

DIVINE COOL BREEZE

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Issue 8



"The sensitivity of feeling and compassion for other Sahaja Yogis should be developed within yourself. This is the great principle of Shiva"

.....H.H. Shri Mataji - Shivratri Puja '95

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SHIVRATRI PUJA TALK
BY H.H. SHRI MATAJI NIRMALA DEVI
AUSTRALIA, 26-2-95 (Synopsis)

Today we have gathered here to do the puja to Sadhashiva. The one which is reflected within us is Shiva, which is the Pure Spirit. This Pure Spirit within us is the reflection of God Almighty, Sadhashiva. It's like the sun that falls in the water and gives a clear reflection. Or else if it falls on the stone, it doesn't give any reflection at all. If you have, say, the mirror, the sun will not only fall on the mirror but will reflect back it's light. In the same way in the human beings, the reflection of God Almighty is expressed in the way your personality is. If your personality is clean and clear, innocent, then the reflection could be like a mirror. Thus the saintly people reflect God Almighty in the proper manner, in the sense that their own identification with wrong things is no more. When there is no such identification and when a person is absolutely the Pure Spirit, then the reflection of God reflects into others.

Luckily you all have got your Self-Realisation. That means the reflection of God Almighty is already working into your attention. The attention is enlightened by the power of the spirit. The power of the spirit is that it is a reflection. That means the reflection is never identified with the mirror or with the water. It is there till the sun shines and when there is no sun there is no reflection. So when you are in Sahaja Yoga you have cleansed out yourself. Your Kundalini has also cleansed you and now you are pure personalities. That's why this reflection is clearer and clearer and people see it; see it on your face; see it in your body; see it in your work; in your behaviour; everywhere.

It is difficult for people to really believe in themselves, that they could be the reflection of God Almighty. They have some sort of a complex about themselves, that they cannot understand how they have suddenly become the reflection of God Almighty. But they have a capacity and they can become the reflection of God Almighty for which they have to have faith in themselves, faith in their ascent, to believe that we have become that. The confidence in Sahaja Yoga is very important. Without the full confidence you cannot achieve your ascent that you have seen, even in My lectures, I have to tell them that we have to have full self confidence. But confidence doesn't mean by any chance your ego, or aggressiveness. If you are confident, you are least aggressive.

There is a Chinese story, very interesting one: that one king wanted his cocks to win in the race - they have cock-fighting. Somebody said that there is a saint, if you can take your cocks to him he'll make them so strong that they will definitely win this race. So he took his two cocks and gave it to the saint and said, I want you to give them all the strength to fight this race. After one month the king came and took these cocks and put them in the arena where there were many other cocks also. The cocks started fighting and attacking these two cocks, but they were just standing very patiently, absolutely calm and quiet. Any kind of attack they were just looking at it as a fun and all the cocks got tired and ran away from the

arena and that's how these two cocks won the game. This is what it is for us to understand that for a person who is detached he can never be attacked. We are attacked by so many identifications we have. Firstly our family, then our country, our religion, then all kinds of thing, racialism, all these identifications really make us weak because they attack us all the time, and put confusion into the minds of Sahaja Yogis. The reason is you must have confidence in Sahaja Yoga, and confidence in yourself that you are on the right path and that you are now saved and nobody can attack you because you have the complete protection of the Divine.

People may follow any religion, they may follow any guru, they may follow anything, but they have fear all the time that we'll be attacked and they're afraid to say things which they should say. They have no discretion even to know what is to be said. With the proper understanding that you are the Pure Spirit, if you believe in that then you'll be surprised that you will be very confident about what you are doing. In that way we can say that we have also another great advantage, is that we are in the Collective. We can find out in the Collective how are we behaving. What is the reaction in the Collective? In the Collective it's a person who is very subtle, he need not talk too much, he need not say much. He could stand like the cocks. But his depth can be felt. You can feel a person of that calibre that he is such a deep person that he doesn't want to aggress. He feels protected within himself. This protection we have to feel, not mentally but within ourselves, and once you have that gravity, that feeling, nobody can attack. The attacking person himself is insecure; maybe he is ill-bred, maybe Sahaja Yogis. So you have to just have a kind of a gracious view about the person.

Like Shiva was we should say Sadhashiva's character is known that He is the one who used to forgive anyone. Anybody who did penance, like standing on their heads or standing on one foot or not eating their food or all kinds of penances, He used to be so disgusted that He would say alright! What do you want - take it! And He also gave blessings to many rakshasas because He got fed up with their penances.

There were so many stories about Sadhashiva giving blessings to people, even to Ravanna. It is a very interesting story about Ravanna, that Ravanna did lots of penance. How much he must have starved with his ten heads, if I don't know what he must have done to do that kind of a penance that Shiva just got fed up. His compassion is so great, He thought, let this man have whatever he likes. Ravanna went to Shiva and Shiva said: What do you want? Why are you doing all this to yourself? He said, that I want to have a blessing. He said, What blessing? First you promise that whatever I ask for, you will give me. He said, of course. If it is in My power, I'll give. It's a very interesting story. So he said: I want to have your wife, because he knew his wife is Adi Shakti and if he gets the Adi Shakti as a partner with him, He can do wonders. So he asked that "I should get your wife as my partner." Now, it was very difficult for Him to take such a decision to give in to this devil but in compassion He did it. All these events you see really show that how His compassion works out things.

As a result it was decided that His wife Parvati had to go with this horrible fellow. But Parvati's brother was Shri Vishnu, that is Shri Krishna. He said to Himself that I can't allow My sister to go with this devil. I must do something about it. The most mischievous one is Shri Krishna. What He did was to make him feel like going for the bathroom. He felt shy. He put the lady on one side and he went to the bathroom. Now Shiva had warned him that you'd better be careful because this Mother Earth is the Mother of this lady and never put her on the Mother Earth. You must carry her all the time on your back. As soon as he put her down, the Mother Earth sucked her in and he didn't know what to do. Second time again he tried. And he again went to Shiva and he said: See now this is what you have promised and this is what is doing. He said, I had warned you that her brother is a very mischievous fellow and he'll somehow or other manage so you'd better be careful. This time you don't listen to him. Don't put her on the ground, whatever it may be.

This time he carried her on his back. Suddenly, he found a little boy. It was Shri Krishna himself laughing at him. He said, Why are you laughing at me? Oh my, why are you carrying this old woman on your back? She has no ornaments. He said, She's the goddess. He said, No. She has no ornaments. She's wearing nothing. How can she be the goddess? When he looked at her he saw a very old woman without any teeth, laughing at him. He got such a fright he threw her away. That's Mahamaya!

Then the third situation was he went and told that you'd better tell your wife that she's not to listen to anybody and you'd better see that you give me your wife. He said, Alright, she'll be born in Lanka and you can marry her and her name was Mandodari. Now the great story goes on like that. But this Mandodari was the great worshipper of Vishnu and at the time when Rama came, to kill him, all this was organised by Mandodari herself. Because she knew that if Shri Rama kills Ravanna he will get his liberation from these ideas about women; the way he was running after Sita and doing all these things. She actually wanted that something should happen that he should take another birth and he should get rid of these notions of looking after beautiful women. The way he brought Sitaji there. She was against it completely, but he would not listen. So the war took place and in the war he was killed by Shri Rama.

All this episode came because of the unlimited compassion of Shri Shiva. His compassion looks very illogical sometimes, but there's a big logic behind it. The logic is that whatever he does brings forth a kind of a solution to the problem. For example, there was a war going on, and that time there was a problem because there was one horrible devil who was given blessings by Shri Shiva, that nobody can kill him. He had also given blessings (that they call Vardhan) to another saint, who said I want to sleep now and nobody should disturb me. So he was given a blessing, anybody who disturbs you in your sleep you can just look at that person and he'll be reduced to ashes. When the war started, Shri Krishna thought, best thing is to kill this devil with the same blessings that the saint has got. So he played. He started running away from the battlefield and that's why he's called as a warrior who has ran out of the field (Ranchordas), when he was running he was wearing a shawl, He just

stealthily entered into the cave and there the saint was sleeping and he put his shawl on top of him. When he put the shawl on top of him, the devil who was following him, saw the same shawl and said, "Oh, now you are tired and you are sleeping here. I'll put you right?" without realising who was sleeping, he pulled the shawl and here the sleeping saint got up and looked at him and with his third eye he burnt him. So the solution came.

The whole play is like this - of three forces going on, just to show ultimately that the truth prevails. First is Shiva's compassion, His goodness on one side. Then the play of Shri Krishna or say Shri Vishnu of neutralizing it; and the third is the play of Brahma, who creates things and who produces things. All these three forces are playing just to create an atmosphere for all of us to feel that there is something else to be done to our human awareness. They have all evolved within us this desire to seek the truth.

On one side Shiva is extremely compassionate, very kind even to Asuras, the rakshasas. But on one side Shiva is extremely cruel. He can destroy the whole Universe, if people are so decadent, if people do not take to spirituality, if their innocence is completely lost, if they do not get detached from all these wrong identifications which are creating problems in this world. He is the spectator of the work of Adi Shakti. He allows Her to do all this work, to create human beings, to give them realisation. But in case He finds Her children, people who have been saved by Her, are misbehaving or insulting or in any way destroying Her work, He might get into a temper by which He can destroy the whole Universe. But I don't think now there's any chance for Him to do that, because we now have Sahaja Yogis all over. But what I find amongst Sahaja Yogis is this - that some of the Sahaja Yogis grow very fast. Steadily, strongly, they achieve their principle of Shiva tattwa. The first achievement shows that from inside they start getting detached. Now detachment is not mental. It is not that we have to take to some sort of a sanyasa or we have to go to Himalayas, give up our families and all that. But the detachment is within oneself. When that detachment starts working, the first sign is that we become joyous. We become happy. Now if you ask anyone. Why are you unhappy, he'll talk about his wife, house, children, his country, society, whatever it is. He gets absolutely upset or maybe very unhappy to see things happening around him. Now he is a realised soul. This unhappiness is not going to help. What is needed is now to know that you can correct all these ills of the society, family, the whole country, by transforming others. Not by feeling bad. But while doing that the main thing that you should have is a complete detachment.

I was amazed when I first started Sahaja Yoga how people told Me about their own countrymen, religions, how wrong things they are doing. I didn't know so much as they told Me and I thought that this is a detachment that has come that they can see clearly what's wrong, what's wrong with my society, people, relations, family, country, with the whole world. This is only possible if you are not identified through any one of them. Otherwise you will never see the defects. You'll never see what's wrong with that person. You can never even see the chakras which are catching. The first thing that should happen is detachment. Now how to achieve detachment is the point. Many people ask Me Mother, how do you get detached?

Because I am not attached so I'm already detached. I don't know how to do that way. But for you people to understand yourself, you should introspect. Try to find out to what thing am I attached. Why am I miserable? For whom am I worried? Why should I worry?

Some things you see which were never very important, they become very important to certain Sahaja Yogis. For example I was told that in the west people don't care so much for their children. But as soon as they get realisation they just get attached to their children - like as if it's some glue. They cannot think what is good for their children. Everything about children - they think is their primary duty. The whole attention goes to the children, that we must leave the children there and that's the only thing. The detachment should evolve within. It cannot be forced, but through meditation you can develop that detachment within you, which will be really joy-giving.

If you are becoming the Pure Spirit then you are detached, because you are just a reflection, the reflection of God Almighty. All these identifications drop out. Now one may say, how? How to drop it out? First is meditation. You should discover about yourself, what's wrong with you, which side is catching, is it right or left side? With meditation you can find out. Are you attached to money, business, family, country in a way which is not Sahaja or to your culture, which is not Sahaja. Then try to get rid of this attachment by meditation. You know how to get rid of the right and the left. This attachment will show on your fingertips and you have to see for yourself what centres you are catching, in which way are you in trouble. Then you can clarify it very simply by taking a very simple Sahaja treatment. Here we fail, that once we get attached to something we don't even think we are getting attached. We think we are doing very great things because now we love this person, love that person, Shiva's qualities, the compassion of any kind to be attached to any such things is no compassion and you cannot have compassion of Shiva, though people think it is the Shiva's compassion that is working within us. It's not. Because that compassion is very pure. It's like the sap in the tree which rises and goes to various parts of the tree and then either it evaporates or goes down into Mother Earth. It's not attached. If it gets attached to one flower or to one leaf or to one fruit, then the whole tree will suffer and also the flower will disappear. So this kind of attachment to a particular thing, to a particular idea is not proper.

In Sahaja Yoga people are very adaptable and understand what they should*do, but the main thing is meditation. In meditating on your heart on the Shiva tattwa, on the principle of Shiva, you can definitely detach and then the joy will be maximum. People have interest in say food or in clothes or in house, anything, you can have interest, you should have interest, but in that interest there should be enlightenment that you cannot get attached to it.

In the west people run after things which are not necessary. They do things just out of fashion, because their personality is not grown-up. If your personality is grown up then you see everything from an angle which is much higher than others, and you don't get dissolved with others. What you know is much higher, much greater and much more joy-giving.

These attachments, people think that it's very joy-giving. If you get a child and if you have a wife and everything, you think are joy-giving. It's a very wrong idea. The joy comes from your own source - of your spirit. Whether your husband is good, your children are good or bad, whatever they are they cannot give you joy. It's only you can enjoy yourself and this is why one becomes very forgiving. When nobody can harm you, then whom are you going to be angry with? That is another great quality of Sadhashiva, is that He is extremely forgiving. He goes up to a point, till He destroys the whole world of Adi Shakti. But otherwise He is very very forgiving and He is also very balanced about it.

Once the Adi Shakti got very angry with the whole world, which was so decadent and all that and She started destroying everything. So He put a little child under Her feet, and such a big tongue came out with such a shock, She stopped Her destruction. His ways are such that a person who is to develop the Shiva principle within himself should be extremely forgiving. There are people who are very cruel and torturesome. If you cannot bear it, alright, finish it off. I'll stand by you there, but if you can bear, it is better to bear and undergo this experience of bearing it, because it's not difficult to bear than to get out of it. For example, a lady came to Me and said, I'm going to divorce my husband. I said, Why? Because he comes home very late and I get very little of him. But I said when you divorce you'll not get him at all! What's the logic. At least now you see him, whenever, whatever the time is there. But this is no solution. If you divorce him you'll never see him. So what's the use of such a divorce? So many things like that can be understood once you are a detached person, that you are not to be attached to anything. Now who can aggress you if you are not attached to anyone? Nobody can, only thing when you feel that you have to protest you should. But with detachment. In protest also, it's absolutely important to have complete detachment.

The main problem before us today is something else. Is that we all have to ascend and ascend with equal strength. There's a story about some birds who were caught in a net, they decided that we should get out of this net and they tried. Everybody tried to get out but, nobody individually could work it out. So they all decided to fly together, one, two, three, go and they took all that net with them. Then they requested the rats that please come and cut our net and they were freed. If it can happen between the rats and the birds why not between us? You'll be amazed in the collectivity how we could be helpful and joyous with each other. Now say something is wrong with your mother, father, sisters, somebody, doesn't matter. After all you have the Ocean of Joy here with the collectivity and your problems can be solved collectively, if you want to solve your problem. We have to depend on the collectivity. Very much to be one with the collective. I feel once you jump into the sea of Sahaja the joy itself draws you together. Meeting each other is such a joyous thing. We have had so many experiences of that, of Sahaja Yogis who have told me how happy they were to find Sahaja Yogis somewhere out of the blue and how they felt happy. This tie between the Sahaja Yogis is really the most joyous channel and that is what is the source we should say of our becoming one together. Once you start enjoying each other....

I've told you once a story of a great poet in India whose name was Namadeva, who was a tailor. There was another one who was a potter. This potter was another poet and he was called as Gorakumbhar. When Namadeva went to meet him - a saint only feels like meeting a saint - looked at him and he just stood back - then he said a beautiful couplet. He said that I came here to see chaitanya, but here the chaitanya is in the form. 'Nirgunachah beti allo sagunashi'. I came to see the formless, to see the vibrations, but here it is in the form that I see it. Only a saint can say this to another saint. This kind of subtle appreciation is only possible between two saints or between many. He didn't see he was kneading the clay; he was wearing a dirty dhoti, doing that work. He never saw all these things. He never saw his body, face or anything, but he saw that the Divinity personified in him.

This sensitivity of feeling for other Sahaja Yogis should really develop within you. Then you won't care for nonsensical, superficial things and this is one of the great principles of Shiva. He doesn't bother. Now see, His hair are all matted up, He sits on a fast-moving bull with both the legs like that going for his wedding. Can you imagine? All His friends, all His followers are somebody has only one eye, another has only one hand, one is bent like that - because for Him, the outside personality doesn't matter. What matters is the spirituality. Whether you have one eye or whether you have a crooked body - makes no difference to Him. To Him all of them are his own people, because nothing that is superficial attracts His attention but the Divinity in a person.

We have so many ways of understanding His principle because He is all-pervading. If you feel compassion for someone, it definitely works. Recently there was a case of some sort of an incurable disease in Mexico. The lady, who was Mexican, who was working in the UN, she wrote to Me two letters, that Mother I'm going to lose my son because he has this horrible disease. I just felt such compassion for her because she wrote a letter which brought tears to My eyes. And imagine, those tears have cured that boy! Then she wrote Me a letter of thanking and all. I was amazed, because My compassion is not mental. It's just there, just flows and works it out. In the same way you can also become that. I want you to have all My powers. But first is the compassion. A Sahaja Yogi cannot ill-treat another person, anyone, whether he's a Sahaja Yogi or not a Sahaja Yogi, that's not important. Sahaja Yogis should never aggress. That's not a sign of a Sahaja Yogi. Sahaja Yogi is different. Like the other day, I said, You are very hot-tempered "he answered Yes, yes, I am. When somebody provokes me." I said everybody when he's provoked only gets angry. If you get angry when you are provoked it's nothing so great. If you are not angry when provoked, that sort of a state is very different.

In the whole atmosphere of today in the modern times there's a big struggle going on which is not Shiva's culture. Shiva's culture is, the Sahaj culture, if you are Sahaja Yogis you should have compassion in you, understanding of others feelings and also should have readiness to look after, - not only Sahaja Yogis, also non Sahaja Yogis, then your compassion will become effective. The biggest problem of today's civilization is the western culture

has gone to dogs. When you read the newspaper you are shocked the way things are happening. I don't know how many will realise it before their destruction. It's really self-destructing. On one side this is the self-indulgent and permissive society which is working. Now on the other side Islamic culture is trying to oppose it. But the way they are opposing is creating problems. If you oppose somebody - don't do this, don't do that - then they'll do it much more. If you go to the north of India where the culture is more Islamic and the people are very licentious and all the time looking at women, not all, but many; though they are, say they are Hindus still they have all these bad habits which have come from Islamic suppression. When a woman is completely covered and nobody can see her they become much more curious. Somebody was travelling with me and he was looking at every woman on the street I said, Your neck will break now the way you are going. But is a common practice here. Not only that but this curiosity goes too far and people can become extremely immoral, just like in the west. The suppression of your desires is also wrong. Also this culture which outwardly suppresses but inwardly people are very immoral. The curiosity created by suppression is not healthy.

In Sahaja Yoga there's no question of suppression. You just become innocent. That is the principle of Shiva. This Sahaja culture is in the centre. It has neither too much of licentiousness, nor too much of suppression, but it is in the centre, which is Shiva's greatest principle - is to be innocent. This innocence just shines in you. You people, whatever you might have done before, but I see you are so pure. You don't have these stupid ideas of behaving in a manner that is so western. Also so many Islamic people I've seen who have come to Sahaja Yoga have become very Sahaja and are leading a very good life. We have some Iranians who sent Me letters of their confessions and I was shocked. I never read them because it was too much for Me. Now I find them to be the most moral people that way. To one extreme is wrong or to another is also wrong. But to be in the centre, in the Sahaja is the best way to understand what is so important for life - is morality. That comes from your innocence. That is the quality of Shri Ganesha, who is the son of Shiva, but is emitted through the innocence of Shri Shiva. So the attachment to children will definitely make you do such things which are not good. Not good for you. So this new attachment starts after Sahaja Yoga. I've seen. Very common.

I have to just say that you should have also collective meditation in your ashrams. Will be a good idea if you can try collective meditation. But you don't have to give vibrations to anyone. You don't have to look after the chakras of others. You just bother about yourself, what's wrong with you. Whatever is the solution for your ascent you should do it, because the responsibility of the whole world rests on Sahaja Yogis. This you know, that there's no way out without Sahaja Yoga. To save humanity from all kinds of problems Sahaja Yoga has come on this earth. So it is your responsibility to keep yourself in proper shape, as Sahaja Yogis, not by bombastic words or aggressiveness, but with love and compassion.

May God Bless You.

EASTER PUJA TALK BY H.H. SHRI MATAJI NIRMALA DEVI

Calcutta, April '95. (Synopsis)

Easter is extremely symbolic, not only of Christ, but also for all of us. In that the most important day is that of resurrection. The resurrection of Christ has the message of Christianity, not the cross. Through resurrection Christ had shown that one can be resurrected with the body that you have. And without His resurrection, we could not have managed the crossing of Agnya Chakra. No doubt, His life was very short, and we can say three and half years only, He lived. He came to India and He met Shalivahna, and Shalivahna asked His name. He told him His name was 'Isha Mashi'. But He said, I am coming from the country, where there are 'Malichas', 'Mal-ichas' they have Ichas of Mal. Desire to get dirty and I don't know how to live there, to Me this is My country. But Shalivahna said that you should go back and save your people and give them 'Param Nirmala Tattwam'. So He went back, and as it is within three and half years He was crucified.

At the time of His death He said so many beautiful things of forgiveness, but ultimately He said 'Behold the Mother'. That means you should hope for the Mother. And in His life time He also said that I will send you the 'Holy Ghost' who will comfort you, counsel you and also redeem, means resurrect you. All these things He had said it because He knew what was the whole plan. Also He said, that you may say anything against Me or do anything against Me, but anything against the 'Holy Ghost' I will not tolerate. I will not tolerate at any cost. Which is also true, so it is very dangerous also to go against the Holy Ghost. No doubt about it. It's not Me that is dangerous, but these Deities are extremely dangerous.

In Sahaja Yoga you are all resurrected with your body. Before this you were not connected to All Pervading Power and whatever you did was through your mind or through your emotions. You did not come out of that grave of emotions and your desires, your actions and your ego. After realisation you know how free you have become. How you have developed your own personality. There are so many instances, which we can talk about Christ, that He says 'Know thyself', throughout. He knew without knowing yourself, you won't be resurrected. But Sahaja Yoga is the other way around. You get your resurrection and you know yourself. It's a very Sahaja, sweet way of getting realisation.

But if you see to the life of Christ, He has talked about murmuring souls. We too have in Sahaja Yoga, because it is open to everyone, all kinds of people come. We find very shallow people coming to Sahaja Yoga, who try to express their shallowness and talk in a very loose way about Sahaja Yoga, about the work of Sahaja Yoga. So that was inevitable, but what Christ had said that you have to be careful about the murmuring souls. And this is exactly what we have to be very careful about. When you come to Sahaja Yoga, in the beginning, people who are murmuring souls, you may be enticed by them because they are

kind of, we should say, a messengers of negative forces. And these messengers of negative forces, you should try to find out. They complain about this, complain about that, they talk in a very loose manner and when you see that they are not talking in a positive way, you should run away from them. Because only getting your resurrection you are not alright. After getting your resurrection, after self realisation, you have to grow. And for that growth we have to be very careful about how we get impressed by all these, I should say, very frivolous people. Those who grow into it become beautiful angels. No doubt about that! But one thing one has to know is to respect your self realisation. You shouldn't worry what others are talking, what others are saying, what they are criticising, but you should look at yourself and all the time try to grow into your depth.

It's a very great chance of life that you are being resurrected, and this is a last breakthrough as you know, of our evolution. But now you should leave your mind on one side because this mind, if you go on working with it, you cannot go beyond mind and Sahaja Yoga you can achieve by going beyond your mind. Then you know yourself, because you get self knowledge. You know about your centres. You know about the centres of others. All this is available to you, but you have to become a subtler and subtler person. Not a gross personality. If you become subtler, and subtler you will be amazed how you will develop your inner powers in so many different ways.

There are people in Sahaja Yoga, I have seen who are very ambitious. And they start saying that Mother we want to be God realised, I want to do this and do that. There is no office going on here that you give somebody promotion, you have to grow yourself. Then they start proclaiming I am this and that. We call them 'Mahayogis'. Some of them had started saying that, they have reached very high position and they ended up in the lunatic asylum. All such suggestions if people give you then you should shun such people. But there are also other people who join such a bombastic fellow. So, you must remember that this last judgement is working and all the time there is a big sieving out, a very big arrangement of choices. Those who are subtle, start getting subtler and subtler and subtler. But those who are frivolous, gross, idiotic, stupid, they start frittering away. So this last sieving starts very fast, working out where we realise, where are we?

Now what is the criteria for that? First is your compassion. Your compassion must be discrete. Sometimes people have compassion for negative people. After Sahaja Yoga you should know for whom you should have your compassion. With vibrations you can find out, very easy to find with vibration. What sort of a person you are facing. But first you must have vibratory awareness. If you don't have vibratory awareness, you won't be able to find out at all what is correct and what is incorrect. So it is important that you all must meditate. Without criticising yourself, anything, you can just meditate everyday. Is very important. I immediately know who is the person who is meditating and who is not meditating. Immediately! The person who meditates is very clearly an angel. The whole reactions, the whole behaviour, the whole attitude of such spiritual maturity manifests. And you are amazed! As you know 'Sahasrare Mahamaya'. It is not easy to understand Me. For the time being you

might know what 'I am' but suddenly, you will forget. That's the trick. Because if you know Me in full ways, you won't even sit here. You won't even come nearer to Me. So that Mahamaya is acting all the time, but that's the only way you can judge people.

This last judgement is not a easy thing! Even if you put thousands of judges, they cannot do this judgement. All the time you have to know what is what. Somehow I know everything, but I will never show that I know. That's how I work it out and gradually I know what I have to do about that person.

This resurrection of yours is much more blessed than that of Christ. He was alone, people wouldn't recognise Him. He had to show His marks where they had put nails on His hand and feet. But today that is not the situation. Only thing is, first of all you have to recognise Me. That's all! Need not know Me. It's not easy. It's difficult to know Me, but if you recognise Me, that's all! And it all depends on your sensitivity. Your resurrection has to be complete and you have to mature in Sahaja Yoga. If you cannot mature, I will say you should leave Sahaja Yoga. Go out for a while, where you will understand what is going on, then you will come back.

In Sahaja Yoga, like Christ sacrificed His life, is not expected of you to sacrifice your life. Your Mother does not want that. But you have to do some sacrifices; like you have to stay in uncomfortable places in Ganpatipule sometimes or somewhere, you have to face many odds while travelling, also coming down here may not be so comfortable as you are at your place. But the main sacrifice is of your ego. You have to crucify your ego. The ego is the one which teaches you all these nonsensical tantrums that people know. If you can surrender your ego that surrendering can help you. But if you surrender your ego by thinking about it, then you are using your mental capacity. Every thing you do like that is through your mental capacity, by which you are using your ego. So the best way is to meditate, to go into thoughtless awareness and then automatically you are surrendered.

Now what do I have to have from you? Nothing! I don't want anything. I don't want to have anything. You are the ones who try to give Me this and give Me that. I am trying to run away from all that. Just for your satisfaction also, I agree. I don't have to do Sahaja Yoga Myself, but that's the love of your Mother. That She wants to save as many as possible that are created on this earth. To give them their resurrection. This is a special time and you are My channels. You can go all over and spread Sahaja Yoga and try to help others to come out.

Today is the day of promises, where we have to promise ourselves, that we will grow in a very deeper understanding or feeling or in sensitiveness of Sahaja Yoga. This growth has to take place for which I have to meditate. This is very important.

Secondly people say that here people are very miserly. They are not willing to do this. They don't want to pay money for this, pay money for that. I think generosity is one expression of

your love. You will give Me, alright, when it comes to expenses, either I pay or somebody bears the burden. Now things have improved, but still, we should know that there is tremendous work which has to be done and we need money for that. I don't need, I spend My own money. But generosity is the best and this generosity is very, very important for Sahaja Yogis.

I have seen people are very meticulous sometimes, very calculative. They will tell me bring some sarees for them. Take some sarees, alright, very good idea. They will say we don't like this, we don't want to buy. I am not doing any business. I buy because you wanted, I have selected it. Then to say we don't want to have it, there is no business, there is no marketing. This is the problem when I don't understand Sahaja Yogis, that they should know Mother has Herself put in Her money. So what is there also, they should say take little more for Sahaja Yoga. After all such a big organisation going on, and there are so many countries who cannot pay a single paise, for them also one has to pay.

Christ was sold for thirty rupees, you can imagine, He was sold for thirty rupees. So that shows that when you do not try to understand the financial difficulties of the organisers and you are not helping. You are really selling Christ within you. You cannot sell Christ, you cannot sell Sahaja Yoga. But that doesn't mean you exploit it. So I have to tell you that generosity helps you, in a way that the Laxmi tatwa is to be awakened. I had to bring in this point because I have complains from the people, that people are reluctant to pay for anything like this. It's very remarkable that some people take over but everybody must contribute. It's important, because we are doing God's work. You have to also come forward to do other things that are there without grudging. Enjoy it! I was happy the posters were put by the Sahaja Yogis and you can see the whole place vibrated. You could see how it has worked out. So everybody must go all out to do everything that is possible. Nothing else is needed but your full heart into Sahaja Yoga. Then you will see how you will grow. It is only through your heart you will receive all your nourishment for your future. So open your heart, do not calculate.

I have to talk to you all in Hindi too. It is very important. On this day, Christ came out from the world of death and He was resurrected. Your body should be resurrected in the same way as His did. Not after dying, but now, when you are alive. You are resurrected when you are alive, but you should understand the special features of ascent. After resurrection you should become subtler. Even now after coming in Sahaja Yoga you have in your mind to make money, do business and have ambitions, then you have come in a wrong place. You should go elsewhere. In Sahaja Yoga you should only think of your spiritual ascent. And no other thoughts should enter.

But now everyone asked Mother why that in Bengal 'Laxmi Tatwa' is not awakened. This is because here there are many tantriks (Black Magic). Where ever these tantriks go, from there Laxmiji runs away. Not only this but even because of liquor. It will be o.k. for some time but afterwards Laxmi will go away because of liquor. There are many tantriks in Bengal.

The reason for this, I think is that the people in Bengal are very simple and emotional and when anyone comes and tells them that they are messenger of God, they believe them. They don't even think about it. Like Hare-Rama movement it started from Bengal. Like crazy, people ran on the road. Hare-Ram, Hare-Ram. What was the benefit? More poverty came in. In Bengal whatever anyone will say they will start following it. Someone told Me that she does not eat green corriander leaves, I asked her the reason, she said because her sister didn't eat so even she stopped eating it. They will get into all kinds of ritualisms and with the help of these ritualism we get lost. We get fully lost. We should find out what is behind these rituals. In Sahaja Yoga there is no ritualism, no castism and no criticism for any religion. And the greatest thing is that the feeling of worldwide brotherhood, is established and it is from the heart. The day we have these feeling of world wide brotherhood we will be able to throw these tantriks away. Even a single Sahaja Yogi can throw these tantriks away with his shaktis. In Bombay there is a place called Girgaon, and here one such lady would dance saying that the Devi had entered her body. The day one of the Sahaja Yogini went there, this lady stopped her dance, she ran away. Because Devi shakti is very powerful than these worldly shaktis. Now that you have been resurrected, you have become clean, pure, then the inner Shakti of purity starts to manifest.

Sahaja Yogis should cleanse themselves and become pure. But instead they get so involved in Bhakti and in their mental world, It is O.K. but the best is to wander in their own inner selves. You should build your shaktis. The day your shaktis increases, all the tantriks will run away with their bags and baggages. So on this day of resurrection you have to take a vow that you will transform into a very*high level and become very deep Sahaja Yogis. And for this we have to meditate. You do not have to meditate for three hours but meditate for ten minutes with your heart in it. It is very necessary to put your whole heart in it.

In Bengal people have big hearts and are very loving but you must see the Patra? If you are a Sahaja Yogi then first you must love yourself, when you start to love yourself then you will find your love will spread to others also. You get angry, you have desires and conditions, but when you cleanse yourself away from all this, then you are resurrected. And when your personality gets cleansed from all this, then no tantriks can stay here. No tantriks can stay here!

Secondly, you have such a nice art of singing, then those ladies and men can hire some big bus or a truck or anything and announce it in the village that there will be Bhajans of Mataji. Then you all go there sing Bhajans, give lectures and slowly play My cassettes. In this way many have got their ascent in North India, U.P., Bihar, Haryana. This has helped to spread Sahaja Yoga in many places. When you people have this art of singing, then why don't you'll go from villages to villages and with your singing entice the people there and help them in their resurrection. By doing this all the tantriks will run away. The very mention of My name makes them shiver. So when you will sing My bhajans, then who knows what all you can achieve? What love you have received from your Mother, you should share it. In this state people have so much desire for love that you should go there and see, and by your

being there, Laxmi will come there. By your going there even their physical condition will improve, mental condition will improve, and the biggest thing is their spiritual growth will improve. In this way we have to transform the people of our country and for this you have to go and work.

Today is a very important day which shows how human beings can attain their ascent on their own, as Jesus Christ had done. But the conditions which Christ had laid are not possible for us. He had said that if you do anything wrong with one eye, then take it out on your own, if you misuse your hands, then you cut that hand out. I have stayed among so many Christians, but I have not seen anyone in the Christian community with one hand cut or a eye taken out. So at that time they kept this away on the shelf. Now, you all should not do enmity with yourself in Sahaja Yoga. You should introspect yourself, and see if you have any faults. If you really love yourself then remove the faults you have. By doing this you will attain your ascent in it's full form.

Once these faults are removed, you will be surprised to find how joyous, peaceful and powerful you are. These hindrances which are coming in the way of your Shakti, you should drop all this at any cost. These hindrances comes in our way because we do not give importance to our resurrection, but we give importance to other things. Other things are important to us. We are resurrected, now we are in the kingdom of God, but to take our seat there we have to cleanse ourselves. By wandering on other things you will not attain anything, you will be only complaining that you are not getting this or that.

First, you have to stop degrading yourself, and stop yourself from going on wrong path, otherwise how will you find peace? It is very difficult. People say, Mother we have no peace, that is why we do this or that thing. It is not difficult at all to get peace, but one must meditate and do all work with your heart in it, then nothing is difficult. In our Sahaja Yoga I find many have reached to such heights and find that their love has such powers.

Today I will mention about one such person. This man is very much devoted towards Mother. We were going from Prague station to the Airport. We were going to Holland and one of the Sahaja Yogis told us that the plane will leave at 11 'O'clock. So we got ready accordingly. But then he said the plane is leaving early, so you must reach there as soon as possible. How could we reach there? We were late by 15 minutes. So this Austrian woman, who was a ground hostess there, got very angry because first this plane was going to Austria. This woman screamed at us that you people are like this, you all have no value for time. Now this man could not bear all this because he was the one who had told me about the timings. We all went and sat inside the plane. This man got very emotional, tears started to pour from his eyes. He is a German. He was sitting on the back seat, all the other Sahaja Yogis told him to stop crying. I just glanced at him and told him to quieten down and not to worry. At this time we were told that this plane will not leave as it had broken down. But the minute I saw tears in his eyes, there were big black clouds all over the sky. The Sahaja Yogis were wondering from where did these black elephants come?

Just look at the power that his love had! They told us to go to the airport as the plane would not leave. When we reached the airport, it started to rain heavily. Not even a single plane could fly from there, we were told only our plane would leave at five. Then this man went up to that lady and asked her now that we are getting late, should we too scream at you now. She went to the manager and told him all about this. Now these people believed that we were some Shaktishali people. There wasn't even a single cloud. Then they told us that we could go out and come in as we pleased. They arranged everything for us.

When we were about to go by another plane, one lady who was watching came towards Me and requested Me, if I could kindly cure the pain in her hand. I put My hand on her. Then she put her hand up and said that the pain had gone. The chief of the Airport came up and said that he was suffering from back pain, and requested if I could cure him. I then told him that we were getting late, so he said I will walk in front of You and You just put Your hand on my back. This is how we walked towards the plane. And he turned around and said that he was cured. See how come these people knew that we had some shakti. Look at the love this man had and the shakti of love!

If you love yourself, then you must correct yourself. Sometimes you'll run for positions, money and sometimes for other things. You must give some time to yourself too. Sahaja Yogis are working in Bengal. But the conditions in Bengal will only change if Sahaja Yogis go from villages to villages. You all have been resurrected, today I am asking you, that you should not only sit in Calcutta but go to other places and villages and work. This priceless thing that you have will only increase if you share it with others. Just like knowledge which increases when you share it with others. In the same way Sahaja Yoga will spread if you share it with others and this will benefit the whole of Bengal.

It is very joyous to see that so many people have come here for Puja, but I hope when I come next, there would be people from villages who will come. Use this rich culture and art of singing that you possess to spread Sahaja Yoga all over Bengal.

May God Bless You.