

The Divine Cool Breeze

Volume : XI Issue : 9 & 10

September- October, 1999



"If you could somehow or other see your ego working, then you can get rid of it — and that is the thing one has to do, not to fight the ego. I never say fight the ego, but surrender it."

Her Holiness Bhakti Devi Nirman Devi

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Published by : V.J. Nalgirkar
162, Munirka Vihar
New Delhi-110 067

Editorial

Does every question has to be answered? The heated intellect bubbles with questions. Initially these questions may arise from curiosity. However when the intellect starts steaming as in the case of right sided people then these questions become a medium for fanning the ego. For instance we often hear a remark, 'See, he could not answer my question.'

Inversely, I am smarter because I know the answer but he does not.'

'I asked him, What is God? But he could not even answer.'

How can anyone define God. It is possible to define a person, place or a thing but how to define the infinite. Any definition would limit it. The question is too absurd for an answer. Also every question may not have an answer.

The ego also thinks itself to be very smart when it asks impossible questions. It could be a trick to thwart an adversary or simply a show off exercise. But as a matter of fact no one is under any compulsion to answer questions. The freedom of speech certainly gives a birth right to ask questions but it does not impose any compulsion on any one to

answer them. It is the nature of right side movement to shoot questions. They may be out of context or of no pertinence but when the ego identifies with the questions then they attain absolute importance, a prestige issue. 'It is my question'.

After one public program, the speaker invited questions in context of his speech. However, the questioning prone audience asked every other question except those related to his speech. Infact, they went so far as to allege him, of saying things, which he never said. This is not surprising because imagination is the sister of the intellect, they take flight together. The more the intellect bounces the wilder the imagination runs and excites the right side. An intellect that dances on illusions can never be quenched. The thirst of a horse can be quenched but how to quench the thirst in the eyes of a drunkard. The intellect is hollow within and like an empty vessel it makes the most noise asking the most questions.

At another public program, one gentleman went into such a question shooting spree that before even one question could be answered he would shoot the next question. Infact he was

only anxious to ask questions but not at all interested to know their answers. He was like a madman who went on firing at the target without even taking an aim. Such right sided people are so obsessed with themselves that either they go on talking about themselves or they go on questioning, 'Who telephoned, what did he say, what was his shoe size etc. etc.'

One right sided person went into such a frenzy of asking questions that he kept repeating his questions like a vintage gramophone needle that was stuck. The speaker was answering his questions but his attention was so glued to his questions that he was not able to register what the speaker said. Similarly, linear movement in the left side leads people to repeat their past like a tape recorder. They become such bores as all their friends know their stories by heart.

After self realisation one comes into balance and gets off the hook of the intellect. In thoughtless awareness, one enjoys an inner state of silence where

there is no questioning bug. The inner silence takes us deep into the realms of the Spirit beyond questions and doubts. What is there to ask when one is lost in inner joy?

The Spirit itself informs us of everything we need to know. We truly become our own guru. We have to know that we are under the protection of our Divine Mother, She takes care of everything, so why should we disturb our attention by unnecessary questions. Let us also remember that if there are any queries still lurking for our ascent, our Divine Mother will inform us through Her many miraculous plays and wondrous talks. But we can only absorb them if we read them from the Sahasrara with rapt attention. Then we will spontaneously find all the answers that are conducive to our ascent. So let us behold Her miraculous talks.

'We bow to you, O Devi Mahasaraswati, in deep gratitude for the treasure of knowledge, You have blessed us with.'

Shri Mataji's talk on Meditation (1983-84)

.... In the morning you get up, have your bath, sit down, take some tea, don't talk. Don't talk in the morning ... sit down ... meditate... because at that time the Divine rays come in, the sun comes afterwards. That's how the birds get up. That's how the flowers get up. They're all awakened by that, and if you are sensitive you will feel that by getting up in the morning, you will look at least ten years younger. Really, it's such a good thing to get up in the morning and then, automatically you sleep early. This is for getting up. For sleeping I need not tell because that you'll manage yourself. Then, in the morning time you should just meditate.

In meditation try to stop your thoughts. Watch my photograph with open eyes and see that you stop your thoughts. You should stop your thoughts, then you go into meditation. The simple thing to stop your thoughts is the Lord's Prayer, because that's the Agnya state. So in the morning you remember the Lord's Prayer or Ganesha's mantra. It's just the same. Or you can even say, "I forgive". It works out. Then you are in thoughtless awareness. Now you meditate. Before that there's no meditation. When thoughts

are coming or "I have to take tea", "What shall I do?", "Now what have I to do?", "Who's this and Who's that", all this will be there.

So first you become thoughtlessly aware, then the growth of spirituality starts, after thoughtless awareness, not before. One should know that. On rational plane you cannot grow in Sahaja Yoga. So, first thing is to establish your thoughtless awareness: still you might feel little chakra blockages here and there, forget it. Just forget it.

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

But surrendering is one point that is very difficult in ego-oriented societies. Even talking about that, I feel a little bit

worried. But if there's any thoughts coming in to you or any chakra catching, just surrender.

And you'll see that the chakras are cleared up. **In the morning time you do not go on, putting this way, that way, nothing, don't move your hands too much in the morning, You'll find most of your chakras will clear out in meditation.**

Try to put love in your heart. Just try in your heart, and there, try to put your Guru, in the core of it. After establishing in the heart, we must bow to that with full devotion and dedication. Now whatever you do with your mind, after realisation it is not imagination because now your mind, your imagination, is itself enlightened.

So project yourself in such a way that you humble down at the feet of your Guru, your Mother. And now ask for the necessary temperament needed for meditation. **Meditation is when you are One with the Divine.**

Specific Problems On Meditation:

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

hurdle. **First the thought... now for the thought you have to say the mantra of Nirvichara:**

Om Twameva Sakshat Shri Nirvichara Sakshat
Shri Adi Shakti Mataji Shri Nirmala Devi
Namo Namah

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

"Om Twamewa Sakshat Shri Mahat Ahamkara Sakshat Shri Adi Shakti Mataji, Shri Nirmala Devi Namo Namah"

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

So once you have given yourself a balance, then, the best thing is to **pay attention to your emotions, to Manas Shakti.** Watch them. You can enlighten your emotions by thinking of your Mother. Right? Just enlighten them. This solves all the problems. Whatever are the problems in the Mana. So, once you are connected to those emotions and you start

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

Now what you do is to watch your breathing. See now, try to reduce your breathing; reduce it, in the sense that you have breathed out, wait for a while, then breath in for a long time. Then you breath out. So during one minute your breathing will be less than normal. Alright? Try that, keep the attention on the emotions you see? So that the connection is established. Better? See the Kundalini rises. Now when you are breathing, you find that there is a space in-between which you just leave vacant. Breath in, keep it there. Now breath out and keep breathing out. Now breath in. Now start breathing in such a way that you really reduce your breathing-but no exertion about it. Your attention should be on your heart or it could be on your emotion. Its better to keep the breath inside for a while. Hold it. Bring it out. Hold out. Then keep it outside for a while. Then again. Then

you'll find that for a while you will not breath. Good. See, you're settled now.

The Laya takes place between your Prana and your Mana.

Both the Shaktis become one.

Now at the Sahasrara you should say the mantra-thrice:

"Om Twameva Sakshat, Shri Kalki Sakshat, Shri Sahasrara Swamini, Moksha Pradayini Mataji, Shri Nirmala Devi Namoh Namah."

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

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

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

Like deep down in the sea they go and there they find the beautiful pearls of eternal experiences. And when they find

these pearls they bring to me as poems, as dances, as smiles, as laughter, as enjoyment.

These are all within you, and they lie there away from your consciousness. Though your consciousness is enlightened by self-realisation, it is not yet enlightened by joy. That is, something happens to all of you gradually, as I told you, and should happen to all of you as soon as possible.

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

Do we say the lotus has surrendered itself to its fragrance? Do we say the sun has surrendered itself to its coolness? It would be absurd to say like that. The word "surrender" sometimes can mean only, at the most, in the context of Sahaja Yoga, that we surrendered our egos, our limitations, our shallowness-what we have achieved, as our own. We have surrendered all that is useless for something that is great and eternal. This weight of the ignorance has to drop out. I don't think I do anything, because I'm really doing nothing. Sometimes I think this is not my due, to be praised like this, because whatever is my nature that is what I am, and I haven't achieved anything-I just exist with my nature, because I can't do anything else.

While you have achieved. Its a great

credit to you-that you have achieved this enlightenment to see yourself, your true Self which is so joy giving.

Actually, I should compose poem in praise of you. And I do my best to show by my own methods how the Divine is pleased. And you see that everywhere, every time, every moment. **So, tonight we all should say one thing in our heart-that this bountiful nature of Motherhood should be brought into our consciousness, which I have told you is called Ritambhara Pragnya.** Means your consciousness gets enlightened to that nature of this Mother Earth-which fills it up with different seasons - that is Pragnya.

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

Now it is high time to jump from that little area to the vast area which has no bounds. And once that happens you will be surprised all these petty little problems will drop out in the ocean of greatness. Don't indulge into them, and leave them in the hands of the tree. So that all your small petty problems will be looked after by that nourishing force.

Because you belong to a tree of great wisdom, tree of great sustenance and religion, and tree of great mastery that you can never know how great it is.

You belong to a tree that has complete security for you, and you belong to a very great tree which gives you complete witnessing of the drama, and which gives you understanding that the whole is a part and parcel of you, and you are part and parcel of the whole.

So, you belong to the great ocean of love and generosity. So this great tree of life has everything integrated within itself. This is the tree of life that has been described in the Bible, the tree of life, they call it. Now you have become One with it. You are blessed with it. You are loved by it. You are gently guided by it. It's so gentle that you do not even feel the guidance — like a leaf, when it falls on

the ground. **Try to become identified with that power that is what you are. Like the meaning of the word, is identified with the word, like the moonlight is identified with the moon, sunlight is identified with the sun.**

Let that identification be that oneness, that integration, so that you become the light of God's love, that people know God through your depths and your fruits. It's the most fulfilling job, highest paid in every way, the most satisfying, energy-giving and dynamic.

You don't have to give up anything—just be organised in the light of your Spirit yourself.

SAHASRARA DAY PUJA 9-5-99, Cabella

Talk by Her Holiness Mataji Shri Nirmala Devi

We have gathered here to do the Sahasrara Puja. Sahasrara, the word 'Sahasrara' in Sanskrit language means one thousand, and there are one thousand petals in our brain which get enlightened. Of course the doctors are quarrelling on that point but forget about that.

Now these petals are kept ready for our enlightenment and these are really the nerves, one thousand nerves, which are there for the enlightenment of the brain. So, when the Kundalini rises, She enlightens those one thousand nerves which become like the shape of these flames, like a petal. That is why it is called as Sahasrara, the centre of Sahasrara.

In the human beings, it is a very important centre because this is the only centre by which we think and we try to stop whatever we do not like. This is the centre which reacts, reacts in such a manner that without any discretion you start saying, No to this, No to that. On small things also, like somebody might say, I do not like this carpet, I don't like this house, I don't like that. This language itself shows that who are you? First find out,

But you cannot become yourself unless

and until this Sahasrara, this brain is opened out and the Kundalini becomes one with the Parama Chaitanya. Before that you are in complete ignorance about what is good and what is bad. Whatever you think, with this brain, is good, you do it. But whatever is really good, you do not know because you don't know the reality.

Now we have to understand the consciousness that we have. Consciousness of being alive, consciousness of so many things we have and the so called knowledge we have about everything. All that consciousness is stored near the liver for your information, by this diaphragm.

But then this consciousness starts rising higher and higher. Then you become aware. In the evolutionary process you become aware, aware of things. Without going through your brain, you just become aware. How? Not by thinking, not by understanding or seeing but you become aware because your brain has now started working in a manner that is very very sensitive. So, you just become aware of some sort of a fear, or may be

some sort of a goodness or anything.

But it goes even further. The growth of consciousness which becomes aware, goes further where you start liking a person or disliking a person but still it is nothing definite or sure. It is like liking a person because he has a particular type of a face, may be eyes or may be anything or may be because you have known somebody who has been very nice. So, you start transferring that image on to others. With this transferred image you can hate or love someone. Then you start saying, I hate this, I hate that, which has actually no substantial meaning. You hate it because perhaps, may be, such and such person looks like somebody. Now you go further with it and then you see that such and such person, I am not talking about things but about persons, such and such person has done this harm to me. So, you start feeling that you should hate that person. Now you start hating that person. With that hatred you develop new faculties, how to harm that person? Then you start thinking how to destroy that person, how to make his life miserable? Then you may meet that person, you may shout at that person, you may try to kill that person. You can do anything.

So, now the awareness is going towards several directions which is darkness, which is not light because in the light you would not do such things. In the light you

see everybody, everybody is sitting. You know how far you are, where you are sitting. If you want to go out, you know how to walk out but when in the darkness you are there, you just do not understand and you go on behaving in a manner which cannot be explained otherwise, except that because you are a human being.

Animals do not do that. Animals have limitations. The animals, if they find something wrong, something absolutely harmful for them, then they will attack or run away. But they do not carry a kind of a hatred or anything but they can carry the impression of fear, could be of some sort of a harm done to them.

But human beings are not like that. Human beings do not have any particular reason, as such, to hate some one but why it works out because they are involved in their ego. Egoistical person feels that he has a right to do what he wants to do. He can kill anybody, he can harm anyone, he can do whatever he likes but a person who is not doing that is the other way round, he is frightened, he is afraid of some one.

Now the awareness moves on. This is a subtler awareness, because if you are afraid of somebody, you would not like to go to his house, you will avoid him in the street, all things you can do. So, all this kind of knowledge about other human

beings also accumulates in your mind.

Then this thing starts working on a collective level because you think this group is very bad, that group is bad, they are excellent, like that it works. In your own mind you think that somebody has a group and the other group is better, that group is better, and collectively then you start working out your whole temperament, your awareness. Like once people decide, say for example, that black people are to be finished. So, all the white people can join together or like at the time of Hitler, he decided that all other human being but Germans were useless. So, he gathered people around his thought and ideas and this collective awareness just comes to, I do not know how, but it enters into the minds of men. They never challenge, they never ask whether it is correct or not. So, this grows more and more and more and then it becomes like a country wise, you can say, an awareness of this kind of a feeling. But whether it is correct or not, is not understood, is not known.

So, what is important is that you should know reality. You should know exactly what is right and what is wrong. For that, as I told you, there is this great power of Kundalini within you. She is the one, She passes through all these (chakras) Centres, enlightens them first. So, your

awareness is enlightened and when She pierces through Sahasrara, She joins you to this All Pervading Power which is knowledge, which is love, which is truth. So, after that you immediately know, some people do not know immediately, but some people know, that what we have been thinking so far or separating ourselves from others by thinking they are not alright, they are wrong, this disappears. This disappears completely and then you realise that your awareness itself is dominated by so many other circumstances. For example, where you were born, what your parents taught you, what experiences you have had and then you realise that it was all wrong because its not reality. Whatever feelings you have, whatever ideas you have about another person or about other nations, all of them are not correct because now your Sahasrara is awakened, that it is connected now to the All Pervading Power. So, this starts flowing into you. **This, I should say, enlightened awareness, it starts flowing down into your being, in your brain and then on your nerves, you can feel that awareness. Now once you want to know about something whether it is right or wrong, absolute right or wrong, it is not a question of relative, you just have to put your hands towards that person or towards that thing or whatever it is, immediately**

on these vibrations you will know.

So, what are these vibrations? This Parama Chaitanya, we call it Brahma Chaitanya, it starts flowing through your finger tips. Now you start feeling what Chakras they are catching, whether they are right or wrong and your discretion improves immensely. The brain which was putting you in delusions and wrong type of life, immediately corrects this. For example, I am walking in a place with my eyes closed and there is a big ditch, I cannot see it. I am just walking and suddenly I open my eyes and see the ditch. Immediately I know it is wrong. Immediately I give up and come out. In the same way it happens to you.

When your Sahasrara is enlightened, whatever knowledge, you had gathered, whatever you think was right, whatever was your dream and your aims of life, all these aspirations melt away and then you take to reality and you start seeing the reality of everything. Unless and until you see that reality you will be going with other crowd. These people are saying so, so let us do that. They are saying so, so let us do that but you cannot see whether it is correct or not, is good for you or not or whether it is going to help you. This kind of thing is so common in the whole world, and that is why there is so much problem because they do not know the reality.

Once you know the reality, most of the problems can be finished because this brain itself is creating problems. First of all it commits all kinds of atrocities, violence, everything. Then it also justifies itself and then it does even worse. All this they used to call it as sin.

But now is Sahaja Yoga, that is finished. Whatever your brain was contaminated with, it is now cleansed. It has got the knowledge and through the knowledge you can make out what is right and what is wrong. Upto this point it is alright.

But then you must have full understanding that whatever right is right and whatever wrong is wrong and you should not do anything that is wrong. Always do the right. You have to decide on that point. Now we have to do the right only, never the wrong. This when it comes to your mind then what starts is your determination, what we call a devotion, dedication, surrendering. With that you give up all your false ideas and your false pride, all other things that you have been doing so far and immediately you become a different person, a beautiful person.

Now the third thing that happens to you, which never happened to you before, that you feel that unless and until I give the same state to other people, it would not be alright, it would not be alright for me to talk to them. So you start talking to your brothers, to your sisters and then

you start talking to other people and then you start talking to whole nation. You talk about Sahaja Yoga that I have gained so much, I have got these things, so now why don't you take it?

But to expect that by talking, by discussions, by arguments, by sermonising, they will never take it, because their brain, as I told you, is just the same, still full of ignorance. So, what we have to do is to raise their Kundalini. Once you raise their Kundalini and their brain opens, then they are on the same line as yourself. They do not have to worry about what is good and what is bad. They know themselves. Now that is what is very important.

To correct this world it is very important that you all should know what is right and what is wrong, and you have a vehicle of Parama Chaitanya to know what is wrong and what is right. Now this trend starts moving and, as you see, there are so many people today with their opened Sahasrara.

So, opening Sahasrara was the most important part of the evolutionary process. All the evolutionary process brought human beings to what level? They had wars, they had all kinds of silly programmes by which we really ruined so many countries, so many people. Now when you are one with that all pervading power, it is a pure power, it is a Nirmal Power, absolutely pure power that gives

you complete sense and complete understanding as to how you should move, how you should live and what you should do. This is what is self realisation, they say.

But I would say that self realisation is much further than that. Even if your brain is enriched by the knowledge, the real knowledge, still the other things which you should have and the most important thing is that you have to be completely aware. I again say the word aware of where you stand in this big plan of World's global transformation, what is your position, where do you stand, what is the work for you to be done?

Now you have got this compulsion on you that I have to do something. When this compulsion starts working on you which is not dreadful, which is not annoying but very peaceful and joyous which says that I have to see that others also know themselves, so to know themselves is first of all you must know your own Chakras. Just many people get their realisation, I know, very quickly but they do not settle down with their Chakras. They have to see to their Chakras, why you have problems on your Chakras. They will know that they have problems but they still go on without paying attention or without looking at it. To them, it is kind of a 'by the way', you can say that these are the problems with me, does not

matter. But what does it matter as long as I am working out Sahaja Yoga? It is not only for others but for yourself first.

It is important that you should get your Chakras corrected. That is the most important thing for you and then you will have self knowledge in the sense you know what is the defect, where is the defect, what wrong am I doing, what should I do? And then when you correct those Centres, then your awareness, I would say, will be really fully enlightened about all the work. That is a tremendous thing. It is very tremendous because if you have to transform this mad world into something very sane and if you have to give them all self realisation.

Imagine the task how great it is. How many people we need to do it? But if your will power is strong about it and you see you feel compelled to do it. But normally you see, you are not compelled because we have to run our houses, we have to earn money, we have to do this, we have to do that. That you can do. **But main object of your life is to transform people and to work it out, this transformation for the global peace.**

I do not know, it has been predicted or not, that complete transformation will take place but they have talked about transformation. I do not know that part and I just do not bother my head as to

how many people are getting transformed, but after transformation you must settle down. **First of all you should see if you are a peaceful person. Is there peace in your heart? If you have no peace in your heart then you are not a Sahaja Yogi. If you get excited and if you start shouting at people and all that, it means you are not a Sahaja Yogi. You have to have a very very peaceful temperament. That is very important.**

Now with that peace what should be their pure compassion? What you are doing is not for your benefit as such but because you are compelled by this force to do good for others, to transform them. This is the greatest good you can do to others that their brains are put right, they get rid of their diseases, they get rid of their problems. It is all there, but the first and the most important thing that happens that they get the power to transform others.

When you have that power to transform others, you should not waste it. You should not use it for yourself. That means the growth is not complete. You must talk about it. You must tell about it and you must work it out. Wherever it is possible you have to work it out. This is the way you can spread people on a global level who can get complete transformation.

All our problems, whether in India or

anywhere, are because of human beings. Because they have not been enlightened. **See, if you are enlightened you will have no problem of any quarrelling or any fighting and all that.** If you are enlightened, then you will think about others as if they are your own, bother your heads about them. You will not think about yourself any more. If you are enlightened then no question of any violence in your head. Now in the name of religion, in the name of every thing, there is so much of violence. This violence can be easily corrected if they all become Sahaja Yogis. Think if all people become Sahaja Yogis, how will they quarrel, for what? So, this religion is there, but above all these religions, is the religion of Sahaja Yoga, where you become one, and there all these quarrels of religions will disappear.

This is not the only problem we have as human beings. We have some other problems also, very serious; i.e. we have a hankering. They are very greedy. You cannot adjust yourself to any other circumstances. You want to live in complete comfort and this and that. But after this you can sleep anywhere, you can eat anywhere, you need not eat. You become a person who is above all these needs, all these demands, absolutely. Then you do not worry. This worry for what? Supposing I get lost somewhere and the car is going in a wrong way. Alright, I

have to go that way. That is why I am going like that. What is there to feel upset about it? So many things, small, big, happen in your life for which you get upset; but now with this blessing of Sahasrara, you will be amazed, there is help from Parama Chaitanya, and that means a tremendous help, because it acts globally, it acts individually, it acts on communities, it acts on nations, because there is Divine, what you call Divine. There is a Divine play going on and this Divine play, plays tremendous beautiful things by which people start correcting themselves. **So, you should never be nervous, you should never be upset because you have the Divine Power within you and it will correct.** It can correct anyone. I mean, recently we have a case of one boy who was hit by a truck and they said his lungs were smashed. Now with the lungs smashed, no body has heard that they become normal. Not only he became normal but he started breathing normally and all this is done only by Parama Chaitanya. You do not have to do anything. **Any problem comes before you, before it really touches you, it is solved by the Parama Chaitanya. But you must have full faith in yourself and in Parama Chaitanya, and believe that you are a realised soul.**

No body can harm you. If they try to harm you for the time being, alright,

you may suffer, but you do not also feel the sufferings and you get out of it. Such a security, such a proper guidance is there. Also you are saved from all kinds of attacks and all kinds of mistakes that you commit. It is all such a big, I will say, a computer of knowledge. It knows. It knows what you are doing, what you should not do; where you are going and what you should do, what should not be your way. It knows everything, knows everything about you.

So, when you have to become aware of it, now this is the state where, I would say, that you have to be aware that you are realised souls, you are different, very unique. **You are realised souls, you are not ordinary people and that you are protected by this Parama Chaitanya. Nothing can change, nothing can trouble you, nothing can overpower. Because you are not aware also of this Parama Chaitanya that is why you little bit get worried, and people write to me, Mother, something is wrong with my daughter, something is wrong. Everything can be corrected by Parama Chaitanya if you know how to leave it to that.** If you understand how you are one with that Parama Chaitanya, you are a part and parcel of Parama Chaitanya and that Parama Chaitanya is looking after you. You don't have to do a very conscious effort. There is no need

to have any conscious effort.

Accept life as it is. As it is whatever life is there, accept it. Do not retaliate, do not get angry, do not get upset. Just accept and you will enjoy the same life which was irritating you. You will see the enjoying part of that and it would be so beautiful. The way you will see that you will get over all your problems, you will get over all your enemies, and a kind of very fresh beautiful existence you will have.

So, now as you are all Sahaja Yogis, it is very great position. With that if you humble down, humble down, then you will be amazed to see that you are absolutely in contact with this Parama Chaitanya. Not only that, but you have become Parama Chaitanya. With this Parama Chaitanya you can do anything. I need not tell you what you can do because some of you may not believe; but that is my own experience that if you are the Parama Chaitanya then it keeps your dignity, it keeps your position, it keeps your word and looks after you and whatever you just said or desire, you just get it.

Your desires also change. Your desires are not for stupid things but for something that is very noble. Like you want to transform people. You want to do Sahaja Yoga work. All these desires are fulfilled fully when you want to do it, you like it

and you think of it. You see something and that is done by that. Immediately Parama Chaitanya will take over and you will have no problems, no problems because the way we react to all these difficulties and to so called odds in life becomes a play, just a play. You are amazed, you looked at it, and finished, looked at that and finished. That is how it is the light which goes into the darkness and finishes the darkness. The darkness is finished and our problems are finished also.

So, this is what our awareness has to become. Awareness has to become Parama Chaitanya. Then you get all the ideas, everything that are Divine. But not only that but also the help of the Divine or the solutions of the Divine. Everything settles down and you are amazed watching all this that you are the centre of doing all these things. You are not aware that you are doing and you are doing. That ego part is missing. But you see-it is all happening around you and then you are amazed how it is happening. **The whole life style changes, the whole understanding changes and you become a great sources of happiness, joy and knowledge to others.** You do not have to study anything, you don't have to know much but you will know about everything, what is right and what is wrong and then only you can tell the things with complete authority that this

is not right.

Like today, we had a discussion on this point about the economic position and the economics of modern times. I said it is all wrong, because it is self-destructive, it destroys the nations. If not your nation, other nations. Then it also destroys your family life. It destroys your value system. It completely destroys you. So what sort of economics is this? It is just a show, just like a, you can say, a balloon which can burst any moment. I have seen people who are very rich. They became bankrupt, and, many bankrupt became rich. This kind of a turmoil in which they are jumping from one shore to another shore, but you are not. You watch that drama. You see all that drama and with your peace, you can see everything very calmly. It is not difficult for you to create more people of this type. It is not difficult to transform this World. The time has come. Just try, try. Like when the proper time comes, blossom time comes, so many flowers become fruits. So, like that you all have become.

Now it is for you to create seeds to spread Sahaja Yoga. You are at that level of awareness now where Parama Chaitanya is with you, absolutely part and parcel of you, absolutely with you to give you all necessary help, all necessary prestige and also the personality.

May God Bless You All.

Shri Fatima Bi Puja, 1998

Today we have gathered to do the Puja of Fatima Bi, who was the symbol of Gruha Laxmi. So we are going to have the Puja of Gruha Laxmi principle within us. As the house wife has to finish every work, every thing in the house hold and then she goes for a bath, in the same way this morning I had to do lots of things and then I could come for your Puja, because today the house wife's jobs are many. So I had to finish them like a good house wife.

Now the Principle of Gruha Laxmi has been evolved and developed by the divine, its not a human being's creation and as you know it resides in the left Nabhi. The Gruha Laxmi is the one that is represented in the life of Fatima who was the daughter of Mohammed Saheb. Now She is always born in a relationship to a Guru which is of Virginity, of Purity. So She comes as sister or She comes as a daughter. Now the beauty of Fatima's life is that after the death of Mohammed Saheb, as usual, there were fanatic people who thought they can take the religion into their hands and can make it a very fanatic thing. The attention was not paid

so much towards the ascent of the person. Even Mohammed Saheb has described his son in law in many ways and he is the only one, the another incarnation of Brahmadeva who came on this earth, Ali, came on this earth. He was the incarnation of Brahmadeva and his another incarnation was Sopandeva. You can go to Pune and see the temple of Sopandeva there.

So we have Ali and his wife Fatima who incarnated on the Principle of the Left Nabhi. She stayed in her house, in her house hold and she observed what you call a kind of a Parda or nakab as they call it, to cover her face. It is a symbol that a woman who is a house wife has to save her chastity by covering her face because she was a beautiful woman and they were born in a country which was very-very violent and she would have been definitely attacked in case she had not lived in that kind of fashion.

As you know, in the time of Christ, though Mary was Mahalaxmi's incarnation, had to be very very potential personality and Christ did not want anybody to know what she was. But

though she was in the house she was Shakti, so she allowed her sons or actually ordered them to fight those fanatics who were trying to deny the authority of her husband, and you know, Hasan and Hussain, they were killed there. Its a very beautiful thing how the Mahalaxmi Tatva of Sita took a form of Vishnu Maya just to establish the beautiful principle of a house wife. She was very powerful, no doubt, and she knew that her children will be killed. But these people are never killed, they never die nor do they suffer. Its a drama they had to play to show people how stupid they are. As a result of that another system started where they respected saints; like in India Shiya people respect Auliyas or we can call them the people who are realized souls like Nizamuddin Saheb. Then we have got "Chisti". We have got, in Ajmer, Hajrat Chisti. All these great Saints were respected by Shiyas. But still they could not transcend the limits of religiosity, so they also became extremely fanatic.

Firstly they would not see to another religion where they had saints. They would not respect the saints who belonged to another religion and even when we had a great saint like Sai Nath of Shirdi, who was a Muslim to begin with, and it is said that Fatima herself brought him as a child in her lap and gave him to some lady. We didn't deny, as far

as Hindus were concerned, his saintliness, but the muslims did not accept it. There is another one who is called Haji Malang, who is very near Bombay, who was a realised soul. He too realised the fanaticism of the Shiyas. 'Shiya' word comes from Siya; in U.P. Sita is called as Siya. Sitaji is called as 'Siya'. They also did not realise that they are saints who are not, so called, Muslims but they are saints. So they could not get out of it. So we have another one called Haji Malang who was worshipped by Hindus. Some Muslims also go there, no doubt. This Haji Malang was quite worried about the fanaticism of the Shiyas. So he appointed some Hindus to worship him, just to counter balance. They did all kinds of things.

There are many saints like that. I went to Bhopal. There is another big saint who was buried. But all his disciples were just depending on the earnings of that place, which was very bad. Even Hajrat Nizamuddin's disciples do the same way as the Hindus do. They all make an earning, I mean it's a kind of commercial business. So this saint died and was buried there. There were many people depending on it. When I went there, I just, by the way, asked them, what is your religion? So they said we are Muslims. I said what was the religion of that saint who died? They said saints have no religions. So I

said then why do you want to follow religion. Why don't you follow his religion. They had no religion. Even the Sanyasis have no religions. They are "Dharmatita". They go beyond the religion. But as it has happened with every incarnation, it has happened even with the Shiya people, with the Sunnis, with the Hindus, with the Muslims and every one, that they made a fanatic group. Now fanaticism itself is absolutely against religion, against your innate religion within your-self because it creates poison. It's a venomous thing. It makes you hate others. When you start hating others, then it reacts in you as horrible poison which eats up all that is beautiful within you. Hating any one is the worst thing that human beings can do, but they can do it. They can do whatever they like. Animals do not hate any one. Can you imagine? They do not know how to hate, they bite some one because that is their nature, they cut some one because that's their nature. They never hate some one. They may not like some one but this hatred, which is a poison, is a speciality of human conception and human absorption. Only human beings can hate, and this horrible thing hatred was settled between even the Muslims.

This Karbala was not created for hatred, but for love. Everything that was done for love was converted into hatred, in every religion. Now the worst part of the

whole thing is, that one part which hates thinks the other part is the worst of all and the another part thinks that the first part is the worst of all. Under what rule, law or logic they decide, that is their own lookout. So they club together like that. Why this principle of the Gruha Laxmi was specially created? To overcome that hatred, to subdue that icy stuff called hatred, to remove hatred from the minds of the people, this Gruha Laxmi principle was created. In the family when you have a housewife, the Gruha Laxmi principle has to subdue the hatred between the children, between the husband and the children. But if she herself enjoys her hatred then how can she subdue it? She is the source of that peace which subdues hatred. Now in India we have joint families, you too have relations like uncles, aunties, this that. But the housewife's job is to smooth out all angularities of people which create friction. Now the man has to worship a house wife. It is said so, 'Yatra Narya Pujyante, Tatra Ramante Devta'— wherever the housewife is respected, there only the Gods reside. In our country, I must say, credit must go to the housewives because we are no good for economics, no good for politics, administration. Hopeless. Men folk are useless, they do not know any house hold work or anything, women have kept it to themselves. But our society is first class. It is maintained by

the women of the house. So the man has to respect the housewife, that's very important. If he does not respect his housewife, then there is no possibility of any Gruha Laxmi tatva being maintained. It's like the preservation of that principle of a housewife, but some men, I mean many of them, think that it is their birth right to ill-treat their wives, to torture them, to say all kinds of things, to be angry, even if she is a good woman. But if she is a nagger, if she is a bhoot, then they are subdued completely, subdued by her. If the wife is a bhoot then husband always, sort of, tries to please her and be extremely kind to her. He knows she is a bhoot, after all, be careful. Don't know what time the bhoot will come like a snake on you, and if she knows how to nag or to argue, then also they are afraid. There is no love. They have no love or respect for each other but they have an awe or fear and they are afraid of such a woman. Now some women think if they become flirtish then the husbands are better controlled. But there basic principle they lose, the basic shakti that they have, they lose and land up in difficulties.

So the basic principle of a Gruha Laxmi is to respect her chastity, to respect her chastity outside, inside. That is the steadiness of her. Of course most of the men take advantage of it. If the wife is docile or obedient, they make it a point that they just rule the wife left and right.

All right, but this woman, the housewife, has to know that she is not docile. She is obedient to her own righteousness, to her own virtues, to her own qualities. If the husband is stupid, alright, he is stupid like a child, finished. But the husband has to know that he must respect, otherwise he is a lost case. He is finished, he is good for nothing. First thing is that he must see that the woman in the household is respected as a Gruha Laxmi. Then the blessings flow. But in no way he should insult her or be unkind to her and raise his voice or say things to her. But the wife has to be the one who is to be respected. I have so many times said, your wife is dominating, give her two slaps on the face, of course. No doubt, she has not to be dominating, she has to remove the dominating forces of others. She is the source of peace, she is the source of joy and she is the peace maker. If she is the one who creates problems, then you can slap her nicely, bring her to her shape, it's alright. So this Gruha Laxmi Tatva is mutual, it doesn't depend only on the wife or husband but both of them. So once if you are making your wife suffer, your left Nabhi can never improve; or if you are a bad wife your left Nabhi cannot improve. Now in the west the problem with women is this that they don't realise as to what is their power. An eighty year old woman also would like to look like a bride. They do not feel their dignity and enjoy their

dignity with-in herself. They are the queen of the house but they want to behave like the cheepish, childish young frivolous girls. They do not feel the dignity of their being, they talk too much, they behave in a manner that does not behove a housewife. Like they take out their hands, talk like the fisherwomen do, when they sell their fish to someone or when they have to fight or they shout sometimes. They shout also. I mean, I heard they shout and some times they beat their husband, that's the limit. They start always comparing themselves with the husband to begin with. Like I am such a rich man's daughter. I am from such and such family, my husband is from such a low family, he has no money, nothing. He is not educated, so ill-treat him. Treat him in a manner that shows no respect. Such a woman will lose all her powers. Also in her own ways she will feel guilty. She will feel guilty, because first of all, no body has right to look down upon any one whatsoever in Sahaja Yoga specially. Then, to look down upon your husbands, is some thing unbelievable. He may not be a Sahaja Yogi. Alright. He may not be upto the point but by your behaviour, by your strength, by every thing you can save him. But why are you losing yourself by dominating others, by strangling others, by making your husband a very, sort of a, frog in the well telling him, oh, we both should enjoy. Lets have our house

separately, nobody should come in the house. Even a rat won't enter that house. Even to say, oh, these are my children, my husband, myself, is the negative of Sahaja Yoga. It's the negative form of understanding. These are absolutely absurd things, they do not look like, of any Sahaja Yogi or any Sahaja Yogini. All this kind of selfishness, all this kind of seclusion is against Sahaja Yoga. But a thing of a house wife is, oh, now how much should I prepare, for example, there will be 50 persons coming. So the husband says but only 10 are coming. Why do you want to have for 50 persons? But may be they would like to eat more. But then why do you have 50 plates. May be they might bring there friends. So she thinks of her generosity. She enjoys her generosity. She enjoys her generosity. I have known many like that. Though they are not even Sahaja Yoginis. They will say, will you come, sister in law, will you come for dinner. Oh, I am not coming, you cook too many things.

Not coming. No! No! I'll cook very few things but please come. Then she just start thinking immediately. What vegetables are available in the market? What should I get, what is the best I mean. I am not their Guru, I am not their mother. I am just a relation, but they want to express their love through the food, they are the giver of food. They are the Annapurnas and this is the one quality — the

generosity, if the woman doesn't have she is not a Sahaja Yogini, by any chance. Take it from me. Husband may be a little miserly, doesn't matter. But the wife has to be very generous and sometimes, she secretly gives money, not to her own children but to others. Such beautiful women have to be there in Sahaja Yoga. But I feel so sorry, sometimes the attack comes from the women of Sahaja Yoga, not from the men, on me. I am a woman myself I feel shocked that women should attack me like this, for what.

In Sahaja Yoga there is no domination of any kind but all these so called ideas of servility or domination comes from the false ideas you have, about your own dignity, about your own understanding, you are not aware of yourself. You do not know that you are the Queen, no body can dominate you. Who can dominate the lady, who rules the house hold. If supposing the husband says, I don't like this colour, alright, leave it for a while. Then somebody will come and say what a nice colour. He says, ah, such a nice colour, oh, don't change it. The women must understand the men. They have big eyes. They are not microscopic. They see everything in a big way, you see. So today they will say something, tomorrow they will forget about it and they don't have microscopic eyes. They are too above these things. They are above these things. You must understand that. But if he sits

on the horse, I must also sit on the horse and fall down. If he goes for skin I'll also go for skin. If he develops his muscles I'll also develop my muscles. It is coming to that point. I mean women start looking like nothing on earth. You don't know what sort of women these are with big-big muscles without any mustaches. So this kind of stupid ideas we have. But there is no subordination of any kind. You are subordinated to your own dignity, to your own chastity, to your own sense of honour and above all to your righteousness because you are in charge of that. The man who is in charge, has to look after that side. How many quarrels you create. How can you be quarrelsome when you are supposed to become the peacemaker. Supposing we send two peacemakers to some country to make peace and they cut each other's throat, what will you say to such a thing.

You are the one who has to smooth down every thing, you are the one who has to bring such expression of love, such sweet things, that the family itself feels rested in you, secured in you because you are the mother. The family must feel secured with in you and this love is your power. This is your power that you can give, live and giving love you will find, you will always enrich yourself. I mean imagine what presents I give compared to what I get. I don't know I'll have to build another house. I am telling them don't

give me individual present. I will not take any individual presents. Now still despite that, I don't know, just with love if I get some thing with care, that love, you know, itself manifests and comes back to you like a poetry. You are some times surprised. I'll give you one simple example of my own life which will tell you how love can work it out. I was a housewife to begin with and to end with, I think. And once I was in Delhi, my daughter was to be born. So I was knitting something for her, sitting out side in the lawn, when three persons walked into the house, one lady and two men and they came and said, see now we are... I am a housewife and these two are, one is my husband and he is the friend of my husband and he is a Muslim, and we have come to you for shelter because we are refugees. I looked at them. They looked very good to me, they were quite all right. I said, alright you please settle down in my house. So I gave them the outside room which had a kitchen and a bathroom, and for the gentleman, I said, there is another spare room, you can stay there, and husband wife can stay here. In the evening my brother came in. He started shouting at the top of his voice. He said what is this. You don't know these people. They may be thieves, they may do this, and then my husband came in and joined him because you see they were friends. So he told, all men just the

same, you see, so he said, you see, she doesn't understand she has kept these three persons here. God knows, what they are, saying refugees, this thing. She doesn't know, he is a Muslim, he is a Hindu. God knows, she has two husbands, one husband, like that. All kind of things. Next morning they forgot about that. I said all right. Let them be there for one night. Is alright? I can't drag them out today, one night. Next morning they forgot that they where living there. That's like men. First day, such a blasting, such a blasting, I said all right, one night. Now don't shout. They will feel hurt. Next morning they went away for their work. They had no time. It was, you see, only on a week day they become active in the house hold, otherwise they are inactive. So they went away. It so happened that these people stayed with me for one month. Then this lady got a job and she went away with her husband and this Muslim. But in the meanwhile there was a big riot in Delhi, very big riot because many Hindus and Sikh people were killed in Punjab. It had a reflection in Delhi and they started killing all the Muslims there. So, three four Sikh people and one or two Hindus came to my house and they said, we are told that you have a Muslim staying with you. I said, no. How can I have.

They said, there is a Muslim and we have to kill him. I said see I am wearing such a

big टीका. Can you believe it that I could have a muslim in the house. They thought I must be a real Hindu fanatic, you see. So they believed me. I said, see now, if you have to go in my house, you will go on my dead body. I will not allow you. So they felt quite frightened. They went away. So this fellow heard my things and he came and he said, I am surprised. How did you risk your life. I said, there is nothing. His life was saved. Now this gentleman, this muslim gentleman, became a great poet called Sahir Ludhianvi, and this lady became a great actress the one who used to act as a mother, Achla Sachdeva. I knew it, that they had become one day and all that. But I didn't tell anybody about it. I said now supposing they come to know, I am in Bombay, they will just go mad about me, and I said I have no time for all that.

So, we started a film centre for the young people, to give them, some good films. But it all made into a farce, later on. They never listen to me, but whatever it is. So they said, we should get this Achala Sachdeva to act as a mother. I said all right but don't tell her I have said, I have anything to do with it. So years had passed, about I think 12 years or so. So they went and told her. So she was fusing like an actress. No, No. how much are you going to pay me? I cannot act free. So everybody will ask for free. Then how can I give you free. You will have to give

me Sari. You'll have to give so much money. This thing.

They said alright come to the Mahurat at least. Come to the mahurat, the beginning. Mahurat is the one where you start it. So she came and I was there. She looked at me and just she couldn't believe that she is seeing me after 12 years. The tears starting rolling from her eyes, absolutely. She couldn't say anything, just she came and fell into my arms and she said where were you lost all these days. I have been trying to trace you and she started describing me and all. Then Sahir Ludhianvi was there and he said, how this Lady is here. They said, it is Her work. Oh God, why didn't you tell us, you see, we'll give our lives for Her and they were all amazed, how they were changed. No money, nothing, I am going to give money for this project. Nothing doing. See now, I was a housewife just an ordinary house wife. I didn't have so many rights on my husband's property, on any thing, and my brother another dominating fellow, both of them put together, just were about to kill me that night, with their temper and anger. I soothed them down and then you know when I told my husband and my brother, they were amazed. I said, they are the ones who have become like this and see the change, how much they have changed, and they said, No more, we are going to say no to any charitable institution. This is the last mistake we

have committed and the whole idea of a earning and money just dropped down and she has acted in many films for charity and this Ludhianvi also wrote many things for charity. So a woman can make a man a charitable personality because she herself is charitable. She is an artist and she can create beauty around her, in her household, in her family, in her society. Everywhere. But no, women want to fight like men. They will have associations. They will have unions to fight for their rights. I agree that some of the men have been extremely cruel. Some of the laws have been extremely cruel. This thing, that thing and that they have to be told. But this is not the way. There is another way of improving these men, who try to destroy the women, because women have one very great quality that Ganas are with them and Shree Ganapati is with them. He will never side with men if they are chaste and do not try to show off their body and show off their beauty and want to make sort of a capital out of it. Such women are extremely powerful, extremely powerful and they show their valour when it comes to anything like we had Jhansi ki Rani. She was an ordinary housewife. She fought the British, and the British also were surprised at her valour and they said that we had got Jhansi, alright, but the glory goes to the Queen of Jhansi. Like that we had many, Noorjahan we had, we had Ahilya Bai.

We had many great women in India because of these institutions. Padmini we had, Chand Bibi, there are so many women we can mention who were great women, who were housewives. So the woman's qualities are like the potential of the mother earth or potential of any energy, like electricity has its potential somewhere else. You see the lights here, makes no difference, one light or two lights. But the potential is important. So one has to understand that we are potential and to preserve our potential we must have the sense of dignity, honour and righteousness within ourself. Now men must respect their women who are like this. But men are another stupid stuff because they will not respect a woman who loves them, who is chaste, who is good, who wants them to become collective, who wants them to give, who be charitable, who wants that Sahaja Yoga should be promoted and the one who wants that her husband should be happy and joyous and that he should come to Sahaja Yoga as well. Instead of that they run after some funny, stupid women. What is there to be so attractive towards bhoothish women, must be some bhoots in them, I don't know, that the way they get attracted. As a result of all this misbehaviour of men, women become very insecure and they get insecure. As a results, the man suffer and women suffer. A man who neglects his wife, and

treats like that, will consequently get blood cancer. And the woman who behaves like this, in this manner and if she ill-treats her husband, will get asthma or a very serious type of cirrhosis, could be brain damage, could be paralysis, could be complete dehydration of the body because left nabhi is so important. If the left nabhi is made hectic, as you know by your running about and by jumping about and by being hectic, then left nabhi becomes hectic and you develop blood cancer. I have always seen that the women who are thin, their husbands as jittery, why? Because the wife is all the time making him run up and down. Do this, do that, you didn't bring this thing for me. I had asked you to bring the Coca-Cola-you didn't bring, you didn't do that, as if he is the sinner all the time. And the man becomes Jumpy all the time, Jumpy. He gets something for the jumping and she gets something for her torturing. There is no love, there is no joy, there is no happiness. This so called figure madness, which is now subsiding. Thank God. It's coming from America. This figure madness makes you funny.

Women have to be settled down women. They have to be Grahasthis, that is, one who settles in the house hold, said to be satisfied within the household. If she is all the time running about, she doesn't want to stay in the house then she is not

the housewife, but she is a maid servant. There is a saying that there was a lady who was a maid servant, and then she was made a housewife but she couldn't stop her running about because she was a maid servant. She doesn't settle in the household. **Now for whom is the household, is not only for herself, No, not for her husband, No, not for her children but for others to welcome.**

Like this Mother Earth has spread all these beautiful things for you, to come and sit and enjoy. But there is a very common thing, also that in Sahaja Yoga, we find that people, after marriage become absolutely engrossed into each other and lose Sahaja Yoga. Then their children suffer. Their children become fussy, funny and disobedient, tortuous. They have some physical problems also. Its a punishment. Not that I punish this but it is your own nature that punishes. Supposing you put your hand in the fire, it will burn. I mean who is punishing. You are punishing yourself. Then children become funny. Just for your family, just for your food, just for your house hold, this selfishness, if it crawls up into man, then God save that family. If its a woman, its all right, atleast a little bit but if the man is a gone case, that I should have a house, I should have a job, I should look after my children, its for my family. Our family is not of one man one woman but

the whole universe is our family. We are not on our own, and if you become arbitrary, and if you become secluded, I must tell you one thing and warn you today that those people who will try to seclude themselves, a day will come, when they will have horrid diseases on them; don't blame Sahaja Yoga. Sahaja Yoga has its own beautiful realm of God's kingdom. But in the God's kingdom, you have to be collective. But a bad wife can create problems. She will form a group of people, group of women. She will go on rolling down with her bhoots to everyone or may be she is very conscious of her education or of her position or of her money and all that. Then also she will try to keep the husband aloot. Such people have to pay for what they have done not because it is a punishment for them. So Grahalaxmi tatva in Sahaja Yoga is very important. Those people who have got problems after coming to Sahaja Yoga, most of them have neglected their grahalaxmi principle because grahalaxmi if it goes out, then centre heart catches. Those women who have tried such tricks, should give up immediately because this is very indignified, nobody respects such a woman. It's a very true with the leaders' wives and the leaders. The leader's wife or the leadership is a minimal of a minimal of a minimal of a so called position; most insignificant. What you got is much higher

than this. If you ask a saint to become a king. He will say, What? you want to put the ocean into a cup? Is the minimal of minimal. Is the lowest of lowest.

Those who think their life is service are another stupid people. Their life is enjoyment, not service. But that service itself is enjoyment. But if you just keep to service. Oh, I am sacrificing, this is my tapasya, finished. Then you end up like a tapasvi, like a bean stalk thing, which can be used for a cross. So, in Sahaja Yoga it is enjoyment but unless and until you have that essence of enjoyment into every thing, it cannot be an enjoyment. If you take out the essence from the cane sugar or what you call the sugar cane bamboo, then what is left? In the same way, all the so called service and सेवा and tapasya and all that has not sweetness, finished. All this is sweetness and that is generated by women. But they are very strict. Don't spoil this. Keep this nice, keep that nice. The husband comes home like as if he is a criminal. He has to be like a bull in a china shop. He has to be. It's a good thing in a way. Is nice, how he doesn't know anything, is even better for you. But to make him all the time slave, do this, you didn't do this for me, do that for me, is not the job of a housewife. Her job is like the Mother Earth. Does She complain? Nothing. She gives you everything. So much is the sustenance in her. So much

the dignity. Such powers She has. What does She care for anybody giving her any thing. You will be amazed if I tell you today, till today, till yesterday, I never asked my husband to buy me anything. For the first time I asked him to buy me a camera, and you see the result, in the evening what he said. Least expected. Never in life-time. He used to say, tell me what you want. First time, I said something and see the effect because I have never said him. So such a woman has to be self satisfied, satisfied in her self because she has to give. The person who has to give, how can she demand. She has to give love because she is love. She has to give all the services. She has to give all the possessions, she has to sooth down. What a responsibility, I tell you, what a responsibility. More than a Prime Minister, more than any king or any one, is the responsibility of a woman, and she should feel proud of it, that such a responsibility has come to me. A housewife has much more responsibility than a leader of Sahaja Yoga. But the wives of leaders can be horrid because they think they have become leaders. This is the minimal of minimum. I mean its like, I said, the ocean coming into a little cup. And their behaviour becomes so funny and absurd, I am surprised.

I was married in a family where we had 100 people living together and each one

of them adores me. If I go somewhere in Lucknow, all of them will come from all over to see me but my husband goes, nobody comes to see him. He always complains. He is the relation, and I am not the relation, and they come and see me, not him. If I had not given them love, if I had not given them whatever they wanted they would have not come to me. So they are the preservers, preservers of others. They don't have to preserve things for themselves. We have many stupid women with us, I tell you, many stupid women. We call them Buddhu in Hindi language. The Buddhus, because they don't know what power they have got. They don't know what responsibility they have. I am an example before them and this is the very big problem with me that practically I think 60% leaders have horrible wives. I must say, horrible, and Sahaja Yoga goes 'dhup' like that with them. They can't live in an ashram. The will have their food. The husband must see that they had their food. It is they who have to feed everyone. Everybody has to be looked after and at the end they should eat. Everybody must get a bed. They must see everybody is sleeping now. They must cover all the children. Then they must sleep. But No, they sit down, they become mini Mataji or greater than Mataji. Get me this thing, get me that, just do that, do this. They don't know how to cook, most of them. Every wife of a leader has

to cook and learn cooking. It is compulsory now. They have to cook and with heart. They should be able to cook and give with love to others. That's the minimum of Annapurnas, and the husband shouldn't find faults with them. In the beginning they might make mistakes, encourage them. Encourage their qualities, encourage their goodness, encourage their niceness. Also I have seen, some very good ladies who were taking very active life in Sahaja Yoga. After marriage they are lost. Husbands are also supposed to be Sahaja Yogis, lost. Some times they appear, some times if I am there they come, otherwise they are not there. Today I was asking Arnold, he told me so many of them are like that here. That means there is something wrong with the husbands because before marriage they were better. So how much it is important, a Graha Laxmi Principle with in us, for us to be together, to us to grow together. To feel the togetherness. All the time, the oneness that is within us. So yesterday, as I told you that I'll tell you the Ragas we have. Ra is energy. Ga is in Sanskrit language गेयती गेयती means which penetrates, which moves into everything, it is the ethereal qualities. You put anything into ether, you can receive it any where. So the Raga, is the energy which goes into ether and touches your spirit. That is the Raga and these Ragas, I would say are something like a

housewife. Supposing if you stand with a military band you will be fed up, left right, left right, left right. But a beautiful melody that's a melodious thing and this melody itself is suggestive of a beauty.

The way the housewife decorates the house. She smoothes down every one, makes them feel happy. Then she is looking after everyone. Everybody knows she is standing there. Imagine, like a modern style would be, you call some people for birthday cake of your child and you cut the cake first because you are the housewife. How will it look? It is that ridiculous, I tell you. The way the house wife always puts forward before everybody else. They have to be on the back because you have to look after. Look after all of them, and this is what a Raga is. It caters to all your angularities. Supposing a person is very upset and worried, comes from office, puts on a Raga. Soothes-you down. It makes you settle down like people come home for five days, live like I don't know, what to call, not even hotels, and live in a tent like thing and the sixth day they are out at the sea or they go and stay in a hotel. Nobody wants to stay in the house because there is no Graha Laxmi Principle between the two. But Raga needs बैठक, sitting down, settling down. Unless and until you settle down, you cannot enjoy Raga. Imagine somebody listening to a

raga when he is a jumpy. So, one has to settle down and that settling down is what is the work of a woman who is a housewife, and the man has to act, is to settle down. As I have told you many a times how your left nabhi goes out in modern times, much more, and many children are also born of the women who are hectic. Normally in India before, you see, the husband used to get up, have his bath, all the time his wife is not with him. She is cooking for him. She is looking after his children. All the time sticking on to husband also is a sign of boredom. Husband gets bored, wife gets bored. Then they have a divorce. So she must have other interests like looking after the children, house hold, Sahaja Yoga, things like that. Then he comes from the bath, he sits on the ground, in India. Now we are sitting on the tables, all right, at least sit on the tables, not on the table, but on the chair. Then she doesn't tell him at this time why did you do like this or this lady was quarrelling or I met another lady she was telling me you were this and you were that. No, she said let him eat his food. That's why in India if husband has to show his temper he doesn't eat his food in the house or he will wash his underclothes himself. That is how, they show their temper.

So then she fans the husband slowly and tells him good things, you see, today you

know-why, my son got up and he said I love my father very much. He said! Really! Yes, yes. He said, he said so, and husband knows she is telling lies also, but you see all nice things. You see, and I think your mother is much better now. I think I'll go and look after your mother, and your sister is coming. So I think you are buying a Sari for her. All such nice nice thing she will talk to him. So he eats his food nicely then he goes washes his hands and goes in a bullock cart, not in a car where there is a jam, always. Alright, now the bullock cart is over, the fan is over. You have to be very fast. Life is fast now. In this fast thing, as I have told you, that on the periphery of the wheel you have the speed but at the axis it is not. So the Sahaja Yogis have to be at the axis, and so the husband and the wife, the left and the right side of a chariot have to be on the axis and the left is left and the right is right. Now the women always take more time to get ready. Not me. I take less then my husband, much less than him. So, that is thier habit. Forget it. Now women have their own habits. They are women. Women will remain women, men will remain men. Man must see their watches ten times. Women might see it once or may be their watches are lost or out of order if they are real women. They are not jumpy like men, they are different. But they are women and you are men, and God has made men and women. If it

was to make a unisex, He would have made unisex, He did not.

So one must accept the sex is which you are born, with grace and beauty and dignity. Both. In India we have this thing like, you know, I was married in a family, very orthodox where they used to even cover the face and all that. So one day the collector who is the friend of my husband, so, he told my elder brother-in-law why not the wife of my friend come and see me. So he said, of course, of course. So just to make it easy for him he took leave from his office and disappeared into another town and told his wife that see. She goes and sees the collector. See how beautiful it was, how beautiful it was, and I never felt that he was dominating me because after all that was the system of that family, alright, its alright. But for this what you need is pure intelligence. If the husband is a dullard he will bring down his wife. If the wife is a dullard she will bring down her husband. If the

woman is very smart, talks well and you know she knows how to talk and impress people; doesn't mean that she is very intelligent. I call that person the most intelligent who sees the benevolence, the ascent and the ultimate goal. That person is the most sensitive, is the most intelligent. All other intelligence is अविद्या, is useless. Now, on this subject I think I can write a book, so, it is better leave it to the book, and today let us have the puja.

May God Bless You.

Any questions?.... This means, I'll be spending some money? I don't know, there's no chance. I don't know where I will spend. I love to spend, I mean, every body should love to spend. That's why the money is for. Must give to others, you see. Why the matter is there? Matter is to give to others. Just enjoy giving others. So enjoyable, to give something to others.

Bombay Public Programme, 1988

Talk By Her Holiness Mataji Shri Nirmala Devi

I bow to all the seekers of truth. The truth that we understand as truth is known to us on our central nervous system, and whatever we see, whatever we hear, whatever we smell, we say this is the truth. That's what we know about, but the truth is much more than that, is much more than the sense organs, is much more than your mental projections, and much higher than your imagination. It has been said in our own shastras, and in all the great books of religion that there is an all pervading power of God which looks after human beings, which has created human beings, which has monitored all this beautiful Universe. Every inch has been looked after and programmed properly. That there is a force which exists, of which these human beings are not aware. They may have to be aware one day. For that, all the great prophets, all the incarnations have said that you are to be born again, that you have to get you 'Atmasakshatkara', your 'Self Realisation'.

Whatever you may call it, whatever name you may give, but it is said by all the

people who have propounded any spiritual ideology of truth. But, today what we find that the religions that are established to propound these theories of your ascent and your self realisation are extremely cruel or demonic or stupid. It's impossible to understand how can these great incarnations who came on this earth, who have created such great things and have said of such fundamental facts of life and have promised that you have to feel that all pervading power of God, that Brahmachaitanya, one day. The followers of all the religions are going to the extremes and doing all kinds of quarrelling, fighting or they have been very stupid. Human awareness can only go on to the left or to the right side. As in Sahaja Yoga we say towards the 'Ida' or towards the 'Pingla'. These are the two channels of sympathetic nervous system which look after our efforts on the left side, that is towards the past, and the right side, it is the future. The left side will be indulgence. There are religions which allow you to indulge into anything that you want to do. For example, in Christianity they started catholicism, this was a right

sided religion in the sense there is a lot of restrictions, there are nuns and they have priests, they are not supposed to do this, they are not supposed to marry, they are not supposed to divorce. All kinds of rules and regulations they have. Then the movement started. Martin Luther was on the right hand side. From the right hand side to the left hand side. It took people by saying that God has not asked us to do all this. We have to have lot of freedom and all this kind of disciplining and this kind of blind following is not alright. And we are not going to follow this Pope, who himself is indulging into all kinds of things which are not religious. In the same way in India we have Hindu religion based into two types of varieties. The first one that we see of is on the left hand side, where people started saying that it's alright, in religion everything is allowed. We can do whatever we like, after all there is nothing wrong in drinking, there is nothing wrong in doing any kind of thing, even prostitution is all right. They went to that extreme saying that when there was 'Amritmanthan' the prostitutes came. And that's why we should have prostitution. They went to another religion that is still persisting in our temples. I have seen it, that people started worshipping all kinds of bhoot vidya, prait vidya, shamshan vidya. In our temples, now, even in Bombay we see people going to the temples and get-

ting these women enticed into some sort of a, you can say, possessed by some sort of devilish things and telling them the number of race horses. God has nothing to do with horses and races, but these things are happening and people take lot of interest in such stupid stipulations and such modifications of God's work.

This is just anti-God activity and that's why when people start seeing these things happening in the religion, the way we have in our country, ill treat the women, the way we have started this all kinds of 'sati' business. Like recently, I heard that in the shastras they say that 'sati' is the right of a woman but she has no right to read shastras. It is all nonsense, absolute nonsense, because if you see that when Ravana died, this was eight thousand years back, Shri Rama married his wife to Vibhishana. That time He married a widow to Vibhishana. We have example of Shri Rama before us that he did not care for this caste system. We are the people, who are now trying to find faults with Shri Rama, because we have become so egoistical, we don't understand how great he was. Now Shri Rama, they say, was a man, who discarded his wife and ill-treated her. This was all a drama. They had to play particular type of drama at that time to show what a benevolent king he is. As described by Socrates that the benevolent king, you see in Shri

Rama. There is no such personality like Shri Rama in the West. In India we are now busy trying to find faults with Shri Rama with our narrow headedness. Now Shri Rama, the one who came on this earth, first and foremost thing he did was to make somebody to write his Ramayana. That was a 'Shudra', he was a fisherman. Valmiki was an ordinary fisherman who wrote Ramayana. That proves Shri Rama thought that he should show to the world that a person who gets self realization, the one who is 'Atamśakshatkari' is the real 'Vidvāna', is the real 'Pandita' is the real 'Brahmin' and not those people who just say we are 'Brahmins'. Then people talk about Shri Krishna as if every body's tongue has become so loose, they want to talk everything. I can't understand how can you take up all these things with such audacity, and with such courage. They are not afraid of God to talk like this, about all these great incarnations.

About Shri Krishna people are talking these days that Shri Krishna had too many wives and he was a wayward personality. I mean this is really too much of a courage, to say such a thing about Shri Krishna. Shri Krishna and Shri Rama, both of them, were great personalities and Shri Vishnu himself incarnated on this earth to establish religion. At the time of Shri Krishna the problem was that

Shri Rama's life was a very serious life of a great saint. So Shri Krishna wanted to give a proper shape and a proper evolutionary stage to that religious life by saying it is a 'Leela' (play). And that's why he had to do many things to make the life much more easier and bubbling, not sufferings and not feeling sorry for being born on this earth. Rama suffered for us. We don't have to suffer any more now. He suffered for us, and he never suffered. It's a drama, they play a drama only for us. Now those who have no insight, can say, whatever they like, because they have no depth, and that's why they start criticising Shri Krishna just as if, he is in their pockets. Such a great incarnation was criticised and said all things about him. It is really surprising. He was the one who came to this earth as a man and you know how a man's life is at the earth. Now, I have so many Sahaja Yogis as my children. I call them as my children but if a man says he is my child or he is my daughter, no body is going to accept it. Now, Shri Krishna wanted all his powers to be born on this earth. He has sixteen thousand powers because in Sahaja Yoga you will know how you have sixteen thousand powers as he has got. In the Vishuddhi Chakra where he resides he has got sixteen sub-plexuses and these sixteen sub-plexuses multiplied by the one thousand nerves of the brain become sixteen thousand powers of Shri Krishna.

But he could not get them as Sahaja Yogis at that time. So what he had to do to bring them on this earth was as women? These sixteen thousand women were made to marry a king and then he was defeated by Shri Krishna. Then he married them. They were his powers. He had five wives; they are the five elements he had to have as powers around him. But those, who do not understand this great incarnation of Shri Krishna, they just start talking, they go to the extent that the one who played in Gokul and in Vrindavan was not the same Shri Krishna who wrote Gita. **These intellectuals have gone off their heads, and I think their intelligence needs little more understanding of the great incarnations that were on this earth to improve your awareness and to give you a right direction in your evolution.**

These are not the only two points on which we can say that people have done wrong. Even Christ, the way Christ has been completely misrepresented by the churches, it is to be seen now because there is a book which was written by St. Thomas. When he was coming to India, it was left in Egypt and when people saw that book they were surprised. Recently it was discovered after forty-eight years. They were surprised when they tried to make it legible in English language, that all Christian principles are absolutely

anti-Christ. First of all Thomas had said that you have to become a realised soul, and this experience you have to have. Not only that, but Christianity, the way they preach it, you must suffer, you must carry the cross of Christ. All this is nonsense. Christ has carried the cross for you and we don't have to carry another cross. Has he left something undone that we have to do. He has said that you have to be a happy person and know that your Father, the God Almighty loves you and He doesn't want you to suffer and go on the street crying that you are suffering. On the contrary if you see those people who follow Christianity, everybody has suffered at their hands. They have never suffered so far. They say we are suffering, a big sort of a drama is going on. We are suffering, we must suffer. In Hindu religion also we have another class of people. I don't want to name them, you know them very well who have tried to tell you that you must lead a very austere life. Even in Jainism this nonsense has been going on. No where they would have said that you should go to these extremes, kind of unnecessary starvation. As it is in our country people are starving. Are they all going to heaven, those who are starving? That if you starve you are going to help them by your starvation, and this starving business has been told in such a wrong way that at the time when Shri Ganesha is to be born, you

must starve. I mean when a child is born in your family then you observe 'subabs' (celebrations). Do you starve that day or you distribute modakas and be happy about it that Shri Ganesh is born in your family? Shri Rama is to be born you must fast, if Shri Krishna is to be born you must fast. It is something so surprising! How people have interpreted all these great incarnations into very very wrong directions? There is another thing which I have seen new. I have seen in England, I was surprised that if somebody dies in the family then they must have champagne, if there is Christmas they must have champagne. For everything that is auspicious they must have champagne. I just don't understand what sort of primitive religion it is that calls itself Christianity. Same is about all the religions. Now you see that Sikhs are starting a 'Khalistan'. 'Khalis' means 'nirmal', means pure. We have started a 'Khalistan' here. What are they doing there, what sort of Khalistan are they going to give with all the filth and dirt in their minds and all kinds of funny things about getting that Punjab. Is this the way Nanak has talked? Nanak has said, "find it, within yourself, that resides". Kabira has said the same thing. Mohammed Saheb has said, when the time of 'Kayama' will come, when the resurrection time will come, your hands will speak. And where are these muslims?

What are they doing, cutting each other's throats? Is that religion? Is that God's path? It is not. But, why it has happened? Because human awareness goes to the extreme of left and right and, thank God, it has gone because you can see now the stupidity and the absurdity of these so called religions that were established in the name of these great incarnations.

Sahaja Yoga is your own religion. Within yourself you have a Kundalini; you have this power within yourself which is to be awakened. About which even Saint Thomas has said, about which Mohammed Saheb has said, about which Zoroaster has said, about which Christ has said, about which of course, Shri Krishna has said, in a way. But the greatest is Gyaneshwara. He has clearly said it, Nanak Saheb has said it. Everyone has talked about this Kundalini, that this great power of Kundalini has to be awakened within you and that must give you your realisation. No body is ascent-oriented. Everybody is doing some sort of a money business or some sort of a power business where they try to kill each other in the name of religion. Or, they try to dominate in the name of religion. This is no religion. This has nothing to do with the incarnations. They are all anti-God people and are spoiling the name of God. Now there are so many Gurus also, as you know, the false gurus.

they are teaching all kinds of falsehood because they want to make money. **God's people can never make money out of you because it is love which you can not sell in the market.** Who are the incarnations who made money at the cost of others? We should see their lives, their models and then go for our gurus. There is a saying in Marathi 'Gurucheti kale aahet'. This Chaos of today's Kaliyuga is of course by our extreme movement to the left and right and because we have not ascended. Not only that, but also these false people teaching the wrong things and you are running after them. You have no personality, you have no roots, that you should run after these stupid people who are trying to befool you.

In the politics, same thing happens, that we move to the left and to the right. Like we have left sided movement where there is no control, remove the control, remove the discipline, let people form their own opinions, let them be individuals, the individual becomes very important. The collective is not important. Every individual must rise, then he puts himself into a competition against another person. There is a fight going on between two persons, the fight going on between organisations, there is competition, and all kinds of horrendous behaviour on part of all these so called people who are trying to develop their individual image.

This is your democracy, which is demonocracy, creating great, great demonic giants and we will have to face them tomorrow when they will come up to this country. Also to sell their hybrids and all that, we will be all sold out to them.

Now, we have the another side where there is complete stupidity, complete controlling authorities, like you have in communism. There the individual is not important, the collective is important. You must look after the collective, for that an individual must be killed, must be finished, must be imprisoned. Must every thing be done that is possible to keep the collective alive. These are only mental projections of human beings and ideologies which are not related to the life at all. Because if you start starving or keeping the individual in such a blocked condition, tomorrow he will go to some place where he can find some freedom, he will immediately start misbehaving. I have seen people who come from Arab countries, they don't drink there but once they come to England. I mean you don't know where they go! There is no transformation, there is no change within them. But what happens is that they live in their own paradise, thinking we have achieved it now.

Collective cannot be achieved without

individuals, and individuals cannot gain anything without the collective, that is the point. So these two movements of left and right side can be brought in a proper check only by understanding that we have to be in the centre. But centre for what. Centre for your ascent, for your transformation. You have to be transformed out of this rigidity and this mental projection. Because mental projection is linear. It moves in one line and recoils back and gives you trouble like your science. It produced an Atom bomb and you didn't know what to do. Tomorrow if you are going to produce all sorts of computers, and the computers will start controlling you, you will not know what to do! Machinery you have produced, they are creating problems, the reason is, you have to be in the centre for your ascent, and once you come to the centre you develop that balance which is required between the individual and the collective, between the machinery and your society, between morality and religion. That balance has to be brought in. And once that balance comes within yourself, it's not without it is not lecturing, it's not just saying, "Oh, I am very much balanced. Many people certify themselves, I am very balanced, I am perfectly all right, I don't believe in that. Who are you to believe or not to believe? Have you seen the reality? What reality is? You have to feel the reality first of

all, and that is what is the all pervading power of God. First feel the reality. By feeling the reality, once you reach that stage of reality then you start feeling on your finger tips what's wrong with you, what's wrong with others, what's wrong with the society, what's wrong with the collective, what's wrong with the individual. You have no absolute knowledge to know what's wrong with you. How can you correct? Just by, one person has done something so I must do that. Another person has done something so I must overpower that. This is not the way you are going to solve problems. But you are going to add violence to violence, untruth to untruth and unreal to unreal. For that you must all get your realisation. This is a very important thing but as a result of realisation, one thing I feel, people will and they can really vow for is that they have all gained.

Like I knew when the time of independence was there how much people sacrificed? Of course these people are gone now, we see some other people at the helm of affairs, but that time people just sacrificed. **In Sahaja Yoga you don't have to sacrifice any thing, you don't have to give up anything. You just get, good health, you get good bank balance because 'Lakshmi Tatva' improves, you get complete satisfaction in your life. You become peaceful. You**

become witness of everything. You become aesthetically rich. You become a complete integrated personality and such dynamism within you comes in that you are not afraid of anyone. But if this was the only thing you might say "Mother how can individual work." You also get collective consciousness by which you feel the collective. Not only that but you get the power to correct the collective e.g. the Sahaja Yogis have, they can create peace. They can bring in all kinds of auspiciousness. It has worked, it is working out all over the world. But the trouble is people have no time to see the reality, they are so, say, self satisfied, with whatever they have. Now, in Sahaja Yoga we do not say don't do this. I never say you don't do this, because half of the people will run away but once you get your realisation in your heart and when you see you are catching a big snake in your hand, you just drop it by yourself. I don't have to tell you. What I say you have to become your own master, you have to become your own guru. It's your own power, which is to be awakened, which you get, this is your own 'sampatti', is your own property which you have to have. I have nothing to do. I am just a catalyst.

I am very thankful to all the people from all the centres they have come here all the way, just to greet me on my birthday, and to say that they are very happy to be

here. I am very happy to see them. All these people are also working relentlessly in all those areas from where they come. There are many centres, even in Bombay, all over the world we have centres. And I remember all Sahaja Yogis who are working day and night. In Australia in Sydney we have twelve centres, twelve ashrams where they are working. They live in the ashrams in a collective way. Also there are individuals. We don't say wear this dress or do this nonsense, nothing of the kind. More sensible, wise, dignified, people have become very compassionate, affectionate, and kindly people they become. Not only that but they are really the race of tomorrow which is described in Nadi Granth. They are the ones who are the chosen ones and they are the ones who are going to decide the destiny of this world. This is also written in Nadi Granth. But one has to understand that unless and until human beings accept Sahaja Yoga in a large way, it is not going to work out. Sahaja Yoga is not meant for one individual, it is in a mass operation. In the villages I have seen 8000-10,000 people get realisation because they are very simple people. Not only that but they are extremely religious in the real sense of the word. Now here in the city also as you know, there are many centres we have got. Actually, the programme was decided so suddenly that we could not inform all the people, they

couldn't know that the programme is here. So many are out of station. But doesn't matter. Whatever has happened in the short time has been wonderfully done. I must congratulate the people, who have organised it, the organisers who have done all this in such a short time. It is spontaneous, it is not possible to do this in such a short time. The whole programme was suddenly decided, that we have this programme, here.

So this is the achievement of Sahaja Yoga that you arrange everything so spontaneously and so beautifully. Thank you very much that you all have come here to wish me on my birthday. In my lifetime I would like to see this whole world changed and transformed into a beautiful world.

May God Bless You All.

