
The Divine Cool Breeze

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THE DEVI SUKTA

(RIGVEDA 125)

*I move with Rudras and with Vasus,
I move with Adityas and all gods by my side,
And both Mitra and Varuna I Support,
I Support Indra, Agni and the two Asvins.*

*I uphold Soma, the destroyer of the foe,
I sustain Tvastri and Pushan And Bhaga;
I reward with wealth the offerer of oblation,
and the devout worshipper pouring the Soma.*

*I am Queen, the Gatherer-up of treasures,
the knower, the first among the Holy Ones.
The Devas have established in many places
Ma who lives on many planes, in many a form.*

*The man who sees, who breathes, and who hears what's spoken,
through me alone obtains his sustenance.
There are those who dwell by my side but know not.
Hear thou who hast hearing : I tell thee the sacred truth.*

*Yes, I myself say this, - and these my words
must needs be welcome to Devas and men,
One whom I love I make mightly - make of him
A Brahmana, a Rishi, a gifted man (a Realised Soul).*

*For Rudra I stretch out the strings of his bow
to slay the fierce enemy of the holy man (Sahaja Yogi),
And for the people I engage in battle,
and through the earth and the Heaven I spread.*

*And on the summit I bring forth the Father,
my home is within waters, in the ocean,
From where I extend to all existing worlds,
and yonder heaven I touch with my forehead.*

*And it is I who, like the wind, breathe forth (the Chaitanya)
an set all existing worlds in motion.
Beyond heavens and beyond the earth am I,
and all this have I become in my splendour.*

JAI SHRI MATAJI!!!

Shri Ganesh Puja

Talk by H. H. Shri Mataji Nirmala Devi
CABELLA, ITALY 31.8.92

The essence of Guru is Shri Ganesh, the innocence. Anasuya was a very devoted wife and she was so religious and dedicated that the wives of Brahma, Vishnu and Mahesh got very jealous of her. They told their husbands to test her whether she is really a woman with chastity. The three of them came down as Sadhus. Anasuya welcomed them and cooked food for them. They said we will not eat the food unless you take off all your clothes. So with her powers she made them into very little children and then she became nude, because innocence doesn't understand anything about nudity and then their three innocence was joint together and they got their Guru-pada. That's how the Adi-Guru was created.

If you want your Guru-pada then firstly you have to be innocent. Innocence is a very vague term and difficult to understand. We can understand the nature of innocence from Shri Ganesh. First of all he is endowed with wisdom, and he puts wisdom into us. It is like genetics. Genetics determine our behaviour and our races. It is He who selects and puts genetics in this. When he puts wisdom in us then we become wise. There is definitely a gene of wisdom which is lacking in many races. They have no wisdom. They do things just for their destruction. They brand themselves as the highest socialist or highest race but there is no wisdom. In some races which are not yet evolved to that extent this wisdom is lacking. This wisdom gives us the sense of freedom, so we keep aloof from all kinds of intoxicants or bad habits. We don't like to look at nudity. This can never become life style of people who have wisdom. We don't indulge into extra-marital nonsense. We accept whatever is Dharmic and absolutely in the Centre. We can see the seed of wisdom which has been put into us makes us Dharmic people when we grow. We are automatically Dharmic. We don't kill, aggress or torture others. We do not occupy anybody else's land, house or take away anything. This wisdom come to you through Shri Ganesh. He makes you absolutely ready for self

realisation.

He looks after us at the time of our realisation, our nirvana because He stops all other activities like excretion when you are ascending into new realm. I have sat down for 18 hours together without getting up once. All these activities stop when Kundalini is rising that wisdom then comes into your brain. He gives wisdom in the brain. Once you get that wisdom you drop out all bad habits, wrong attachments, all adharmic things. Your genetics change. The genes of Sahaj Yogis will be about the same and the genetics of other people would be different. Indians may be closer because normally they are very wise people. Even the Indian children are very wise. Children from the West when they went to the School were doing all kinds of destructive things. Once they jumped into a dirty pond and got malaria. Then they ran out of the school and went to the road or shops. A child with wisdom is extremely cautious and understands the importance of his life. He respects his parents, and everything, automatically. They automatically know Dharma.

Shri Ganesh took his form as Jesus Christ. You all accepted Him as the Lord. Because your Ganesh principle was not so much developed in these Western countries so people took to stupid things like pornography, interest in nude women shows that there is no wisdom or Ganesh in them. Though they follow Christ it is just a lip service going to the church. The church, the way they lead their lives, there is no sense of holiness or auspiciousness. As soon as you get wisdom you understand holiness and auspiciousness. We should ask Ganesh to make us like children as children have basically wisdom. Not all children, but the children in whom Shri Ganesh has put this genetic of wisdom. You can go wrong because there is no strength from within. You have to innately become wise. You can see how Sahaj Yogis are different. They behave stand, talk and think differently. First they were drinking, smoking,

taking drugs, etc. but suddenly they changed. This is because Shri Ganesha puts this wisdom in them.

His character is very interesting. He is a child and He is entirely dedicated to this Mother. He knows no other God etc. But is it so with us? Some Sahaj Yogis lack sincerity. They are still on the periphery and they have to ascend still further. Sahaj Yoga has given them so much. We must find out - are we sincere to Sahaj Yoga? What are we doing for Sahaj Yoga? What have we achieved and what are we doing? Some Sahaj Yogis become a liability on Sahaj Yoga. Ganesha is never a liability on His mother.

For example - someone becomes sick. Sahaj Yoga can help you. You may be or may not be cured. If they are not cured they will grumble about it and thereafter leave Sahaj Yoga. So one has to say please leave. With the slightest thing they go off not understanding what is important. Another liability is when they get married "I don't like this wife". The wife and the husband doesn't do Sahaj Yoga, what should I do? You solve your problems yourself. You have the power to do it, have patience and work it out. They put us into cases, etc. It is only Sahaj Yogis who can harm Sahaja Yoga, unless and until a Sahaja Yogi misbehaves nobody can touch Sahaj Yoga. They have seen the miracles, the benefits and the help of Sahaj Yoga but suddenly they say I want to leave Sahaj Yoga. Those should leave. As it is there is very little space left in the heaven and no place for such half-hearted people.

Ganesha should not be worshipped just from outside, but what has come inside you is the point. Have you got Shri Ganesha within you? Are you following Shri Ganesha with the same devotion, dedication? You are made after the pattern of Shri Ganesha. Shri Ganesha was made with Immaculate conception. You are also made the same way. Your kundalini was raised, you were given realisation, you got your second - birth. All these things have happened to you without having a father. You must be having something in you otherwise I could not have made you. You were ready to have your realisation and were seeking it truly. You had the Pure Desire to be Sahaj Yogis. When the growth is taking place you must watch and see how much sincerity we are giving, with what dedication.

Yesterday there was a storm. The storm stopped when you started singing the songs, just to prove that the songs have such powers. If such things don't happen how will you know that these songs have the power. You think you are just singing. These songs are mantras and all awakened songs. I did not suggest anything. You started singing on your own. If I have to suggest everytime, then when will you use your power. This is Shri Ganesha's trick. He is the real judge for you. When you are thrown out, to come back is very difficult. Even if you come back you are suspicious of yourself and others are also suspicious of you. You must understand that this is a judgement point. Introspect and find out "Am I wise?" "Am I doing the wise thing?" At every point introspect whether 'I should do it or not?'

You want to express your love. But love here is not attached but detached love, where it flows to this greatest extent and takes all this responsibility. There are people who go on criticizing other Sahaj Yogis. That's a sign of a very low type of a Sahaj Yogi, because he doesn't see what's wrong with him. There are other kinds of Sahaj Yogis who do not realize that they are like Ganas. The Ganas are very quick. Ganesha is creating the Ganas, which are firstly in the sternum bone and they go all over the body. As soon as the Centre - heart, the Mother's place starts little vibrating they get alerted. We have to be alert. This is very important. Till about 12 years of your age these ganas stay there in the sternum bone and then they go to the whole body, till they are mature enough to fight the enemies. They know what kind of enemies there are and appoint themselves as to who should fight whom. But they don't sit all the time in the mother's house. We have to go to the people. We have to go into the Virata's body. You have to go all out without having any fear in you. You have to fight them and not to sit at home crying and moping. This is what is written in Buddha's life that he becomes Maitreya i.e. He has three mothers in him. He also goes all out in the society, and changes people.

When you asked for Guru - pada you didn't know you were in trouble. Guru doesn't sit at home. He has to go all out, meet all kinds of people and tell them about Sahaj Yoga, not to be afraid. You have to live in the Society. You should not only be involved with your own problems, and

about Sahaj Yoga and Sahaj Yogis, but you have to go all out and meet other people. Tell them about Sahaj Yoga. Best is to wear badges so people ask who is this and you can talk to them. You don't have to give up anything. You should go to these places and show them "What are you doing." You must write about it. You must know what's happening all around. Read the news papers or see Television, now when you are matured. Not before your maturity otherwise you will go mad like the Television people. If you see Television with a detached mind you will immediately get the point. Otherwise you are sitting in the house and crying for 'Mother'. Ganesha gives powers to these Ganas and they fight. That's why He is called Ganapati. Some laws of your countries are so horrible. You should write about them. Try to now assert yourself. Unless and until you do that nobody is going to get to Sahaj Yoga. You might get very great people out of them. These false Gurus write very big letters to all these big people. Then they seek an interview and go and see those persons. Then they show their books, etc. You have to invite them. Otherwise they will not come. As Ganesha's Ganas you have to do this Special work. Now you are matured enough and you have to go in the Society. You can have music concert. It could be pop style but the message should be clear; every word should be clear cut. For that we need people who are really matured enough. Otherwise with the slightest provocation they get upset and start fighting.

Also we should not say we are intellectual and cannot understand. Prepare yourself. We can also have some sort of seminars or classes where we can discuss about these things. In pujas you can have some sort of a seminar or discussion. Now the time has come and you have to go all out. Unless and until you take realisation you cannot get out of your genetics problems. Get out of your personal problems. There should be a detached attitude towards everything and no attachment. Then only you will be free. But that doesn't mean you should not do your duty and nourishment that is needed. You have to give love to everyone and care for everyone. But you shouldn't get attached. If you have a mature personality and are sensible you will say "I have to do Sahaj Yoga. It is my main task." You must know that though you look ordinary people, God has

chosen you. If anyone of you do not do Sahaj Yoga work who will be blamed. I don't want money or anything from you, but definitely if money is needed somewhere you must go all out to help with money also. People will spend money in races, or pub. Another thing people start asking "Why so expensive, why this or that" In Sahaj Yoga everybody knows accounts and has accounts. There's nothing hidden - where money goes for etc. I don't need Sahaj Yoga. It is you who need it.

Do you know what I am. Ganesha knew. Once his father said that who-soever goes around the mother earth first, I shall reward that person. His other brother Kartikeya had a peacock as a vahana, while Ganesha had just a little rat. He thought who is greater than my mother. She is the greatest of all, what is this mother earth or anyone, she can create so many mother earths so he just went around Her. I am Mahamaya, so you will never know me fully. Because then you won't sit here. But despite that try to understand that as Ganesha has tried to understand his mother. It is no doubt difficult, but still try that this is the power sitting before you. How we behave, talk or take decisions is all wrong. If this does not penetrate into your brains that means kundalini has not come there. People could not raise even one person's kundalini. Now not only do I raise the Kundalini but you too can do it. In the history of spirituality who could do this.

I behave like a human, laugh, joke, but that does not mean you take liberties. Shri Ganesha is one of the most strict dieties. Christ has warned "I will tolerate anything against me but nothing against the Holy Ghost." People get punished. Shri Ganesha has this Parsha in his hand and you too have this 'Parsha' in your hand which you don't know. Anybody who will try to trouble you will be in trouble. But the faith in your powers is missing; not blind, but enlightened faith. If you have enlightened faith then it works like the gentleman working at London airport. He was a good man. He was troubled by three people. He kept warning them not to trouble him, but they would not listen. Next day the same three lost their jobs suddenly and till today they haven't got jobs.

You must understand that you have tremendous powers. You just pray. "Mother I want this person to be cured." You don't have to touch

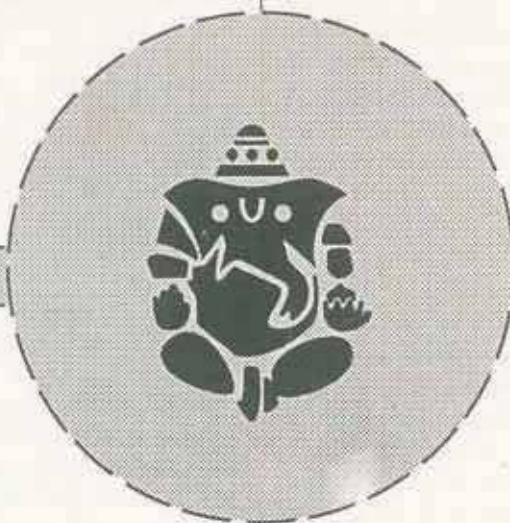
that person. Its your faith. Why should any Sahaj Yogi suffer from anything when there are other Sahaj Yogis. Why should I cure any more? Even your prayers are so powerful. Just pray. You have got the Parsha in your hand and nobody can harm you. You have got the hand that can Bless others. You start your generosity and see, the Laxmi will flow. But if you calculate each and every pie, then finished. Why should you? Know your powers like Shri Ganeshna knew very well; He never bothered. Even with an elephants head he managed so many things. With human heads you should manage much better.

Shri Ganeshna's other quality is that he is a satisfied person. He eats the Modak. He eats something that is substantial, which has got all the dried fruits etc. in it. You can please Him by giving Him things to eat. Mine is the other way round. I can't eat much and you want to give me. Whatever you eat, you think of Him. "Shri Ganeshna I offer you this," you will never find dearth of food. Like the other day it was hot. You wanted it cooled down. So you raised left to right and Shri Ganeshna came up and it rained and rained and the dried streams also filled up. He tested you. In the storm even a little tent was not blown up. It

was all fun. You are also a testing ground for others. Immediately you know what sort of a man he is. Use your powers. But if your attention is on other things, its not pure. Keep attention on Shri Ganeshna, and Me. Everything will work out. These Ganas are there to work out for you. Put your attention in such a way that you know. You are alert. Then see how the attention will work. You are now not only graduates but Masters. Otherwise I would not have asked you for Guru - pada. So use your mastery. Still you are sitting at home groaning "My father is sick" Then go and treat him. Both men and women are masters. Instead of getting involved into small things. Rise.

Another quality of Shri Ganeshna is that he uses his teeth to write. Teeth come to you from Shri Krishna. He wrote Mahabharata with his tooth. You must use your brain with the enlightenment of Shri Krishna and write and produce it into books. These books are read by people and they get impressed. You can also make dramas, approach TV centres, etc. Think about going to people. Live in the Society. Deliver to them what you have got. Its your duty and a special privilege for you.

May God Bless You.



AWAKENING THE GURU PRINCIPLE

GURU PUJA 24-7-83

LODGE HILL SEMINAR, ENGLAND

Today we all have gathered here to do the Guru Puja. Your Guru is a Mother first. And then a Guru; And that has given me a greater help.

We have had before also many Guru Pujas, mostly in England, and you should wonder why Mother always somehow is doing Guru Puja in London.

The time falls in such a way that it is in Guru Puja, I'm here. During that time, I have to be in London. So many years you have been doing Guru Puja in England. All things happen if according to Ratambhara Pragnya, then there must be some reason why Mother is here, in England for a Guru Puja.

It is stated in the Puranas that the Adi Guru Dattatreya worshipped Mother along the banks of the River Tamasa. Tamasa is the same as your Thames. And he himself came and worshipped here. And the Druids, those who had the manifestation of the Stonehenge and all that, are originated from that time, in this great country of Shiva, or the Spirit.

So the Spirit resides here, as in the heart of human beings, and the Sahasrara is in the Himalayas, where Sadashiva exists at the Kailasha. This is the great secret of we having so many Guru Pujas here. To culminate it today into this special type of Guru Puja, in the year of the 60th Birthday of your Mother, which has a special, a very very special significance, because is the Guru Sashti, is the Sixty years of your Guru has been celebrated today; and that's how it's a very big occasion that you all have gathered under the influence of again Ritambhara Pragnya.

So all that has happened, has happened by the Nature's own gift to you, and everything has worked out so well because that was the Desire of the Divine, and the Design of the Divine.

So the River Thames, which we call Her as Thames, you see. English have a method of

making everything English. Like Bombay they made it... Mumbai was Bombay, you see. Like Calcutta, like all other words like that; like Varanasi was made into Benaras; River Thames which was really 'Tamasa' was called as 'Thames'. Now from the name Tamasa one should know that is a place of Tamo Guna. Is a place where left-sided resided, since long.

So people were very worshipful, left-sided people, emotional type, and they worshipped God more than that they went into Yagnyas, and all that. And Dattatreya lived here, and meditated, on the banks of river Thames; that's why Guru puja here has to give us the great background for your awakening of the Guru principle.

We have to go to the roots of everything so that we understand the importance of it. Unless and until you know the roots and the traditions behind, you can not understand the depth, the gravity, the intensity, of any Puja. Today we have gathered here to do the Guru Puja. Again, the reasons is, we have got a Guru Principle within ourselves as I told you last time, and also I've given elaborately, ten commandments as expressed within us, which are describing the different types of essences within us. The essence of Guru Puja has to be awakened within us, that's how we are having this programme here.

Now it is 'important' that we have to establish the 'Dharma' within us. Without the Dharma you cannot have the ascent. And as I've told you before, that the cleanliness of your being depends on how much Dharma you follow, religiously.

At the time of Moses it was worked out, and all the rules and regulations were created for realized souls. But as I read in one of the books-is very good, because if I had said this, people would not have believed - that it had to be changed.

So the laws and regulations that were given to human beings were actually for the realized soul who would understand. But when Moses must have discovered the way human beings are, he must have changed them, to very 'strict' rules, because with human beings, as they are, one has to be extremely strict. They can't understand anything but fear. If you have a stick human beings won't listen. They are 'only' alright if there's a fear. Now if you see today the condition of all the Nations, those who are having leaders or prime-ministers or presidents, they are all people extremely strict, very dominating, and very dry-and normally people like such people. Even Hitler succeeded because of that nature.

So the character of a Guru, so far, has been of a very strict nature for people who are not realized. Normally a Guru, a good Guru, Sat Guru doesn't like to talk to people much; they throw stones, or they don't like to talk to people who are not realized. But if they are realized, then these Gurus change their attitude towards the people who want to see them. There's a tremendous difference between a person who is a realized and non-realized in the protocol of God. The man may be the king or anything, he'll be asked to sit outside. It has nothing to do with what position you enjoy; as long as he's a realized soul and not possessed, he is given the highest position. But if you're possessed, then also the Guru will tell him that you get out from here, first get rid of your possession and then come.

And all these strict rules were there; that such and such person must be killed, such and such person must be given a punishment of cutting the hands, cutting the feet, even, absolutely destroying the eyes!

This was done because they were not realized souls. It was a great realization of Moses I think, that he took to the another kind of law which is known as "Shariat" now - and that's what the Muslims are following. In a way it's good I think, because people who are now normal people 'really deserve' such a rule; but it should not be so fanatical that you can not discriminate between a realized soul.

Now, the Guru within you, will be awakened if you are strict with yourself. That's on point is very important. Unless and until you are 'strict' with

yourself the Guru will not be awakened within you. People who are lazy lumps, who can not sacrifice anything, who are very fond of comfort, can 'never' be Gurus. Take it from me. They can be good administrators, they can be anything, but never a Guru.

A Guru should be willing to live the way he has to live. He should be able to sleep on stones, he should be able to sleep under 'any' circumstances.-not that the disciples should force on him, but it should be his own 'nature'. That he can adjust himself. Comfort can not fall on a Guru. Non Those who want your Guru principle to be awakened, 'must know that you should not ask for comfort'. 'Even' for a thing like that, yesterday you saw the dancing, one has to do real tapasya. 'Intensive' tapasya you have to do. You can not learn even a thing like dancing without going into a 'penance' about it.

So a Guru has to go through a penance is an important thing. Sahaja Yogi need not go. But a 'Guru Sahaja Yogi has to do it. You have to have penances, and the penances can be : Any kind of desire you have; say, supposing you are very fond of food. Just don't eat the food that you want to eat. If you are very fond of sweet food, then eat something very bitter raised to power hundred and eight. And if you are fond of some sort of a very - as Indians are sometimes, very spicy food - then eat so bland a food without salt. Teach your tongue to behave itself. It doesn't behave a Guru to put his attention to food. I have seen some of the Sahaja Yogis, they are alright when the food is there, quite concentrated, but when it comes to the programme they have no concentration. It's a sad thing. Such people can not be Gurus. They can be cooks, good cooks, or could be food tasters, or something like that will suit them better. But if they have to be Gurus they must learn to control their tongue and their desire. I mean fasting is a good thing for such people, fasting is very good. All the time if they are worried "What are we going to have for lunch? What are we going to have for dinner?" Such people can not have their Guru Principle awakened, neither they can be Gurus. So please be careful. The Guru must have control over the tongue. He must know when to get angry and when to be gentle. He must know what to say, when. How much to say. That's why many Gurus have been more effective by not

speaking. Silence is the 'best' way you can help others. But when it comes to explaining Sahaja Yoga, you should speak. But I have seen, with some people they are very eloquent when it comes to nonsensical things. But when it comes to Sahaja Yoga, they don't know anything about Sahaja Yoga. So you have to be the master of Sahaja Yoga, if you have to be a Guru.

Not only in talking but in your behaviour, in 'everything'. 'And' the Karamat is the - I don't know if you use Charismatic word, 'charismatic' they call it, you say, the one-how to do it. How to raise the Kundalini. How to put it at the Sahasrara, how to break the Sahasrara. All these things you must know, 'how to spend your knowledge' is 'Vinnyoga' in Sanskrit.

Guru principle is awakened in a person when he himself has achieved something. Imagine a half-baked Guru going along talking, - "he's a Guru". He'll end up as a disciple, ultimately. So you have to be master of your own. But when the Guru principle comes in, you have to give it to 'others'. It's a question of giving it to others. So you have to be at a 'higher level' to give to others. Have to be at a 'very higher level' to give to others. Have to be at a 'very higher level. If you're attached to money. If you are attached to food, if you're attached to mundane things of life, you cannot give.

Now the 'higher' state than that can be achieved which is naturally in Me, but can be achieved: is that you don't have to have any dependence like that, that any rules and regulations. Like saying that I will have no worry about food, I should fast, this that. It all ends up when :you eat, but don't eat". That's the state one should have, that you have eaten the food, and if you're asked: Did you have your lunch? "I don't know." Will you have your lunch? "I don't know". Absolutely indifferent to the problems of the body. Where did you sleep? "I don't know". What did you eat? What will you have? "I don't know".

This kind of a state is called Ateeta state where you go beyond. And whatever you do, you are doing it because it is to be done, without paying any attention to it, is automatic. Nothing is important. But this is before becoming Ateeta : you have to tell yourself, "Nothing is important," you see, is a 'avirbhava', as they call, it kind of a

drama you have to put in. "Oh nothing is important. This carpet is not important. I should try to sleep on the cement." First you have to do that. But after sometime it happens that you don't remember whether you slept on the cement or on a cot. "Where did I sleep? I don't know." That is the Ateeta state. And that state is to be achieved, 'now', by many Sahaja Yogis, in a state where you go 'beyond.'

Say there is somebody who is before you with whom you have to get angry. Alright you give him a left, right, left, right, nicely, and then-you're smiling next moment. Did you get angry with that person? "I don't know. Did I?" Like Buddha once said something in own village and there was an horrible fellow who got up and said lots of things to Him. And when He went to the next village the fellow felt that, "Oh I should not have done that" - left vishudhi perhaps! So he went down and said: "I'm sorry Sir, I've said so and I should not have done that"- left vishudhi perhaps! So he went down and said : "I'm sorry Sir, I've said so and I should not have said it, I didn't know. You are the enlightened one, so it happened, so forgive me." He said. "When? When did you say?" He said, "In the last village." "Oh, everything in the last village I've left there alone, I don't remember."

That is the Ateeta state you have to get. So even not to feel it is not important. These identifications when they drop out, completely, then you are doing things in Akarma state where like Sun is shining He doesn't know it is shining. When the vibrations are flowing, you don't know it is flowing. Already it has started working in you. You are surprised, you raise the hands and the Kundalini is rising, you don't know you are "raising the Kundalini actually. How do you raise it? You don't know. That's it. That state has already started - Ateeta - in you, but get it established in 'every' walk of life, 'everything,- that you go beyond. An if you can manage that, that's the highest that you have to reach.

Now with the incarnations is very different, is the other way round. Everything is the other way round. They don't have to do any tapasya, they don't have to starve, they don't have to tell themselves. Whatever they do is the Punya. They don't have to collect Punyas either, if they kill somebody, it is Dharma. If they hit somebody, it is the Dharma. 'Nothing' they do wrong. They are

absolutely immaculate. If they deceive someone, they cheat someone, it's perfectly alright. Because for a higher goal you have to give up these smaller goals. Is justified in our day to day life, you'll see, that when you are defending your country, there's an enemy on you. If you have to defend your country, you can slay him. You can cheat him. Diplomatically you can befool him. Is allowed. Why? Because for a higher goal you have to give up the smaller goal. But for an Incarnation it is always the higher goal. Is not bothered about smaller goals at all. He doesn't have to weigh things, rationalize, or to train himself, or do some drama or anything. It's 'all' down. Even the movement, every moment, 'every' movement of an Incarnation has a ripple in it, which is for the good. There's 'nothing', not even a movement is such which is not for the good of the world. So the Incarnation is a very different thing that is not to be achieved, that has to be. Now for example the Incarnation is the "Bhogata." Is the enjoyed, He's the enjoyer of everything.

Many people, say, have created- now we have a carpet here from Turkey. These carpets were created by Turkish people some time back for an incarnation to sit. So the Ritambhara Pragnya will bring it round in such a way that at least I see it, or I have it. So that 'their' souls will be blessed, so that they feel nice. Like Michael Angelo has made that, not for popes, I can tell you. And not for all the rubbish people who go there. Neither Blake did all that work for the useless people who want to go and see nude artists. It was all done for the Incarnation to see. That's the way they are blessed the most. Because they are 'beyond'. But it is not rational or anything that they have trained themselves. But it is automatically like that. Like Shri Krishna had to marry sixteen thousand women. Can you imagine! In those days of monogamy He would be prosecuted hundred times. The reason was : He has sixteen thousand powers and He was to be born with those sixteen thousand powers on this earth. And five elements became His Queens. He had to do some justification to have them around, - and as I have now Sahaja Yogis whom I've given Realization, so automatically I'm your Mother, is established - but for Him there was no way out but to marry his sixteen thousand powers and so He married; but He was never married, He was a bachelor out, all his life. Because He is Yogeshwara, and He is a

Brahmachari; who can marry Him?

So for them, all these worldly things are just a drama, has 'no' meaning at all. Is just a drama. A person who is not an Incarnation should not try to be. That's not the right of a human being. Like a policeman standing on the road, if he puts his hands right, left, you follow it. But you ask some mad man to go and stand there, he'll be arrested.

So for normal people, even you are a Guru, you shouldn't allow them to touch your feet. Only an Incarnation's feet must be touched, and 'nobody' else's feet must be touched. Of course in Samayachar like us we have in India the custom to touch the feet of the father,- but because the father is a representative of the Father in you, that's why, or the mother. But that's symbolic. But in reality you are not to surrender yourself to anybody else but to an Incarnation. Also if there's a teacher in any art or in any way your master, you must touch his feet. Even to take his name you have to pull your ears. But 'nobody' who is a human being should make them touch your feet. Specially the Sahaja Yogis should not. Nobody should ask anyone to touch your feet. As an elder you may. That's a different point. But not as a Guru.

Is a very dangerous thing. Once you start it you know what it happens with so many, they are just gone out of Sahaja Yoga.

So to develop the Guru principle within you, first of all you must develop 'yourself' fully. Now how to develop yourself for Guru principle, one must see. We have got the ten principles within you, as I told you before, and we should develop these all ten principles in such a way that we stand out from others. Yesterday as I told you that when we do Dhyana, Dharana and Samadhi, and achieve the blessings of the Ritambhara Pragnya then put that whole thing on to different areas, called as Desha or Bhoomi. How you spend them is the point - through mantras. Cleanse it through mantras. Cleanse it through your attention 'Everyday' you must know which chakra to be cleared out. You must know about yourself where is the problem, how it is to be cleansed, how we have to clear it out. Do not take it for granted. Many people who have got say left-sided problems you will just bring them lemon and chillies, and think that Mother has done the job. I can only do the job temporarily.

But if there's a vacuum, again you'll suck in. You see. These vacuums within you feel hungry again, to have some more. So to take out that vacuum is your job, and for that you have to 'religiously' get out of all your defects. That's the most important thing for all of you. And try to put full attention to all these different Deshas, the nations. And once you have cleared, it is enlightened. Once that is achieved, then you have reached a point you can become a Guru. But still you are not a Sat Guru. To become the Sat Guru, you must achieve the state of Ateeta.

The Ateeta state is such that a person who is not a good man will tremble before you. A man who is a liar, who has cheated others will lose his tongue. A man who has adulterous eyes, who is a man with no control, without any control over his mind, as far as the women are concerned or men are concerned, such a person, will have shaking in his eyes. Some of them will shake. Those who have been possessed will be shaking very much. They will all be exposed before the light of a Sat Guru.

When you achieve that you don't have to fight them. They will themselves be exposed and you don't have to do anything about it.

One day I was told that there is a servant, lady servant, who is a very possessed person in the family. So I said "Get rid of her." I went to the airport, on my way I stopped at that house, and the maid just walked in, you see and there was a big gutter flowing, - and she saw me and she fell in that. It happens!

I was travelling by plane one day, and a gentleman in front started just jumping. So a Sahaja Yogi asked, "are you from T.M.?" He said how do you know? He said, "We know". It may be they may all, - a day may come when they might start jumping like that; or a pilot might start jumping! It's a big problem for me! Even the lights. You enter into any church and suddenly you find all the lights going up like that. Even in big banquets I find when I'm sitting there and suddenly everybody comes and sits down, and all their bhoots come round, they start jumping and then people start looking, what's happening? Is there a fire on?

So, when you reach that state you don't have to argue or do anything. Even if you lift your eye, it happens that the person gets into problems; or

there could be some ego-oriented people, they'll melt down. First we have to do the drama of Guru. Dress up in a way which in simple, you have to behave in a way which is very gentle, because you have to attract them; "Come along, come along, come along", - that's advertising, advertising department! And once it is done, that drama is done, it can be exposed very soon, then they'll find you out that you are no good! You are just a dramatist. Once that drama has been done, then very cleverly you can bring out your real Self before them.

So first you don't show them that you are a real hard task master. Never. First use all your sweet qualities. The more they are difficult the more I'm gentle with them. Then they come inside, then you put to the mill and you can cure them. First prepare them. First of all sometimes they are so frightened, they are so nervous, they are so upset, sometimes too much of ego. So be gentle. Gradually they'll strengthen themselves also in your company, and then, even if you hit them, they are alright.

That's how it has to be done, 'very' cleverly. And if you see the way I manage My Gurudom, you can also. But the key to Guru is 'patience', a 'complete patience. First you tell them that this should be such. But they will not accept, they'll argue, how? Why? This, that. Alright go ahead. Then they'll come back with a black, eye, or may come back with a punched nose, then you say "Alright, I'll soothe it down". You soothe it down, and then tell them.

So is the wisdom, the discretion of Yogeshwara you should have. How to deal with people is very important. Why I say Yogeshwara, because at the Guru stage you have to give it on a collective level. Individual level finishes and you jump into collective, once you start becoming a Guru. You can understand that the ten of your problems, at the Void, once solved, you've solved the sixteen problems of the Vishuddhi. And once sixteen problems are crossed, you come to Agnya. And at the Agnya Chakra, there's such a 'tremendous' sacrifice, without feeling the sacrifice, is awaiting. And one has to see what you can sacrifice in that Ateeta state, because you don't sacrifice anything. Everything is already sacrificed. What is there to sacrifice?

And such a state should be achieved by realizing that you are realized souls, you are not ordinary people. And you cannot have ordinary mundane types of rules and regulations, like Yama and Niyama.

The Niyamas are for yourself, Yamas for others. Nothing. There should be absolute truth within you. So much so that you should manifest them, and all these truths have powers, by every truth that is within you established, you don't have to do anything, they work out themselves.

So first of all you must get your chakras alright. On the chakras you must put your attention. After the Samadhi state you will start opening them out properly, clear them out, know what are the chakras that are bad. I've seen people who have very few bad chakras, and many good chakras and will not worry about the bad ones.

Pay attention to your bad chakras. Cleanse them, cleanse them. Put all your attention to that. Put the attention of the God, of the Deity whom you worship, and you'll get the complete manifestation of their power within yourself.

So clear all the chakras, all the pradeshas to be established, and after the establishment of the pradeshas, you have to establish the 'rapport' with others on the collective level. Then a state when you become a complete Spirit at Agnya Chakra. It's easiest in Sahaja Yoga, and I've told you the reason-because you are such fortunate people. The easiest of easiest is Sahaja Yoga. The essence of Sahaja Yoga that is the easiest thing to do. And that is why you should take full advantage of that easiest methods made easy, absolutely, for you. This is the blessing of Guru Puja for you. That you should become Gurus by next year. Just you have to dedicate and say today in your heart, to promise me, in your heart that Mother, not only we'll try, but we will be, and thrice you should say-we will be, we will be.

First of all I want to tell you that now I've completed my 60th year. And no more celebrations of my Birthday. This is the last. Please remember that. I've accepted whatever you said because of 60th Birthday is very auspicious; after this no more celebrations of my '60th' Birthday!

Well now you have already thought of

giving me some present from all Europeans - on the '60th' Birthday, I've accepted. But no more of this kind of planning should be done any more for the 60th Birthday which is over now. I'm telling you very frankly. Alright? So nobody is going to celebrate my 60th Birthday any more, I hope it's clear to you.

So the protocol of the Guru and the Mother is to be understood in Sahaja Yoga mostly by experiencing. But that doesn't mean that you go out of the way to experience the other side of it.

By being protocolish more and more you'll find you'll receive much more help. There were two ladies who wanted to go to Belgium. I told them they are going tomorrow- and the ladies said no we are going today. He said that Mother has said that you are going tomorrow so you go tomorrow whatever it is. They said, "no we are going today. How is it that Mother has said that we are going tomorrow." But he said it. They wouldn't listen. So he sent them to the airport - and they found they had to go next day!

So that is how it is that the protocol should be that "Yes, Mother has said it, doesn't matter, it may go wrong it doesn't matter, whatever She says let's obey and see".

By experiencing only you will know, but in the beginning only you'll say "No we'll not do this and that", it's not good.

So the protocol is the simplest of simple to do. So that's the essence of Sahaja Yoga - the simplest of the simple is the protocol.

This is the point is that to grow best in Sahaja Yoga is to know the protocol, which you can ask others, with experienced people you can ask, or if you want to have your own experience you can have. But some people try the other way round like answering me back, saying all kinds of things, "Let's see, experiment what happens". And then they break their necks and come to me for curing.

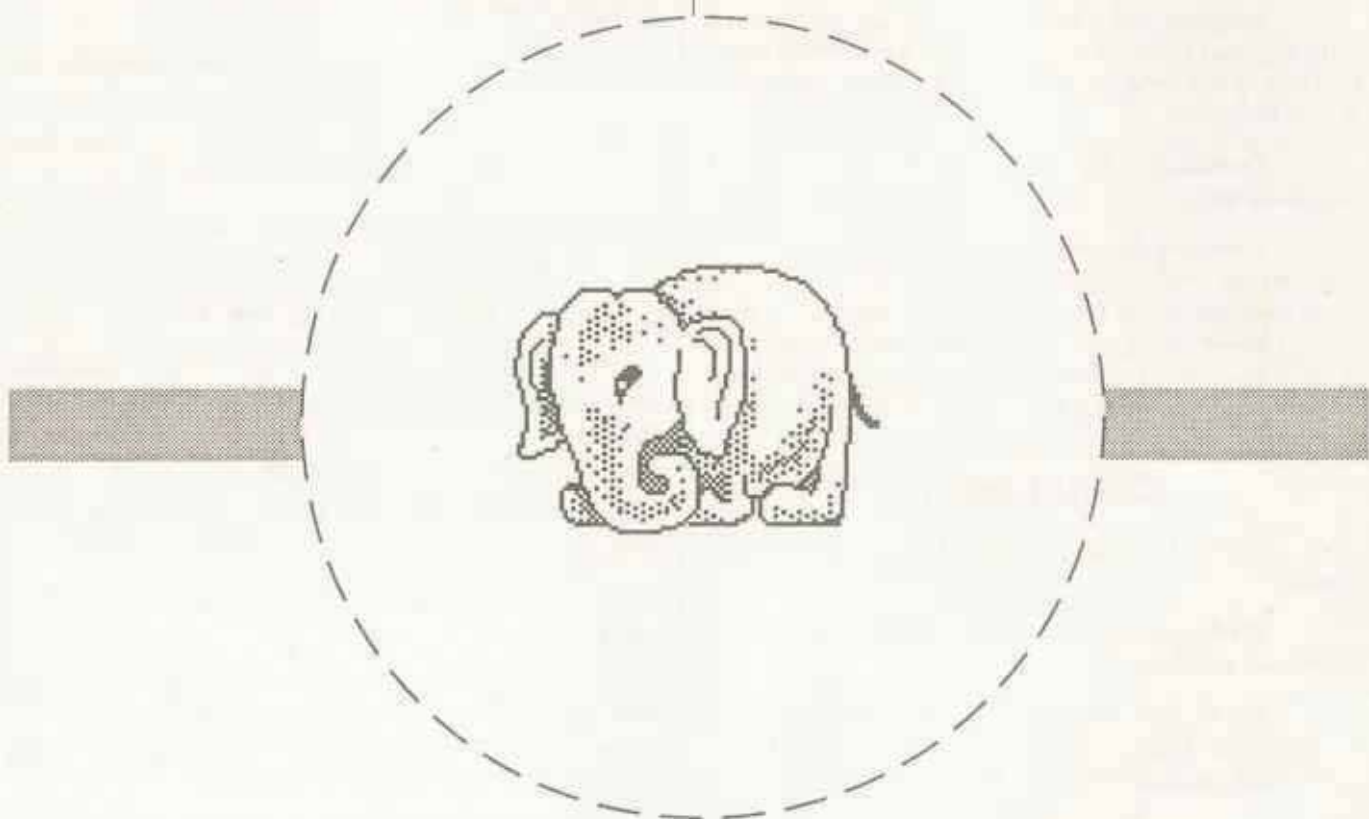
So that should not happen. Experience should be for betterment, and that's how if you can ask others, take their advice, those people who are rising higher than normal, what is the protocol? And put your attention to it how can

you improve your protocol? What should we do to observe protocol? What wrong are we doing? Where are we going wrong? Because the essence of Sahaja Yoga today is the protocol, which should be the simplest. Should be the simplest thing to do. And once you know the protocol, that "if She has said it, it is meant, then it's alright." But some people are so funny that they start using me as a quotation: -"Mother has said everybody must fast." I told somebody that go, you better fast, so a thin man comes next day fainting. I said what happened? When I say something to a particular person they just circulate it because they think, 'why should I fast alone, everybody must do it'. It's a big problem that they always quote me. Nobody is to quote me to others. There's one thing is important. Whatever you have to say you put it on the notice board may be with my signature, better, for 'general'; and for particular whatever I say you should do it for particular, atleast that

much discretion, discretion we all should have. And try, you'll be very much helped you'll be surprised you'll be very much helped. Because it is for all, everything is for your betterment, and a special Grace if you understand the essence of protocol.

So I'm taking you to that point, where you start understanding that nothing is to be surrendered to Mother as such because She doesn't take anything, nothing goes to Her, is only your surrendering yourself by leaving all that is not wanted. It's a 'very, beautifying process which one should take.

You all have come up so much and you have to go very much further. I'm sure you will go ahead and will become great Gurus; and you have promised to day, by next year.



HOW TO BECOME YOUR OWN GURU

BEING ONESELF

The wise leader does not make a show of holiness or pass out grades for good performance. That would create a climate of success and failure. Competition and jealousy follow.

EQUAL TREATMENT

Knowing this, the leader does not pretend to be special. The leader does not gossip about others or waste breath arguing the merits of competing theories. Silence is a great source of strength.

SELFLESSNESS

Enlightened leadership is service, not selfishness. The leader grows more and lasts longer by placing the well-being of all above the well-being of self alone.

Paradox : By being selfless, the leader enhances self.

Consider the leader : L the leader works in any setting without complaint, with any person or issue that comes on the floor; the leader acts so that all will benefit and serves well regardless of the rate of pay: the leader speaks simply and honestly and intervenes in order to shed light and create harmony.

GOOD GROUP

A Good group is better than a spectacular group.

When leaders become superstars, the teacher outshines the teaching.

Very few superstars are down-to-earth. Fame breeds fame, and before long they get carried away with themselves. Then they fly off center and crash.

The wise leader settles for good work and then lets others have the floor. The leader does not take all the credit for what happens and has no need

for fame.

A moderate ego demonstrates wisdom.

UNBIASED LEADERSHIP

Can you mediate emotional issues without taking sides or picking favourites?

Can you breathe freely and remain relaxed in the presence of passionate fears and desires?

Are your own conflicts clarified?

Is your own house clean?

Can you be gentle with all actions and lead the group without dominating?

Can you remain open and receptive, no matter what issues arise?

Can you know what is emerging, yet keep your peace while others discover for themselves?

You can do this if you remain unbiased, clear, and down-to-earth.

BEING A MIDWIFE

The wise leader does not intervene unnecessarily. The leader's presence is felt, but often the group runs itself. Lesser leaders do a lot, say a lot, have followers, and form cults.

Even worse ones use fear to energize the group and force to overcome resistance.

Only the most dreadful leaders have bad reputations.

Remember that you are facilitating another person's process. It is not your process. Do not intrude. Do not control. Do not force your own needs and insights into the foreground.

If you do not trust a person's process, that person will not trust you.

Imagine that you are a midwife; you are

assisting at someone else's birth. Do good without show or fuss. Facilitate what is happening rather than what you think ought to be happening. If you must take the lead, lead so that the mother is helped, yet still free and in charge.

When the baby is born, the mother will rightly say : "We did it ourselves!"

THE PARADOX OF LETTING GO

This is the wisdom of the feminine: let go in order to achieve. The wise leader demonstrates this.

BE STILL

The wise leader speaks rely and briefly. After all, no other natural outpouring goes on and on. It rains and then it stops. It thunders and then it stops.

The leader teaches more through being than through doing. The quality of one's silence conveys more than long speeches.

Be still. Follow your inner wisdom. In order to know your inner wisdom, you have to be still.

The leader who knows how to be still and feel deeply will probably be effective. But the leader who chatters and boasts and tries to impress the group has no center and carries little weight.

TAKE IT EASY

Trying too hard produces unexpected results:

The flashy leader lacks stability

Trying to rush matters gets you nowhere

Trying to appear brilliant is not enlightened

Insecure leaders capitalize on their position

It is not very holy to point out how holy you are.

All these behaviours come from insecurity. They feed insecurity. None of them helps the work. None contributes to the leader's health.

The leader who knows how things happen does not do these things.

Consider :

When you think that you are so good, what

are you comparing yourself with? God? Or your own insecurities? Do you want fame? Fame will complicate your life and compromise simplicity in your coming and goings. Is it money? The effort of trying to get rich will steal your time.

Any form of egocentricity, of selfishness, obscures your deeper self and blinds you to how things happen.

CENTER AND GROUND

The centred and grounded leader has stability and a sense of self.

One who is not stable can easily get carried away by the intensity of leadership and make mistakes of judgement or even become ill.

FORCE AND CONFLICT

The leader who understand how process unfolds uses as little force as possible and runs the group without pressuring people.

When force is used, conflict and argument follow. The group field degenerates. The climate is hostile, neither open nor nourishing.

The wise leader runs the group without fighting to have things a certain way. The leader's touch is light. The leader neither defends nor attacks.

ALL INCLUSIVE

The wise leader follows this principle and does not act selfishly. The leader does not accept one person and refuse to work with another. The leader does not own people or control their lives. Leadership is not a matter of winning.

The work is done in order shed the light of awareness on whatever is happening: also, selfless service, without prejudice, available to all.

APPEARING FOOLISH

The leader's stillness overcomes the group's agitation. The leader's consciousness is the primary tool of this work.

HERE AND NOW

The wise leader knows what is happening in a group by being aware of what is happening here

and now. This is more potent than wandering off into various theories or making complex interpretations of the situation at hand. Stillness, clarity, and consciousness are more immediate than any number of expeditions into the instant lands of one's mind.

Such expeditions, however stimulating, distract both the leader and the group members from what is actually happening.

By staying present and aware of what is happening, the leader can do less yet achieve more.

THE BEGINNING, THE MIDDLE, AND THE END

Many leaders spill the work just as it nears completion. They get eager. They get invested in certain outcomes. They become anxious and make mistakes. This is a time for care and consciousness. Don't do too much. Don't be too helpful. Don't worry about getting credit for having done something.

Because the wise leader has no expectations,

no outcome can be called a failure. Paying attention, allowing a natural unfolding, and standing back most of the time, the leader sees the event arrive at a satisfactory conclusion.

LOW AND OPEN

Group members genuinely appreciate a leader who facilitates their lives rather than promoting some personal agenda. Because the leader is open, any issue can be raised.

Because the leader has no position to defend and shows no favoritism, no one feels slighted; no one wishes to quarrel.

FLEXIBLE OR RIGID?

The rigid leader may be able to lead repetition and structured exercises but can't cope with lively group process.

Whatever is flexible and flowing will tend to grow. Whatever is rigid and blocked will atrophy and die.

