

The Divine Cool Breeze

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In Sahaja Yoga we have to be extra-brilliant, extra-sacrificing, extra-dynamic and extra-compassionate people.

Her Holiness Mataji Shri Nirmala Devi

In this Issue:

Editorial	1
Shivratri Puja, 5-3-2000; Pune	2
IAS Officers' Meet, 8-4-2000; Delhi	5
Reception - Delhi; 5-12-99	22
How to Influence People; 17-9-86; Holland	25
Sahasrara Puja, 7-5-2000; Cabella	40

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Editorial

Our Divine Mother has blessed us with so many blessings. One of the sweetest is the childlike quality of Shri Ganesha is innocence.

Every human being is born with innocence. It is an innate quality and can never be lost. But, after it gets eclipsed in the blaze of a burning right side. The ego starts giving funny notions of another identity and one starts assuring a false identity. The identity falls into worldly illusions primarily that it has to project itself to achieve national success. In this process it not only estranges itself from its natural quality of innocence but also depletes its own natural reservoir, which stems from innocence.

One may achieve worldly success but one is unable to derive joy from it because one loses the natural capacity to enjoy. This natural capacity is innocence. Joy is the fragrance of innocence e.g. in our homes we get the greatest joy from our children. The whole family delights in the innocent things that a child does. Imagine how much joy a little child brings to every member of the house. In a recent instance after the Sahaj marriages were solemnized in Canajohari, Shri Mataji's great grandson who was less than three

years old, started dancing on the stage.

The joy of his innocence electrifies the whole audience and all the newly married couples sprang to their feet and started dancing with him. His innocence transported everyone into another world. Everyone became a manifestation of our Divine Mother's joy. Imagine how much power is in a little child's innocence that it could trigger the entire adult world into such a ecstasy.

From this one can realize that inner joy comes from the simplest thing of life, which is innocence whereas one does so much and yet falls into joyless life. Shakespeare has humorously described human effort as much ado about nothing.

Today we are indeed fortunate that we are allowed to worship Shri Ganesha at the Lotus Feet of H.H. Shri Adi Shakti Mataji Nirmala Devi. We thank her again and again for making us aware of our power of innocence. With her innocence it is possible to enter Her Kingdom. As Christ had said we have to become like children to enter into the Kingdom of God, May the blessings of innocence lead all humanity into our Divine Mother's Kingdom.

SHIVRATRI PUJA

5-3-2000 (PUNE)

Pravachana of Her Holiness Mataji Shri Nirmala Devi

First I will speak in English language because we have so many people from foreign countries and specially from Madras and also from Kerala, Hyderabad and Bangalore. All these people have come here and I don't know what other people are here who have come from South and who do not really understand Hindi language.

This Shivratri has a special meaning, I think, because there is so much, if you read any newspaper in the morning, such horrible news is there about the people who are trying to create all kinds of violence, corruption and immoral behaviour. You are surprised how these days it is so full of all these criminalities going around us. This is the time as if for the Tandav Nritya of Shri Shiva. Otherwise one feels things cannot improve. It is his anger if it starts throwing wrath on people of this character and this type, I don't know how anyone can be saved from his wrath. He is a god who is full of love, full of tremendous Compassion, but

also the other extreme of a very destroying character. He can destroy the whole world. He can finish all the creatures that have been created, if he gets into a temper. You all must be knowing the story how he went into ecstasy. There was a devil who had taken the form of a child and the mother cannot kill the child. She cannot. And she thought she won't be able to save the world from the wrath or anger of Shiva if He sees the whole world destroyed by this devil. So she withdrew from her act of sacrificing the child or killing the child and it was Shiva who took over and he just stood on the back of the child and killed him. That child was a devil and so he saved the world from destruction of this horrible Raksha, and then he danced with joy. That's what they call as cosmic joy. Many people don't understand why he is standing on top of the little child. But the reason was this. So even people may camouflage today as small children, as very innocent people, as very holy Gurus, Shiva can destroy all of them. This

destruction has already started and is going at full speed all over I think, through so many things that are happening. We have got hurricanes, storms, earthquakes, many accidents and so many destructive things are working out which are the outcome of Kalki incarnation. But at the same time there is another work going on, of the same incarnation, is the resurrection of the people. Such people can never be hurt. Nothing can happen to them. They will always be saved, everything will be saved for them because they are under the protection of their Mother.

Now the problem is how can the Sahaja Yogis deal with such people and could see that they go out of the circulation of evolution. The only solution is raising the Kundalini. If you raise the Kundalini of human beings who are even very bad and gone cases, either they will be destroyed or they will be saved and become good people. They will stop all these horrible things they are thinking and planning in their heads and they will become really very, very good people. It may fail in some cases, I won't say that Sahaja Yoga would be successful in every case. **But if Sahaja Yogis meditate and keep themselves in complete peace**

and also completely surrendered, nothing can happen to them. They are always protected and you all have experience of that protection. But first you should have faith in yourself and complete surrendering to Sahaja Yoga.

We are so many Sahaja Yogis sitting here mostly from north, south east and west of India and also from other foreign countries. Every country is, today, under the control of, we should say, these negative forces. What we have to do is to make people positive through Kundalini awakening. This you all can do. This you can achieve, for this you don't have to do something special. In day to day life you can achieve it and you should do it. This is the only thing that is needed today, to transform people and you all can do it. All of you can do it in a very sincere and a good manner. Don't have to get to temper, jump at people, get angry with rude people, but with peaceful attitude you should achieve it, so that this wrathful temperament of Shiva, as they say the third eye of Shiva, won't open. That is something horrible. We all can do it in a very constructive manner. So what we should do is to first of all establish our own Shiva principle, the principle of joy, principle of love and

principle of truth, I should say. There are big problems also because people have no idea as to Shiva's global temperament. For example I have heard people quarreling and fighting over Shiva principle and Vishnu principle. Now Vishnu is there, his power is there, for you to rise upto the Shiva principle. Both are not different. One is supplementary for another. But if you go on fighting even on that point, I cannot understand. You cannot reach Shiva without Vishnu and you cannot stick to Shiva's principle if you have not understood the Vishnu's principle. Kundalini itself rises through the Sushumna Nadi. She is the principle, she is the tatva of Shiva and she rises through the channel that is made by Vishnu out of evolutionary process. So how can you do away with one of them. One is the road, another is the destination. So I hope you understand how important it is that your centres should be corrected, your road should be alright, that your Sushumna should be clear because we are madhyamargis. We have to go by the centre, by the central path and we have to have the balance, not to go to the left and not to go to the right. This

balance we must keep and go on moving till you reach your Taloo bhag (तालूभाग) where sits Sada Shiva (सदाशिवा). You can experience it. You can see for yourself whatever I am saying you know it very well. The only thing is when I am telling you you can verify it. Sahaja Yoga can be verified very easily and you know that. You now know the only truth. The truth which is absolute. This is also the principle which starts showing results when these two powers meet. Its very surprising that where these two powers meet or when you reach Shiva principle through the Vishnu principle then you realize that these two powers are so complimentary and so much related to each other. There is no difference in a way between these two powers and so keep your road, the madhyamarg (मध्यमार्ग) clean and let the Kundalini pass through it. When the Kundalini will pass through it you will be amazed that the same Kundalini is going through the Vishnu path and reaching at the lotus feet of Shiva.

May God Bless You.

IAS Officers' Meet

8-4-2000, DELHI

Pravachana of Her Holiness Mataji Shri Nirmala Devi

I bow to all the seekers of truth. Today as they say is a "Ghor Kaliyuga" and all sorts of horrible things we can see here, read in the newspapers. It is a fact that its a very bad times we are passing through. Also we find very low graded people, we can call them of very low value system.

But it was also predicted long-long time back that at this time only the people who are seeking the truth in the hills and valeys of Himalayas, all kinds of forgotten places, will find the truth. It is already described by many, many great astrologers, also by saints. So at this time we are placed in very fortunate circumstances. I must say I have a great love for all the people who are in the I A S and I P S and all civil services, because I know what one has to go through. Its the life of great termoil and sacrifice, also for the wife (of these officers). But I always felt that this is like a soldier fighting in the war. We are here to build up this country. My husband was first in the foreign

services. I had never heard of services and all that. So I said, now what's that foreign services? But I said, I am not going to go to any foreign country. Just now we have got freedom and we have to work. We have to work out many things for this country. Not only that, but I realised that civil service is the spinal cord of this country. It has to bear all the brunts, all the troubles, all the burdens. At the same time it has a great responsibility to build this country and that's why I put my, I should say, all effort that my husband gets selected to IAS and somehow or other we lost lot of money, everything. Its alright, I said, I can live with anything. But to live in the foreign countries and wasting your energy there, it's time now for us to live here. I think this patriotism is the only thing by which we can live doing our civil service, understanding our responsibility and also that we are the mainstay of the Government of this country which is, though run by parties after parties, the lot of the civil services to go through

all kinds of, all types of, problems to solve for the public. Its a life I learnt where women have to be extremely forbearing, sacrificing and always very much keeping happy. It's a question of why are we here in this service? We are special people, no doubt, we have special powers, no doubt. But without misusing the powers, what are you? Nothing! If you misuse it then it is not proper and if you don't use it, you are powerless.

This is really the situation. But the enjoyment and the happiness and the satisfaction comes from the fact that you are working for your country. So this patriotism, which I imbibed from my parents and also from Mahatma Gandhi, I felt that we are duty bound to workout in such a manner that every one of us does something which is very constructive and which is very helpful. But at the same time while doing that because of such a difficult situation we develop all kinds of problems and that's what I am going to talk to you about.

The first thing is when we see something, we react. This reaction can create two problems within us. One of conditioning or another of ego. Both are troublesome things and they make us very nervous and tense. The main thing is that the energy that is

required for thinking, for futuristic planning, all these things, comes from where we don't know, but according to Sahaja Yoga it comes from a centre which creates the energy for the brain cells which are used all the time. We go on taxing our brain, using its energy all the time but we don't know how it is replaced and replaced by one centre. This centre is looking after so many organs, that this overflow of energy to the brain for this futuristic life can create lots of problems, not only tension but lots of other problems also, because this energy starts getting exhausted and when we are in the struggle this energy starts getting, sort of, finished or may be we develop tremendous imbalances within ourselves. As shown in the body chart, you can see here very clearly that our autonomous nervous system is in three channels and either we can go to the right side or to the left, but in the centre we cannot remain. If you are too much futuristic, if you think too much, if you are working out too much then this right side comes and this is a very, very important thing to understand that we start losing the balance.

The first thing that happens to a person like that-that he develops a very bad liver. His liver goes out of

order because the centre looks after the liver. Now the heat of the liver when it is created starts rising. So we might develop Asthma, very serious type of Asthma and they say now its incurable. But it is curable. If you can balance the person, it can easily be cured. This Asthma then, if it does not happen, this heat goes towards the heart.

In childhood if you are born with bad heart or anything then one can understand but if there is a boy say 21-22 years of age who plays tennis and also drinks a lot and all that, he gets a fatal heart attack, very fatal and he dies. But if he didn't work out that way gradually it starts moving towards a massive heart attack. It could be for anyone at any age but specially as the old age starts it can really show its business. So this is a common disease we have that our heart is in a trouble; then you try pacemaker, this thing-that thing. Instead of that if you take to Sahaja Yoga, you do not have to worry about your heart. It will be excellent. Then another thing that can happen to you on the brain side that if right side is too much then our left side brain gets affected and we get peripheria by which our hands become absolutely dead and also legs can become dead.

But it can be a serious paralysis which can affect all the right side-right from the mouth to all this area, and also hands, legs everything become paralysed. So this is another thing which is awaiting such people who don't care for balancing themselves. They are all serious diseases I should say of the upper part of the body. To the lower part of the body this heat passes towards the pancreas. So pancreas you get diabetes. Then it goes little lower and in the spleen you can get even blood cancer. Sahaja Yoga has cured definitely the blood cancer. Can be cured. Then it can even effect the kidneys - Kidneys can be very badly affected and you might develop kidney trouble. You can try transplantation but doesn't help much. Then it comes to your stomach where you get constipated and always in anger, temper. All these things can happen to a right sided person that we cannot help it because he is so much busy with his planning and with everything that his brain has no rest. So he gets irritated where he says something not according to his own desire as his own plans. With all these things happened this right side problem, I think, is a very serious problem which all of us are facing. Now it comes as I told you from our reactions. So our reactions are

because of our mind. Now if you have a mind that reacts then how to stop this mind from reacting?

Einstein has already told that when he was looking for the theory that he wanted to produce some relativity, he got so tired doing it, went to the garden and started playing with the soap bubbles and suddenly he says from somewhere unknown the whole thing, the whole scientific explanation came into his mind. That he called as the "torsion area". We all have that "torsion area". The subtle energy that surrounds us, which looks after us, I call it the Divine love, that helps us in every way to balance ourselves, to enrich ourselves and to give the absolute knowledge, not relative knowledge but absolute knowledge. So this is the Gyan Marga we are talking about, of the absolute knowledge. Now this torsion area is the wonderful thing. Because this Kundalini when she rises, she not only nourishes all the six centres enlightens them and integrates them but also connects you to this torsion area of Einstein. Suddenly you are amazed at yourself. How it has happened that you get so many solutions of problems which are solvable. Your temperament changes. You are so relaxed, that means you

develop that witness state because now you go beyond your mind. You don't react, you see, you just see, watch and surprisingly your attention becomes extremely powerful. You have all these things within you. Just think that we have to have, say, some light, it has to be connected. I am speaking here. This instrument has to be connected to the mains, Otherwise it is useless. In the same way we are to be connected. We have to decide that we should be connected to that Divine power. Once you are connected to that Divine power, such a change takes place within you. First of all your hands start speaking. It is written in the Koran that at the time of resurrection, Kiyama, your hands will speak. So, I say, I will only accept muslim rules, that hands are speaking. Means on your hands, on these five fingers, here and here, seven places, you can feel your centres, then you can feel the centres of others because you become a collective being. Who is the other! You can feel everyone on your fingertips. A person may look alright, normal to you but you realise no-no, he is not. Something very serious he's got. On the fingertips you can feel it, what's wrong with others.

Now, if you, somehow or other, master this art, at the most you take

one month, if you do it you can raise other's Kundalini. That's how they say the Sahaja Yoga has spread in eighty six countries. It has spread, no doubt, it has spread in eighty six countries but I have not been to all these countries. I have not visited all these countries, I myself might have gone to about say twenty countries, at the most, but people who got realization in these countries went down to all these places and gave realisation to others.

Now, imagine a country called Benin in Africa has got seven thousand Sahaja Yogis. They were all muslims and they all have got realisation. That doesn't mean that you are no more a Muslim or a Hindu. You are that but you know the essence of that. So you respect every religion. You respect all the incarnations because now you have the true knowledge about religion, about yourself and about the whole universe. You can feel it on your fingertips.

Once when my husband was the city magistrate, two ladies came to me from the backdoor and they said see now, these police people are putting us into trouble, we are good women, we have done nothing. I just felt their vibrations. I told my husband that I think you people are doing some

injustice to them, they are quite alright. He said, don't interfere. I said, I am not interfering but I will prove it to you that these girls are innocent and simple girls and unnecessarily you people are thinking that they are bad women. So, I went with them. That time of course we had only one car. So I went by rickshaw with them to that place where the man had written that they are bad persons. So, I went and asked him, are these the two girls who were living in your upper flat? Are these the girls who did like this? He said, not at all, those are very different, not these. And I came and told them, see I judged them from vibrations and they cannot be bad persons. So sometimes we punish people, we get angry with people who do not deserve that kind of a treatment because we don't know what they are. We also follow wrong path, we get lost into so many things because we don't know what is the right one.

Now, with this happening of the Kundalini, physically you are alright, physically your problems are solved, physically you don't have to bother. Actually it's hardly any trouble to cure people physically, we also have a hospital, where they don't charge anything except for the room, where they have to live. Sometimes, the

doctors also work free and work it out so well that so many people have been cured. We are getting people from all over the world. Very highly placed people come there and they are getting cured. Now for that you don't have to go to the whole with maroon of feeling, what's wrong with them, putting them for diagnosis. In diagnosis only the patient dies half way. But this is only on the finger tips. You know what's wrong with the person, you need not tell that person what's wrong. You know how to cure it and how to work it out.

Today only a friend of ours came to see me, much younger to me, looking so very old and haggard. He said, I have got paralysis. I said, how. He was another one of the same kind, working too hard, too hard and within twenty minutes or so after raising his Kundalini his face became alright, his hands became alright and he said, I can't walk without a stick. I said, alright now you walk, he started walking. I have seen people running, who come on wheel chairs. Its very surprising how it works out. But for this we must know this is the knowledge of our country. Not that others didn't know, they knew.

In Bolivia, I was surprised, Bolivia is so far off, people told me we know

all about chakras, we knew everything but we don't know how to raise the Kundalini. They knew the word Kundalini also. So I thought I must find out. Who has told you all this? Two saints came from India long-long time back. May be, I thought Machindernath and Gorakh-nath had gone everywhere. They went to Ukraine also. So they might have told them about this Kundalini and the awakening of the Kundalini. But, they said we don't know how to raise the Kundalini. Once you are entitled as Sahaja Yogi, you can raise the Kundalini of any person, you can cure any person. You can do whatever you want to do as far as the physical side is concerned, even the mental side.

I have seen the tension is more a mental side of human beings where you get very tensed up, get very angry, annoyed or you become extremely quite and you don't know how to handle the situation. This also is the same reaction of your mind that works it out but if you go beyond the mind then you will be amazed the idea that comes to you are absolute, the solution that comes to you are absolutely perfect and the people who are against you also become your friends. Those who are troubling you very much, also become very-very

sweet. It's a changing and transforming of human beings.

The other day I had met a newspaper reporter. His name was Mr. Abbas. He was extremely aggressive with me. He asked me funny questions. He said, how did you know that you are Divine? I said, how did you know that you are a human being? He reacted. I said, see, because I would not react. I used to watch, I used to see and I found that I am different from others, so I didn't like to show off this thing. Nobody wants to understand it that way. You have to prove, that's the best way Sahaja Yoga can be told. So, he said but how can I get the proof? I said, I don't believe in any fundamentalism, alright. I do believe in yourself. And at that moment his Kundalini rose, just like this, you see. He said, what's happening? How this cool breeze is flowing into my fingertips? How is it? I said, also feel it out of your fontanelle bone area and he was completely changed. He said, whatever I have asked you the questions I am not going to put it up, it's all nonsense (I was stupid). Now I have become a sensible man.

Actually this Kundalini changes, really transforms you. Now they say that we have six enemies-kaam, krodh, mad, matsar, loabh, moha,

only six, but now-a-days, I think, there are more. But as it is accepted these are six. So, once you get connected with this Divine power of love, all these things just drop out as useless. No jealousies, no competition, nothing. We have many people also in the foreign service and they told us that people are very happy with us, Mother. I said, why? Because we are not competitive. We are all becoming ambassadors, this, that but nobody is angry with us because we are not competitive. When the mind starts thinking of competition, one can go into any wrong alleys, into any dark alleys and really can be a very much a different person. But with this you are in the centre, you have complete balance within yourself and all the hankering, everything drops out. You don't hanker after this, you don't hanker after people, you don't hanker after great publicity or anything. You just automatically become so balanced and you are not bothered as to what's happening and that you are not frightened. For example, if you are standing in the water you are afraid of the waves, alright, but supposing you get into the boat then you can even enjoy the waves. But suppose you learn how to swim, you can jump down and you can save people. This

is how Sahaja Yoga works, in a simple manner.

As I have said that I have tremendous concern for you people, always had; but because of my husband's strict rules I could not touch his office people, I could not talk to them, I could not meet anyone even a peon, leave alone the IAS officer. He was very strict about it. I said, alright, I will try some other areas. But now he has retired, luckily. Now I am free, even to talk to you, surprisingly, otherwise he could never allow me to talk to you people because he thought it's not proper. You must maintain a certain distance. So even in the parties and all these places I was quite amused the way people used to discuss and talk about things and I used to keep quiet. So, they thought I don't even know English or may be I am so quite because perhaps may be I am good for nothing. But now all the same persons, those same ladies and gentlemen are now doing meditation.

Now, for meditation you don't have to hang yourself with anything, you don't have to have too much time. Even ten minutes before sleeping you do meditation, you will feel so relaxed and so very absolutely completely cured out of your

problems and cured out of your thinking, just relaxed. There's no thinking, which is thoughtless awareness has been already told to us by A. Yung. You know A. Yung who was a disciple of Fried, whom he revolted against and he talked about the mother instinct.

We Indians you see are Shakti pujaris. Now, these days the Navaratri are going on but we have never understood the message of Mother's Love. It is the Mother's Love that works, I think, and you also become very motherly, very kind, very compassionate. How can a human being, be cruel to anyone who is suffering, who is in trouble, who is in poverty! The love that you have within yourself starts flowing just like an ocean and you become extremely generous. All the generous people, I have seen, are always very much looked after. I will give you an example of my father who was a very generous man, very-very generous person. Once what happened... he always used to say don't close the houses, we should not close our house, always open the windows, open the doors. If you tell him that thieves might come in, he said, let them come. After all they need something that's why they come. So,

he used to keep all the doors open. He was fond of music so he had a big gramophone, - a big horn like thing and one day one thief came, the door was open, and he took away that gramophone. So, next day he was sitting very seriously. So my mother said, are you sorry for that? He said, no-no, that I can buy, but I am only sorry, this man, he seems to be a connoisseur of music, has taken away the gramophone! now what will he play, he has not taken any records. So, my mother said, alright, you advertise in the newspaper- the one who has taken the gramophone should please come and take the records so that he enjoy the gramophone.

I have seen very generous people and at the time when Gandhiji declared the war of independence they not only went to jail but they gave away everything that they had. We used to live in huge big houses, then we shifted to some sort of huts like things. We enjoyed because you see the enjoyment was of our rashtrabhakti and this has helped that time. Mahatma Gandhi was helped because that time people were like that.

Today it is coming from the west too much of this, too much of that. It's alright there's nothing wrong-nothing

wrong. It should come, we should prosper, our country should prosper, we should create more things. I agree there, but this hankering should go away. Now, the hankering becomes the other way round, like what should I give to this lady? What should I do for this gentleman? I mean the worry goes to the other side... that what to do... what should I give that they won't feel bribed, because sometimes you know Sarkari Naukar, as they are, they are very strict. So if you give them, they think you have given them a bribe. I said, this is not a bribe. I am just giving because I want to give you. So will you take it? With very great difficulty they take. But you see, it is a way of expression of your love. With this love you will be so very popular, so very popular in your office, in your work. In the whole of the country people will remember you that this was the man who really looked after us, who has done so much for others.

If you don't have a concern you will be just worried about yourself and this thing. And the ladies also of the IAS, thank you very much for inviting me but I would like to tell you that ladies have to help the husbands. They should try to understand that their energy is the Shakti and they

should give to men this energy so that they can work better. But sometimes I have funny experiences which I will relate to you.

It was very interesting. First of all I never knew about your seniorities-juniorities, anything - I don't know much about this, I don't understand. I came to Delhi, I mean my husband came here, to Delhi, to work for Shastriji. So, we met in a party - a friend of mine who was from my college. She asked me, arey! how are you here, Nirmal! I said, my husband has come here. She said, what does he do? I said, he is a government servant... Everybody is a government servant here but what he is doing? I said, I don't know that but he is something here. Where do you live? ... first thing she asked. I said, I live in Meena Bagh. Aah! Meena Bagh! what is your husband doing? You could have got a much better husband. Why did you marry a man who takes you to Meena Bagh? Baba! I didn't know Meena Bagh was that bad. You see, Shastriji asked us to come here and there was no house so, they gave us Meena Bagh. I thought it was very bad to live in Meena Bagh the way she was talking. Then she said, alright, this gentleman who is coming, this tall gentleman... you know, he is

very-very important. You somehow or other manage to talk to him, he will get your husband a very good job and will get a very good house. (and who comes there was my husband) She said, you know him? I said, Yes. How? He is my husband; After that she didn't talk to me. She never said it to me. To know that to live in Meena Bagh is bad in itself is quite a big knowledge about things, isn't it? That only people of this much pay live in Meena Bagh. It's really impossible, I mean I don't know the state officer knows this much but the lady knew that Meena Bagh was not meant for an IAS Officer. Can you imagine? So, these indulgences of the women is of no use.

I am very happy to hear about this organisation that it is doing such a good constructive work. I was really very happy. He says I am a socialist because I always think of the social problems... Somehow or other I am a socialist, alright because this is a collective sense and when I heard that these people are doing this kind of a work, I said, amazing. I can't imagine! Those days women used to talk of something else, they would never talk of something social. It was so difficult to make them understand social work, funny type of

atmosphere was there. The Britishers had left their legacy on our heads and we were quite enamoured by that. For example, I would say that it was not for them to conceive of something higher or better.

So, I was the president of the blind... this was the friends of the blind society and for that they were going to have a programme and these blind were going to act and the governor, Mr. Charion was to come. When he came they wanted to know who will be sitting next to him. Being a chairman of course, they would ask me to sit down, the rest started quarelling and fighting and discussing so much. I got such a fright. I thought now take to humour, that's the best way to solve the problem. So, I said alright we will get a big plank on top of the governor's head and all sit like sparrows on that. Immediately all their anger vanished and they became alright.

So, what I am saying is that the quality of women has changed. You can see that very clearly, the quality has changed and though you might think that they are rather self centred or whatever you may think, but one thing I have noticed that they are social minded. They read, they understand what's going on in this

country. I would say these days our country is in a very big turmoil-very big turmoil and all these things are going to help us to solve these problems, so many problems we can solve. Once some of these problems are solved I am sure we will be one of the greatest countries. We have no dearth of talent, no doubt. We have no dearth of hard work, only there's no one, it's difficult to get a person who can put them to the yojna and if such a person gets his self-realisation he is so self-confident, so peaceful within himself, he is not bothered as to what others are doing and all this can change, transform you into a beautiful personality. You give up all your destructive habits, absolutely. I don't have to say, give up. I never say. If I say that half of people might leave but I have seen people over night give up bad habits. In London there were twelve people who had come, who were taking drugs, they were drug addicts... they left their drugs overnight, overnight, can you imagine! I was amazed, how could they leave it, overnight! Our problems of drugs, of all other things, we can solve them without any difficulty and you are placed for that, for that kind of a job. Your situation is very difficult because you have a responsibility, very great

responsibility and that responsibility has to be understood. If we do not understand our responsibility we will not achieve but once you get your realisation you will. You will become extremely responsible and also you will not feel that responsibility on your head, you will feel extremely, absolutely relaxed and such a person to meet, you are sometimes surprised. The face changes, the body changes everything-the transformation takes place and you are surprised. All this is within you, all this you have got it, all this is working out within you. Only thing we have to get our self realisation. This is a knowledge of our inner being, very subtle knowledge. I pray and thank you very much, all the ladies also, for calling me here. This is a very unique experience I have because I have never known that IAS people could be so receptive to this kind of a subtle thing. But they are. I was surprised when I had this programme in Bombay. Now they are regularly going for meditation in a hall that they have, surprising! How can they do it. I don't know but they are doing it, the way they have received me actually I used to say that the Bombay IAS people are very proud, very proud. They won't look at you, they won't see you but I am surprised they have become so

humble so nice. I don't know why in Bombay they have developed this kind of a superiority complex or something. We had very bad reports about them but suddenly they have changed so much and in the same way you all should change and you become so collective. It's not joint, it's collective and you just think of helping each other and living that kind of a life and all over the world we have brothers and sisters, wherever you go. You may go anywhere you will find them waiting for you. They also come here. When they come here they touch this motherland of ours. They touch this Bharatbhumi with their lips and kiss it. I say, why do you do it? Because it's a yoga bhumi, it's a special country, it's a yoga bhumi. Here we have got our realisation and you will be amazed that this country is a yoga bhumi.

Once I was travelling with my husband in the plane and I told him we have reached India. He said, how do you know... I feel the vibrations all over, you can see. So, he went to the pilot to verify as usual, verify what I was saying was correct or not. The pilot said, Sir, we have, reached India. I said, see this is our land, this has spirituality. Everything that is written we have to verify. Why some places

are swayambhus? How can you make it out? Anywhere you go there is a temple-how do you know? You can feel it on your fingertips. Now, you will be surprised to know that Mecca has got a big stone... black stone. Mohmmmed Saheb said, don't worship any stone because people used to make money out of making some statues and all. But this stone he said, you should go round. That is the biggest thing for muslims to go round the stone. Now ask them, why do you go and worship the stone? They don't know. But I know. Because in our Shastras it's written that it's a Meccashwar Shiva. I say it and vibrations start flowing... it's a Meccashwar Shiva. It's a Shiva in the stone. It's the vibrations of the Shiva and it's a fact.

The other day I read a very nice article in Marathi that the Shiva was worshipped before the Islamic religion came. But the way they were doing it, because they were going to all kinds of temples and rituals, too many rituals and because of that ritualism.... Mohammed Saheb said, don't worship the stone. But we have swayambhus, we have really the swayambhus. But when you will go and verify with your vibrations, you will know they are Swayambhus.

You all are capable of getting self-realisation, you all are. Whatever must be your past, doesn't matter, we have to be in the present. Past is finished, future doesn't exist, you will be in the present and that's the reality. You all can feel the vibrations. So many saints in this country have said that it is within yourself, find out within yourself, the peace is within yourself. This is the way, by Kundalini awakening and when they have written about it also nobody understands. Kabira has said about it, about this-'ida, Pingla, Sukhman nadi re', 'shoonya shikhar pur anahad baajey re'. So many things they have said, but who understand Kabira? Now, Guru Nanaka has said also very clearly that, 'Kaahey re ban khojan jayee, sada nivasi, sada alepa, tohe sang samayee'. But that's only saying, that's only reading. Then Kabira has also said... Padhi, Padhi Pandit moorakh bhaye. Even Adishankaracharya has prayed to Mother... Mother! please remove my shabdajalam. So, we are lost in the shabdajalam.

Even in Maharashtra, you will be surprised, they will get one big bag full of all the kinds of statues and early in the morning 4o' clock they will get up, start worshipping,

worshipping, worshipping till about 9 o' clock. Then they will have their bath, have something to eat and go to office. It's a common practice and this is that one has to understand that these are ritualisms. You should really know what is the reality and who should be worshipped, not to waste your energy on all such things. It's very easy to become that knowledge. That knowledge is also the truth, also the absolute, I should say, the Divine love and you don't know how you become so nice, you don't know how you become so loving and so respectful to everyone? It's such a remarkable thing within you which you should just have for nothing at all. You can't pay for it. It's a living process of your evolution. How much did we pay for our evolution? Nothing. We don't have to pay anything. It just works, just sprouts like a small little seed; sprouts but it has to grow, for that you should meditate for sometime. It's not a process or anything but which can clarify these chakras. Sometimes you have problems on chakras which should be clarified and that can be done with meditation. It's absolutely energy giving, absolutely joy giving.

I hope it will work out if you want to have self realisation. As they are

saying, it's very simple, it will hardly take any time, just a matter of happening. First of all you should forgive everyone. Now so many people say, Mother! we cannot forgive specially in the west. They cannot forgive, they just cannot forgive. But just think what do you do when you do not forgive. You don't do anything but you don't forgive then you play into wrong hands and torture yourself. So, better forgive everyone of them, everyone. I know there have been so many horrible people also who must have troubled you, tortured you, must have done all kinds of things. But forgive them. Now, forgive yourself also, you should not feel guilty for anything. Whatever has happened, has happened, that's forgotten, finished. What's the use of remembering it now that I feel guilty. I mean, sometimes this guilty business goes too far. Like one day I asked a gentleman, what are you guilty for? I spilled some coffee on the president. So what! you didn't mean it... no! So, why are you feeling guilty? But, I did. I said, you didn't do it, it happened. Then somehow or other he forgave himself that he spilled some coffee on the president's clothes. Can you imagine such a thing bothering him all his life?

So, one should not have any such ideas that I have done this wrong, how can I get realisation? This is unnecessary, you should not, you should never-never think that you are guilty. If you were you would have been in the jail, you would not have been here. So, don't think you are guilty, don't judge yourself. You don't know yourself. It is to know yourself you have to do this and don't judge. You must have great respect and love for yourself and I am sure it will work out tonight as desired by these people but those who don't want to have self realisation, I would say, they can go because I don't want them to disturb others. Supposing if you don't want, cannot be forced, it has to be asked for. You cannot force it on anyone, you cannot pay for it, you cannot do anything about it, but if the Kundalini doesn't rise, it's alright. We have a centre where you can go and get it corrected, may be, something wrong in the chakras which you do not know and they will find out.

So, it will take hardly anytime, have faith in yourself. First of all have faith in yourself and this will work out. First, I think to forgive others is difficult. You see the Western people they cannot forgive themselves and for Indians the other way round, they

cannot forgive others, you see, I don't know why there is this kind of a different attitude but we should forgive ourselves also. God has created you as human beings not to be ruined like this, not to be shattered like this but to achieve your glory.

You have to just put your hands towards me like this. I think if you have shoes you will have to take it out. Why? Because this Mother Earth also helps us a lot. You are sitting in Delhi, you are here in this Bharat Bhumi, in this yoga bhumi. In this country it works very fast and also with you people because you love this country very much. You work so hard for this country. So it works very fast. So, don't have any apprehensions, just put your both the hands like this. Again I would request you must forgive yourself and others. That's very important because if you don't do that then your centre here, we call the Vishudhi chakra, will be blocked. I mean the guilty part will be blocked and if you don't forgive others then this Agnya Chakra will be blocked.

Please put your hands like this, little lower. Now first you will start feeling some cool or hot breeze on your finger tips and also on your thumb. Then in the palm you will start feeling a cool or a hot breeze. Some people

start thinking that-this air-conditioning... it has nothing to do with this air-conditioning. So please have faith in yourself. Now, please put your right hand towards me and put down your head a little and feel with your left hand on top of your fontanelle bone area which was called as Taalu. If there's a cool or hot breeze coming out now. Please put down your head a little and see for yourself, move your hand. It might be coming very far may be, very close but don't put your hand on top but above. Just move, please move it on the sides and see for yourself if there's a cool or hot breeze coming. It is hot means you have not forgiven, it means only that really you have to say, I forgive. You don't have to do anything except you have to say in your heart, forgive everyone. That's a very great quality. Now, please put your left hand towards me and see with your right hand. Again bend your head please and see for yourself if there's a cool or a hot breeze coming out of your head. Just see for yourself. Now, please put your right hand again and see for yourself. Now, again put both the hands towards me and don't think, just-just don't think. You can stop thinking even for a second, it's very important. This is called as nirvichara, then comes the state to become

nirvikalpa, when there is no doubt in you, you become into doubtless awareness where you are sure you got it, you are sure you can do everything that is the state one has to rise. Now, all those who have felt on their fingertips a cool or a hot breeze or out of the fontanelle bone area, cool or hot breeze, please raise both your hands. Most of you have got it, most of you have got it.

Congratulations! And those who haven't got, will also get it. You have to just little bit join one of the centres that we have or if you want anyone of them to come and give realisation. I don't think there is any hindrance in that but sometimes it happens that the Kundalini doesn't rise. She is your mother, your individual Mother. She doesn't have any other child, this Kundalini knows everything about you. She knows your aspirations, she knows your past, she knows everything. Also, she knows what physical problems you have. She is very kind as your mother when she gave you birth she took up all the labour pains upon herself. This is the Kundalini that out of her love, that motherly love she does everything and then it just works. It works because that's what you are in for. The time has come for all of us to be

transformed, to get into a new generation of beautiful people. It's a wonderful time. If I have done anything so far is this that I found a way of collective awareness, that's the only work I have done. Otherwise it was already there, Nathpanthis used to do it, it was quite a well known thing among people but what I have done is, I have tried to find out what

are the permutations and combinations of problems in the human beings and why should not they all get it? This collective happening has been a great blessing all over the world. Again I would like to thank you very much. Very kind of you that you have invited me here.

May God Bless You

RECEPTION - DELHI 5.12.99

Pravachana of Her Holiness Mataji Shri Nirmala Devi

I bow to all the seekers of truth. I am overwhelmed to see so many of you sitting here. I couldn't even imagine that so many people will experience the truth in my own life time. Life without truth has absolutely no meaning since man keeps groping in the dark. Without experiencing the truth, one goes astray. But I do not regard it as his fault; the darkness that surrounds him is to be blamed. As I have said, you have to spread Sahaja Yoga.

This is my keen desire that you should spread Sahaja Yoga and you work it out. Everyone should think that we have experienced the truth, now we should give it to others and make it grow. It will not only help Sahaja Yoga grow but also make this world heavenly, peaceful and prosperous. Now it is up to you. Do it sincerely. This is being worked out with full force in India, because it is Yoga Bhumi, Punya Bhumi and it was destined to be worked out in this Punya Bhumi. Still I never expected it to work out with such speed and make the Sahaja family mature. But

it is working out and it will work out. The joy that you are receiving, you should give to others also.

India of course is my country and the joy of coming here is undescrivable. When I see you all on the Airport then I know how many hearts are full of this joy and how many are being nurtured by it! This joy will protect our children and also our youth. It is not the end of this. It will bring wisdom and self-rule (Svarajya) in the real sense of the word. **'Sva' means 'spirit' and 'Rajya' means kingdom. Kingdom of the Spirit is Swarajya and Swatantra is the 'Reign' of the Spirit'. Both of these should come and they are there.** You people have accepted and adopted it in your lives. Now others have to adopt them. Now is the time of their salvation. It should be adopted now. I notice with surprise that how the millennium is affecting! Many of our foreign Sahaja Yogis came to India. They went to Orissa, gave realisation to many people and started nine Sahaja Yoga centres there. Cyclone was the result of the sins which were being committed there.

None of the Sahaja Yogis was harmed in the cyclone nor were their houses damaged. Absolutely no harm was done to them. The people in Turkey are Muslims but after Sahaja Yoga they have become real Muslims. There more than two thousand people who are doing Sahaja Yoga. There also, terrible earthquake came twice but none of the Sahaja Yogis was harmed. Even their relatives were saved. Such calamities were there in Italy also. But I have seen that all the Sahaja Yogis are fully protected and you are growing in this protection. It means the last judgement has begun with full force.

All of you meditate regularly and you have grown in Sahaja Yoga. But now you should have the desire to give it to others. May be that you have this desire, but some how it is not being fulfilled. You have to do it with full enthusiasm. The worldly and domestic activities go on always but amongst all these activities you have to take time to give realisation to others and uplift them. This is your pious duty. It all depends on you. Only you could do it and many of you are already doing. But if you think over it seriously, this comfort, this joy which we have received should also be given to others. If you

think in those terms then a lot could be done in India. I think it is not at all difficult because there is absolutely no problem in it - no quarrel, no difficult, no medicine, no rituals, nothing at all. Only you have to raise the Kundalini of the seekers. This power has been bestowed upon you; you have to use this power. If you do not use the power that is given to you then what is the purpose of it. All of you should use this power and decide that each one of you will awaken at least one hundred persons. Talk to everyone about it. There is no cause to feel shy or to be embarrassed because we are standing on truth. The only remedy to check the false Gurus (Guru Ghantals) of today is that we should talk openly to the people about Sahaja Yoga and tell them to be at their guards against these people. Otherwise they will be finished. To save the sinking ship of this world is our duty. Only you could do it. You should try to give self realisation to more and more people. This joy could not be confined to one's own heart. If it were possible to confine then why should I leave my house and move in the whole world to give self realisation to people? This is a state in which you wish to use your power collectively. If you are in this state then use it fully and go ahead in that

direction.

I hope next year when I come to India many more people will have become Sahaja Yogis. You have honoured me and arranged this reception. What do I say about it? There was no need of it. Yet it was your desire and I had to bow before it. But the day I arrived I

could see at the Airport itself that how people were mad in love for me. So this is the glory of the love and to share this love with others is a great thing. If it is achieved in this life time then it will be the reward of all the punyas.

Abundant Blessings to all of you

Talk by Her Holiness Mataji Shri Nirmala Devi

Hague, Holland, 17-09-1986

To influence other people we must know how much control we have upon ourselves also. That is very important. For example some people do not have proper image and they try to influence others. So its a mockery. Nobody gets influenced by such a person who himself has no image of his own. So before working out the exterior the interior must be worked out.

For example a person who always comes late to the office and is always delayed, who has no time-sense, is never respected. So when you tell people that they should be in time, you should be the first to arrive at the right time. You must always keep the time, absolutely. You should be known for keeping time. So if you have to go to the office at ten o'clock, you reach the office in such a way that you are there five minutes early, wait outside and enter the office at the time when you have to go there. That punctuality is very important. That helps people and people get an awe for you. They think, this gentleman is so regular and I'm the one who is

absolutely late. Also if you tell somebody that I have to meet at such and such a time, and this should be arranged at such and such a time, then you should be absolutely punctual. **Its very important that the punctuality is to be maintained by you.**

Now, I've seen in the West specially that people get up very late, are very lazy; they walk in a limpy manner; and the whole thing shows that they are not interested in the world, they are just pushed into it and somehow or other they are doing. Such a person can never influence anyone, because people also see your image, that you yourself are dragging your life somehow, so why to do the same thing? - Whatever he is doing. He cannot tell us anything. So that is another reason why you cannot influence people at all, if you are yourself a lazy person. **So, the person who has to influence others must be an early riser, must have proper habits of sleeping, must get up in the morning and be properly brushed, washed and everything, and should be what we call a smart man.**

Now, many people believe that if you try to be a fashionable type, that you wear dresses of a fashionable style and all that, that will influence others. It's not true. Because they think that you have no conviction of any kind, you see, **you must build up an image of yourself that you are such and such a kind of a character, as we have in a drama, a character.** A person speaks with the same character, talks with the same character. And the style should be absolutely known to people that this is your style, that is how you are. That you don't compromise on things.

It is very important that when you are **talking to people you should have a proper style of talking, walking; a proper style.** This should all be trimmed down properly, that you don't walk in a languid manner, in a manner of throwing your legs here and there but straight, and sit down straight. And **let people see that you have faith in yourself first of all.** If you don't have faith in yourself; I mean any behaviour that shows that you have no faith in yourself; you cannot influence. So **your self-confidence must be shown through all your behaviour like talking, walking sitting and communicating.** **There should be a feeling of confidence.** But the confidence

comes with a person when he realises that he is completely secure. And in Sahaja Yoga you know that if your center heart is secure, tell yourself, **"Mother is with me. Mother is helping me, and I'm with Mother. I have nothing to worry."** Then your center heart will be alright. Of course, this you cannot tell to others, but still if you have personality you can instill that into others very simply. But if you are diffident about yourself then you cannot do it. **So confidence is to be established first of all within yourself.** For Sahaja Yogis it's very easy to say, "I am the spirit, and I am the child, I am the one who has been chosen by the Adi Shakti herself." So there should be a tremendous amount of confidence in you.

For example when you are with the people, **how do you eat your food?** Some people open their mouth all the time, eat their food with a sort of a sound. All these things are watched by others. How you eat. How you talk. Normally things are watched by others. How you eat. How you talk. Normally you should not keep your mouth open. You can never influence people. Keep your mouth - not pursed either - but in a normal way closed, so that people don't think that you are just gaping at them if you keep your mouth open all the time. Or they should

not think that you are aggressive with them or angry. Have a normal face, a face that is neither aggressive, nor subservient. Suppose if you keep a gaping mouth, they'll think, "Oh, he's an idiot.", and if you purse your lips they'll think you are a person of a aggressive nature. So one has to understand how you are sitting before others, talking to others. And to influence others, first of all, as I said, you must respect your own personality, and then respect the personality of other people in your behaviour.

Like when somebody comes in, you should talk to them in a very gentle manner - knowing that there is another God who is coming in. If there is Spirit in me, there is Spirit in him also. So you must see that he sits properly, that he is comfortable, and ask him if he wants any tea. Make him comfortable. Make him feel that you are not in any way disturbed, nor that you are irritated, but you are very happy to meet him and you should settle down with kindness. Sometimes also in diffidence one might feel nervous about a person. That **nervousness is a sign of insecurity. One should not be nervous if one is talking to someone.** One should be in a way that another person should feel absolutely confident and should

feel that this gentleman is very pleasant.

Another way to impress people is to **allow others to talk**, - listen to them properly, - do not talk yourself. Listen to them, and once they've said something, say, "That is true no doubt. I agree with you but..." Then you can start. So you don't just stun them by your, "No! Not at all!" like that. But on the contrary, you see what they say. You can watch me, I do that many times. When somebody says something, "Oh, that is true, but, you see, this is it..." So they don't mind. They think that you have seen the other side of the thing also, that you have a balance, you don't just impress your idea upon others. In a way you are, but you do it in such a way that nobody feels the impact that you are doing something of that kind.

Now, **as far as possible don't tell anybody to do anything.** That hurts people. For example, when I tell you people, "Do this. Put the lights off." After all you are my children, it's alright, it is a different relationship. But when you are dealing with others, like somebody is there sitting - if you want to put on the light, slowly, while talking, you get up and put on the light. Ask him, "Do you mind if I put on the light?" Any behavioural

aggression is the first impression.

It is the other way round in Sahaja Yoga. In Sahaja Yoga first is the Kundalini, then, do this, do that. It is the other way round. You have to build them up from the foundation if you have to impress them from outside. To build them up from the foundation, the first thing is that you must infuse in them a kind of a trust in you. They should trust you that whatever you are saying is the truth. That you are not telling them something that is false or you have no faith in. The way you tell them influences them very much that this man is telling the truth. So the whole thing should start from your behavioural style.

Now the dress also is very important in influencing others. Now supposing you are connected with somebody in an official way, or in any way that you want to influence him in the business and all that. The best thing is to wear a business dress, not a dress that is relaxed or casual. You must wear a dress that is a business dress, like a deep blue suit with a lot of strips, a proper three-piece smart thing, and smart, clean shoes, and the hair nicely done, may be a little bit oiled, it's alright. Looks like a smart business person.

But if you try to do the fashions of the world, then it changes everyday. Today the hair will be this side, tomorrow that side. So make the hair style as an official would do. That is to properly comb it. In the olden days, if you see, even the heroes of the film used to have oil in their hair. They never had this kind of hair that is dry. I mean, it need not be oil, but should be properly groomed as they say. There are lots of things available in the market which can just groom your hair without oiling it. It should be properly groomed hair so that it shows that you have paid attention to your appearance and hairstyle. So you make an image out of yourself that is absolutely suitable for a particular type of a job.

Now, for example, if a cook appears in a swimming suit - what would you think of that? It's horrid! A cook has to dress up like a cook. In the same way a businessman also has to dress up like a businessman. You cannot go about in jeans to your office, because if you do it, everybody will do it. And all these things create laxity. Laxity is alright outside the office, outside your business; alright, but not when you have the business. Like we have a drawing room. Now a drawing room is a drawing room, it is not a bedroom. You should not mix them

up. Once you start mixing them up there's no end to it. It can go to any limit. I've seen people going to the office in dresses that really look like a swimming suit. So this has to be revived, and can be revived very easily if you tell people that they won't be able to influence people unless and until they keep that kind of a form and an upright behaviour.

In dealing with others there is another point, that **you have to be truthful**. Don't tell lies. Whatever you have to tell you should say; this much, that is all. But you shouldn't tell one thing today, tomorrow another thing, the day-after-tomorrow another thing. That creates a very big gap in the mind of a human being. Unconsciously he thinks, "Oh, he's a cheat, and he is trying to evade the issue."

Supposing now I'm talking to you, and then I start looking at the watch. That is insulting. Supposing you are talking about something particular and suddenly I change the topic, then it is again insulting, because everybody is intelligent to see that you are trying to avoid the issues. But up to a point you should take it, and then, if the whole thing is ridiculous, you should bring it to a point to show that. Like yesterday, I said that, "You

know, I never wrote about a serpent. If somebody else has written why should I explain it? I never call it a serpent's energy because that confuses people. But if somebody has called it a serpent's energy it doesn't matter. What can you do about it" And when you say such a thing, bring it to a ridiculous conclusion of the whole thing, so the person himself keeps quiet.

But you should not suddenly change the topic, that means that you are evading the issues, that you don't know how to handle it. This is what people do sometimes. They say, "Alright, let's talk about this." You cannot do that. A diversion like that can create a big problem. And another thing; **while talking to others, don't talk about yourself, "I am this and I am that."** No one likes that. **Its stupid, to talk about yourself.** "I have this thing. I am this thing." Nothing. Now, you just ask, "What are you doing? What is your profession? How are you." This. That. All sorts of questions to him.

Then you have to talk, say, about your organization, you shouldn't say 'I', you should always say 'we'. We don't do. 'We'; always refers to the organisation and never to yourself. "I would not do such a thing. I hate it. I

believe in it.” That is absolutely absurd. “What we have to do. That we believe. We think this way; - and what is your opinion. We have this kind of a thing.” Or anything that you want to tell them about your own organisation or your own product or anything. You have to tell them; “Now, see this is what is available. Now it is here, and we have seen that it has done a lot of good, and it works this way. And we have got very good reports about it. You can see what it is. And, if you please, you can try it, and see for yourself.”

The amount of service you give to the person is very much appreciated by another person. It is not only ego, but it makes a person very comfortable. Like, people like to travel by Air India very much. Many people say that they would like to travel by Air India. Try to understand why. Because these days its difficult, because they examine you too much, and also because of bombing and this and that. So I thought I would be very difficult. And they have raised the prices for the travel because they have to do extra spending on getting people checked. The reason why people take to Air India is this, - the ladies who work there are extremely modest. They look after the people very well. They are not cheap, they are not cheap

women. When they serve people, they take good care and the food is lavish, absolutely lavish, - eat as much as you like, a lot of food. They give you five, six times food, whatever you like. And you feel quite happy to have all that. You press the button and immediately they are available to you.

So what I am saying is, when you are marketing people you are at the other end. You are not to be serviced, but you have to service. Once you realise that you have to service others your attitude changes. You have to service others. Only through your services they are going to work out. I'll tell you how.

Specially with the English its a big problem. That's why they are losing so much. They are extremely arrogant. If you get to an Englishman and ask him, “Can I see what product you have?” - “What do you want? - “I would like to see the product that you have!” - “Alright. We just now don't have any arrangements here to give you anything, but if you leave your note we'll send it!! Finished. That person is not bothered.

You should be properly equipped all the time to attend to it. In an organisation, suppose you are having some product, then you should know all about it. The brochures should be

there, it is all the time available whenever you want it. It should be properly priced, systematically kept. If somebody comes, if you know the person, if it has validity, the one who can do some business with you, "Here it is. Please have it. You can see yourself." Explain to him what it is. "This is what it is, and we can give you so much concession in that. Could be so much." All those things are going to capture the mind. The market doesn't capture so much because of the product, but because of the way it is put forward.

The way it is put forward is very important. You have a proper brochure done, by proper people, or you yourself see to it that it is done beautifully. Spending a little money on that doesn't matter. Whatever is spent is a prop of the capital that you have to put in for the product. It is a part of it. If you think that just to put a product somewhere is enough - it won't sell. These are part and parcel, in these modern times, of any product being made or sold. It's part of the product.

To influence people you don't have to advertise so much as you have to deal with them. I tell you this much, that when I had to buy something anywhere I remember the people

from whom I bought it, and the experiences I've had. I think I'd always go to a person who was kind to me, who is not shouting at me, who is well behaved. His behaviour is nice, he just doesn't try to make fun of me, and also, on the contrary, he gives me all the information and everything. It is absolutely acceptable.

Like, I went to see Lloyds. It is a company where I wanted to put some money. I mean, it is a very big thing to put some money into some bank. They should understand, It's a customer. Now, they had put a little girl there. After all, the people who are to be contacting others should be people of personality. So some little girl was there. As soon as I came in she asked me, "Who are you?" I told her, "I am this and this." "Oh, no we cant help you. You've got to have this and, please ... we can't do it." So I said alright, and I gave the name of the high commissioner of India and all those things. I mean, she should understand, then she would not say like that.

So, the only thing is that she did not realise that I was with a driver. I had a chauffeur-driven car. I have a Mercedes with me. I was wearing an expensive saree. I looked quite respectable, and she should have

understood that she should behave to me in a different way than to an ordinary labourer. Here is a real customer. So she said, "I'd like to have identification, and then I have to do this, and - no, no no, no, no!"

I got so fed up with them that I went to another bank, that is North West. I have got a bank account somewhere else, but I wanted one near my house. Though it is far away, though it is not in such a good locality, when I entered in, immediately she could see that I was an intelligent woman, she could see this is a good customer. She could see that I was wearing diamonds, this, that. You should see from my personality that there is a good customer coming in. Immediately she said, "Please, let us go into the V.I.P. room." I didn't say anything. She took me inside, she talked very gently to me and she asked me and she said, "Can I take one minute?" She went in and she told somebody to telephone and find out about my things and all that

You see, it is not to be done in the presence of a person, but you can verify the person's personality secretly, in a way that he doesn't feel bad or; something may be wrong with this man, is he correct or not? But he should not know that you are

inquiring. You should not in any way show that you know about him.

So, that kind of secrecy helps a lot, because you do not become arrogant. You do not become blunt, or you say it bluntly if you tell somebody. Nobody likes you that way, of if you try to put down another person, or you try to doubt another person. There are the three things that you look after - that you put the person in a comfortable position and tell him everything; listen to him, what he has to say, trusting him. Then the person looks up on you.

So, in an organisation, if you have to run any administration, your personality has to be absolutely sensible. Secondly, what you talk, you must follow. Supposing I tell you that you shouldn't take money, and I start grabbing money from you, supposing, - then what will you do? You'll have no faith in me, will you?

Actually, when you give me money for pujas I keep them in a packet and use that money for buying the silver and all that for you. I need not. I mean it is out of the question. You have given it in puja, it is supposed to be mine, and I have said, alright, to keep the protocol alright you use that silverware, which is my own, but you can use it. I mean, it's just a joke, but

everybody knows that Mother is so clear cut, so clear cut. You have to be clear cut with people. They should understand that you do not play tricks with them, or you are not doing some sort of a backhand outwitting.

Some people do it, you see, at the back of a person they try some sort of a trick. Such a person is never liked. Nobody respects such a person. But straight forward dealing with a person as he is. If somebody is not alright, in a mild way you should say what the problem is. "We are facing this problem. Now, tell me what is the solution." Then the person does not feel bad. If you tell a person directly they won't like it. No, they won't. You won't like it, if I tell you so directly, but I tell you everything, - and I tell you in a way that is mild, that is congenial, that is easily understood and assimilated. That is very important, that you have a style that people understand, and a proper kind of behaviour.

Actually by not influencing others, you influence others. Art lies in hiding art. There should be no deliberation exposed about it. When talking to someone also, even if you don't understand what they are talking, you should not show that you are understanding and listening. It may

be something absurd.

When you have to deal with three persons, or five or ten persons, then you have to understand that you should always try to create a good feeling among them. Like now for example, I would like you to marry - then I will tell you about her, what she is, in a way that will not hurt you or hurt her, but prepare you. Because later on you may hear about her, that somebody was saying so, and Mother never told. So, in a very gentle way you should say, "You see, she has a little of these things, but it's alright, she can be very, very gentle. She can manage it." And it depends on you. How you manage it. So that you feel informed, knowledgeable about a person, and also responsible about it, that how it is my responsibility.

So, to make people responsible is also a very important part of administration. If you start doing every work yourself then people may never share your work. They will never do anything. To make them responsible the best way is by rewarding them. You must reward them if somebody has done good work. "Oh you have done such a good work." But not directly like that, but in a very indirect manner you must reward that person. Not only in

works, but in kind words - you can do it with kind small things.

I'll give you an example of Rajesh. Rajesh is very sweet, and does not need anything. I mean, he is such a rich man, what can we give him? Once he was taking me somewhere and he had this swiss knife, and he gave it to the driver to cut the fruit or something. And then it vanished. And he was very angry, you see. He couldn't bear this fellow cheating him. He took him to the police station and all that, but he couldn't get it. The driver had managed it somehow you see. It was a taxi. He was very angry with the driver. I saw that and said, "Alright, it doesn't matter."

The next time I went to India, I took a very nice knife for him. When he saw it, he just melted away. He said, "Mother, how did you remember?"

I said, "You were so upset at that time."

He said, 'Not because of a knife, but because of the way this fellow cheated me.'

But the whole thing neutralised you see. So, little, little things if you watch of a person, its very sweet.

Like I'll tell you about Gregoire. Once we went to a shop to find some

saris for myself. I was buying some saris and I thought, I've bought quite a lot now. I liked one saree very, very much, but I didn't buy it. I thought it was too much money, - I shouldn't waste all this money, that will not be good. Whatever it is. I gave it up. Next day Gregoire bought the sari as a present to me. Really, I treasured that sari. I remember.

You see, every incident can be made into some sort of a very valid thing, we can say: like a puja. But like an official makes a difference in an organisation where you work. Little, little things like that. Also they should feel that you are responsible for them in an organisation, very important.

Once in my husband's office one fellow joined another organisation and he was told not to join another organisation, but he joined it because there was more money. And when he went there he found it was all a very horrible thing. There was nothing good happening except for the money. He was very unhappy there, so he wanted to come back. And he came back - my husband was very annoyed, "I told you not to go there. Why did you go? What was the need to do such a thing? Now I can not take you back."

So the fellow came to me. I don't

know why he thought of it, but he came to me. He told me what had happened and that he wanted to come back to the shipping corporation and, I made some mistakes. I think I made a big mistake, and Mr. Shrivastava is somehow angry with me. He doesn't want to take me back. So when Mr. Shrivastava came home I said that he had come to see me. - "Oh! So he came to see you. As if you are my boss." - and he got very angry. So I said, "He wants to join your corporation. I think you should give a consideration to him."

He said, "Why did he come to you?"

I said, "I think he thought I am more forgiving than you are perhaps!"

That put him right. He said, "What do you mean? I can be forgiving too."

"So then forgive him!"

These are the tricks, you see, which I have naturally. But you can imbibe them also, not difficult to impress others. Such little, little things make a difference, you see. When they are sick you must look after them. Find out if their children are sick, if their wives are sick. You should be concerned and you should be identified. You must treat an organisation like a family. Absolutely

like a family. What's wrong with her? Is she all right? Do you need any help? This thing, that thing. Send sometimes the flowers when the husband is sick, or the wife is sick, - or make enquiries about the children. All these things mean a lot.

Normally, what people do, on a Christmas day. At the most they may send a card or something. But you can have in the organization a proper card system. You should sign them yourself, and one line somewhere in the thing - 'I hope your wife is alright. I hope the children are alright. 'If you know the wife, 'Please give my regards to her.' There is no need to make them drink like fish, but it is more to make them feel that they are loved and they are liked in the organisation. They are very important. This kind of a thing.

Even the suggestion like you are changing the position of a person. Now, for example if I want Christine to be the leader in America and Gregoire to be there and not to interfere with Christine, - I said, "Gregoire, see now, she is there and she is handling people better. She knows them, people have love and respect. Suddenly you are a new person going there and you will be her husband. So, as it is, you are one

of the world leaders, and you should have nothing to do with the local stuff." And he understood it. But if I had said, "Now you don't talk anything there! Now you keep quiet!" I mean, it would not have worked out. And that he is, he knows that very well. He is the one who have come up like that. Anywhere in the world you can go and do anything you like. I would say Rajesh is another one who is coming up.

Unless and until you make proper arrangements you should not shift a person suddenly. You should try to see that this person who is suddenly shifted is alright. But you should find out if you really want to shift a person or not. If you are uncertain better keep it hanging. Time is the best way to allow things to happen like this. Allow a little time to pass-away. Give a little hint to a person., "People are complaining. What to do? I'd like you to help me." So that he also thinks that you give him sufficient time to improve. But if you don't give any time and you just tell a person, - "Now, you get out!" - he'll become your enemy.

But, on the contrary, you should say, "I'm sorry, but these people are such, they are trying to trouble us and trouble me all the time, and I don't

know what is wrong with them, but please take care and all that. And things work out. People take you seriously and they understand that you are responsible for yourself, and that you are putting that responsibility on them. That is how it should be worked out.

There is a shop in Lucknow that makes very good sweets, very famous for it's sweets. Now his father is gone but the son is sitting there. Big stomach he has got. And everybody goes there to his shop. You can't take a car, you have to walk quite a long distance. Now his trick is such, which I have noticed, he'll first take your order, then you are sitting there and he says (to his boys), "What are you doing? Why don't you give her things? She has been sitting here for such a long time. Look at these people. They just go on taking so much time of people. Now I hope you don't have to go by the aeroplane just now." I said, "No, I am alright!" So, on an apology all the time, you see.

So then he said, "Why not taste these things I've made specially, just try."

So you eat something and you say, "Alright, give me some of these too."

Like that, he goes on, you see, giving time. And then after some time he

says, "Look now at these people, how hurried they are. They don't know how to finish the work. Hey! What are you doing there? Why don't you give some sweets to the lady. She has to go now. Why are you taking so much time? I'm Sorry, will you taste them? They'll bring it."

So, you eat something else. So you say, "Alright." You eat this and by the time you have left the shop all your money is finished and you bought all the sweets of the shop. And that is the trick he plays. Then after some time you discover it and you say, "I know all these tricks. Now will you please give me what ever I want!" Then he'll give it.

So what I am saying is that a relationship of sweetness develops when you see him sweetly selling his things, his products to us. On the contrary, - "This is my product. If you want, you have it. Otherwise, get out." - "Alright, you get out first!"

The whole attitude of selling is now turning back to a proper relationship between the seller and the purchaser. It is just a relationship that works, not the product. Let the product go to hell! Nobody is bothered about the product. Of course, if you have five products, and they are equally good, then people will go to the organisation

which is sensible, which receives people sensibly, respects them and delivers the things in time, and a thing that is not useless.

Of course, you must find out what is the good with the other organisation. What they are having. What they are selling. You should find out, and why people like that? But most of all, what I've seen, that works out is nothing but your relationship with the customer.

But also your relationship in the office should be good. First of all your personality should be good. People who wear fashionable dresses in the office cannot be good administrators because you see, they become a little loose, and people start taking advantage of a loose personality. But you should be tight - in a sense. Wear an official dress. Always. People have an awe of them.

In the same way, this new data, like in the office people will call everybody - the driver will call the boss, - "Tom, how are you?"

No respect. It starts like that. Or if the boss takes a drug or something, like in India they take what you call tobacco. Tobacco they eat. What happens, even a peon goes to the boss and the boss says, "Have you got a

little bit of zarda?" - "Yes, yes.", takes out his own and gives it, - finished. The whole relationship is finished.

So at that time, if you are taking drugs, if you take drinks, anything, whatever habits you have that are really detrimental, try to cut them. Even if you cannot, you do not expect your subordinates to support that. No one likes cheap type of jokes and things, but these subordinates pass cheap types of jokes and they think they are popular. They are not. Popularity is to be gained by aloofness and singleness. Not by just becoming like them.

Another incident I'll give you. In C.P.'s office there was a lady who came in jeans, and C.P. called her and said, - "Madame, I will not have this. You can wear trousers, or you can wear some sensible dress but not these jeans." You can wear it in the street, you can wear it in the house, you can wear it anywhere - but not in the office."

She said, "No sir, it cannot be so!"

He said, "Alright, then will you please resign. I won't have you."

And she started wearing proper

dresses. Because that really makes a difference, you see. Always a dress makes a difference for proper articulation. Absolutely.

Now, yesterday, I didn't have a white sari. They never forget white saris for my programme. O, I always wear a white sari for my programme. But I had worn this one, white with a red border. It makes a difference. If I had worn another sari it could not have happened. But suppose I am coming to see you, what sari I wear has an effect on you. "Oh, Mother wore this sari while coming just to meet us." It is like your light. Your dress, your behaviour is like your light. Whatever you are inside shows out with that. And all these compromises that people have nowadays are spoiling the administration. You must keep yourself, you must keep your position.

Now in the offices I've seen, people answer back. Your own people answer back. But if you see a Japanese firm, one person will speak, nobody else. They'll all sit tight. When this one person asks them a question, they'll say, otherwise they don't speak. A kind of an allegiance exists between them. The trick is like this; before going to any programme or all that he'll call his five people.-

This is what we are going to do. Now you have to say this, and you have to say this. It's already decided. Nobody is free to talk in the presence of others.

We do the same with our children. When Indians have to go to somebody's house, they tell the children, "When you go there you are not to ask for anything. You should not touch anything there. You are not to eat much, or say no to that. Even if you have to eat, take very little. Then before going you say, "Thank you". When you go there you must say, "Namaskar". "All these things are taught in the house first of all. "Otherwise next time we'll not take you."

So in this way, what happens is that they are already warned. Actually they are knowledgeable about what to do. Suppose you take five people, come along for a meeting, sit down. Then they start arguing among themselves in the same organisation. Now Sahaja Yogis in the beginning used to do the same. They would argue with me in the presence of others and it created a problem. So I had to tell them, - in the presence of others don't argue. If you want to tell me, you tell me.

And between them to create a good

feeling, no sense of jealousy or anything. Jealousy is something that plays among your own people. You have to tell, "Everybody has his own job. Everything has to be done, and has to be done well - and we are all together and we are one. No question of this hand having a jealousy with this one, but you are on the right hand and you are on the left hand, so do your right hand work and do your left hand work. And the whole thing will work out. The whole organisation has to come up. If the organisation comes up, we'll all get advantages." So always build them up in the form of an allegiance as far the organisation is concerned. If we have more profits, we have better bonuses.

May be, I understand your Kundalini's very well-innately. I know how to deal with things, innately. Now, sometimes you have to say about someone, - say, I may say about you to him, "Look after him and do this." May be he is rather careless. He won't understand what I've told and he might just say, "Mother was saying so!" So I have to warn him, "You just say yourself." Otherwise it won't work out. Why am I telling you? But all these things must be made clear before he

SAHASRARA PUJA

Cabella (7-05-2000)

Pravachana of Her Holiness Mataji Shri Nirmala Devi

Thirty years back when Sahasrara was opened I found darkness all over. People were so ignorant. There was no awareness, what they have to find. Of course I found they wanted to find something that was unknown but they didn't know, what was unknown, what they have to find? And they were extremely ignorant about themselves and about their surroundings and about the aim of their life. I did know how to start that topic.

When Sahasrara was opened I thought of trying self-realization only on one lady. She was an old lady and there was another lady who also started to come.

This old lady got the realization and then the another lady who was much younger told me that she gets fits and she gets possessed. Oh my God! I said "how will I give her realization?" But somehow she got cured very fast and she also got realization. Its a very unknown knowledge. Also human beings in their ego do not want to

accept that they are not yet complete and they have to have their realization. Also there style of life was such that they had no time for themselves. I found it very difficult to convince people that you must take your self realization because they thought it is something imaginary. Which is very farfetched and they only believe in gurus who would say alright "Do this much of rituals, Karamkands." That's all and they were doing all kinds of rituals with the kind guidance of their Gurus without knowing that you have to first know yourself, which is said by all the great incarnations, all the saints, clearly. It is not that it was only my idea that people should get their self-realization but it was the idea of all those people. They said one after another, for centuries that 'seek yourself'. Even Christ said 'know thyself'. Mohammed Saheb said the same. Nanak Saheb said the same. But nobody tried to know that these rituals are not the end of life, they will not serve the purpose and they have to have realization. So those two

ladies only got self realization and with that I thought let's go to the sea-shore and about thirty people came with me and they were talking in a very funny manner as to how they can get self realization? They don't deserve it. They have not been very good people. All kinds of things, condemning themselves and in that lot I got about twelve people altogether, inclusive of those two ladies who got realization.

This is a sign that the movement of knowing yourself is very very slow and people don't understand why they should know themselves. I was quite disappointed because nobody understood me. But one day it so happened that in one of the programmes one lady came. She was possessed and she started talking in Sanskrit language. She was just a maid-servant! Everybody was surprised and she said "you don't know who she is?" and then she started describing me from the Saundarya Lahiri. I was wondering what is the matter with this lady! Like a man she spoke. Her voice was like a man. People may believe it or not but she was very possessed and then they came and asked mother "What she is saying, is it true?" I said you should find out yourself. Because

those days people were such that if you tell them anything like that, they would turn their faces. Only the kind of false Guru who would say 'alright, you give me five rupees'. They will be very happy that they have purchased the Guru and now they don't have to bother about anything. You don't have to do anything. So with that gradually it started working out and I remember that these people who got their realization asked me "Mother you allow us to do Durga Puja." Durga Puja was regarded as something very difficult and Brahmins were not normally ready to do it, because they were not realized souls. So they used to get into fits and into all kinds of problems. So they called the Brahmins, seven of them, and told them "you just don't worry." Nothing will happen to you because now you are facing the reality, not some sort of the Murti Puja or anything. Its a human being. They were quite frightened and they came down. But something happened to them that with great confidence they started Mantras and everything. Vibrations started flowing everywhere. We were very close to the sea and I found that the sea was roaring but people didn't understand. Except for these seven people, they said that nothing has happened to us!

We did everything so well: I think that was the first miracle also.

See the trouble with human minds at this level or at this time is that they have too much of self importance and they think no end of themselves. So already they think that we are great. What is there to know ourselves? We know ourselves. So the basic seeking power is humility. If you think that you know everything, you cannot humble down and you can not seek. Even if you seek, they don't want to follow anybody's path. They will say that we will follow our own path. We do whatever we want to do. I faced many people in different countries who just came to listen to my lecture and that's all. They would not take realization, and some of them did take their realization. They got it but they got it lost. Somehow this was such a funny story for me that I am giving them realization. I am taking no money for it, nothing. I used to travel on my own. But despite that why is it, that the people don't realize the value of self-realization. Then a gentle man who got realization in the first lot, told me that today it is a consumer society, as they call it, what ever it is unless and until you take money from them, they will never value it. Let them feel that we have paid for it, for our realization. So at the gate only you

should have somebody to take money, otherwise they don't have it. I said but you cannot sell it. It is false hood. You cannot sell self-realization to people. He said then you see you won't be successful, with other gurus this is main thing that they just accept money and even they tell people, bring so much money, do this, that is the fees and that's how only in Ego you satisfy and people take to falsehood. This falsehood, they may realize later on because they suffer a lot with all kinds of physical, mental problems but by that time they are gone cases.

Now the Sahastrara has not been described in any of the books. Though they have talked about in our ancient books in India also. They have talked about Sahastrara but nobody has described it except that it has got a thousand petals. At least if they had mentioned something about it, it would have been easier for me to show that see it is written in the book. Because people are like that! It has to be written in some book and that only they accept. Its a very difficult situation, because nobody had given a collective realization. So nobody had written to that extent except for one or two people who wrote clearly about Kundalini. But I would not say it was so clear because it was all in

poetry. So people would sing the songs but they won't understand. But I was thinking how these people who were lost here and there under some sort of seeking, what will happen to them and how will I be able to give them self-realization? Experiences were so horrid but doesn't matter. I went on and on and on and I worked it out. Of course you met some people who were also very cruel and nasty, who troubled me and troubled Sahaja Yogis. All these things should have really tampering my enthusiasm but on the contrary I started thinking why, why people are like this?

Then I realized onething that we cannot have the whole world to get self-realization. This is the last judgement. At this time people have to decide what is the most important. They have to know themselves and understand what they are doing. Its not just having the big number that will help us but really solid Sahaja Yogis. Then I found there were people who got cured of many diseases but most of them got lost. Some of them who were drug addicts, drinking, they gave up, smoking they gave up. I have never said a word, that you give up this or give up that. I know, when the Kundalini rises they will automatically give up and it happened

and that's how people became so clean, so beautiful and started enjoying their lives. But nobody would believe them. When they went round and talked to people, they would say they have gone mad! They could not believe, how they have stopped drinking? How they are not smoking. So the identification I found of these people were mostly with the very loose type of enjoyment. They enjoyed very loose type of enjoyment, which has nothing to do with the spirit.

Gradually of course it started working out. But still I must say that we cannot expect, in this Kaliyuga, to have billions and billions of people in Sahaja Yoga, though it is my desire, it is your desire and you want them to get their self-realization, by which so many good things can happen. Firstly your physical self improves. Many people have been cured. Christ cured only twentyone people. I don't know how many thousands have been cured in Sahaja Yoga? Also there is another very big problem with human beings that they read all kinds of books and they have no clear cut idea as to what they should find? What is their seeking? It's a very big problem and whatever is in one book, they try to follow that. I mean they are like

shifting type of people. They shift from one to another and their progress in Sahaja Yoga is much more difficult. Because if you are going on one path and you start shifting from one to another then you may go back. But in that they find it is their freedom. **Actually without realization you don't have your freedom, of anything. Freedom is that in which you know what you are. You know what you are capable of. In the freedom you are the one who should receive all the blessings. If these blessings are not there then you are not free. There is something wrong somewhere in your own life.** Because once you get your realization you become absolutely free people. Free means your own spirit guides you. Spirit as you know is the reflection of the Divine, the God Almighty. If everybody has the same reflection and he is awakened, then in the awareness it works as if they know what is right and what is wrong. What is constructive and what is destructive. It is not some sort of a false satisfaction that you have but in reality it is. You feel the reality and that is what it has to happen.

The first thing in Sahaja Yoga is that you get the experience, of feeling, the spanda, the cool breeze on your finger

tips. Without the experience you should not believe it. That means a new dimension has come now in your nerves. That you can feel the system which has not been known to you. The sympathetic nervous system was there but you never knew how it is working. The knowledge about yourself was so poor but after realization suddenly the whole thing got enlightened. Suddenly you start feeling the newness among yourself. Still sometimes you have to fight your ego. You have to get over your ignorance of things. Because realization gives you absolute knowledge, absolute knowledge. It can not be challenged. Its signal, as they call, is Ekmeva Satya, (the only truth) and when you get that knowledge then you can tally it also. You can find out whether if it is correct or not. This is something that has happened to all of you and you have already got those vibrations with which you can feel.

For example there may be some dissatisfied souls with Sahaja Yoga but you can find out on vibrations who are these people? What are they doing? On vibrations you can make out if those people have reached such stage of reality or not. You can make out if these people who are trying to

oppose you or trying to tell you something else, how far are they? On your finger tips you know. This is what is 'Kyama' about which Mohammed Saheb has said.

The other day I must tell you an experience with me. There was one fellow who came from the television and known as staff and he started asking me very funny questions which had no relevance. His name was Abbas. So I said, Abbas Miyan, you are wasting your time and my time. Will you come to the right questions? So he said I am against all fundamentalism. But I am not fundamentalist. How do you know I am that or not? So he said, I am trying to find out. "Alright," I said, you put your hands toward me. Mohammed Saheb has said that at the time of "Kyama" your hands will speak and, you will be amazed, immediately he started feeling cool breeze on his hands. He said what is happening to me. I said that's what it is." No use arguing, no use talking about it, no use enquiring. Just see yourself. Experience it. He just got so stunned and after that whatever he talked to me he never published. So what I am saying is that if the people reach the truth and they know this is the truth, nothing can change it, if they have

reached it. You can see in the life of all the great people that they think this is the truth, not by just reading, not by just believing but as an experience. If on their central nervous system they can feel the truth, then it is impossible to change them. Like you can see a seed becomes a tree, then you cannot change the tree into a seed. Seed is a seed. When the seed changes into the tree then you cannot bring it back into seed which may create more seeds, its different. In the same way once you have got your realization and once you have become one with the Divine, then there is no question of you going down and listen to yourself. Its very very remarkable, how you get this property, how you get this ability and this capability and after that you don't use it! Of course first you must grow and for that you have to meditate. But this meditation, once you do it, the whole being itself gets so enlightened and so beautiful that you don't want to change it. You want to be there and enjoy it forever. But of course you want to give it to others because you are enjoying so much. Like on the street you find somebody starving and you are having food then you would feel like giving food to that person. In the same way you see in this world people are madly seeking running up and down,

doing all kinds of things. You want to tell them. They may or may not believe. They may try to, sort of, absolutely deny you, defy you. They can do anything. But you know for definite that you are on the right path, you are on the right state of mind which is a Sahaja state. In Sanskrit it is called 'Sahajavastha'.

In Sahajavastha you do not react. You just see and appreciate. Now see, I came, I saw this beautiful, such an idea of Sahastrara, all the chakras, they are crossed over, gone up there and from there then, very good expression. But any other person would say, Oh, this colour combination is not good, Why? Why did they use this? Why don't they use something else? Like that, finding faults with others! This finding faults actually comes from your brain which is not yet enlightened. You can't enjoy anything because you react, all the time you go on reacting. If somebody says something nice, still you are reacting. If someone says something bad, of course you are reacting. No question! So for us it is to understand that we are not free to react. We are not that cheap to react. We are on a very high pedestal. What is our job, is to enjoy. Enjoy everything and that enjoyment is the blessing of the Divine. Even you can

enjoy the turmoil, the torture. Everything you can enjoy if you see the point that nothing can happen to your spirit which is the real light. Whatever you may suffer, wherever you may think is troubling you is actually this silent light of the spirit makes you absolutely, perfectly joyous and you give joy to others. You don't design it, you don't plan it, how to give joy, but it just automatically gives joy, and this giving joy is also effortless, Sahaja, because you are in the Sahaja state. In the Sahaja state you just see things. Its a drama you feel, its different styles, different types, you just see and watch and get the joy out of it. It is not important to see, I like this, I like that, no. That I, which likes, is nothing but ego. This keeps you out of the enjoyment which is reality, which is real. Everything in this world, that you find is troublesome, if you see from another angle, from Sahaja sthiti (स्थिति) you won't feel the troubles. But that higher standard should be built-in within you.

The other day I had a meeting with the bureaucrats and I told them I know that the pay is less. You may think that the others get much more pay they have much more facilities. But there is one way you can really enjoy your work. If you have patriotism,

Deshbhakti. If you have patriotism for your country, no amount of sacrifice will satisfy you. You want to give everything and you can go through all kinds of depressive states without even feeling anything. And at the same time your feelings become very deep. For example you are travelling and suddenly you find somebody who is sick. You can feel it on your vibrations that this person is sick and immediately your sympathy and your love flows to that person. You try to help that person. If possible you try to even cure that person. Just like that, your whole being becomes like an ocean which absorbs all the rivers and all kinds of watery things, whatever it is within its abdomen, I should say, it just takes all that is there. It doesn't hurt. It doesn't trouble someone. It is like overpowering a person with his love. He doesn't show his power. He does not bother about its self-importance. If somebody tries to insult you, alright, what is there the insult part of it, and such people who have reached that Sahajavastha are the greatest creators of art, of music, of great thoughts and that's why these survive. So many people create but nobody bothers. But those who are realized souls, whatever they create is of eternal nature. Because they are now in the ocean of eternity. They are

in the ocean of purity. Where there is no idea at all of hurting anyone or troubling anyone. Such a protection is there for them. They cannot be harmed because after all you have entered into the kingdom of God, so who can harm you or trouble you? Such a prosperity I have seen among Sahaja Yogis and such a generosity that they have, and such understanding about things. I don't have to give lectures; now don't do this and don't do that. No, no need. And these who are not yet already matured in Sahaja Yoga should try to mature and those who are not matured and troubling, don't worry about them. You should have pity, have pity for such people that they are immature.

Today it is something great, I feel, because for thirty years I have been running up and down every where and I have been able to gather so many of you. There are so many Sahaja Yogis all over the world. This is just a wee-bit of them. So this is something was to happen, has been already described has been predicted by people that such and such thing will be happen that so many people will get their self-realization. Unbelievable, It was, of course. But as now, you see, how sweet is the

feeling that we are all one, there is no quarrel, no fight, no bad ideas and nobody likes cheap things. They want to have something that is pleasing and has a quality of understanding. I have seen people becoming poets, writing beautiful poetry. I have seen people becoming orators. Also I have seen people becoming very good organisers. But one thing that is very important is the humility. I said in the beginning and again I would say that what will appeal to the people is your humility. You should be a humble person.

Do not think that you are something special, or that you are some sort of a, I should say, self important person. Once you think that you are important then you are not part and parcel of the whole. If my one hand starts thinking I am important, its stupid. How can one hand be important? All hands are needed, everything is needed, legs are needed. How can one part be so important? If you start thinking like that anywhere in your journey of Sahaja Yoga, then I must say, that you are not in the Sahajavastha. So my own effort was to take you into that beautiful arena of Sahaja, where you will be absolutely one with your-self, one with the nature, one with all the

people who are around you, with your own country and other countries, everywhere, the whole atmosphere. The Brahmand (universe) becomes part and parcel of you and you are not separated from that. Then, that echoes. You can call the 'naad'. The echoes of your being, of your life can be easily seen, not in material advancement or in any other kind of a thing but in the spiritual area which is the highest. Everywhere, in every country, there have been people of that quality and till today they are all remembered. In the same way you all will be representing a very great knowledge about reality in your life, in your creation or in your working. In every way you can do it. The only thing that now we have to do is to decide how many people we are going to give realization? What we can do for realization? What we should do? This is the only thing, if you go on with your complete emancipation, you will be surprised that its like climbing up a big mountain. But when you reach the peak, you can see everything very well, and you feel so satisfied that you are at the peak. That climbing part even some of you have to do it. It is all right, there is no problem. You can do it. You must have respect for yourself, love

yourself and understand that you have to reach the peak of the mountain, and once you have reached the peak of the mountain you will know that you are there and then you start showering all your love, affection and everything that flows down the mountain. If that is the life for you, its the greatest type of life. Forget all other people, politicians and all other people who are supposed to be great. Forget them. You are much higher than them because you are already chiselled like a diamond with Sahaja style of life, which is very satisfying and also which is very much absolutely peace giving. It gives you joy, it gives you peace, it gives you capabilities, it gives you so many things that you cannot count, like the thousand petals of your Sahasrara, which are enlightened. God knows what all you can have with this. This is such a tremendous area you are in, the thousand petals. And from there the people have gained all the knowledge about science, knowledge about all the great discoveries are from there. So this is what one has to realize one's own esteem. Self esteem is different form self importance. You should have self-esteem. With that you would become humble. You will become

very loving because you are capable of love and it is not forced on you. I agree that from the ocean the clouds rise and they give rain and all that but it is in the cycle of life, they are doing it. They are not conscious of it. They don't think that they are doing something great because they are in the cycle. You are out of the cycle and still you are doing the work without any feeling of self importance. You are doing because you have to do.

Another cycle, not the natural cycle, but another cycle of awareness, where you are aware as to what you are doing. At the same time you are very humble, you are very loving, you are very kind. You don't shout, you don't beat anyone. You don't say anything harsh to anyone and you can manage the most difficult persons. If someone tries to be funny, you can always raise the Kundalini and be satisfied. If you secretly raise the Kundalini, the other person is finished, if you can't raise it, then forget it. Forget it, he is a difficult person, he may be a stone. What can you do? You can not make love flow and the dignity and these qualities. It is not possible for the stone-hearted person. Forget it, it is not your job. Its not your job at all. I would request

that first of all you should see how much humble you are? You have to be very humble and that is your decoration, that is your beauty. So you have your love, which is pure, without any lust or greed. You love others only because you are in love and then secondly you are blessed with peace. You are absolutely at peace with yourself and you will be amazed that with peace, wisdom will come to you. You will be regarded as the wisest man, wisest woman, because you are at peace with yourself. **Only in peace you can discover the truth, you can discover every solution that you want to. You become a very wise and sensible person,** outstandingly greater than others. You are not like common people. Then you have joy. Joy in something cannot be expressed in words but still joy as I have told you many a times, it is similar. It is not happiness or unhappiness. It is just joy. Just you enjoy. You enjoy everything, enjoy every company, every incident, every scene, every happening in your life. You know how to enjoy. See just joy has a great capacity.

I remember once I had gone with my son-in-law and daughter to see some historical place and we had to climb

a lot. Climbing for about three hours. Naturally we all got tired and there was a little resting place, made of marble. So we said let us spread out ourselves here. So when we spread out, they said, "Why we have come here, of all the things, this or that, grudging. "Then suddenly, there was a joy point. Suddenly I saw the carvings of elephants. So I said "Can you see these elephants, everyone's tail is differently made." They said, "Mummy, how do you see the elephants' tails, we are so tired. I said, "You also see." Because it is the joy that shifts, your mind from nonsense. It is saying just nonsense. You just shift your mind. This is the way you can shift and go to the thing that is joyous. Supposing there is a person who is quite boring. Then what happens, you just see the humour behind it, how a person bores you? And what you learn out of it is never bore anyone. So this joy has a speciality that it teaches you the essence of joy of everything. If it is a bad person, alright, still you enjoy because you say how bad it is. Suppose, of course if it is a good friend, you can always see. But you do not go with a mind how to criticize it. This criticism business goes out of your mind. So what happens, your

mind shifts immediately from something that is ridiculous to something interesting in the something. So you don't criticize and you don't feel bad about it. Sometimes it so happens that people are amazed that how I tolerate such people. I don't tolerate. I am not paying any attention, whatever the person may be doing. If you are of that nature, that you can call a condition, where you are absolutely at 'Turya' state about which Kabira has said "Jab Mast hue phir kya Bolen,-when I have gone into that state of joy why should I say anything? It is like that, a temperament which you have to understand and respect it. That is within you, respect it. Do not compare it with others. Others are not at your level. So you are at a different level and you just try to enjoy, never feel that you are something higher or greater. No, never feel. What you should feel is that thankfulness that you are not mixed up with all those funny ideas and funny styles of life where you go on criticising this is not good. I don't like it. Who are you? You don't know yourself. When you say, I don't like it, you are not knowing yourself. How do you say, I don't like it. I have seen people with very poor knowledge. Who have just

been very critical of others. I don't know the reason, why it is so? But may be that they think no end of themselves! But this is what is very common. If you know the absolute knowledge, then you become really humble. Absolutely humble and sweet, gentle and kind.

So today is a great day, for me also. I didn't know that I will survive so many years to see this beautiful world. Because after all, it was a very hard life, according to other standards. But what is most joy giving to me is creating Sahaja Yogis, and listening to them and talking to them. The way they are so sweet, so kind and so respectful! All this has helped me so much and I must thank you for that. With your support, with your help, with your understanding I could achieve it. If I could have achieved it on my own, I would have never asked for this help of yours. But you are just like my hands, you are just like my eyes and I need you very much because without you I cannot do. Its like channelising. Unless and until you have channels, what's the use of being Adishakti or anything? How will you channalise it? If there is electrical movement, it needs channels. Otherwise its a static thing. In the same way I felt always that I

needed more and more channels. When it worked out, I was really in a very very great spirit. So I thank you very much again for this day that has come and I bless you from my heart that now you take over responsibility. You are a Sahaja Yogi,

so you have a responsibility also to give realization to others. Don't keep it to yourself. This has to be given to others and you can explain, you can talk to them, you can very well understand, try to understand them and talk to them. And you must give realization to others, otherwise you won't feel complete. To feel complete, you have to do that.

May God Bless You.

Cont'd from page No. 39

speaks. Because once he has done it, what is the use?

Then, if he comes for your explanation to you, you should be prepared to tell him, "Why did you have to tell him, and I didn't tell him, directly?" So that the other person who has tried to be stupid is put in his own

place. And your relations remain alright. So relationships are to be maintained by your own dignity, by your own sense of respect of yourself and the respect of others. As you treat yourself, you treat others. But if you have no respect for yourself, how can you respect others?