



*A very Happy Birthday
To our Holy Mother 21.3.95*



DIVINE COOL BREEZE

Sahaja Yoga is very close with any Art,
because it is the expression of the heart.
When the imagination of an artist reaches the reality,
then that artist becomes Sahaja automatically.

... H.H. Shri Mataji, Calcutta 20.3.94

DIVINE COOL BREEZE

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SHRI MATAJI'S SANKRANTI MESSAGE

Pratishthan, Pune 14 Jan 1995 (Synopsis)

If you should meditate in the Nirvichara, you will be in Nirvichara only. When you are in the centre, then your depth will help Me.

In Sankranti, the movement of the Sun is from the left to the right. We also develop our Sun line and become egotistical. To ascend you cannot be on the left or the right, you have to be in the centre.

We should learn to say sweet things. It should not be a lip service but from the heart. If you are doing something wrong, then correct yourself. Introspect and see your mistake and then correct it.

Sesame and Sugar sweets are offered on this day to signify the symbol of balance - heat of liver combined with sweetness of sugar, gradually you will find that others will also speak sweetly to you.

Our Dharma is of love, Love each other. There is no need to dominate. Only when both the wheels are of the same size, there is movement. Husband and wife should not neglect each other. If it is a happy, loving family, the children born in the family will love each other.

Devote your time to spreading the message of Sahaja Yoga. We have to craft on New Dharma which is above all Dharmas. You got your realisation because you deserved it, now respect your spirituality. "Transformation of just one person is not enough, we have to transform the world. Every one of you should find time to spread Sahaja Yoga.

This year we have had 5 Pujas, but Yogis don't absorb and I get troubled. You have to prepare yourself for Pujas. When you come to the Puja you have to have a very steady mind to enable you to go deep. But people don't come to the Pujas with that kind of preparation.

"Sankranti" indicates the movement that changes the whole atmosphere. May this movement give you the balance and joy in 1995.

God Bless you.

SHRI RAJA LAXMI PUJA
TALK BY H.H. SHRI MATAJI NIRMALA DEVI
Delhi 4 - Dec 1994 (Synopsis)

Today we are going to worship Raja Laxmi. She is the Goddess who rules the Kings. So a very important thing today is to understand where something has gone wrong in the working of our political systems and why the people have lost their sense of justice, fair play and the benevolence of the people. Where have we gone wrong that this is being lost? It's not only in India or Japan or any other place where we think there is democracy. First and foremost thing is that all these countries even those who have got their freedom, started following those countries which were supposed to be high and mighty and very powerful like America, Russia, China, England, without understanding how far they have reached in delivering the goods that they are supposed to do.

In any case a country like England, see the Monarchy the way it has been working, it's absolutely shocking. The way they have acted towards their Ministers like Cromwell, you feel as if some primitive people are trying to manage something. The King and Queen were so cruel, so characterless, so irresponsible. There was no surrendering to the Raja Laxmi principle of benevolence. In every country there are people who are of a very low level and who are trying to look after welfare of people. Also if you read the history of Samurai you are shocked. They thought no end of themselves. They had no connection with the public the way they behaved. Then you go to the communist countries and there also in, the same sort of thing, there also those who came in power became really like despotic rulers.

Then we have on the other side Mr Hitler, thinking no end of himself. Spain was ruled by Franco. One cannot understand how these people without any character, without any higher qualities than the rest of the people, how can they look after their well being, impossible. I should say in our own country there were great Kings, because our heritage is great and we had Saints who really ruled the Kings. Like Shivaji had a Guru who was a great Saint. Janaka had a Guru. Everybody had a Guru, even Shri Rama had a Guru. But they were real Gurus. They were the people who really lived a life of saints. They were real Saints, inside outside. The people also accepted the Kings who had spiritual background. Those who respected spiritual people. I don't know, when the English came, what happened to them. The majority of the people didn't like the way the English were living, their style, their methods. They didn't appreciate them. But these Kings and Queens of different states, they started feeling that they are very sophisticated people and wanted to have their culture and so many of these modern Queens, started smoking and drinking. They tell Me that it was taught by their governesses who had come from England. The men also thought we are very backward. They gave them the idea that they are very backward people, who don't know how to smoke or drink and do ball-room dancing etc. Even our military got corrupted with it. In the military it is all English-style still going on. They don't know anything about our own country. They know about England. The whole education system came through the English but more about England and Western life than about India. Nobody ever cared for Indians things. Even in

medicines same thing happened. Nobody wanted to listen to any Vaidya's. They thought these were useless, primitive, backward people. Even one country which had spirituality ruling in the politics also went down.

Before Independence in this country we had to fight the British and what patriotism people had. I remember once we had gone to see a hockey match and my father had a national flag on it, that time it was not national but a congress flag on the car, the soldiers came and said "take down this flag". My driver got down and said, "You cut my throat first and then you take down this flag". We all children joined him and they were shocked and went back. Such enthusiasm, such patriotism came at that time when we were fighting these people. But they divided us and created a problem for us and before we could enjoy any fruits of our freedom we were fighting, I don't know whom to blame for that. If you had not accepted this division there would have been no problem, but they accepted it. The Bangladeshis are so poor. If they had come to India they would have been much better. What is Pakistan? It is just an empty place where industry is nothing, that's why they are all the time talking of Kashmir, they have nothing else. Their own country people are having fights, etc. There's no growth.

Here, after any crisis takes place, it immediately changes the value system not that there were no value systems in the West, but the war completely changed them. In the same way in India, also those who lost their lives in the fights or those who stood for something good, were regarded as an ideal. Then people took a U-turn. An absolute U-turn and they became very self-centred, only worried about their own personal things, families, accumulation of money and transferring of money from here to Switzerland something. I have gone through My life with the people who were fighting for Freedom. They could not even think of these things. I know My Father, Mother, their friends and knew so many people in our family who used to come. So many Sikhs and Muslims. They could not think of taking any money. It was really regarded as very low level. What is the need to take? If you are satisfied in your heart, of what you wanted - your freedom, how you got it?

But how these people, who were absolutely at the bottom, who did nothing for the Country, sacrificed nothing for the Country, just came up on top and all the good people went down. If you read the history of Shivaji or Rana Pratap or anyone of the Shalivahana, you will be surprised how they used to worship Shakti. All the Kshatriyas used to worship Shakti, and they would go up to a point until the Dharma was there. But in the subtle way, this Partition changed the attitude of people, or I should say that those who were very low level, they came up.

I was here at partition time, and I was married and three people came to Me. I was sitting outside in the garden knitting something for my child - I was pregnant. So they came and looked at Me and said, "Can we have one room in Your house?". I said, "Why not?" It was a very big house of My Father. They said, "We need it for one or two months. We are refugees". I said, "Alright, there is an outside door, you need not bother us and also a kitchen and bathroom are attached, you can do whatever you like". I just offered. In the evening My elder brother, My husband and both of them were friends. They started shouting at Me. These people were in the other room.

"What do You mean by keeping such people? Who are they? What will they do?", etc. I said, "What will they do? They may steal something from Me. What is there in this house to steal? They are refugees. They look like nice people to Me, because of vibrations they are alright." "No! no! Better throw them away!". I said, "Look at these people, without even talking to them, seeing them, suddenly you are asking them to get out, only because they are refugees".

I did feel that in this country, a new wave has started, that a person is not respected if he has no money. Is not trusted if he has no money. Actually it's the other way round. Those who have money, you better not trust them. Those who don't have money are much more honest people in this country than the people who have who are all cheats practically. So it happened like this and so I said, nobody is going to stay here. I put down my foot. I said, "This house My Father has given Me and they are going to stay here". Poor things, they stayed for a month. They must have been very much embarassed and while they were there, so many Sikhs. At that time there was a big organisation, Sikhs and R.S.S. were one. They came to My house and said, "We have heard there's a Muslim staying with You". There was a Muslim. They were going to kill that Muslim. I said, "What makes you think there's Muslim?". "We've got reports". I said, "Wrong! There's no Muslim with us". I told him a lie. They said, "How are we to believe?" I said, "See, I'm wearing a bindi. I'm a Hindu lady. How will I keep a Muslim in My house? I'm frightened of them and there's no one like that". Somehow or the other they believed me though I told a complete lie. They had brought lots of swords with blood but I was not afraid and I told him in a very determined manner. Anybody in My place would have said, "Alright there is one, better take him away". Then these three persons left My house. And one of them is a very famous actress. Another one is a very famous poet, another one is a very famous writer.

It so happened that we wanted to make a film about young people and I was the Vice Chairman of that. They wanted to call this actress. I said, "Don't tell her My name", because I had lost her completely. Otherwise if she knew My name she would be compelled to say yes. When they went to her she said, "I must have a sari, a chappal, purse matching, plus so much money. You will have to pay me". They said, "Our's is a charity". She would not listen. I said, "Alright, give her whatever she asks for". When I went for the opening ceremony, she saw me and she couldn't control herself. Tears started rolling down. She just came and fell at My feet. She said, "How are you here after such a long time?". They said, "She is the one who is making this film". She said, "What? She is making this film? Why didn't you tell me. My God!" She couldn't help it. She was crying and crying. I said, "Now it's alright". She said, "You take money from me. I'll pay for the whole making of this film. You don't know this lady, what She has done for me! Nobody would do what She had done". Such a change that immediately she telephoned to her husband and they all came running. That time of course My husband and My brother didn't know how to trust people. But I trusted fully. They kept saying "They will cut Your throat, etc." Why? Why would they cut My throat? For what? All kinds of funny things they were thinking and the worst thing I felt was they were afraid because they had no money. But it's the beggining of the end, I think.

In our country this struggle for money started after that. Many people started suffering very much.

Poor people don't mind because they are used to it. Whatever money they have, they eat it and sleep on it. I realised, at that moment, that the people who have any position, power or anything, are literally frightened of everybody else. This is the beginning of our downfall. We got frightened. Those who were in charge got frightened, that I may lose my seat, or my money, my power that fright kept them absolutely mad. Supposing I'm left with no money, so what? All these thoughts started coming after the Partition. In My childhood, My Father never used to lock the house. It was a very big house but he never locked. We had a very beautiful gramophone. One day one thief came and stole that. The next day when we discovered, my father said, "Poor thing, he was fond of music. He has taken away, doesn't matter! He didn't take the records. What will he have? He must have the records". My Mother started teasing him "You advertise now, the one who has stolen the gramophone should come and take the records also. They are available for him!". It was so natural for him. He felt, we have money after all. This fellow doesn't have money and he wants to listen to music. My father said, "Alright". Otherwise he was a criminal lawyer. He was a politician.

At that time the feeling among the politicians was how to raise the standards of these people who are not having what we are having. All the people had donated money lavishly. One Laxmi Narayan donated all his money everything to a big university. Most of the things that happened in those days were done by charity. They never thought our children should have so much money crores and crores. They never thought like that whatever limited money they had they wanted to donate and do something good for others. So with the Rajalaxmi, who is the one responsible for looking after the benevolence, they don't have to tell themselves, it's just that that it is their job. They have to look after the people, to be brought to better levels of life. This is what they think. They don't think like party politics, who is coming up and whom to kill.

Under the influence of the Goddess of Laxmi which rules in political side, you can say the kingdoms etc, the first thing is generosity. For example: Mahavira was meditating. He had one cloth around his body. The upper cloth got caught up in the bushes. So he cut it out and came out with half the cloth. Shri Krishna wanted to take his test. He said, "See! I have no clothes - I am just naked". He came before him like a beggar. "Why don't you give Me this cloth? You can go to your palace and wear your dress. He said, "Alright". He took it out and gave it. But then he got some leaves, covered himself and went to his palace. But these Jains make his statue so big and insult him completely, by showing all kinds of private parts to the details. This is where you have no worshipping of the Goddess.

The Goddess is Shri Shoba. She is the one who decorates you. She is a Mother. She decorates you with ornaments, with different clothes. Raja Janaka was the King, so He had to wear ornaments, beautiful clothes and had to do everything. When Nachiketa went to Him, he was quite surprised as to why my Guru has sent him to this King, who is wearing all kinds of dresses. And He also had a big function of dancing. He said, "He's not a Saint, so why does my Guru touch His feet? He's a King!" Of course Raja Janaka knew what he was thinking about. He said, "Why have you come here Nachiketa? He said, "I'm here to get my Self Realisation". He said, "You can take all My kingdom but it's not easy to give Self Realisation". He said, "Alright,

whatever You say I will do". So Raja Janaka put a big snake on his head and asked him to sleep. He couldn't sleep at all. Then they were having a bath and he said, "Come and have a bath in the river". People came and told that there is a fire and everyone is running away. Raja Janaka was in his meditation world. He was just sitting quietly. Nachiketa got a little upset. Then they said, the fire is coming here and all these clothes are going to be burnt. Nachiketa ran out to save his things. But still Raja Janaka was meditating. Then they came out and Nachiketa found that nothing that was burnt was there. It was just an illusion by people. He was amazed. Then he realised what was wrong with him. That he was doubting the Divine Power Himself. The one who was Janaka, who was a King was not bothered about His own powers. Because He is this, He has to do it. Because I'm married I have to wear a mangal sutra. This is for the Parampara. The traditions. But inside He was a Saint with a very high level of saintliness. When this thing happens, that you get some possession of any power, even in Sahaja Yoga I am surprised, if somebody becomes leader I don't know what happens to him. It is a myth! There is nothing like leadership in Sahaja Yoga. Nothing like that. It's just a myth! But suddenly people jump off. It's the ego that gets pampered, but this ego can be easily managed if you worship the Raja Laxmi. She is the giver of balance. Firstly she rides on the elephant. It's not easy for a lady to climb on an elephant. I have done it! It's not easy without fear. She sits straight with a completely balanced attitude. Her blessings are tremendous. The first blessing one gets, is the imbibement of dignity. Dignity of a King, a Queen. You are a Queen, so you can't behave like a street woman.

With Her blessings, first of all you get that dignity. That dignity is full of love, love for others. That personality emits nothing but love and benevolence for others. Nothing else, wherever she looks, on every glance she blesses people. She doesn't expect anything. She's a Queen. What can you give to the Queen. She's the highest of all in every way what can you give her? All these politicians and so called Presidents of these countries are beggars. All the time - give me this or that, like greedy people going around. They are not the people who can do it. Hankering after things, so first sign is that such a person has a personality that just blesses people, thinks of their benevolence. Care's for each and every person who comes. This is a blessing of the Goddess.

Then the second blessing of the Goddess is that you develop a kind of a temperament which is very dignified but also very humerous and understanding what other people are like. There's a story of King, who was going on a horse, and he met a drunkard. We can say drunkard can be compared to our politicians. The drunkard stopped the King and said, "I want to buy your horse". The people said, "Do you know what he is?". "He's a King, I know. I want to buy his horse". The King said, "not today, but tomorrow we will sell the horse to you". And he went away, next day he was called. He came with folded hands and bent. The King said, " You were the one who was going to buy my horse. What has happened to you? I want to sell it to you". He said, "Sir, the one who wanted to buy is dead. I am an ordinary person". Such a solid personality, anybody else would have been angry. He would have said, "Beat this man, throw him away. He behaved like this". What the King said was remarkable, because he knew he was drunk. He knew he was not in his senses. That's why he was talking. He didn't get angry with him. He said, "Come along tomorrow. I'll sell you the horse". That's only possible if you have this Raja Laxmi in you, otherwise you would never behave like this. Now what about today's politicians

anywhere? They even shoot, kill and have people arrested. All kinds of things they are doing. Such people have no right to call anybody as criminals. But we accept. As we say "Nowadays the times are like this". We accept all such people as our rulers.

Then Raja Laxmi is the one who stands on Dharma. If there is some Adharmi then She will not bless that person. Adharma is to be taken out. She will go all out to save the dharmic person. But if She finds he is adharmic then She will not. It's a kind of a divine discretion one should have as to whom to be kind and whom to be punishing. That divine discretion should be there in a person, otherwise you can play into the hands of people who are around, teaching you something and doing something else. In My Mother's place Nandgaon, there was one person who impressed our Yogis very much. I just kept quiet. He was a big politician. He told Me we have to do like this. I said, "Alright" Then three or four professors from the university came to tell me "Mother, he's a politician, be very careful. He's very bad man - be careful about him". I said, "What do you know about him?" They said, "He's a politician" I said, "There are so many politicians". "But he's not a good man" they said. I said, "Now sit down. I'll tell you. This man has eloped with the wife of a Brahmin and he himself is not a Brahmin and this child is from him. And how much he has deceived people, etc. I know". They were shocked. You know Mother?". "Of course, I know him". I said, "Then why do You allow him to come close to You?". "Who says he's close to Me?" I said, "You are sadly mistaken. But it's nice he has come to Me because he has been troubling people too much and I will correct him". Some people thought he has great achievement and some came to tell me to be careful of this man; without knowing what he was. This kind of a Divine Discretion has to be there. If a King does not have this kind of a Divine Discretion he may punish the good and help the bad people.

This Divine Discretion disappears when you are self-centred. The main point is that a complete detachment about the power should be there. Why should Raja Laxmi care for anything? Now there are some who will pamper a person, this and that. And they feel on top of the world. They just pamper, are pampering the ego of a politician and he thinks he is a very big man. Then after the elections he doesn't understand why he is on the ground.

With this self dignity, self knowledge you know what you are. Whatever you may tell Me, whatever you may say to Me I will not do it. It is a lamp. If I am Adi Shakti, I am Adi Shakti, so what? If you are a King, you are a King, so what? If you are an imposter then you might feel your ego. But if you are really the King then you won't feel it. If you are under the influence of the Goddess then that is the only thing you enjoy. The rest of it is nothing. Whether you have diamonds or silver or anything makes no difference at all.

Now how people misuse the scriptures also one should see. That Raja Laxmi is sitting on the elephant, alright, so they should have very big cars. She is sitting on the elephant because elephant is the highest animal. It is very kind and forgiving, and has such a tremendous memory. That's why She is sitting on an elephant. She is not sitting there to show off. She is sitting there to see around what is happening from a higher place. That's why a King is made to sit on a higher pedestal. The purpose is not to show off. The purpose is that from that state we can see others

better. We can be watchful of others. If somebody gets a high position then they think they are the owners of that position. This has all come because the brain has gone upside down. How can it be logical? If you are giving this throne, with the throne I sit on this, but this throne cannot give me anything. I can give something to this throne. The King has to think that he is obliging all of them he is sitting on them because he is a King? On the contrary he thinks all these things are important because something is lacking in him. That's why when they come to do Raj they start wearing things that are useless. Clutter up their houses, homes with something that is useless. All their dignity, everything is itself a decoration on them. And to show that they are Kings, they are given a crown, a big necklace, they have to wear something here, because they are Kings. These things are not actually their decorations but these things get decorated by a King. For example: You get some lanky panky fellow from the street, half-starved who is a beggar, and put those ornaments on him and all the dresses of a King. Put him on the stage and everybody will start laughing. Nobody will think he is a King by any chance, because he doesn't have that dignity, that face, that body, he doesn't have that mind or wisdom. How will he be a King? There was one King who tried to make his shoes of pearls. But he was so stupid. That when I saw those shoes I thought this is a man who can think like this? So stupid he was to look at. There are many such things these days, all of these stupid people are doing. To Me it makes no difference. To them all these things are so important, which if they don't have they will buy and put. I know of a gentleman who came with a garland to our programme. I asked him why are you carrying that garland? "See after all I was garlanded so I'm keeping the garland". We Indians will never take the garland anybody gives you, they take it out immediately, except for the Gods on them they put it.

Another lady who came to see Me said, "I don't understand these Indians. I bought a garland and put it around my neck and they were all laughing at me on the street". But you Indians understand this how subtle it is. Just see. You are not God. You cannot buy a garland, put it in your neck and walk away. Innately you have to be that the person, who is innately the King, has the blessings of the Raja Laxmi. Then what does She do to such a man? What She does is see that his name is written on the hearts of the people whom he rules. She writes it with Her own hand. They adore him, admire him and they try to imbibe his qualities within themselves.

Another blessing of Raja Laxmi is that She grants a particular type of a body which has co-efficiency, which gives vibrations. They may not be very selfish people, to make a big advertisement about themselves, talking about themselves etc, but the way they are wherever they are, they show. We had many like these in our times also. Maybe that people did not accept them. Maybe that they are nowhere now. Some new Johnnies are looking to be more jumping, but whatever name is written in the heart of the people are the people who are blessed by this Raja Laxmi.

What a politician has to understand is that he has not to make money. He does not have to have a big show about himself. He does not have to do anything like laundering the money from the country. He does not have to shout at those who trouble him. But what has he to do? He has to hear that I am here for the fame of a good man. He should worry about the fame he would

be leaving after his death. He should see to it that his fame is safe. For example: Shri Rama was a King of benevolence, no doubt. But when somebody challenged about His own wife that She has lived with Ravana and how can She be pure? He knew that She was pure. Still He decided that He will ask Her to go because to keep the show, to keep the whole image of a King and He sent Her. But nowadays you find somebody's brother and sister in America and his uncle has made a big house, his wife has made not much money. Everybody will talk like that about that person that he's just money - oriented and he just spends money on nonsensical things and he is just exploiting us. Everybody will talk, but nobody will tell him on the face.

What you have to worry is about absolutely correct character. This is another point that every politician must have three or four keeps otherwise he is not a politician. Like we had Nawabs in Lucknow who had 165 wives. He thought if he doesn't have 165 wives people won't accept him as a Nawab. This is another inferiority complex that you should have some women around you so that people will say, "What a powerful man he is!". Those days have gone, now Satya yuga has started. In Satya yuga I assure you that anybody who is not blessed by Raja Laxmi will have to go to jail, will have to leave the seat, will be thrown away or will be as they say, doubly dying go to 'dust'. It has to be they will be all be exposed whatever tricks they may try and they will have to face the consequence of being artificially the rulers.

A genuineness is the sign that the Queen of blessings with Goddess Raja Laxmi is residing in that person. In Satya yuga it will happen, I am sure. But even in Sahaja Yoga I find people doing politics sometimes. I was amazed. People think politics means keeping groups, telling things from here to there, there to there. That shows you lack Collectivity. A person who is a Sahaja Yogi will try to cement every one, because the power lies in Collectivity. To break the Collectivity for anything is very dangerous for that person as well as for others.

So now you have entered into the Kingdom of God. You are now sitting in the court of God Almighty. Here, of course, as courtiers you have to dress up well, sit properly, take up your seats. We have to be systematic and above board, because you are Sahaja Yogis. You are not ordinary people. You are special people. How many people in this world are going to be Sahaja Yogis. You are special people. Try to make yourselves such beautiful instruments of Raja Laxmi that when people will see you they will vote for you and tomorrow you will rule the world.

I do not want you to get out of politics or get into politics but you have to first get the blessings of the Raja Laxmi and then only you should understand what's wrong with our country? What we have to do? What is the purpose? Why do we want to become politicians? What we have to do is we have to have plans - where is your attention from yourself to outside. Like that day I received a letter saying my father is sick, my mother is sick, etc. Such people can't do much.

When the war of Independence started in India, we gave up our studies, friends, very young people. Now you have to know that if you really have to take to politics, you have to have the blessings of Raja Laxmi and for that you have to build up yourself with that dignity, with that sense.

Translated from Hindi

When Raja Laxmi gets awakened in us then everything of ours changes. Our thinking goes from individuality to collectivity. We rise from ourselves and become one with the world. We do not think of ourselves, but think of the world. You will be surprised that I never think what I need. Nor do I buy anything for Myself. Anyway you all are buying for Me. Once there was a theft in our house and all our things got stolen. All the saris were stolen and we were in a bad shape. My husband was a very honest government servant, and I was in a bad shape just making his clothes. So for seven years I lived by wearing only one silk sari. I had cotton ones, but whenever I went out I would wear that one silk sari. But no one even noticed. Only My husband knows. Now you people have given Me so many saris that I think if once again there is a Draupadi Vastra Haran (disrobing of Draupadi) then only these saris will come in use. Otherwise they are collecting in heaps and heaps and where am I going wear them? But no one listens. I say that please do not give Me any presents, I don't want anything. They say, "You don't give us any presents". But I say, "Let Me give because I am a Mother". But they don't listen. They say we feel joyful in giving presents to You. Now I am thinking that whatever present you give Me, I will give it to Sahaja Yoga. What is the need for so much? I don't need it. Please reduce this giving of gifts. Everywhere I go I get presents. If someone has a child so a gift, if someone gets married then a present. Getting and getting, now I constructed three houses and they have all become godowns and the fourth will also become one. There will be no place to live.

You people feel very happy, it's alright but one sari in one year is enough. You all love Me a lot and I love you all a lot also. In love one always feels one should give something. The material things of this world are only to show your love. But I think in the world today it is best to close all this, people should think about it. Until now I am tired by discussions with everyone. Now try to take out a middle path so it will be very nice.

I bless you from My heart that in every country such people will come up.

May God Bless You.

SHRI JESUS PUJA
TALK BY H.H. SHRI MATAJI NIRMALA DEVI
Ganapatipule, 27-Dec 1994 (Synopsis)

Christ was born in very poor conditions just to show that spirituality can live in any circumstances and under any problems. He had to face so much opposition from His own clan. He was born in a Jewish family and that time the Jews would not accept Him. But they did not kill Him. That's the main point we should understand. Under no law a multitude can kill, it was the Judge, was a Roman Judge from the Roman Empire who actually ordered His death.

It is very difficult to follow His life, because He was absolutely a divine personality. And that's why, whatever rules and regulations He has passed for the Christians, one really finds it very difficult to follow, very few people are even able to follow His life, because He said that if you commit any adultery with your eyes you better take them out. You cut your hand if you do any crime with it. For Him the crime was also a very subtle thing. Turn your left cheek if somebody slaps you on the right cheek. To follow this was impossible. Also He said, that you have to do it, not the others. He lived for such a short time. He visited India and stayed here. I've read a book about it and I was surprised that in the Puranas it is written very clearly in Sanskrit language. Where Shalivana, my fore-father met Him, and he said to Him that, "What is Your name?", so He said "My name is Isa Massi and I have come to this country because My country is full of mletchas. Mletch means mala itcha, those who have only tendencies towards collecting filth. He said but what are You doing here? You go back to Your own country and teach them the Nirmala Aramdatram. It's very surprisingly he used these words so clearly, so the whole thing was printed in Sanskrit, then he said You can only go and reform them and You can clear them. But look at it! He tried to do good and people crucified Him.

If you see to the Christian religion now you don't know what to say about it. They have been always opposing Sahaja Yoga and also they have never tried to understand that Christ has said that I will send you the Holy Ghost. Also some Sahaja Yogis who are supposed to be coming from Christian conditioning stick to that. Now no more! Of course we accept that it was very important for Him to come on this earth and to help us out. The steps on which you are, you have to leave that step to go up to the higher steps. That doesn't mean you should not worship Christ, you should worship. But it is not the way some people are still very much fond of sticking on to it, while He, was the one who prepared you for Sahaja Yoga.

I don't know what you can adapt from His life? He was the greatest Sahaja Yogi but He had so many powers which are difficult for human beings to have. But His sacrifice, His adjustments, acceptance of whatever was told to Him, He accepted. His love for His Mother and on the cross He said, "Behold the Mother". He just said, "Behold the Mother". Whatever it is we have to know also that the Bible is not completely representing Christ, as it has happened with every book. So there are problems and as in every religion people have gone astray from their right path and are spoiling the name of the people who have been divine and who started those religions, also

has happened in the Christian nations. Just the opposite of what Christ has said, they are doing.

For us, one has to realise that He came on this earth to open our Agnya chakra which is a very difficult thing. Sahasrara is not difficult as Agnya. Agnya chakra is a very constricted chakra on which He resides and He has said you are to forgive yourself and forgive others. This is the mantra of the Agnya chakra. That is in the Bijakshara we call it "ham, ksham". "Ksham" is to forgive others, "ham" is to forgive yourself. These are the two Bijaksharas are used for Agnya chakra opening. To open the Agnya chakra best is to go into thoughtless awareness. To be in thoughtless awareness, Agnya can open, but Agnya if it is closed it can be very dangerous, very dangerous and can harm you and harm others. Sometimes people who are possessed also get those possessions in their Agnya chakra and they will start acting according to the dictation of these horrible evil forces within them. As a result these evil forces take over and we don't know why such a person is behaving in this manner. Now as we know that in America they have been doing lots of research on genes, they are talking about so many things which they have never talked about. Despite that, all the horrible, terrible diseases are coming back with a vengeance. They can't understand why it is happening, with all this research with all this work people are getting very sick and it is beyond them to understand why these things are happening.

The main thing is you have to be under the protection of spirituality, under the protection of morality, under the protection of divine laws. If you are not under that protection, you can get caught up into anything. America, especially I find has gone really amuck as far as religion is concerned. They have all kinds of religions, they have even religions of the devil, religions of the witchcraft. Though they have advanced so much in science, they are living in terror all the time.

Firstly we must accept that morality is what Christ has taught us of a very deep essential nature, very deep. He said, "Thou shalt not have adulterous eyes". Even in the eyes there should not be adultery. You look at one woman, second time if you look at that woman, then you are adulterous. Such strict rules He has passed about His own idea of a moral personality. Now as you are Sahaja Yogis you are already quite equipped, and you can follow His principles more easily than other people. But still some things I have to tell you. As Christ has said that "I will tolerate anything against Me, but nothing against the Holy Ghost". It's a very remarkable thing to say. He is the ocean of forgiveness and there He says, "Everything I will tolerate but nothing against the Holy Ghost". So many things are happening which amaze people. For example here only in Ganapatipule there was a funny fellow who came up with some sort of a opposition to Sahaja Yoga, and he got hold of the village man called as the "mamladar" means he is an officer. Both of them combined together started troubling us. Just before our coming, 10 days ago, this mamladar was suspended. Nobody could understand how was he suspended suddenly but how that happened. Like that, this is Christ. It's His work, Ganesha's work, left and right.

I don't want anybody to be destroyed but it is they who are trying to destroy all those who come in the way of Sahaja Yoga. It is very amazing how things are happening and how it is working out. We should have no fear at all if people oppose us. They try to do anything, suddenly you will find some solution will come out and you will be amazed. So many things happen like that

and have been happening all over and I have so many letters from people saying how they have been helped by our Lord Jesus Christ. I don't have to tell them, they know their job very well.

As Sahaja Yogis what should we have as our code of conduct, is very important. The first thing in today's modern Sahaja Yoga, you have to know that you have to recognise Me. That is very important. Very humbly, I have to tell you. You have to recognise Me and you have to respect Me, and love Me. If in these words if I can explain to you, that you cannot have a double life with Me. You cannot show love and another side you try to trouble Me.

So far there has been no en-masse realisation. When there is no en-masse realisation we cannot bring the people if they did not recognise these incarnations. Because without realisation how can they recognise? But after en-masse realisation if you do not recognise then it's a serious thing. You should not be addicted to your previous nonsensical stuff. In the same, like some there are Hindus. If I tell them that now finish with all these temples and this fasting and all this Brahminic nonsense, they don't like it. You have to know you have become Saints. For Saints there is no caste, community, race. If you tell it to Jains they won't like, if you tell it to Buddhists they won't like. They just want to stick to the old style which their fore-fathers, have been doing so far.

Recognition only doesn't mean that you recognise Me as Adi Shakti. But recognition means that in every part of your life you should know that I am with you.

Disciplining in Sahaja Yoga has to be automatic. I don't have to tell you about disciplining. But it doesn't work out, then I have to tell you. Now the first discipline is that you have to recognise Me and respect Me.

The second discipline is you have to learn how to be a Sahaja Yogi. Think of Christ if He is sitting here, how would He behave towards Me or He would behave towards others who are here? Very difficult for Him to accept any kind of nonsense from anyone. He would not tolerate it. I don't mind many things, it's alright, gradually it will be solved and things will be alright. But what I find that still there are so many Sahaja Yogis who don't really realise the responsibility that they have. He carried the cross. Now in Sahaja Yoga you don't have to carry cross, you have to wear only garlands but you must be worthy of garlands. Nobody has to suffer, everything is made very well for them, paved with gold as they say, but only thing you should know is how to walk on that. The second point as I said that you should not have a double personality.

Single dedication, you need not be 24 hours in it. You have your own families, children, you have all your life. With that you have to be all the time connected but not to get so much involved that you harm the collectivity of Sahaja Yoga. Your relations, brothers, sisters, mother, father they are alright, but your main responsibility is Sahaja Yoga. Instead of that you get involved into these things, you will definitely harm the collectivity of Sahaja Yoga and create a politics out of it.

The second discipline is that your relationship is only with Sahaja Yogis and with nobody else. This is very important. This is what I have to tell you very clearly that nobody is important but Sahaja Yogis. Of course you have to meet others, you have to talk to others, you have to deal with them, you have to bring them to Sahaja Yoga, that is there no doubt but, you cannot let down a Sahaja Yogi. Among yourselves if you have differences, sort them out. But when you are outside then you should appear as one. If you know the truth then there should be no differences. Why should there be differences.? If there are differences then you should find out that there is something wrong with you definitely and what is wrong is that you are self-centred or you've worried about something which is not Sahaja Yoga. Even to follow My example may be difficult. Now I have My children, I have My grandchildren. I never telephone them. I see My husband so much worried about them, always telephones them, I know they are alright. I know I have done My duty. I'm not going to waste My life only on My children or on My husband or on My family because My family is the whole Universe. So you have to expand. Sahaja Yogis have to expand themselves. If they are just interested in their own family, own children, in their own properties, it's going to be very difficult. This self-centredness has to go. This self-centredness has to go completely. You have to have a very wider vision of life. This is a very big compulsion for us as Sahaja Yogis that we belong to the family of the Universe.

Just like in the marriages now, you started saying I don't like, I don't want to marry an Indian, some Indians say I don't want to marry a foreigner. If you are so small-minded, you should not ask for marriage. You should not ask Me that I should marry. Because we have to transcend completely all these petty ideas about our own religion, race and country. If you cannot do it, you are not a Sahaja Yogi. From your heart, you must expand. That is very important the problem in India is of say, caste system which is, I can't understand. I have told hundred times that in the Geeta, it's described that in everybody resides the spirit, so how can you have caste? You can have according to your aptitude, that's different. But you cannot have caste according to birth. There are so many examples to prove that, in the West its even worse is the racialism. For example I went to Rumania and I saw so many gypsies there. They were treated just like dogs. So low they were looked upon. These gypsies are really nice people, nothing wrong with them. At least their character is good, they have certain principles for their women and they lead a good life of morality. They are collective people but they are treated so badly, so shabbily that even in India you won't find that kind of a thing happening. Now Rumanians have no particular race as such. You cannot say they are Germans or English or Anglo-saxons. I was surprised there were so many more than anywhere else. Also in England, the same thing, they are treated very badly and these are people of great art and are very loving and I was surprised that so many came to our programme also. The attention should be on a wider vision of life, and towards the people who are suffering, is very important. You must look after the people who are suffering, who are in trouble, who need your help. Not to make friends with people who will help you in money or in any other way but be friendly with the people who are downfallen. You have become Sahaja Yogis to help them to come up. You have to do something for them. In Washi, I'm starting a centre where the poor people will be treated freely. We are in the middle we have to help the people who are not enjoying any benefit of life. We have to take them to Sahaja Yoga, we have

to help them in every way that is possible. You must have noticed that in the wedding lists, what I have done is to create a balance between say the developing countries and the developed countries, to make a proper exchange. Then I find there are people who are very arrogant about it. A funny type of a superiority complex if you develop, that's not being Christian at all. And that's why we have to understand as Sahaja Yogis that one of the principles of a Sahaja Yogi is that you should get over all these minor things and all these limitations from which we have been suffering and others have been suffering. When we come to this collective happening, we have to understand that people have to be collective. Because we should have big palaces where we can go and meditate or we should have huge things, not necessary. To pray and to meditate any place is alright, anywhere you are there you can demand things. Like when you come to Ganapatipule I know it's not very comfortable. It's not even a 3 star hotel arrangement, but you enjoy each other, and you love each other and the company of every one of you is the comfort giving. What gives you comfort is the love, affection, oneness, the unity between yourselves. Then you don't care, what comforts you have, what happiness you have this type. Suddenly you know there were 250 more came than expected, so we had to put these temporary things for you, and you didn't mind. I'm very thankful to you for that complete tolerance.

Comfort of the body is not important, comfort of the spirit is. If your body wants comfort, you try to make it learn to give up that. Try to make your body your slave and not you become the slave of the body. This if you don't try, then in Sahaja Yoga you are nowhere because then you will say I must have a beautiful car, a house, this, must have that. If you care for your body too much then, the light of the spirit dawn. There's no glow on your face and there's no peace in your mind because all the time you are worried about your body, comforts, you can leave all these things to the Divine. What you have to do, to see yourself, that in your behaviour you should be honest, spiritual and surrendered. That's your job. You have to see am I surrendering or not? Am I fully with Sahaja Yoga or not? What have I done for Sahaja Yoga? What should I do for Sahaja Yoga? If you don't do this way the mind will work the other way around. It will start thinking, - oh this is not good for my child, that's not good, this is this. Once you start thinking what I have to do for Sahaja Yoga, what I have to work out for Sahaja Yoga, how I have to spread Sahaja Yoga, you'll be surprised, your mind will get into the aura of spirituality and nobody has to tell you anything, it will just work automatically. You have the power, you have everything, you have the fountain which has to be opened out.

We come to another point that we should realise what we are. This is very important for Sahaja Yoga. Christ has said, "I am the Son of God", alright, He said it openly, so people crucified Him for that. But He said it, openly, "I am the Son of God, do what you like", which was a fact, which was the truth He was supposed to say. So now Sahaja Yogis have to say "I am the son or daughter of Adi Shakti". Once you say to yourself that, suddenly you will start changing because it's a very big position, it's a very anointed position. Once you start saying that then you will start understanding what is your responsibility. You'll be amazed, those people who have been to wrong Gurus, when they come to Sahaja Yoga they become extremely generous dedicated, and humble, because they have suffered so much. Sometimes those who come directly do not have that

feeling. What you have got you know better when you have gone through some ordeals, but if you get it Sahaja then they don't understand.

We have to also introspect all the time. The first introspection is that, am I humble? Can I humble down myself before anyone? That's very important. Temper is the worst thing. Krishna has said from the temper everything starts. Temper starts from liver, so you can cure your liver, but temper you can see yourself, how your temper is bad and how you want to get rid of the temper. Temper will kill all the collectivity, temper will blue all the beauty of spirituality, a person that's very hot tempered and talks of God, people will say let's run away from this man. The temper you have to get rid of.

It's very important to introspect, on what points you get angry? Some people think it's a matter of right for them to get angry, alright, but not in Sahaja Yoga. You don't have to get angry, you don't have to shout at anyone, you don't have to beat anyone. If there is any problem, you can tell Me. But I have seen people fighting, quarrelling sometimes and I'm amazed how these people are quarrelling among themselves. Gradually I'm sure as you grow in spirituality all these fights and quarrels and what you call the different grouping ideas will drop out. But Sahaja Yoga will not allow you to stay there. You will be exposed immediately. People will know about you. Try to understand why you get angry. What is the reason? What you don't like in other people may be within you. Something may be existing within you. So it's a cleansing process in Sahaja Yoga which is very important. We need the help of Christ very much, because there is rationality, that covers your Agnya. You can rationalise everything, even if you kill somebody you can rationalise it. So this Agnya is also our enemy if we cannot keep it open, absolutely, because we can justify ourselves. We can say "What can I do? It happened like that". Once you start, get after yourself, all these things will go away. If you are getting angry very much stand before the mirror and try to get angry with yourself.

Then, attachments. Attachments are very subtle. Formerly, what I had known about the Western Sahaja Yogis, they didn't love their children very much. Now they are glued to their children. They want to more the whole movement of Sahaja Yoga according to the whims of their children. Also Indian Sahaja Yogis are like that, they are very attached to their children. I have already explained to you that attachment is the death of love. If you love somebody, then love everyone according to the need of that person. You have to move, you cannot just stick into one point. That is not your responsibility, that is the responsibility of the Divine, and leave it to Divine and you will see, your children will improve, your relationships will improve, everything will improve because it's not your responsibility. Your limitations will affect all these relations and I should actually say that this limited relationship might also suffocate your relations. Have a very wider vision and a wider understanding how far you are. If you come in the nature you can learn it very well. See the water, it's coming to all the trees, everyone is blessed, it doesn't stick to any one tree. If it does that, the whole thing will be finished. If you have to think of collectivity you have to be very much detached and not driven or persuaded into some sort of a small, little relationships. It's much easier for you to follow Sahaja Yoga than anybody else in the world could have followed because

others were not realised souls. You are all realised souls.

There are other attachments. Attachments to money, very surprising like they treat Sahaja Yoga sometimes like a shop or a market. They'll say "Mother can You make it half rate? Can You make it quarter rate? Can You give us some concession?. Some sale". There are at least 35% people are coming free and those who can pay want to have half, less than half. Well, I don't know what to say to them. I mean this is the only chance where you can really give some money which is of course shared. It's not all that money is needed for one person, but you can share very easily with others because they don't have that much money to come to this country. As we are talking about global life we have to understand that we have to share money with them. If you start understanding only this much I tell you your attachment to money will go. That you have to share. You don't want to share anything. You may have crores but you don't want to share. In Sahaja Yoga so many people have become very rich but they don't want to share. I'm not saying that we are here for money or anything, but the fundamental point is your attitude should be of sharing. Sahaja Yoga has given us so much, what have we done for it? Where are we sharing? On the other side we have people who are very greedy, who want more. There are some people who go on borrowing money, some people who go on using people for their own purposes. All these petty, nonsensical things are not for Sahaja Yogis. You don't need it. Whatever you need you just ask you will get it. So some people are trying to exploit others and some people are trying to save themselves. There should be an open mind and your Sahasrara is opened here. You know this is the heart chakra here and this heart chakra opens when the Sahasrara opens. Open your hearts, then only you can enjoy yourself. Now supposing I want to see something with My eyes, and My eyes are closed, can I see something and enjoy? If you have to feel something from your heart, your heart is closed, how can you feel that? So open your heart, in this way you will realise that things are not so difficult. It's all for us very easy but we have to open our heart and respect each other.

Sahaja Yogis must respect each other. Somebody is black, somebody is white, somebody is tall, somebody is short, somebody is like that. God has made a variety otherwise we would have been all like a regimentation. We should enjoy the variety, that brings the beauty, beauty of creation. All these outward things should not in any way impress you. People should be clean, neat, tidy, that's different, but that everybody should be like you is wrong. In India especially if you speak English not very correctly then it's condemned, as a scheduled caste. There is such slavish mentality here, whether you know your language or not, your mother tongue or not, Hindi or not, doesn't matter, you must know English. It's nothing but a slavish mentality to one regime which was here for 300 years. They did nothing good to themselves, and went empty handed from here. Even the Christians in India believe that Christ was born in England. The essence of life is to be proud of whatever country you are born of, we must have our own country, but we should not identify with it. All the wrongs of that country, we should criticize and we should see, we should not accept them and should not become a part and parcel of those absurd people who have their limitations. If you transcend your countries then you transcend all these limitations. You have become great now, how can you remain in a small little pond? You need an ocean otherwise

you'll get suffocated.

Another thing is you should not use things made by machines so much, try to avoid as far as possible. These machines have created so many problems for us. We should wear something that is made by hand or by people who are using small, little machines, which does not cause so much of pollution. We should be very conscious of ecological problems as Sahaja Yogis. But one thing I know where there are Sahaja Yogis the ecological problem also gets solved, because of vibrations. But vibrations will only fight when you are willing to fight ecology. Everywhere you go you find so much of pollution. How to fight this pollution is to be pay attention to the ecology. Are we producing all those things which are spoiling the atmosphere. We are responsible, we have to be, who is going to do it?

One side as I told you we have to look after the people who are poorer than us, who are unfortunate. We have to look after the atmosphere which is filled with all nonsensical things and take to a lifestyle which will be simpler by which we don't use so many vehicles and so many things which are creating problems. There are so many ways by which we can really be very supportive of this ecological problem because it is a part of our responsibility. Until the age of 47 I was wearing only pune Khadi, not even silk. Then when this Sahasrara was opened, then I started wearing other clothes.

Our life should be such that we should feel sensitive to every growth around us. It is only your attention, how you put your attention to things. Like now, there are so many good things coming up in India, everywhere. One day I told somebody that why don't you get some quail from Germany. He said, "I don't know if there is quail in Germany" I said, "There is a big industry of quails, what are you saying?". He said, "How do you know Mother?" I said, "I know". Once I go to a country I know everything about that. All the details about it. I was surprised that such a big industry they had, they never knew they had quails. In the same way in our own country we don't know what artistic things we have, what is the one way that we help the poor. Why Christ was born in those conditions because He wanted to give blessings to those poor people, to help them with spirituality. But we are not bothered, to see where the poverty is and how we can help them. You can by all means help them everywhere. It's very simple to understand where in your own country, the problem is, why people are poor and how to help them. We have to take to this. Unless and until your light shines in the society we are doing nothing. We are just enjoying our own Sahaja Yoga, Ganapatipule and all that, but what about others? The sensitivity to art, music, sensitivity to all creative things that are there and what can we do with these creative things for others. The attention should be more towards these things than about useless things. Politics you shouldn't worry so much, it will be all exposed and finished, then it will be alright. Let them fight, let them do what they like, they're stupid people. Your attention should be how you can be creative, how you can help people. In everything there's one thing is love, what you call is compassion, "anukampa". Just out of love and affection and that should be a real, innate expression of every Sahaja Yogi in every field of life. "I don't like this, I don't eat that". This kind of a person is never a Sahaja Yogi. The one who says "I like". My throat was not alright but somebody brought some fruit. Just to please I ate it. Doesn't matter. Just to please you I wear

such a heavy sari, so what are we doing to please others? We should be a pleasing Sah Yogi instead of thinking about how you should be pleased, "I don't like this, I don't like that" instead of what have I done to please others.

To please the Divine, our character, our behaviour should be absolutely clean. I know of Sah Yogis who have done wonders, and are doing very well but they can do much, much, much more than what they are doing. So on this day of Christ's birthday I have to tell you that. It is not possible to follow His life, I agree, very difficult. But at least one has to learn from Him that He is before us and let us try to go forward towards Him in His simplicity, in His honesty and the sacrifice we could make.

May God Bless You.