

The Divine Cool Breeze

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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.

Her Holiness Mataji Shri Nirmala Devi

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Editorial

People all over the world are celebrating the dawn of the new millennium with great elan. There is always excitement of the "New" but its significance is often eclipsed because in darkness one only sees shadows. The shadows are not reality. Although most people sense that something great is happening, they do not know what it is. The uniqueness of the new millennium is that Shri Adi Shakti has incarnated and is counselling us in person. The power of love has penetrated human consciousness and expanded in concentric waves all aspects of human life. With the help of her power of love we have resurrected and experienced collective consciousness. This experience has led to the knowledge of the Absolute Truth. In the light of true knowledge it has become clear that the purpose of our life is to become instruments of Shri Adi Shakti and respect her love.

She has transformed us from narrow individual micro cosmos into collective macro beings. Through our new macro vision, we are able to see collective patterns and are capable of moulding them towards collective benevolence. We are also able to see the sinister designs

that cast an evil eye and understand how they operate. With the power of our Divine mother we are able to ward off all sinister attempts and neutralise their impact. Furthermore, with the new consciousness of Divine love, our pure desire is able to work-out individual and collective problems as our enlightened attention penetrates them. Not only this, but we have discovered that Param Chaitanya comes to our rescue at every step, it even aligns the elements to assist us. From this it becomes evident that in the dawn of the new millennium the world does not stand independent, aloof or isolated but rests under the complete surveillance and protection of the Goddess who created it. She is watching everything that is going on in it and knows each and every movement of ours.

In the ancient description of the goddess it is said that "Even if fleeting glance of goddess falls on someone, he is blessed." Then when great blessings are upon the world, revolving before her benevolent eyes, we have witnessed many dry deserts that have been transformed into oasis by her power of love. It is thus clear that we have entered a new millennium of love

and Divine Discretion. As human consciousness is ascending towards the ocean of her love, it is leaving behind the shores of hatred, violence and vengeance. Over the morning sky of the new millennium a rainbow has emerged, of vibrant colours of forgiveness, compassion, hope and joy.

Even the fragrance of seasons has altered. Nirmala season has dawned bringing sweet cooling fragrance to delight us.

O Goddess, How could we thank Thee?

The light of Thy Lotus Feet
Has ushered in such a glorious millennium!

Please grant our eyes

Constant Darshan of Thy Lotus Feet,
Though hidden by the fall of Thy Saree.
Allow our ears, O Mother Divine.

To hear the Sweet melodies of the Golden
Payal

That adorns those beautiful Feet,
And worship them in our hearts

Each breath of our lives.

GURU PUJA

Pravachna (Talk) by Her Holiness Mataji Shri Nirmala Devi (Cabella (1-8-99))

Since we have come to Cabella, it is the ten years completed. So, you can imagine how in these ten years we have been able to progress in Sahaja Yoga. Today we are going to have a Guru Puja. As I have said, you all are gurus and you want to worship me, as your Guru, is alright. But the main thing one should understand is that you have become Guru, no doubt, because you have the knowledge, you have the absolute knowledge and so we can say, you have become gurus, no doubt. But one has to understand that you have reached a state where you can raise the Kundalini, you can give realisation to others. Also, you know, what is the absolute knowledge. To know the absolute knowledge is very important and to assimilate is even much more important. Though we know the absolute knowledge we cannot assimilate it that much that means, we can not go deep into it. What is the reason for that?

We have to realise that we have all come out of the heritage that was the animal Kingdom. From the animal Kingdom you have evolved. So, there are so many things of the animal heritage lingering in

us-the aggressiveness, the domination, peevishness, fear, grabbing-all these are our inheritance and they are within us lingering. We want to grab things of others. Not you people, of course not, but people who are not yet in Sahaja Yoga. They first used to grab lands. Then they started grabbing people, making them slaves. Then they were not satisfied with that, so they were grabbing Kingdoms, jewellery and all these things. They have no legal right, still they would grab. It seems very funny, it seems very inhuman but it is there because of our inheritance. Now, there are so many other things like jealousy. Among animals there is very little of that. They don't have jealousy so much as we have while we have inherited this jealousy by our own reactions and thinking. People get jealous and they want to put down others. If they cannot achieve any height, they want to bring down heights of others. This kind of jealousy when it grabs human beings, they think whatever is done in the name of jealousy is alright. They become very conscious that we are lower than another person, we lack in some talents than

another person and they try to over power that person because of the force of jealousy behind them. Now, the trouble is, though we are human beings, we have inherited so many animal qualities like we are ferocious, we are angry and we get upset as animals do but, additional to that human beings can react because of their thinking. They think, they can think and by thinking all these inherited properties become perverted. Like, a person wants to put down another person then he doesn't behave like an animal straight forwardly but he will find out a device, a method, he will think it over how to do it.

The main problem with human beings is that they still have inherited very violent temper. This violent temper has to be controlled, has to be seen. When you see something which you don't like, which is against your will, may be something like that immediately you flare up. Just now I saw instead of the camphor they had put a sugar candy. To sugar candy they were putting the match box there using the match stick, it would not take the fire. They tried and tried, it would not so, I said let me see what is that! So, that was a sugar candy if it was camphor, it would just flare up. So, the quality of the person is known in the same way. If with the slightest provocation he gets into temper and gets annoyed then his quality is not

very good as a guru. As a guru we should not flare, we should not get angry, we should not try to oppress others. What can we do then, people will ask. We have another method what we call is love, love. Instead of getting angry if you show love and compassion to that person so what happens that it doesn't give you any anger and the another person, you don't make him angry also. Anger begets anger. If you get angry with some body, that person may not retort because he is afraid of you may be that, but in his heart he will keep a revenge in his mind that one day I will show him why should he get angry with me. So, in Sahaja Yoga please remember that love is the only way we can solve the problem.

Now, if something you wrong say, in the ashram, if you get angry with that person what will happen. That person will bear a grudge against you. Perhaps, if he is a good Sahaja Yogi he may realise that it was a wrong thing to do. But, if he is a bad Sahaja Yogi, not yet fully equipped to understand then what he will do. He will just feel that this man has insulted me, he has deliberated put me down and all that and I should try to take a revenge. Among animals this activity is very limited. I don't think they believe in revenge except for few animals, they say, that if you hurt a snake it will take its respice, it will come back on you, that's

what is said and this is one quality of the snake. But, as we have passed through all these different categories we might be having some of the qualities of some of these animals within us. We may be even snakes at some time. If the snake is within us then anybody who hurts you, you will remember him all your life—he has hurt me so I will put him right one day, I will take a revenge – if there's a snake within us. But now, if there's a tiger within you, so, you will become very ferocious. At the smallest thing you will get angry, loose temper. Now, this is not a very good situation that we are still at the level of animals and our inheritance is still working in us.

So, we have to keep a watch, we have to be good gurus and for good guru you have to have a very peaceful, compassionate, loving temperament. After all, one has to understand that people have this inheritance and some people have more, some people have this or some people have that. For that if you get angry with that person, it's not going to help him or help you but if you are loving and compassionate and you explain that person, what is the problem and what you want to do, I tell you he will definitely improve and he will feel your love. Of course, sometimes it is necessary to also forgive such a person. Such a person is to be forgiven absolutely. In that doesn't

mean that if he has done wrongs, all kinds of wrongs you forgive him and he goes on, still with the same, doesn't mean. Forgiven means forgotten. Such and such person has been misbehaving so just forget it, forget it, completely forget it, for a guru it is important, for a Sahaja Yogi guru. I must say other gurus were not like that. They were absolutely I would say, extremely hot tempered and they used to loose temper on people.

Once I met a guru and he told me, "Mother, you are too kind to them and with this kindness you cannot create good people. I have had enough of it, he said. I had made two people into gurus and one of them got lost in the money. Alright, what happened to the second? And the second one got lost in the women." I said, now it's alright if they are lost, they are lost but if you can revive them with your love, affection and kindness better get around them.

So, as a guru you must conclude that they are still lingering with their inheritance. But, the second problem is much worse because human beings can think, of course, animals also think but it is always conditioning. Whatever conditioning they have accordingly they behave but they don't have ego that kind, as human beings have developed. So, the gurus develop also a very bad ego. The first ego is other

gurus have seen they told me— that we have done so much, we have worked so hard to achieve this state and why should we give realisation to others or if they have got realisation then what have they done? Why should they get realisation? It becomes a comparison between their own state and how they have achieved it and how others have to achieve it. So, they made all kinds of different torturing, troubling manoeuvres. For example, they make the disciple stand on his head, give up his family, do this, do that, they can beat also. They will make him stay in the water for a long time, make him stand on one feet. Like this they punish and worse come to worse, they may beat with sticks or with stones, they are like that. They don't want to talk, they don't want to understand what the other person has to say or the one's who are the seekers, how they should be treated?

All this anger and all these things might have been alright before but, after the advent of Sahaja Yoga, you must know, it is not necessary. It is not at all necessary to give any physical punishment to your disciples. Now, also the mental punishment to your disciples should not be given. Like people start saying all kinds of things to their disciples. Say, there's a leader and the leader finds something wrong with the disciple then he goes on saying now you are like this, your father

was like this, your grandfather was like this, your great grand father was like this and you are also like this or some sort of a thing that will hurt him. By hurting a person you are not going to help. Supposing, while walking you are hurt, you can't walk. In your spiritual ascent also if you are hurt you cannot go ahead. So, not to hurt people is very important. Once you go on hurting others then you are not a good guru, you are not one who is really being kind and understanding the disciple.

In Sahaja Yoga it's a different thing altogether because you all have achieved Sahaja Yoga without doing any kind of penance, any kind of guilty consciousness, confessions, nothing. As you are, you got your realisation. Nobody had to stand on their heads, give up their husbands, wives, family, this thing nothing of the kind. As you are, whatever dress you are wearing, in whatever conditions you are, you are given realisation, it is a fact. You don't have to pay for it, you don't have to exert yourself, don't have to do anything. Just you get it sitting down, wherever you are. After that this kind of a happening should prove to you that you have a power of love, of compassion. Out of love you are given realisation we never realise that. Supposing, we are anxious to give realisation to people, we want to go to the villages, work there and give them

realisation. Why? Why do we do it? It is not for any fame, not for any reward or anything but just out of the love that is within your heart that you feel, why am I enjoying everything? Why others are not enjoying? And so you go out of the way to help people, to get their realisation.

Now, you have become a greater human being and you feel concerned. Others are getting ruined, they are going on a wrong path, they are doing wrong things and that makes you feel very-very upset and you want to help them and this understanding once you have then you will know how to deal with the person with whom you have to behave like a guru. Mostly it is not necessary to say anything harsh to that person, at the most you can tell the mistakes that they have committed but that too in such a soft manner that a person doesn't get any shock.

Now, somebody has too much attachments say, for the family, for the wife, for the husband, children or something and once they come to Sahaja Yoga, still they have same amount of attachment, alright, doesn't matter. But how far they will go with that attachment, how long it will continue is the point. You should be detached. If I say, you cannot be, it is a state. It is a state of mind when you are detached but when it comes to doing something for them you will go all out to help them but you are not an

attached person. Now, what is the description of an attached person. Attached person is always worried about the other person, goes on thinking about the other person, cannot think of Sahaja Yoga, only think of the people with whom he is attached. Then he is very sensitive, you can't say anything to his brothers, sisters or anyone otherwise he jumps. Attachment is also with the name that he has. Supposing, he has achieved a certain name, or some big position, then what does he do. You can't challenge him any way, you cannot, by any words, challenge because he is so identified with that, he thinks, he is a big person who has achieved such a lot of position in life. He is so much attached that he wants the guru to pay respect to that attachment. Now, which is the way you can solve that problem. Supposing, somebody is very much attached to his wife, say, for example. Then you should not discuss and argue with that person, not at all. Because he is still coming up slowly slowly up to this stage. Such a person is not absolutely a perfect Sahaja Yogi. So, what do you have to do. If he is attached to his wife, let it be. But the divine will work it out and you will realise that what he has been thinking, doing and taking decisions is all wrong and once he discovers it himself then he will get detached but, if you go on telling him and try to argue it out, it will never work out. So, must understand

that as human beings whatever we were also, as Sahaja Yogis we have problems and these should slowly slowly be dissolved. Not by argument, not by saying things but by love and compassion. If you have love for a person, you will be amazed ninety nine percent (99%) people value love. This is the third quality of human beings, I should say.

First is his inheritance, second is he thinks and thirdly that he values love. Anybody who loves the other person values that love because he thinks that this particular person is loving me, not my wealth, not by beauty, not my this thing but, he is loving me and this idea of love, this is something that will get him completely detached from that person easily. How? Now, it looks very funny that if you like somebody, if you love somebody and then you should get detached. It is only possible in Sahaja Yoga. In Sahaja Yoga your state of mind is such that you are absolutely detached and absolutely attached. How? For example, I have my daughter so I am detached. I never telephone to her, I am not bothered about her because in Sahaja Yoga you know how is that person. If the vibrations are alright, why should you telephone! Why should you talk to! Why should you ask for anything, no need. Only on vibrations you will know how the person is and so, it will seem that you are absolutely

detached. But, when you will find the vibrations are showing or indicating something serious about that person, what you will do, you will put full attention to that, full attention. You put attention but not attachment. So the attachment doesn't solve the problem, what solves the problem is attention. But when you are not detached then your attention is attached attention. It's an attention that is not available to every one and attention that gets stuck, absolutely stuck into that person with whom you are identified. Try to understand. So, to be identified with someone not actually, what we can say, paying attention to that person. And then your attention will work if you are of that level. Whenever you put attention to that particular person who needs your attention, it will work. But if you are all the time wasting your attention on a person because you are attached to that person, your attention will be tired, it won't work out. It's a big paradox that if you are attached to someone then your attention doesn't work and if you are not attached to that person, you do everything else. Now, I have to give lecture alright, I am giving lecture then I have to do some cooking, I will do cooking, this, that, that. But all the time you are thinking about that person, all the time you want to have connection with that person, it's not necessary. That person is alright. What is

there to be so much worried about that person? After all, you have to do Sahaja Yoga, you have to do so many things, you have to raise Kundalini of so many, now, you are getting attached to one person somewhere, it's not a very good thing. By that kind of attachment your attention also becomes useless, absolutely useless. So, let the attention be free. Attention should not be bound by your attachments. Attention should be absolutely free. So, it works automatically, and you will be amazed, even if you do not pay attention, the attention will work it out. It is such a great thing to have this spiritual attention which is nothing but love. It will just act, you will be amazed how it acts! It's another world I am talking about, not this mundane world but something higher, where your attention works and works so beautifully that you are amazed how it has worked. But, you should not bound it by your attachments. If it is bound, you can have very limited sphere-only the people whom you are attached to or you are attached to those person. That's why identification is made the way a guru should be detached.

Now, there are ten disciples and one guru and the guru likes only one. He thinks he is the best and he should be encouraged and should be given all possible help. But that's not going to help him, but on the contrary he should say he is already, a

good fellow, he is risen very nice and gone very deep. So, pay attention to those who are not so good and talk to them about it that you have to come up in a very sweet manner. You have to talk to these other people who are not yet there or who are still struggling. You have to understand, you have to notice – what are they doing? Why is it they are not improving or rising in their attention? What is the problem? Why the divine is not flowing through them? And you will find the reason for this is that people do not have good attention is because it is focused on someone all the time. They feel this is their responsibility that it should be focussed. It is just to give the explanation to say that, see, naturally I have to be worried about this or worried about that, is just an explanation.

But, if you really don't fix your attention to one person or ten persons only then your attention looks after the whole world. It receives all the information and also it gives all the information, what is to be done to correct the situation. So, one has to rise into that state where you do not get angry, annoyed or upset, no, not at all. What happens to you that you see a situation and in that you are not involved. You see the situation and you are away from it. Then you can solve the problem better. But if you are part and parcel of that problem, then you cannot

solve. It's like this I was telling that those who are fighting, say, cannot solve the problem but a person who is not fighting can solve the problem. So, it's a very simple thing to understand that if you are identified, if you are involved with one person or with one kind of a thing then you are lost.

So, our attention has to be always free and can be applied widely, wherever needed. That is the state one has to reach. If you reach that state of mind, it's not a I am saying you can do anything about it, it's just a state of mind. Now, how do we do that? Only through introspection. Through introspection you will understand that needs help to solve your problems. Firstly, the problem is how to face yourself because you are little bit shy or may be nervous about this. As the time comes you will be amazed that this nervousness has no meaning at all. When you try to be deliberate about it, then it won't work out but if you are Sahaja, it will work out. So we come to the second point, apart from the attention, that we should leave everything into the hands of Paramchaitanya. Let the Paramchaitanya solve the problem. This is the problem, let Paramchaitanya solve the problem, we are not bothered. So, a detachment comes in, you give the whole thing to Paramchaitanya to solve, so, you are not in it, you are away from it. Very-very

simple things are there that if you understand that we suffer because everybody feels responsible for us, everybody thinks they are responsible, they have to do, this is responsibility for us, somebody says, this responsibility we have to do, all these things are worrying them and that is the reason today we have a very complex society. They are suffering from all kinds of diseases in which only thinking is responsible. By this thinking all the time, thinking about one person, thinking about one problem, you reach nowhere. At that moment what you have to do is to leave it to the Paramchaitanya. If it goes to the Paramchaitanya, it will manage, it will solve the problem. Now I will tell you one thing, an experience. This time I was in America and I wanted to have a puja there. So, I said, let them come for the puja. It's nice if they want to come. Then they told me, "Mother, we want to bring presents for you, for puja. So, how can we bring the presents?" I said, it's very simple-don't bring but they won't listen to that. They said, we will have to bring and the customs will trouble us and do this and do that. So, only one building ahead there was another building, where they were having a liquidation sale. I said, this is something nice, one can have a look at it. So I went in and I found things so cheap, unbelievable, very very expensive things for throwaway price. I was amazed how it is there! So, I told

them I can purchase all these things, they will pay you but you bring all these things to Canajohri. They agreed, alright. They brought all the things all packed nicely and gave it to Sahaja Yogis. We had no problems of customs or anything. I paid them there. How you see things can be improved by understanding what is the most important thing is to love. But love is truth and truth is love. If you have love for somebody, genuine love, then anything you want to do with that person will be absolutely obvious because it will be truthful. Anything you say to such a person will be absolutely obvious, clearcut because it is absolutely truthful. So, when you are dealing with somebody also, you should be extremely truthful. Of course, you need not say things that will hurt you but you must use such wise methods that will not in anyway hurt the other person, it will have an effect on that person.

So, this kind of gurus we need now very much in Sahaja Yoga because Sahaja Yoga has spread a lot. So, first of all, our temper has to be brought into proper shape. A guru has no business, I mean, the Sahaja Yogi guru, has no business to lose temper, at all, on any point, whatsoever. If they can really do that much, it will save us so much of worries, so much of problems, so much of mess we create. All this can be solved very

easily. But first, we must have pure love in our heart. Not love out of some gain or out of a some sort of a reward but pure love if we have, then we can work it out very easily, anything that you want to do. This is a very lengthy thing which can go on forever because after all the gurus have to know, what are their duties and why they are gurus? It's very important, is very important position that they are gurus and they should use that position for exhibiting tremendous understanding of their disciples and also their purpose should be clear cut. People should not doubt him, should not think why he's doing such and such thing. It should not be a mystery. It should be absolutely clear cut.

All these things I am telling you today because today we have completed ten years of stay in Cabella. Cabella has been extremely kind to me. There are lots of people to Sahaja Yoga, I tell you, very lots of. It is a very far fetched place, everybody discarded it and said where are we going to live and all that. But, here only it has worked and that should be accepted as a very big indication that Sahaja Yoga does miraculously, miraculous. But foremost thing is you must know vibrations. If you don't know about vibrations then you can't do anything. For example, when I first came to Cabella somebody told me Mother,

very lonely place, there are mafias around, only six-seven houses are there, where are you going? What is this? They all warned me. So, I came here, I immediately told them where I am going to buy it, tomorrow I will pay the money. They were surprised, how can you do that. I said, don't worry, its perfectly alright. On vibrations I decided that this, is a wonderful place and my husband helped me so much at that time, though everybody discouraged me everybody gave a very big horrible picture, but still, where is the mafia now? It's gone, finished.

Now, to know about the thing you have to meditate and improve your vision, which should be clear cut. It should not be something, a vision which is reflecting your particular ideas about particular things but it should be clear cut. **With Sahaja Yoga one has to know, the protection of the Goddess is on the top of your head, nothing can go wrong with you, nothing will happen to you. It will all work out, I am sure.**

You see, talking about Sahaja Yoga like this, you just get meditative and you feel that one day all of you should become like that, just meditative and this meditative temperament or whatever is the state, emits vibrations. It emits and creates path for you, for your work, for your life, for everything. You don't have

to struggle with anyone, you don't have to fight with anyone, you don't have to argue with anyone. Just try to meditate and achieve a state which I am describing to you where you get completely surrounded by love and affection.

May God Bless You All

There's one thing which is important to understand that you should not go to extremes of everything, which is also a human quality. For example, if they are rational, they go on rationalising everything. I can't do this, I can't do that, something like that goes on. The second part of it is that they become very emotional and they become so emotional that they start doing wrong things in the name of emotionality. You have to overcome these two things. If you have not overcome that what's the use~ What's the use of calling yourself Sahaja Yogis.

Minimum of minimum is that this much you must do-going to the extremes must be avoided, keep a watch upon yourself. If you are going to the extremes, nothing will work out. You might develop cancer, develop horrible diseases on one side and on the other side you might become a very rational person and no Sahaja Yoga will enter your head. So, you have to keep a balance all the time and with that balance like, somebody is a Sahaja Yogini and she has done something very wrong then you

should not become emotionally attached, O Mother ! what is it? we should forgive her, No! You tell her that you must improve your vibrations and must come to balance and once you are in balance then I will consider your case, then I will say it is so or not. But if she has no balance, goes into rationality, goes into emotional thing and this emotional business can take you to, any nonsensical thing as it is a psychological case and one can go into very very things that they are doing out of these emotional things. See, like even singing songs that are neurotic or anything, you see. All this emotional

thing can take you anywhere. So, to be emotional is not needed. You must love and left is what you can call another extreme. One side it is emotional and other is rational. In rationality you can start justifying anything like Hitler did. He said, no, this was right, what I was doing was right. He took something into his head and now this is right, just his rationality. So, both things are to be properly balanced and you should see that whatever you are doing are giving you a proper result. So thank you very much again and again.

May God Bless You

SHRI KRISHNA PUJA

Cabella, 5-9-1999

Talk by Her Holiness Mataji Shri Nirmala Devi

Tonight, we are going to worship Shri Krishna as 'Virata'. First it is important to understand the incarnation of Shri Krishna. Krishna word comes from the word Krishi. Krishi means agriculture. He sowed seeds of spirituality and for that, first of all, He had to think, where are we as far as spirituality is concerned. How is the land?

So, what had happened at the time of Shri Rama that he created lots of maryadas and by these maryadas people started mentally thinking about it, "I am not supposed to do that, I am not supposed to do this." It was just a mental binding. It was not spontaneous, it was not Sahaja. As a result, people became extremely serious. They wouldn't talk much and they wouldn't laugh, they wouldn't enjoy anything. So, Shri Krishna decided that first of all, He must remove them from this conditioning and this conditioning has to be removed in such a manner, that they enjoy themselves. Then, He found out there were three suggestions as far as achieving the goal was concerned. So, first of all, as He says, is to become a realised soul, sthitapragya (स्थितप्रज्ञ). To

go beyond all temptations, go beyond all ego, go beyond all kinds of conditionings and to become a sthitapragya. Sthitapragya is where, he doesn't feel like ordinary people, attracted towards things but, he is absolutely detached and this detached person doesn't take to any grievances, jealousy, all these things. That He told but how to achieve it, He never told. And the second thing he described is, that you must work, you have to work. After all you have got all the human tendencies is to work but, the fruit of the work you leave it at the lotus feet of God or as we call the Divine power. This is another trick of His because He realised, how human beings were twisted and how they had a ego, if you tell them something how they will misinterpret it. So, He took the other way round that tell them something absurd.

Now, whatever work we do, your ego is intact and with that ego you can never give it up at the lotus feet of the Divine. Very impossible. So, He made a impossible situation that after sometime people will realise that this cannot be done and they will give up this idea of leaving

everything at the lotus feet of the Divine. This was the one how He prepared the land. Second thing He said, "Pushpam Falam Toyam", "Flowers, Fruit and Water", whatever you offer me, I will take that. But, when you do that you must have 'ananya' (अनन्य) bhakti. Ananya means, completely single minded bhakti, when there is not the other. This is only possible after realisation. Only after realisation you can put the fruits of your work at the lotus feet of the Divine and only after self-realisation you can have 'ananya' bhakti means the devotion which is single minded.

These absurd conditions you put for human beings because they were so much complicated. So, many people tell me, "Mother, we are doing ananya bhakti" How? Because we are singing on the street, we are taking the name of God all the time, we are going to Pandarpur, you see, in rags and for one month we walk singing, singing, singing. This kind of absurd ideas about bhakti, He never gave. But, it is the way He wanted to neutralise the absurdities of human beings that they thought this was the bhakti, which is not. Ananya bhakti is only possible when you are a realised soul, when you are connected with the Divine, when there is not the other. This is how He tried to make three way attack on human beings and on their stupidity because He thought

that, if I tell them directly—do like this, do like that, then they will say, of course, we did it and still we never achieved it. In India, there is a big cult we can call it, people who go to Pandarpur, for one month they walk in rags, singing the songs and on the way they go on eating food at different places. According to them, this is 'Ananya' bhakti and they achieve nothing. They have become very sick and very tired and have a very bad old age. But who can tell them, they are all lost in it. So, this is a way one could tackle human beings to show others the stupidity. And so many people come and ask me, as I told you that how is it that we do so much bhakti of Shri Krishna and we have achieved nothing.

So, He is the one who prepared the land for sowing, we can say he is the one who was like a very great agriculturist. So, His name was Krishi, Krishna. There are so many things I have told you about Him, how His name came as Krishna, who was Radha, who was krishna and all those things. But when He talked of these things, also He told, that you should become Sthitapragya, that is, they called as Gyanyoga. Gyan means knowledge. So, you should get absolute knowledge. That He didn't say how? That you know what is absolute knowledge which you can feel it on your fingertips in Sahaja Yoga. His speciality was to create

discretion in people. He thought by doing all these things in a stupid manner, they might develop discretion to know that this is not the way you can achieve anything, you have to get your self realisation. Discretion was very important. At this juncture when we are facing a sort of a challenge of this new millennium, that the whole world is going to be destroyed and all those things people are talking, It is really very important to know through discretion what is good and what is bad. One may talk of something as very good, something as very bad. But the Divine discretion is very different, and it acts by itself. Once you are in the realm of Divine discretion you cannot commit mistakes, even if you want to do it. I will give you my example. We went to buy a house and the fellow was, you see, like a beggar; he came, he said we have nothing, we have no food, they have taken away all our things and we are just absolutely starving. When he said that we are starving, we have nothing, so, I felt pity for him, I said, alright increase the price. First we increased the price. Still he was saying no-no, give us more. Still we increased the price. I told my husband, you increase the price. Though reluctantly, he increased the price. Third time again we increased the price then, he said, no we will have something more than this, a little more. Immediately, you see, this discretion worked and I said, these are

hypocrites. I just left them and sat in the car, at the right moment. That was not such a good proposition or anything but I could see I am buying it out of my pity or you may call it compassion. But above the compassion was this discretion which said, nothing doing you better get out of it. So, this divine discretion is a very-very important thing which we should see how it works and should be satisfied with it. Not to feel bad that we have missed a chance or anything but you must feel very happy that this thing has happened and that your divine discretion has taken on. So, sometimes it appears that in that divine discretion you may do something wrong, you have done something wrong but, if it is divine ultimately it will turn out to be very good. I gave you a very basic example but that is also very true when you practice Sahaja Yoga.

The Divine discretion is extremely important to play a very great part in our lives, because this divine discretion gives us the real joy of our being, of ourself, of Sahaja Yoga. So, the third point was, for Him, to make people joyous and happy. But with all these maryadas of Shri Rama, He didn't know how to do it? So, to give people joy He said, alright let us dance, let us sing, let us play Holi, all sorts of things and with that He really originated many things which were sort of not serious, may look frivolous but in that

there was joy expressed. All that He did to give them a full idea as for a Sahaja Yogi or we can say for a self realised soul; what should be the attitude towards everything. But it is not that you have to do it but it just works out, it is like that. That in the state of Sahaja you enjoy everything, enjoyment and that is what His idea was to create a sense of joy among people. There are lots of critics who have criticised this part of His life. According to them, religion means you should become just old at the age of twenty years you should become an old man of eighty years something like that. Funny ideas of religious achievement.

But He talked of joy and He never talked of renunciation. He never talked that you give up your family, give up your children, you give up everything never, never. He said, you must enjoy-enjoy with detachment. For people it is very difficult to understand how can it be with detachment? With attachment you can never enjoy. If you are attached to something you cannot enjoy anything in a full way. Like, supposing you are attached to your child, very simple thing you are attached to your child. You are attached to your child then you will be bothered about the things which should not be there which will not give joy to the child. You will not allow your child say, to go out or to talk to people,

whatever it is or all kinds of restrictions you'll put. But if you have really the Divine discretion then, you will know with whom he should talk, where he should go, what he should enjoy and you will see that he enjoy his life. Any attachment with anything doesn't give you the full view of that person, of that thing. If you are detached then you can see it, from above-above him. If you are detached you become thoughtlessly aware also. As I said now, see carpets are there. They are very-very beautiful carpets. Now, if they are mine I will be all the time worried because I am attached that these carpets should not be spoiled, something will go wrong. But if I am not attached I will look at those carpets and what do I see! The joy, the joy that is put in by the artist who has made them and that joy really tries to reflect in me also, that joy comes in me. So, to have attachment to anything, there will be happiness but not joy because joy is single and happiness is double; happiness and unhappiness. So even if I try to enjoy something I will think still there is this-point is there. But joy is all pervading. It has no boundaries and you just get dissolved in the ocean of joy. That was what Shri Krishna's ideas was that cut out these maryadas.

Now a days, we see the maryadas of so many things are really useless. For

example, you have discovered the maryadas of religion. See when they live in maryadas then what happens, they sort of coagulate or they have all kinds of germination inside like the pond which is absolutely bound, which is not flowing like river. So, like that you see it becomes a kind of a closed mind with these maryadas and when you have these maryadas you start thinking whether I should do it or not, whether I will enjoy it or not. With these maryadas only you kill the joy. Now, we have other maryadas about say, we have the religion. Many people who love to come to Sahaja Yoga but because they have maryadas of silly things of their religion, they cannot come. They think this is our religion while they don't understand. Falsehood becomes the maryadas and they don't understand that what is the maryada actually made by the religion. You see now in Islam what is happening; with these maryadas they want to have another country, this thing, that thing. In Christian religion same thing is happening. Also, in Hindu religion. All these maryadas are really stagnating them completely and they are getting crushed into it. There is no discretion because they have said it, they will do it. They are so much blind folded about it that they cannot see what is right and what is wrong. But after Sahaja, you can see, you can laugh at them when you can see.

Then we have social maryadas. Social maryadas are there which are sometimes, when abandoned, can become very horrid also. Like, in the west the women think that the less dress they wear, the more beautiful they are. This is a new thing they have started. Now, this is absurd. If you see the discretion behind is very simple that we have been animals and now we don't want to have any clothes because we were animals. It's an animal heritage. That's why so many women do not want to wear full dresses. It's just the animal behaviour. So, the maryada or good maryadas also people can give up saying that we don't want any maryadas, we are free, we can do whatever we like. But in that freedom what do you achieve? Your animal instinct works in that freedom and you think you are a very free personality.

Then we have maryadas of our country. God has not made different different countries at all nor it is true that there are different countries but variety is there. Variety of people, variety of places is there. These varieties must be accepted as something very artistic and one should not get ruined and confused with those ideas that we are Americans, we are Indians, we are this and we are that. You are not. Now, you can know after Sahaja Yoga that you are all Sahaja Yogis and you don't belong to any country as such. The country may belong to you but you

don't belong to the country. I mean the work is today to understand that if you really want to care for all these countries and all that then you must do some work. Work of Sahaja Yoga so that people get rid of these silly ideas of fighting for the territory, for this, for that. All over the world there is going on, we want this land, we want that land. Land belongs to God, not to human beings and what is the use of fighting for this land, I don't understand. But this confusion is there, this illusion is there and people work out on this confusion and illusion to such an extent that they ruin their lives, the lives of their children. So many people are lost, so many people are in the lunatic asylum I should say because they end up in some sort of a refugee camp. They are having a good house, nicely living there and then you become a refugee, why? Because they believe that they can have their own land, they can have their own place and they should live there. This idea comes I think from some stupid leaders who want to have for themselves these lands and that's how people fight for land. There's no need to fight for land or fight for your country or fight for this or fight for that. But the situation is such that unless and until you fight, you cannot get to the truth and that's why, if you remember that Shri Krishna told Arjuna that you fight. You have to fight, that's your work. You have to fight these people because they are the

people who do not live with dharma, they are adharmis. So, you have to fight and that is how His fighting was so much justified because after fighting the war they got back what they deserved. They were deceived and this is what Shri Krishna said that you should not by any chance become a slave of these people but you fight it back.

So, fighting also is justified in the divine discretion. It is again the divine discretion, where you have to fight because you don't want to be a slave. If you are a slave, you are no good. So for that you can fight. But when people start fighting for separation or for territory, is not correct. On the contrary, one should never think of separating from the main lands. It creates lots of problems. But now we believe in the global religion, we believe in the global territory. We don't have to ask for anything. Anywhere you go, you are the citizen of that place. Anybody who wants to go Russia ever, the whole Russians will be with you, you go to America they will be with you. That's how because all these are the ideas of human beings and if the human beings get transformed there will be no problem of any war or any territory to be achieved.

This was the divine discretion of Shri Krishna which is still within us as you know that this is a part and parcel of Vishudhi chakra where Shri Krishna

resides. But when He rises to your Sahasrara, when He rises to that level then He becomes virat. So, virata's chakra is placed in the head here above the Agnya and this virat is the form of Shri Krishna who has risen above the Agnya. When you are risen above the Agnya, you become a part and parcel of virata's land, we can say because unless and until you are above your ego you are still involved with your self and with wrong ideas of maryadas. But, when you rise above that and you become the virata, the great, then you are in the land of virata and virata's powers are tremendous.

As was seen by Arjuna the form of virat, the power of virat becomes so tremendous that it acts globally. It acts in such a manner that you sit here and anywhere it can act. You have seen that now, many-a-times people say Mother it's a miracle. My mother was sick and she was not here and I just prayed and she got alright. This is all the power of virat. The power of virat is that it can penetrate into the subtle side of human beings in such a manner that everything we are connected with it, we are not separate. As every drop is connected with the ocean, we are connected with the whole universe and when you become a citizen, I should say, of Virat then all the things with which you are connected also get your vibrations, your ideas, your

ambitions, everything passes through that and it works. You have seen how many miracles have taken place in your lives. It is the virat Shakti that works.

Now, for that you have to know how to worship virat? First of all, you have to rise above your ego, very important otherwise how can you worship? There is your ego standing in between and how can you rise up to the point of virat? You have to pass through that. Once you are above your ego you enter into the Kingdom of virat. There the king is the virat and you are the subject who are looked after completely by Virat Shakti, by the power of virat. But at that stage you become really a universal personality in a way because whatever are our problems universally. Now not necessarily that they should be attached to you or connected to you. Supposing, a person is of that level, now there may be a war in some other country, it can stop. Somebody who is being oppressed can win over. Anywhere your compassion moves it works out. Wherever your attention goes it will work out and sometimes you are surprised as to how it works Mother, how these things work out, how these coincidences have taken place. Only thing is you have crossed that state of your ego and have gone into the state of Virat which is a very important thing to do, is to enter into the area of

Virata. Then you don't think this is your country, this belongs to you, that belongs to you. This belonging business finishes off, then you belong to virat and He uses you for his own purpose in the sense that when your whole thinking is different, becomes global thinking, then He acts and then His powers are manifold. As Krishna's power is that He uses a conch to call people, I have given conches to all the leaders. So, we have to now announce and call people. But at the level of virat, you don't have to do all that. At the level of virat people see and they will know. Just they will match you and they will know, just they will think you are human beings and you are so sweet, so good, just like gems, shining all the time. So, they will be impressed. This comes through the virata's blessings. When you become that then you forget about other things like your big positions or anything or you come from a very rich family. All these nonsensical things which are actually not true and all these things on which you want to exist are no more. People like to show off their wealth, some people like to be very sort of

demonstrative of what they think they are but, in the case of a person who rises above his ego and is a part and parcel of that virata-shakti, enters into the Kingdom of virat, he knows, he is very small. He is very small compared to that and he just dissolves into that Shakti and this should happen to us that we should humble down, we should humble down and know that our powers, whatever we have if they give us ego, we should get rid of it.

We shouldn't have that ego, we should get rid of it and we should actually achieve that state where you can be called as the citizens of the virata's power.

May God Bless You All .

Now, when you are entering into the Kingdom of virata, you have to be like children. You are children there, as children you enter. As Christ has said, "when you enter into the Kingdom of God, you have to be like children". And that's what you have to be today, all of you to be innocent like children. You have to be innocent like children.

SHRI RAM PUJA- (4-10-87) SWITZERLAND

TODAY we are celebrating in Switzerland the coronation of Shri Rama on Dussehra day. Many things happened on Dussehra Day. The most important was that Shri Rama was coronated as a king on this day. He also killed Ravana on this day. Many may say that how can it be that he killed Ravana and he was coronated on the same day. In these days in India we had supersonic aeroplanes. The name of aeroplane was Pushpak, meaning the flower. It was called as Pushpak and it had a tremendous speed. So, after killing Ravana He came to Ayodhya with his wife and that was the day he was crowned. On the 9th day He worshipped the Goddess, to get strength, Shakti for His weapons and on the 10th day, He killed Ravana. So you can imagine how much advanced people were there at the time of Shri Rama and his kingdom. The reason was, the king was an incarnation; also he was a benevolent king as described by Socrates.

Shri Rama's story is very interesting throughout and we have now a beautiful series about him done by our television in India, which is sold for a very good

price. May be, we might be able to present you all with one, when you come there. But the story of Rama, they say, was written, before he was born. Even before there was any inkling of it. The seer, Valmiki wrote the whole story of Shri Rama.

Shri Rama's birth and all that are brought forth by the Agni, the fire. And he was born in the Dynasty of the Surya, the sun. So with all that, born out of the blessings of the Agni, that is fire, and also was born in the dynasty of Surya. He was one of the mildest Avtaras you have ever had. He is known to be a very formal person in the sense (Sankoch) that he would go to any extent to bear upon himself the problems than to tell others to do something.

We still had many people in India like that. Like, we had one Prime Minister, Lal Bahadur Shastri and if he was sitting in a room and the people sitting and the electricity was on, somehow say by light or something and he wants to put it off, he would not ask anyone to put it off. Slowly he will get up from his seat, walk

upto the switch and just put it off. So that, he shouldn't ask for it. This is one of the greatest quality of Shri Rama that he would not make anyone do anything for him or order anything or would use someone for their purpose. See, he was the blessing of fire and born in the Surya but what we find, those people who are born, may be, in very lowly families, in the negative families, the left sided as we can call it with all kinds of problems, have a terrible Agnya and a terrible Surya in them. The person who is born in the Surya has to be extremely humble. He is the one who shows that nothing can affect, nothing can make him feel that he is something great. Now, when we see his life further, he was a very humble man. You see, now, the people who try to despise others I don't like you, I don't like, this is not good, it is very difficult, is a sign that such a person is extremely low in character, has no character at all but is low in that. Anybody who has any character, is shown by the tolerance he has of other people. Intolerance is a sign of a person who is extremely egoistical and has its weight, its vanity.

Shri Rama was so much loved by the people, where he ruled in that state and he had the most beautiful wife of the most venerated father Janaka and who was the beloved son of his father. But he was such an humble man, such an humble man that

in all his character you see the beauty. Like, he was going by a little boat when he went for his exile. Other one who was taking him was an ordinary boatman and the boatman was feeling very much upset that he is sitting before the king of Ayodhya and he does not have proper clothes. So, Shri Rama who was himself wearing nothing but valkalas, are the clothes which are worn by the village people or worn by the people who live in the primitive areas, only kind of leaves that they have. He had to wear that because his step mother asked for that kind of a boon from his father. And then, Shri Rama just told him why are you worried? I am wearing this, I am no more a king. I am sitting before you like this. You should be quite comforted and I really don't know how to steer the boat while you know how to steer the boat. So, why should you be worried? Like that, he kept even the people whom you would call as low in Society at a very high pedestal, which shows that he respected human beings.

He himself is called as Maryada Purushotama, means he was the one who knew how far to go with someone (Maryadas), how to talk to someone, how to approach someone. While we find people who misbehave even with their husbands, with their wives, with their children, with everyone and also outside,

they are about to jump on us. That's absolutely against Rama, it's like Ravana. Even Ravana was not like this. He was also of not that nature. Because he had certain dharmas within him. He was a realised soul but he had become a raksha because he became arrogant. But, even his arrogance cannot be matched with many modern people and modern girls and men that I hear and see. That it is surprising they have really surpassed Ravana. Ravana only had ten heads but sometimes I feel that the modern men might have or the women specially might have 108 heads. The arrogance, the amount of expression of hatred is so ridiculous and makes a person look so useless. But I see such people very common and in Sahaja Yoga also they crawl somehow. Actually such people are absolutely despised by God Almighty.

You go further with his life. See, he went into the village where a very old woman who was belonging to the primitive class of Bheels, had very few teeth and, she brought some fruits, little fruits we call as ber. And she brought and gave it to him that, Shri Rama, you see, I have got these 'phal'. I don't have anything else and these, I have tasted all of them. Actually in India, if you put in the month it is 'uthishta'. Nobody will touch it. But she said, I have tasted all of them by piercing my teeth into it and I have seen

that none of them are sour. Shri Rama didn't like sour fruits, she knew. So, none of them are sour and you can have them. I mean in a way if it is done to somebody in the west they will hit you hard. Immediately Shri Rama rushed forward and took the 'bers' from her hands. Kissed her hands, said alright, alright, I am going to have them. With such enthusiasm he ate them. So, Lakshmana was little angry at that lady, what's this going on? So, Sitaji said, "Oh, do you like them very much? He said, yes, but I am not going to give you anything." She said, "No! I am your half body. You have to give me." So, he gave some to Sitaji. So, Sitaji said, "Ah! what a thing it is like nectar of heaven I am eating". So, Lakshmana felt very jealous. He said, "sister-in-law, can't I not have a little of it?". She said, "No! I can't give you. You ask your brother. I am not going to give you, I have a very little share. Why don't you ask your brother?" So, he goes to his brother, says, 'Can I have some more?' So, Shri Rama smiled and gave him that 'ber' which was eaten or tasted or pierced by the teeth of a primitive woman, who is actually an outcaste according to a brahminic laws of India.

The sweetness of Shri Rama, the way he used to make people feel comfortable like, I would say an example of a oyster who gets a little stone into the body of the shell,

takes out a kind of a shiny liquid and covers it with that shiny liquid and makes it into a pearl to be comfortable. Now, he didn't want his own comfort. Rama is little bit different that he wanted to make every one into a diamond or a pearl so that, the other person would shine and would look nice and that's how he felt comforted.

His qualities, if we have to imbibe, first of all, we have to understand the innate situation of Shri Rama. Shri Rama is placed on the right hand side of your heart. Right hand side, right heart, he is placed there. Now, in a human being there is no right heart. If you tell somebody, there is right heart, he will say what? There are two hearts? Or three hearts? In our Sahaja Yoga we have three hearts. One is the left, another is the right and one is the centre. Now, the right heart is a very important thing. Right heart looks after the whole lungs, both the lungs or the throat, the trachea, the nose the inner part. The outer side is looked after, we can say, the features are given by Shri Krishna but the inner part of it is all done by Shri Rama. They are the same. But one acts as the inner part and the another as the outer part. He gives you the ears from the inner part Shri Rama does. He gives you the eyes and the inner part of the eyes. Now, it's so important to have the inner side alright and the outer side.

It is an example of Shri Rama. He never cared for the outer side or the outward looks of a person. Because he came before Shri Krishna, he tried to build up the inner side of a human being.

So, we can say, though he is on the right heart he acts through your Hamsa chakra and partly through your vishudhi chakra in the inner side of it. Because Shri Krishna, in the inner side of it, is Shri Rama; is Shri Vishnu. So, when somebody is not say, good looking according to the western-standards. According to me the western standards are rather funny. Because western standards don't look like neither like Krishna or Shri Rama. The person like Shri Rama was a very healthy, tall person with his hands up to the knees. Ajanubhav (आजानुभाव). He is the one who has Ajanubhav and he was plump. Both of them were plump. They had to be plump people though, he was born of the Agni but the water, is the main element of Shri Vishnu. So, they were all plump people. They were not thin like sticks as today's modern ideas are, to be thin like sticks and like T.B. patients, but it does not mean all plump people are good. We always logically think that plump people are, if Mother says to, then, plump people are good, it's not the point. The inner side of it, I am saying. The inner side of it is just the opposite. Inner side of it is

absolutely beautiful and absolutely full of love, affection and warmth. A person who does not have these things is a sign of a person who is not a Sahaja Yogi, first of all. A person who is very loud, talks loudly, speaks loudly, laughs at wrong places, must be half mad, but, cannot be a Sahaja Yogi. See the softness of Shri Rama goes to the extremes where I call the Sankoch (संकोच), the formality the formal but if you see in English language 'formal' is not the word, Sankoch. He was, once when he was fighting Ravana, he was taking out with his arrow his ten heads, one after another. And if he took out the one, then took out the second, the first one would come back because, he had a kind of a blessing that nobody can kill him by hitting him on his head. So, Lakshmana says you know for definite that this Ravana cannot be killed by hitting on his head so, why don't you hit him in his heart? So, he said, the reason is this that just now in his heart is Mahalakshmi, the Sita. Sita is sitting in his heart and how can I hit him on his heart because she is there. She might be hurt. So what's the use of hitting on the head, he said? He said, because once I start hitting him on the head fast his attention will go there. As soon as his attention will go into his head then I can hit him on his heart. See, the Sankoch, the way he talked. Then what happened that he was so kind, once when a very

ugly woman Shurpanakha (शूर्पनखा) came to entice him and she said Rama, why don't you marry me?" I mean to a person like Rama, who is Maryada Purushotama, to ask such a horrible question, somebody would have really beaten her up if not anything else. So, Shri Ram smiled. He said, "Madam I am sorry. I have a wife and I believe in one wife (एकपत्निव्रत). So I am sorry I cannot marry you but mischievously He says, alright my brother is there, his wife is left in Ayodhya, you can ask him". She went to him and asked Lakshmana, "why don't you marry me?" She had become very beautiful. She transformed herself into a beautiful woman. She must have gone to some beauty parlour or something. She made herself like that and she was there. And he looked at her, & was so angry. He said, you the ugly, why do you ask such a question and he cut her nose. When he cut her nose, that was in Nasik & that's why Nasika means the nose and that's way you have been to nasik. That's the place where he cut her nose. He was very angry, but Shri Rama did not. He said in a way that is very convincing that see I have a wife and I am a person who believes in one wife.

Now another character about him was that he was consistent. He was never inconsistent like Shri Krishna. Shri Krishna was a diplomat and diplomacy is

in being inconsistent. Shri Krishna's style was different. In Sahaja Yoga you can't carry on like Shri Rama. Sometimes you have to be Parshurama also. Otherwise things don't work out. Now when it went ahead with it in his character, which was so beautiful that you find that he was such a consistent person. Whatever he said all the life he carried that. For example, he said, "I am the one who believes in one wife Ekpatnivrata". (एकपत्निव्रत). Now he had a very nice wife no doubt, very beautiful wife, but she had gone to Ravana and he was left alone. When they wanted to start a kind of a Yagya called as Rajsurya Yagya, which was meant to be the conquering the whole world. Then they asked him, you have to marry, because you have to have your wife. He said, "no, I can't marry, because nobody could be like my wife and I can't marry. I can forgo this kind of Yagya but I can't marry again". So then they said alright. There is one thing you can do, is to make a statue, of Sita in Gold and you have to use her, that statue as a wife representing. He said that I will agree. He took away all his ornaments, everything and made that statue, and he did this Yagya. So whatever he said he followed thoroughly. In his dharma he was perfect. Another incident is that when Sita was lost. He never slept, he never slept on a bed, always on the mother earth. The pain he had of his wife is very well described by

all the poets of India and when Sita left him ultimately, in a very mysterious way, she just disappeared in the mother earth because mother earth had given her the birth. So she disappeared into mother earth. Then Shri Rama became absolutely lost and he jumped in the river Saryu and disappeared in the water element from where he had come.

Now this man had to give up his wife. In this contrast you can see the wave rising and falling of a personality. The society in which he lived, the state in which he ruled had an objection for a wife who had lived with Ravana and the public started talking about it. So, as a good king he just decided that his wife should be left forever. And then he sent her on a beautiful Chariot, with his Prime Minister and his brother, Lakshmana who took her down and left her, told her this is what has happened and that Shri Rama had asked her to take her down to the ashram of Valmiki. As a result of that she got very upset and she said, She was Adishakti so she does not have to bother, She said, you just leave me here, very self respecting person. She didn't say no-no-no. I will come to him, or I will sue him, I will go in the courts, get all his money, how dare he throw me out, nothing of the kind. That is the grace of a woman. Graciously she said, alright, now you have listened to your brother. I am your sister-in-law,

elder to you. Now you obey me and I tell you as your sister-in-law that you can now go. Leave me here alone and I don't want you to go any further with me to deport me with somebody, and she was pregnant. Here if it happens, of course, horrible things can happen. But in India if such a thing happens, the wife will kill herself or she would not be able to bear it. I think both things are just the same in escape. If there is no aggression then there is recession. But, she said, "No, I have to give birth to these two children. I can look after myself." Alright graciously it is done. I am nothing please tell him not to worry about me and she told Shri Lakshmana that alright you look after him and that's all I want and she told the Chief Minister, the Mantri, that you must look after the kingdom. See the dignity, see the balance, see the character, the personality of Shri Rama. He was called as Maryada Purushotama and look at his wife. She was equal to him in every way. When she was kept by Ravana, Ravana was so frightened of her shakti that he would not touch her. He used to frighten her saying that I will do this to the women of India, I will do this to the women of the world, I will do that kind of a horrible things, I will take another birth, I will misbehave. She said, do what you like. You can't touch me. He could not touch her hand. He was so frightened. And when Hanumana brought the ring of Shri Rama

and presented to her and said that this is the ring of Shri Rama. She said yes, I know, how is he? He said, he is alright. All enquiry she had about herself. So he said, Mother, I can take you on my back. I can easily take you, you can come on my back and I will take you. She said, no, I won't go with you. It's Shri Rama who is a brave king. He should come himself, fight this Ravana, kill him because he is evil and then I will go with him, with all the glory. She was not frightened of anything. For her the important thing was that Ravana should be killed. He is evil and should be killed by Rama. Such a great courage for a woman. Both sides if you see, you will be surprised that how a woman's character is such a powerful thing. Its not a reactionary thing, my husband is like this, that's why I am like that or my husband doesn't do this for me, that's why I am this. My husband has gone away, so I am finished. What am I to do without my husband? Nothing of the kind. She stands on her feet. She said no, to Hanumana and she stands on her feet and she says when Shri Rama will come, and kill this evil and remove this evil from this earth, then only he can take me with him. I won't go with you. I won't escape him. I won't run away. Nothing I am going to face it myself here. For a woman it is too much to say to be imprisoned in a horrible person's jail or in a place which is so dangerous for her.

To say that I won't go whatever you may try, whatever tricks you may try, whatever you may say, I won't go. Just imagine. And Ravana was such a horrid fellow. He did all kinds of things to her. But she kept absolutely calm and quiet waiting for her husband to come. Can we think of such women in modern times!! So satisfied with themselves. So much in balance. So much full of confidence and strength. This is the message of Sita's life.

The Benevolence of Shri Rama was shown when he started ruling the people. He was the one who cared for the needs of the people. For him it was important that the people whom he ruled should be happy and joyous. He looked after them with great love. He had two sons whom he looked after for a short time because they were lost with the mother, Sita and they are the ones who found him out in a way that Valmiki taught them how to sing the Ramayana. And they went to Ayodhya and sang the Ramayana. Rama went with them and one day in one of the Yagyas when they caught the horse of Shri Rama. Hanumana found it impossible to fight those two boys and he couldn't understand. Here now the character of great Hanumana one has to describe. He went and told Shri Rama, I can't understand these two boys. I can't face them. I don't know who they are? So, Shri Rama went there and these boys

were standing with their arrows. Then Shri Sita appeared before them and she said, you can't fight, he is your father. This made Hanumana realize and he said alright I can fight Shri Rama now. Why did he leave you like this? See, the sweetness of Shri Hanumana, who was such a great devotee, such a great devotee of Shri Rama, could see that he has done injustice to my mother and he stood for that. Its very sweet of Shri Hanumana to do that. Hanumana, as you know, is the angel Gabriel, who is innocence, simplicity and dynamism,. His dynamism was such that as soon as he was born, he said better eat this sun, because the sun is scorching the people in India. So, he went and gulped down the sun. People had to say that you see, though it is true the sun is scorching but it is of great help. Please release the sun. Why did you eat it off? So then, he released the sun.

Hanuman's whole life was spent in serving Shri Rama and he was such a dedicated Bhakta of Shri Rama. Now here the contrast is also, that hanumana had Navdha Sidhis, Nine siddhis-Anima, Garima, Raghuma and all sorts of things that he could become small, he could become big, so many things he had. Despite all these siddhis and the amount of power he had that Shri Rama once asked him that my brother Lakshmana is being hit and he is very sick and he is just

dying. So you go and get a particular kind of a Sanjeevani, a kind of a herb, which I want to rub on his head. So he went there and he could not find it. So, he brought the whole of the mountain on his hand and gave it to Rama, now you select I don't know, I can't find it. That is the Hanumana Shakti. And with all that power he was such a humble person and such a dedicated person. This is the sign of a powerful Sahaja Yogi.

Anybody who is powerful has to be humble and nonviolent. Mahatma Gandhi used to say, that what is the nonviolence of the weak. A weak has to be nonviolent. What is so great! That's a policy or a kind of a protection that he has. So a weak person has to be nonviolent because he cannot face, he cannot protest. But nonviolence of the powerful is the sign of the real nonviolence. Those who are powerful, if they are nonviolent, that means they are quite confident of their powers. Those people who are confident of their powers, why should do they aggress others? They just stand. Alright, come along, what do you want? Even saying that people run away. So, those who are violent, angry, hot-tempered, jump at everyone, torture everyone trouble everyone are the people who are very weak-charactered. Their character is weak. If their character was alright then they would not have done all these things.

That's the sign of a person who is either possessed and under the influence of possession is doing that he is too weak and he is possessed by his anger because he doesn't have that much power to bear anything. The most powerful thing is the mother earth because she has the power to bear. The one who has the power to bear is the powerful. The one who does not have any power to bear. I can't bear, I don't like this. Such a person is useless thing for this earth and sometimes I feel why God created them. Its a headache to have a person around. I can't eat this, I don't like this. Then why are you here? Nobody likes you either. No one likes such a person and that's why that person is always I don't like this, I don't like that. So, the power of a person lies in bearing things. How much you can bear! How much you can undergo? Without feeling it like you are, say, in a jungle you are happy, if you are in a palace you are happy. If you are with this colour or that colour, if you are with this race or that race, if you are with this kind of life or that kind of life, you can bear it, and that bearing power gives you the caliber, the Caliber to have Sahaja Yoga. It's not that this is shown, its not that this is being suffered, don't have to say I suffer being like this. No, you don't suffer. Its just by the way.

For a person who wants all the comforts.

A person who wants to live with all the luxuries but not with any kind of defects or any deficiencies, is a person is a beggar I would say, in every sense of the word. I mean best thing to get rid of problems is not to have them. In the sense now I don't drive, so I have no problem of driving I never telephone so I don't have problems of telephone. I don't go to the banks, so I don't have problems of the banks. The best is I don't have any income so I have no problems of Income-tax. Whatever bothers you, you just don't have it. Why do you want to have it? Have it and then bother about it. This is very funny that you can get rid of anything that bothers you very easily in this world. So you need not have that kind of a thing on your head.

The word problem, specially in the European community problem is a very common word. But in the English language we never heard this word, problem. You see the problem was used when we were studying geometry; geometrical problem. But, we never knew there is a problem in life. Later on, when I came in contact with European community, they will say there is no problem, this is the problem. At least, in one day, 100 times they say problem word. So, for a problem the solution is not to have that thing which gives you problem. You can give up anything. Anything that you want you can give up,

if you know how to detach yourself from that. Many people come and tell me Mother, we have an ego, that is the problem. I said, then give up. I mean it's simple. Why do you have it. As if you see they want to say that we have a trouble with this thing but still we are clinging on to it. Like we are afraid of a crocodile but we want to put our foot into the mouth of the crocodile and we have a problem that our foot will be eaten up by the crocodile. Now give up. But they will search out the crocodile. Open the mouth and put the foot in it and then come to me and say mother, we have a problem. My foot is in the mouth of the crocodile. To get to problems you have to get to it. But without getting to it how will you get a problem. Say for example people have very silly stupid problems. Now the first problem somebody may have oh, I have to get my clothes pressed. What's the need? No problem, Wear them as they are. Who looks at you? You see there are all the people who have pressed clothes, does not matter, what's there if it is not pressed. It's a problem for them, is silly things like that. You see very silly things. But the greatest problem I think you have is your watch. In Switzerland, I shouldn't say so.

You see the problem is like this, that now you have to go to the airport. As soon as you tell somebody we have to go to the

airport. Now, I have to go, you don't have to. Everybody gets a sort of a jumping as you are standing on a jumping boat. You see all of them jumping like that. What's the matter? Mother you have to go to the airport. So its Alright, I have to go what's wrong with you? It's a problem; I said, what's the problem? You just know that you don't have to go at all and you don't have to come to the airport and the aeroplane if it comes and does not take me I am not going to come back on your heads, so, I will stay in a hotel. Don't you worry! But why are you so excited about it? The way people are excited that I must catch the plane, sometimes I feel as if they want to get rid of me.

So, this is a problem for the people who are very meticulous. Now, supposing, I say I know that the plane won't leave me. I know because I know many things. So, I have no problems. But supposing even if you think the plane you may not get, so it may not get. But, if it gets you alright, if does not get you its alright. So, where is the problem? Either it will take you or it will not take you, what is in between? Where is the problem? I still don't understand? Either it will work out or it will not work out. Keep two possibilities. That's the only two possibilities. What is the third possibility that gives you the problem, you tell me. Say, somebody owns me money alright. So, either he will

give me or he may not give me. What is the problem? The problem is that you call it a problem and want to avoid to face the truth. If you face the truth you will know one thing that see now this man has to give me money. Alright, I will go and face him. I'll tell him Sir, you have to give me the money. You have to pay me. This is your duty and if you don't pay me, you are doing wrong. You get at aim and face him and tell him. But you won't do that. You will sit at home. Oh God! it's a problem. That man is not giving me money. Oh! God! that's the problem. Sitting here, hitting your head all the time. How will you get it?

If you face it directly then you will be amazed there is no problem for anything. Say, your car fails, so it fails. Get down enjoy yourself nicely till somebody comes along, takes you or if supposing, you don't get some lift, alright stay there over night; What is in it! No tiger is going to eat you. And if the tiger has to eat you, it will eat. Where is the problem? Still I can't see the problem. If tiger has to eat that's already destined, that the tiger has to eat. In any case nobody dies. You will be born again. If you look at it from that angle then you will be surprised most of the problems do not exist. They are like bubbles, created by our own thinking. The waves of our thinking, this is the problem, that is the problem. Like today, they said

there is no hall on such and such date. Alright, where are you having the hall?

If there is no hall, let us have it in the open. So to make the best of it is the way Shri Rama shows you. Now, what is the way he has helped us, let us see. Shri Rama by his character, by his balance, his peace and his mildness, and his sweetness has shown us how a king should be a benevolent king and at the same time a very loving husband and a loving father and a person in dharma. Apart from that, he went down to Maharashtra. He arranged all these things so that he could walk down to Maharashtra barefeet to vibrate the land because Sahaja Yogis will be going one day to Maharashtra and the Maharashtra has to be a vibrated land. In Ayodhya he never took out his shoes. Because he was the king there. But when he, and Shri Sita, both of them, went to Maharashtra, they took out their shoes to vibrate it. On his way he saw a big stone which was nothing but a lady cursed to be a stone, Ahilaya, and he made her just by touch, she again came back to life. Like that one after another he was just, by the way, as if he was doing. But that was the purpose of his life to go there. And that has helped a very great achievement within ourselves is the Shri Rama.

Shri Rama stands for the Pranavayu (प्राणवायु), is for the vital air that we take

in. For the vital air, and that vital air when it gets heated up, we have to know that we are not any more with Shri Ram. It has to be the cool air, should blow through your nose and your mouth. I don't know about you people, it happens with me all the time. When you are angry the nostrils go up, swell up and the hot air, the hot words and everything hot, the heated eyes and everything goes up like that, curled up and you become ferocious Ravana. Because you have forgotten the beauty of the nature of Shri Rama. What has he done to our centre heart is the greatest thing that he has given you a fatherhood, within yourself. Because Shri Rama represents the fatherhood. Now what sort of father you are, you have to decide. Those people who are not good fathers, develop problems of the right heart. Also those people who are not good husbands also develop the right heart. This right heart is so important, because specially in the west, where the climate is so funny, you have to keep inside your rooms and clothed up all the time that you get all dried up inside. At that time if you don't have that sweetness, that warmth, that kindness of Shri Rama you get the trouble of Asthma. So, many people die of Asthma, in the west. On top of that you fight with your wives, you beat them, you take away their money, you cheat them in their money, in every way you torture

them. Then it becomes even worse.

So it has something to do with money, in the sense because Sitaji was Shri laxmi and Sitaji was the one who was the power of Shri Rama. So Shri Laxmi also gets annoyed with you when you are a bad father as a bad husband. That's why the Gruhalaxmi is very important. But the woman has to be the Grahaxmi. She should not be a shrew and then the husband is supposed to be kind to her. Then it is quarrelling. That's very bad. The woman has to be a Grahaxmi, a beautiful woman with a very sweet nature and talking to her husband in a very Sankoch manner and also looking after the children, looking after the family and looking after the guests who come to their house. But if you encourage and run after such women who are no good, means collectively they should be improved. If collectively they do not act well, collectively if they are aggressive, collectively if they are tormenting others then such women should not be encouraged at all. But Tulsidas says they should be beaten up, is a thing looks very bad in modern times if somebody says like that, that women should be beaten up in case they have all such qualities which disqualify them from being Grahaxmis. Of course, there is no need to beat them but I mean to say that what is it that you have to drive out all these badhas from

your women, very important. Otherwise if you fall in this activity of keeping your wives on right lines you might also get right heart and Asthama ultimately.

Because your wife and you are part of the society and the society has certain laws which are very important. There is something like stridharma something like Patidharma, something like Matadhama, Pitadhama, everything has a dhama. Those men who torture their wives have very bad heart, in the same way those who play into the hands of their wives also have a very bad right heart.

You have to be in the balance. You are the husband and she is your wife and both are responsible for keeping a very good family relationship. It's not one sided. Its not the husband only or the wife but both of them have to be in such a manner, that they act according to their nature of woman and man, and respect each other, love each other, share everything with each other and exist in a way that people should see that there are two wheels of the chariot, one on the left, one on the right, there is no imbalance. They are equal but not similar as I have told you many a times.

Now, in the case of Shri Rama, he left his wife. When it came to Sita she left him too. But she left him as a woman would leave and he left her as a man would leave.

She also left him, but in a way that is suitable for a woman to do and he did it in a way that is suitable to a king. In the same way a woman when she acts, she has to act like a woman. The same things she may do, as the man does but she has to be a woman and a man has to be a man. So that's the maryada Purushottama (मर्यादा पुरुषोत्तमा), is the one who is the highest among all the men, with his all the maryadas, all the boundries that he observes. The boudries are such that you do not try to overpower others, or you do not try to take their seats. For example I have seen, those who are aggressive also show up in our programmes. They will be the first before me, they will be, as soon as I open the gates they will be somewhere there standing. They will be the first in everything. That's not being in maryada. You should be at the back lane. There are leaders, you have got they can sit in the front. Try to be on the back. I want to be first. Then I have said once the first of the first. You know the story of first of the first. So you become first of the first and that's what happens to you when you try to show off and I know all of them who are like this.

To be at the back ground is the most respectable thing to do. To go forward first, to jump forward first, standing near the door if mother is coming you see. As soon as I see the person I just know, back

again. There are some who do Aartis just because to show off, some throw flowers to show off. They must be the first and somehow or other they get also the position, because of their assertions and askings. The leaders have to be careful and not to give duties to such people who really upset me very much, because of their arrogance, because of their showing offs. I have to say one thing today, that under the circumstances we have to decide that if the leaders don't have wives, who are humble, who are kind, who are compassionate and who are Gruhalaxmis, who are very sweet with the collective we have to cancel the husband as well as wife from the leadership. We cannot have leaders who have wives who are horrid, we cannot, because the wife of a leader is like the mother.

There are 5 types of mothers described, one of them is the one who is the wife of the Guru or of the leader and if the leader has a wife of that kind its better in all sense he should be dropped. Improve his wife do whatever is possible. Till she is alright, he should not be the leader. Its a very important thing because I have seen such women bring down the men, not only that but they bring down the Sahaja Yoga, Sahaja Yogis and the whole organisation of God. So one has to be careful and the women have to understand that if they are the wives of the leaders, they have to

be extremely good, kind, generous, sharing, looking after, absolutely motherly and should not tolerate nonsense and should correct when people are doing wrong. They should not report anyone to their husbands, should not take over themselves the responsibility of doing things which they are not supposed to do. If they are not of that level, they are of no use to people and they have no business to be proud of being the wives of the leaders.

From Shri Rama's life we learned a lot and from Sitaji's life also. Both of them have done so much for us, bring forth such a great life. All their life they suffered and suffered and suffered. They lived in the villages, they lived in the forests, while they were king and the queen. They had never known what is comfort, travelled all the way bare feet. They went through all kinds of tortures of life. Sita was taken away by Ravana, who was a horrid man. She had to live with a Rakshasa, can you imagine. She lived with a rakshasa and there she showed her greatness. The characters of different nature like Sita and Shri Rama, they were showing the complimentary attributes that they had, very complimentary and if that is so, then the husband-wife's relations are beautiful in Sahaja Yoga, that's the way it should be. I find some people are very nice. Some leaders are extremely nice but wives can

be very hard, can be very stiff or could be very mischievous, could be troublesome selfish. You cannot grow in Sahaja Yoga with these qualities. Its such a luck and chance that your husband is the leader, is the highest man in your nation, in Sahaja Yoga and where you have to be up to his ability, capability and his name, otherwise you have no authority.

That is why, I have to tell you that on this day of Dussehra let us decide that we are going to have Ram Rajya in Sahaja Yoga, where there in benevolence, there is love, compassion, security, peace, joy, discipline among ourselves. The whole disciplining is within ourselves. What I say about Shri Rama is that he himself has put himself into the discipline of maryadas. In the same way we ourselves should put ourselves into the discipline of maryadas.

It's a very great thing that it should happen in Switzerland because Switzerland needs it the most, the blessings of Shri Rama. The way it is going on in this country, this very selfish, non benevolent activities going on, cleaning all the poorer nations by this kind of a selfish attitude, a very narrow attitude, very low level attitude towards the money of these poorer nations. Its very important for us today to pray for the emancipation of the hearts of those

people who are just butchering. In modern times, you don't have wars but financially they are butchering people, they are killing them by depriving them of their own money and their own benevolence. So if Ram Rajya has to

come, then Rama is to be born in the hearts of people who are at the helm of affairs and that's how we have to pray to Shri Ram that be kind and compassionate so that you could be born into the hearts of these people.

May God Bless You

EKADASHA RUDRA PUJA 1984

TODAY we are doing a special type of puja which is for crowning the glory of Ekadash Rudra. Rudra is the destructive power of Shiva, of the Spirit. Now one power, which is His nature, is forgiving. He forgives because we are human beings, we commit mistakes, we do wrong things, we get tempted, our attention is disturbed. He forgives us. He also forgives us when we spoil our chastity, we do immoral things, we do theiving and when we talk against Him. He also forgives our superficiality, jealousy, our lust, our anger. Also He forgives our attachment, jealousy, cruelty and possessiveness. He forgives our egoistical behaviour and also our subordination to wrong things. But as every action has reaction, so when He forgives He thinks that He has given you a big grace mark and that reaction built up within Him as a wrath against those who are forgiven but try to do greater mistakes, specially after realisation, because such a big blessing there is after realisation. You have got the light and in the light if you are going astray then His wrath goes on because He feels how

stupid you have been! What I am saying is that after realisation, specially, He is much more sensitive that people who are forgiven and have been given such a big thing like Self Realisation, still they do wrong things! Then He is much more wrathful. So in the balance the forgiveness starts reducing and wrathfulness starts increasing. But when you forgive and as a result of that forgiveness you feel the gratitude, then His blessings start flowing towards you. He gives you tremendous capacity to forgive others. He pacifies your anger, He pacifies your lust, He pacifies your greed. Like beautiful dew-drops His blessings come on our beings and we become really beautiful flowers. And we start shining in the sunshine of His blessings.

He uses His wrath or destructive power to destroy all that tries to trouble us. He protects realised souls at every point, in every way. Negative forces try to attack the Sahaja Yogis but they are all neutralized by his tremendous power of protection. Through the vibratory awareness we are guided in to right path.

All His beautiful blessings are described in the Psalm 23, The Lord is my shepherd? It is all described, how he looks after you like a shepherd. But He does not look after the evil beings. He discards them. Those who enter in to Sahaja Yoga and still carry on with the evil nature, are destroyed. Those who come to Sahaja Yoga and do not meditate are destroyed or they are thrown out of Sahaja Yoga. **Those who murmur against God and live in a way that is not behaving a Sahaja Yogi, He removes that problem. So by one force he protects by another force He throws away.** But his destructive forces, when they are built up too much then we say that Ekadash Rudra is active. Now this Ekadash Rudra will be expressed when the Kalki itself will start acting; means the destructive power will destroy all that is negative on this earth and save all that is positive. **So it is very necessary for Sahaja Yogis to expedite their ascent; not to be satisfied with social life or married life or with all the blessing that God has bestowed upon you.** You always think what God has done for us, how He has been showing miracles to us; but we have to see what we have done to ourselves? What are we doing about our own ascent and growth?

Now, out of the eleven Ekadash Rudra, the five come from the right and five from

the left side of your void. The first five on the left hand side come if you have bowed yourself to wrong Gurus, or if you have read wrong books; or if you have been in the company of wrong people, or if you have been sympathetic towards the people who have been following wrong path, or you have been yourself one of the agents or Guru of these wrong people. Now these five problems can be solved if we completely give up whatever wrongs we have been doing. As Mohammed Saheb has said that you have to beat the Satan with shoes but that has to be done not mechanically but from your heart. Like many people who come to Sahaja Yoga will tell me, 'my father is following this Guru, that Guru' and get involved with their father, mother, sister, this that and try to take them out from those Gurus, also get entangled. Or some of them bow to other forces, like I know of a Sahaja Yogini whose parents told that her child must get baptised. I told her, you cannot get this child baptised because he is a realised soul. But she could not, that way, stand up to them and she took the child for baptism and the child became very funny. It looked like a mad child. I saw myself! Now, then she gave up all that and so she was saved. But supposing she had another child, she would have done the something and the second child would have been something very very bad. **Now the trouble with Sahaja Yogis**

is that anybody who comes to Sahaja Yoga programmes thinks he is a Sahaja Yogi. It is not so. Either you should have very strong sensitivity or if you feel it in your body or with your intelligence you should understand what is Sahaja Yoga. The person who is still negative always gets attracted to another one who is very powerfully negative and does not understand that the other person is so powerfully negative but gets impressed. Under such circumstances, such a person is hit by that negative person and Shiva cannot protect him.

One should not have sympathy with any one who is negative, whether he is mad, whether there is something wrong with him, whether he is your relation or anything. No sympathy of any kind. On the contrary a kind of an anger should be there for that person; kind of a detachment, angry detachment. **And this angry detachment is the only time when you have to be angry.** But I have seen people who have anger for very good Sahaja Yogis but not for their own husband and wife who are extremely negative! So when the Ekadash Rudra starts acting on these five on the right side it moves from the left and moves to the right side, then a person starts becoming negative but acting with his ego. Such a person may take up any situation into hands and say that I am such and such

Sahaja Yogi and I am so, and we should do like this and we should behave like this and start dictating people, can do anything; and some mediocres or some half-baked Sahaja Yogis may try to understand. But most of them will know that this person is going-on his way out. He still leads to this left side development or we can call on the head on the right hand side, of your medha, (this place (Forehead) is called Medha in Sanskrit language). Now the right sided one comes from the idea people have that I am myself a big Guru. They start preaching about Sahaja Yoga also as if they have become great Gurus! We have known some people who give big lectures in my programme and never allow my tape to be played or anything. They think they have become experts. Some of them say that now we have become so great that we have no need to do any foot-soaking or anything. There is no need to do meditation. There are some who say that thing can never touch us since we are Sahaja Yogis and very great. **But the worst of them all are those who just take my name saying that 'Mother has said so' and I am telling because Mother has said so, when I have never said such a thing it is all falsehood.** Now there are some people who use Sahaja Yoga money and exploit Sahaja Yoga in such a way exploit them, Sahaja Yogis also sometimes. **Such people**

become very inauspicious. Anyone who tries such things will go out of Sahaja Yoga with disgrace. But one should never go near such a person, have nothing to do with such a person, have no sympathy. Because this inauspiciousness will hurt anyone to any extent. So better keep out of such people. When these ten Ekadashas are developed within a person then definitely such a person gets diseases like cancer and incurable horrible diseases, specially when the eleventh one which is actually here (in the forehead) which is the Virata's Chakra, which is the collectivity. When it is affected as well then such a person cannot get out of it. But out of these five are combined, supposing with Muladhara or with Agnya, then they get in to very serious type of dirty diseases. That's why I always say that be careful about your Agnya Chakra because that is one of the worst things that once start getting combined with the Ekadashas, part of Ekadasha, then anything can happen to a person. He can meet with a horrible accident, He can be suddenly hit by someone, murdered by someone, any thing can happen to such a person who has the right Agnya and also anyone of the Ekadasha—right or left. That means five of these, if they, anyone of the five, if they combine with Agnya Chakra, the protective power of God are minimum. **So to keep your Agnya Chakra alright**, see now I am

speaking, now you should watch me constantly so that there is thoughtless awareness and Agnya Chakra is soothed out. **Don't pay attention here and there all the time, then you will find that gradually your attention will neutralize into thoughtless awareness and your attention will be fixed in such a manner that you don't have to worry about anything. In thoughtless awareness nobody can touch you, that's your fortress. By meditation one must establish thoughtless awareness, that is the sign that you are rising higher.** Many people do meditation and say alright Mother we are doing, mechanically they do, and say yes, I did this, I did this.

But did you achieve your thoughtless awareness, minimum of minimum? Have you felt your Cool Breeze coming out of your head? Otherwise if you are doing something mechanically, it is not going to help, help you or help anyone. So after realisation, as you are very well protected, you have all the blessings and a great future, you also have a great possibility of a complete annihilating. I would say, to give an analogy, you are climbing and everybody supporting you to climb, holding your hand and there are so many things by which you are protected to be taken upward. There is no possibility of falling off by mistake

also. But if you try to remove your bondages with truth and love and all the time try to hit the people who are trying to support you then you fall from a greater height. Because the greater height you rise the greater you fall, and with the greater force also.

Every effort is made by the Divine, every support is given to you every care is taken, despite that if you want to fall from that height, then it is very dangerous. But Ekadash rudra, at such a time when somebody tries to harm the cause of Sahaja Yoga, after being in Sahaja Yoga then it hits you so badly that the whole attack is very widespread. But the whole family can be protected if there are few people of that family doing Sahaja Yoga work, could be protected, but in case the family that is against all the time of Sahaja Yogis and try to trouble them can be completely destroyed, very badly. Now these Ekadasha Rudras come out of, as I told you, the void. So we can say the destruction part of it comes from the void mainly. But these are the powers, all are given in one person, that is the Maha Vishnu, that is the Lord Jesus Christ, because He is the support of the whole universe. He is the personification of 'Omkaara'. He is the personification of vibrations. So when he gets angry then the whole universe starts breaking. He personifies the power of the Mother

which is penetrating into every atom in to every molecule, into every human being, into every thing that is living and non living. Once it gets disturbed the whole thing gets into jeopardy. So the pleasing of Christ is very important. Now Christ has said that you have to be like small children, that is the innocence, the purity of heart is the best way you can please him. As in the west, specially, people have developed their brain too much, they try to play about with words and think that nobody knows what they are doing! All such people must know that every thing you do is known to God.

If you are not clean in the heart, it is very dangerous for anybody to pose as if he is a very good Sahaja Yogi. Such people are not possessed, nor they are conditioned, nor they are egoistical, but they are very cunning, clever people and they are quite aware as to what they are doing. But there are people who get possessed also and then in that they try to destroy themselves or cry and weep and do all kinds of things. There are some who think that if they hurt themselves and do some sort of an extreme thing then God will be happy, are sadly mistaken. If you cannot enjoy in Sahaja Yoga then you should know that there is something wrong with you. **If you cannot feel happy in Sahaja Yoga than you must know that something definitely wrong**

with you. If you cannot enjoy the company of Sahaja Yogis, then be sure there is something wrong with you. If you cannot love and appreciate the greatness of God then there is something wrong with you. If you are still worried about negative people and their problems then know that there is something wrong with you. If you have sympathies with the negative people then also there is something wrong with you. But if you have anger for negative and all that is negative, that is against Sahaja Yoga, then you are there. When this thing gets matured then you become the power of Ekadash Rudra yourself. Anybody who will try to insult you, or do any harm will collapse. It has happened with many people who tried to be insulting to me or tried to harm me in any way. Sometimes I am quite worried about them.

So one has to be in such a way that they will become the Ekadasha. Nobody can touch such people but such a person is full of compassion and forgiveness. As a result Ekadasha act much faster. **The more compassionate you are, the more powerful Ekadasha becomes. The more collective you become the more Ekadasha acts. Many people have a habit of receding back into their exclusion and saying that better be at**

home, and it is alright. But they do not know what they are missing! Whatever may be your experience with others you should stick on together, always attend programmes, take leadership, go ahead with it, work it out and you will be blessed thousand folds.

Ekadasha Rudra are all the powers, I would say, of destruction, together. It is the power, destructive power of Shri Ganesha, is the destructive power of Brahma, Vishnu, Mahesha. It is the destructive power of the Mother, is a destructive power of Bhairava Hanumana, Kartikeya and Ganesha. Also the powers of Sadashiva and of the Adishakti. All the destructive powers of all the incarnations are Ekadasha. Now the last but not the least is the destructive power of Hiranya Garbha, which is the collective Brahamadeva. And this power, when it acts, every atom explodes, the whole atomic energy goes into a destructive power. So the complete total destructive power is Ekadasha Rudra. It is extremely powerful, explosive, but it is not blind. Its very discriminating and extremely diligently woven. It avoids all good points and attacks the wrong things and it hits at the right time, at the right point, direct, without hitting any thing that is good in between. Now the glance of Ekadash Rudra falls upon someone, for example, and there is something in

between that is Divine or which is a positive thing, it penetrates through positive without harming the positive, and hits the negative. **It cools down somebody and burns another.**

So that is how it works with such care and such delicacy. And it is tremendously sharp also. **And its very painful. It is not like cutting the neck in one shot, it goes on slowly slowly. All the horrible torture, that you have learnt or heard about are the expressions of Ekadasha Rudra.** For example take the case of cancer. In the cancer case, the nose is removed, the tongues are removed, and every thing, one after the another, is removed with terrible pain. Take leprosy for example, the lepers cannot feel their fingers, they cannot feel it. So any rash or anything, if it is there, they cannot feel it. So they start losing their fingers. That is how Ekadash eats up people, devours. But this wrathfulness of the father can be very gentle and very sweet when it comes to His own children. The story is about the Mother. Once She got very angry, the primordial mother, so angry that she wanted to destroy the whole world with Her Ekadasha power. She tried to destroy the whole world. When she went into that mood the father himself felt that she is bit too much angry. When she started destroying, she was going right and left. He did not know what to

do! He took her child, representing Sahaja Yogi, you can say, or representing Christ or representing any one of the great children of Hers and put the Child under Her feet. When she was trampling, suddenly she saw Her own child under Her feet and such a big tongue came out and she stopped. This has happened only once. So after the Ekadasha Rudra, ultimately complete destruction comes through the anger of Sadashiva. Then the final, total, destruction takes place. So thus we have to know how Ekadasha Rudra acts and how Sahaja Yogis have to become themselves Ekadash Rudras. Now to develop this power one has to develop a tremendous power of detachment—detachment from negative. For example negativity can come from very near people like brother, mother, sister, could come from friends, could come from relatives. It could come from your country, it could come from your political ideas, economic ideas or anything, like that, Any misidentification can destroy your power of Ekadasha. It is not only sufficient to say that I am surrendered to Sahaja Yoga, and I am a Sahaja Yogi but you must know mentally also what is Sahaja Yoga. So that intelligently you understand what is Sahaja Yoga, because in the West, specially, people are over intelligent. If the light of Sahaja Yoga doesn't enter in to their intelligence, you can never

overcome your attachments. That does not mean that you talk too much about Sahaja Yoga or you give lectures on that but mentally you should also understand what is Sahaja Yoga.

Today is the special day when it has been asked that we should have Ekadash Rudra Puja, and it is for all kinds of false religious sects and false Gurus and false religions which are followed in the name of God; or any religion that does not say about self-realisation and does not achieve self realisation and does not get connected with God. It is false. So any such thing that is just built and talks of God but has no connection with God, cannot be a true religion. Of course it gives a balance to people but in giving that balance if people live on that money and try to enjoy a wealth out of that money then it is not even at the very low level like balance with the religion. Religion has to give you balance to begin with but in balancing when they tell you that you have to be balanced, but give me money for that.

Then that cannot be balance. Does not even have such a precious thing as blessings of God. Any religion that makes you bow to anybody else but incarnation, is no religion. That is another one which is absolutely false. Your real religion will give you a balance and will always talk about the ascent, but they will not ask for money, or make one man something great and venerated. **Thus we should learn to discriminate between falsehood, negative things and real things. Once we develop that discrimination through vibratory awareness or through your intelligence; you are in control of yourself and then you become that power of Ekadasha. Then you establish your maturity.**

Today I bless you all that you all become the power of Ekadasha Rudra and you develop that sincerity which takes you to that state.

May God Bless You.

SHRI ADISHAKTI PUJA Canajohari, U.S.A., 20-6-99

It is such a great pleasure for me to see you all assembled here. This is such a far-fetched place away from the maddening crowds; is such a beautiful place which has vibrations. I selected this place suddenly from a very thick American news paper. The vibrations were just shooting out and I said what is this, coming from where? There was a very little advertisement and I said this the place where we have to go. This place has so many vibrations, even in the advertisement.

So you can imagine how the guidance comes from vibrations and that's how I was here and this place was selected by the Divine force. It happened only in one day. Such a miraculous thing happened in one day! It was taking so much time for them even to get this and suddenly I told them better get it. It all worked out and we are now here in the most beautiful atmosphere.

Of course, you know that Red Indians were driven out and they came here to hide themselves. They were hiding themselves in this place so that they

should not be crushed and destroyed forever. That era is over now, that era of domination, of entering into somebody else's land and occupying it; and considering it to be a great bravery. All that is over now. The human understanding has gone much beyond and they understand that this is sinful, this is wrong. Whatever we have done was wrong. But those people are no more and the children and the grand children of those children, of these people who were the children of God, they used to think, do not like all that. Because they have no right to take somebody's land like that and occupy it as your own. Of course the land doesn't belong to anyone. But still wherever you are born, that's your land and that land has to be kept with those who are born here, who own it. But this kind of aggression has been going on for ages now. Now the time has come to finish this once for all, give up this kind of adventure, to enter into somebody's land or somebody's house and occupy it. There is another kind of aggression, I see now, is that they enter into the minds of the people, through their talk, through

their all kinds of aggressive attitude and the mind itself becomes the slave. The present times are like that, I think, where people have no freedom to think what is right, what is wrong and also to take to right thing. They have to accept whatever is happening around; whatever is immoral, whatever is destructive. One has to accept because still, I think, we do not have sufficient number of Sahaja Yogis. Who can oppose all these adventures of modern times. We have another kind where we find these false Gurus who aggress, specially in America. America is really cursed that way, because it had money. So all the crooks of the world came here. Just imagine! To have money itself is not a blessing. They all came here and looted rich people and have made so much money for themselves. This kind of exploitation is very much dangerous; much more, because the mind gets ruined. I have seen many people were ruined, especially many seekers were ruined completely. I hope they are born again and get their self-realization?

The seeking is there, no doubt. But all kinds of obstacles have come, all kinds of temptations are there. So despite all that seeking, earnest seeking, honest seeking, they have fallen into traps, which I cannot explain, why should it have happened? But it has happened. One has

to see. It makes you very miserable, unhappy. But still so many are there, you are there, saved now and in this last judgement you have risen from that level to this new level where, I am sure, you will be able to salvage many more. Each person can salvage at least thousand people and so many of you. If you try that it would be of a very very great emancipation for this world which we want to save.

So one must know the first duty of every Sahaja Yogi now, is to save others. To talk about Sahaja Yoga; to work out Sahaja Yoga, in different places. For example now I am so surprised that they are working on children who are abused. In India, they are working out in various place like prisons, Armies. So you can enter into all kinds of activities, you can enter into all kinds of aggressed places and save people. But first of all I think it is the innocence which is under attack. In these western countries specially in America, the innocence is under attack and this is something very dangerous because the children get this intuition at a very young age and what will happen to them? So we have to think of all those innocent children. What we can do for them? How we can save them? How we can work it out? The concern has to go from yourself to others.

You have get your realization, alright, you

corrected yourself, you are absolutely perfecting yourself, all this is there but now what is to be done? For what is this light enlightened here? It is for others. Now Sahaja Yogis have to live for others and not for themselves. They will have all the energy? They will have all the support and they will have all the blessings. So we have to live for others. How do we live for others, is very simple. It is to have concern, concerned about everything, concerned about mother earth concerned about your neighbours, concerned about the people who are suffering all over the world. If you read the newspaper, you will be amazed how things are happening, how people are suffering?

We have to understand fundamentally that unless and until transformation takes place, we cannot change this world. And you all can transform others. So its your duty, its your job to transform other people and tell them what is divine love. Love is the only way now that we can work out. It is something which should go into this darkness of aggression and which will give many blessings to many hearts, many people. It is an ocean of greatness. This Divine love is so great and so powerful, at the same time so very gentle. As you can see the nature, how the trees grow? Every leaf gets the sunshine. Even tree has its own position.

We have to learn so much from the nature because nature is bound with that love. Nature has no aggressiveness. It is just under the complete control of the Divine love. With this understanding you should also know that when you are talking to Sahaja Yogis, what should be your attitude. How you should move? How you should talk to them? How you should understand them? How you should express your love? This is quite possible. It is not difficult, you should not be afraid, not feel shy. But in a sweet manner you can talk to them, you can communicate with them, you can tell them.

Because this was the time, this was to happen. That's the reason Adi Shakti had to come. Without Her it would not have been possible. All other incarnations were there. But firstly they were only on one chakra and another one was there to establish themselves with other people, with the people around. They did try, they worked it out, but it did not really work in the real sense of the word. So Adi Shakti had to come, who has all of them with Her. They are all with us, all the time wanting to help you, to do every thing that you want to achieve. It is their will that **these holy vibrations are with you, for every kind of good work you want to do, any kind of Sahaja work you want to do. These vibrations will definitely be there to guide you, to help**

you, to support you and to love you. You will be amazed how people once they start working for Sahaja Yoga! How they are blessed from every angle. So one has to decide, in their own minds that all your dreams have to come true. **So only thing what you have to do is to know only that your purpose of life is to spread Sahaja Yoga.** Even now many Sahaja Yogis write to me, Mother this is happening to me, that is happening to me, my father is like that, my mother is like that. But very few. Practically this is over now. They used to write, I should say, all such letters. But now I think, they are all being perfected. I do not know what has happened. Its a very unique time where there is light every where, the nature is absolutely with you. You can see how nature acts, how it is trying to help you and support you and how it wants to work out everything for you. It is to be just understood and felt that you are something very special and that you have all the help, every one of you. It is not one person, two persons. Its not ten persons. Its the whole lot. As if the whole ocean is there to help you, help you to swim over, to save so many. You have not seen such an ocean, where there is so much depth and all the waves try to save you, to make you float in the realm of joy.

All this has happened to you because there

is a purpose. It is not just because you have done poorva punyas and all that. Many people say because of previous life we have got it. That is true. The cause may be that but the result is that now you are capable of giving realization to people and this is what you have to do. All the way you have come here, in this wilderness. From this wilderness only, you will rise and you will bless all the people, specially America should be blessed again and again because it is the Virata, because it is Shri Krishna's land, because people will always try to follow you, to copy you. Things will improve if you get the blessings of the previous lotuses you have within yourself, no doubt. What about you doing something about it? This is what is very important.

Now only thing you have to do about yourself is to find out about your own activities. What activities you have been doing? You have to find out what have you done and what you can do? When you meditate you think about yourself. How much you have grown? What have you done? What have you given to others? Whatever you got, unless and until you distribute it, it will not increase. That is a fundamental law and that works. I have seen people who are realized souls, who are very good, who know everything about Sahaja Yoga, but are not yet that much confident, I should say, or that much

deep. All of this is only possible if you yourself get into creating new Sahaja Yogis, and more Sahaja Yogis, not for popularity but for their good and for the good of the whole. I was asked that I should come and stay in America. So America will improve very much. So now here I am. I came here, I stayed here and I have definitely, put in all my attention because its a very important, very very important chakra which is America. And this very important country is doing sometimes, very stupid things.

I would not say that you enter into politics, no. I would not say you get into any opposition and form a group, no. But you also know that you have powers, even your thought, your desire has powers. Try to experiment with it. Once you experiment, you will find out that only the attention that you put to these things, it will work out, I am sure it will work out. It is a country which can definitely help the emancipation of the whole human beings. But on the contrary it is going the other way round. I mean American culture, I don't understand at all. What the American culture is. They say something and do something else. They have no proper value system which is accepted by everyone and which is built traditionally from days together. The value system is so convoluted, so twisted, that it is only a Sahaja Yogi, by his nobility,

by his greatness can disentangle these people. They have funny ideas and those funny ideas should not deter you, should not stop you, for you know, that they are stupid they are destructive and they will destroy all the good qualities. You should know that the responsibility of Americans is much greater than the responsibility of any other Sahaja Yogi, because they are accepted and regarded as the most competent people as the most affective people by the Divine power. The Divine power thinks that now you can go all ahead, you can do so much. And let us see, like we have the power and the machinery, but the machinery if it doesn't work, what is the use of the power. That is useless, so the machinery has to work and it is working, it is spreading. But we have to double our efforts.

I was thinking of doing some sort of a social work here so that it will go, it will be caught in the eyes of many people. On a subtler level we have worked. But now we have to work it on the surface, subtler level we are there, we have achieved and we can achieve much more. But we should come out of it and think, what can we do on the surface? So that people see what Sahaja Yoga is and what it can do to people. Its your personal behaviour, your collective behaviour, your national behaviour, all are going to change the atmosphere which is supposed to be

superficial, so that that also becomes subtler. I have been saying this in many places. But in this puja I think it is important to say that. If you are really facing the Adishakti then you must know your powers are boundless. You have to just assert those powers. Its not the stationary power but there is the movement in it and there is the right type of movement. It knows where to enter, how to work it out?

Now look at this place. Can you imagine me thinking about a place like this? But I just had in mind of course, I must say, that we should have some place here because American Sahaja Yogis didn't have any place to meet. That's all. And see how I have got it! But the desire - to do all this, should be there within your subtler level. Then it works, it works like a magic, I tell you. Now you have faith in yourself and decide about it. I am so very happy that it has been achieved with such ease, unbelievable, with such ease, absolutely nothing great was done. The way we got this, was so simple that just like another Sahaja Yogi is the person who was to sell us, came down, so excited, and he just sold it to us, finished! We didn't have to do anything to convince him or to talk to him or reduce the price. Nothing! And he sold it out to us. In the same way whatever on a subtler level you desire, it becomes terrific a force which moves by itself, which knows where to

go, how to enter, into which area and it gets the things done. It is something you all should experience and work it out with full confidence. It is the love that we have, the concern we have. This is the power that has given us self realization and this is the power that has given us this enrichment of achievements. I am sure all of you are here to realize how it was done so quickly! This is one of the things that should just tell you what we are capable of doing. What we are capable of achieving. And when you think of so many people who are lost in the mire of ignorance, we should really feel from inside that concern and that hankering, how can I help these people? And you'll be amazed once you think like that, how this divine power, this force will come in! Forget about petty things and petty problems. They are nothing. You have such a powerful thing behind you.

This is true that all this universe was created, everything was created and then you were created and all that is done. But the greatest thing this power has done is to create Sahaja Yogis. This is the greatest thing. Those who have knowledge, those who have pure knowledge, and those who have the Divine love in their heart, what a tremendous personality it is! Just think of that and you will get all the opportunities to express that love.

May God Bless You.



