, discard the untrue, otherwise we cannot attain purity. Matter-of-fact untrue is an illusion and we should decide to get out of it. With just pure desire for this end, our awakened Kundalini puts us in a state where we could discern as to what is truth and what is untrue and we start longing to attain only the Truth. Giving up all our misconceptions we have to take to Truth. Gita's line that 'Birth will decide your caste' is incorrect because Vyasa, the writer of Gita, was himself the son of a fisher-woman; no one knew who his father was. How could he write such a thing as this? It is said that 'YA DEVI SARVA BHUTESHU JATI RUPEN SAMSTHITA'. It means that the Innate Shakti (Devi) is the caste of a human being. Some people wish to attain material wealth, some desire to achieve power and there are some others who are in search of the God Almighty. Those who are keen to know the Parama will be the first to come to Sahaja. After getting established in Sahaj Yoga one is, at times, pained to see the

slow pace of Sahaja spreading. But we should understand that a living thing develops slowly; e.g. slow growth of a tree, blooming of a few at first and gradually many flowers, on it. Sahaja Yoga is a living process; we cannot force it on any one. No one will get realized by just saying, until it happens. We can give false certificate to none. And we cannot say it for certain that every one will get realization; for a number of reasons many people do not get realized. There are some who think that for sakshshatkara one had to do Tapasya in the Himalayas. How could it be so easy now? For want of self-confidence they fail to believe it. They do not have the capacity to see that it is the blossom time and realization could be got enmasse.

After realization when one is connected with the Param-Chaitanya, one comes to know that the Param chaitanya does every thing for us; we get detached and become 'Akarmi'. Nothing worries us. On coming to Sahaja Yoga, due to short-sightedness, in the beginning one considers oneself the doer. Slowly, as one gets experienced, one understands that man does nothing. Param Chaitanya does everything. Everything gets done smoothly. Sometimes, if something goes against our desires, even then we should not think that God has not helped us. In fact we could neither think nor do more than God; so we have to accept that Param chaitanya has done the appropriate and what is coming up is very beautiful.

There are two aspects about whom a Sahaja Yogi has to be very careful;

Firstly - Through individual meditation we should know our faults; The state of our instrument : whether we are right sided or left sided? Which of our Chakras are obstructed? By putting up our attention on the Photograph we could know all this. Then in meditation we should clear all the negativity. In Sahaja Yoga Meditation system is very easy. Sitting up for 10-15 minutes in the mornings and evenings we can meditate. After clearing ourselves we should get into collectivity. Opening of heart is essential for this. A narrow minded person could never be collective. We should not put our attention on the faults of others for by doing so these shortcomings grab us. We should take note of the qualities and inherent beauty of others. It will serve double purpose i.e. beautify our personality and remove fault of others. We have to remember that others are not separated from their selves and as such we should correct their faults with the power of Divine love. **Love is Truth and Truth is Love.**

One who uses the power of love ascends very high. With open hearts you have to see people with love. This is how you develop individually and collectively. We should be beware of the person who is not collective. Listening to the ill of others is a guilt in Sahaja Yoga. We should observe how softly we could speak and how much power of forgiveness we possess. We should regard all Sahaja Yogis as our relatives.

The second aspect of Sahaja Yoga is the knowledge of Sahaja Yoga and its spreading. We should have the knowledge that which finger of hand or foot indicates the cataches of which Chakra; which catch could cause which disease

and how could it be cured. How could we cure others and all concerned knowledge about Kundalini - we must acquire. Ladies, being Shaktis, must attain this knowledge. With the help of this knowledge, ladies will be able to understand Sahaja children and their behavioural pattern. Achievement of this knowledge is most important.

Spreading of Sahaja Yoga is another significant thing. As without cross-ventilation the room could not be airy, in the same way if you do not pass on the experience of Sahaja to others; do not help them, do not give them self-realization, do not spread Sahaja Yoga, then you, yourself, cannot progress. When a tree grows, its branches should also grow and number of people should sit under the shade of these branches. It is the case of an ordinary tree; but you are the Banyan Trees. Therefore, you have to, whole-heartedly, help Sahaja Yoga spread. There are some Sahaja Yogies who keep dreaming all the times the heaven of Sahaja Yoga dawn on the whole of the Globe. Such sahaja yogies become sans questions and they always remain in the state of bliss. A great responsibility has fallen on our shoulders; the responsibility of building up a pure-hearted society in which we could place our faith and remain established in that faith.

May God Bless You All!

SHRI KRISHNA PUJA TALK

Madras - 9.2.1990.

By Shri Mataji Nirmala Devi

SYNOPSIS

You are the people chosen by God to do his work. First and foremost is to work for Him, then he works for you. He looks after you. All your personal, social and other problems can be worked out. Those who can leave things to God are best able to resolve their problems. It is the power of Param Chaitanya that nourishes and guides us and organises everything. When you are not expecting something to happen, it just works.

In some people Sahaja Yoga takes time to grow. So have patience and full confidence in yourself. When we are bound in the eternal love of God, why should we worry about anything? Everything works out so beautifully, the first thing is to believe in ourselves and to have a clean heart and a sincere love for the Divine. The Divine loves you much more. But it loves you in a different way, like a father who loves you. Supposing you make a mistake then he corrects you. In the same way, the Param Chaitanya also corrects you. It clears you in a way that you learn your lesson. We have to remember all the time that we are a part and parcel of that great power which we call as Param Chaitanya which has now become very active.

MADRAS PUBLIC PROGRAMME TALK

Madras - 11.2.1990

By Shri Mataji Nirmala Devi

SYNOPSIS

Truth cannot be sold; it cannot be manufactured; it cannot be organised, and it cannot be mentally or emotionally understood. Whatever is the truth we have felt in our evolutionary process has been always felt on our central nervous system. For example, I see this pattern here with my eyes, and I feel something is cold or hot. You can feel it. Similarly, you can feel the truth even on your central nervous system. It has to manifest on your central nervous system. It cannot be just a mental idea—"This is the truth, that is the truth". Everybody must feel that truth because it is an absolute thing. Whatever is absolute cannot be argued, cannot be differently decoded. If we understand this prima facie then we will understand that we have to go beyond this human awareness to feel the truth, and the truth is the all prevailing power of God's love. Love is truth and truth is love, but this love is Divine love. Divine love is not limited. Like the sap in the tree goes to various parts of the tree and then goes back. Supposing it gets attached to a flower then the whole tree will suffer and die. Ultimately the flower will also die. So it is a detached love. This love is the one which has organised this universe, this mother earth, and all the distances between the planets. It has organised our evolution, and it has redeemed us up to this level of human awareness. But human awareness is not sufficient. If it was, then there would not have been any difference of opinions. Everybody thinks that they are correct. That's not the way to self certify oneself.

In these modern times if somebody talks of God's love, then they think it is something out of date. That it is something of eternal existence. It may subside for a while, but it has to come back again for us, for our benevolence and for us to achieve our goal. After all why are we on this earth? What are we born for? What is our goal? Is it all the time to struggle for money, power, relations and other emotional things, or is it something higher. If I am saying there is this all Prevading Power around us, you have to have a scientific attitude towards it to understand that this is a hypothesis at this stage, but later on if I prove it, then you have to accept this as the truth. As honest people, you have to accept it. If it is for the emancipation of all the human beings, if it is for the benevolence of the whole human race, then why not have it?

At the very outset, I told you that truth cannot be sold. There are many people in the market selling the truth, selling God, selling all kinds of things. Truth has nothing to do with money. Money is a human creation. So to feel this all prevailing Power, the thing lacking in us is that we have not felt so far the connection, and this connection has to be established. That is possible. Built within us is the power what we call as Kundalini, which is coiled in three and a half, and which rises through six centres to pierce through your fontanelle bone area, and you

start feeling the cool breeze in your hand, and also the cool breeze starts coming out of your head, so you have to certify yourself. Nobody is going to certify you. This is the first sprouting of the seed. It is a living process and a living energy of a living God. It sprouts, spontaneously as a seed sprouts spontaneously. Then you start seeing the effects of it on your physical, mental, emotional and spiritual self, which is tremendous, fantastic. It is such a vision that even the flight of your imagination cannot reach it. But you are that. You are that glorious thing. You have that glory within yourself. you are made for that glory, to enjoy that beauty, and you have to enjoy it. It is your right to have your yoga, the union with this Divine Power. Not only that, it is so spontaneous. Is Sahaja — which also means very simple, easy, but actually it means 'saha' means with germ, is born, with you.

The Kundalini is the Pure Desire within us. The law of economics states that wants are not satiable in general. That means today we want to have something and tomorrow we want to have something else. We are never satisfied with what we have. The reason is whatever we ask for or desire for, is not the Pure Desire. So what is the Pure Desire? Whether you are conscious or unconscious about it, your pure desire is to become one with the Divine Power. And unless and until that desire is fulfilled, you will never feel satisfied in your life. This power of pure desire resides in the triangular bone. It is very important to know that the Kundalini lies above the Mooladhar Chakra in the Mooladhar. So those people who say that sex can awaken the Kundalini are absolutely wrong and against the reality. They are misleading people and are trying to play upon our weaknesses. Because Mooladhar Chakra looks after the pelvic plexus which is responsible for our organs of excretion as well as for sex. At this time, all such activities stop and a person becomes innocent and then the Kundalini rises.

Now this rising of the Kundalini takes place in the presence of somebody who is like the Mother Earth. Or somebody who is a Sahaja Yogi and knows how to raise the Kundalini and how to give realisation. Kundalini is your individual Mother. She has recorded everything about you. She knows each and everything. She knows your heart and she is settled down nicely, waiting for the moment when she can be awakened. To say that it gives trouble shows that the people who are doing this kind of work are not authorised, or they do not have any knowledge about it. Supposing somebody puts his fingers into a plug and says I got a shock from the plug. Naturally, because you do not know what to do about it.

When we think too much we use the grey cells from our brain but how do they get replaced? How they multiply and how they grow, nobody can explain. The Swadhasthan Chakra converts the fat cells for the use of the brain. It also looks after your liver, pancreas, spleen, part of intestines and kidneys. So much work it has to do. If you are very futuristic, all the time planning, thinking too much, then this poor chakra has to do this job of converting your fat cells for the use of your brain. As a result all these organs get neglected and such people develop liver trouble.

The second thing is diabetes. You develop diabetes because of neglect of your pancreas. The job of the pancreas is to absorb the sugar in the proper proportions. But when you make this poor Swadhasthan work too hard, it just does not know what to do, and pancreas is neglected.

The third one is the spleen. The spleen is the speedometer. It gives the rhythm all the time. Now-a-days we are very busy people. Busy doing nothing. The spleen is for emergencies. It starts producing more red blood corpuscles for emergencies. When we read the news papers, emergency arises, because there is such a shocking news always. Somebody dead, or somebody killed, somebody butchered, or theft. They are not supposed to give you any good news. This abnormal attention towards all these absurdities of life gives shocks. As result, the spleen has to supply more Red blood corpuscles and it comes into action. Then in the morning we have no time. Just eating and nibbling without any rhythm, then rushing to the office. If there's any problem with the boss then we've had it. If we lead this kind of a hectic life then the poor spleen does not know how to cope with a hectic personality like this. It does not know when to produce RBCs or to stop it, so it goes on hectically producing RBCs, and as a result it becomes really hectic and really maddening for that organ. Plus it is neglected. It cannot keep its own rhythm and it becomes vulnerable to cancer, blood cancer especially.

When the connection with the main is lost, there is no control. In a cancer patient, the cell goes arbitrary. It starts working on its own, so malignancy sets in and cancer starts. When the Kundalini rises she passes through these centres and awakens them, nourishes them, and puts them right and that's how your attention comes to the centre and problems are solved. Like this, blood pressure which comes from bad kidneys is also solved and many other problems are solved of the people who are futuristic.

The worst enemy of futuristic people is that future never exists. They have hopes of the future and they feel disappointed when they do not work out. With this kind of dangling between hope and disappointment they develop a funny kind of a personality. In that kind of personality, they can develop some other diseases which we call as psychosomatic, which are of a very serious nature. Moreover, a very dangerous enemy of these futuristic people waiting at their door is heart attack. If your attention is so much outside, planning, money making, power, fighting for this or that, no attention on your heart, no attention to your emotional side, like people who are very busy, workaholics having no time for their wife, for their families, no time for any emotional expression; they become very dry people. They may look nice from outside, but they are not. They are extremely dry and vulnerable to a massive heart attack. The reason is that in the heart resides the Spirit, and if you neglect the Spirit so much, heart attack is inevitable. There are two kinds of hearts. One is the lethargic heart, and another is an active heart. The one who is a futuristic has an active heart and he gets massive heart attacks, while the person who has a lethargic heart gets Angina. So all the diseases, whether it is mental, emotional or spiritual, come from disturbances in the Chakras.

MAHISHASURA MARDINI PUJA

Bangalore - 13.2.1990

By Shri Mataji Nirmala Devi

Firstly, in every place one has to establish Shri Ganesha. Shri Ganesha, as you know, is the source of auspiciousness, of holiness, of innocence and all these three things come from the wisdom of Shri Ganesha. So first and foremost is the wisdom within you. With wisdom, you will know what is auspicious, what is holiness. This wisdom is not a worldly-wise wisdom but divine wisdom which comes to us with our ascent. So the duty of every Sahaja Yogi is to establish this source of wisdom.

Now for Sahaja Yogis this source of wisdom is Paramchaitanya or pure vibrations itself. Whenever you have trouble or whatever you feel caught or when ever you feel you should accept this or that, whether this is good or that is good, then the first thing of wisdom is that you must test it on vibrations. Because we always forget that we have a new awareness. We forget that we are higher beings. We forget that we are saints and that God has given us a special awareness all the time. When we just start using our own style of judgement we go wrong. Vibrations are the only thing that can tell you whether what you are doing is correct or not. The wisdom is that you have to develop this habit and not the habits you have had before of judging anything emotionally or mentally. Some people always say I felt very nice. This is a mental attitude. Some people say that logically I thought it must be like that. For us there is only one source i.e. Paramchaitanya, or vibrations and understanding them.

The first wisdom is the complete reliance on integration of the vibrations and the second is to establish your vibrations. If they are not alright, if you do not feel them properly, then you will have to judge mentally or emotionally. But if you have got vibrations and you can feel the vibrations then it is very easy to judge whether this is right or wrong.

The third thing, one has to know, is that we have entered into the kingdom of God. It is not a blind faith because you have felt the cool breeze. You have felt the Paramchaitanya. And you have got experiences. To believe that we have entered into the kingdom of God is the best way to leave things with this Paramchaitanya. It will work it out. Supposing I am going somewhere and the driver says we have lost the way, I feel peaceful. I think I have to go this way. I have to be positive. If you leave everything to Paramchaitanya, such tremendous things will work out, you will be amazed. How it works out our problems, how it guides us. You are trying to do something, struggling for it. And you just say now I have given up. It works. But if you want to do something then this Paramchaitanya says alright go ahead, and do it, you want to work it out so work it out. If you want to see your own efforts working it out, you can go ahead. So this gradually disappears in your behaviour. Then all people told me, Mother with your Grace I got this, and that.

The fourth wisdom is that you have to be completely surrendered and have deep faith in Sahaja Yoga. How deeply you are in Sahaja Yoga is very important.

If you have that depth within yourself, it works out. Because after all you have your parents, your family, your children, your problems, but to solve these problems you don't have to exert. Only thing you have to exert is to develop your vibrations. Now how do you develop? You have to become Nir-Vichara. Without Nirvichara (thoughtless awareness) you cannot work it out. When you are sitting before my photograph and there are thoughts coming, you should say the matra of Nirvichara **"Om Twameva Saakshaat Shri Nirvichara Sakshaat...."**. Establish that state of Nirvichara. This is how your mental depth will develop.

Then you have another problem of how to develop the depth of your heart. Before sitting for meditation, you have to say "Mother, please come into my heart. Mother please come in my head." Then sit down for meditation - and put your hand on your heart. Some people can just say 'Mother I am the Spirit'. The best thing is to say 'Mother, please open my heart'. Heart opening is very important. Without opening your heart, you cannot really have ascent. Say I don't want anything, I just want a very large heart. Open your heart to yourself. Do not worry all the time so much about yourself. I did this, I did that. All these things should not worry you. Sometimes people boast about their hard nature or of their strictness or their discipline. I got up at 4 a.m. and had my bath, then I did this puja etc. etc. All this is going to kill your heart. In Sahaja Yoga, no body has to boast of their discipline. You are doing this for your own pleasure. You are doing meditation also for your own pleasure, and not for any kind of a big penance, just out of joy. You get up in the morning in a very happy mood, have your bath and begin the day with great expectations and joy. You don't have to cruelly discipline yourself. But you have to love yourself and you have to enjoy yourself. I have seen people who do my puja, they are in a very happy mood, enjoying making the garland and singing. Another type is disciplining all the time. Always saying don't do this, don't do that, or are all the time thinking, O Mother has to come, time has passed, this and that. Puja is not for any kind of a ceremony or so. It is just to drench into the joy of our love. So there's no need to hurry up or worry. I don't see what you have put here. What you have done there. You have done it out of your love. I never see any defects in whatever you do. Whatever you do is beautiful. Because I see your heart and what you did from your heart. As you know about the old lady Shabri. She collected some berries and tasted each one of them with her teeth. When Rama came, she said "please eat, because you don't like sour things. I have tasted all of them, and the sweet ones I have kept for you." But Laxmana who was the other kind was very angry, that how dare this low caste woman offer Rama in Sucha manner. Whereas Shri Rama had tears in his eyes and started eating and said I have never eaten such tasty and sweet berries. Sita Ji understood the whole thing and said "may I have some". When Sita Ji ate them she described them as amruta. Then Laxmana asked for some but Sita Ji said "no you can't have any as you were so angry." After pleading with her, he also ate some and found them sweet. So the proof of love is the greatest joy.

Everything has to be done with love, very smoothly and beautifully. Everything has to be done in a very sweet way. If there is no sweetness or madhuriya then the puja is not joyful. As it is in every puja, I have to tell you do this, do that. Nothing is so serious. And men start organising - they don't understand. If everything goes smoothly, it is not enjoyable. There should be some interesting events, some

mistakes, that add to the drama. One should not take so seriously everything. It's all perfectly alright, whichever way we are, whatever we are, we are in love. In love, you forget everything else. Only important thing is love. If that is the situation, then we really enjoy everything. The climax of wisdom is "are we enjoying Sahaja Yoga or not?". This is the criteria. Or are we finding it rather too heavy or difficult. If we are enjoying then my work is done. I work to make you enjoy everything - every little part of it. Everything that you see beautiful you should be able to enjoy.

Sahaja Yoga is like a flower. It's just full of fragrance. When I see them my heart fills up. It's so nice to see people who are happy, joyous, righteous and so good. Where do you find such a sight! Like Shri Ganesha who is a child, dancing, making us happy and trying to make us wise. Such a tremendous personality in a little child. He is a child of eternal childhood. We must establish that beauty of Shri Ganesha. You see children; they play with a toy and then throw it away. They don't get possessed by anything. If children get possessed by anything that this is mine then they are not children. Nothing is so important. This is how you have to understand Sahaja Yoga.

To begin with, we should understand that let us please the Devi. If she is happy then all the other deities are happy. Only one thing makes me happy, when I find all of you in one family, all of you loving each other - that togetherness with love and understanding.

May God Bless You.

SHIVRATRI PUJA TALK

Pune - 23.2.1990

By Shri Mataji Nirmala Devi

[Translated from Hindi]

Today is Shivratri and today is the day we pray to Lord Shiva. On the outside, we can gain mastery on our body, its movements, the mind, ego and various functions. Whatever is there in the universe, we can know it and use it like whatever elements there are in the earth, and what grows, we can use them. We can gain complete supremacy over all this. But this is all an outside manifestation. What we are within is the **spirit**. We are Shiva. What is on the outside is destructible. What is born will die. What is created will be destroyed. But what is within, is our Atma, who is our Shiva, who is a reflection of Sadashiva, is indestructible, desireless and free. It is not stuck to anything. It is stainless. By obtaining that Shiva, and getting the **Light of that Shiva**, we also slowly get renounced. The outside remains as it is, but within, is the atma - permanent and indestructible, always emitting its Light.

After self realization our life becomes Divine, auspicious and sacred. That is extremely important for human beings to attain. Without that we cannot lead a balanced life and be truly collective. Now can we have real love. Also we cannot know the truth. The pure knowledge can be known only in the light of the spirit. When one becomes enlightened by the spirit, then his attention also becomes pure. He does not get involved in anything. Just by his attention, he gets the whole knowledge of that thing. But when a person is not self-realized fully, then he always thinks about himself. He thinks what he will eat today, when will he get good food, what kind of food should he cook. Or he thinks where should I go today? Where will my importance be felt more, when will people give me respect. In what gathering will I gain prominence. The other style of person will think about how to make more money, gain the entire wealth of the world and put the world right. Another kind of person thinks, only about his children, grandchildren, relatives etc. These kind of thoughts which are self-centred like what is my position. What great advantage I will get out of this, what clothes should I wear. How should I impress people so they think how clever I am, how great I am? Another person is one who considers himself very humble and keeps bowing before everyone to show how he respects everyone? How cultured I am? The third person says, I am so learned and will have a discussion with intellectuals and read many books to show off his knowledge. And another thinks like this about his music or art. How best to impress others is what man thinks about mostly. People do lots of social work also, or sacrifice for their country. My country should be happy and prosperous. Some think that my art should spread all over the world so that my country gets a name. In this way man becomes happy seeing himself mixing in the collective. But in all this, there is the desire for victory, recognition and praise. He is always looking for something and that is why he gets stuck in the cycle of joy and sorrow. His attention remains stuck to this sense of "I".

But when he is one with his spirit, then he thinks differently - like he will think how to use this thing so that humanity is benefited. People are suffering so much. What can be done to help them. His whole thinking shifts from self-interest. When he sees a tree, he thinks how beautifully God made it. "If only I would be like this and give shade to others. But I am not like this and I must become like this tree." If he sees the Himalayas then he will start singing praises of the Himalayas. But the one who does not know his spirit will keep singing his own praises. "That I went to Himalayas. I did this and that, make my grave on the Himalayas. Put the flag of my country there."

So there are two levels of human beings. The first who are realized souls and by the Light of the Spirit, they see everything. They never think that by doing this or that, they will get a great name, or people will praise them. They may even be killed, tortured or criticized but they will never be deterred. Like Jesus Christ who was crucified. But while being crucified, he prayed that "O God, forgive them for they do not know what they do."

A realized soul is beyond any temptations and pulls - that this should happen, this should get made. He does not desire. If it gets done, it's fine. If it does not get done, it's alright. He does not seek praise or fame. So he does not

get stuck into the cycle of joy and sorrow. They are alike for him. He can witness both sorrow and joy, as he understands that it is like day and night. He is himself drowned in the joy of the Spirit. He does not have to control his mind, for his mind and senses are fully in control. There are such people who run after something or the other as if their whole life depends on it. When they attain it, then they start moving after something else. Supposing they cannot get it, then they feel so upset, that they think their entire life is finished. But a realized Soul's attention is such that he moves through life knowing everything. There is so much power in his attention (Chitta) that wherever his attention goes, it starts working.

'Chitta' or attention is the gift of Shri Brahmdev. When only the Brahma remains of Brahmdev, then this attention becomes so powerful, so loving, so knowledgeable and so clever that it does its work in a very easy way. Which means that such a person's attention becomes one with the Param Chaitanya or Divine vibrations. When this happens then the Param Chaitanya does all. So all the work of this world is done by the Brahma Shakti and Param Chaitanya. When such a person does anything he does not think that he is doing it. He does not ever feel the need to think like this. He just thinks that it is happening, it is being made. It means to become Non-doer, because Param chaitanya does everything. So he is just a medium through which Param Chaitanya works. It is happening through the light of the Spirit. Otherwise a person who thinks he does everything but says, leave it to God, is unable to leave it to God in reality. The truth is that Param Chaitanya does everything, very simply and easily. So beautiful is its skill and commands that man is left wonderstruck as to how it happened. We do not do anything. All deeds are performed by vibrations. We can only take some dead thing and make dead things from it - like from silver we make jewellery and then think what a great thing we have done. But all the living work is done by the Param Chaitanya and the experience of the Param Chaitanya is possible only through self-realization. Because Param Chaitanya is the Adi Shakti who is the Power of the Desire of Shri Shiva. It is His light. By the grace of this, Param Chaitanya only will you do everything and when this happens within you, you become unique people.

Whenever the idea comes "I" am doing this, "I" have done this, "I" want to do this or any kind of aggressive behaviour, then know that uptill now, you have not got the light of the Spirit within you. When you come into the freedom from action and you do not do anything, like if this bulb says that I am giving electricity, so it is wrong. Within you who are realized souls, it is the Param chaitanya that is doing everything, which has made you, every part of your body, and made you grow. And now after becoming human beings, you have become realized souls, that is also the blessings of Param Chaitanya. So how can such a person be egoistical when he knows that "I do nothing".

The flute of Shri Krishna said that why do people say, I am playing. For I am hollow. This hollowness means egolessness and when this gets established within us fully then we think that what I thought that 'I am doing this or that' is so painful and so troublesome. Because I thought I was doing this work and it failed to materialize. So now I am so unhappy and "I" did this and got such a great name that it went to my head. But a realized Soul knows "I"

have done nothing. It is the skill of the Param Chaitanya, so whatever happened is alright. Supposing we lose our way, one person will think that I have gone to a wrong way and now I made a mistake. But a Realized Soul thinks that perhaps I had to come this way, so he does not feel unhappy. You keep him in a palace and he can live like a king. You keep him in the forests and he will live there. How can he complain when he knows that Param Chaitanya places him in these various situations.

You can hit or garland such a person, it is the same for him, because the Spirit does not get attached to anything. He can be in any kind of crowd or meeting, he will never be effected as he is satisfied in his Spirit. If he needs to talk, he talks, otherwise he does not. If someone said something, he listens, whether it is words of knowledge and wisdom or folly. Others may talk about the good or bad qualities of people, but he will never say "I hate so and so". Because to hate is a sin. Whatever he will do will be auspicious. For example, the Devi kills the Bhoots. It is not a sin. If she does not kill them, sin will spread. So he does not back out of doing his duty, because it is the Param Chaitanya that is killing and not him.

However, before talking about Param Chaitanya, he should at least be one with the Param Chaitanya. When you achieve oneness with the Param Chaitanya, then whatever you consider wrong, you can speak against it. Great sages and saints were forthright and spoke openly about the untruth. Socrates was poisoned for speaking the Truth, because Param Chaitanya will make him speak the Truth. He will firmly adhere to Truth. His intelligence will be able to recognize Truth and Untruth, because the light of the spirit has come on to his brain and enlightened it. With a single glance he can know who is at what level. Param Chaitanya informs him of everything as the Param Chaitanya does everything. We are not concerned with results. Its results only God enjoys.

We can only watch this play. The only thing we can enjoy is the play of the Spirit.. It's working, it's play is a science of the Light of the Spirit. The one who can understand this, that the entire science of this universe comes from the Spirit. That till the knowledge of this science does not come within us, the outside Science is absolutely useless, because there is very little of science that can explain about the material things outside. There is no comparison in this outside science. No collectivity, no humanity, no love, no art, no poem no respect. There is nothing alive in it. It becomes like a machine. To understand science also, man needs the Light of the Spirit. By this Light of the Spirit, you can open many shores of Science, which uptill now have not been revealed. But in a way everything is known. And it is not necessary that the one who knows all, may reveal it to all. Because everyone must know how to understand it also. When the time comes, then only one should reveal. Even in Sahaja Yoga, many people get upset. My father is not in Sahaja Yoga, my mother, sister, brother etc. are not in Sahaja Yoga. Let it be. At least you are in Sahaja Yoga. You remain joyful with yourself. Because as much as a person remains joyful with himself, he cannot remain with anyone else, because everything is within you. To think he is not in it, he is not in that, to think like this means that doors of your heart are still not fully open. This question arises

only with those people who are still half in darkness and half in light. They keep thinking about their families. Leave them alone. They will come into Sahaja Yoga by themselves. You cannot force anyone.

A Realized Soul does not think like this. He keeps watching everything and enjoys it. He even enjoys the madness of human beings and also enjoys their wisdom. If someone speaks foolishly, he also watches and enjoys that and if someone speaks sensibly, he also enjoys that. In everything he sees only joy. If someone lives in a strange manner, then he says what a drama this is. When a Realised Soul sees an angry person, he thinks "O what anger" see how it has climbed. Now it's about the agya, he does not worry. His sight is not an entangled vision but an unstained and pure sight, or a witness state. In such a state, he can explain society in a humorous way. When the compassion and anxiousness will come within us, then through Realized Souls, the Param Chaitanya will immediately know, and then those who are spreading terrorism, will be finished. That compassion and anxiousness also in a way starts getting manifested. It's alright if something is joy giving, but something which creates a grieved state where a person thinks why such terrible things happen, and immediately its solution will start working.

When I went to Russia, there was to be a Yoga Seminar. So in my home it was said that why do you want to go there only for two days? I said, I have to go there because I have to break the Eastern Block. People of the Eastern Block will come to that conference and when these people get realisation and go back to their countries, then the Param chaitanya will start doing its work there. I spoke only for forty five minutes there and in fifteen minutes gave realization and then these people went to their countries, the work got done there. So far the work of Param Chaitanya, it is very necessary that the people should be self-realized. Because the work of Param Chaitanya gets done through the desire of self-realized people. The desire should be pure and not selfish, because this work gets done on the strength of the Atma.

The Atma is our Shiva, who is absolutely free, perpetual, constant and eternal. These qualities will come into a person after self-realization. If these qualities are in you, you may be a king, or anything but from within you are free and detached. From within, you do not curse anyone, nor do you crave for anything. The greatest Light of Spirit is that you do not have to try for anything, you do not have to control anybody. As you keep going deeper in the self-realized state, the darkness keeps getting eliminated in that light. This is the real gain. The one who has not gained this should know that as yet his self-realized state has not fully matured. If it has matured, then we should realize that in our lives, in the society around us, in our Sahaj Yoga community, a new type of person should be ready, who is a form of the spirit, one who is overflowing with the Light of Spirit, in whom one can see Shiva. When Shiva got married, he went to his wedding in just the way he was. This means that when you have the Light of the Spirit within you, then you could be of any face, any body, any type, but when you have that light, then Shiva will recognise you.

He has two forms, on the outside is the Vishnu form and within is Shiva form. We have to be like Shiva, free, independent and detached. Then outwardly,

you may be Shiva, Krishna or anyone, but the Shiva within you shall remain steady and established. When you have become the spirit form, then the outside part does not remain important anymore. Then your feelings for such things will completely change. When Shri Eknath went to Dwarka, he filled a pitcher with water. But then he saw a donkey almost dying of thirst and so he gave the water to him, which was meant to offer in the temple. People said, what are you doing? You have walked so far, barefoot to fill this water and now you have given it to this donkey? Eknath replied that my Krishna himself came down to drink this water. This subtle feeling of Bhakti, only a realized Soul can understand. To see the outside that how "We" took the pitcher and "We" offered it to God. Who are this "We". When this feeling of "We" is not there, the Param Chaitanya has done this work. When Eknath came on this earth, nobody understood him, people troubled him, but because he was the image of the Spirit and he was settled in Shiva, so he was of the form of Shiva. Such a person may be anything on the outside, but his Shiva State gives light even on the outside. The greatest thing is to be magnanimous. This magnanimity is the power of Shiva.. Shiva is so generous hearted that he gives boons even to Rakshasas knowingly. In the same way, the one who is firm in Shiva is very deep and at peace with himself. He will not say, but he knows everything.

The greatest power of Shiva is love. It is nirvajya love that is where there is no expectation. It is flowing. This power of compassion is so great that it surpasses everything. Similarly, in a self-realized person, the power of compassion grows and it is so ecstatic that you do not enjoy alone. His very nature becomes like this, that he becomes extremely powerful. His fear, doubts all vanish. He is able to do beautiful works in a very beautiful way. He also understands everything beautifully.

Some Sahaj Yogis will say on the face that you have a Bhoot. It should not be said like that. If you have to break some one's ego for ever, you just think about it that he is full of Ego, then the Param Chaitanya will itself break his Ego. But first of all, a realized soul has to think that now I have taken refuge in Shiva. I have taken refuge in my Spirit. Through my Spirit only will the Param Chaitanya do all this work, that is why I am not worried about anything. Who is my enemy? Who can kill me? I am living in the Divine. He is doing everything, so what am I doing. When one starts feeling this way, then one can say that we have recognized Shiva within. We understand the outer, our body etc. but we should understand this Shiva which is within us, which is the support of our entire power and which we can call Sat-Chitt-Ananda - we should believe in that Shiva.

May God Bless You!
