

The Divine Cool Breeze

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You are yourself and you must see yourself as your Self, as your Spirit. And spirit is a Universal Being, is the innocence, is the virgin within you. This body is a palace and it is the House of God. Within it God kept the infinite flame.

Her Holiness Mataji Shri Nirmala Devi

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Promise to Keep

When an atom explodes how much devastation it causes but when a heart opens how many rivers of love flow from it. These rivers form an ocean of love.

The love of a Sahaja collectivity cannot stay within itself. It has to expand and reach out to the society. It expresses its concern for others, concern for the society and human crisis. This concern is the movement of love, it is called Compassion. Compassion emanates from the goddess herself. She is worshipped as Sandra Karuna.

We have been so blessed to receive her Karuna. Now we are to become the vehicles of her Karuna. In her Divine compassion she has started several projects for the needy. Recently she laid the foundation of a home for destitute women and street children. The beautiful talk she gave on that eve brought tears of compassion which entwined us with pain she felt in her heart and we promise to redeem that pain.

The movement of compassion takes us to greater depths. As our attention turns towards benevolence, we think less of ourselves. Consequently the ego receives less fuel and starts subsiding. Also, our thoughts become benevolent. For instance in previous Diwalis we enjoyed bursting crackers worth five hundred rupees, so this Diwali the benevolent thought came why not give half to the NGO for street children. "Someday these street children would be able to light lamps in honour of the goddess Laxmi".

The benevolent thought also brings a lot of inner joy. Like this may lights would ignite a thousand other lights. Those who have not received their realization are also street children, lost in the dark streets of wilderness. May the light of the spirit take them to the feet of Shri Mahalaxmi Sakshat! Shri Adishakti Mataji Shri Nirmala Devi.

**Let us all contribute open heartedly to the cause
taken up by our Divine Mother.**

GANESHA PUJA

CABELLA, 16-09-2000

Pravachana of Her Holiness Mataji Shri Nirmala Devi

Today we have gathered here to do Ganesha Puja. As you know very well that Ganesha is the symbol of purity, of sanctity so it is worshipping the innocence. When you are worshipping Shri Ganesha, you have to know that He is the embodiment of innocence. I wonder if we understand the meaning of innocence. Innocence is a quality, which is innate, which cannot be forced, which cannot be trained into. Its just a quality, innate quality within a human being. When he becomes Shri Ganesha's disciple, he becomes an innocent person.

May be, you say that innocent persons are attacked by the cunning, by the aggressive. But innocence is such a great thing that it cannot be destroyed. It is the quality of the spirit. Innocence is the quality of the spirit and when the spirit within you is awakend you get the power of innocence by which you overcome all that is negative, all that is wrong, all that is detrimental to your growth, your spiritual

understanding. So to be innocent is not possible. You have to be innocent in the sense that you are innately innocent. This happens after Sahaja Yoga, after realization and your power to fight all the wrong, negative feelings within you and without are absolutely supported, protected by the Mother of Shri Ganesha. Its difficult, these days, to tell somebody about innocence, but you know the life of Jesus Christ. He was innocent. He did know what sort of people were all around. He thought they were all innocent. So he was talking to them in a manner that nobody who was cunning would have done that. Because cunning always understand the cunningness of the other and say things which may not have been understood by the people. But whatever He said, had the vibrations of innocence that should have put all these people in the proper sense in a proper relationship with him. But somehow that was not the time for them to be realized souls. So the

innocence of Shri Ganesha was not that we should say defeated but very much created an atmosphere of such sanctity and beauty that you can see in the life of Christ.

I am happy you all have heard about marriages. Why the marriage? What is the need to have a marriage? After all these days people are living without marriage. But marriage means the sanctity of marriage. Because of the sanctity of your physical, mental and emotional integration. If you do not have the sanctity and live with the person then it is not perfect marriage. The children produced will not be alright. That's why the marriage is necessary and, as you know, Christ went to attend a wedding. Why did he pay so much attention to a wedding? Because that sanctifies your relationships with each other. Anything is alright, but relationship between husband and wife have to be sanctified. Otherwise the children they produce could turn out to be anything. They may be robbers, they may be cheats, they may be liars. They may be very cruel people if there is no sanctity about the marriage. That's why He went to sanctify the marriage institution.

But it is absolutely wrong and

non-sense that He created alcohol. What He did was to change the water into the taste of grape juice. Alcohol is called as grape juice in Hibeurew language. I mean it is not called but wine means alcohol as well as grape juice. But it cannot be. Because instantly you cannot create alcohol. Alcohol takes time. It has to rot and rot and rot, then it becomes alcohol. But if Christ has made it in such a Sahaja manner, spontaneously, how can it be alcohol, that is intoxicating? So many people specially in Christian religion, believe that Christ sanctified wine, which is absolutely wrong. He never sanctified alcohol. He changed the grape juice into wine taste.

The other day I happened to meet a person and he said, Mother please give me realization. I said alright, get me some water. They brought some water, I put my fingers into it and then he tasted it and said Mother it tastes like wine. I said that's it, that's what Christ had done. So there is no sanctity of alcohol. How can you expect Christ to do something like that by which your awareness absolutely goes? Those people who drink, you know, are not normal people. Something goes wrong with their brains. When they drink they create problems. When they are

talking to somebody, you can make out that they are not normal. They try to be very aggressive, sometimes they can be very passive also. Mostly they are very aggressive and they behave in a manner that does not behove a human being. So you must understand that this wine, so called, which is being fermented for days together, is very wrong and against the spiritual life. All those countries where alcohol is accepted as a very sanctified thing are just going to dogs. Which is against Shri Ganesha, its against innocence. So such a person can become very cunning, very shrewd, very dominating. All kinds of bad things can come through them. And one cannot trust a person who drinks and becomes drunkard. He can get after his wife, his children, anybody, and try to destroy their lives because he knows he is himself destroyed. So the onething one has to understand that innocence does not allow you to have anything like that which goes against your awareness. Because human awareness is very important. That must be respected. Anything that spoils your awareness, or spoils your health is all wrong, specially for Sahaja Yogis. You have to keep your health alright. How do you keep your health alright? By

avoiding all such things which destroy your health. So the married life is a sanctified life. Is a life which is being blessed. Now we have priests. But I would say in Sahaja Yoga they are all blessed by me. So one should understand that this is a very big thing that you have got. But there are many who come and say that Mother we want to have divorce. We are trying to make up good marriage. All kinds of stories they tell. If you know it a sanctified marriage, a marriage which is being done under all the ceremonies of Sahaja Yoga which cannot be a bad marriage. But if you are bad then nobody can help you. If you have funny ideas about marriages you should try to correct it. If you want to marry in Sahaja Yoga then please see that you respect the sanctity of marriage.

I know sometimes women can be bad, men can be bad. There can be problems, but a person who is wise will try to endure all that. Because he or she wants to respect the sanctity of marriage. This is a very contradictory thing that Christ was born without marriage and Ganesha was also born without marriage. They themselves are sanctity. They don't need any sanctity from outside. They are innocent and innocent people don't

need any kind of ritual and any kind of a ceremony. That's how they have been born, absolutely pure of innocence. But that doesn't mean that we should take their example on ourselves. They were divine personalities and they were to be born like that, while we have to be sanctified and lead a sanctified life. This is the difference between an incarnation and a human being. It is easy to criticize incarnations, very simple to criticize them. All incarnations have been criticized by human beings, because human beings cannot understand them, but try to be really very pure and innocent, then you will understand why your lives were on a different line, on a different style. Now if you say, we can develop innocence, Mother, you can not. Which is the way to become innocent? In Sahaja Yoga we have proper method, how we can become innocent. It happens through our thoughtless awareness. If you are in the state of thoughtless awareness then what happens? You don't react, do not get involved into wrong things. You do not get involved into any discussions, arguments but you just watch and the innocence within you rises beautifully, like a lotus, rises out of a dirty pond. So whatever may be

the circumstances, when you are in thoughtless awareness, you do not react. That is the sign of innocence and the people who do not react, keep young. They will never show their age, they keep young. Because to react is not a very good thing, which makes you get involved into another person. But if you don't react, you are just watching, you are just witness, then you don't get involved into anything. You are away from it, and that's how your innocence grows and you get very confident. I have read a story about a Chinese king who went to a saint and asked him, that he wants some help from him, that I want my son to be developed into a person who can face all kinds of problems. Whatever people may do, he should be able to face them. Alright, you leave your son with me, so when the argument started, when the fighting started, his son was just standing straight watching everything in thoughtless awareness. So everybody from the arena went back, they all went away and they could not stand before the innocence of the boy who was very young. And the king was surprised how his son could face all of them, all their arguments, all their aggression and all kind of horrible things they said to him. If anybody

says anything to you, you should be just innocent.

At that time your power of innocence will show that this person who is trying to dominate you, to trouble you, is very much in the wrong, and the person himself might realize that I am doing all these things and this person whom I am trying to dominate is not taking any note of it. So he feels very weak, since he has no power to dominate a person. So as Sahaja Yogis, now we can get into thoughtless awareness. Try to reduce your reactions. Reaction to anything. People have such funny ideas about themselves that they react. For example somebody showed me those carpets. I started watching. I was very happy, and they told me all the Sahaja Yoginis have made this with their hands, so beautifully.

It was really so joyful to know that they have done it. But if I was a very normal person, I would have said, Oh my God! what a colour! what a thing! and like that. So whatever they have done I could have even enjoyed that. One thing the enjoyment is lost. For a child enjoyment is complete. Whatever he sees, he enjoys. Makes joyful thing out of it. Look at the children. I have seen children, they

find anything, they make a toy out of it. Other day we had gone to Zenova and I saw there were big blockades kept there. Some children came from somewhere and they just climbed on that and made horses out of it and were enjoying them. You see they find anything, any space they make a joyful thing for them. A play for them. For them life is also a joyful play. Just a thing of enjoyment and they make you also enjoy everything. If you are not in a good mood, they will come and behave in such a manner that you have to come round and become a very simple, natural person. So to see a simple natural person you always say 'they are like children' means they do not understand the cunning, they do not understand the stupidity of the people and they live in their own world of innocence. In the same way all the Sahaja Yogis have to develop that aura around them. Let people see you, how innocent you are? How sweet you are? No argument, no quarreling, no fighting. It is just the inner satisfaction of thoughtless awareness. Many people say that Mother we cannot become thoughtless. Why? Why cannot you become thoughtless? Because all the time you want to react. Gradually stop reacting, introspect

yourself, see for yourself. If you are all the time trying to react, tell your mind to behave itself. If there is any reaction, just don't say anything, keep quite. Gradually you will be amazed and surprised how you become thoughtlessly aware! How beautiful you become and everybody who sees you, will know that you are something different. You are not like the normal persons. But the normal reaction of a human being is that if there is a quarrel going on in the street, everybody will join the quarrel. They like to fight. They want to be the part and parcel of that fight or quarrel. They don't want to get out of it. At that time if you just have your innocence, that will act.

I told you that innocence is the spirit and the spirit is the innocence, which cannot be destroyed by anything. The fact is that it cannot be destroyed by anything and it can be reestablished through Sahaja Yoga. You might have been a very aggressive person. You might have been a very unhappy person. You might have been a person who is all the time disturbing others. Maybe, but after Sahaja Yoga you can make your personality so sweet and beautiful, that not only you can enjoy but others can also enjoy. This innocence is

something which is absolute honest intelligence. It is not which works for some purpose but it is purposeless. It is absolutely purposeless and thus it achieves that height of joy because there is no purpose in anything. It sees the futility of all kinds of endeavors that we have. It just enjoys, why people are running up and down, why are they fighting! Just stands up and sees, why should they don't like that?

Some may think that they are alright, there is nothing wrong in them but its not so. Innocence is something, as I have told an innate quality, and you should not deceive yourself by thinking you are innocent.

On the contrary you just put some introspection upon yourself and see for yourself what have I been doing so far as far as others are concerned? What is your attitude? I have already talked to you about emotional intelligence. Emotional intelligence is the expression of innocence. It is the expression of Shri Ganesha Children who are gifted with this will always try to please you. They know what you want, what you need. They will give all the joy that you want. They will do all the things that you like, just to please you. They don't want to have their own demands. They

never say I want this, you do for me. Never. They only want to see what you want. What do you want to have? And they put all the effort to supply you with that. Its very interesting how the children behave towards others, elders. Just like I would say a great understanding like very elderly personality. So in innocence you become extremely grown up, matured. Very matured. With that maturity you know what this person needs and what the other person should not have, and the way they establish is very interesting. Children are the most interesting things, I think in the world. For me roses are beautiful but children are the most interesting thing and they teach you so many things that you are surprised at their innocence. So many jokes are there about the children. How they behave, how they talk and they are so innocent that they will tell everything to everyone. They have no way of hiding anything. Very difficult I know one joke when a gentleman came to the house for dinner. So the child was looking at him very intensely and then he said, mother he does not eat like a horse as you told me. So everybody was shocked. He does not eat like a horse. Mother must have told that he eats like a horse. So

look at him, he does not eat like a horse. So they are so innocent that sometimes they say things by which you are exposed completely. There are so many jokes about it and if you write some books, writing the jokes of children, I tell you, people will just enjoy. Because so innocently they say things which are nothing but the truth. They cannot tell lies. They are so truthful that is the quality of innocence. They never tell lies. You did this? Ya, I did. You didn't do this? No I did not do. They never tell lies. It is the grown ups who teach them how to tell lies, how to be cheating. Then we teach our children another bad thing that you must possess everything, specially in the West it is a thing they do. They tell their child that this is yours, you should not give it to anyone. This is your own. On the contrary we should tell them, you can do what you like. Leave it to their innocence. You will be amazed they will give away everything that they have. In such a beautiful manner they will behave that you will be amazed, how they try to please everyone and try to do something to entertain! All their capacity of this is so great that sometimes one wonders how these little things have developed this capacity.

It is the blessing of Shri Ganesha. It is His blessing that children are so very sweet and so much entertaining and so beautiful. Try to become like them. You have to be like them. You might have read many books, you might have got lots of degrees, you might be something great, but you are not childlike. You have to be a child like person. Otherwise no one likes your company. We will call them bores. But I think boring comes to the people who have no innocence at all. They are trying to tell you, you must do this. If you want to be successful you do that. All these lectures are useless for children. In the same way it should be within your own understanding that this all nonsense they are talking.

As the children don't care for what you suggest to them, to be nasty, to be horried, in the same way if you are innocent, you will not accept. You may listen to anything. Let them tell what they want to. Does not matter. You never do that. Because you cannot, because you are innocent and the innocence will guard you. It will give you proper guidance, what is to be done, what is not be done. Now try to introspect and see for yourself, are you innocent or not? People think that somebody is trying to overpower

you, is trying to harm you, is trying to put you down. Nobody can put down the innocent.

Innocence is the quality that survives all kinds of non-sense and not only that but age, health, your mind, your thinking. If your emotions are extremely innocent then you enjoy yourself. Now-a-days there is a big way of shamelessness. The people I have seen they have no lajja I don't know, some men want to attract women and some women want to attract men. Children never do like that. They don't know what is this to attract men or to attract women or to attract anyone. They will try to please the dog, try to please a horse but I have never seen they will go all out to attract someone. The reason is that their self-esteem is complete. They know about themselves fully. So why should they do all this nonsense of running after women, running after men and creating problems for themselves.

Their self esteem is complete. Innocence is like that. It gives you complete self-esteem. You do not bow to anyone, nor you make anybody else bow. This is the beauty of innocence which works out, so well within you. That's why I always say

that worship Shri Ganesha. I know of somebody who was very highly placed and suddenly I was surprised how he was paralysed! What happened? He was very good man, how he was paralysed? Then I found out that he had very bad intentions about women and that's how he got this problem. So I thought its better to worship Shri Ganesha. Worship Shri Ganesha, worshipping of Shri Ganesha improves your mooladhara, improves your sense of shame, improves your own dignity, your self esteem. You dress up in a way that shows that you respect your body. You talk in such a way that it shows that you respect your tongue, your language. You cannot have a foul mouth if you are in Sahaja Yoga. You cannot have a mind that can abuse and say horrible words. I have seen in America, they talk in such a funny manner, that you are shocked. There is no need to use these dirty words to express yourself. With that your tongue is spoiled. So innocence is gone from your tongue. If you have lost innocence from your tongue, whatever you say will never come true, will never come true.

But if you are innocent and your tongue is innocent then everything that you say will come true. So the

basic as you can see is the respect of your innocence in every manner. Like when you have to get angry with somebody or something, the best way is to keep quite or else you must respect your tongue, respect your eyes. Some people have a very bad habit of looking at women or some women are like that. They don't respect their eyes. Then they develop the problems of the eyes, not only that but mind also. Mind gets so much ruined by that kind of behavior that it has no sense, which cannot enjoy anything. Such person cannot enjoy anything. If you are a person who respects your eyes, your nose, your ears, I tell you that you will be amazed that everything is so enjoyable. In this world there are so many things that can be enjoyed. But people cannot hear anything that is good. There are birds, who are chirping, they cannot hear. There are trees which are growing, they cannot see or flowers which are fragrant, they cannot smell. Because they are so much low in their self-esteem. Because they are very low level people, I should say, who cannot enjoy everything around. And they should be the source of enjoyment. See children how they are source of enjoyment. Anybody who comes on

the stage and runs about, how we enjoy! Why? Why do we enjoy a child running about? We don't say he has gone amock or he is drunk. But we enjoy the child, why? That is the sweetness of the child that make us so happy, because that innocence, his power is innocence. With that power, he is just looking so sweet, so beautiful, that it gives us the real joy within us.

So the second thing is that innocence is joy giving. Innocence gives joy to people. Anything said innocently, anything done innocently is very very joy giving and in that you see the person, so transparent, so beautiful that you enjoy that transparency and that sanctifies in a way. That's why Ganesha in worshipped first. Ganesha was the first deity that was created by Adi Shakti. Because if she has to create something she must know that there has to be power of innocence. Otherwise people will go wrong and do all kinds of wrong things. So first She created Ganesha, whose innocence you can call, the vibrations, are so strong that it controls. Of course there are people who abandon completely their innocence and just think no end of themselves. Just forget about them. But normally,

normally they are always guided by their innocence. Whether you are aware of it or not its such a sweet thing, such a sweet thing that it makes people rise in their nobleness in their greatness and that is what we have to develop within us as Sahaja Yogis. Sahaja Yogis go anywhere, try to do anything, meet anybody, any social work, anything, people should feel that joy that you have within you. For that joy only the Adi Shakti created Shri Ganesha. Because that joy within, that innocent joy, does not harm anybody. It does not expect anything, it does not demand anything, it does not want anything. But just emitting joy all over. That sort of personality you should have. There is nothing wrong in wearing good dresses, nothing wrong in eating good food, nothing wrong in having conversation. But in all that, it is the respect of the innocence, the expression of innocence should be there. With this innocence we can solve the problems. All the problems of the world can be solved. That's why Shri Ganesha in so important.

If you do not have he proper understanding of Shri Ganesha and if your Shri Ganesha is in a jeopardy, I don't know what can happen to you! These days you see so many horrible

diseases are coming, because they are not sanctified. Their relationships are not sanctified.

Every relationship has to be sanctified with your innocence. Like you have a sister, you have mother, you have a brother, you have father. You have all the relationships which are so good, so beautiful and sanctified because there is the relationship of innocence.

You love your father out of innocence and you love your daughter out of innocence, you love your mother out of innocence. Why should you love? For some sort of a overpowering, then its cunning. Its just love for love's sake. That's possible if you are innocent. So now I am happy. Tomorrow you are all going to get married and these people who are getting married should understand that it's a sanctified marriage. So very important. Its not like any other marriage. This marriage is taking place in my presence. So be careful. If you do not want to marry, alright, finish it. You are given a chance to know that person or understand. But afterwards if you try to be funny then its going to be very difficult for you and for me. I may give up having marriages. So I don't

like people to talk of divorce from the very first day. But if there is really a problem, Alright in Sahaja Yoga we have allowed divorce. Not Catholic Church. They don't allow divorce. So men have all kinds of relationships and women have all kinds of relationships That's not there. Instead of doing all kinds of non-sense you have divorce. But it should be very innocent happening. If you are divorcing a person because your innocence is challenged, its alright. There I agree with you, you should have. So preserve your innocence. In these modern times it is very important to preserve your innocence that Shri Ganesha should be awakened within you and also in other people. That is going to save this world. Nothing else but the innocence, that you have is going to save the world.

Whatever you may know, whatever you may say, whatever you may write, please see that you are not hurting the innocence within you. Its not necessary to live a life of immorality, this that. What is needed is your innocence. Innocence itself gives your moral strength, moral understanding. You don't have to read books; you don't have to go to any guru for that. Innocence will guide you and tell you that this is

what it is, Sahaja. This is what you have to have. You all have got realization. This is very big thing that has happened to you people. I always want you to worship Shri Ganesha within you. Shri Ganesha is your innocence. It is the spirit. When you want to know your spirit, it is Shri Ganesha. You become one with Shri Ganesha.

It is within you and it is absolutely possible for all of you to be completely enlightened by the power of Shri Ganesha. I am very happy that you have accepted all the marriages and all have decided to marry. But even now if you say no, better to finish it off. But don't try any tricks. Don't try to be funny because it is not be going to help you in any way to enjoy your marriage. On the very first day try to understand that you have to be very kind, to your partner. Very respectful, very caring, very loving. That's a very important thing which people don't understand and take for granted. So I have heard that because it is Sahaja Marriage so people take it for granted. No. Never take it for granted. If you want to have real joy then have innocent love within yourself and enjoy you life.

May God Bless you.
Thank you.

I did not give any lecture to the girls, I think it is more responsibility of the men to make their marriage successful. Men have to understand that marriage is a very important part of their life. At due time respect should be given to marriage. The way you care for your wife from the very beginning helps you a lot. From the very first day be careful and not to misunderstand. She comes from an other country. So she has her own up bringing, own ideas. Try to understand them and respect them. You must take it up very seriously, its not just a joke. Specially in Sahaja Yoga you should understand that marriage is a very important thing by which you are a couple which is sanctified, and they carry the responsibility of making the Sahaja Yoga very successful. Sahaja Yoga is a great thing because it can transform the whole world into a very beautiful place and you are responsible for that. As men you should understand your responsibility as a great person who is the sort of head of the family. Yesterday I told you that I don't believe in divorce. I expect you to be very good husbands who will give all love, all affection and all care to their wives. In Sahaja Yoga men and women are absolutely equal, may

not be similar but absolutely equal and they are complimentary to each other. You should not think that your life is the most important and that your wife is something negligible. I have seen most of the marriages in Sahaja Yoga are successful and they have nice children also. Marriages only fail when there is play of ego. That is more with men than in women and that can ruin your life, life of your wife and children. Women are sensible but they can tolerate up to a point. So we should see how much wisdom you should have to make a good family. That is what we need. In good families only we will have good children and universal Sahaja Yoga. So please do not have expectations about your self but about your wife, what she wants, what her desires are, what her needs are. You must look after that side, as your responsibility. You are not marrying for marriage sake but you have responsibility. At least 95% Sahaja Yoga marriages are successful and very beautiful children are born to Sahaja Yogis, who are sensible but if you have any problem you must tell me.

Sahaja Yoga is one big global family. So you have also the responsibility to the whole organization of Sahaja

Yoga. She is coming from another family, another country, another atmosphere. So try to make her understand and make her adjustable. So don't try to find faults with her but make her feel comfortable and happy that she can grow in Sahaja Yoga very well. And your children must respect, the mother absolutely. As you respect, your children should also respect their mother. I assure you, you are going to have a very nice time if you are sensible about your marriage. There is no force in Sahaja Yoga, you have decided to marry in Sahaja Yoga. So the marriage has taken place. I have not told anything to ladies because they are so sensible; so anxious and looking for the future. I think always men should try to understand the responsibility of marriage then women. Innately the women understand that it is important that their married life should be successful, but I have found sometimes that men have taken them for granted. It should not be such. For she does everything for you with love and affection. It must be appreciated. You should appreciate. This is the only way you can show your love to her.

You know, in Sahaja Yoga we
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SHRI KRISHNA PUJA

CABELLA, 20-08-2000

(Pravachana of Her Holiness Mataji Shri Nirmala Devi)

Today, we are here to worship Shri Krishna within us. As you know that you all have been seeking, before coming to Sahaja Yoga. You went to different places, read lots of books and also some of you were lost. And in that seeking, perhaps you did not know that you were seeking. What you were seeking was to know yourself. In all religions it is said 'Know Thyself'. It is a common thing, all of them have said. This is one point which is absolutely there, in every religion, "Know Thyself". Because without knowing yourself you will not know God. You will not know spirituality.

So the first step was to know yourself and for that people did all kinds of tricks with you, they taught you in the different ways and tried to actually loot you and cheat you. All those things have happened and finished. So when you come to Sahaja Yoga and get your self realization, what is the purpose of

self-realization! It is to know God or the Goddess. That is the purpose of self realization. But after getting self realization what should happen to you? Many of you have lost interest in nonsensical things like drugs and all those things. You have lost interest in reading useless books. You have lost interest in other habits like drinking and all that. That's not enough, that's not enough. That could happen in any way. What has to happen by knowing God is that, why does God wants you to know him? Because He wants to see his reflection in you He wants to see His reflection.

That's why He has created you and He wants to see his reflection in you. Same with the Goddess. She has given you self-realization, because She wants to see her reflection in you. So you have to prepare yourself for that reflection, which is so much purer, beautiful, loving, compassionate and, above

all, full of wisdom. So this is the point, one has to reach, where you understand that you have to have wisdom. **If you are lacking in wisdom then you are not a self-realized person.**

At the level of Shri Krishna you see, He wants you to become part and parcel of the Virata or the Viratangana. That you should become part and parcel of the virata, not because you are realized souls now, so you go about thinking; you are perfectly alright, you don't have to do anything about it. What do you do beyond this is the point; that after self-realization you have to see the reflection that should be within you from the lives of these people like Shri Krishna.

Shri Krishna was first born in a very difficult situation as you know and he was carried from there, to go to where he was brought up by 'Yashoda'. There He started his playfulness. **So you have to be playful. You have to create fun and joy.** He didn't say that you sit down like a old sage, somewhere in the Himalayas but you mix up with children, you talk to them, you play with them. Have fun At the same time He was destroying all the negative

forces which acted upon him. In his playfulness only He has done it. In his childhood he has done it. How mature he was as a child you can see that he killed Putna and there are two horrible Rakshas also. He killed them. At the same time he was playing with the Gopis and teasing them, troubling them, making fun of them, Why? Because he wanted them to be playful and all kinds of celebrations here in. Once a big rain came and he lifted a complete big mountain on his finger tip. These people should have understood that it is not possible. It is a miracle, but He was just standing there with one finger at the mountain. In a very simple unassuming manner he was doing all that to protect all the boys who were playing there. Then he went and killed Kalia, the one who was a very big snake, in the water. In the water, this horrible fellow was creating venom by which many people were killed. It took him no time and he jumped into the waters of Yamuna, from where he rescued, in a way, all the people by killing or hitting or you can say that winning over this Kalia.

But the wife of this big serpent asked him that please forgive him and

he forgave. All these things show that a child of 6-7 years doing all these great things without feeling what he was doing! We can say that without even thinking about it. But he achieved it because he was aware that He was Shri Krishna.

So first thing you have to be aware that you are self-realized people. You are not ordinary people, to behave in an ordinary way. You are special people, made specially to reflect the qualities of God Almighty. Its not expected that you go and kill Kalia but the situation is such today that you are all the time protected. No one can harm you, no ne can kill you and you are being looked after because you are Sahaja Yogis.

Now what should be the attitude of a Sahaja Yogi towards taking of decisions, one should understand. It should be a spontaneous decision. You do not have to tally with this, go there and find out, immediately and spontaneously, like Shri Krishna who jumped inside the river. So in the same way you should have a very spontaneous decision for anything. Now you want to buy, say a carpet. Alright, you go in the shop and you immediately know which is the one. In every walk of life you

should have a very spontaneous decision, instant decision. What I find, the style is very different. They will go from shop to shop, then make a list of it, make all the measurements, then go home and say that we will decide it tomorrow. That's not the way a Sahaja Yogi behaves. A Sahaja Yogi has to decide everything absolutely spontaneously, at that moment. You should be like this. Now Somebody is getting drowned. So the first impulse should be that you have to save, and how do you save? You jump in the water, because you are protected. Nothing can happen to you. So just jump in the water and save the person. Minimum of minimum this should be your attitude, this should be your temperament that you take very spontaneous decision. All these things change, and all kinds of decision making and having a big conference for decision and all that is not with you. In day to day life also you have to be like that. Also in every political life, economic life or any other life you have to lead you have to be very spontaneous.

How do you become spontaneous? What quality I have got, what is the weapon you have got? You have to know what decision to

take. Do you know you have got vibrations, you have the feel of the vibrations. You know what vibrations are. You know what vibrations tell you and convey and communicate you. They speak to you. So through your vibrations you should know in a second what should you do. For example now somebody told me that Mother when I come to Cabella I feel tremendous vibrations. It's a fact. But how many of you feel that way. Because your sensitivity is not yet developed. You have to be sensitive about your vibrations. You should know, looking at anyone, sitting next of anyone. Even shaking hands with anyone you should know what sort of vibrations that person has. This kind of sensitivity, if you develop, then you will definitely take very spontaneous decisions. You know, I am very good at it, I bought this Cabella in five minutes. Really five minutes. When I came here, they said you cannot go up because you have a big car. So the mayor said alright come along. I will take you in my car. So I went with him on the car and I found, it was all dilapidated, no doubt. It was all absolutely in a shamble and looked like a ghostly place. No doubt, And everybody

who was with me, said Ha!, what a place Mother! You cannot buy it.

So I told the mayor I am buying it, When? Today, Now. He was amazed. I said you tell me how can I buy? He said very easy in this Italy, you have to buy, like this, that you to pay 1/3 of the price. Alright, and then you can occupy. If you find something wrong with the place you can give it up, but then you will not get back your money. But if the other fellow who is selling you says no then he has to pay double the money you have to pay. I said very good bargain. I am buying. I have told you I am buying. I am buying. And Everybody was surprised what Mother was doing? So what decided, was the Vibrations. Vibrations of the place. Just decided and I said I am buying'. That way they took me to seven castles I think ! I said no. Outside only I could say No. They were surprised that I didn't even go inside. I said ask them what was here? They said nunnery. I said, see. Now you should develop that kind of a spontaneous decision. Then you will be amazed how in such a short time you can really achieve such a great thing! But it does not mean that you all should do that way.

First you should have that sensitivity of vibrations. If you have that sensitivity of vibrations, then I would say, you are now mature in Sahaja Yoga. So the maturity has to be brought in. You cannot just say, now alright, I have got self realization. I can do this. First you tally your sense of sensitivity. So now how do you know? For example you take a spontaneous decision to find that you have got nothing, its all nonsense. Possible. But you can see for yourself that your decisions, if spontaneous, if they fail, if they are wrong, if there are some mistakes that will make you suffer. Whether economically, politically, in every way. Then your whole values system will be judged very well. How far you have gone into Sahaja Yoga? How far you have achieved your self-realization and where are you. This is what is the way to test yourself. You should not be afraid of failures and not get enamoured by success, because you are self-realized souls. Of course if you are sensitive, immediately you will know what it is. Of course I won't say that you should have the same as I have but you should try to.

Now I have seen some people who praise some man that Mother he is so good, you must meet him, he is

such a nice person, and this will happen and that will happen. I said alright, you show me his photograph. I said I am sorry I cannot meet him. They cannot understand. Such a great man, will be a minister tomorrow, I don't want to meet him. And you find just the next day a big report about him in the newspaper that he is a very bad man. So you must tally your experience and your understanding of what you have decided spontaneously. But still I would say keep to spontaneous decisions. Don't think about it. How it should work out, what should we do?

It has a very farfetched influence on your mind also that you see that you know what is right and what is wrong. I don't know how many of you have seen the house I have built.

The another side of Shri Krishna was that he was extremely creative. In his childhood he did all things, these pranks and when He became a grown up person, He became the king of Dwarika, of that area and He used to dress up like a king also. After all He was a king. When He was a child, He used to wear a small little piece of feather from the peacock but when He became the king, He was

wearing all the things and He used to sit on a throne and talk to people in that manner. All that greatness was there, and he was extremely creative. He built a very very beautiful castle, or you can say a palace, in Dwarka out of gold. Can you believe it? Shri Krishna did it and it was all then covered with water.

Now the intellectuals in India, all trained by Western people, I think, said that its not possible. There is nothing in the water and he never built his palace there. Its all a story. Just like a myth. But some people believed in it and, they went down and found that there was a big palace. There was gold, little bit left, but not all of it was there. They were amazed such a huge big palace he had made. Under the water it had gone, but it was there. Like this all these incarnations who came were extremely creative. If you are not creative what's the use of self-realization? What is the greatest creative thing you can do very easily is to make others Sahaja Yogis. The easiest and most joy giving thing is to make others Sahaja Yogis and give them the blessings of the Divine which they have been seeking from the ages. By giving them you don't

know what a solace, what a blessing you receive! So now you have got your self realization. You got it very easily, I must say. They all say that it is the Instant Nirvana.

Sahaja Yoga is Instant Nirvana, its true. But whatever you get so easily and instantly, you don't understand the value of that. You always say for India that they got the freedom so easily. They did not get it that easily that they don't know the value of it. But its true if you get anything free and without any special effort then you don't value it, you don't understand.

You think it is the matter of right. But do you know how much people have suffered to get self-realization? They used to go on Himalayas, used to stand on their legs, sometimes on their heads for months together, and they didn't get their self-realization

I have heard of some people who lived in a room for twenty eight years to get self-realization. Why they lived like that because they thought that by keeping away from other people or the bad atmosphere, everything, they might get realization. They never got it. So one must understand though you have got it so easily, it is

something so precious, so great. Its not very easy to get self-realization. You read about the people who are self realized. Perhaps they didn't even know how they got it. They didn't know even about the Kundalini, but they got it. Through their Guru, may be through their efforts. Buddha, how much he had to suffer till he got his realization! Think of it. How he got his realization. I mean you shudder to see his life, ultimately he died of hunger and poverty. But nothing happened to you. You have got it without difficulties, in a very sweet manner, all of you. Nothing, you don't have to pay anything for it. But that does not mean you should not value it. Like a seed, which is put in the mother earth spontaneously sprouts and gives a life to the primule which grows into a shrub and then into a tree. But you have to put water in it and you have to have the care of a gardener or someone. In your case you are the one who has to do all that.

First of all you have to put nourishment of compassion and love. Have you got that compassion and love? Do you love people? Like today somebody told me and I was shocked that "I don't like children." I asked "you don't like children"? No,

"I like other's children, not mine. Just imagine! How can you be doing that? How can you say such a thing, you don't like your own children! First of for all of you all I would say that you should never say, 'I like or I don't like'. These are Anti-Mantras. I like this, this is very common. Who are you? I don't like this carpet, I don't like that silver thing. Who are you? Can you make one like that? To take a decision like that also shows, they think it is very spontaneous, its not. It has come from your conditionings that you think I have a right to say I don't like, I don't want. But who are you? If you are the spirit, you will never use these words because it might hurt somebody.

You will never say something that will hurt others. You will never do anything that will be dangerous for others. But always say something that is extremely loving and compassionate and peace giving. You will emit joy for others. There is the power of spirit that it gives joy to others. If you are a glummed person then you are not a self-realized.

You should be able to give joy and love and compassion and it should happen absolutely

spontaneously. There is a story about a saint in India in Maharashtra. So they all used to take water in a container, call it as 'Kavad' and would take it all the way to Gujrat to a temple of Shri Krishna. That was regarded as a great surrendering to Shri Krishna. So that saint also carried the water in the container called 'Kavad'. All the way he carried it, from his village in Maharashtra and when he reached the temple at the foot hill of that temple, he saw a donkey very thirsty, dying out of thirst. So he gave that water to that donkey. Everybody said, imagine, you have brought this water from miles together, for days together to be poured on the deity here and now you have given it to this donkey! He said you don't know God has come all the way down here to take the water. See the attitude of that person! **So for a self-realized person the compassion should be like this**, of very generous nature. If you are not generous, if you are miserly, always worried about your money and saving of it then firstly, you are not a matured Sahaja Yogi. You are not. Apart from that, this kind of money will never give you any happiness. Miserliness is against the spirit. Spirit is extremely

generous. Extremely generous. It never tries to save something or cheat people or steal something. It is out of question. Because there is no greed left in him. There is no greed at all and that is why such a person who is a realized soul, cannot be guilty. Has to be extremely generous. I have seen many people like that who have been extremely generous and who have been very understanding about the problems of others. While a Sahaja Yogi who has his own problems is not a Sahaja Yogi at all. You are there to solve the problems of others and not to solve his own problems and go about talking about, this is the problem I have. Now this is the new word that has developed in modern times. We have never used this word 'problem' before, I tell you. Only for geometry we used this word 'problem'. But now it has started. They say there there is no problem'. They are all in a problem. Actually they are problems I think.

So what you have to do is to understand that you should not give your problems to others. You should not ask for anything. Please do this for me. Please do that for me. Its very surprising that people try to take

advantage of others. Now some people like to visit some country; so they will ask me, please call me, I would like to come to your country and a generous Sahaja Yogi will say alright "Come along". Now who is failing here is a person who asked. **You should not ask for anything whatsoever because you are complete.** Not that you are only satisfied but complete. What can anybody give you? **All desires just disappear when you are in complete shape.** Like today, when I was coming I saw lots of stars had come out. I said, as soon as the moon will come they will all disappear. In the same way, when you are complete, you do not expect anybody to do anything for you. On the contrary you want to find out what you can do for others. You become the others in a way that whatever is the problem of others you take it upon your head. You jump into it.

Its a very very interesting growth that should come in you. It should happen to all of you because you have got self-realization. You develop a kind of a personality which only lives for others, not for oneself. You will be amazed, you can live anywhere, you

can sleep anywhere. You can have food. You need not have food. Whatever type of food, you get, its alright. Because you are so satisfied. On the contrary you like to cook for others. You give them food. Whatever possible you try to do as long as you can work it out, you do it. But there are people who have their own problems. They are not Sahaja Yogis. How can the spirit have problems. How can that have. So just understand that you are now the Spirit, and beyond everything. So your creativity also goes to other dimensions.

Of course you start giving realization to other people. You create art. You know Baba Mama he was very bad at literature and he didn't know any language. He was very good at Mathematics. Because my mother was a mathematician. But language he did not. I used to write his essays. He was so bad. But after realization he wrote such beautiful poems, unbelievable. Nobody could believe that this Baba could do that. Because he did not know any language. I used to write his essays as I told you earlier. So amazingly, from where he started writing Urdu poetry, Marathi poetry, Hindi poetry and one of my brothers asked him,

How do you get this urdu poetry. He said "Shri Mataji has, 'She tells me. Everything he used to say "Mataji tells me."

So the creativity with in you is just flowers and you are amazed at yourself, How, this creativity has come? Now imagine for a person who is a mathematician suddenly becomes a poet. Its an impossible situation and you have these capacities. You all have this capacity that you can become very creative and you have to become creative in every way. I am very creative, I must say. I am all the time working out something, which comes out very well and also I don't have that interest as normally people have that it should be praised by everyone or it should be sort of in the newspapers. No interest in that. You create for creation. For the sake of creation you create. And you just enjoy that creation and you become very adaptive or you become so congenial with all the things people say, talk or act with them.

They will be offensive, they will be praising you. And all that. You don't know, that they are praising you. Even sometimes when you say "Shri Mataji ki Jai" I also say and then I forget they are talking about me.

Somehow you are above all that and you are there and you just don't understand why human beings behave like that. Why their behaviour is like that. Even when they came to Sahaja Yoga they have great desire to be leaders or they have great desire to be a great organiser of Sahaja Yoga, very well known in Sahaja Yoga. They want to have an international fame as a great Sahaja Yogi. But they do not think what creativity I have shown. What have I created. All these things are so common in human beings that they always want others to praise them, to have a big exposure. Of What? If you are a spirit, everybody knows. What is there to expose, what is there to show off, what is there to come forward. Even if you are at the back, you know there is light. So you have to get out of your darkness because you are the light and you spread light. Instead of that if you are in the darkness what light can you spread. So your spirit cannot have problems.

It has no fear. But above all it has wisdom, tremendous wisdom and that is the sign of you, being a very higher personality. As I told you this is evolution and when you are transformed, you are evolved above.

Very different nature you become and you stand up. The Sahaja Yogis are like other people. What is the use of taking to Sahaja Yoga. Who was Christ. He was the son of a carpenter. He never got education. But what did he do. He was the spirit. He reflected god within him and that's why he got himself crucified also. In Sahaja Yoga you do not have to get crucified.

There are no such testing things for you. But your value system is to be checked. You must find out how are you working out through introspection. Should ask yourself. Now, "Mr Sahaja Yogi, How are you?" Are you indulging into all these things that these people who are not self-realized are doing. Just try to find out. Because the growth of Sahaja Yoga is shown in your behaviour, in your styles, on your face. There are no wrinkles on the person like this. He has no worry. You don't worry then how will you get wrinkles.

Such a person doesn't get upset with anyone. I mean, on the contrary he laughs at things. Once in a church, in Switzerland, one lady come to hit me with the Bible and I started laughing I said what a thing I am, to

be hit with the Bible and she got such a fright that I was laughing. I was saying, look at the stupidity, this lady has come to hit me with the Bible. I mean I can understand stone or anything else but Bible will never hit me. All these things have happened in your presence, and you know about them. There are negative forces that try to harm you. They will harm you badly, they will harm you mentally. They might harm you emotionally. But when you are above this. Then no one harms you. At least you never feel the harm. You are not bothered about the harm. But what have you created. Today I had some ladies and some men and all for divorce. After getting married into Sahaja Yoga, they want to have divorce. Can you imagine? I was shocked and they had funny ideas that my husband is like my brother. I said, really. All kinds of stupid ideas coming into their heads. I mean there is no light of spirit in them. If you have the light of spirit then your understanding is very different. You don't worry about yourself. You are only worried about others and you try to find out solutions for them. You try to help them. It is very easy for you. What is so easy for the light? To burn. Once it is enlightened it is burning.

Its difficult for it to go out of the light. But human beings, I cannot understand even after realization, after growing for years together thing are so stupid, that they don't realize the value of their self-realization. It is something the spirit, you can't kill it. It can't blow off. This light will go off. But the light of spirit will never go off. What is the oil that keeps it. It is your compassion, is love, care of others. I know there are people who are very dominating, may be troublesome, but care for them. You know that they are not like you, they are not complete. They have problems. So care for them. But instead of that you start thinking that why should I care for him. How does he care for me or something. Then you are finished. So this kind of a reflection or I should say, a reaction is not that of spirit. A spiritual person's reactions are very very different. In the life of Shri Krishna, he had a friend who was very poor and he wanted to meet Shri Krishna and the wife of the friend gave him some rice.

As you must take something for your friend. He was little-shy and when he went to Shri Krishna, Shri Krishna was in his palace and people

at the door said, No, you can't meet Him. He said Alright, you just go and tell him that Sudama has come. He was sitting on the throne, discussing something. He said, Sudama has come! He Rushed out and went to the door and hugged him again and again and He said "Why are you standing here?" He took him and put him on the throne that He was supposed to sit and he told his wife, "please come and wash his feet." And then they brought for him clothes and all that and gave him a bath. He made him sleep on his bed. See the love of Shri Krishna. He had very dirty feet, all were cracked. He tried to put on them some sort of a medicine by which he could be alright. He tried to do whatever was possible to cure those cracks and he asked him to sleep on his bed. And asked the ladies to fan him, so that he can sleep. See the compassion of Shri Krishna which shows so beautifully. Are we that compassionate. There was no need for Him to do that, no drama, nothing but His heart took a spontaneous decision. When He heard, Sudama is there, he rushed there. He felt so happy that my old friend has come. Then when he went

to Hasthinapur, there Duryodhan, the Kaurava's eldest son came and asked him "Why don't you come and stay in my palace?" He said "Alright I will come and stay but I will go and have food with Vidur. Vidur was the son of a maid. He went and had his food with Vidur. Vidur being a poor man, I don't know, what food he must have given him. While Duryodhan would have given him sumptuous food. So for such people the taste, the level of food does not matter. It was the respect of Vidur, who was a realized soul. Respecting other Sahaja Yogis. If a Sahaja Yogi respects somebody who is a governor, I can't understand. The spirit is above everything and does not respect a Sahaja Yogi if there is something wrong with him. He should understand that a spiritual person is higher than all these people who have these all kinds of big names behind them. And that love is shown in everybody's life. All the saints, all the incarnations, everyone had that love, which was above everything. Without expecting anything. Not doing it just to expect something. It is a kind of a personality which really reflects God's love. That reflection should come from you. You are a Sahaja

Yogi, it does not mean that you are higher than others. But you are different. You are above them. You have no superiority. That's why you are different. You are so humble, that's why you are different.

You are so joyous, you are so peaceful that's why you are different. There are so many things I can tell you from the life of Shri Krishna, showing he was called Yogeshwara. He was the lord of Yoga. It is because He was Virata but He showed His form only to Arjuna and on one else. Because nobody was like Arjuna. Arjuna also got a fright when he saw it. So he lived like Shri Krishna, like a cow-boy. He was living in Gokul and He never showed off his powers. His powers were within himself which were expressing spontaneously. This power has wisdom and discretion, complete discretion. If he does not have, then this is not divine power, this is some satanic power. Because somebody is nice to you if you are nice to that person, nothing more. Mostly we had in India people who are called as Avdhutas. They were the realized souls who had gone away from the societies from the multitudes and gone and lived in some small little

place, or some cave or some place, hidden from others. Because they thought nobody is going to understand them so what's the use of talking to them.

They were singled out, one person here and one person there. What could they do? They were not like you, so many of Sahaja Yogis together. You have so many friends and so many others with you. They were lonely people and they hid themselves from the society. They would not meet people. Because if they tried anything, they would be crucified. But not you people because you have society. You have a beautiful enlightened society of very good friends, of very good spiritual people. With all this if you can't create, what should I say. You have to create something, may be art, may music, may be poetry, may

be literature, may be writing, whatever it is, you have to create and above all you have to create Sahaja Yogis. That is the main creation you have to achieve. That's the main thing you have to have is creating Sahaja Yogis all over. I am there, I can go to places, can have programmes, do everything but you have to show with your own example that this is something great. How they have achieved that state. You should also achieve that state. So you will be the ones who will really inspire them, who will really make them follow you and take to a life of a Sahaja Yogi. Actually you are Mahayogis if you become complete. And you have to become. Nothing is more important than to become a Mahayogi by which your spirit gives joy, peace and blessings to every one.

May God bless you.

don't allow to go along with other men. It is not allowed at all, in no way. I think you are all sensible and will understand your responsibility, of marrying a Sahaja Yogini. You are

not married to an ordinary girl but you are marrying a Sahaja Yogini. And you pay all the respect to her. That's how you will glorify Sahaja Yoga.

May God Bless You.

cont'd from page 14...

GUDI PADAWA PUJA

Noida Bhawan, 05-04-2000

Pravachana of Her Holiness Mataji Shri Nirmala Devi

In India Nava Ratri falls twice in a year. Once it is in the month of Chaitra as it is today. On this day Devi is worshiped as Shail Putri, means the daughter of Himalaya. Devi has many other names also but first of all She incarnated as Shail Putri in the cold of Himalayas. She incarnated and whatever She was to do. She started there. Further story is known to you. Daksha did not invite Lord Shiva in the Havana that he performed and Shail Putri was the consort of Lord Shiva. She is called Sati because she entered the Holy fire of Havana and obliterated herself. But by then Lord Shiva reached there. He lifted her burnt up body from the fire. Burnt pieces of the body of Shail Putri fell at many places. All these places are considered to be Shakti Pithas, the places of worship, as there is in Vindhyachala and many other places. Her power moves there and it is said that it Sanctifies everything. Her Seventh power is considered to be the Power of Destruction. Shakti manifested itself on the right side as Savitri and Gayitri but the destroying

force was manifested in the centre. In the form of Durga and her other forms-manifested in Heart Chakra. She is present there. If some one hurts you, confuses or disturbs you then this power will protect you and destroy your enemy. When Kundalini rises and reaches the Heart Chakra then it manifests and becomes more powerful and effective because Kundalini is Jagdamba. In Sahaja Yoga when Kundalini is awakened it settles in heart chakra. It protects you and takes care of you nicely. No one could harm you at all, if you keep the Mother in your heart. The power of the Mother always protects the children. Whenever there is some danger, it is mentioned in medical terminology that the sternum bone starts shaking and antibodies that are present all around get alarmed. In Sahaja language these antibodies are called Ganas. They get ready to fight it out. She is the empress of these Ganas. They follow her commands as there is no difference between Shri Ganesha and Devi. Both are so identified. Ganesha is Her Son and

She is His Mother. In Sahaja Yoga she protects all those who have awakened Shri Ganesha in themselves. She protects them just like her own children at every step. She supports them because she is the Mother and you are the Ganesha. But the Ganesha within you should be fully awakened and pure. If there is obstruction in this chakra, it should be removed.

Thus she performs many duties. But first of all she incarnated as Shail Putri. Before that when Adi Shakti came on this Earth, She incarnated as a cow. Gokul, the area of parama chaitanya was created. Earlier, Adi Shakti remained there as cow. Whatever is created, its reflection comes in us, as Shiva is the reflection of Sada Shiva. Devi manifested herself as Shail Putri. But in the kingdom of Parama Chaitanya Adi Shakti incarnated in the form of a cow. That is the reason we do not kill cows. She is the mother. Lot of difference is there in Indian and foreign cows. I remember, my grand daughter used to say, "Nani why the colour of buffaloes here in the West is white. Treta and Dwaper Yuga were not the time for Adishakti to incarnate. She was to come in Kaliyuga with all the Devis and

powers otherwise the work of awakening the Kundalini would not have been possible in this extreme Kaliyuga. So Devi had to assume the form of Maha Maya because if the negative forces recognised that she is Adishakti then they will be after Her life. Prior to that she never incarnated as Mahamaya. She always incarnated in her original and powerful form. In those days no one could think of killing the Devi. That was altogether different time. Moreover she was born in the lap of Himalayas and married to the most powerful Deity - Lord Shiva. So, many a times people are confused about the Navratris.

Also regarding Devi, they say that she is Mahakali, Maha Saraswati and all. But they are part and parcel of Adishakti. They manifested at a proper time. The way goddess Shakambhari manifested in Meerut District. She increases productivity of crops. When I was in Meerut I also used to produce vegetables. Such big size of brinzals, tomatoes and cucumbers that one could not believe! This is the power of Goddess Shakambhari. Goddess has different forms and names and sometimes people are confused about them. But she manifests herself according to the need of the particular area. Durga and

Chamunda and many others are her different forms. The way different deities manifest themselves to do certain thing, similarly the Goddess manifests herself as their power Shakti. Without the Shakti no deity could work out things, whether it is incarnation of Rama, Krishna, Jesus Christ or anyone else. All of them had a Goddess as their power (Shakti). That is the reason so much importance and respect is given to mother in our country. Indians are worshippers of Shakti, irrespective of all the difference and problems. They are the worshippers of Shakti.

Those who follow Vishnu or Shiva are also worshippers of Shakti because Shakti is the mother and mother belongs to all. Mother is a very significant institution in our country. So we should always respect the mother. The women in our country are not so much spoiled. They know the qualities that earn respect for the mother and help produce the nice children. Those ladies who have no respect for motherhood, do not get children. It is the case in Germany, America and some other European countries. The women there do not have motherly love in them. Of course they have started understanding this factor now. Why

should children take birth where there is no motherhood?

About India, I think, that men should love and respect the women. Maybe after sometime India is considered to be the ultimate guide for spiritualism. But the condition of women in India, particularly in Northern part of it is very miserable. Respect of women is out of question there. Quite frequently they are beaten up. And then the dowry system is there to torture the women. Men always try to show down the women and prove himself superior which he actually is not. The countries, where women are insulted, perish and same is the case of the country where no respect is given to the mother. So women are not to be behaved like that. But at the same time men should not run after the women. Men and women are no doubt equal but they are not similar. But I have seen in north India. There is absolutely no respect of women and they are tortured. They are harassed in every way. We are trying to change the condition of women in India. Lot of work needs to be done in that direction. If the people of this country develop creativity in them, our Bharat Bhumi will flourish and become Shasya Shyamalam. No new legislations are needed for this. With

in ourselves we have to realise that women are the shaktis. I am not talking of the spoiled ladies. Otherwise they are like Devis and it is the duty of everyman to respect them, protect them and help them in every way. But generally men dominate the women. If men have superior brains, the women have loving hearts. So she should be understood and respected, as long as she behaves like Shakti. Spoiled women could not be respected. So women must have divine qualities. Such women could be denounced but sometimes it is seen that dominating women are worshiped and nice ladies are harassed. Sahaja Yogis have to become wonderful consorts. Between themselves they should have love and understanding, only then Sahaja Yoga will grow.

Many forms of the Devi are described in our scriptures. There is absolutely no error in it. But to understand its depth, one has to grow deep in Sahaja Yoga. On vibrations you will achieve the power of discrimination. You will see that all the forms of the Devi have different vibrations. This is very subtle quality. The more you go deeper in Sahaja Yoga the more you will understand it. If you are established yourself in meditation and

develop your powers then you will understand it immediately. About every human being you will come to know on your vibrations. At once we shall know because our system has become sensitive now. **But for that meditation is important. There is no other way. Big pujas and bhajans have no significance. We should meditate and introspect.** Why am I doing it? What is the purpose. We should be ourselves and not others. There will be no use of that. You have to correct yourself. If you want to correct others then you have to watch yourself. What am I doing? Why am I thinking like that? Why such things come in my brain? You have to watch yourself and look at others with love. Our heart should be full of love for others. You have to see that I love and forgive others.

So there are two things, one is **meditation and the other one is introspection.** These are the two methods of human growth. **In meditation chaitanya makes you grow and by introspection you remove all your negativities.** Suppose a river is flowing and many stones are there to obstruct the flow of the water. If the stones are removed, the flow will be normal. Similarly Kundalini will flow with

great speed once the chakras are clear. You will enjoy this change. I know you people meditate regularly but you have to introspect also. You have to think about it also. There is no need to criticise. You have to watch yourself as a witness and see, 'do I love others?' Am I pure? Have I controlled my ego? If you see all this then all these negativities will run away from you, the way a thief runs away if the master is awake. These negativities will run away, if you start introspecting. This clearance, this purity is essential. Kundalini is doing its work. She will help you, but all these negativities will run away if you just keep your attention there.

Some people are power oriented. Even after getting the power they do not stop. There is no end to this race. Once you realise that it is foolishness to run after these things, then it will be alright. But people keep running, running and running. **They have no time to enjoy whatever is available. When Sahaja state comes, all the Divine powers will be at your disposal. They will take care of you, guide you and bless you. So long as you keep on saying that I have to do this work, I shall do like that and so on, then you have not yet achieved that Sahaja state. When Sahaja**

state comes one gets nourished like a small child. All these powers help him every moment. The Divine power provides all the necessities to such a person and that is the reason we worship the Shakti more than any other incarnation.

This Divine force makes us recognize the incarnation. This power is your Guru, your Mother and your Guide. There is no need to follow any other power. Once you have accepted this Divine force it will make you understand all other incarnations. Had you not accepted me, you would not have reached any where. Christ said that I shall send you the Comforter. He said Holy Ghost would come. If he could do the work then why should He has said this? Mohammed Sahib also said the same thing because he said that the time has not yet come to take the people to absolute truth. But he told that such a state is likely to come. A powerful incarnation will be there on the earth. You only keep you attention pure and remember the almighty. But he did not tell about the collective consciousness. You are blessed with it, and now you have to grow in it. **You have to meditate and introspect and you will achieve the third dimension that is you will be able to**

see the beauty and goodness of others. Over looking the negativities of the people your attention will go to their virtues and you will adopt them. You cannot imagine how much you enjoy the state of introspection! You will enjoy the beauty that is within you and the beauty of others.

When you start searching the positivity in others then you will be surprised to find that everyone has some good points. But they are unable to derive joy out of this goodness. Without having a nose how could one smell the fragrance of a flower? So you should have a heart in you which could understand that love and goodness. You should take to that, you are capable of enjoying the fragrance of others. Whether that person could enjoy or not. So you have to learn to enjoy others. This is the work of the Shakti. Shakti is the giver of joy. When you start enjoying then you will understand that now I have become Sahaja. So in Sahaja state, attention will not go to the negativity. What is the use? You do not have to go and kill the negative people. That is the job of the Devi. You don't have to do it. To find out the joy hidden in different things and enjoy it is inherent in you.

Today is the day of Shail Putri. She

is the daughter of Hiamalaya which is the highest mountain. From there one could view the whole world. So let Her attention fall on all the human beings. Shail Putri looks at people with curiosity of small children. Shailja is her another name. According to our scriptures the first incarnation of the Devi was Shail Putri. It is celebrated everywhere in India. In Bihar they celebrate on Sixth Day.

Right sided people should not chant Gayatri Mantra. They should say the mantra of the left side and left sided people should chant the mantra of right side. This will give them balance. This is the time to enjoy. It is very significant. I was also born at such a time. Navratri starts after 21st of March. So it is a tremendous combination. Indians sing many Chaitra songs. Indian singers and poets could discover joy in Chaitra and rendered there feelings in poetry. Villagers celebrate in the month of Chaitra. If you listen to their songs, you will wonder how they are full of joy, enthusiasm and love! There is abundant joy in the songs of village women. Because of their pure heart they could achieve this joy. They had the capacity to receive it. Now we people have become a little right

sided. Yet Sahaja state is to be achieved. You could have more joy from this Chaitra Song than what they could have since you are in Sahaja state. With great joy you can listen to these songs. King Vikramaditya celebrated the third day of the Navratri and named it as Akshaya Tritya (Eternal Third Day). He got his calendars start from the Akshaya Tritya Day. Shalivahana kings started Samvatsara (सम्बत्सर) from this very day. So the new year of both starts from this very day. Shalivahana attacked the kingdom of Vikramaditya and defeated them. Shalivahanas are very truthful. To celebrate their victory they started this Shak-Samvat (सम्बत्). First day of new year is Akshaya Tritya. The Hizri of Muslims also falls on this very day. Persians called it Navroze. All of them were inspired by the same power. They have attached big importance to this day. It is said that any new enterprise which is started on this day is a roaring success. So people start a new enterprises and an auspicious thing on this day because this day is very auspicious.

Its a great pleasure to me that all of you came here today. We have known about the importance of this day. **Today we have to be determined that**

we shall meditate and introspect daily. We shall introspect about ourselves, not about others and lead our lives very sweetly. We should express and behave in a very sweet manner, so that we do not hurt others. If at all we have to lay emphasis on some thing that should also be done very lovingly. You have to think as to how to speak with others. Its a routine for me. Such and such person is coming, how shall I talk to him and make him understand? When we see this love all around, it fills our heart. Exchange this love with others and talk to them sweetly. Sahaja Yogis should not be angry with anyone. Meet people very affectionately. You should be pure within and this purity of heart should be visible. There should be no anger and hatred. Only then people will appreciate you. Now you are all self-realised and I am telling you, how your personality should become magnetic. I hope you follow this advice and look within with love, not with hatred. You will be able to see your powers and you will become a Satvik (pure) person and Sahaja Yoga will spread all around. **Its my vision that the whole world is transformed and every human being becomes Sahaja Yogi.**

My blessing to you all.

THE IMPORTANCE OF DEDICATION AND DEVOTION

Nirmala Palace, London 6 Aug. 1982

Today I will talk to you about the importance of Dedication in Sahaja Yoga, and the Devotion that one should have.

Actually when we are close to mountain, we can not see much of it, and that's why we don't realise the volume that is so close to us, the greatness that is facing us. This is one of the illusions that works out, for people who do not realise it mentally what they are in for, where are they, what have they found, what is self-realisation, what is its magnitude, how far they have to go, why are they chosen, what is their purpose of life, how far they have come up, how far they can understand?. All these things are beyond the grasp, and one gets stunned. One does not know what has happened to him when he got realisation actually.

That's why, to understand this is only possible if you can understand how to dedicate yourself, how to devote yourself.

If you want to analyse anything on the basis of your nationality, you are

so stunned. It is beyond you, it's fantastic, it is too much. It is really beyond you.

Now think of it. "You have got realisation." Can you believe it that you can, in your life time you can get selfrealization? If somebody had told you this, you would never have believed it, that how can you get your realisation in this birth? Of course, you were seeking, because people were saying you have to seek, also you felt you have to seek, but you never thought that this will materialize like this, that you will get your realization.

Then after getting realisation, you could not feel "What it was". As if you have been dropped into the ocean and you do not know what is the dimension of this ocean, how far you have gone into it, what is it, where are we, what is our purpose?" To add up to all the mess, we become thoughtless! So you cannot even find out as to rationally what it is.

So the immensity of this experience, the glory of your Mother's coming,

or the precious gift of your self-realization, nothing can be realised through your understanding? Can you understand what has happened? No, you cannot. Because rationality cannot give you the dimensions into what you have fallen now. The rationality is actually broken up. There is no rationality left now anymore to even communicate as to what you have been seeking and where have you landed.

So the only method you have got now, or only way is left to you, for a drop which has become an ocean, is to dissolve those in the ocean, so that you feel the ocean at least. And to communicate with other drops in such a way that you know the whole through all of them.

So first is a complete Devotion, it is very important. In this incarnation only it is so very important, because you have got realization. If you did not have realisation" Alright, murmuring souls, alright. Half baked people, alright. Little bit misbehaving, alright. This can be forgiven, that can be forgiven, everybody thinks that Mother is forgiving us. But that is not the point.

I am forgiving because of my own nature. But 'you' do not take it for

granted. You are harassing yourself by accepting that forgiveness. If you think all the time "O, Mother you are so forgiving, please forgive me". You are already forgiven, as it is. Once you call me Mother, I have forgiven. But what is the advantage? You do not have any advantage out of it. You are a loser. And this point atleast 'rationally' if you understand, then you will understand what is Devotion.

So, in Devotion of Sahaja Yoga, one has to realise that the things that are in Sahaja Yoga, that you have seen in Sahaja Yoga, are beyond your mind, first thing. Definitely they are beyond human conception. So on human level you do not discuss them, and you do not talk about it. But on the collective level you can talk.

And when you come to the collective level, then you have to understand that relationship with me is more established, better established, if you establish 'your' relationship with others, in a very collective and homogeneous way.

As I told you, the drop becomes the ocean, and the drop has to become the ocean by dissolving all its dropness with other drops. And all the drops dropping their dropness become the ocean ultimately.

So we see that Devotion is double edged. One is to each other, and one is to your Mother.

In Sahaja Yoga, whatever I see, you can not see. This is proved or not, to you people? Or do you want more proofs? Now it is proved that Mother sees much beyond us, and whatever she sees, happens. So anybody who tries to play tricks with Mother, is actually playing tricks with himself. 'Any tricks you try to play with me, or you think that Mother is very forgiving. So she will forgive us, - 'really' you are torturing yourself, you are - it is detrimental to you.

Many people are there who will say that, 'It is my left Swadhishthana'. Some will say, "I was possessed, there was bhoot." Somebody will blame something else. Whatever you are blaming, actually who is asking you the explanation? It is only you asking yourself. You are not facing yourself.

So the devotion to me means actually facing yourself. You face your self first of all, and see for yourself what are you doing.

You are your own enemy. No body is your enemy. Your Mother is not, definitely. She is not your enemy, by any chance. And no bhoots are your enemies, in the way, if you do not

allow them, they can not be there. No evil person is your enemy, because he cannot be effective if you are spiritually equipped. So, you are your own enemy, is decided. The only way to get rid of that enemy of yours, is that you have to Dedicate.

Supposing you say that I have faith in Mother, or in God, so you are holding on to something, is not it? And you are discarding something. But this hold has to be 'very' strong. Rationally at that time when you are sinking, will you rationalize whether, "I should hold the hand of this person who is saving, is correct or not." No, your grip will be very strong. It will be extremely strong and you will grip it with 'full-force, with full faith that somehow or the other save me.

And that kind of a feeling should be within us, that "I am a person who is sinking because of myself. And if I am to be saved. I have to be Absolutely 'completely' submerged in Sahaja Yoga 'Absolutely I have to be one with it. Then only I can be saved."

Because at this level, where you are realized souls of a higher level, now for a next jump - as I was saying to you- is Devotion. Anything else has to be secondary, under the

circumstances. If it is primary and your attention is still on that, then you cannot have this second jump.

First jump you have already had, you have got your realization. But from first jump to second jump, you have to work hard. You have come to the second jump. In the second jump you have to face it up. You should not feel disgusted with yourself, nor dejected with yourself, nothing. But treat yourself as a separate entity.

And Dedication is actually turning back to yourself and looking forward towards the Divine personality in you. Once there is Divine personality in you, there is no problem of Devotion. You will just become one with it, you start enjoying it.

But this rationality is the worst thing, that plays tricks with you, which deviates you from understanding that whatever life you have led so far has been a very material, gross life. You came out of it, you have grown out of it. You have come up. Now, to blossom, to become fragrant, you have to give up rationality. That is a binding.

Try to avoid rationality, try to avoid arguments. Try to avoid giving reasons. Even now I find sometimes Sahaja Yogis give an explanation of

psychology. She might be insecure, Mother." This is typically somewhere read in the book-" because of insecurity somebody does that." Actually now we have seen in Sahaja Yoga, that most of the so called unsecured are the 'most' aggressive people. They play tricks with others, spoil their lives, and enjoy it. They are the greatest sadists ever born. You have seen those people. And that is how they play tricks with themselves.

Now once you understand that you are not to play tricks with yourself. Why do you want to play tricks with yourself? Why do you want to play tricks with yourself? You have to be yourself, that's all. We should not be our own enemies. Are we?

So once you start facing yourself, you will like yourself. You would not feel disgusted. Because that is your self I am talking about - is glorious, is beautiful, is 'without' any Kalanka कलंक (blemish) on that, is absolutely detached.

But first of all your attention has to accept it, that "This detachment is my life. I am a different personality. Detachment is my nourishment." Detach yourself.

One gentleman came to see me in my house. I had a very beautiful lamp,

and he liked it. I said, you (can) have it." He was so amazed, you see. His wife telephone to me, "How could it be? How could you give away such a nice lamp?" I said, "What is there? Am I going to carry it with me when I die? Is it going to go with me? Just see rationally. If he has liked it, let him have it. I have so many lamps in the house, if he takes one how does it matter?" She said, "But you see I asked my husband, will you give this lamp like this, if you have, to her? He said, no, I would not. I really would not, he said. He was very honest, he said, I would not. But still I cannot understand, why not? So, you know till the last end we are holding on to something 'very' little there.

If this, even a little bit is holding the saree, you know that, that can hold the whole saree. Even a little bit is attaching to this saree, the saree can be held back. The whole thing you can hold it, with one little pin.

All these small pins that are there the hangs up, are to be denied, to be seen going further. Look at yourself, "Oh that's Mr. Ego, alright. Now let me see how do you go back"- To see all those things. You see, as a play you should see yourself. And then play tricks with your ego and super ego. Actually they are playing tricks with

you, once you are a master, you play tricks with them.

So many times I have seen. I have said so many things, and then again after sometime, people start talking about it. Within scientific proof or things like that, you have seen that, many a times it has happened.

Now when I say something I am sure about it, what I say, I never say anything but the Truth. I know that I am saying only the truth. But I do not go inside and find out, whether it is truth or not. I don't read a book to find out. I do not ask you. I have faith in myself, 'full faith' in myself. Whatever I say is the truth, I know for definite that whatever I say comes out truth. But that is not your case. That is not your case, that whatever you say is the truth. So first is to establish that state, that whatever I say will be the truth.

Now how do you do it?

The tongue should be such, that whatever you say should be the truth. Ultimately it will come out as truth. And that is why the Dedication should be there.

What Dedication: "Why should I tell lies?" - There is no need to tell lies.

Even if I tell lies, it will come truth,

in my case, so called lies. They are 'never' lies. If I say to somebody, he is a bad man, apparently to you. "Oh Mother, he is such a fine man! How can you say such a thing about him? We had one Mr. Michael like that. "Oh, he is such a loving person, Mother "Somebody said, Mother, are you jealous of him? - upto that extent you know! But when he showed his real teeth, you see, then people understood him.

So to develop that kind of understanding about the truth, first of all you should absolutely fix yourself on the truth. And the truth is "That you are the instrument of God, that you have got realization, that you have got a special awareness which people do not have," Stand on that. And proclaim it. You are not to be afraid of it. You have got realization, no doubt. You have felt it. Say it, "I have got realization. Nothing doing, I know I am a realized soul." Firm on that.

In this expression of truth, you have to be like the light. The light asserts. It not only asserts, but it shows others also that it shines, it shows others, that "I am the light." That, "you walk in my light. And if you don't try to do it, I may burn you." They have that, what you call, that "tejasvita"

(तेजस्विता); tejas, sharpness of light. That 'tejasvita' is there, sharpness of light. That is the proof of your truth" You are not afraid of any Prime Minister or any Minister, or any king, or anyone. But "This is the fact. This is the thing I know. I am a realized soul, I am the truth." If you say, "I am the truth," whatever you will say will be the truth, no doubt about it. What ever you will do will be the truth. But say, "I am the truth."

But for that a real purification is needed about facing yourself fully, in Dedication means, you are holding on to your Mother, you are holding on to Sahaja Yoga, you are holding on to that truth which you have found out- And here you are facing others. Without that you cannot do it, your source is that. You are standing on the truth. And that is such a power, such a strength.

All of them, you see -Christ had that power, Mohammad had that power, all these great people had that powers "To say the truth, with full courage with that assertion that people will accept it". And they would even suffer for that, they would not mind. But whatever is the truth has to be said.

That is the first point one should know about Dedication - That you are

dedicated fully, that you are not afraid of anyone. You are not worried about your losses.

Some people have lost their heads, also, completely cut their heads. People have tortured them. Some people had all their money taken away, have been tortured in every way, but they thought this was the truth, they stood by it. Some of them were stupid fools, they stood for something that was not truth, they did.

But 'now' you know that you are standing on the truth, and for that you should be willing to sacrifice. Because you are not sacrificing the truth. What you are sacrificing is untruth.

For that you require people of strength and courage, and not these half-baked people you see, morning till evening asking for forgiveness from Mother. What is it? What is there to ask for forgiveness because I am forgiving you every moment. But what are you doing yourself? What sort of a person you are?

You think about it, that you have to stand on the truth. For that you have to be a strong, courageous person with that sharpness, with that tejasvita within you of the light of the beacon.

But at the same time you have to have complete Dedication.

Supposing there is no oil in this (lamp), it will all go off. It has to have oil. So the Dedication part is the oil in you, is the attachment. Complete attachment to your source. That's the Dedication. But that Dedication should not give you any other ideas but of a light which shines, which corrects others, guides the path of other people.

If that is not so, then the source that you are tapping is not coming to you fully, and that your light is not burning properly.

So, into Dedication when you go, you must not think that it is any surrendering, - the so called surrendering, that you become like a cabbage. That is the idea people have, that you become like cabbage. But you become dynamic! You become real power; not of destruction, but of construction, I mean, for destruction you do not need much power. Only for construction you need power. For destruction how much do you need? - Very little. You can destroy the whole thing in no time. But, for the construction you 'really' require 'great' power. And that power, sustained power, flowing power has

to be there. For that Dedication is needed.

Holding on to your source of power, you have to stand firm energetically. 'Without' any fear. That is the truth. That is the truth you have to achieve. That's very important.

But this is only one side of the thing. That's not sufficient. Just being the truth, the aspect of one side is there. But the other side of it is, that when this source comes to you, you become the Compassion. The truth and the Compassion are one thing. You would not believe, but it is so. Like, the wick and the oil combine to form the light, it is the burning of the oil gives you the light, in the same way the compassion gives you the truth. There is no difference whatsoever, only the state is different. That you cannot see the light which is oil, and oil which is burning.

So compassion is the one which is the source as well as your store. So from the source of compassion, you get your compassion.

You see, I have seen people who want to have compassion from me; they want that I should love them. But reflect it back; do they love others like that? I have known people, say for one person says harsh things to other

and comes and says to me, "Mother, forgive me.", or does something harsh just for the whim of the mind: "Mother, forgive me." But when you ask for that I would like to know, have you given compassion to another person? Even after getting forgiveness from me, that source of forgiveness, that source of compassion, have you given compassion to others? Have you been compassionate to others? You see, it should not be one sided. If you are taking the advantage of my compassion, it should not be one sided that you use it for your own benefit and forget about it. Then you will never grow you will never grow.

If you have to grow, then you must store that compassion within. Whatever compassion I have given you, love I have given you, you must store within you. And give that back to others. Otherwise you will be finished, you will be nowhere. Is the growth which is sustained only - not only by sucking from one side but by giving to others. Otherwise you will be stagnated. There has to be outflow.

But that is a very hard thing, because people are very good at taking compassion from Mother. Or even if they are compassionate, they will be mostly compassionate to people who

are, say, in Viet Nam, not in the Ashram. They are more worried about Viet Nam people, you know. "Oh Mother! We are worried about Viet Nam People, we are collecting money for them, and we are trying to send money to Viet Nam.," And here among Ashramites - fighting. This is not compassion by any chance.

Sahaja Yogis among themselves are a different race, and they have to support each other, all the time, and look after them. When I find Sahaja Yogis criticizing Sahaja Yogis, I am amazed! I am really amazed! Because you are part and parcel of the same. How can you criticize! One eye criticizing another, I just cannot understand. I can criticize, alright, but why should you? Why should you criticize each other? Only thing you have to do is to love each other.

Christ has said it thrice, I must have said it 108 times already that, "you have to love each other, that is the only way you are expressing Compassion". If I have given you any love any time, you have to have patience with others, love for others. I sometimes try to coax people, and I find that people immediately come out with some sort of criticism of others or something like that.

Now the basic thing is, that our Compassion, if that is flowing, then only can we get compassion from Mother. I have done too much compassion business and what I find that now unless and until you flow it how am I to give you compassion? I mean there is no space left for it now. Better give it away, empty yourself a little bit, then I can give you more compassion. It's simple business. In this respect one has to understand, that the source can not flow unless and until it expands the flow of it.

Like the river Thames. We went to see the place from where it starts. It is a small little stream, from seven streams, - little-little. 'Very little-little, we can say trickling down - it has become the river Thames. Supposing it does not widen, that will stop at the beginning only. It cannot come out. It cannot flow. It is not because it is angry or upset or anything like that, but because of the nature of its flow only it cannot flow, what to do?

So that is what it is, that one has to give compassion to others. It should not be formal compassion, or the affected one, but it should be a natural one, very natural, spontaneous 'feeling' from within. It is not an expression of your ego, super ego or

over-sentimentality, but is a kind of an understanding that he is a Sahaja Yogi, you are a Sahaja Yogi, you are brothers. Not the way the brothers have been, but a different type of brothers who are 'spiritual brothers. You are spiritual people.

So the compassion has to be there, and unless and until you develop passionate fatherly or motherly feeling for others.... I mean I am the mother of a person who is about a hundred and eight years of age. You have to really mother others, and have that feeling of compassion and love for others. You don't have to think about your own comfort, you don't have to think about your advantages, but you have to think about the comfort of others. You have to think, "What you can do to make others comfortable," than to see what will make you comfortable.

So this flow of compassion when it starts, the Dedication is complete. Because "Whatever we got from you, Mother, we are giving it to others." That is the Dedication. So the flow of Dedication is not one sided. It is double sided. You stick on to something, you get connected with something, to get something out of it, you give it to others. And ultimately it reaches the collective

being, means it reaches the source. It is in this light we have to understand.

Exclusiveness, or "We are now married, we should have separate place, we should live separately", - it is alright, you must have little privacy as married people, I am not saying that. But as far as compassion is concerned, as married people, you have to be 'much more' compassionate. But you will only worry about your 'own children, about your 'own comfort, about your 'own' husband, about your 'own wife'. In Sahaja Yoga, there is no place for such people. It is all collective. When you bring sweets for your own child, bring for other children in the Ashram. You are one family and all the family has to move with the same waves. I have told you before that we cannot have separate food arrangements, separate this and separate that. In the same way, we cannot have separate standards of living for different people.

We all have to enjoy whatever is enjoyed by all of us. That should be so. And that should be achieved on material level. On emotional level any marriage which is absurd, which makes every one unhappy is useless. But marriages are made to make everyone happy. So before you decide

to marry, think, that you are not playing tricks. Playing tricks in Sahaja Yoga is very-very dangerous. You are not playing tricks with your marriages, you are trying to involve somebody else, thinking that Mother would forgive you and all that. I will forgive, but your ascent is difficult. So do not try to play tricks with anything that you have been doing before, but change yourself completely, transform yourself completely.

Now you change your attitude towards life. You can, because it is changed already. If you try to be the other person, you cannot be. Now you have become a flower, now you cannot become suddenly the leaf. Now you are a flower, and you have to live like a flower. And that is what you have to remember, that compassion is such an outflow, is such a natural thing for Sahaja Yogi. It is not natural for anybody else. Other people who talk of compassion or this and that are actually not at all compassionate. They are doing it for money, they are doing for position, they are doing for ego satisfaction. But you are having compassion because you have to have it, jolly well. It is flowing, the compassion, because it has to flow. And you are

doing compassion. There is no other purpose behind it. Only this will give you something that is of permanent nature, of a 'sthaiy' (स्थायी) nature.

You have seen people as I was telling in the morning, who have gone to an organization, made a beautiful organization out of it. And once they leave, the organization is finished. Because they do not give anything substantial to that organization. And what is to be given, is a large heart of compassion. If you do not give it that, once you go away from that, the rest of them are again barren. It is not growth. If you bring water, plant things and give water to that area then it becomes very beautiful, and you can say it is a very lush growth. But as soon as that water source is removed, it gets again dried up.

But Sahaja Yoga is different. In Sahaja Yoga you not only grow as a plant, but also, as the source of the plant. If this plant is removed from here put somewhere else, it will give water to other plants. Do you know this new dimension that you have within yourself? - That once this plant is uprooted from here and taken out, it will not die! Not at all. It will grow, and it will make others grow. This is another type of a growth that we have. And it is a very different position we

are in, and that is what now I want, that all of you, 'even' if you are uprooted and put into any other place, ... I have seen, when I ask people that you better shift from here to there, they just get frightened. "You better go there and do this, they got frightened. You are a plant which can not only go and prosper in any place, but, you will give the necessary nourishment to other plants. That is what you are! So do not stick on to one place. If you stick on, then think that there must be something wrong with the place. Like a glue if you are sticking on to one place, it is very dangerous. And be sure, that you must run away from such a place which glues you. That does not mean that as people are here, they never stay in the house, all the time running out. It does not mean that. Again I have to strike that point. Because otherwise the people are here, are all the time running away from their houses. That is not the point. The point is that you should not be glued to anything, and not be afraid of leaving any place, because now you are Sahaja Yogis. You have joined the ocean, and ocean can take you anywhere. So just prepare yourself to move into any place, because you have to take this Compassion everywhere and to prosper. In this kingdom of God you have to serve Him. And this service

is only possible if you know that you are here for a 'very great' universal task. Not only for England, for India or for America but you are here for a global task which is the epitome of our evolution. This is the highest thing we have to do for our creation and for over creator. And you are chosen for that. And so don't divert your attention to anything that is not fulfilling your own manifestation. Discard all that. Do not waste your energy. And your manifestation is your Compassion, your Love.

But still it should not remain rational. Whatever I have said to you is just to put you into a condition where you start sucking the Vibrations as well as giving the vibrations. It is an action, it is a happening that should take place, within you. It is not rationality, it is not thinking about it. Only by saying these things, I really stun your thinking. You should allow this to happen to you. Just with the Vibratory awareness you should judge yourself, "Am I the one who is giving vibrations to the others? Am I the one who has stored these vibrations or am I getting ruined?"

All this will give you a great meaning, and employment, as I said, "employed by God."

May God Bless You.

