
The Divine Cool Breeze

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Navratri Puja

Talk by H. H. Shri Mataji Nirmala Devi Synopsis
Cabella, Italy, 27-9-1992

Mathematical things have come to us from inside, from the Divine. We have not created them. This was found out by some mathematicians who were realized souls, and they used this Alpha and omega. It shows very clearly Swastika becoming Omkar and Omkar becoming Alpha and Omega. Everything in Sahaja Yoga is tangible and can be verified.

Today you are worshipping Durga or the nine forms of the Goddess. She came nine times on this earth. She fought all the people who were destroying the seekers who were trying to make a mess of their lives and these tortured saints prayed to the Goddess because none of the gods could do anything and Sadashiva never interferes with the Goddess. They worshipped the Bhagwati and then the incarnation of Hers came nine times according to the need of the time. Everytime she was confronting people who were extremely arrogant & self-opiniated.

In India when we cast the horoscope of a person there are 3 categories of people. One are the Devas, second are the Manavas or humans and the third ones are Rakshas. I think I have got all of you from the Deva categories, because you could not have taken to Sahaja Yoga that seriously unless you were Devagana. When you raise the Kundalini on the centre heart you can feel that if there is a catch you have to take the name of the Jagadamba. Even when I clear the centre heart I also have to say I am in reality the Jagadamba then the Jagdamba within you awakens. You have verified much more than the Scientists. Scientists are going from outside and are not conclusive at all. They work out problems one by one they don't know the basics of what those problems are and where lies the solution.

This Kundalini is the reflection of the Holy Ghost or the Adī Shakti within you. When she rises through these different chakras she gives them power because she is the power. She is the Shakti. She is the the divine power of Sadashiva. She is the

complete power of Sada Shiva. She gives the Power to every chakra by which all these chakras are enlightened and all the deities are awakened. Supposing you have no power of life you will be like dead people. These centres when they receive this power, this shakti then they are awakened. You can do it yourself. Its all tangible. While she is Jagadamba - the Amba. She is the pure form of power which resides in the triangular bone, the Kundalini, but in her form where she is Jagdamba the Mother of the Universe, She resides on the heart centre. This heart centre is very important. Till twelve years of age in a child this centre produces the ganas, Ganas are the workers on the left hand side. Their leader is saint Michael, but their king is Ganesha. First she has done the Ghat sthapana - means - first she establishes the Kumbha which is the triangular bone. Her first work is to establish the Mooldhara. She established your innocence. The first is to establish the Kundalini in the Triangular bone and then to establish Shri Ganesha. Whatever she is going to create has to be filled with innocence. For example the stones are innocent. If you hit a stone you get hit otherwise it does not come up and hit you. The rivers are innocent. All matter is innocent. It is not cunning, or manipulating. It is not aggressive. They are under the complete order of God Almighty. They do not have their own free will to do what they like. Even animals are innocent except for very few. They are completely under the control of God. A tiger will behave like a tiger and a snake will behave like a snake but in human beings someone will behave like a tiger, like a snake. The next day there is no steadiness. These animals have a purpose that's why they are there. The purpose is only one, that is to support human beings, because you are at the epitome of evolution. She has created all these things just for you, and ultimately to get your self realisation, to have meaning for your life, to get connected to this all pervading power, to enter into the kingdom of God. All is Her work. She came nine times and tenth time. She is supposed to give realisation to all

of you. At the tenth time all these three powers are joined together, that is why it is called Trigunatmika. That's why Buddha said Maitreya - three mothers put together.

This power when it starts acting has got complete control over all the three channels and seven centres, as without taking the name of this power you cannot achieve anything. That is where human beings fail because they have a free will so why should they obey, listen or accept anyone. That's why though you have to be given self realisation the task is very difficult. Because you are not used to a way where you don't have to use your free will.

The same power has now been awakened in the Param Chaitanya. This awakening in the Param Chaitanya is doing marvellous work which you can see clearly. Firstly you have seen my photographs. The Param Chaitanya is all the time working out to convince you people about the truth. If it was so active at the time of Christ it would have been much better, but it has to be at this time because human beings are most difficult to manage. They have been given freedom. The freedom was given to Adam and Eve. But how was it achieved. Adam and Eve were both like Pashus, animals, under the complete control of God. There was no free will they were living in the nude, in the garden of Eden and would not have known more than to live and eat like animals. Then the Shakti herself took the form of a snake and went and told them that you must have the fruit of knowledge. She wanted them to evolve. Shakti knew that she is capable of lots of miracles and she can make these human beings understand the knowledge. So she said you must eat this fruit & try to know the knowledge. Then a new type of human race started which wanted to know what is the knowledge. We had all kinds of primitive people before, then they started evolving the first creation which took place, before, that there were other higher creations which were planned by Adi Shakti. She created Brahma Vishnu, Mahesha and she created their lokas or abodes. In that all the planning was done how we can make animals realized souls. From animals to human beings and from human beings to realized souls. It was a very big problem. These three channels were created in human beings later on. Out of these three channels came out the three shakties - Mahakali,

Mahalaxmi and Maha Saraswati. They chose to work it out in human beings.

The first working was very effective in India. They chose India. There are six seasons and the climate is very good. These seasons are very well balanced. This Param Chaitanya is also called Ritumbhara Pragnya. The one which is the enlightened knowledge of the one which makes seasons. In the West the Ritumbhara Pragnya is not so effective. The humans are so scatter-brained that even the nature has become scatter brained there; and cannot understand how to deal with such human beings.

Human were made to understand that there is God. The real saints were respected and they made different observations. When I read Adi Shankaracharya I was amazed how he knows so many things about me. He knows how my knee looks, he knows how many lines I have on my back etc. That means through his meditative power he could visualize. He never saw me. The description is so clear cut. The 1000 names of the Goddess are so precise. You can verify them in me and it is a fact. The knowledge of these people is most remarkable - how did they know that a Goddess is like that. The meditative power in India was great. The reason was our seasons were disciplined. People were disciplined. In India most of the people get up early in the morning and do their Pujas, take their baths and go for work and come home to be with their family, sing some bhajans and then sleep off. They don't go on holidays or get into drinking etc. If someone drinks he is thrown out of the house and is condemned as a leper. He is called as a Daruda - a drunkard.

Because of these six seasons being absolutely disciplined we know what to do when and how to do it. In India people could live in the jungles because one didn't have so much idea of comfort at all. They could live in a simple hut, with protection from sun or rain. They had very little needs of life. Now I find there is a lot of difference. In simple living you do not take out all the wealth from the mother earth. There is no ecological problem. This shakti which was working in them in those days was there to make them seekers, because they did not have to do anything else. You had food to eat and place to sleep. Not much to be done living so happily. With all these comforts which put so much demand on your

time. They had lot of time. They did not go swimming or ballroom dancing. With that time they meditated, when that time for meditation started. They started realising what is the Divine Power. What is Divinity and what is God. In the West people even discuss the private lives of Christ. In India nobody does that. How can you know about God? You have come through him. God can do anything. How can you understand God? You can be in connection with God or can be in his Company, can be blessed and looked after by Him. You can know lots of things about God, but you cannot understand Him. You cannot question why he made Swastika or omkara that they even ask God why did you exist? This arrogance, this ego has blinded us from God. We think no end of ourselves. We are very self-opiniated.

This power this shakti which has given you self realization will also give you God realization, but still you will not understand God. You will have to go above to understand God. Suppose somebody is down the hill in Cabella, can he see my house properly? He has to go above Cabella, to see my house. We cannot understand the source from which we have come. We cannot judge or say why. That is God's desire. So we have to say, whatever is His wish we must be happy with that. The power within you is Amba which is the desire power itself. His wish is that you enter the kingdom of God. When you enter His Kingdom the Shakti makes you sit in different beautiful positions, and some are sitting in the Heart of God, some are sitting in the Sahasrara of God.

Now you should assume your powers, because you have now crossed the limit and we are in the 10th position. Believe that you are Sahaja Yogis. Believe that you have entered into the Kingdom of God. You cannot judge God. But when you sit there it is not an assembly or like politicians fighting. It is that you have entered into the Kingdom of God, blessed by God and looked after, protected, nourished and made knowledgable. But still this arrogance has to go down. Humility is very important for us otherwise this power cannot take you beyond. Now it has crossed the Sahasrara and it has to go higher for that you have to be humble. It is artificial humility. That humbleness is within your heart. Let us know ourselves. Then you will be amazed that he has

made you like his own image. That means He has given you all the powers. He has made you. You cannot make Him. He is the source. What you do is to make others in His image. These powers are within you. The first thing you have to have is the discipline in yourself. People cannot control themselves then how can they control anyone. First you must see that you control yourself because now you are in the Kingdom of God. You should have dignity, that affection, compassion, love and dedication. If it is not there then this power is useless, because you are the vehicle of that power. Supposing I want water, I need an empty glass. If it is already full with ego then what can you put inside that? If you are already filled with your own ideas, convenience progress then you cannot rise very high. You have to surrender fully. To say that Mother whatever is your desire. Once you surrender all your problems will solve. Surrender your problems also. "God you solve the problems". You do this. It is such a precise, efficient and effective power and above all it loves you, cares and forgives you. It is wanting you all to be properly seated in your thrones enjoying your power. So whatever is needed is done with great care.

The 10th day of Navratni is the most important day for all of you. It is where the Param Chaitanya has become active. By this activity it has become very powerful. Anyone who tries to be nasty and tries to trouble you, you don't have to worry at all, it will take care of it. All wrong things or bad karmas you have done you will be rewarded for that a realized soul not on that level. Ordinary people can be charged with criminality. But if you rise to a higher state of Kingdom then nobody can charge you. You are above the law. In the same way nobody can touch or destroy you. Nobody can hamper your progress. Nobody can harm me. No Rakshasa can harm me, has never done so. But it is you who can harm me. In this life I have taken you into my body and I am working it out in my body, your cleansing, which is a difficult task. In the beginning only this power went to Adam and Eve and told them that you must have the knowledge. So that promise has to be fulfilled.

In the West it is very difficult to make people understand that they are a part and parcel of the whole. They talk of big things. They are without any destination saying that we are seeking. We have

to try to save as many as possible. Those who do not want to come, there is no need for it. They have to humble down and ask for it. You have the knowledge. With this knowledge you should be identified and know that you have this knowledge, that it can be given to others and we can transform this world into a beautiful world to fulfil the vision of Adi Shakti. She created you for this purpose, brought you out from the human level to this super human level for this purpose. Today if you are worshipping me as Jagdamba then know that the Jagdamba itself is nothing else but Adi Shakti.

Don't waste your energies in small things. Just think you have to meditate and rise and you have to give it to others. If you love yourself say 'See my body, mind everything is given to me by God, how beautiful it is, and it will be used by God for such a great purpose. You are moulded and made upto this point. With your free will you will have to rise and understand what is to be done and how to achieve that State. It is a nature's reaction to things. Nature reacts to human beings. Nature has no free will but God reacts then all these calamities come and people die of calamities.

May God Bless You.



Shri Mataji's advice to Sahaja Yogis

19 Jan. 84, U.K.

There is no need for women to do all that men have done or the whole energy will be completely wasted. The whole preparation has been made for this Aquarian age to come in to bring in the kundalini upward and to make the whole thing work out in such a way that the left and right meet and you all become ignited, enlightened. It was a question of our being, sharing the whole job in a proper understanding. Now see how Mother Earth herself was created. It is a very simple thing. First the movement of the energy started flowing. Now this is a combined energy; alright? Then the combined energy went round and round like that, and when it consolidated there was this big bang' took place-now this is the manly work, I should say, manly style, because still the Mother Earth is not produced-so then these little fragments again went round and round. With the momentum, they became roundish. Out of them Mother Earth was selected for one job. On the Mother Earth out of the water came the life-the carbon came in. Everybody helped there and a human being was created. Then the men went round, to improve their societies; and whatever was possible with their ego is done, finished now, they have done their job. Now they are on the dole. Women have to complete their part and go forward together.

Now the women, or we can say the Kundalini, which has been waiting all these years, was resting, waiting for that time, isn't it? So we call it "The blossom time has now come". At that time, the Kundalini has to rise and ignite in such a way that the completion of the whole world takes place. It is simple. Do you understand now? So, there's no competition between men and women, but the style of work is different. If you understand that, then only this kind of revolution will take place, and not turn out a rebellion. Actually women are rebelling against men, and a nonsense it is. It is such a headache, that you create something, allow them to grow, and another party comes which has to complete the job starts rebelling. So the revolution has to take place and the revolution is only possible when we

understand that "What" part is left out is "now" to be done.

So that part to be done is now Realisation, our awakening of the Kundalini. For that your feminine qualities are going to help you, not your masculine qualities. So aggressiveness must be given up by men. Also, because they are Sahaja Yogis now, they have to take feminine qualities. Not of fighting. If women fight they are not women. You see, women are told that 'You are good for nothing' so now they are trying to show, "No, we are also alright. If you have eaten one crow we will eat three" Now, this understanding and the wise perception would be such that "What we have to do now to change the 'mode' and the 'style' of our lives?. "What's wrong here? A turning point has come. Now the evolution is not rebellion at all by any chance. It's a wrong idea people have. It's not that you hit me and I hit you-go on hitting each other, like the movement of the pendulum. It's not like a boom, that today you are born as a Muslim tomorrow you are born as a Jew, then you are born as Hindu it's not a pendulum. It a spiral movement. So every time you achieve any evolution you are at a higher level than before.

Now, to achieve the 'higher' position in our whole being what should we do? Is to understand that from this point to that point we have to rise in a way that we move not in a pendulum way but in a spiral way. And to move spirally, you have to use another kind of force. Whatever you have used so far has to be endowed with another kind of force-and that's the feminine qualities of women. But where are the feminine women? They dress up as women, that's not the way. From inside, from the heart. A feminine heart. Christ showed that in His life-He forgave. Only a women can forgive, man cannot because he is aggressive. How can he forgive? Krishna never forgave any one. He used to kill. Right royal fashion. "So, alright, if you are so, alright." - Done.

Christ forgave to such an extent to show that he is now giving a turn to the spiral, and now a 'feminine' quality has to be developed among human beings.

But that doesn't mean that you start walking like women or developing waistlines. Because that's another stupidity.

But to be 'Motherly'. Not to be fatherly, but to be 'Motherly'. That kindness, that gentleness should be in your behaviour towards each other.

Of course this force also corrects, sometimes gets angry also. Mother also has to get angry sometimes specially with people who never get alright with their behaviour. She has to be shouting, punishing and sometimes. She also destroys. It's alright. But that is sometimes, not all the time. So just now one has to accept that to be like Mother Earth they have to be for bearing - 'Dhara'. She is the sustenance of 'everything'. She takes everything, the vibrations are sucked in. And now, for the first time, after Realisation, you can give Her back what you have got - from Her. You can give vibrations to Her trees that are created, you can make them beautiful. You can transform a flower into a more beautiful flower. Now whatever you have to give - what you have got from Mother Earth - you can give, because 'your' Mother Earth is awakened in you now. So you return Her back everything that you got from Her, and give it to others. "Generosity, the greatness of heart, nobility, forgiveness, love, affection, bearing 'everything' for love". And for the Mother, to save her child, she'll starve herself, do everything to save her child - complete dedication she has for her child. That's a real Mother - I mean, the kind of mothers you see these days, neither they are mothers nor women. But what I am saying, that's the real image of a mother, - and you have an image before you.

This is what you have to develop now, whether you are men or women, as Sahaja Yogis you must develop a (new consciousness) of affection, love and compassion. Getting angry, getting into a temper, shouting at people - this is not going to help you much. If you have to help the Whole, the growth of the Whole, try to make yourself a milder person - be angry with yourself that you are losing tempers and you are so unkind to others.

All the problems have come out of the overgrowth of masculinity overgrowth.

It reaches a certain point you see, it's reached such a wretched point now, that it has to come down.

You have to have love for 'every' Sahaja Yogi, every person.

How to behave towards new seekers -

First you think of being gentle, nice, embalming, sweet. Let's think, find out ways and means.

There's a very good way, in the evening, to write down: "How many sweet things I've said today!"

Not like this, sweet things we say - "You're looking beautiful" and all that. Not the superficial ones. That may pamper the ego. But they are so sweet you know, things are.

There are so many words you can say, like:

"Are you warm enough?" very sweet way of asking a question.

It's very difficult for people to say that even, I've seen. Looking after other's comforts. Somebody is sitting, he wants water. You just go rush and give him water.

"Oh, that's too much to expect. Oh God! You gave water!" "I'm not your servant" - immediately the question comes into the head. Little bit trying to do something here and there.

Or sometimes thinking-going in the market, you find something. "Oh! Let me take it, for him" "Well then, 'do'".

I've seen children 'all' the time they think of their friends - what they can buy for others. "This is good for my friend -

You have to have love for 'every' Sahaja Yogi, every person.

He's very fond of things, he likes this. All these little things. Do all these little, little things for each other, you know. Sometimes even small things like: early in the morning you get up, you find another person is sleeping on one side, his blanket on the third side and his pillow on the fourth side. So you just put his head on the pillow and cover him with the blanket. That's Mother's job. Not out of fear,

but out of 'sheer' love.

Like even if it is cold and buttons are open, you can button up a person. Little, little things, you know.

Women have very little sweet things which they do which make men very happy. But women have lost now that sense.

Not the fighting, but thinking what sweet thing you can do.

To overcome ego, to be a Sahaja Yogi, how much identified you should be with the truth of Sahaja Yoga. Now it is for you to receive, imbibe into it and you have to change the whole thing. That is your job and that is why it is a serious matter.

The second point : I always have been saying that due to ego problem, we are very much disintegrated. We are so disintegrated that, the connection with the Divine is never properly established. As I have said it, that this instrument (through which I am speaking), if it is divided into five parts and all the five parts are fighting with each other, you cannot get anything done through this instrument, though it is connected to the mains.

In the same way if you still remain disintegrated, you cannot get that connection.

We will have some Sahaja Yogis of a very high level.

I know that we will have some of mediocre level.

Some will be absolutely useless and some will be absolutely thrown out.

We will have all types, that also I know.

Now it is for you to decide, where do you come?

How far are you going to? If you are going to waste your time in thinking about other Sahaja Yogis and small, small things and frivolous things, your disintegration is going to be increased, you are going to be separated much more, as all these decisions are taken through your ego, e.g. 'I don't like it, I don't do it, I don't see it, and the like.

If you could somehow or other see your ego working, then you can get rid of it - and that is the thing one has to do - not to fight the ego.

I never say fight the ego, but surrender it.

It is the only way your ego can go.

For example, you see people come down here, for Sahaja Yoga. Now they have other interests and other priorities and other things which are very important to them. All the time, they are wasting their time for that and then they will say that, "Mother, we are not progressing very much in Sahaja Yoga".

If you decide, that 'we have to do Sahaja Yoga first and other things are secondary' then only the Sahaja Yoga can be really established into you.

Do not respect false saints. Beat them with shoes. Get up in the morning and do meditation. Here, even to get up in the morning people grudge.

We must understand that, we have a very great responsibility in the West.

Because this has to happen in London. It has to happen in England to begin with and that is why you bear a very big responsibility. You have to evaluate yourself and Sahaja Yoga again and again and again and know that what makes you so slow is your ego, or even super-ego is there, no doubt.

But ego is the main problem. Try to see your ego, how it is deviating. Because it is your own joy that you are seeking. It is your own, that is hidden from you, which you have been seeking for ages.

Now that is what I have to expose to you.

What is there to argue with a person who is trying to give you the highest? It is just a waste of energy. Do not waste your energy on the these frivolous things and finding faults.

Did you have anybody complaining, anybody quarrelling or anybody fighting amongst themselves? Nothing of the kind.

You see, this is not the sign of intelligence either, all the time trying to find faults with each other or trying to blame yourself. Both things are wrong. The best is to grow in wisdom and yourself. See that we are becoming wiser and wiser. Some of you are really very grown up and some of you still go up and down and some of you are still very low.

So, all of us have to go together.

If somebody has achieved something, it is of no use to Sahaja Yoga. As I have told you, it is the collective thing. That is going to work and all of you have to work it out.

It is so sweet that you have real brothers and sisters all over the world today. When you will go there with a full heart, they are going to receive you, as you have received them, with full heart. But we all must come up to a point, where we can face each other with full love, with openness, without worry or fear of anyone but just say that they are your brothers and you are their brothers and that you have to love them.

You have to love your brothers and sisters in Sahaja Yoga. That is only possible when we get out of our fears here because there is also another side to it that ego always has fears. Because it aggresses others, and that it knows others can aggress it. So this is a point we have got to think about that never will fetch you in any way. Despise yourself, never!! You are saints. You must know that. You are realised souls in this world. How many there are, who can raise the Kundalini? How many there are, who understand what is vibrations?

How your chakras are awakened through Sahaja Yoga. Yes, it has happened. But what are you doing about it?

This is the greatest of the greatest things which can happen to any-one that you know.

Also you know, this is the greatest happening, which was prophesied long time back as the 'last judgement'.

You know that this is the way, you are going to be judged.

So, we have to work very hard. We have to work.

It is effortlessly given to you, alright. But to maintain it, keep it up to go high, we have to religiously work it out. It is a very humble attitude in receiving more and more into your being, imbibing into your being. Let it trickle into your brain completely covering it. Let that eternal bliss come into you.

Do not make yourself a small person. Have a bigger vision. Have bigger ideas because now you

belong to the bigger thing, the biggest of all, the Primordial, the highest, to the Virata! If you realise your importance then you will work it out.

And certain things definitely have gone wrong with us, we know that, we should understand them. Because these are the troubles of our own over-thinking and our over-reading and over-domination. But we can get rid of them very easily. It is just to detach yourself and see for yourself addressing yourself - "Now Mister how are you?". If you will say like that, immediately your attention will go through yourself to see your outer being. That is very important. The more you see yourself clearly, the better it is.

You have to face yourself. And you do not want to face - because you are afraid of facing yourself. Because you have been aggressing others and you are afraid of aggressing in the way that is towards yourself.

But there would not be any aggression-because that is the perfect state where you see yourself.

Neither you aggress any-one nor you are aggressed by any-one. You just see yourself clearly, and that is what you have to see.

Gradually you start seeing your chakras, seeing your problems and you know that's how it gradually develops. But everybody wants quick results. If you are not be patient with yourself. Not with me, but with yourself. If you are patient with yourself, this is the long promised thing which you will get.

But you must learn to be patient with yourself and not to be angry with yourself not to debase yourself, not to aggress yourself onto others. It is a very simple thing, the simplest thing to do; but because of our complex life and our complicated thinking, we have become quiet entwined up into things. It can easily be got out of and slipped out of without any difficulty. I know you can do it. So forget about all these things like my father, my sister, my brother.

All these problems will be burnt in no time.

As soon as your life runs straight, everything will be burnt away. Nothing will be left-but your light-and others who will come to you for enlightenment.

I know that you are going to have a big day for a

Guru Puja (2 Dec. 1979); and before that I have to request you to prepare yourself.

I may do something great.

But I must have a proper recipient, so that you must prepare yourself. Think about it.

Are you in love with everyone? Just to think that you love every-one is so great! Because I always think how much I have to love. You see so much love I have, always to give to others. Just think how great it is to love others. You know how people treat me sometimes. Terrible, is it not? I still love them. I enjoy playing with them.

As I love, in the same way you should love, and love is the thing that is going to unfold beautifully like a lotus, you see : opens out petals and beautiful fragrance starts flowing.

In the same way, your heart will open out and the fragrance of love will spread throughout the world.

It will ring into you. I know it can happen. The sooner the better and the choice is your own which you have to make-your choice.

I am very happy because, such a beautiful song to hear and just before Christmas, which is a very big thing for me. You know that and in the same way we are having another Christmas now. Christmas to celebrate a new Christ born within us.

Let us prepare for His coming, and how you prepare is not by running away from yourself, not by getting into frivolous things; but by working it out, beautifully cleansing. Cleansing has to be done if the Self has to be established in the temple of this being.

May God bless you all.

In today's talk I will dwell on the essence of Sahaja Yoga. First of all we need to understand that we are passing through an extremely serious time, pregnant with unpredictable consequences.

When we look at life we do not seem to understand that if we miss this opportunity that has come our way, for our evolution, we will not only be depriving ourselves of it-or this country, England, but also it will be a stupendous loss for the whole of creation.

The trouble, however, is that in the name of God,

of evolution and of higher life, a plethora of spurious people have come out making it well nigh impossible (difficult), to convince any-one of the existence of truth.

Sometimes I feel that I have developed a unique method by which I can give realisation en mass all over the world. But it really poses a problem for me if the masses are not interested. In fact, it is only very few who take a keen interest in their evolutionary process and would like to come out of their ignorance in which they have been living. In all the ego-oriented countries it is very difficult to bring home the truth that we are still ignorant. We have to know a lot. It is very difficult because they think they know every-thing, because they have been to the moon. The Russians, for instance, still say that they saw no God when they orbited in space, which is like saying that one has been to the third floor but hasn't seen the top.

Where does God reside? Where does He manifest within us? In what manner does He manifest? We do not know what to see. What we want to see is possible only through our effort. "If we have not been able to see God, then He does not exist" This is how we develop our attitude in this matter. But better say 'no' to all that we did not know through our effort. Because we have not known about Him. So He does not exist. You turn round in a cave. So when you see a shadow of your-self you believe in that only and say "Nothing else existed". The light does not exist. That kind of attitude I have persistently been facing. And sometimes I do not know how to give them realisation. Now you have to start the other way way round. You have to seek. You have to ask for it. Nobody is going to fall at your feet and say "Well, you get your realisation." You have this, for Heaven's sake, please have it" Because nothing is selling here.

You are used to salesmanship, that is, if anything is selling you have to be persuaded or requested. You can save pounds for a sale and all that. But nothing is for sale here. This is a very difficult thing for people to understand. In this present atmosphere, where we do not know if we can get anything which is not for sale. Somehow, we have to work very hard. Sometimes it is very frustrating and sometimes so stupid-the way people react. Like the other day when we had a meeting at Brighton I was laughing all the while. It is so sad. A gentle-man who came to our programme made

complaints. Look, who has got time to put him on a video; who is interested in taking his photograph? He says he is a managing director. So what? In the presence of the Divine what is managing director or what is even a King? Just think of it. Who is he? What does he think of himself? He has complained against us. Even the laws are so stupid some-times that one can hardly understand. I feel so much mud is going to cover their brains that they may not receive their realisation.

They may miss it.

Actually the Divine does not know what human beings have created. Really I tell you, the Divine is in the dark as to all the nonsense that you have created around you. All kinds of nonsense you have created out of your ignorance, out of your ego, and out of the choice that you had. I can't explain why people have created this kind of ignorance which cannot be broken or removed. Because you are so much identified with it. It is like a stuck up stamp which refuses to come off. And when such a thing happens you feel "O God!" The whole creation has been created the whole working has taken place and the human beings have grown so well having reached this stage. But now in this modern life which you are leading - you find them so stupid and foolish, that they have begun deluding others with their stupidity and foolishness. How are we to approach those people who are true seekers? Those who have been seekers for ages? All their lives before have been lost. Sometimes it is very disappointing. But still, hoping against hopes, I hope we reach all the corners of the universe, where we find all people who are true seekers. It is their power to know the Divine.

It is the power of all true seekers to know the Divine. It is not for those who are managing directors, or kings or something!

What does it matter in the presence of God? They would be pushed out. They will not be allowed to enter the kingdom of God. That kingdom is only for those who have known. Not for those who simply talk about God. Those who say that we are worshippers of God and we have learned so much it will be said "That is well, then go back to the place from where you have come"

Whatever you have known is through your awareness, and in your awareness you have come to know. The awareness has to be enlightened. It is not what you know but human awareness which has still to grow. It involves such a lot of journey even after our realisation.

It takes no time, sometimes, to give realisation to so many people. I know it has happened with so many. But they do not know what they have to achieve. The ego is such a horrible stuff the people do not want to see what they haven't got with them, what they have to have and what they deserve.

They do not want to see that beauty, that light, that is the spirit. The reflection of God's love is the most precious thing you could think of. In England progress has been very slow. I would not have been disappointed if it was at the time of Christ, because then there were very few seekers. Actually even the close disciples that Christ collected were not true seekers. You are seekers of truth.

So many of you have taken to this path just to pursue the truth. But where are we going? What are we doing about it all? What are our ideas about the truth? Is it that our ideas are but by product of our ego? Is it that we do not want to seek the truth? I have met all kinds of people in this country who occupy important positions, lords, ladies and host of others. They ask "Who wants to change?" Because they think they are the greatest. Born thus, they hope to carry their lordship and their possessions with them to heaven? When they say "Who wants to change?" What can be said? -except that they have reached the dead-end, the full stop from which no further journey is possible.

Now this, I must say, can work out only with people who are seekers who want to know, through their awareness, what is the truth. You have to know your Spirit, for without knowing your Spirit you cannot know the truth and whatever I talk to you is a complete waste of time. Because you haven't got the awareness today, to know the truth, I am talking about. So, I must earnestly ask you to 'become' the Spirit. Why should you hesitate to do what you are told so that you will get your realisation? You have to become the Spirit first. Unless and until this awareness is enlightened, you

cannot see. It is like describing the nature of colours to a blind man. You have to open your eyes. Even this people find difficult, they have become naive, they don't know what it is, and also they do not have any inclination to understand. Now, you see a tree standing there and somebody has told you that there are roots but you do not believe it because they are not visible. Why not try to find out? Supposing somebody says "Whatever are out-side, that much more are inside". So why not see why should I put a barrier to seeing?, if that is going to give the best in the world, if it is going to give an inkling of that beautiful thing called the Spirit. Why should we not have it? You don't have to pay for it, not even exert for it. You don't have to do anything.

But you must desire. This is the point I am trying to make. If you do not desire it from your own heart, God is not going to fall at your feet, imploring "Please desire me".

And if you understand that you have to really desire it because it is such a desirous thing, that I must tell you that this kundalini is the Pure Desire within you. It is not yet manifested, not yet awakened, in the sense that it has not yet acted. Imagine how important it is. You should have the desire to be one with the Divine, to be one with your Spirit.

The desire has to be strong, if not, then you would be challenging the Kundalini, that is, you turn anti-Kundalini. Then the Kundalini would not rise.

Sometimes you have to take it upon yourself for going into and discovering the truth. It is you who have to find it out. For example, I say this is a place which has lots of diamonds or a cave in which there is a lot of gold. The gold is not going to come to you. You have to go to the cave to get it. It is as simple. I am not saying you have to walk towards. You have to desire and desire from your heart. It is impossible for me to raise your Kundalini if you do not desire it, because Kundalini itself is the pure desire. What can I do about it? Can I force it? You cannot push it out. If you want to have seed planted you have to put it in the mother earth. You cannot take it out in bits and pieces. If that pure desire is not there, then I am breaking my head against the wall. So, it is important to understand that you must have that desire which is the highest. If you are satisfied with

things which are useless and nonsensical what am I to do about it? But this is something innate and does not work with people who do not have pure desire. This has been written down since long; it cannot be changed; it cannot be forced, explained, discussed or argued about. Nothing can be done; it has to work out from within. Even if you have worked it out on some-one, you may not achieve the results.

So, when the situation is difficult and the children are also so adamant-what can Mother do. Push them in? I am very much concerned, because this ego which sometimes is selfish and conceived, satisfies itself and is very happy. It (the ego) will not allow you to get to the point where you really stand, where you have all your powers and where you are the master of being.

The identification with the ego is so much that it is easy to take a bull by the horns but to take an ego-oriented man to the practices of Sahaja Yoga is very difficult.

Today I am rather disgusted with the ego-oriented people, but other moods also come-the moods of compassion and tremendous love.

I should do something to bring sense to these people. Something should happen to them, otherwise, what I see is a complete disaster. It is going to happen. I do not want to frighten you like Mrs. Thatcher does about the Russians. That might be imaginary. But this is real. I am warning you that the disaster is going to come as destruction itself. But the greatest thing is the failure of the desire, that is could not communicate with you-who are chosen specially in order to bring the Kingdom of Heaven. But suddenly you will find that they have all fallen into a sieve without a way out. The Sahaja Yogis too feel frustrated at times. Whatever it is, as far as I am concerned they have tremendous desire. But I am so desireless that the desire may not always work out.

You see, I am a desireless person. So, I ask the Sahaja Yogis to desire, so that people will have the great desire to become the Spirit. This is the greatest thing that we can give to our brothers and sisters, to the people, to the children, to the beautiful light and to the beautiful time they all have to enjoy.

I hope those who come for the first time will

understand my difficulty, and try to see that you should desire only your self-realisation and nothing else. Just desire that, and forget about everything else-even if you are a managing director or a kind.

Keep all your shoes outside and just desire your Spirit. I have to see that you all get your realisation somehow. It is like a Mother's desire, to give a bath to the baby and get him cleansed.

So, which-ever you like-whether to be desolate or like to receive a rebuke-I am willing to work it out.

But at least ensure that you desire to get your realisation.

May God bless you.

In the morning you get up, have your bath, sit down take some tea; don't talk.

Don't talk in the morning. sit down..meditate.. because at that time the Divine rays come in, the sun comes afterwards.

That's how the birds get up. That's how the flowers get up. They're all awakened by that, and if you are sensitive you will feel that by getting up in the morning, you will look at least ten years younger.

Really, it's such a good thing to get up in the morning and then, automatically you sleep early.

This is for getting up, for sleeping I need not tell because that you'll manage yourself. Then, in the morning time you should just meditate.

In meditation try to stop your thoughts.

Watch my photograph with open eyes and see that you stop your thoughts. You should stop your thoughts, then you go into meditation. The simple thing to stop your thoughts is the Lord's Prayer, because that's the Agnya state.

So in the morning you remember the Lord's Prayer or Ganesha's mantra. It's just the same. Or you can even say " I forgive ".

It works out. Then you are in thoughtless awareness. Now you meditate. Before that there's no meditation. When thoughts are coming or " I have to take tea] What shall I do?". Now what have I to do?", "Who's this and Who's that", all this will be there.

So first you become thoughtlessly aware, then the

growth of spirituality starts, after thoughtless awareness, not before. One should know that. On rational plane you cannot grow in Sahaja yoga.

So, first thing is to establish your thoughtless awareness: still you might feel little chakra blockages here and there; forget it. Just forget it.

Now, start your surrendering. Now if a chakra is catching, you should say: "Mother, I surrender this to you". Instead of doing any of these things you can just say that. But, that surrendering should not be rationalised. If you're still rationalising and worrying-" why should I say this?", it will never work out. If there's pure love and purity in your heart that's the best thing : that to do so is to surrender. Leave all the worries to your Mother. Everything to your Mother.

But surrendering is one point that is very difficult in ego-oriented societies. Even talking about that, I feel a little bit worried. But if there's any thoughts coming in to you or any chakra catching, just surrender. And you'll see that the chakras are cleared up. In the morning time you do not go on, putting this way, that way, nothing don't move your hands too much in the morning. You'll find most of your chakras will clear out in the meditation. Try to put love in your heart. Just try in your heart, and there, try to put your Guru, in the core of it.

After establishing in the heart, we must bow to that with full devotion and dedication.

Now whatever you do with your mind after realisation is not imagination because now your mind, your imagination, is itself Enlightened.

So project yourself in such a way that you humble down at the feet of your Guru, your Mother.

And now ask for the necessary temperament needed for meditation. Meditation is when you are One with the Divine. Specific problems on Meditation.

Now if there are thoughts coming in first you have to say the first mantra, of course, and then watch inside. You must say the mantra of Ganesha, will help some people, and then you should watch inside and see for yourself which is the biggest hurdle.

First the thought... Now for the thought you have

to say the mantra of NIRVICHARA:

Now come to the hurdle of our ego. You see the thought has stopped now no doubt, but there is still a pressure on the head. So if it is ego you have to say: Mantra of mahat ahamkara

MAHAT means the great, AHAMKARA means the ego. You say it thrice. Now, even now, you find that ego is still there, then you have to raise your left side to push it back to the right side. With your left hand towards the photograph, push the left side higher and the right side lower so the ego and the super-ego get the balance. Do it seven times. Try to see how you are feeling inside, you see.

So once you have given yourself a balance, then, the best thing is to pay attention to your emotions, to MANAS SHAKTI. Watch them. You can enlighten your emotions, by thinking of your Mother. Right?. Just enlighten them.

This solves all the problems. Whatever are the problems in the MANA. So, once you are connected to those emotions and you start looking at them in your meditation you will see these emotions are rising within you, and if you try to put these emotions on your Mother, (as they say at the Lotus Feet of your Mother) - those emotions, will start dissolving and they'll become sort of, expanded. You will extend them in such a way that you will feel you are in control of them and by controlling those emotions your emotions are expanded, enlightened and powerful.

Now what you do is to watch your breathing. Try to reduce your breathing; reduce it, in the sense that you have breathed out, wait for a while, then breath in. For a long time. Then you breath out. So during one minute your breathing will be less than normal. Alright? Try that, keep the attention on the emotions you see?. So that the connection is established.

See the Kundalini rises. Now when you are breathing, you find that there is a space in-between which you just leave vacant. Breath in. Keep it there. Now breath out and keep breathing out. Now breath in. Now start breathing in such a way that you really reduce your breathing-but no exertion about it.

Your attention should be on your heart or it could be on your emotion. It's better to keep the breath

inside for a while.

Hold it. Bring it out. Hold out. Then keep it outside for a while. Then again. Then you'll find that for a while you will not breathe You're settled now. The LAYA takes place between your PRANA and your MANA. Both the Shaktis become one. Now at the Sahasrara you should say the mantra of Sahasrara-thrice:

Some people start feeling the awareness of that unbounding love as soon as they get their realisation.

But, in some people they have some more ego-trip left to be finished. So, they come to me. I find they are flying in the air like the bubbles and as if blown by the nourishing Mother-blown out like the bubbles on the surface of the sea. And there are many who are suffering from super-ego. They get mixed up with the sand and become very heavy and all the time weeping and crying about personal things. But, once the thing clicks they become one with the spirit of the ocean.

Then they feel that deep, joyous force of the sea which nourishes them, guides them, and elevates them every moment.

Like deep down in the sea they go and there they find the beautiful pearls of eternal experiences. And when they find these pearls they bring to me as poems, as dances, as smiles, as laughter, as enjoyment. These are all within you, and they lie there away from your consciousness.

Though your consciousness is enlightened by self-realisation it is not yet enlightened by joy. That is, something happens to all of you gradually, and should happen to all of you as soon as possible.

What is there to surrender-the force that itself is flowing towards you and nourishing.

Do we say the lotus has surrendered itself to it's fragrance? Do we say the sun has surrendered itself to it's brilliance? Do we say that the moon has surrendered itself to it's coolness? It would be absurd to say like that.

The word "surrender" sometimes can mean only, at the most, in the context of Sahaja Yoga that we surrendered our egos, our limitations, our shallowness, what we have achieved is our own.

We have surrendered all that is useless for something that is great and eternal. This weight of the ignorance has to drop out. I don't think I do anything, because I'm really doing nothing. Sometimes I think this is not my due to be praised like this, because what ever is my nature that is what I am. And I haven't achieved anything-I just exist with my nature because I can't do anything else. While you have achieved. It's great credit to you-that you have achieved this enlightenment to see yourself, your true Self which is so joy giving. I do my best to show by my own methods how the Divine is pleased. And you see that everywhere, every time, every moment.

Tonight we all should say one thing in our hearts that this bountiful nature of motherhood should be brought into our consciousness, which I have told you is called Ritambhara Pragnya. Means your consciousness gets enlightened to that nature of this Mother earth-which fills it up with different seasons -that is pragnya.

That happens to everyone I said, but it happens more to people who try to be in the centre and don't go on ego-trips.

Now it is high time to jump from that little area to the vast area which has no bounds.

And once that happens you will be surprised all these petty little problems will drop out in the ocean of greatness.

Don't indulge into them, and leave them in the hands of the tree. So that all your small petty problems will be looked after by that nourishing force. Because you belong to a tree of great wisdom, tree of great sustenance and religion, and tree of great mastery that you can never know how great it is. You belong to a tree that has complete security for you, and you belong to a very great tree which gives you complete witnessing of the drama and which gives you understanding that the whole is a part and parcel of you, and you are part and parcel of the Whole.

So, you belong to the great ocean of love and generosity.

This great tree of life has everything integrated within itself. This is the tree of life that has been described in the Bible, the tree of fire they call it. Now you have become One with it. You are

blessed with it. You are loved by it. You are gently guided by it. It's so gentle that you do not even feel the guidance-like a leaf, when it falls on the ground- Try to become identified with that power-that is what you are. Like the meaning of the word is identified with the word, like the moonlight is identified with the moon, sunlight is identified with the sun.

Let that identification be that one-ness, that integration, so that you become the light of God's love, that people know God through your depths and your fruits. It's the most fulfilling job, highest paid in every way, the most satisfying, energy-giving and dynamic. You don't have to give up anything-just be organised in the light of your Spirit yourself. I will tell you a few things about meditation.

When your heart is so full, the words are too poor to carry the intensity. I wish you could understand that intensity through your heart. It's all been arranged, I think, by the Divine, that we should meet here all of us in such a wonderful surrounding, in the Nature, that something great should happen to all of us. That we should achieve something really great this time.

Meditation is a very general word. It is not a word that explains all the three steps one has to take for meditating. But in Sanskrit language they have very clearly said, how you have to move in your meditation.

First is called as Dhyana, and second is called as Dharana, and the third is called as Samadhi.

Luckily Sahaja Yoga is such a thing that you get everything in a bundle. You avoided everything else. You got the Samadhi part. That's the beauty of it.

The first part of meditation is the Dhyana. First when you have seeking, you put your attention towards the object of your worship. That is called as Dhyana. And the Dharana is the one in which you put all your effort. Concentrate all your effort. But this is all drama for people who are not realised. For them it's just a sort of an acting that they do. But for a realised soul it is a reality. So the first, the Dhyana, you have to do. Some do it of the form, another of the formless. But you are so fortunate that the formless has become a form for you. No problem, you don't have to go from form

to formless, from formless to to form; it's all there, in a bundle. So you concentrate, or think of some Deity, or some point for Nirakar, for the formless, or of Nirakar itself. It's all a mental projection as long as you are not a realised soul.

But, once you are realised, you have just to think of Dhyana, whom you are going to concentrate, or you can say meditate on.

But once you start meditating on a person your attention starts moving. That is also possible after realisation, though it is in a bundle; but some people have it-part of it, like that.

So when you meditate, still your attention can get disturbed every moment.

It can happen, depending on the intensity of your concentration. So, there are some Sahaja Yogis I've seen, they are cooking, and there's another one is meditating. The meditating one will say: "Oh, I can smell it is burning".

So there is no Dharana. Dhyana is there but not Dharana. The Second part of it is very important, that you have to put your attention continuously on to your deity.

Then you develop a state which is called as Dharana in which your attention becomes one, with the Deity. But when these mature, the third stage, of Samadhi, comes in.

Now for people who think that without realization they can reach Samadhi, I think they are absolutely mistaken. But after realization also, when the Dharana is established you have to get to the position where you become Samadhi. Now, what is that state? When that state comes into your mind then whatever you do, the Deity that you worship, you see that Deity in your work; whatever you see, you see the Deity giving you the show; you can put it like that.

Whatever you hear, you find the Deity telling you the truth, Whatever you read, you find there what the Deity would tell you. So, in that state, whatever you do with your eyes, nose, and all these organs, all that, becomes a kind of manifestation of the Deity whom you worship, automatically.

You don't have to think-now I must concentrate, alright, I will not have these thoughts, I have to now think about this. It becomes, automatically

there; you read a book, in that book immediately you find what is good for Sahaja Yoga. If there is a book which is anti-God you discard it.

So the state that is awakened within you is called, is a new state of mind, in Sanskrit language it has a very beautiful name, Ritambhara Pragnya, which is a very difficult name. Ritambhara is the name of the Nature, and that the whole Nature one feels is enlightened.

I'll give an example; when a child is to be born, the mothers start lactating, automatically. The nature itself works out for the birth of the child.

In the same way, when this Ritambhara Pragnya starts expressing itself, only for Sahaja Yoga, nobody else, you are amazed how things work out suddenly.

So the Ritambhara Pragnya has started working in your favour. You all tell me: this is a miracle, that has happened Mother, and we don't know how it has happened. I'll give you an example, yesterday, we were doing something with cement and the Italian boy said that we will need two bags of cement. I said, "You carry on, it won't finish"

Even before I was leaving, they were carrying on, still not finished. Now cement of all the things, imaginel So this special thing is your own state.

Where you are feeling one with Nature and the Nature is feeling one-ness with you. So the Divine itself is expressing through Nature, through various happenings, through various incidents the love, the protection, the attention that the Divine is giving. And there's no end to it.

It just happens, and people don't know how it happens. But that is what is the state of Samadhi. But there could be people if I tell them "Will you do this?"

"Oh no Mother, the shop will be closed, "Oh, they won't do it, that' not all right". They go on like that.

And there are people who say (even if we think it is shut)- "Not Let's see, - if Mother has said, may be".

I mean there are a thousand and one examples like that. Today like some were trying to push the bed. The three of them we were trying it would not

push. I said, "Alright, I'll push. I just put my Nabhi there "just, I didn't push anything, it just pushed! - because of the Ritambhara Pragnya.

This help is not the Chamtkar or anything. It exists in the Divine, the capacity to manifest it's love to show that you are the saints, you are chosen ones of God. But you accept that situation first; but if you behave like all other normal people - Oh God, shops are closed, and that man is so difficult, and I don't think it will happen. Never happen.

But you must know you are saints, chosen, and given birth by Me, the Form and the Formless.

So this Pragnya is going to manifest, is manifesting every moment Be prepared. Be happy. Welcome it. And accept that you are there. The level is different. Now the time has come for Sahaja Yoga to change it's level. We have to change. We have

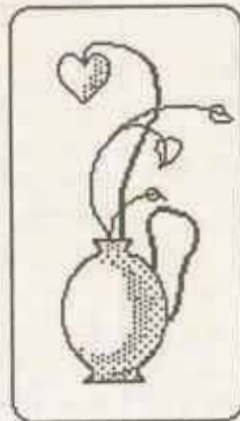
to go higher. The level has to come up.

So those who are at the periphery are a problem definately for me. Because in my compassion, I cannot throw them out. And we have to help them come out, by redily, telling them that they have to rise. How long are we to wait for them? Every-one has to see that the peripheral people are brought in properly, so that they don't go out of Sahaja Yoga. Compassion is alright, But not at the cost of keeping the level of Sahaja Yoga lower, never!

We have to raise the level of people who are very well settled in Sahaja Yoga.

So everybody must try to settle down and come up to minimum standards at least!

Otherwise, I'm sorry, many will be seized out.



Guru Puja - 81

Talk by H. H. Shri Mataji Nirmala Devi Synopsis

Why is this Puja arranged?

One should know that it is very important for every disciple to worship his Guru. But the Guru has to be a real Guru, not a one who is just exploiting the disciples and who is not authorised by God. A Puja is arranged, because you have been initiated into the Statutes of the LORD. You have been told what are the DHARMAS of a human being. For that actually you do not need a Guru. You can read a book and know what are the statues of the LORD. But Guru has to see that you practice them. These statues are to be practised to be brought into your own life, which is a difficult thing and without a Guru, a correcting force, it is very difficult to follow these statues of the LORD. Because, there is a very big gap between human awareness and Divine awareness and that gap can only be filled by a Guru, who himself is complete.

Today is PURNIMA, which means a complete moon. A Guru has to be a complete personality to talk about these Statuettes and to elevate his disciples to this level of understanding by which they imbibe those Statutes. He is here to fulfill this gap and for that it is essential that every Guru has to be a realized soul of a very high quality and greatly evolved. He need not be a person who is an ascetic or a person who is living in a forest. He could be a common householder. He could be a king. All these outward manifestations of one's life do not matter, whatever may be your position, I would say the so-called position in this world, makes no difference to your being a Guru as long as you have imbibed the Statutes of the LORD.

Again I say you have to imbibe the Statutes of the LORD. Let us see what are the Statutes. The first is, "You cannot do harm to any-one. If you go near a snake he'll bite. If a scorpion is there he'll put his poison into your being.

Humans are not to harm any-one.

They can correct but not harm. But the principle of

not harming is taken to a point where reality disappears: e.g. when it was said "Do not : harm any-one", people started saying, "Alright we will not harm mosquitoes and bugs and will not kill them."

And there are some people who are following religions in which they preserve mosquitoes and bugs, This is an absurdity. Taking anything to absurdity, cannot be reality.

First of all we should not harm any-one who is walking in the path of God, the one who is a realised soul. There may be some mistakes in him. He may need correction. Nobody is perfect as yet. So do not harm. Always try to help. Secondly, anybody who is a real seeker, he may be wrong. He might have gone to wrong Gurus, he might have done wrong things. But have feelings for them-because you have been going on wrong path yourself sometimes. You have been misted before, so have some sympathies. That is why if you have done mistakes - in a way it is good, because you have more sympathies for such people. Then you are not to harm human beings in any way, you are not to cause them any bodily harm. Or any emotional upsetting just for harm's sake, for correction it is alright.

The second statute is that you have to stand on your own legs. And know that you are here one with the truth, the testimony of Truth, that you have seen the Truth. You know what the truth is, and you cannot compromise with false-hood. You just cannot. For that you need not harm any-one. You have just to profess it. You have to stand up and say that you have seen the Truth and this is the Truth, and you have to be one with it so that people see that light of truth in you and they accept it.

Test yourself. It is not for telling others that you have to be truthful and this is the Truth we have seen and this is what God's laws are, how they work out.

Through vibratory awareness we have been able to see that this is the Truth. But be completely confident about it.

But for that, first of all, you must test yourself completely otherwise you might be playing into the hands of evil. It happens with many people who start doing Sahaja Yoga in the beginning. They have to receive vibrations. So be cautious.

Be sure that you are telling the Truth and nothing else and that you have felt the Truth in full ways. Those who have not felt the vibrations, should not talk of Sahaja Yoga. They have no authority. They have to receive vibrations. They have to fully imbibe within them and then they can say "Yes, we felt."

This is a very important task Sahaja Yogis have to do in these modern times, i.e. to tell aloud that they have found the Truth. That part is very weak.

In whatever way you like you can announce the Truth. You can write books, you can talk to your friends, relations and tell them : "This is the Truth now -

That you have entered into the kingdom of God.

That you been blessed by the Grace of God".

Now you can announce the Truth.

That you are realised souls, that you have felt this Divine power which is prevailing everywhere. That you can give realization to others and know that, by your accepting the Truth, you are not adding anything to the Truth - but you are adoring yourself.

One requires courage to enjoy the Truth. Sometimes people may mock at you, laugh at you, and persecute you also, but that should not be any worry to you, because your relationship is with the Statutes, with the Grace of God.

When that is your connection, you should not worry about other people, and what they have to say about it.

You have to stand up, adorn yourself with that Truth, and talk to people and people will know that you have found it.

With that authenticity with which you speak people will know that you have found it. The

difference between a realized soul and a non-realized soul is basically this; He does not talk of woes and his separation with God. He says "I have found it now, THIS IS IT" like Christ said, "I AM THE LIGHT, I AM THE PATH" Or anybody else can claim that, but you can make out that it is not the Truth.

With the confidence, with that complete understanding coming out of your people can make out, "This is absolute Truth, and then all kinds of falsehood must be denounced. Doesn't matter if some-one feels bad, because, by telling that, you are saving them and not harming them. But, must be told in a correct way not in a frivolous way. In a very persuasive way, you must tell them that this is wrong. You must wait for the time when you can tell people, more in confidence. Tell them "This is wrong, it is wrong, you don't know. We have done the same thing"

This is how you are going to express your principle of Mastery. - or you can say "GURU TATWA"

you have to be truthful.

First and foremost thing is that YOU SHOULD KNOW THE TRUTH AND STAND THE TESTIMONY AND THAT AND YOU SHOULD ANNOUNCE IT.

The third thing, to become a Guru, a Sahaja Yogi has to do is to develop **DETACHMENT**.

Gradually you do develop it because you find that unless and until you develop that detachment, you are not receiving vibration in full way. All kinds of detachments have to be developed, means your priorities change. Once your attention gets fixed up with your spirit, the catch or the hold on things which are of no importance starts reducing by itself, e.g. you have a father and a mother and a sister. This is a bigger problem in India.

Here you are over detached. But in India, people are very much involved in their own children "This is MY son" and others are orphans. Only your sons and daughters are the real children. "My daughter, I must do this for My son, My father, My mother".

Two types of attachment are there, one through Moha-involvement into that. That you want to do this for them, that for them, want to give them property, have insurance for them and every sort of thing.

And another could be the other way, as we have here. (London)

You hate your father, you hate your mother, you hate every-one. Both things are just the same. So DETACHMENT must be developed.

The DETACHMENT is : that you are your father, you are your mother, you are everything.

ONLY YOUR SPIRIT is EVERYTHING to you, only your spirit you HAVE TO ENJOY, then the detachment comes from them, then you really do good to them, because, by detaching you see the complete vision about them and about what is to be done.

Attachment to crazes. For example people have attachment with some crazes. Human beings always become crazy about something. I mean it can be anything.

One has to understand that there should be only one craze i.e. to be SETTLED, ABSOLUTELY SETTLED, IN YOUR SPIRIT.

All other crazes will disappear because it is the greatest joy-giving thing.

That's the most nourishing thing, that's the most beautiful thing.

So all the other things fall off, you enjoy only that which is the source of all enjoyment.

You GET YOURSELF ATTACHED TO YOUR SPIRIT, And DETACHMENT STARTS WORKING.

Sometimes detachment is taken as a licence for becoming dry to others, which is absurd.

This is a human quality to make everything dirty which is beautiful.

Actually, a person who is DETACHED IS THE MOST BEAUTIFUL PERSON - IS THE EXTREMELY LOVING PERSON, IS LOVE.

Look at the flowers, they are detached. They are dying tomorrow, they are not going to live, but every minute they are emitting fragrance to you. The trees are not attached to anything; they will die tomorrow, doesn't matter. But if anybody comes to them they give shadow, they give fruits.

ATTACHMENT means DEATH OF LOVE, DEATH OF LOVE IS ATTACHMENT.

For example, in a tree, say the sap rises, goes to all the necessary parts, all the flowers, all the fruits, then goes back to Mother Earth.

It is not attached to any-one. Supposing, the sap goes and gets attached into one fruit. What will happen? The fruit will die and the tree will die.

DETACHMENT GIVES YOU THE MOVEMENT OF YOUR LOVE, CIRCULATION OF YOUR LOVE.

Things have no value unless and until there are emotions behind it. For example, the sari I am wearing today, was bought for Guru Day, Guru Purnima. But they had no sari. The other day, they wanted to have sari for Puja. Then I said if you insist I may have., but I wore it today just to say that this was bought with that devotion, that love that on Guru Day, Mother would like to wear something of a lighter shade; white - the pure colour of silk-complete detachment.

But in white all the colours are mixed, then only it becomes white, - such a balance and unity it is.

It should be that you should become white and whiter than snow.

DETACHMENT IS PURITY, IS INNOCENCE.

INNOCENCE IS SUCH A LIGHT, LIGHT THAT REALLY BLINDS YOU TO ALL THAT IS FILTHY.

You would not even know that a person has come with bad intentions. A person comes to you, to steal. You'll say :- "Come along, what do you want? You'll offer him tea and all that then he says "I have come to rob you" - "alright, rob me, if you want to" - So he might not rob you at all. That is what is innocence, which one may develop, only through DETACHMENT. DETACHMENT IS OF THE ATTENTION. Do not allow your attention to involved into something, even rituals of anything. Say, now we have now washed MATAJI'S FEET. Alright it does not matter. You love ME alright. If some mistakes, may be committed, what does it matter? If you see on the abstract plane. It's love. This is just a step forward, like somebody ran very fast and fell down before reaching ME and says, "Mother, Sorry I fell down before reaching you, I should not have done that. But Mother see how prostrated before you." It's a complete poetry — DETACHMENT.

So, one has to develop that DETACHMENTS to be a GURU. AND THAT DETACHMENT does not mean

SANYAS or anything like that. Sometimes one has to wear those dresses to announce to the world because, if you have to work in short time then you have to take to that intensive behaviour, like CHRIST, you can say or ADISHANKARACHARYA. All these people had a very, very short life. In that short life, they had to achieve such a tremendous task that they had to actually take a military uniform just to avoid problems. Not to impress others.

Now-a-days people do it just to impress others that they are detached and do just the things opposite to it.

So, we understand that first work is not to harm anyone. - AHIMSA.

Not to kill anyone. That does not mean that you do not have to eat meat and fish and all that.

That is all nonsense. Of course you should not hanker after food, no doubt about it.

You do not kill any-one means :—

Do not kill a human being.

THOU SHALT NOT KILL.

So, first thing is not to harm any-one.

Second is to know that you have found the TRUTH and give the testimony of the TRUTH.

Third is the DETACHMENT, the way I've told you about DETACHMENT. Not to get attached to any one person because he is a relation or something.

But develop a UNIVERSAL FELLING and also NOT TO HATE anyone. That is the worst kind of attachment.

This word should go away from the mouth of all Sahaja Yogis "I hate".

It is called as DANDAK, is the STATUTE.

You CANNOT HATE ANYONE, even Rakshasas.

Better not hate them. Give them a chance.

Now the fourth STATUTE of Lord is, TO LEAD A MORAL LIFE. These Statutes were given by Gurus. Take them from SOCRATES onwards MOSES, IBRAHIM, DATTAREYA, JANAKA, MOHAMMED SAHIB and take up to the point when it was about a 100 years back at the most, was SAINATH. All of them

have said that you have to lead a moral life. None of them had said that you do not get married, that you should not talk to your wife or you should have no relationship with your wife. All this is nonsense. LEAD A MORAL LIFE. When you are young and not married, keep your eyes on the ground. MOTHER EARTH GIVES YOU THAT INNOCENCE.

Most of the confusions and problems, specially in the Western life, have come because they have thrown morality to the sea, and to accept morality as the very basis of society is very difficult for them.

It is complete reversion. But you have to do it, you have to turn the whole wheel back.

So many things were done in the beginning of the society to establish these pure relationships. There are laws which act, just as Chemical laws are there. Physical laws are there in Chemistry and Physics.

THERE ARE HUMAN LAWS WHICH ONE SHOULD UNDERSTAND, THE RELATIONSHIP BETWEEN EACH OTHER. THE SUBLIMITY OF THEIR RELATIONSHIP THE PURITY OF THEIR RELATIONSHIP must be understood. Lead a moral life.

The Purity of the relationship between husband and wife must be understood. Then only can you have a very, very happy married life, which is the basis. "Thou shalt not commit adultery", Christ has said:

(perhaps He knew the modern people as they would be using their brains for this.) He said "Thou shalt not have adulterous eyes". What a vision, in those days to think. Even I could not understand it when I was in India. Only after coming here I could see, what it could mean.

It is a POSSESSION on the EYES, - possession. It's a joyless, useless behaviour. ATTENTION is frittered away completely. There's no dignity. Eyes should be steady. If you look at somebody steadily, he should know that you have Sahaja Yoga in you. With love, with respect, with dignity. Not staring at people, which is just playing in the hands of these POSSESSIONS. The whole society is possessed.

All the Satanic forces have been let loose, I think, and the way people are possessed, they cannot see through these things. They are supposed to be Christians.

Attention is to be looked after. That is the most important thing. Because attention is the one which is going to be enlightened.

So, we have to know what MORALITY is.

We are proud and not ashamed of being righteous people. This is a very important part of righteousness. Those who do not follow this will lose their vibrations very fast.

Then for a Guru, He should not accumulate things; he should not have much possessions. If he has possessions they should be just what he needs. A Guru must give away his possessions.

He should not have stamp collections (for financial gain) and all such kinds of collections.

Whatever things are useful and beautiful, which give happiness and joy to others, to their eyes, such things must be collected. He should have such things which give symbolic to his life, very symbolic, which suggest that he is a DHARMIC PERSON.

He should not have things that are symbolic of ADHARMIC, of Irreligious life.

Everything that he has or wears or shows should be representative of his Dharmikta.

Anything that is impure, giving bad vibrations should not be possessed.

EVEN whatever you have, you should think to whom you can give this.

So, it means you should have possessions to express your generosity. A Sahaja Yogi has to be generous like the sea.

A miserly Sahaja Yogi it is like mixing of darkness with light.

Miserliness is not allowed in Sahaja Yoga.

Anybody whose mind goes on how much money I can save, how much labour I can save—there are many labour saving devices, and money-saving devices—and also cheating others or making money out of a few things here and there, and all such things are against Sahaja Yoga.

They will pull you down. Enjoy your generosity. How many times have I told you about Generosity? Apart from the way you give it, the emotional side

is so beautiful, you cannot imagine it.

I met a lady after say 30 years of her married life in London, suddenly, and she said "Oh what a coincidence", I said "Why?" She said "I am wearing the same pearl necklace you had given me on my wedding day, today, and I should meet you". The whole thing, the whole drama changed with that meeting.

It is how you give even a small thing. It is the greatest art of giving that one has to learn in Sahaja Yoga.

Give up the mundane type of things, like if you go to somebody's birthday, you send a card, "Thank you very much". Make it a more deeper significant thing. Let us see how you develop your symbols of love. When you have these things of vibrations and you will give it to a Sahaja Yogi, he will know what it is. Never lack in generosity specially among Sahaja Yogis. Gradually, you will be amazed how through small things you win over, as if the vibrations flow through these things and work out for those people.

Then, for a Sahaja Yogi it is important to use things which are more natural in their character, Give up artificiality and be more natural. I do not mean that take out the roots and eat them or you eat the fish raw. I do not mean that. Always, you must avoid going too far with the things. But try to lead a life which is more natural. Natural, in the sense that people know there is no vanity about you. Some people can be the other way round. You see they will dress up as a tramp, just to attract more attention. I mean there can be both ways. Then I find some people colouring their hair and all that. So you have to be a very natural person in your behaviour.

So, be natural.

It can mean anything absurd also to some people who do not use their wisdom.

WISDOM IS VERY IMPORTANT IN SAHAJA YOGA.

-that you have to keep intact all the time. Natural means you must wear natural dresses, which are suitable to you, e.g., in this climate there is no use to wear dress like RAMA used to wear. He will not wear anything on the top, there was no need.

You have to wear the dress of whatever country

you belong to, whatever suits the occasion, whatever you think is dignified and good. It speaks for your more elegance and your personality. Whatever suits you, you should wear, not like all the people wearing moss-coloured dress, the great suit, horrible looking and making clowns out of them.

No clownish things are necessary, no dandy stuff is necessary. Simple beautiful dresses should be worn which give you dignity. Actually, in the East, people believe that God has given you a beautiful body and it is to be adorned with the beauty of what human beings have created, just to respect it, just to worship your body.

For example in India, women wear their saris and saris are expressive of their moods and expression of their worship of their bodies, because you must respect your body.

Dresses should be such that they should be for utility as well as for dignity. There is no need to have uniform clothes for Sahaja Yogis at all. I don't like it.

There should be a variety as nature is. Every-one should look a different person. For Puja etc. all can wear something similar, it doesn't matter, where your attention need not be on the variety. But outside you should be a normal person.

You are all householders, nobody has to announce something. For you people I don't even advice to put the red mark when walking on the street.

You should be a NORMAL PERSON, not to be pointed out.

You need not be dressed absurdly or in a funny way, but in a normal way as others wear.

To be normal is very important in Sahaja Yoga.

Then we have to know that Sahaja Yogis have to get over all kinds of discrimination and identifications according to races, colour and different religions in which you are born.

As a Christian you don't belong to a church, you are not born in a church. Thank God, otherwise all the spirits there will capture you, immediately. But these identifications will linger on. To accept anything new, you have to be reborn and

YOU ARE REBORN NOW.

Now, you are DHARMATIT -means-you need not follow any particular type of religion.

You are open to all religions and the essence of all religions you have to take. You have not to denounce any religion or insult any religious incarnation at any time. It is a sin. It is a great sin in Sahaja Yoga -and you know who they are. There should be no racial understanding of oneself. You could be Chinese or any group.

As long as we are human beings, we should know that we laugh the same way, we smile the same way, we hold the same way. This is all conditioning in our mind-of this society that some are touchableness and some are untouchable. This is in our Indian Community.

Brahmanism of India has ruined India completely and you learn from, -for example, who was VYASA, the one who wrote GEETA, He was the illegitimate son of a fisher-woman. That is why, deliberately, he was born like that. All the Brahmns who read Geeta, ask them -who was VYASA?.

Brahmins are those who are realised souls, there is nothing like where and in what caste or community you are born.

With all education and everything in the West, we find this nonsense of nationalism,

If somebody is fair or dark, after all God had to make variety in colour in every way.

Who told you (London)-that you are the most handsome people going around?. May be for some markets here, or in Hollywood, it may be fit -but in the Kingdom of God, all these so-called' handsome people will be denied entry—marrying seven husbands and all sort of things. They will all be put in Hell.

God has created all of you as His own children.

The beauty is of the heart and not of the face, that shows and shines.

May be people are a little bit aware of it, that is why they go and tan their faces, I do not know.

They are quite aware, but there is too much 'Showing -off' they are doing. Some people like black hair, others like red hair, I mean there have

to be all types of hair, why do you like a particular type of hair, this I can't understand.

There is nothing to like or dislike. What God has created is all beautiful, who are you to judge that I like or dislike?-

'I', Who is this 'I', you see, is Mr. Ego, which is being pampered by this society, which teaches you how to smoke a cigar and how to have your lager, morning till evening.

All this training and conditioning has to be thrown away just like filth, and see that God created all of you as His own children.

It is such a beautiful thing. Why do you want to make it ugly with these ugly ideas? All this ugliness of "I like or dislike" is nonsense. Only there should be one word "I LOVE"

Forget everything. There is no need to remember what the British did to the Indians or the Germans did to the Jews. Forget everything. Those people who did it are dead and finished. We are different people. We are Saints.

This is for the STATUTES I have told you, which you have to imbibe.

But, today, I authorise you to be the GURUS. So that through your own character and through your own personality the way you practice Sahaja Yoga in your own life - and manifest the light, other will follow you. And that will establish the STATUTES of the LORD in their hearts and emancipate them. Give them their salvation, because you have got your salvation. You are the channels - without the channels this all-pervading power cannot work out. That's the system. If you see the Sun, it's light spreads through it's rays - from your heart the blood flows through the arteries, they become smaller and smaller. YOU ARE THE ARTERIES WHICH IS GOING TO FLOW THIS BLOOD, OF MY LOVE, TO ALL THE PEOPLE. If arteries are broken, the blood will not reach the people. That is why you are so important. The bigger you become, the bigger the arteries become. Then you encompass more people, by that you are more responsible.

Guru must have the dignity. Guru means the weight, is the GRAVITY. GURUTATWA means gravity. You must have the gravity by your weight, means the weight of your character, weight of

your dignity, weight of your behaviour, weight of your faith; and your light. You become a Guru not through frivolousness and vanity. Cheapness, vulgar language, cheap jokes, anger and temper - all must be avoided completely. Wield the weight of your sweetness, of your tongue, of the dignity, which will attract people just like the flower which is loaded with nectar, attracting the bees from all over. In the same way you will be attracting people. Be proud of that, be very proud of that and have sympathies for other and care for others.

Now, in short, I have to tell you how you have to do it yourself. You have to WORK OUT YOUR VOID clearly. First of all you have to know that VOID catches when you had a wrong type of GURU. YOU MUST KNOW ABOUT YOUR GURU ENTIRELY. Try to find out the character of your Guru. Rather difficult because your Guru is very elusive. SHE IS MAHAMAYA. - not easy to find out. She behaves in a normal way - and sometimes you are outwitted. But you see how in small things also, She behaves. How her Character is expressed, How her Love is expressed. Try to remember Her forgiveness. Then you should know that you have the Guru that many people must have desired to have, Who is the source of all Gurus. It is the ardent desire of even BRAHMA, VISHNU and MAHESHA to have a GURU like that. They must all be jealous of you.

But this Guru is very elusive. So to improve your VOID, say that, "Mother you are our Guru." Because of this elusiveness, that fear, or that awe, that respect which is necessary, for the Guru, is not established. Unless and until you develop that awe - complete awe within you, your Guru principle will not be established. No liberty is to be taken. I am telling you Myself, but I am extremely elusive; next moment, I make you laugh and forget about it. Because I am testing your freedom to do it - complete freedom.

So first of all you must find out about your own Guru establish Her in your heart. I mean-you have a wonderful 'Guru' otherwise. I must say, I wish I had one like that myself. And She is desireless and sinless, absolutely sinless. Whatever I do it is not a sin for Me. I can kill anyone and do whatever intrigue or anything. I really tell you that's a fact. I am above sin but I see to it that I do not do anything like that in your presence, so that you do not get one of these things, because that is My quality.

You have a very supreme Guru, no doubt, but still you must know that those powers of supremacy you DON'T have. I am above all these things. I don't know what temptations are, Whatever I like it is all my Whim. But despite that I have made myself very normal because I must appear before you in such a manner that you understand what is the STATUTES, For Me there are no statutes. I make these Statutes. Because of you I do all these things and teach you small things because you are still children.

In the same way, you must remember that when you are talking to other people about Sahaja Yoga, remember that they will see you all the time and try to see how far you are in it.

As I understand you try to understand them. As I love you, you try to love them. I definitely Love you



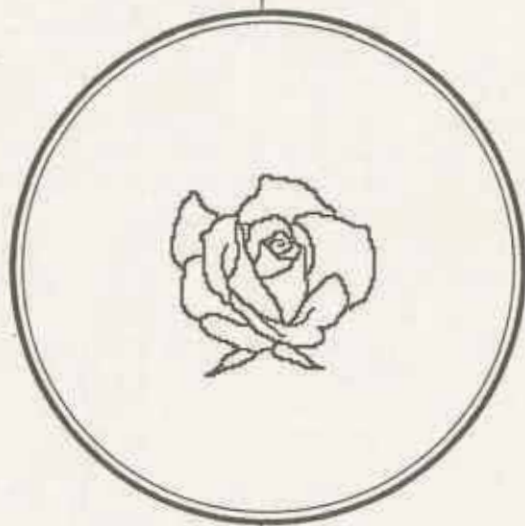
but I am NIRMALA - I am beyond love. Different state all together.

Under these circumstances you are much better off because no Guru ever goes to that extent. Apart from that I am the source of all the SHAKTIS of all the powers, so you can have all the powers from Me, whatever you like. I am desireless, but whatever desires you have will be fulfilled. Even about me, you have to desire, look at that, how much I am bound by you.

Unless and until you desire My good health, I will have bad health. It is to that extent.

But to me what is good health and bad health?

Under these beautiful conditions you should really prosper so well There should be no problems for you to be GURUS.



Introspection

Study Campus, U.K.

Whenever there is a circumstance which, some how or other, changes our programs, we must immediately know that there is a purpose, behind all that change. And we must immediately accept it with an open heart. The Divine wants us to change. Supposing I am going on a road and people say you have lost your way, Mother. That's all right, I am never lost, because I am with Myself. But I had to go by that particular road, is the point. I had to do it! And that's why I am supposed to be not on that road and I have lost my way. If you have that kind of an understanding, and if you have that satisfaction in your heart, then you'll find life is worth much more than what you think it to be.

Now, as it is, what was the reason, I thought, that we have decided to have public programs this year, definitely, and we could not have public programs. So the reason is that we have to consolidate. In the growth of a tree, which is a living tree, it happens that it moves in a particular direction up to a point, 'till it has to change, because there is no sun coming that side, maybe there is no water levels arriving, so they start changing. In the same way one has to understand that we are in the hands of the Divine. And if some plans are changed, it is reflecting back on us, and we have to see why. And the why of it is that we have to consolidate.

Consolidation of Sahaja Yogis is very important. The first thing to consolidate yourself you must do Introspection. It's to reflect the light within and see for yourself. What have you done so far in Sahaja Yoga? Where are you? How far you have gone? And how far have you to go? What is the thing that is lacking in you? You'll be surprised when you start seeing yourself in a very unbiased manner, not justifying yourself, not blaming any bhoots, or not blaming any badhas within you, or somebody else. If you start yourself what has gone wrong with you that you could not consolidate yourself properly, you'll be amazed that there has been problems still lingering on which must be

corrected. Now these problems we can see very clearly with the light of the spirit, we can see them very clearly that "this" has gone wrong with me.

One of the most interesting things I've noticed is that Sahaja Yoga is all the time at work with some sort of a maya. And this maya is ignorance, complete ignorance, sometimes partially. Now when you get into Sahaja Yoga You get blessed. May be your family gets blessed. Your children get blessed. You get some sort of a blessing for your physical being. Also, for financial, you get jobs; you get money. You get something exceptional, which is really miraculous. Now people get very much lost in those achievements and start drifting, thinking that, oh, this is the blessing we have got now, we don't have to do anything anymore, that we have been rewarded sufficiently for whatever we have done so far. That's not so. It's just a sort of a support to you comes so that your faith should be fully established in Sahaja Yoga. Especially, you should know Me, what I am. But, if you go on still drifting, then maybe some of these blessings may turn out to be curses. And you might feel that what a curse that has fallen upon us and how it has gone in the wrong way.

For some people it takes time to feel, to get to the feel of the blessings. For example, mostly, according to the modern ideas, we think that to get more money is the biggest blessing. So many get that also. But actually, it is not. To get your peace within, to get to your witness state, and to feel your vibrations all right, and to be in the centre all the time ascending is the real blessing. Because with that you get everything else. The completion is only possible when you have the complete joy bubbling within yourself. After all, everything is just a means to achieve joy, to feel the joy. It is not the end. If it was, those people who have money, those people who have good health, those people who have all the success of Job With them, they should have had been happy and peaceful, but they are not. They are suffering, they are suffering too much. And they are, in a

way, destroying themselves, day by day, because they hate their lives; they can't bear it. They cannot understand why they are always sad.

So all these blessings that come to you, all these changes that come to you, all these new avenues that open to you, one has to know that it is for your benevolence, everything for your benevolence. And your benevolence is your ascent, nothing else but your ascent. The rest of it is all useless and fruitless. Once you understand that this is what you have to achieve in life, that is what you have to enjoy. Then it works out.

But in Sahaja Yoga, as you see, it's compassion and love. It is not so much restrictions. You're left to yourself to develop yourself. It is your Spirit which has to guide you. There's no coaxing or correction going on all the time. But, it is left to you to understand yourself, to see for yourself, and work it out.

One of the criteria should be that, what have I done for Sahaja Yoga? What have I done for Mother? These two things are very important to understand. Whatever small thing I could do for Sahaja Yoga is important because, if you are intelligent, then you can see that this is the greatest thing you have to do, is to work for God. This is the most important thing so far human beings have indulged into, is the highest type of enterprise that human beings have ever had a chance to indulge into. And what a chance it is, too! You may say that - Mother, we are mediocre, we are no good, we are useless - but you are chosen. You are the one chosen so there must be something about you. You might not have seen that part within yourself which is going to work out, this great work of God. So you have to locate and find out: Why am I selected for Sahaja Yoga? What can I do in Sahaja Yoga? What can I work it out in Sahaja Yoga? It should be a constant reminder to you that - I have been chosen for Sahaja Yoga, I want to take full advantage of Sahaja Yoga? Supposing somebody doesn't have money. He expects that Sahaja Yoga should give money, must give jobs, must give this, must give that, must have children, must give good health, etc. Expectations are all right. But what, why then for Sahaja Yoga? This is another point of introspection.

Very important to see that we have to do

something for Sahaja Yoga. It's not money. It's not work. It's not thinking. It's not any kind of a support. One of the most important thing is how many people we have given realization to, you have to count how many people you have been able to give realization to; how many people you have talked about Sahaja Yoga. You may think that you give realization to some people. They come. They disappear. Doesn't matter. They will ultimately come to you. Today you try on some. They get lost. Again, tomorrow. You have to relentlessly work for it.

As you know I work hard in U.K. My coming to U.K. itself was all predetermined. There was a need for me to come here, to make the heart work better. But heart is lethargic. You know that. And lethargic heart gets all kinds of problems. But all these years I have been working, every year what ever time I could give for Sahaja Yogis, for their problems, for Sahaja Yoga, for their minutest problem, for any kind of help they needed, every sort, I've tried to work it out. Directly, indirectly, you are all blessed. Still, what about you people who are now yogis? You are saints. You must see a photograph that I have, very interesting photograph, where you are all certified saints, have you seen that photograph? Not yet? you better see. Let's have it. The photograph is in my box, I think, yes. You are all certified saints, by the Divine, not by any cardinal or by any pope. So, what are all these? Stately? one saint which is certified by pope, who is artificially certified? It's such a big thing, you know. What about you, who have been certified by God Almighty? You are still busy with your work. You're still busy with your little, little things. You're still busy with, your small lives and small families. For a saint for a person who is of a generous nature, means a person who is a saint. The whole world is his own family? Are you still only worried about your own family? Then you are not yet aware of your saintliness. And a saint doesn't only worry about his own wife, about his own children, about his own house; he worries about the whole world.

Now, as Sahaja Yogis, you are powerful entities. You are very powerful people. We have got problems in the whole world. You know that very well. It's not necessary you have to be great intellectuals, or you have to be people who are, some sort of politicians, or something. But you must be on the lookout for problems which are troubling

this world. You have to be. You cannot live in your own world, that you are a saint now. You have to know that you have to live in this world. And you have to think about them, not only your problems, but Mother, how will I be able to do this and how will be able to do that. But you have to know all the problems of this world. And you have to worry about the whole world. You have to think, what's happening in the world. What are the problems of the world? You are responsible for it.

Not only that, but you have to pray. In your prayers you have to say, Mother, solve this problem. Collectively, individually, you have to take your attention from yourself, from your smaller life, to a much wider thing. Then you are a saint. And you have to think that it is your duty to ask for Divine help that all these problems should be solved. This is your job for which you are selected. Your asking is all going to work out, because, as you know, I am desirous. You have to desire for it. Whatever you desire will work out. The protection, the affection, the compassion, of Mother is with you. But you have to look after this world and show the concern that you have, not to live with very limited areas, and with very limited ways. The British think, that U.K. problems are our problems. No. Your problems extend to all the places wherever there is Sahaja Yoga. And you have to worry about all of them now. We are having the same problems in Australia. And there's somebody who is very troublesome. You have to see to it that you beat that person with shoes and put that right. The leader has to tell whom to beat with the shoes. I'll work it out, whether it is in Australia, America or India.

Anywhere you see that there's a problem or an assault on Sahaja Yoga, all of you should put your attention to it and work it out.

Then there are general problems, as you see. We see that America is now becoming idiotic, or whatever you may say, so you have to put your attention to America. You have to stretch your attention outside, not inside, just worried about yourself, about your family, about your house, about your children. As soon as you spread your attention outside, your problems are solved in the house, in the smallest of circumstances. You have to pay attention outside.

These days there are televisions. Where first we

had said - don't see any televisions - for there was no use seeing television by Sahaja Yogis. When they saw the television they only got caught up. But now there are important things that are happening which you can see for yourself. You can scan it out, what are the world problems, and you can see for yourself where you have to put your attention.

If you become aware of your personality, it's not a personality that can be completely involved into a very small area. Your personality should get involved into all the problems of the universe, all the problems there are. And you'll be amazed that everything can work out in a very collective way.

And at this stage where you are, you can see for yourself now, all the Sahaja Yogis have got vibrations on top of their heads. Stretch out your vibrations. Stretch out your attention. And you'll be amazed that all other stupid problems that you have will be finished.

So the attitude toward ourselves should be to be aware of own glory, of our own position, to know that we are saints, that we have reached a stage where we are at the highest, and that now we have become the light and we have to give light to others. If you see in the Bible Christ has said something that is very important, that you don't put the light under the table. That's what it is. You have to put the light on a pedestal. And that's what it is that you have to put your light on the citadel, at a very highest point to give light to others. And this is working both ways if you start understanding what you are, what you have to be aware of, what is your situation, what is your powers, what you have achieved in Sahaja Yoga, what is the debt you have toward Sahaja Yoga, and what you have to give for Sahaja Yoga, how Sahaja Yoga has made you so capable, so good, so nice. Are you righteous enough? Are you behaving properly? Are you doing all the rightful things which are necessary? Because it is only you who can do it. You are the people with very, very special energies and special contacts with the spiritual life. And if you start behaving like all other mundane, nonsensical people, limiting yourself to a family, your children, your nonsensical. Previous lives, you'd be lost, lost to yourself and lost to everyone. The problems are much more than what you know about. That is the understanding

you have to reach, that Mother has made us yogis. We are saints. And we have to show to the world the right path. She has told us that we are the light and we have to show the people which way to go, how to go further. Isn't it? That everybody seems to be a problem, seems to be in a very small little whirlpool, going round and round and round. How can that be! I've told you many a time, look at these false gurus. They don't have vibrations. They don't know anything about Kundalini, nothing about Sahaja Yoga. But how much they are doing! While what are we doing? We're struggling still with ourselves and with our problems, with our own ideas, with our very small-mindedness and chicken-heartedness.

Now it is for you to understand. It is for you to decide about yourself. It is your own desire, it is your own bigness, your own magnanimity, which has to come forward. To see for yourself what you are capable of, what you can do. It's very easy for people to say that, Mother, it's too much. I can't do anything. Or somebody to say that, Mother, I'm very busy with my family. Somebody to say, I'm busy with my children. You have come to Sahaja Yoga for that? I have given you realisation for that? All these blessings have come to you for that?

So the consolidation that you have to do is very important. You can see it clearly that's why we could not have any public programs, because we really need consolidation in U. K. Though I have lived in U. K. For so many years, people take me for granted here, because I am staying here. They think we should go to the airport. Finished. We have done all the hardship, everything. Have you been to the airport? Have you seen Mother. What's the use of seeing Me? What I have given you? Is your light spreading? How many people have got realization from you? Just find out how many people have learned Sahaja Yoga from you, or from your lives, or from your wisdom, or from your behaviour? That is the way. That is the criterion. It's not that, all right, I have sent Mother Her money for Her travel. At my age, from India, if you see any lady at My age, she walks with a stick; she can't climb even one step. Indian woman can't, because of the heat that they have. But I'm travelling. You know how I'm travelling, how much I am doing. What about my family? I deprive them of My company. I deprive My husband of My

company. Everybody is just without Me. I'm travelling, everyday. You know that very well. And I'm working so very hard. Sometimes I sleep at two o'clock, sometimes at three o'clock.

In the same way you have to feel, after all, what is my gain in it? What do I gain out of it? I have brought My children back to normal conditions. I've taken them to the Kingdom of God. You have to do the same. You have to take them to the kingdom of God. But if you yourself are involved into your own mayas, you'll be every day going down and down and down. I may shout. I might say You'll be all stranded where ever you are, because you don't want to see. For that I would say, you have one advantage especially in U. K. You're all very intelligent people. You're not Idiots like Americans. This intelligence became cunningness once upon a time. And now you are tired of your cunning. Indians have learned the cunning from you. They have become really very cunning. But you are tired of your cunningness, so now you are tired, fed up, fagged out, and lethargic. But with your intelligence you can understand that this is such an important work our Mother is doing.)

It will go down in the history, every word you say, every thing you say, every way you behave. Everything is going to go down in the history. Not how many children you produced, or what sort of a wife you have, but what you did for Sahaja Yoga. Remember that. History is going to record everything, whatever you have done, whatever you have achieved in Sahaja Yoga. It's not showing off. It's not just, demonstration. It's not talking big. It's nothing of the kind. It's actually, really, totally what you have achieved, which will be recorded. At least God knows hypocrisy. And God knows bombastic? Improvidence?. It's God who knows where you are, and what you are up to. You can not befool God. One thing you must realize, that when you are befooling God, you are befooling yourself, your Spirit, your realization, your own ascent! So we have to be careful.

As a mother I would say, try to be introspecting yourself very carefully. What have you done for Sahaja Yoga? What have you done for other Sahaja Yogis? What have you done for other people who are drifting? What has been our behaviour towards other Sahaja Yogis? how much peace and love and compassion we have given

to others? How much understanding and tolerance we have shown to others? If somebody gets here a little more money, he becomes, so bombastic. He becomes so aggressive. He becomes so rude. I can't believe it! How can money lure you into these vices? You're not ordinary people; you're the saints whose feet were washed by the River Ganges. Try to understand your glory. Try to understand your own powers, your own position as saintly people, Sahaja Yogis, which are above all saints because you know how to give realization. You know everything about Kundalini. You know everything about realization. How many people knew about it? Otherwise, I start thinking I have given all this knowledge to some bunch of fools who do not know what is the value. As Christ has said, don't throw pearls before the swines. It is for you to decide where you stand, in what category.

It is so obvious that it is a very precarious time we are passing. It's very important. We have to fight it out. It's much more than any wars you have fought. It's much more than any struggle human beings have had. It's such a horrible world that has been created, and we have to transform it. It's a tremendous task. For that you have to work out in a very sincere and an innate manner. I'm sure one day will come that in the history of this world Sahaja Yogis will have their names written in golden letters. I'm sure this will work out. I'm sure this has to work out. And that you all have to achieve it, collectively, with one mind, with one heart. What should I sacrifice? What should I do? How should I help? What is my contribution? I wish I could see those days in My lifetime. So today is the day when we have to introspect.

Now first of all, you put your hand on your heart. In the heart resides Shiva, is the spirit. So, you have to thank your spirit that it has brought light to your attention, because you're a saint and the light that has come in your heart, has to enlighten the whole world so, please, now in your heart, you pray that - let this light of my love of the Divine spread to the whole world. With all sincerity and understanding that you are connected with the Divine and whatever you desire will happen with full confidence in yourself.

Now put your right hand in the upper part of your abdomen on the left hand side, on the upper part of your stomach on left hand side. And now here

is the centre of your dharma. Here you have to pray that let Vishwa Nirmala Dharma spread in the whole world, let people see the light through our dharmic life, through our righteousness, let people see them and accept the Vishwa Nirmala Dharma by which they get enlightenment and a benevolent, higher life and a desire to ascend.

Now take your right hand in the lower portion of your abdomen, of the stomach on the left hand side. Press it. Now this is the centre of pure knowledge. Here you have to say as Sahaja Yogis that our Mother has given us the full idea how the Divine works. She has given us all the mantras and all the pure knowledge that we could bear and understand. Let me fully be knowledgeable about that, all of us. I've seen if the man is a leader, the wife doesn't know a word about Sahaja Yoga, if the women know about Sahaja Yoga, the husband doesn't know anything about it. Let me be proficient and an expert in this knowledge. So that I can give realization to people, make them understand what is Divine Law, what is Kundalini, and what are the chakras. Let my attention be more on Sahaja Yoga than all these mundane things.

Now put your right hand in the upper part of your abdomen. Close your eyes. Now here on the left hand side, press it. Now here Mother has given me the spirit, and I have my own guru which is the spirit. I'm master of my own. Let there be no abandonment. Let there be dignity in my character. Let there be generosity in my behaviour. Let there be compassion, love for other Sahaja Yogis. Let me not show off, but have a deep, deep knowledge about God's love and his doings. So that when people come to me, I should be able to tell them about Sahaja Yoga and give them this great knowledge with humility and love.

Now raise your right hand on your heart. Here you have to thank God that you have felt the ocean of joy and you have felt the ocean of forgiveness and the capacity to forgive as your Mother has which we have seen is so tremendous. Let my heart expand and encompass the whole universe. And my love should resound the name of god. The heart, every moment, should express the beauty of god's love.

Take your right hand in the vishuddhi, that is on the left vishuddhi between the neck and the

shoulder in the corner. I will not indulge into the falsehood of guilt, because I know it is falsehood. I will not escape my faults, but face them and eradicate them. I will not try to find faults with others, but in my own knowledge of Sahaja Yoga, let me remove their faults. We have so many ways, secretly we can remove the faults of others. Let my collectivity become so great that the whole Sahaja world is my own family, my own children, my home, my everything. Let me get that feeling completely, innately built within myself that I am a part of and a parcel of the whole, because we all have Atma! And let my concern go to the whole world to know what are their problems and how can, through my true desire, power, solve that. Let me feel the problems of the world in my heart, innately, to remove all of them from the basis of which they are, from the basis from which they are generated. Let me go to the principles of all these problems and try to remove them through my Sahaja Yoga powers, through my saintly powers.

Now put your right hand on your forehead, across. Now here you have to say, first of all, I have to forgive all those who haven't come in Sahaja Yoga, those who are on the periphery, who come and go, who jump in and jump out. But, first of all, and foremost, I have to forgive all the Sahaja Yogis, because they are all better than me. I'm the one who tries to find faults with them, but I am at the lowest ebb; and I have to forgive them because I must know that I still have to go very further. I'm still much less. I have to improve myself.

This humility has to come within us, so you have to say here - let the humility, in my heart, in a true sense, non hypocritical, work out this feeling of forgiveness, so that I bow to reality, to God, and to Sahaja Yoga.

Now you have to put back your hand on the backside of your head. Now push back your head, here. And you have to say here - oh, Mother whatever wrong we have done to You so far, whatever wrong goes in our minds, and whatever smallness we have shown to You, whatever way we have troubled You and challenged You, please forgive us. You have to ask for forgiveness. In your intelligence you should know what I am. I don't have to tell you again and again.

Now at sahasrara, you have to thank Me. At sahasrara, put your hand, move it seven times, and thank Me seven times. Mother, thank You very much for the realization. And Mother, thank You very much for making us understand how great we are. And thank You very much for bringing all the blessings of the Divine. And thank You very much for raising us higher, much higher, than from where we were. And, also, thank You very much for sustaining us and for helping us improve ourselves and correct ourselves. And thank You very, much ultimately, that Mother, You have come on this earth, taken Your birth, and working so hard for us, for all of us.

