

# DIVINE COOL BREEZE

Volume IX

1997

Issue 5 & 6



"It is very important to understand how valuable you are, how remarkably important you are — born at this time, got your realisation for what? To emancipate this world, to transform human beings to take the whole of this world into the realm of God. That is what you are here for"

H.H Mataji Shri Nirmala Devi



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*Edited by :*

Yogi Mahajan

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# SAHASRARA POOJA

Talk By H. H. Mataji Shri Nirmala Devi  
Cabella — 4th May, 1997

Today we all have assembled here to worship the Sahasrara, as you have realised that Sahasrara is a very important part of the subtle system. Of course this is a great day. In 1970 this Chakra was opened up, but by that what you have achieved, we have to see it. First of all when the Kundalini rises she goes to your Void where is your dharma, and your dharma gets established at the Nabhi Chakra. We can say, around the Nabhi Chakra your dharma gets established which is the innate Pure Universal Religion, but then the Kundalini rises higher. Despite the establishment of the dharma we start becoming little aloof from other societies because we find they are amiss, they have no dharma. Also, I think we are afraid that we might get caught up with their adharmas. At that stage we don't want to cross the limits of Sahaja Yoga, we want to keep to Sahaja Yogis, to Sahaja Yoga programme, and to our personal Sahaj life. Of course, it is important because first this Chakra must be fully nourished, and this Chakra actually moves around the Nabhi Chakra which we know as Swadhisthana Chakra. This Swadhisthana Chakra is in a way very important because it supplies energy to the brain, so when dharma is established the subtle energy pushes through the Kundalini more energy for the Sahasrara, and also the energy for dharma which was in the Swadhisthana starts flowing with it. It crosses over and starts rising in the Sahasrara. Till then we are not yet full Sahaja Yogis because one can become fanatic about Sahaja Yoga. I have seen people who are so fanatic that they cannot even meet people who are not Sahaja Yogis, they cannot even talk to people who are not Sahaja Yogis, and all the time they are frightened of meeting people who are not Sahaja Yogis. Of course you need not meet people who are evil, people who are against Sahaja Yoga, who talk against it, but those who are seeking the truth, it is our duty that we have to go to them. So when it reaches the state where it is established in the brain, that time we go beyond dharma. Dharmateet — we become beyond.

Dharma means that dharma becomes part and parcel of our being, we cannot lose it. Sahaja-dharma becomes within us a part and parcel which is a very great achievement because then you don't have to do any rituals, you don't have to worry about meeting other people, you don't have to worry that your vibrations will be harmed. Then you don't catch from anyone, you don't catch also other negative forces. No one can harm you. That I call as the completion of your Shradha. That time Sahasrara is so fully enlightened that you become dharma. We can give the example of Christ. Christ saw a prostitute being stoned. Now Christ had nothing to do with the prostitute, just the opposite of it. When he saw she was stoned he took a stone in his hand, and he says that those who think who have not sinned at all can throw a stone to me. And everyone was stunned. Why is he taking the side of a prostitute? He is a religious man. He should also put stones on her. But he was standing on truth. That's exactly what happens to you when it is established in Sahasrara that you stand on truth. There is a little difference in dharma and in truth. A dharmic person might become too dharmic, illogically dharmic and go to the right or to the left. A dharmic person might think he is the superior person to others : that why should he try to save anybody else, let them go to hell, who cares. This kind of an attitude can come in a person who is dharmic. Also I have seen some Sahaja Yogis who start new methods of Sahaja Yoga. You do like this it will be alright, you do like that it will be alright, because they are not strengthened at the point of dharma, so they start telling people that you do this way, do that way. But when you rise to the point of truth, then you don't do any rituals, you don't need any rituals, you are not bothered because you are in dharma and here you are standing on the truth and truth is much greater than dharma. For example, a person who is standing on truth — he doesn't care for any absurd ideas about religion even about Sahaj religion. He doesn't care that after all this is Sahaj this is not Sahaj, he goes beyond. In the sense he sees

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a global truth within himself. He sees the truth which is all pervading, not only sees but he know and he feels that he is in that truth. So when dharma flowers into truth it's a very beautiful happening and that should happen to all of you. So many things can linger on if you are only on the dharma level. I have seen people going into ego, making money. Sometimes they don't even ask me and go on doing things which they should not do. They do wrong things which are not good for Sahaja Yoga. There is no humility about it and they don't understand that whether this dharma is standing on truth or untruth.

We have to go to the foundation of dharma which is truth. As described before it's a tree of life which has got its roots in the brain and the branches in the body. So you have to go to the roots of everything and that is the place where you reach when you are absolutely established in Sahasrara. In the Sahasrara are the roots of all these ideas we have or all these swarupas we have taken. We have now become dharmic. What is root of dharma? Why should we be dharmic? What is the need to be dharmic? There are many people in this world who are extremely adharmic living very well. According to outward expression we feel that they are very happy people, they are alright they are enjoying themselves while we are deprived perhaps of all the so-called enjoyments of this world. So at the state of only dharma things become very important to us which may not be standing on truth. There are so many things like that I can point out to you that how Sahaja Yogis falter, even after reaching dharma state they falter. I have seen people giving up their drugs, alcoholism, giving up other kinds of addictions, ever their language improves, their behaviour is changed, they become humbler people no doubt, but still they are conscious that they are standing on dharma. This consciousness has to disappear.

At the state of Sahasrara this consciousness disappears because truth is love and love is truth. That is the point where the Kundalini meets the Heart Chakra. As you know the Seat (Pitha) of heart is in the Sahasrara. When the Kundalini pierces through that Heart Chakra, what starts flowing in the brain, in the Sahasrara is the truth but truth that is love. There's a difference between truth as itself and truth that is love. It was out of love for that prostitute that Christ stood by her. He stood on the roots of truth no doubt, but what was flowing through His heart was the love, and the pure love. So now when we have pure love for someone, we see the whole thing in a different manner, we see a person in a different manner and it becomes very sweet. Otherwise truth can be very bitter, can be very painful, but truth which is adorned with love is just like a flower without the thorns. It's very interesting how a person who is pouring with love and is standing on truth — that's the personality you have to become.

Now in the expression of love we can take an example to understand : Supposing I meet somebody and he is telling all kinds of horrible things about another person. I feel tremendous love for him as well as for the person about whom he is telling all these things. I take to lie, a complete lie, which is a truth, also in a way. I tell that person, see what are you talking. The person about whom you are saying all this has been just praising you all the time and here you are talking like this. Now this is not the truth actually, but you take the help of the lie, the other side of the truth, to bring out a friendship between the two persons. This is what is the work of love, that it tries to bring people closer to each other : to say things by which they become one, united. So all the divisive methods that we have used so far just disappear and we try to understand what is the method by which we can join people's heart. As it is, you are in collective consciousness, but this collective consciousness, if it is superficial you can achieve great results like as you have done — may be you can build beautiful ashrams, you can do all this. But when it is filled with love, then the joy is complete of collective consciousness.

Now people talk of peace. You cannot have peace without this new awareness, we call collective consciousness, but in that also there has to be the main tatwa, principal of love. For example now, say Sahaja Yogis from Germany and Austria are going to Israel — It is very fulfilling. I was happy that they have chosen for this Puja, people from Israel, and then I found Israelies coming to Egypt, forgetting all that Moslems had done to them. It's really remarkable how people get attracted towards expression of

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their love, to their fellow men, to other Sahaja Yogis, and once it starts growing you will be surprised how we can change this world. Most of the problems, human problems, are due to hatred and it is very commonly used — "I hate, I hate", it's absurdity, it's a sin to hate someone. Why do you hate someone? You can hate the sin, you can hate the evil, but you should not hate people just for hating sake. This hatred that we have is responsible for all the problems we have had so far. Because one person becomes very powerful, by dividing people he becomes very powerful, and these divisive things have really crushed so many countries. For example our country was divided by the British, now they are having the division. This doesn't stop. By dividing us what has happened? All the countries that have gone away from India are suffering very much. Those people who tried to divide the country thought that they'd become Prime Ministers, this that. Most of them have been murdered by their own people. You can see clearly how hatred manifests itself! It starts from a small point and it manifests all over, very clearly it can be seen in any country being divided. There's no need to divide any country — that creates more hatred and more trouble.

In the same way in Sahaja Yoga we should not think of having divisions. Now we have got a beautiful land near to Ganges. Now people are thinking if they can have separate houses, separate compounds. Why? You know how to live collectively, you enjoy collective life, so why do you want to have separate houses? What secrets are we going to have from each other? After all whatever we do is known on the vibrations — you cannot hide anything, so why have separate houses. Why do you want to have some privacy, because in Sahaja Yoga there is no privacy. We know about everyone, what they are put to, what are their problems, what chakras they are catching. Isn't it? So there is no secret about anything in Sahaja Yoga. Everyone knows about everyone, so what's the use of having privacy — also I can't understand. It's like this you see — still the mind is working like that.

Then they are thinking of inheritance. I was saying that you can have inheritance, but if your son is not a Sahaja Yogi, what to do. We cannot keep a culprit there to trouble everyone. It is not the rules and regulations that are going to keep you happy and joined together, but it is the pure collective consciousness and its love. Because as you know we have no proper organisations, we have no clergyship, we have nothing like that. Leaders also can shift more times than Ganges River can shift its course. So there is nothing like that. It's all on a shifty sand we are standing on, all the time, and your Mother is another one who tries all kinds of tricks. The reason is I want you to stand on rocks and this rock is emitting love, is emitting that Divine Love, and the joy of that love is really so beautiful. For example, people would like to have their separate bathrooms, specially Indians, suddenly they have become British and British have become Indians. Indians want to have their separate bathrooms — I don't know why, and this is a very common disease with Indians. And it is also spreading to other people — I feel sometimes that they want to have their separate bathrooms. In a collective life there is no need. You don't even know, and if you ask me I won't even know if I have been to bathroom or not, just go there and come back, finished. I have no time for all that. In the same way you also should have a concept of a society which is living like an ocean, if the ocean rises they rise, it falls they fall — just one unison of Love. I am expecting that kind of society at the foothills of the Himalayas, and I am sure all of you realise that Himalaya being the Sahasrara of the world. Luckily I wanted it to be done before the Sahasrara Puja and it is done, with blessings of Himalayas.

The Himalaya is also like the Sahasrara where the Kundalini has risen, where the vibration have come out, and in the sky you can see the vibrations. But this Himalayas is ruled by a wrathful God called Shiva — that's the dangerous part of it. So we have to be very, very careful. If we try to play around, if we try to take to hatred among ourselves, take to divisive methods, take to something that is not Sahaj, this wrathful God is sitting on our head. He's also in Mecca, this is Macceshwar Shiva there. If you try to misbehave he comes out with his wrathfulness. Anywhere where you are you have to be very careful that this Shiva is everywhere. Like one of these Lingas of Shiva is in Parli Baijnath in Maharashtra, and

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there people started another kind of Sahaja Yoga, also they were drinking on the day of the Shri Ganesha's celebrations, so the wrath of Shivalinga came and there was such a big earthquake. Many people were lost but none of the Sahaja Yogis, and their centre was saved completely. Now we had a big fire also as you know last time and nothing happened to you, you are under protection. You are all the time protected. There was no wrath of Shiva that could work out anything. Fire could not do anything to you because you are under protection. But this protection is your Mother's love. It's not anything else but the love of your Mother, which very powerful, and which is protecting you and helping you. In the same way you develop that kind of love for others, for other Sahaja Yogis, for other people, for other things, for this mother earth, for all that.

Your love cannot only protect you but protect others also. Your attention as long as it is on yourself will start becoming smaller and smaller. I should have this, I should have that, I like this, I like that. All these topics will fall. You'll never say, "I like this". No question. What do I like? It is difficult for me to decide if I like anything — this I like, that I like, I like to be this way. Who are you? Ask yourself the question. Who are you? If you are the pure spirit it is nothing but love, and in love you think of others, the problems of others, you try to make others comfortable, you try to look after others and you don't just look after yourself and bother about yourself. This is what you have to reach. Though you may be dharmic, you may be in every way Sahaj, but still, unless and until you reach that state in your Sahasrara, I wouldn't say that you are alright. You have to work it out. For that, of course, meditation is very important.

But the thing stops it is your mind. It is your mind that goes on telling you. All the time you watch your mind how it tries to guide you. How it tries to tell you — now what about me, what about my house, what about my children, what about my country. Like that you go on "my, my, my" — ultimately you end up into nothing. But when you say "you, you, you" — Kabira has said a beautiful thing about it. He says that when the goat is living it is saying: "meh, meh, meh" which means I, I, I. But when it dies, then they take out its intestine and put it on a Dhunkih, where they put it for the cleaning of the cotton. And that time what does that Dhunkih say: "Tuhi, tuhi, tuhi" — You are the one, you are, you are — and that he calls all over. In the same way you have to think from other's point of view. **Fist of all tuhi (Thou) when you say, you say it to your Guru or to God that you are — I am no more, I am dissolved, I am finished, I have become one with this ocean of love. And then you say to other: "you are, you are" that is Sahaj Culture.**

So lots of falsehood will fall off — falsehood that surrounds you and others. Like people try falsehood by saying something "I love you very much" and on the back they plan something very bad. They can do anything. Not Sahaja Yogis, they don't do it. They have reached the stage where they don't do it. But still if they don't do it they are conscious of it. All the time they are conscious, we don't do this, we don't drink — so what? We don't fuss about food. I mean all their things they have achieved they are very proud of it — that we are like this, we are that. You see, because you are the pure spirit, because you are that, so you have become that. How can you take pride in something what you are? Like somebody asked me: don't you feel proud that you are the Adi Shakti? I couldn't understand the question. I said see now, if I am Adi Shakti what is there to be proud, because I am that what is there to be proud. If I was not that then I would be proud of it, but I was, so what is there to be proud of. Like the sun, it shines, it's not proud that "I am the sun", or if you are born, say, with your eyes and nose, a face like a human being, you are not proud: I am a human being, I am a human being — are you proud? In the same way if you are that what you are, you are not proud, you are not conscious of it, not at all conscious. I mean, I never tell myself I am Adi Shakti there's no need to tell. But it is so, what to do. Now God has chosen me, I should say, to be Adi Shakti, alright, I can have it. But I just don't know what is there — as if like some people think, Sahaja Yoga has been bestowed upon them like some Lordship or something like that. It is what you have become — when you become, you must understand that you have become that. Like

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supposing a stone becomes gold, then it is gold, it won't be proud that "I'm gold" — gold is gold. Why will it be proud of that. In the same way this consciousness of being a Sahaja Yogi drops off. Still it lingers — so one has to be careful that once you are a Sahaja Yogi, you are a Sahaja Yogi — so what. I am a Sahaji, so what, nothing so great. It's like saying that I have a nose, you see, and be proud of saying I have nose. Nose is already there, what is there to be proud of — but this pride has to go. That's very important to realise that I'm not there, I'm no more — I'm one of the whole — become the ocean, this drop of mine — I don't know if there are any boundaries left in me? This kind of consciousness develops in you, when your consciousness is filled with joy — just with joy and bubbling with love — bubbling with love. You go on expressing your love, whether you talk or you don't talk, whether you say something about it or not, whether you are smiling or not, this joy is in your heart.

Now the Heart Chakra the peetha (Seat) of the Heart Chakra, gets filled with light of truth, but the truth is not such an absurd thing that we know of as truth. Somebody asked me what is the truth. So I said it was written long time back, that you should speak the truth and speak something that people will like — Satyam Vadeth Priyam Vadeth. Then people said, how can we make these two things? Truth may not be palatable and could be something you say which people like, and may be false, so how to make these two things meet. Shri Krishna gave a very good answer, He said : Satyam Vadeth Priyam Vadeth, Priyam Vadeth. You say the truth, truth you must say, but that truth should be good, or should be liked or should be appreciated or should be nourishing for your spirit, by which there is benevolence which creates benevolence, and then it has to be priya. In the beginning, people may not like and say that "he said horrible things to me" or whatever it is — but at the end of it they'll say that see, it's so good that it was said to me that I have done something perfect. But in any case there is no need to say something very harsh or hard to anyone. That is not your job to go on correcting all the rest of the people. To begin with, many Sahaja Yogis have been saying : you've got this chakra caught up, you've got that chakra caught up. All this is the play of ego. You have no business to condemn anyone, you have come from such a condemned condition yourself, so why are you condemning others. Only thing is if you are capable, if you are equipped, if you are matured enough in Sahaja Yoga, then you will just take it up as a great challenge of love and you will do it. But you won't go on condemning that person, finding faults with that person, it's a very good excuse if you don't want to do it. Supposing somebody is sick and the doctor doesn't know how to cure, so what does he do? He says you see you are sick because this happened, because you went into the cold. But now I am sick so what about curing me? No, because you did this, you did that, you should not have done this. All about the past mistakes, he'll go on. In the same way we go on : that you did like this, you were like this, you went to such and such Guru, you did this kind of a mistake, that's why you are like this. No, don't tell him anything, just work it out and it works. Of course, you can ask if he has been to some Guru, but don't condemn and don't criticise. There is no need to condemn anybody for what mistakes they have committed. **This is all coming from the consciousness that you are better equipped, that you have all the knowledge.** You have, you are very knowledgeable people. I must say, very knowledgeable. You are the gnostics, all that I accept, but as long as you are aware of it you are not. Once you are not aware of it then you are that what is called Sahaja Yogi. So I would expect all of you to have this new development in our Sahasrara in everybody's Sahasrara. We have to think of the whole world. We cannot just think of Sahaja Yogis and also about the seekers. Seekers are there, alright, but what about the rest? There are so many problems there and so many things to be done. For example, now we have a problem in India of poverty. I am trying to do something for them. You have problems in your countries. You should find out what problems there are. You can start some sort of a movement for them, try to help them as far as possible. **It's not missionary like, that you convert somebody for some sort of a reward or for some name — just do it for your pleasure, because it's your pleasure to do it.** That's how you will go to the society and you won't be afraid that you will be caught up. I know of one couple, when I asked them, why don't you start working it out. So

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they said "Mother we are afraid our ego will come back". They are afraid of themselves only — their ego will come back. So all these problems should be dropped out and **you should reach that state where you don't have all these fears, all these non-sensical ideas about yourself.** You are powerful, you have powers. Not only that, but you have been specially bestowed with those powers. But if you don't use it then what are you? If the lamp is not enlightened what is this lamp for — just for decoration? So this has to be used, and **this has to be used without feeling that awareness within you that you are something great, better than others, something selected, or also they say that we are chosen.** So, this can spread very fast with such grace and understanding.

All kinds of stupid people are there, it's alright, you know they are stupid — just laugh at them, make fun of them and that's how you can solve the problem. But even that, you should do it in such a way that you don't hurt them, that whatever you do you should see from the results what works out. Results should be such that you should see, how it works out. With some people — that's the intelligence, I think that's the superior intelligence by which you know how to say things, what to say and how to work it out. **Love, this Divine Love, gives you a complete control over yourself and you know everything, how to behave, how to talk to people, how to manage them.**

I don't know what is the worst thing among human beings. According to Krishna it was temper — hot temper was the worst thing, but according to me it is jealousy. Jealousy of any kind is absolutely like a scum. In Sahaja Yoga also people feel jealous and they may not say so because I don't like it, but they may try to create problem among each other. So one thing you should have a watch on your mind if there is any kind of jealousy. I'm rather worried sometimes — supposing I want to give some present to some people, then I'm worried that I shouldn't do something that will create jealousy. We should not! Mother might have forgotten, or it's all right she's running short of it — it's all right. But people have that kind of a very sharp sense of jealousy in Sahaja Yoga. Now supposing I meet somebody and I don't meet somebody else — finished. That person develops a jealousy for that person whom I meet. Sometimes people pester me too much — "Mother, I must meet you, I must meet you". I don't know why, why do you want to meet me? I'm all over, everywhere as you say. Then what is the need that you should meet me and talk to me — what is the need? It's not for you alone I am, I am for everyone. But some people think that they have a special right on me and they think that I must meet them individually, otherwise they feel very bad. All these things have to go away in a big way when you become the ocean. Then you are not bothered what shore you go, where you travel, you are not bothered, you are only with the ocean moving up and down. That is how it's a living ocean of love and that's what we have to develop — without dominating others, without showing off. It should be, the whole thing, we should be contented within ourself. In Hindi it is said better : *Apne Mein Samaye Hue*. Should be all within yourself and that's the most enjoyable thing. Because you see what we want, supposing I want something for myself, so I'll strive and get it. But this is something if you have within yourself, you are fully filled within yourself. So what is most important, what is so much needed? Nothing! You are completely filled with yourself, contented with yourself, and then you want to share. This is the ideal way of dealing with Sahasrara.

This whole world's Sahasrara has to be opened up. This is what we have to do and we are not going to disappear into some exclusive places, that is just for meditation — you can go there, but not for escaping the world. That is not the ideas. Idea is meditation, for your growth — it would be a nice place to go to. **It is very important to understand how valuable you are, how remarkably important you are — born at this time, got your realisation for what? To emancipate this world, to transform human beings, to take the whole of this world into the realm of God. That is what you are here for.**

*May God bless you.*



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## GURU POOJA '97

Talk By H. H. Mataji Shri Nirmala Devi

Today's Pooja is very important for us. You all have got your self realisation. You have all the knowledge that is necessary to give realisation to others. You have to know what you have already. That is very important. Because if you do not try your hand and if you do not try to give realisation to others, firstly you will have no faith in yourself. You will have no self esteem also. The second part is that you try giving vibrations to other persons, but don't get involved with that person. I have seen some people get too much involved. If they give realisation to one person they think that they have done a great job and they start working on that person, his family, his relations. So far, as you must have learnt that one may be related, one may be closer to one person but not necessarily he will have that much of chance of self realisation.

The only way to grow is to be collective. There is no other way out. If people think that by staying away from Ashramas, alone, living somewhere, they will achieve much that is not the way Sahaja Yoga is meant. Formerly people used to go to the Himalayas and most of them were separated. And only one or two persons were chosen for spiritual growth. Here it is not question of spiritual growth, it is a question of your collectivity growing in you. That is how you become a person who is collective, who enjoys collectivity, who works with collective and lives with collective. Such a person develops new kind of powers. And these powers are such that they are very subtle, that they penetrate into any molecule, atom or human beings — anywhere! And this penetration is only possible if you have temperament which is collective. Without being fully collective you cannot achieve that height which is very necessary today for Sahaja Yoga.

As you know there are problems and problems all over as if we feel that the world is going to sink. Specially when I went to America I felt that, "My goodness!", this is a hell that they have created here. It is just a hell. Because they have no Dharma, they don't believe in any Dharma. Completely they worship Adharma. And this kind of climate is flowing all over; all over the world you get reaction of American Adhramic life. And people think that there is nothing wrong in it. Whatever you may tell them they will not believe. Now they will think that there is no worth in it. But they don't see the destruction from the very basis of their lives, their families, their societies. Whole country, I feel, is filled with such an ugly type of adharmic nature that one cannot even imagine how such ideas come into their heads! And these ideas I will not tell you, you know them very well. But if you have to save your children you have to be an ideal Guru yourself. If you just talk of Sahaja Yoga and if you try to assume that you are a Sahaja Yogi, also you try to propagate Sahaja Yoga, without all these powers being awakened in you, it would be a failure. So, how to develop these powers within us we should see.

It is rather embarrassing for me to tell you how you have to behave towards your Guru. I think people have told you. But naturally, spontaneously as soon as you get your realisation and grow in it, naturally you develop a very humble attitude. Also an attitude through which you achieve lots of qualities of your Guru. Now, supposing, the Guru is at a particular height and if you try to go on to the same height, so, you must sit at a place which is much lower than the Guru is. Some people take too much advantage of my good nature. And so many people have pointed out to me that "you must correct these people. They talk to you at equal level". I said "they will

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learn a lesson, they will learn a lesson". But sometime it does not work out. And they start talking in the same manner as if they are talking to a friend or to their equal.

Fist is complete humility. You have to be a humble person, extremely humble. Now you check on that: **When you talk to others, are you humble? When you think of others, are you humble? When you look after your wife and children, are you humble?** That is a very important thing for every person who thinks he is a Guru. Humility is the first quality or, I should say the ocean, into which you must jump. Some people think that "if you are humble, Mother, people will take advantage of you". Nobody can take advantage of you. Because you have to remember another point that you are protected, all the time looked after by Param Chaitanya. I know, you know that, but how many really believe that there is Param Chaitanya with us. If you really believe that there is Param Chaitanya, then you don't get frightened, you don't get worried, you are not subjected to all kinds of nonsensical ideas also. But if you think that you are not protected or what will happen, how will things happen, then Param Chaitanya leaves you alone. You have to see the whole drama, how Param Chaitanya works out, how it works out, how you are behaving. Supposing you are not in a proper shape and you try to show off too much, then what happens? Then you get the reward for it; not that I do anything but the Param Chaitanya will teach you a lesson, that you will remember, that you should have been a little different from what you have been.

After all we have to know why have we come to Sahaja Yoga. Begin at the root of it. We have come to Sahaja Yoga because we wanted to know the absolute truth. And this absolute truth has been now known to you through your vibrations. You know through your vibrations also what is the absolute truth. And you should work everything on that line. That absolute truth whatever you feel on your vibrations you have to follow. Sometime, unfortunately, I have seen many people think that their vibrations are alright. They are alright and whatever they are receiving on their vibrations is first class. Now how to correct that point is very difficult. It comes from ego. When you have ego you can never find anything wrong with you. And even if the vibrations are telling you something it might be somebody else who is telling you. Because you are not there, your ego is there. And your ego is just spoiling you and teaching you things which normally you would see clearly that "I am doing something wrong. I should not have done it". In this process of correction and improvement, when you indulge, you should see are you getting subtler or grosser. **That is the best way to judge. Now I have seen people who go on judging on small things like vibrations whether these vibrations are alright or not in this tree or on these flowers or on this lamp or on material things, they want to see the vibrations. But for what are you seeing the vibrations? You are seeing the vibrations because of some sort of material gain. They think that if you check the vibrations and the vibrations are alright then you are quite saved, you will not lose this, you will not lose that. It is not true. Because vibrations are not meant to judge all these worldly things and worldly matters. It is absolutely cheap meaning of the vibrations. We should not cheapen it. Because vibrations can suggest things which may be detrimental to your growth very much. Once I wanted somebody to go somewhere, so he said "I didn't go, Mother". I said "Why". "Because I saw the vibrations were very bad". I said "that is why I asked you to go! If the vibrations were good what was the use of your going there". The reason I asked you to go there so that you could help. But before that you judged yourself.**

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judged your vibrations and then you did not want to go"

So, what happens we want to have an easy, cosy life. And all our problems must be solved by Sahaja Yoga. Otherwise we feel Sahaj Yoga is of no use. Whatever is our desire must be fulfilled. So now the desires are mostly personal : my child is not well, so the child should get well; my husband is misbehaving, the husband should be alright. Or I have no house, so I must get a house. See how we are moving our mind is still on a very consumer society, as they call it. We are all the time thinking : now I should have a son, now instead of a girl. And you do not get a son and blame Sahaja Yoga for that. Anything that according to a desire does not work out then you think it is Sahaja Yoga which has done the harm and you are suffering because of Sahaja Yoga. Or this faith in Sahaja Yoga gets a little moving or, we can say in a way, it is not that deep. **But if you are deeply embedded in Sahaja Yoga then what happens : what may come I will be a Sahaja Yogi.** Supposing somebody dies. Normally in Sahaja Yoga it is difficult for people to die, also. Even if they want to die they cannot die. It is the Param Chaitanya which decides for it; but supposing you take a proposition like that, still you must know that wish may not be fulfilled. And if that is not fulfilled then you feel disturbed and you think "what is wrong?" But your wish is not the wish of God Almighty. And Param Chaitanya is the wish of God Almighty. For example I went to America, take it like this; and America attacked me with negativity, and troubled me. For all these days I have been suffering, so called, and I have had pains, I have had all kinds of things. But that I had to do because, now, the American Sahaja Yogis will realise how much one has to pay to make these dumb heads of Americans to rise. How stupid they are and how foolish they are who are enamoured by people who are taking money. So many people came to me and told me "Mother, if you start saying that I can give for three hundred dollars, you will get thousands and thousands of disciples of yours". I said "they will not be disciples". If they came for money thinking that I am taking money it is something worthy, that means they are absolutely stupid. You cannot get Sahaja Yoga by money. This is the first principle they don't understand, most of them , most of them don't understand that you can get self realisation without paying any money. There were some Gujaratis rich people, at New Jersey and they asked question to Sahaja Yogis that "how it is possible to get it so easily?" It is not possible because it is a very difficult thing. All the Shastras have said, everybody has said, it is very difficult to get your realisation". Alright ,if so, how is it that you are giving it so easily? Why? Nobody knew how to answer these people. You should have said like this : "alright, it is difficult, it is very difficult and you cannot give it amass, true. But if somebody is doing it then you have to think about it. How somebody is doing it?" So this kinds of stupid questions are there and still if they go on you have to really tell them in a very humble way "Sir, one has to be worthy also". So they will run after people who are just making money out of them, making fool out of them and they boast at that we have three Gurus, somebody says we have seven Gurus; and I wonder what was their condition.

So, the people who are extremely stupid, in Sanskrit they call 'Moodh', people who are brainless, cannot get realisation. So give them up. If they are arguing with you, you just give them up. It is not their right to argue with you. Their right is to get realisation, but not the right to argue with you, ask you foolish questions. But you should always remember that with that humility you must have your dignity intact. Because you are a Guru. Once you know you are a Guru, one

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thing should be there that you will not behave like a joker all the time. Your behaviour must be dignified. At the same time it would be very pleasant personality. It won't be annoying them. Your personality itself will suggest that there is something special about you.

Now, how you will develop that kind of personality? The biggest problem in the West is ego. And the biggest problem in East is Super-ego. Now this ego business, I don't know from where it has come. In all work of life they show how egoistical they are. For example I went to America and I was surprised that there is a social problem and the blacks are treated in a different manner and the whites in a different manner. I mean colour is given by God and somebody has to be black and white. If everybody looks the same it will look like a regiment. There should be some variety, there should be some change in the force and also in the expression. One has to be a person carrying better or different expressions. Otherwise you will be with such a world where everybody looks the same, just the same. But so much of socialism there, that I was surprised that how it has worked into human mind. So, at the moment you must develop a complete detest for socialism, complete detest. It is very easy to understand that anybody who has fair complexion could be a cruelest man, cruelest woman and could be a cruelest mother also. And the one who is black could be very kind, generous. It does not go with the colour. Temperament does not go with the colour. But because the blacks have been hated so much that they react. And they react naturally, sometime, in such a manner that it is very crude and very cruel. But this kind of attention, this kind of wrong type of attitude towards human beings, even animals won't bear it. So towards human beings to have such an attitude itself show that you are not worthy of Sahaja Yoga now. So, anyone of you who has such a figure, that somebody is black or somebody is white, cannot be a Guru in Sahaja Yoga.

Then in India we have caste system; equally bad and horrible. It has no sense in it, no basis also. But in India we have people who believe that some castes are higher and some castes are lower. Every caste people can do all the worst possible things, there is no demarcation for them. And every low caste can be very, very good. We have had many great poets and Sufis in the lowest castes in India. These castes are man-made. You know man-made does not suit us. And all these man-made ideas are not going to suit us and it will lead us to complete destruction. Because hatred begets hatred and it goes on increasing and increasing. If you cannot get rid of your hatred then I would say that you are not a Sahaja Yogi. These are all conditionings — you are born in a white family so you are white. You are born in Christian family that is why you are Christian. All this is just because you are born in that. But that does not mean that you are higher or lower. All the problems of the world today, if you see, are because of human attachments to nonsensical ideas of superiority. Only through collectivity we will change it. For example, I would say, in an Ashram we should have all coloured people living together, with an equal right, with an equal understanding and love and affection. If that is not there no use calling it an Ashram. Once they asked me "Mother, will you come and give a lecture in Harlem?" I said "why not?" So, some Sahaja Yogi said "Harlem! Mother you don't know what is Harlem?" I said "I know. There is no harm". They said "you know the blacks are there and they..." I said "I am also black. You could call me black or you could call me white". But the love is such a thing that cleans all these ridiculous ideas we have about other people. To bound anyone as black and white shows that you have no eyes to see. Any person with that, any person with that loving heart

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cannot see the superficial things; cannot see.

Today is the day when we are celebrating the Guru's greatness. Now look at all the Gurus, how they were, how they behaved. We have many in India and many others, many Sufis in other countries. These Sufis or these Saints that we had never believed in any caste, never believed in black and white. Christ, he never believed in black and white. Buddha never believed in black and white. Nobody believed in any kind of man-made ideas. These are all man-made ideas which we have accepted and even after realisation we try to carry on with that. Now by saying we do not get rid of it. But acting we can. Just see how we work out these stupid ideas within us and how we can get rid of them. Very simple is, in meditation, you should sit down and see how many people you love, and why do you love them. Not out of pity. But just with love, how much you care for others. I have seen some very beautiful examples of that. But still, I must say, that there are certain fixed ideas which are to be dislodged completely. Very important for a person who is Guru in Sahaja Yoga. You have to be a clean hearted, open hearted, loving hearted fellow. His heart should play the tune of Param Chaitanya. If his heart is full of all these man-made ideas, I don't know what will happen. Even when they transplant the heart they cannot do it with a man-made they have to use a real natural one. So you can imagine when you try to take to all these odd ideas are just devices, they will never give you collectivity.

So introspection has to be made. Are we one or are we judging each other. Now the judgement is quite a lot also. Now all this can be seen only when you live together. Otherwise how will you know? When you start living together, you start discovering what is missing in you; what is not there; what has to be there. It is so peaceful to have a heart which is full of love! Because every moment of that heart is so much enjoyable, so much enjoyable. There is a story of Shri Rama that he ate the 'bers', a kind of fruit, which were first tasted by an old lady, with such love. It shows what? Shows that a person like Shri Rama was a king of the highest heritage and this old lady who was just of the lowest caste gives him these fruits with such love. And when he eats that he starts praising it. So, his wife says "give me some" he says "alright". But the brother is still half way in Sahaja Yoga, so he does not like, he does not like, he gets angry. Then she eats and she says "brother-in-law it is a wonderful fruit, I must say". He says "alright, give me some". She says "why should I give you now? First you were very angry. So, why should I give you this fruit to eat?" **The story shows that the level of your personality as Guru is judged by your clean heart, by your loving heart, by your highest remarkable personality.** The personality is not something that is to be built in artificially. It is not artificial. It is natural, absolutely natural. Whatever you do has to be natural. So this artificiality of certain ways of talking of certain ways of living together creates problems. For example we had an Ashram in America, in New York, and there was a lady who was very strict. Everything should be tip-top it should be here, the spoons must be there and the forks should be here and all sorts of things. And she hurt many people, it is not important. These cultural, taboos are not important in Sahaja Yoga. Because now you have become Guru. Guru can stay anywhere, live anywhere, eat everything, anytime. That should be the case. But also I have seen in Sahaja Yoga, there are many, they are very anxious to eat the food as soon as it is served. Once it happened, I was there, they have served the food and they just started removing the plates. I said "what is the matter? I have to eat food!" "Oh, you have not eaten Mother?" "No, I have not yet touched it even". So it is a sort of, first is a very lowest type of, we

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should say, desire is the hunger. Now a Guru does not bother. Whatever you give : alright. Whatever you want not to give : alright. Even if you don't give it is alright. One has to develop that by treating your ego. People feel very hurt if you serve them little later than another person. These all kinds of funny things I have seen in Sahaja Yoga. On the contrary it is the lowest type of a desire. We should not cater to it at all, if you want to be a real Guru. Of course many problems are solved. As I have seen, so far, that they do not take to drugs, they do not take to drinking and all such things. It is such a blessing! Because if I had to start from that level I don't know how deep I would have gone, from where I would have pulled you out. But that is, of course, a very good thing. That is a nice thing. But still, to make a beautiful life out of you which will attract the attention of everyone : how you talk, how you behave, how you love. So again one has to say that Guru Pad comes only through the love they you have. Love. Like they have, say, ten people for anything, for adharma suffering, and they have it only from a particular country, from a particular group, then there is no fun, there is no fun. For example they will have a music group, so from the particular one caste could be, or could be one religion, could be, one school or anything. So that shows that you are still not there. As a Guru you should like every kind of culture, every kind of beauty and that has to be brought in our daily life. You should not look down upon anyone for their colour, for their status, class consciousness. All this has been shown in the life of all these Gurus, Saints who lived. Tukarama says "Oh God! Thank God! You have made me a scheduled caste". He was not. But he just says so. All of us, all the time, should not be conscious of what has been our birth, what has been our personality or what has been our big name. One should not be able to make out who is the Saint and who is not. Even people are proud that they are Saints.

I was surprised in America also, very much, that the Russians who have gone there are a very different quality of people. They would not raise their eyes to me, they would not raise their eyes. And very deep, very very deep. Vibrations were very deep. The reason is, I think, they have been oppressed during communism, perhaps may be, and now they have come to America. They have seen so called freedom and what nonsense it is doing. So, knowing these two extremes, I think, they have gone very deep into their own being. And they have such strength and such unity among themselves. I was surprised that I have never met them before. They did not come from Russia, they come, only they were there. So what is it that has kept them like that is that they had no religion in their heads; they had no religion. To them every religion is the same and they had no religion to follow. So a Guru cannot belong to any religion. Because these religions are also man-made. They have created such a problems all over and they are all fighting among themselves. How can they be Divine?

So you should not get involved into some sort of a religious bias. I have seen it that a Sahaja Yogi, say, if he is a Christian then the bias will be shown that he is a Christian. If he is a Jew, you can make it out. So what is the use of coming to Sahaja Yoga? Their attention, if it goes inside they will find out. You have to direct yourself to see what is wrong with you and why is it that you are not very successful as a Guru. The success of the Guru is : he does not bother about time. Every time is the Holy time. He is not bothered if somebody is late or has come early. He is not a slave of watches and time. This is also man-made. There were no watches about, I think, three hundred years back. And nobody was so particular about the timing. So first thing he is beyond time :

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**Kalatita.** Then he is also Gunatita. Gunatita means he does not belong to the left side or the right side or to the center. He is beyond these things, beyond these Gunas. Where he stands he sees everything in the Divine Light. Everything. If something good happens to him he says : the Divine Light has done it. If something bad happened to him he says the Divine Light wanted that way; everything he leaves for the Divine Light. He is beyond the Gunas. Like, supposing, there is a person who is on the right side, egoistical. Then he will start saying "Ah! How is it? I wanted this, this did not work out". And now he will challenge. Another will start crying, the left side one that "I am very sorry, this has happened to me; it should not have happened" and all. Or in the center also he might think that "how far are my vibrations? How could I not know" and all. **The person who is a real Guru : he looks at it as a drama, as a just witness of the drama.** It happened, it was to happen so it has happened. So what do we get out of it, you see he gets something; a lesson that this was not right or this was wrong. That is all. For that moment not to go on churning in your head. That all what one gets and he is not bothered about anything. So he goes beyond his Gunas. **He is beyond Gunas. He eats anywhere, sleeps anywhere. He is not bothered where he lives. He is not bothered where he goes by car or he goes by bullock cart. He does not feel bad he is being not honoured if they give him a garland of a few flowers. He is not bothered. In fact nothing can enhance his personality.** Nothing. You will give something simple he is alright or even if you don't give he is alright. It is not that he is judging himself through your eyes. But he judges himself through his own eyes. And he sees for himself, the joy of enjoying himself. What is there to be so particular about thing? What is so great to be hankering after anything? It just works out in his own time and if it does not, it does not. What does it matter? Just think of it.

Also in Sahaja Yoga a Guru has to be a binding force. There are two types of people I have seen, which go on breaking relations. It is very easy for them. They go on complaining. But there are other who have a power to bring people together in such a manner, in such a sweet manner that the people are brought closer together. Not that they have to forgive, it automatically works out, just works out like that. And people go on joining such a man.

I was surprised that in America there were very very few Sahaja Yogis. They spend, they said, fifty thousands dollars and got fifty Sahaja Yogis. The thousand dollars for one Sahaja Yogi in America. So, very bad shape. But still you see they have to go for them because there are a lots of seekers and lost in the wildness of seeking. But I thought, may be, it is a circle. They have to pass through the circle of stupidity and then definitely, they will see the point. And it has happened. We had almost four thousand people for my lecture which never has happened there in that country. Nobody has got such a lot of audience with them. But still not many came, but they got their realisation. So I could gradually see in America it must start going. And the Sahaja Yogis must not worry only about their houses and where they live and all that but go all out to them. I would say some of the Sahaja Yogis who could afford to go should go to America and work out this outside work. May be, if there are outsiders who come and talk about Sahaja Yoga they might be impressed. There are so many false Guru that you can't count them. And they have accepted them : it is very surprising. Though they have suffered, they have lost their money, everything, still they have accepted : "after all he is our Guru!" So there is basically something wrong with them that they don't understand what is to be expected.

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I have written one book, perhaps it may reach them. But in any case you all can write your experiences, something and can publish it. May be it might help them to open their eyes. By writing anything you have to remember that it should show your quality of Sahaja Yogi. How you are? In that one should not feel judged, you are putting them down or trying to say something which will hurt them. But say it in such a manner that it corrects them and helps them. For a Guru it is important that you should not have any false ideas about yourself. He might be from a poor family, he might be from a rich family. Whatever it is he should not be conscious of that. Because once you become that, you take Kabira, he was just a weaver, look at Raidas, he was just a shoe maker. In India it is a very low caste. Supposed to be. He has written beautiful poetry. Then Namadeva, he was a tailor. Just think of that. All these people have written the same thing with such great beauty of poetry. How have they achieved? Because now they have entered into that great realm of spirituality. You people also write same very good poetry. I know. But some of the people who have written good poetry can also be very obsinate, very egoistical people. This is something I could not understand. You are writing beautiful poetry and here you are full of ego, so from where this poetry is coming out from you? So first of all is yourself, your personality has to be something that the people should say "this is a real Guru we have met." **For that, you know very well, you don't have to give up your family, you don't have to give up anything. But ego if it is still there, I don't know what to say, but you must get rid of it. Completely. And collectively also ego should be given up. Collectively. It is a thing that people are egoistical secretly within themselves, for sometime it shows it is a very subtle nonsensical disease that people have and they just indulge into it.**

On this day of Guru Pooja I have to say, now, that one has to work very hard. Very hard! The most important thing is how much you have dedicated your life, your time to Sahaja Yoga. Then only you will achieve that state of Guru. Look at me I am a house wife and I have my family, resposolities, problems. But inspite that I am all the time thinking about Sahaja Yogis, Sahaja Yoga and all that is the emancipation of human beings in the whole world. Not only here or there, in the whole world. So that should be your widened vision not for only your school, college, university, your this or that. But a very wider vision one should have and that you have to develop through your working into every kind of circumstances, every type of problems you have. Once you develop that kind of a personality then you will be amazed how you can help so many things.

I know there are so many Sahaja Yogis here who are worthy of this and really I love them very much and they also love me very much. But one should always see that, as you are now going to be the Gurus, you have to be careful not to think that you are a Guru. You should never think that you are a Guru. Never. Once you start thinking again Mr. ego of the Guru comes up. So you decide "I am nothing! I am nothing! I am just a little bit in the heart of my mother. If such a humble feeling is there then all your problems can be solved and things will work out because your attention and your behaviour is going to impress others. Nothing else, whatever you may try to work out. It is you who is going to get Sahaja Yoga for them. There is so much to be said about how to become a good Guru and all that. But I think I'll keep it for next Guru Pooja:

Thank you very much.



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## THE WILL OF GOD

Talk By H. H. Mataji Shri Nirmala Devi

As it was put forward, it was about to obliterate all the value system, all the proof of God Almighty. If you see, in the history, one after another, when science established itself, the people who are, so called in charge of the helm of affairs in religion, in different religions tried to cope with the findings of the science. They tried to show that, alright, if it is such, this much is in the Bible, and if it is wrong, we should correct it. Specially Augustien did that. And it started looking as if it is all a stupidity. The scriptures were just mythical. At least Koran itself, though had lots of things which were describing the biology of today. They could not believe that human beings were specially created by God. They thought it was just a matter of chance that one after another the animals acquired a situation by which they became human beings. Thus all the time Divinity was challenged and there was no way of getting the proof of whatever is said in the Bible or in the Koran or in the Geeta or in the Upanishadas or in the Torah. Anyone of these things could not be proved. Because it was still just stupid, very very few people got their realisation and when they talked people did not believe them, and thought that they are just trying to say something which they are using to propound their own theories. So the whole thing became a kind of a dead science. There is no science of religion. People started thinking that what is the use of following these 10 commands or these strict rules of life? Because by following that you gain nothing, you lose all the fun of life. Avoid to think of winning some punyas also. And that is how all the time there was a big derailment of human value system. Also these organised religions started taking to course of gaining power or winning money; because they thought that is the only way you can control people and can go on. They were least bothered as to deliver the goods whatever had been described in the Bible. Bible, of course, was tempered very much and have been lots of changes in that, and a person like Paul and Peter, who joined together, tried to spoil most of the Truth. Though Koran was not so much touched but still dealt more with the right side, with the reproductive system and all that. And so many things are still ambiguous.

Simultaneously two things have happened; I don't know if you are aware of it or not. First thing that has happened is that now we have a new science of microbiology, in which we have discovered that every cell has got a DNA tape, as we have in computer every cell has got a programme in it. In a way that it is programmed. And according to that programme a development takes place. Now imagine the intricacy of it. So many computers are already programmed and all these cells have been in them. So a very mysterious sort of thing has come up before the scientists and they cannot explain it. They cannot explain many things. One of them is this. Now what Sahaja Yoga has done is that it has proved that it is the Will of God, it is the Desire of God. The Will of God, which is doing all the work, and it has been proved. All this Chaitanya, Adi Shakti, is nothing but the Will of God. And Will of God is the one that is working out everything very harmoniously. I don't know if some of you must have read my book, first book, where I describe how this earth was created. There was a long but it was very harmonious and how it developed is through the Will of God. So everything was done in a way that God's will was working. Now the Will of God you are feeling on your finger tips. After realisation now you have discovered the absolute science which is the Will of God. Which is an absolute science. You people know that we have cured people through Sahaja Yoga. You also know how to give bandhan. Knowing that it will work

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out. So many things work out automatically after realisation, that people don't want to believe! In the beginning people would not believe when the scientists told them something. But now it is the science which is always in the flux, it is all the time changing. One theory is again challenged, another theory is again challenged.

But Sahaja Yoga has exposed that great truth of science which cannot be challenged. Which is all there. So anybody who comes out with any new proposal about defaming God or saying that there is no God, we can prove, not that there is God but everything, the creation of this earth, the creation of human beings; everything was done harmoniously by the Will of God. If Will of God has done everything, the human beings should not take any credit for discovering something which has been created by God. Supposing, this carpet is made by somebody and we start discovering all the colours, what is so great? It is all there. You cannot create. So it is not the creation part of it which is so much important but the fashioning of this world. All this was done by the Will of God.

Now if the Will of God is so important it has to be proved and now through Sahaja Yoga, after the breaking of Sahasrara, you have now, for the first time, felt the Will of God, which is such an important thing. But for us it has come to us so Sahaj that we don't understand it, we just give a bandhan and the things work out, and we feel that the things have worked out, so it is bandhan which has worked out and we have managed it! It is not so. It is much more than that. We have now become part and parcel of that big computer, of that Will of God. We have become the medium, or we can say the channels of that Will of God. We are connected with that Will of God which created all this Universe. So everything we can manage because we have got the absolute science in our hands; the absolute science which will work out the betterment of the whole world. We can prove it to scientists, that there is a Will of God which has done all this creation. Even evolutionary process is the Will of God. Without His will nothing could have happened. So many people used to say that not even a blade of grass moves without the Will of God, which is very true. And you have seen now that the Will of God we have got, as our own power, we can use it. So how important it is to be a Sahaja Yogi. Perhaps we don't realise how important it is to be a Sahaja Yogi. Sahaja Yoga is not only for saying others "I am full of joy, I am enjoying myself, I got purified, everything is fine. But for what? Why did you get all these blessings? Why you have been blessed so that this knowledge of Will of God should be apparent in you; not only that it should be a part and parcel of you. So we have to raise our level, we have to come up. For medium and ordinary people it is really useless to give them Sahaja Yoga, because they are good for nothing. They are not going to help us in any way. Because what is needed is now, today, that we should have people who can really manifest and reflect the Will of God. And for that you can understand we have to have very strong people. Because this will has created this whole Universe, this Cosmos, this Mother Earth, everything is created by this Will of God.

So now we are exposed to a new dimension, and that dimension is that we are the ones who are channels of that Will of God. So then what is our duty? And what should we do about it? As a result of Sahasrara being opened out, one thing is that illusions have vanished (Bhramti). You should have no illusion as to the existence of God Almighty, the power of His will and the truth about Sahaja Yoga. We should have no doubts at all. Minimum of minimum should be like that. But while using this power you should be aware that this power is given to you because you are capable of handling it. It is the highest power that you can think of. Take any Governor, any

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minister, anyone, they can be removed tomorrow, they can become corrupt, they can become absolutely devoid of any knowledge of their own powers. There are many people who just get elected without knowing what they have to do.

**So this is not just a conversion of people. It is not only even transformation but it is a new fashioning of a new human being which has come forward and which is capable of carrying the Will of God further.**

So as a result of your realisation what you have got? The first thing that has happened is that your illusions have gone. You should have no illusions about God Almighty. His will and that He is Omnipotent, Omnipresent and Omniscient. All His Omnipotence has done this work and as collective consciousness you should also know that you are also omnipotent, omnipresent and omniscient. Omniscient in the sense that you see everything, know everything. Part of it, that power is also within you. So to prove His Omnipresence you have to be all the time aware that you are a Sahaja Yogi.

When I find, even now, Sahaja Yogis are troubled about their wife, their children, their house, their jobs, I start wondering what is their level now? Where are they? Where are they going to take up the role of what they have got?

So the Omnipotent God who is everywhere, who has done all this, the Will of God, that has worked it out, has to work through you people. And you have to be very strong, very sensible, very wise, also very effective people. The more effective you become the more energy you will get. But, still, I feel that most of Sahaja Yogis are not taking the responsibility of understanding that they have to represent this God Almighty who is Omnipresent, Omniscient, who knows everything, who sees everything, and who is Potent, who is Almighty. If you understand that this is what has happened after opening the Sahasrara, that you have now got the power which has these three qualities in it, say, now this big thing has to be supported by strong pillars, but supposing if they are not strong, it will fall down. In the same way, such a great power which has come to you, for that we don't need very successful people, we don't need people who have a big name or those who have lots of money. What we need is people of character, people of understanding, of wisdom, and of strength, that whatever may come I will stand by it. I will take to it, I will cope with it, I will change myself and improve myself.

So now illusions have been dispelled. I hope you all have got rid of you illusions. Also you should have no illusions about yourself. If you have an illusion you should leave Sahaja Yoga. But know that you are chosen for this purpose by God's will. That is why you are here. **And you have to take up the responsibility of understanding this science which is absolute, and work it out yourself, for yourself as well as for others. You have felt my love, but your love must be felt because God is love. So your love must be felt by others. Others must feel that you are compassionate, loving, understanding. All the time this Will of God is following through you and you have to work it out in such a manner that people should know that you are a saint. That this power is flowing through you.**

There is a second thing that has happened to you is that, not the illusion about God or about yourself, you have understood the integration, that in the world there is complete integration which is existing. Normally if you see the children they have their own natural, innate,

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understanding. They know. If you see, normally, a good child would always like to share his things; would like to love another child. If another little child is there he would like to protect that child. Naturally! Innately, a child feels that way. Also if you take another child, supposing, who is a little baby, they know that one should be careful about the privacy of the body. Children don't want to be made nude before others. No child likes it. Innately. So all these innate qualities are within you. Children don't like to steal, they don't know what stealing is. They have no ideas of stealing. I have seen also children that if they go to a place which is very beautiful, in somebody's house, they will always try to keep the beauty of that place. But if it is already shabby they don't mind. So innately all these qualities are there.

I think the countries which are supposed to be underdeveloped have so many of these qualities within them, which are innately built within us. Innocence is innately built. So the Will of God built up first and foremost thing was innocence, the auspiciousness. The first thing He did was to create Shri Ganesha, or, I will say 'She' because the Will of God is Adi Shakti. And all this was created first of all to make the whole world very beautiful. All these innate qualities were also placed within you. All those deities were placed within you, were specially made human beings that they should become saintly people, that they should have the saintly innate sense. But it happened in the countries which developed that our brain was bombarded by all kinds of television, all kinds of things and we become very, very vulnerable. We started getting into the ideas of others. Anybody who is dominating would dominate us. It is not only Hitler who dominated people. We also see, today, how much you are dominated, if you really detach yourself from this world. For example fashions. Certain things that come up, people cannot wear at any cost. They cannot take to something that is sensible, because it is a fashion. For example nowadays there is the fashion to have such a small skirt, you can't get a long skirt anywhere. Everybody has to wear that kind of skirt. Otherwise you are not 'In', you are not in the mad house. Now this kind of thing is bombarded on us morning till evening. So first of all you become slave of these entrepreneur. Whatever they give us now. I was told, in Belgium that you cannot get anything fresh. You have to take everything from the supermarket, which is all tinned. Gradually what is happening to us; we are getting absolutely artificial. The food is artificial, the dress is artificial, our own attitude becomes artificial. Because we are so much bombarded by advertisements, by all kinds of outside influences that we just get lost and we forget what is our innate sense, which is being dominated by all these modern things.

So adding up to science also there is a big progress in another direction that you can call the money became very important. Once the money becomes important then all your entrepreneurs become important; because they know how to make money and befool you all the time. Today you have this thing, tomorrow you will have that thing, today you change this and have this. But those people who are innately built they do not change. They have their dresses of the same type. They do not change. On the contrary they find it very difficult to get out of their traditional achievements and they don't want to change themselves. So far Sahaja Yogis it is important to see and watch if they are getting this slavery from the entrepreneurs in the modern times?

Then the thoughts. So many books we read which give you thoughts which are some mad rambling, I would say, of some mad man like Freud. How could Freud influence the West? Because you have lost the innate sense and you accept it. They accepted that, and that is how Freud became, your sort of a Jesus Christ. He became the most important thing. Became the most

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important thing. I mean it is so simple. With a little common sense you can understand that at every moment we are put into this kind of a domination by these few dominating people who have certain ideas and they put forward. Anybody puts any idea, for example Sartre or anyone. That idea starts becoming "Oh! He said it!" Who is he? What is his life? Just see for yourself what sort of a man he is. With a little common sense, but with the will that you have now Will of God which has fashioned the whole world, which has fashioned you. Every cell within you has been fashioned by God Almighty, and what are you doing is to play into the hands of these entrepreneurs. They have realised that these vulnerable people are very good for having us as disciples, I should say, to make money? To befool them.

Now on this side you have such a great power, you are chosen for such a great thing and on the other side you have this kind of slavery. So try to understand that your innate qualities were lost. But, luckily, by the Kundalini awakening and the breaking of the Sahasrara, all these innate qualities which looked like lost, like your innocence, like your creativity, like your religion within, like your compassion and love for the humanity; like your power of judgement, wisdom, all these great qualities, which we thought were lost, were not lost, they were in a dormant state. They all got awakened one by one. I don't have to tell you don't drink this, don't eat this, don't do that. You yourself realise that this is wrong. You yourself know that is good for you. And still if you want to do wrong you can go ahead. But already there is a light within you to see for yourself what is good and what is bad. It has come because of this Sahasrara being opened out to this new dimension of new knowledge. This is not new. It is innately built within you. Now all those innate qualities are manifesting and you are enjoying them. So now you have to get out of your petty ideas and petty things. Because people are reporting to me something very funny. I cannot believe Sahaja Yogis can do like that. They run away with the plates that I have got, they run away with the plates. They throw things here and there. All over the places they are throwing things. How can you behave like that? I mean, this is so stupid and so insipid. If you do not have a proper discipline of life for yourself you cannot carry the Will of God. You cannot. But I am not going to tell you do this or do that. I respect your freedom. And I just want that your own Kundalini should awaken that wisdom in you, that greatness, that glory in you and start understanding what are your innate qualities. So it will purify. Once you are purified completely, like you see, **if you have some gold which is not pure, you put it in the fire. The gold is separated. In the same way the fire of Kundalini cleans you completely, makes you absolutely clean, and you start seeing your own glory, your own nature, your own greatness.** So the integration part comes to you easily. You start integrating.

First of all we used to have Sahaja Yogis say some from England, some from Spain, some from here. They would always have different groups. They would never sit together. You could make out this is English sitting here, they are sitting here, they are sitting there, and they would form a group. But now it is not so. Now I find they all are becoming integrated. The integration of human beings is the most important thing for a Sahaja Yogi. That comes by understanding not by your intelligence, but by innate understanding that all human beings are made by God, by His will, and we have no right to desire anything.

The second integration that has come within us is that all religions are born on the same tree of spiritual life. That all religions are to be worshipped. All incarnations, all prophets, all scriptures,

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which can be corrected. So, gradually you start entering into the subtler side of divinity to understand that all these people have worked hard to create today's atmosphere for Sahaja Yoga. And no religion is to be despised, and no religion is to be attacked which is very, very, absolutely unreal thing and you are working it out, a very unreal theory which does not exist in the Divine Plan. This is how we will finish all fundamentalists.

Fundamentalists are the ones who believe that this is written in this book, this is written in this book and because we read this book we are something better. Anybody can read any book. What is so great? Some, I would say, in Sahaja Yoga, people should not become fundamentalists. Be very careful. Because that is what you are born like that. I don't know. It is not your innate quality but the way you are made, that way, you are fashioned yourself, that way, that you start also making Sahaja Yoga, sometimes, a fundamentalism. "Mother said so!" Do not use me anywhere. **"Mother said so" is the way you want to dominate others.** You yourself say because now you have the right, you have an individuality in Sahaja Yoga. You can say what you have to say yourself. But don't say "Mother has said it". Because anybody can start like that "Christ said it"; a clergyman, a pope can stand upon his own platform and say that "Christ has said it". We can just arbitrarily use all these things. So, nobody has business to use me arbitrarily. Whatever you have to say you say yourself but don't ever quote me as that "Mother said it", or in this book such and such is written, so this is a lie, or that is like this. You are not bound by any lie, by whatever I say. It is you who have to stand up and see for yourself what you have to say. Because you have to use, now, your will and for that you have to develop a pure will, the pure desire of God Almighty.

The integration, not only outward but inward, like, first of all, whatever we did our mind used to say one thing, our heart used to say another thing. Our brain used to say another thing. Now what has happened is that all these three things have become one. So whatever your brain says is absolutely acceptable to your heart, absolutely acceptable to your attention. **So you yourself now have become integrated.**

Many people write "Mother I want to do it, but I can't do it". "Mother I wish my desire to it but I can't do it". Not now! Now you are completely integrated and you can easily do the whole thing, very well. If you want to examine yourself you should try to find out "Am I integrated or not? Whatever I am doing, am I doing it with full heart or not? With my full attention or not?" I feel that you do with full heart and full intelligence but full attention is not there. Still the attention which is first thing that was enlightened is not fully used. So the whole attention should be, absolutely, there that **"I have to do this thing with full attention". Otherwise the integration is not complete.** Integration is partial. So these three things have to be completely integrated. So the integration of all the chakras comes in. Like whatever you do has to be auspicious, whatever you do has to be with full attention, whatever you do has to be absolutely religious.

So like that all these centres are being absolutely one, integrated power that you have. So the whole life should be integrated. Now, say somebody's husband is not of that level or somebody's wife is not of that level, you should not bother. You should just bother about yourself. Don't expect anything from anybody else. **It is your duty which is important. You have to fulfil your duty and you have to work it out yourself.** Unless and until you understand that it is your individual being which has achieved it, and it is the individual being which has to realise, is the

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individual being that has to become one integrated with the rest of them. If you start putting things, many a times I have seen, if I say something then you will start thinking that I have said for somebody else. They never take it for themselves. So now we have to see what are my gains. "I have got financial gains. I have got physical gains, I have got mental gains, I have got joy, happiness". That is not the only things. That should not be the only criteria. But what you should have is the understanding of your own personality which is being specially fashioned, many many lives for you to come in this life to get your realisation; to do the further work of Will of God. Every moment when you see a miracle taking place, you do realise, that is all done by Param Chaitanya. So what is Param Chaitanya? It is the Will of Adi Shakti. And what is Adi Shakti? It is the Will of God.

So whatever is done is all fixed entities, we can call them, all these vibrations are like, we can say, DNA tapes. They all know how they have to fashion. See today it is very sunny. Everybody is surprised how can that be. So many things happen like this. The other day we had Havana. It was absolutely sunny. So the whole cosmos is working for you. You are on the stage now and you have to see to it. But if you don't have faith in yourself, if you are not confident as to what you are, how can you help? How can you work out yourself, and work out all the problems of the world, which are created only by human beings?

So we have to absolutely overthrow all these dominations on us. First from science. We can prove everything, that whatever Sahaja Yoga has said about science has been proved. So we can throw science which is just all the way, all the time in the flux, changing all the time. Then that so called religions that we have, so called religions, because people who have been Catholics, who have been Protestants, who have been Hindus or Muslims and this or that, they all have got that thing on their heads. And this has to be thrown out. We have to become a new personality. After realisation, so as I said, you become like lotuses from the mud. So now you have become lotuses and the lotuses have to throw away all this dead mud. Otherwise fragrance would not be there. That one has to achieve is to throw away all these shackles which are killing you, which are of no use but a burden. And beautiful lotuses, as you are, you have to understand that the whole fashioning has been done so carefully, with such sweetness, such delicacy.

So first of all we must have respect for ourself, we must have affection and love for others and we must have respect, means we must have discipline. We have to have the discipline. Because If you respect yourself, you definitely discipline yourself, and you will make it available.

Now as we can realise, from my life itself, that I work very hard, travel a lot, much more than anyone of you can do. Because I have the will that I have to bring in this world, that state of enjoyment, that state of happiness, that state of Divinity, where they realise what is their glory, what is the glory of their Father. So I work very hard and I never, ever think that something will go wrong with me or this will happen, that will happen. I never bothered you about my family life, about my children. Whatever problems I have, I deal with them myself. But here I got such big, big letters from Sahaja Yogis, writing about their daughter, their son, this thing, that thing. **Another thing is attachment to family. It is the biggest burden on your heads. And all the time you are worried about your children, you are worried about this, you are worried about that. That is not your responsibility. Please try to understand that is the responsibility of God Almighty. You can't do better than him. Can you? But when you try to take the responsibility**

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He says "alright look after!" and the problems start.

Detachment is the word one should understand in a proper sense. When I asked people "why do you throw things here and there" they say "we are detached!" Wonderful way! And what about your children? You cling on to them. What about your own things? You cling on to them. For a small little thing they will bother my head, and when it belongs to me or to Sahaja Yoga then they will have a very nice time with it and throw it away wherever they like. I mean this kind of irresponsibility! How can you call them Divine? How can they be saintly people? **Saintly people not only are responsible for themselves but for everyone.**

Very slowly, smoothly, sweetly, with great affection I have brought you to this level. I did not ask you to go to Himalayas, to stand on you head or to donate all your properties to me. Nothing of this kind. We have managed it in a very, very beautiful manner. Now further, then you have to go. Further. Then you have to understand your duties .... you act towards your family, towards your house, towards this, towards that. No duty towards Sahaja Yoga. Before Sahaja Yoga, you were not attached to anyone, in a sense you were only attached to yourself, you were self-centered; now you have widened yourself a little more; now you are attached to your life, to your children. That is just the same. That is also selfish. Because they are your children you think. They are not your children. They are the children of God.

I hope all of you are intelligent enough to understand your responsibility and work it out. This is a very important thing that has happened to you that Sahasrara has opened. Now you can prove the Existence of God, His will, everything to do the whole world. Nobody can challenge Sahaja Yoga. Those scientists who will challenge can be told. Anybody. Whether you are a scientist, economist, politician. Anything, everything can be explained in the light of Sahaja Yoga and it can be proved that there is only one politics, that is of God, one economics that is of God and there is only one religion that is of God, is Wishwa Nirmala Dharma. It can be proved. There is nothing to be afraid of or to worry about. This all can be proved to the scientists and to the other intellectuals and to some few people, if they want to listen to us. If they don't want to listen to us forget it. Because we are powerful, why should we worry about them. But if they are willing to listen to us then it is better that we tell them "now we have discovered this great power". And if it works out, if this great power works out then only we can really fashion the whole world in a new way.

I have great hope from you people. But the seriousness with which you should take Sahaja Yoga, for example even meditation people don't do. Simple thing like meditation you people don't do. I can't understand. How will you go without meditation? Unless and until you become thoughtlessly aware you cannot grow. So you have to, at least, meditate morning, evening. **There are many people who are not even collective by temperament. If they are staying in an Ashram they just think that Ashram's life is not good. Such people should really get out of Sahaja Yoga. Because they have not yet understood what Sahaja Yoga is. Without collectivity how will you grow? How will you assemble your powers?** You see, we know very well that in assembly, in a group, in combining together only you can be strong. It is a fact that if you have one stick you can break it, but if you put many sticks together you cannot break it. There are still people, I know, who are still not so much in collectivity, shows how poor they are in their understanding of their own selves. And they are telling me that "Mother we don't want to stay in



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the Ashram now any more". So they should get out of Sahaja Yoga. **Without the collectivity you cannot grow. Without the discipline of Sahaja Yoga you cannot grow. It is better to have ten people of good quality than to have thousands useless people. That is what is the Will of God.**

So now, as you are today here, so many people, I am really enamoured to see so many people at a time, and we have done so much of our growth and grown out of all those nonsensical things that you were following. But today we have to take the vow that "I will now fashion my life according to the Will of God, absolutely, and dedicate myself to that". No family, no other consideration, just forget it. Nothing so important. Everything can be looked after by Will of God. So if you just try to follow the Will of God your children will be looked after, everything will be looked after. You don't have to worry for anything. And that works. Just try to understand that you have problems because you don't want to give those problems to God. You want to keep it yourself. That is why you have problems. If you decide that "No, I just want to give these problems to God's will", finished. Also there are some who want to say that "we are not so capable, Mother we can't do it". Saying that is also stupid. You test yourself, see for yourself.

So first of all one has to understand why do we say such thing. May be that you are very money oriented, that we want to have money to ourself or something like that. Or some people are there to talk of business also in Sahaja Yoga. There must be something like money orientation or some sort of a material attachment that they say that we are not capable, we cannot change it. The second could be this *mamatva*, the attachment. The attachment to your family, children, this, that. Or this is mine, this is mine, this is mine, This could be the second reason that you think that you are not bold enough or you are not strong enough to do Sahaja Yoga. Thirdly could be that you are still playing with your old habits and that you are enjoying your life without virtues. There can be some reason like that. So just try to look into it why I am behaving like this? Why I am not getting into the same beautiful path of my ascent as everybody has got it?" If we introspect we will find out that "There is something wrong with me that I think I am not capable of doing this". **You are capable of doing everything. You just try this and enjoy it.**

So most important thing now remains is that you should become a proper, strong, compassionate vehicle of God's will. Then what is most important, of course, I agree that you can do my Pooja. Because that helps you a lot, no doubt. **But other things are not, so many other things, you people tell me, are not important. Main thing is that you should all ascend higher and higher and complete with each other in getting into higher situation.**

As it is, I think, in such a short time we have achieved a lot, no doubt. But still we have to speed up and work it out. I am sure that this new science, we can say that which is the absolute science, will, one day, outshadow the other sciences and tell people that this is what it is. It is in your hands, you work it out.

So today is the day we celebrate that by which we have opened absolutely a new dimension, absolutely a venue of a great Divinity of the proofs of Divine. And this is something so great that we can really finish all the illusions they have about themselves. We can manage that. That power you all have.

*May God bless you!*

