

Volume: XIV Issue: 1 & 2



January - February, 2002

The Divine Cool Breeze



The spirit is like the steady axis of a wheel. If our attention reaches the immovable firm axis at the very centre of the wheel of our existence (which is constantly moving), we become enlightened by the spirit, the source of inner peace, and reach a state of complete calm and self-knowledge.

(Her Holiness Shri Mataji)
(Meta Modern Era)



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THE DIVINE COOL BREEZE

Published by

V.J. Nalgirkar

162 - A, Munirka Vihar, New Delhi - 110067

Printed at

Amarnath Press (P) Ltd.

WHS 2/47, Kirti Nagar Indl. Area, New Delhi - 15

Ph. : 5447291, 5170197

For subscription please write to

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Shri Krishna Puja

Nirmal Nagri

Canajoharie, New York, USA, 29 July, 2001

(Pravachana of Her Holiness Mataji Shri Nirmala Devi)

Today we have gathered here to worship Shri Krishna, the one who was Virata, who fought all kinds of evil without entering into the arena. Shri Krishna's life itself is very beautiful, creative and loving thing. But to understand Him, it is not easy. For example, in Kurukshetra, where the war was going on and Arjuna became depressed and he said that "Why should we fight, fight our own kith and kin, fight our own close relations, friends and our gurus? Is it religion? Is it dharma?" Before that, in Gita, Shri Krishna has described a personality which is a sage. We can call him a saint, or He called it Sthitapragya. So when asked what is the definition of the Sthitapragya, the description He gave was about a person who is absolutely at peace with himself and at peace with his atmosphere.

It is very surprising. All this knowledge He gave in the first place in Gita. That is - that is the best, that He called as the Gyanamarga. That is Sahaja Yoga, by which you get the subtle knowledge. But at the same

time, when you see Him advising Arjuna, it is very surprising that here he is talking only of spirituality, of complete detachment and there He is telling Arjuna that "You go and fight. They are already dead people. Whom are you fighting?"

This conflict is difficult to understand, that how could Shri Krishna, the same person who is preaching that you all have to become sthitapragya, suddenly starts telling Arjuna that you go and fight the foes. One side it is complete detachment and another side is the war! "How will you explain this?" In Shri Krishna's own words, one can say, that once you are a realized soul and you have reached that highest position in your awareness, to you everything is futile. But just now, what you have to do is to save the dharma - not the dharma that people talk about, but the dharma means evolutionary process of human beings which is going on and if all the good people, those who stand for righteousness, are finished, then how will this evolutionary power be saved?

So you have to save them and for that, if you have to kill, you don't kill anybody, they're already dead because they're not evolved souls and they don't care for their Realization.

So you have to fight them. You have to fight the negative forces. You have to fight the wrongdoers. All this He explains in a very beautiful manner, that we have within us three kinds of powers, which we also know, and by the middle one that we have, we rise above all these material, physical, mental, emotional - all these problems facing us into a new realm of spirituality. And that's what He wanted to save from the cruel people, from the aggressive, who were also misleading others. It's a very good understanding, if you have, that who is your relation, who is your brother, who is your sister? Those who are evolved souls are your relations. They are your own and for them, if you have to fight the people who are aggressive people, you better do it. You have to do it. That is the way of dharma.

So we have three paths, as you know, in Sahaja Yoga. The one is of Bhakti. Bhakti is where you sing the praise of God, have devotion, do all

kinds of rituals, everything, and you think that you are very close to God. This is one, which is being accepted by many, many people and by many so-called religions, that we must have complete dedication for God. How can you - you are not yet connected to God. How are you doing? How can you have any dedication to God, with whom you are not at all connected? The second one was the karma, that you do your work. You go on doing your work with a detached mind. I mean it's not possible, but that's what they say and we are doing our karmas, good karmas, we do all kinds of good things, go to various places for our cleansing, meet many great people of spirituality, go to all various places and pray. Visit all auspicious places which are being described. All kinds of rituals, we do for that.

That is the karma yoga. And that is what the karma yoga, according to us, is the right side.

Many people, as you know, are right-sided. Right-sided people are the people who are, as you know, full of ego, arrogance and think no end of themselves - very difficult to correct them. They also never see anything

wrong with them. Whichever way they act, they think is all right. That is the karma yoga, but He has said that whatever karmas you do, whatever its fruits are, that you cannot say. He said it in a very uncertain manner because definitely, if He had said it with certainty, people would never have understood Him. So He said it is not possible that whatever karmas you are doing could be the karmas which will get you the blessings of the Divine....'Karmanyevadhikaraste Ma Phaleshu Kadachana', He has said it.

So then, which karmas we should do? Or should we give up all the karmas? All the action, we should give up? People were in two minds. This is the style of Shri Krishna, is to put people in two minds so they use their discretion. And the 3rd one is the discretion. Which you call as the Gyanmarga. It's the central path by which you evolve. You evolve into a new state. Into a new state of your mind, a new state of your being by which you become absolutely above every nonsense. Also you are endowed with power to fight whatever is bad, what ever is corrupting, whatever is killing this world. At that

stage you are equipped with the divine power that you can finish off anything that is negative around you.

This is to be understood that that's a state. That's not just talking. That's not just believing that I am that, but it's a state. If you come up to that state where you are beyond all these things and you have all the knowledge, pure knowledge, the subtle knowledge of being, this is the Gyanamarg. Many people say that everybody cannot go to Gyanamarg and, for that, you have to have a special type of personality, but this is very misleading. Every one can go into Gyanamarg. It is very, very innately built within us, this evolutionary attainment. It is within us and all of us can have that. Only thing is we have no confidence perhaps that we go on avoiding it and go to cheaper things like becoming devoted to something, doing some sort of a ritual, going to some sort of a holy place, all kinds of nonsense, which doesn't give you the evolutionary ascent by which you know the knowledge, the pure knowledge, the real knowledge. So far, whatever you have known was written in the book, whatever your parents told you or whatever you have

explored outside. But the knowledge which is the purest, which is the real knowledge, which is the gnyana, that you can only get through your ascent and establish in yourself properly in that state. If you go on denying it, you cannot get it. But everyone has a right to get it. You need not be educated, you need not be a very simple person, you need not be very rich or poor, makes no difference, as long as you are a human being and a humble human being, thinking that you have to achieve that state. You all can get that state which you know very well. And at that state you become absolutely knowledgeable, knowledgeable about yourself, knowledgeable about others, knowledgeable about everything that goes around. But this state must be maintained and try to go above that state where you have no more doubts left in you. This is what Shri Krishna taught and this is what one has to achieve, but He, being a diplomat, He tried to tell you other stories.

"Try this, try that, this, that." But actually what He has praised is (Gyanamarg. Ours is a Gyanamarg. That is the knowledge, the path of knowledge in which you have to know

all the knowledge. Unless and until you have the whole knowledge, you are not yet a gyani, a person who knows. In this way, He has established that our evolutionary process has to come beyond all other human awareness. Other human awareness is of no value for a human spiritual personality. Now he knows something, say how many miles it is from here to, say, New York or what trains go there. All this knowledge is not real - how much this cloth will cost, how much this carpet will cost, in what shop can you get. All this knowledge is just useless, is not the real knowledge. Such a person doesn't know this kind of knowledge, but what he knows is the knowledge about your being, knowledge about the whole universe, which is not how many stars there are or how many universes there are. No - it is the subtle inner personality of everything, he knows. In that subtlety, he discovers so many new things which he may not even heard about and, thus, you reach a state of great knowledgeable personality. This is what we have to achieve. We are born as human beings and we know so many things already. People know so

many things, but they don't know the actual. This knowledge doesn't come through your reading or through your intellectual pursuit or from your emotional movement - no. It is shashwat. It is all the time there.

It exists. It will exist. And it is just to be understood, just to be known to yourself what it is. It cannot change. It cannot be remolded. It is what it is. And that is what you know now. Nobody would doubt that because those who have not got this state, they may doubt, they may call you crazy, they may think anything, but with the open eyes, whatever you say is the truth. In the same way, with the open heart and a open brain, when you know that, that is the real truth and that is what is to be known.

For that, according to Shri Krishna, you have to go through various tests. One is you go on praying to Him. He says, "You go on praying to Me and if you give Me flowers, I'll take. If you give Me water, I'll take. Whatever you'll give Me, I'll take." He says clearly, but what will you gain out of that is very important. He doesn't say, "If you give Me something, I'll give you something."

He doesn't say that. So what should be the state? What should be the condition? He said, "If you praise Me, if you have bhakti for Me, you are giving Me presents, you are doing all sorts of things, you are very dedicated, but you should do ananya bhakti. Word is "ananya." Ananya means when there is not the other, when we are one, when we are connected, then the bhakti you do that time, whatever music you have of devotion, whatever flowers you give, whatever expression you have, it should be ananya. That's the word He said, that do ananya bhakti. Pushpam, Phalam, Toyam, Whatever you give Me, I'll take. He'll take everything. He's the one who is the only Bhokta means He is the only enjoyer. But what will you get," He says, "when you do ananya bhakti?" Means "when you are one with Me." That means you are connected with Him. That's how He has explained bhakti. But people don't understand. They think that bhakti means you go on singing on the street, "Hare Rama, Hare Krishna," this and that, is bhakti. Is not. If that was real, they would have achieved something, but they did not. Now don't blame Krishna for that. He

has clearly said it should be ananya bhakti.

Only by changing your dress, wearing a particular type of style, that's not the way. That's all so outward. It's just to show off, but actually ananya bhakti is within yourself, when you are that state then you are one with the Divine. Unless and until that state you have achieved, not only that, but have established, it doesn't give you anything. Many people have told Me, "We are doing so much of bhakti yog, Mother. We don't get anything." "Really, what sort of bhakti yog?" We do - read Shri Krishna's Gita. Every morning get up at four o'clock, take bath, read Krishna's Gita, do this, do that. Then we sing bhajans, this. We never get anything. So what is the reason?" Reason is that you are not one with God. And when you are one with God, then what does He give you? He won't give you cheap things which will vanish in no time, but of some eternal nature.

So He gives you peace, peace of the heart. He gives you balance. Also He gives you a tranquil temperament, joy of life. All these things are there

within us if we have the bhakti which is after being united, after the yoga, with the Yogeshwara. This is what one has to understand.

Now, there are many karma yogis who go on working like mad, absolute madly. They think we are doing, after all [nishkam Karma], without any desire we are serving people, we are serving the nation, we are serving this. Ultimately, what do you get? What you get may be money. Might be you might get a good house, maybe all these things, but you don't get peace of heart. You don't get peace of mind. You don't get that joy, that joy which has no boundaries, which cannot be explained, which cannot be described, that boundless joy, you don't have. And you don't get that eternal peace, which can stop wars. Completely, it can abolish this cruel nature of human beings. That you don't get. But apart from that, you get the powers. You get the knowledge -knowledge, the subtle knowledge about everyone. You know about everyone, where are they missing the point. You know about yourself and about others. This knowledge you get, not in the college or in the schools, but within yourself is

the ocean of knowledge and whichever way you want to see, whichever you want to achieve, is there, there present. That is what is the real knowledge, what we call that you achieve through the sukshamgyana - means the subtle knowledge, knowledge about chakras, knowledge about the universe. Everything you can get out of this. But then you get more interested in giving knowledge to others. You don't want to know so many things then. What is the need to know about banking, say about who is the richest man in the whole world? All these things you don't want to know. Your whole attitude changes and what you get is nothing but a kind of a tranquil mind which knows everything that is to be known. That is what one has to achieve.

Now this country of yours, America, is very karamkandi. It goes on doing work, work, work. They're workaholics. They work so hard and what do you get? You get children who are drug addicts. You get wives who are running here and there. You get broken families and no peace. You support wars. Only thing is that so far this country is being protected in a

way, but also you have destroyed so many aboriginals, so many fundamental things that you should have preserved. A day may come when they will realize that this is what they have been doing and this was really wrong. A day will come when we'll have so many realized souls in America. But just now as the situation is that the people are just gone mad with the idea of making money and they discover that now no more, finished. So now what to do? What to do? Come to Sahaja Yoga. Do Sahaja Yoga and then you will get the treasures of your being which are within you, which will give you all the comfort, all the joy and all the supremacy that any amount of money, any amount of power can give. This is what we have to do, is to take to Sahaja Yoga and make others also Sahaja Yogis so that they also get that peace, joy and satisfaction and this madness of running from one thing to another will be finished because you can never be satisfied with that. Want to buy today one thing, then tomorrow want another thing, then want to do another thing. You are never satisfied. You don't get any joy out of what you

are desiring. So your pure desire, it should be to be one with the Divine. That is how it will work out.

Shri Krishna's specialty was that He always supported people who were realized souls, who were on the right path, who were doing righteous things. He would never support anybody who may be well off, who may be a great thing. Like a great king was Duryodhana. He invited Shri Krishna to his house, to his big palace to be his guest. Shri Krishna said, "I am sorry." He went to Vidura, who was the son of a maid, Dasiputra, because Vidura was a realized soul. Because he was a realized soul, to Him he was much higher, much greater than Duryodhana, who was a ruler because he was a crook, because he was a bad man. So the discrimination between good and bad becomes one in your mind, becomes one of your inner temperament, then you are always very much satisfied because you know you have not been doing something that is wrong. The discrimination is the gift of Shri Krishna. Apart from anything else, He gives us the gift of discrimination. That is His style, I should say, to teach you

how to discriminate and then you become experts on discrimination, on vibrations. On vibrations, you can judge everything so clearly, so beautifully. Others may not agree with you, that's a different point, but you know what is right and what is wrong. And that is what Shri Krishna's gift is. As it is, you know He is controlling sixteen sub-chakras within us. He controls everything. He controls your throat, nose, eyes, ears. All these things He controls, but ultimately, what does He say? He says He is the Virata. Virata means the one who is the great, great lord, what we call "Akbar" and that's what in the Muslim thing they accept that Allah-O-Akbar.

I mean, because it is in a poetry, it's partly clear, partly not clear, but He was a Virata and He showed His form to Arjuna and Arjuna was amazed to see His form, that He's the Virata. He's the one who is great, absorbing everything and He's the one who is taking out everything. He's a Yama. He is the one who is the god of death. He's so many. You know His names are there written down. All these powers are with him, which He uses wherever it is needed. So the Sahaja

Yogis first have the power of satisfaction. Imagine in this place, you are all enjoying so much, you are living here so happy. Shows what? You are so satisfied. Otherwise nobody would like. They would say, "No, we want some nice place. What is this? We don't want to live here with everyone." But to live with others, this collectivity also is the blessing of Shri Krishna. He teaches you to be collective, the fun of collectivity, the enjoyment of collectivity. A person who is secluded, who keeps himself off like a drunkard is not the one who worships Shri Krishna. The one who is one with Shri Krishna enjoys everyone who [is] there, specially if they are all realized souls, that person enjoys their company very much. That is something so easily understood in your lives if you see how you live happily, morally, absolutely perfect, in no way you do anything immoral, steal anything or have bad feelings for other people. It's something surprising that has happened to you, that you are all living so happily in one place together with such joy!

His collectivity is to be understood because I always say that Shri Krishna

is the deity of America. America is also very collective. Like it will be interested in every country. It will be bothered about everyone, but in a wrong way it tries to help. Always it is never in the right way. Now, supposing there is a country where they are producing a lot of drugs. Why not invade that country, instead of invading other countries? He's like that. Discrimination is missing. Unless and until you have that, you cannot use your power of collectivity properly. Though they are collective, but what collective work have they done? Even now, they want to say they are separate, they are different. "Whatever problems we are facing are our own." So this collectivity has been so much minimized in a country of Shri Krishna itself. Though they have that within themselves, a feeling that they should talk about every country, they should give lead to every country, they should consult every country, but always take a wrong decision about those countries. This comes because they are not discriminating. They should be discriminating.

So many things can be said about Vishuddhi chakra, but specially I am

more concerned about two chakras on two sides. One of them is, as you know, is the Lalita chakra on left side and Shri chakra on the right side. I've always told ladies that please keep this covered. It looks so simple. It's very important. Don't expose this because power of this should be preserved - Shri chakra and Lalita chakra, they're very important. They are, I should say, feminine powers and they are the feminine powers of Shri Krishna, which must be understood that whatever way you respect your body, that is the way your chakras are and that is the way you suffer. For example, you do not respect Shri Ganesha, you will suffer. And if you respect Ganesha and do not behave in a manner that you should behave, you will suffer. You'll have problems. So the whole body reacts. Body reacts to outside influences in such a manner that you start seeing there is something wrong somewhere and that's why you behave like this. Apart from that, eyes are supplied by this chakra only, so when you look at something, it should be very pure glance. The purer it is, the better you will enjoy. But if the glance is not pure,

is shifty, going from here to there, there to there, then you are actually going against your dharma, against your evolutionary process and one day will come when you might become blind, you might develop cataracts. You might develop all kinds of diseases of the eyes, which are very important to pay attention to. Then this connection also goes to the tongue. The tongue is looked after. But those people have a very bad habit of suddenly saying horrible things, of suddenly saying very bad words or sometimes getting after somebody with very bad remarks, all such things are very bad for the tongue and this is what Shri Krishna doesn't like. In case you use your tongue for saying harsh things to others, being sarcastic, being harsh on others, or using abusive words, your tongue, one day, I don't know how it will react. It will react in different ways. God knows, it might become thick. It won't move. God knows, it might be sucked inside. That's the physical side of it, but also mental side of it, that you wouldn't know what you are talking about. If you say something, you'll say something else. It's possible with your tongue. It's

quite possible that we may not be able to talk, may not be able to say anything. Anything is possible if you try to trouble your tongue like that, using it for wrong purposes. Tongue is not for being used for abusive things, as well as for - like some people try to be extra kind and gentle and this and that to achieve some ends. This kind of thing also is very, very much - is dangerous for the tongue and you might develop blisters on your tongue to such an extent that people who even go on saying harsh things to others and all that can develop a kind of a cancer.

Some people think that if you bear up everything it is good. Is not. If somebody is trying to oppress you, don't try to bear it. Throw it away because if you bear also, you can move to the left and you can get horrible things like cancer. You can get cancer. Those who are aggressive, they can get also diseases and those who are very much, I should say, bearing type also get into trouble. So you should be in a balanced state, should not accept anything. Supposing anybody calls you name, just keep quiet, look at that person - that's all. Know that he's a stupid fool.

But don't accept it. If you accept it and go on crying about it and weeping about it, then you can get cancer. But supposing somebody says something, you should know he is a stupid fool, just keep out of it, then nothing can happen. So both ways one has to be careful because Krishna is playing around and He sees how far you can go.

Now throat - throat is very important. We should look after it. Those people who shout, scream, ultimately can lose their power of speech, can become frantic with their problems of the throat, specially throat can develop horrible disease by which you just - they can just get swollen up. We call it snake disease and you feel suffocated.

So when you talk to someone, talk clearly, in a sweet manner, but don't shout at the person, never. Neither you try to show peevishness in your speech. If you are peevish, then cancer can set in. So both ways you have to be careful, as you are Sahaja Yogis. You have to have this knowledge, that you will not do, bear anything nonsensical if anybody speaks - means you should not accept

it. One may say something to you. It's all right. And sometimes you should tell him off. "That you were saying like this, is not so." It's best is not to bear it up and to suffer. You're not Christ. You don't have His powers. Because if you do that, you'll develop cancer. So try to be in a way just in the centre, watching everything, if there's aggression or if there's recession - one of the two things - you must not give in to any of these attitudes, but develop an attitude of standing very firmly on your own grounds.

For example, there was a Chinese story I read once - a king wanted his two cocks to win in a race, so they said you send them to a sage and train them up. So he sent them to a sage. They were trained very well. And when they were brought, they stood in the arena and many cocks were there, who started attacking them, but these two were standing like this, least bothered. They tried and tried, but these two were standing like this. As a result, all of them ran away. So that's what is the character you should have. Is not to bend to something because somebody is aggressive and also not to aggress others, not to torture

others, not to sit on somebody's head. It's very, very dangerous for your throat and such a throat will always, will always be in danger of getting some horrible diseases. All this I have told you because so many things we know about Vishuddhi Chakra. We should have very subtle knowledge about the Vishuddhi Chakra. We should also have little idea, that what can happen to our Vishuddhi chakra if we try not to look after it.

So this is what is Shri Krishna's work. Also teeth He looks after. Ears He looks after. You know what is to be done about the teeth and the ears. These are His own sixteen - we can say - works. We can call them as Karyas sixteen on which He works on different, different levels. And you must try to develop your powers of your Vishuddhi chakra by so many ways and so many excersizes, by understanding what goes wrong with us when we do not understand and value our Vishuddhi chakra. Now America is the Vishuddhi of the whole world, so it is very important that the people who are in charge here should know all the powers of Vishuddhi, plus how to preserve it and how to expand

it to the whole world. With these two hands also are from Vishuddhi chakra and, with that, you have to spread Sahaja Yoga. You have to go to different worlds, different countries, - even to small villages you have to spread Sahaja Yoga. Only in the hands first, you see the cool breeze. That means you feel the universal power of the Divine in your hands. So this is the collective, universal love

that comes to your hands and teaches you. So it's such an important chakra. In the same way, America is very important and, as citizens of America, you should try to maintain the religion, the dharma here and to create a great understanding for world problems and try to give love to all the people from whatever country they may be coming.

May God bless you all

Maha Shivaratri Puja

Pandharpur, Maharashtra, February 29, 1984

Pravachana of Mataji Shri Nirmala Devi

In these modern times, a place which is supposed to be a holy place becomes the most unholy place. It's such a topsy-turvy condition these days. And when we are trying to establish something very fundamental that's like a little seedling that has to come out of the stones, it has to fight lots of things; so we have to keep our brains intact and be sensible about every thing and try to see what we can achieve through our patience and understanding. It's very important.

Today I think is a very great day, for all of us, because this place is the place of Virata, of Shri Vitthala. It is the place where Shri Vitthala appeared to a devoted son and when he asked Him that, "You better stand on a brick", He stood there. And they say that He stood there, waiting. Some people say that the statue that we see came out of the Mother Earth on this sand and that's what Pundarikaksh carried saying that, "These are the ones who came to see me and my parents when I was busy with them, so they are standing on the same brick which I threw".

Now the whole story has to be taken in a very sensible way, with the common-sense in it. That God Himself is capable of all kinds of miracles. We, who are created by God are doing some things which look miraculous say, if you take about 100 year old situation of this world. We can say that today we are seeing many things which could be called miraculous. 100 years back no one could have thought that we could have all these arrangements done here in such far-fetched places. But, all these miracles come from the power of God. So we are the creators of that 'wee' bit-very wee bit of that miracle. So all the miracles of God cannot be explained and should not be explained. They are beyond our minds, and, to make people feel the presence of God, God can do anything!

He can move into all of the 3 dimensions and also in the 4th dimension and can do whatever He feels like. That's what you have seen now in your day-to-day life, how many miracles take place - to all of you- and

you can't understand how it works out; even it works out on things which are not living, and people are quite amazed at how these things happen. So we have to believe, now, after seeing all this ourselves, that He is God!

And He can do anything that He feels like, and we are nothing! We are nothing. There should be no rationality about it-of understanding God's miracles. "How can it be?" You can't explain. Only when you achieve that state of mind where you believe through your experiences that God is all-powerful. It's very difficult, this concept. It's very difficult; because we are limited people. We have limited powers. We can not understand how God could be all-powerful, because we haven't got the capacity. So this God who is our creator, who is our preserver, the one who desired that we should exist-who is our existence itself, is all-powerful God. All powerful. He can do whatever He likes with you. He can create another world, he can destroy this world. It's only if He has to 'desire'.

My idea of coming to Pandharpur for Shiva Puja was this - that Shiva

represents the Spirit. And the Spirit is residing in all of you in your hearts. The seat of Sadashiva is on top of your head; but is reflected in your heart. Now, your brain is the Vitthala. So to bring Spirit to your brain means enlightenment of your brain. "Enlightenment of your brain" means : The limited capacity of your brain has to become unlimited in it's capacity to realize God. I will not use the word 'understand.' "To 'realize' God". How powerful He is, how miraculous He is, how great He is! Another is that the brain of man can create - of course, out of the dead-but, when the Spirit comes into brain, then you create Living things, Living work of Kundalini. Even the dead start behaving like living, because 'you touch the Spirit in the dead'.

Like the nucleus inside every atom or a molecule, has the Spirit of that molecule. And if you become your Spirit - we can say the 'brain' of a molecule or an atom is like the nucleus; body of the nucleus. But the one that controls the nucleus is the Spirit that resides within the nucleus.

So now you have got the attention of the body-the whole body of the

atom, then the nucleus, and 'inside' the nucleus is the Spirit.

In the same way-we have this body, the attention of the body. And then we have the nucleus that is the brain. And the Spirit is in the heart. So the brain is controlled through the Spirit. How? That around the heart there are seven auras-which can be multiplied into any number. Seven raised to power 16 thousand which are the ones which watch the seven chakras-raised to power 16 thousand.

Now this Spirit is watching through this aura-watching, I am again saying 'watching' through this aura.. This aura is watching the behaviour of your seven centers in your brain. Is also watching all the nerves that are working the brain. 'Watching'; again. But when you bring the Spirit into your brain, then you go 'two' steps ahead. Because when your Kundalini rises, She touches the Sadashiva and Sadashiva informs the Spirit. Informs in the sense-reflects, in the Spirit, so that's the first state where the watching auras start communicating to your different chakras in the brain and integrating it.

But when you bring your "Spirit" to

your brain-this is the second state-then you really become Self-realised, in the full way. Because then your Self, that is the Spirit becomes your brain. Action is very dynamic. It opens then, the 5th dimension in the human being.

First when you become realized, collectively conscious, and start raising the Kundalini, you cross the 4th dimension. But when your Spirit comes into your brain, then, you become the 5th dimension-means, you become the Doer. Our brain, now, for example says "Alright, lift this thing up". So you touch it with your hand, you lift it up. You are the doer. But when the brain 'becomes' the Spirit, the Spirit is the doer.

And when Spirit is the doer, then you become a complete Shiva; Self-realized. In that state, if you get angry, you are not attached. You are not an attached person to 'anything' whatsoever. If you possess any thing-you are not attached. You cannot attach, because Spirit is detachment. Complete detachment. You don't bother about any attachments whatsoever. 'Even' for a second, you are not attached.

Now I would say, to understand the detachment of Spirit we should study ourselves very well, clearly-"How are we attached?" We are attached, firstly, by our brain. Mostly by our brain. Because all our conditionings are in our brain and all of our ego is also in our brain. So all emotional attachments are through our brain and all our egoistical attachments also are through our brain. That's why it is said that after Realization one must try to practice the Shiva-Tattwa by practising detachment.

Now how do you practice this detachment?

Because we get attached to something-of course through our brain, but through our attention. So we try to do what we call "Chitta Nirodh" (चित्त निरोध), is to control your attention. "Where is it going?" In the practice of Sahaja Yoga, if you have to rise higher you have to improve your 'own' instrument and not the instrument of others. This is one thing one should know for definite.

Now, you just watch your attention, where is it going. Watch yourself. As soon as you start watching your Self, your attention, you will become

identified with your Spirit. Because if you have to watch your attention you will have to be your Spirit. Otherwise how are you watching?

So now see-where is your attention going? First, the attachment is, in all gross ways, to your body. So we see Shiva doesn't know attachment to His body! He sleeps anywhere. He goes to the cemeteries and sleeps there. Because, He's not attached, He can never be caught up by any bhoots or any thing; nothing of the kind. He is detached. The detachment is to be watched and seen through 'your own' attachments.

Now, because you are realized souls,- not yet the Spirit-it has not yet come into your brain of course, but still you are realized souls.

So what you can do is at least to watch your attention. You can do that. You can watch your attention very clearly; by seeing where your attention is going. And then, 'controlling' your attention, also, you can do. Very simple. To control your attention you have to just remove your attention from 'this', to 'that'. Try to change your priorities, all this has to be done 'Now',----after realization a complete detachment.

So the body demands comfort. Try to make body uncomfortable a little bit, Try. What you think it to be comfortable, try to make it a little uncomfortable. That's why people went to Himalayas. You see, coming to this place itself has caused us lot of problems. So going to Himalayas---you can imagine. So after realization they used to take their body to Himalayas: 'Alright, go through all this. Let's see how you act'. So what you call the penance side starts now. In a way, it's a penance which you can do very easily because now you are realized souls. With enjoyment, little, try to make this body..... For shiva, it doesn't matter whether He's in a cemetery or in his own Kailasha or anywhere.

Where is your attention? You see, that your human attention is hopelessly bad! Very entangled, non-sense it is. "We did this because of this"---- there is an explanation---or others have to give an explanation. 'No explanation' is needed to be given or to be accepted, or to be asked for. No explanation. To exist without explanation is the best way. In a simple Hindi language, जैसे राखहु तैसे ही रहु (jaise rakhahu taise hi rahu):

"Which ever way you keep me I'll remain in that state, 'and' I will enjoy". Further in his poem, Kabira says, "If you make me go on an elephant---means the royal conveyance----I'll go; if you make me walk, I'll walk", "Jaise rakhahu taise hi rahu"----So 'no' reaction on that point---no reaction. First---'No explanation', then no reaction!

Now, second is about food. That's the first seeking human beings had as animals.

No attention on food! Whether you have salt or not, whether you have this or that, 'no attention' on food. Actually you should not remember what you ate this morning. But we think as to what we are going to eat tomorrow. We consume food not for running this body but for a sort of a more satisfaction of tongue pleasures. Once you start understanding that pleasure is a sign of gross attention; 'any' kind of pleasure is a 'very gross' sensationalization; sensation. 'Very gross' it is.

But when! Say " No pleasures," it doesn't mean that you should become serious people and people of sort of as if somebody is dead in your family! But you should be like Shiva. So detached.

He came on a bull, which was running very fast, to get married. He was sitting on a bull with his two feet like this, you see. And the bull is running fast and He is holding the bull; the feet like this! And He's going for his wedding! And with Him are coming people with one eye, without noses, all kinds of funny people coming with Him; and His wife feeling quite embarrassed at the non-sensical things people are talking about Shiva. He's not bothered what his reputation would be. But that doesn't mean that you become hippies. You see this is the problem that once you start thinking like that, you become hippies. Many people believe that if you try to behave like Shiva, you become Shiva; that if you take 'ganja' you become Shiva because Shiva used to take 'ganja. Because He was 'consuming' all that to finish off from this world. For him what does it matter whether its ganja, what does it matter, give him any thing, He'll never get drunk. No question. He's 'consuming' all that. Or they think, if they live like Shiva, the way He was detached about things. He was least bothered about His appearance. What appearance Shiva

needs is that whatever He wears is his beauty. He doesn't need any thing to be done.

So attachment to 'anything' is ugliness. Is ugliness. Is nonsense. But you can dress up whatever way you like. Or, even if you are in the most ordinary dress, you look the most magnificent person. But it's not that if you say that, "Alright, so in these circumstances let us go about on a one sheet wrapped around." The beauty that has "evolved" within you through Spirit, gives you that power that you can wear whatever you feel like, makes no difference to your beauty, your beauty is there all the time'. But have you achieved that state? And that state only you achieve when your Spirit enters into your brain. With ego-oriented people it is more difficult. And that is why they cannot enjoy things. At the slightest pretext they topple down. And Spirit, which is the source of joy, just doesn't come, doesn't show. The joy is beauty. The joy itself is beauty. But, that is a state one has to 'achieve'.

Attachments come by various methods. You go a little ahead with it, then you have attachments of your

family. What will happen to my child? What will happen to my husband? What will happen to my mother, to y wife, this, that, nonsense.

Who is your father and who is your mother? Who is your husband and who is your wife? For Shiva He doesn't know all these things. To Him He and His Power are 'inseparable' things. So He stands as singular personality. There is no 'duality'. When there is duality then only you say 'my' wife. You go on saying 'my' nose, 'my' ears, 'my' hands, my, my, my, my, my,.... Go deep down.

Till you say 'my' there is some duality. But when I say, "I, the nose" then there is no duality. Shiva the Shakti, Shakti the Shiva. There is no duality. But we live throughout on our duality and because of that there is an attachment? If you are the light and you are the lamp, then where is the duality? If you are the moon and you are the moonlight then where is the duality? If you are the sun and you are the sunlight, you are the word and you are the meaning; then where is the duality?

But when there is this separation, there is duality. And because of this

separation, you feel attached. Because if you are that, how will you be attached? Do you see that point? Because there is a difference and a distance between you and yours; that's why you get attached to it. But it's 'me' who is the other? This whole universe is me. Who is the other? Everything is me, who is the other? It is not that it's a brain wave or an ego brain wave. So who is the other? Nobody!

That's only possible when your Spirit comes into your brain and you become part and parcel of Virata itself, Virata is the brain, as I told you. Then 'everything' that you do: When you show your temper, when you show your affection, when you show your compassion, or anything, it is the Spirit that is expressing. Because brain has lost its identity. The so-called "limited" brain it has become the unlimited Spirit.

I do not know, I "really" do not know how to give an analogy to a thing like that. But what we can do is to understand it: That if a colour is dropped in the ocean, the ocean becomes colourful, is not possible. But, try to understand, if a little colour,

limited colour, is dropped into the ocean, the colour loses its identity completely. Think of the other way round. If the ocean is coloured, and is poured into atmosphere or onto any part, any little wee bit, or onto any spot, onto any atom or anything, it all becomes colourful.

So the Spirit is like the ocean which has the light in it. And when this ocean pours into the little cup of your brain, the cup loses its identity and everything becomes Spiritual! Everything! You can make everything Spiritual. Everything. You touch anything it is Spiritual! The sand becomes Spiritual, the land becomes Spiritual, atmosphere becomes Spiritual, celestial bodies becomes Spiritual. Everything becomes Spiritual! So it is the ocean that is the Spirit, while your brain is limited.

So the detachment from your limited brain has to be brought in. All limitations of brain should be 'broken' so that when this ocean fills that brain; it should break that little cup and 'every bit' of that cup should become colourful. The whole atmosphere, everything, whatever you look at, should be colourful. Colour of the Spirit

is the light of the Spirit and this light of the Spirit acts, works, thinks, coordinates, does everything. This is the reason today I decided to bring Shiva-Tattwa to the Brain.

The first procedure is to take your brain towards the Shiva Tattwa by telling it: "See where are you going Mr. Brain? You are putting attention to this. You are putting attention to that, getting involved! Now detach, become the brain yourself. Only the Brain. Detach, Detach."

And then, take this 'detached' brain, 'completely' filled with the colour of the Spirit. It will automatically happen. As long as you'll have these limitations to your attention, it will not happen. So one has to 'really deliberately' do this tapasya. Every individual.

I'm with you; so you don't need any puja that way. But that state has to be achieved, and for achieving that state, you need the puja. I hope so many of you will become the Shiva-tattwas in my lifetime. But don't think I'm asking you to suffer. There is no suffering in this kind of an ascent. If you understand that this is the complete joyous state. That is the time when you become Niranand. That's the joy

named in the Sahasrara, the name of the joy is Niranand, and you know your Mother's name is Nira. So you become Niranand.

So today's worship of Shiva has a special meaning. I hope whatever we do in the outward way, in a gross way, happens also in the subtler way. I am trying to push your Spirits into your brains, but I find it rather sometimes difficult because your attention is still involved.

Try to detach yourself.

Temper, lust, greed, 'everything': Try to reduce. Like in food: today, I told Warren, "Ask them to eat less, not like gluttonous people". You see, once in a while, on a day of a big banquet you can eat more, but you cannot eat everytime like that. It's not a sign of a Sahaja Yogi. Try to control. Try to control your speech: Whether you express temper in your speech or you express your compassion; or you are artificially compassionate.

Try to control. I know, some of you may not do much. It's alright. I have tried to tell you many a times; I'll try to help you but, 'most' of you can do it. And you should try that.

So on a deeper level, from today we

start our Sahaja Yoga, where some of you may not attain. But most of you should try to go deeper. 'Everyone'. For that you don't need persons who are very well educated or well placed. No. Not at all. But people who meditate, dedicate, go deeper, because they are like the first roots which have to reach, for others, much deeper, so that others can follow.

Now for today's Puja we'll have a very short Ganesh-Atharvasheersha. Not to wash my feet or anything much on it but a saying of Atharvasheersha, and you can put.

Shiva is all the time clean, pure, immaculate. So, what are you going to wash the immaculate? One may say that, "Mother when we wash Your Feet, we get your vibrations in the water". "But its so detached that there is no need to wash; at a state where you get completely washed, completely cleaned out. Then we'll have a Devi Pujan because Gauri who is Virgin, is to be worshipped. So we'll say the 108 names of the Virgin. Then we'll do a Shiva puja.

I'm sorry I cannot tell you everything in one short speech, all about this. But detachment 'must start

expressing' itself in your Realization. Detachment. What is surrendering? Is nothing. Because when you are detached, you are surrendered, automatically. When you are holding on to other things you are not surrendered, that's all.

What is there to surrender to me? I am such a detached person I don't understand all that. What am I to get out of you? I am so detached. Nothing.

So today I hope we all pray that "O Lord, give us strength and that source of attraction by which we give up 'all' other attractions of 'all' the pleasures, of 'joy' of ego, of every thing that we think of, but we should fall into the 'pure joy'

form of the Shiva-tattwa. 'Absolutely'.

I hope I've been able to explain to you why I am here today and why today is a very big day. You all who are here are specially very lucky people, who should think that God has been kind to you, that He has chosen you today to be here, to listen to this. And then once you get detached, you'll start feeling responsible Abhiyukta; Responsible. Responsibility, not giving ego but responsibility which is executing by itself. Which is expressing by itself manifesting by itself.

May God Bless you

VOICES

Andrew Low

(Expressions of a New Sahaja Yogi,
who came to Albert Hall, London, Public Programme on 14-7-2001)

Auditory hallucinations, like hearing voices, are sometimes one of the symptoms of schizophrenia, and jolly frightening they are too. I remember very well, one autumn when I was 21 and at college, when I first started to hear voices inside my mind. These disembodied voices were not always hostile, but very often they were. As I remember, three or four of these voices either waited for me to self-harm ("cut yourself") or commit suicide. The voices didn't instruct me to kill anyone, so I'm not in jail, and I didn't kill myself, so this isn't a ghost moving the pen across the page. The voices were quite often rude and personal and they tried to encourage me to kill myself by saying they would torture my girlfriend if I didn't do as they wished. It was a bad time and lasted about a fortnight. It really shook me and was one of the reasons I had to drop out of college.

Since those days and my diagnosis of schizophrenia, I feel that I have become more comfortable with my "auditory hallucinations", even if I have not entirely come to terms with the problem. Part of my perplexity has always been that I feel that some

internal, inaudible voices can be edifying and encouraging. Not all voices are unfriendly, malign or similar. Some can be humorous, kind and gentle. Indeed, most often I feel that I receive little in the way of reply to my own inner voice, and I long for more news from my voices.

I remember reading Charlotte Bronte's *Jane Eyre* and the passage where Jane hears Mr. Rochester's voice across the moors, crying, "Jane! Jane!". It is supposed to be a supernatural voice. Salman Rushdie's novel, *Midnight's Children*, had a central character who had the gift of telepathy and the ability to send secret signals. He is one of the special children born in the first hour of India's independence from the British - others can walk on water, walk through mirrors, swallow swords and travel through time, but he can hear voices. After all, it is magic realism. Political allegory that the novel is, the children are unable to pool and harness their talents, and their unity is split by selfishness and snobbery and hatred. This is so true of our attempts to communicate with each other, through whatever medium, including voices, real or not.

One of the most useful things I read regarding my voices was a sentence in James Joyce's *A Portrait of the Artist as a Young Man*. There is a priest who is giving a frightening sermon on the terrors of hell and he says, "God spoke to you by so many voices, but you would not hear". This helped me because, although I felt that my own voice was not reciprocated, I came to feel that it was "the others" who were at fault. We have the freedom to choose whether we speak or not and they could go their own way and be damned as far as I was concerned. I felt alone, but I also felt more resigned and at peace.

The sentence is interesting from several angles. "We would not hear" is telling: we are all guilty of being spiritually purblind at times, not listening to the voices of reason, moderation, love or kindness. God's words do often fall on the rocky ground of deaf ears. His words and spirit will never flourish in a hardened and prejudiced heart. "By so many voices" makes me think of the different people in our communities, our pluralist society. It makes me contemplate the words and opinions of other people. Who has a voice? Who has higher authority? The government telling you to stop

smoking but taking the revenue from taxes on tobacco? The haughty health professional advising you to keep taking the tablets? Who listens? Is the voice of reason the one we heed the most?

The voices can be edifying, but I find one of the best solaces for my problem is an Indian form of meditation, Sahaja yoga, which is now practised worldwide, thanks to the efforts of the many people who bring us its message free of charge, unbelievably. It is a pantheistic faith: in that it believes in the validity of many faiths; and in that the people of different religions, or indeed no religion and all, can sit together in the pursuit of a common goal, peace and spiritual growth. Sahaja yoga has been exceedingly good for my "voices" problem and, indeed, for my health in general. I would very much like to see it introduced to a place like the faith zone at the Maudsley Hospital in London, where they have health professionals and religious people exploring the interface between religion and mental health.

Perhaps we could all do with a bit more of the God in the James Joyce quotation, the one who speaks with the still, small voice of a big, big friend.

EXCERPTS ON PUJA PROTOCOLS FROM TALKS BY SHRI MATAJI

Sahasrara Day, May 5, 1980

"Today I am to tell you a few more secrets about Sahaja Yoga it is that for the Puja you should not get people of mediocre nature, because to bear a Puja is very difficult. People have not yet understood the value of My Being, of My Feet, of My Hands. They cannot, they do not deserve to be here. So do not get anybody because he is your friend, or a sister, or a brother. It is wrong. You are spoiling the chances of the person, because it is too much for him. He cannot bear it. It is meant for very few people. So remember that it is not meant for many people.

Now what we call the Charanamrut, meaning the Ambrosia of My Feet, is not meant for everyone. Neither are the blessings of the Puja meant for everyone. So try to avoid people who are not yet fully equipped. First thing they will start is doubting. Also there will be a problem with the protocol. They won't be able to accept it with that protocol. It is a very great privilege to be here, and this privilege cannot be granted to every person.

If you could understand, this is the secret of Sahaja Yoga and in this secret you have to get very few people

to begin with. Everything is going to be exposed one day-but not to everyone. If you can recognize this that you are privileged, then you will behave in a way that you have been given this privilege. Today there are many people in the whole world who are meditating. I am thinking of all these people. You also have to think of all of them and know that they are part and parcel of My being, as you all are and you are the alert ones.

So at this time in this Puja you are not only doing Puja for yourself, for London people, but for the whole world. Not only for Sahaja Yogis who are all over, (or course for them also) but in this Puja you are expressing yourself as Sahaja Yogis who have recognized Me and are requesting to bless the rest of the people so that they also recognize Me as you have recognized. By this Puja I hope recognition will be much clearer. By My recognition only you will recognize yourself and the whole thing will work out in a very very beautiful manner.

Only thing I want you to be sincere, not to play games in Sahaja Yoga. It will harm you very much and harm

also other Sahaja Yogis, so don't try to play games. It will harm you because you will be harming the path of emancipation and as a result you will be punished, as a result you will be the loser. So please try to be sincere, it is not difficult.

This is not the way to be taken, many people I have seen they think I am chastising and all these words, are wrong. For Mataji they should not be used. There are many words that should not be used for Me. It is just your privilege to be here and you must understand that privileges are given to people who are deserving. I am telling you these things because you are deserving.

Sincerity is the key of your success. It's a privilege. I am giving you the key which, it is. To the western mind people think if you tell somebody something like that they can use a word like chastise and all these words are not to be used. You must use words which are 'protocolish', which are proper.

If in your protocol you are not alright you know how you start fitting wrong bowls into wrong nets and spoil the whole joke. So be careful how you take it. Take it as a privilege, as a VIP treatment for you, you are all VIPs. I

cannot talk like this to the multitudes, but I can tell you this because I want to give you the complete keys.

If you can look at yourself as how privileged you are, and understand it, understand what all Sahaja Yoga is, then you will understand that what a privilege it is for you to be here, what fortune what reward. For what you have done, how many lives have been completely rewarded by being here. This will help you to do Puja in a more sincere manner. May God Bless you.

Now you must meditate also after the Puja because My vibrations you do not suck in without meditation. Always it happens so far I have had very few Pujas in which all My whole vibrations, were sucked in. If you have sincerity about it, it is really the sincerity part of it you will suck all My vibrations. Tell your mind not to ask questions and to misbehave, but to suck the vibrations clearly. This is for your own nourishment, for your own growth, for your own enjoyment."

July 19, 1980

Brighton, England

Now for the Puja one has to understand that without Realisation, Puja has no meaning, because you are not 'Ananya', means you have to become aware of your whole.

Krishna's description of Bhakti is 'Ananya'. He says:

'I will give Ananya Bhakti'. He wants Ananya Bhakti, means when there is not the other, means when you are Realised. Otherwise He says:

'Pushpam phalam toyam-
A flower a fruit and the water-
Whatever you give Me I accept'

But when it comes to giving He says: 'You have to come to ME with Ananya Bhakti'

Means:

When you have become one with Me,

then you should have the devotion-not before that' Before that you are not connected.

Now Puja is the left-sided projection, it is the neutralising of the right side very much, especially for people who are very right-sided; atmosphere which is very right-sided. Puja is ideal for them. It is Bhakti, it is the devotion that you project. Now what happens actually when you project the Puja? It has been found out and now as I am telling you that first you have to awaken within you the Deities that are still asleep, by worshipping them. But as these Deities, primordial Deities are with Me, you worship Me, and every Deity in Me

is awakened by which your Deities are awakened. So first your vibrations must improve to receive.

If the reception is not good what is the use of any Puja or projection? So, first of all we sort of prepare our instrument or prepare our projecting instrument. That preparation by praying to different Deities, as we call that a Kundalini Puja. By praying to My Kundalini you improve your reflection, because then the Vibrations from Me start flowing into yours and they awaken it. This is the projection as far as you are concerned. Once the instrument is alright then you project outside. And how do you project? By worshipping the Goddess as the Protector of the whole Universe. Praising Her Powers.

By saying that, by repeating that, you echo, in your projection, Her Powers. And then your projection becomes that powerful. It is a very subtle happening that takes place. It is miraculous. These things look so simple. Like just washing My Feet, simple thing is washing My Feet. Now see these Feet. I don't know if you see the whole universe - I see there, and I really get stunned by them.

When you wash My Feet what do you do? Actually My Feet have been

working very hard. And then you put a little water to soothe them, to suggest that you can feel the effort put in by these Feet. And a kind of a very sweet, melodious love flows out of these Feet then.

Like today I was coming and I suddenly, saw Paul standing same thing happened, see, what a care it is, what an understanding - Mother is coming, She should not be lost. Just that, and the things started melting, because this Love understands everything, does not want anything, but is only excited if there is somebody to receive the love.

Now how do you say you are going to receive? By expressing these small small things. So when you soothe My Feet, wash them, clean them, you know what they mean, recognise. That recognition, how are you to show? You see, these ceremonies, little ceremonies are important because they express your recognition. It could be absolutely done, dead and finished, and it could be absolutely living if you know why you are doing it. Then you apply some oil and things, again soothe My Feet. Just to say;

'Mother, you have worked very hard
Your Feet have worked very hard.'

Just saying that itself, I mean,

makes no difference, otherwise, if you say in a very rational manner. But to that Love that are these Feet, it makes a very big difference. Say sweetness a little thing, a little baby-just puts her hand on her mother's cheeks, you see, just to express the gratitude, and the mother's heart starts jumping with love. It is a very reciprocal behaviour. It is very subtle, and that kind of a subtle working is fixed already, it works that way only. The more you love from your heart the more there is, the joy will be there. The more you are rational and mental there will not be so much.

There should be, first of all your cleansing is important, but the projection should be towards your Mother. That is the height. Once you achieve that height then you become all powerful, and then you can give to others. But that giving is nothing but is a very, very, as I told you, is a very mutual and an absolutely reciprocal thing. Because the Devi knows about you, everything. If you try anything else She knows, and She will also tell you, frankly, that this should not be done, should not be done, clearly, so that you do not be under any misunderstandings about it. But still to work it out you must know it has to be

reciprocal, it cannot be one sided. The sincerity cannot be one sided, it has to be both the sides. Then it works out better, and a kind of homogeneous feeling, with that love comes in; sort of a lubricant, a beautiful feeling of movement within yourself comes in.

Puja really is a triggering thing, it triggers you. It triggers you into a another realm. It is really miraculous. Once you have done the Puja then you can project out much more in your silence. Your silence itself becomes so powerful.

Now in this special case of our western lives, we have to establish our innocence, very important. It is the first thing that is attacked, innocence is attacked by so many things. So we have to establish our innocence, and innocence is the most powerful thing; it does not see anything bad, it does not see anything wrong, it does not see anything it loves. The child does not know that the mother hates the child. The child does not know if the father hates the child. The child does not know if anybody hates. In innocence they live, and then they suddenly discover sometime, they are shocked, how people are - they do not love.

So Ganesha is very important for the western countries, very important

because that is the essence of everything, I think, that is the most essential thing. That is why we worship Ganesha first, and Ganesha was created first by God, because He is the eldest son. He is the first son. He is the eldest brother that you have, and though Kumara (Kartikeya) is treated as an elder brother always, while Ganesha calls Himself as a younger brother - He was first created. Because He remains young always, never grows. So in a way He is always younger to you all. It is a very, very subtle understanding. A very young, little thing is so much wiser, He is wisdom. Can you imagine a little baby is so intelligent? A little baby so wise, much more. He is like a grown up little baby, a very matured, wise little baby. So by age, you are always older than Him, but by wisdom He is the eldest.

Then like this you should understand how we invoke all the Deities in us by doing these small things, by saying things, by saying their mantras, because now you are awakened, every word you say is awakened, now is 'Siddha' mantras.

On this Guru Puja I am really going to give you the way of how to do the Siddha, establishment of the Siddha. To master every Chakra and the Deity

bestowed upon it; to master it, how to do it. I will tell you this Guru Puja no doubt-going to work it out. But this Puja is to be done with full understanding and with full recognition that it is a great fortune.

Even the Devas are jealous of it, all the rishis are jealous of it. The greatest advantage for you, the greatest fortune, make full use of it. And there are very simple things that can please very simple things-you know your Mother can be pleased with very simple things. It is like that only, is how much heart you have put into it is the point.

It is more to be felt and understood and realised than to be thought about, because you will go into thoughtless awareness. It is sort of more triggering.

I am so happy and joyous to be here with so many Sahaja Yogis and so many of them are very new to Me, perhaps I have known all of you thousands of years back. In Sahaja Yoga, you have all to understand one simple thing, that you are the Spirit, and whatever is not the Spirit is not yourself.

We can compare the Spirit with the sun: the sun can be covered with the clouds. There can be superimposition on the sun, but sun remains as it is at

this point. You cannot enlighten the Sun. It is illumined by itself. Now, when the clouds are removed, the superimposition is removed, the sun shines through the atmosphere. So our Spirit is also superimposed by ignorance. As long as there is superimposition, you cannot see the Spirit. And even when few clouds disappear, the superimposition exists. One has to have a clear sky to see the light of the Spirit shining through. There are many ways by which we can try to remove the clouds.

The first and foremost things is the assumption, the faith, that we are the Spirit and that the rest is superimposition. You have to assume that within yourself. After realisation, it should become very easy. That you are something much more, something very different from what you have known so far.

So now the new situation arises: that you do not have a blind faith, but you have a faith that has come out of an experience. So your intellect should not fight it. It should not try to challenge it. If it starts challenging it and if you listen to your intellect you will again go down. Even if you get the glimpses of a star in the sky, then the scientists believe that there is a star.

So in the same manner, even if you get the glimpses of your realisation, you have to at least believe that you are also the Spirit.

You go on sticking to that experience and keeping your attention on the fact that you are the Spirit. Tell your intellect not to cheat you anymore. You can turn the face of your intellect by this.

Now your intellect will start working for the pursuit of the Spirit. This is what faith means. Faith gives rise to pure intelligence. Now once you have seen clouds removed, still there are clouds. So you have to use the wind to remove the clouds, wind of the Holy Ghost. And that you know there are many ways of taking advantage of the wind. So the wind comes from some other source. That is the source of the Holy Ghost, your own Kundalini. And also you have in person the Primordial Kundalini before you. Compared to many other seekers who came before you, you are very fortunate.

Because worshipping any Vighraha, any statue of self-created vibrations of the Mother Earth people had big problems. They had to first of all do a meditation which was called as Savikalpa Samadhi. That means in that status you had to concentrate on

such a statue, Vighraha.

Vighraha means the one which is a vibrating statue. And then go on looking at that statue, and try to raise your Kundalini. And Kundalini used to come up to Agnya, but the jumping beyond the Sahasrara was an impossible task because one has to go from form to formless. And it was so difficult to get out of form to formless, and even to concentrate on abstract or formless was another impossible task. As the Muslims did or many others tried to do. Under these circumstances it was necessary that the formless had to take a form so that there were no more complications. As soon as you concentrate on the form you become formless. Like if you have ice before you, as soon as you start touching the ice, it melts away and you start feeling the cool.

So the problem is very easily solved now, Puja is one of the things by which you can excite the forms into formless. Now your centres are the centres of energies, but they too have a guiding Deity sitting on all these Chakras. They are also the formless made into forms. And when you do the Puja, the forms melt into formless energies. And these formless energies start flowing, and then blows the wind. And that is

how these misidentifications, these superimpositions on Spirit are removed. Now you cannot think about the Puja. These are things which happen into a realm which is beyond thinking.

So you have to understand that you cannot rationalise the Puja. You should have the maximum advantage on your chakras. For that, you must fully, just concentrate on the Puja, and how the wind is blowing. And the wind will see to it that it drives out all the clouds. So your only work is, your only method is just to concentrate on the Puja and witness. You are a seer. Seer has double meaning. The one who sees only, just sees and he is only knowledge, he is a seer. Without any thought, without any reaction, just sees and absorbs automatically, spontaneously, he is the seer. For Me sometimes it is burden-some because there should be some parity between you and the Deities some balance must be there.

Here you are saying all the mantras and the Deities are awakened and there you are who do not want to receive anything within your heart. So I am the One who has to stock up all the extra energy that is produced in My Body.

So it would be better if you all keep your hearts open and watch the Puja without thinking about it. Today we will reverse the method of Puja. First we will do the Havan and then the Puja, it will be better. Because by that we will evoke the fire element which burns away all the evils. When you wash My Feet, you do the same thing and even when you evoke the fire you do the same thing.

Today first we will have the Havan and then the Puja, both are the same. You can worship Me with water or with fire. The essence of fire is the glow, all that is wrong, all that is evil is burnt off and then the glow shows on the faces and on the bodies of the seekers. And also the atmosphere is charged with the beautiful vibrations when you have the Havan."

Madrid, Spain

May 24, 1986

Today I will tell you the importance of Puja.

Even among the early Christians they used to do the Puja of the adoration to the Mary's statues, Maybe, or maybe photographs or we can say the stained glass copies of the Mother of Christ.

But later on people started to become more rational and they did not

understand what is the importance of Puja and when they could not explain it, they gave up glorifying the Puja in the regular manner. Even before Christ they used to have a particular type of tabernacle which measured and was specially made and a Puja place was created to worship what they called Jehovah. Now this Jehovah in our Sahaja Yoga is Sadashiva and Mother Mary is Mahalakshmi.

She incarnated before also. She incarnated as Sita and then She incarnated as Radha, and then She incarnated as Mother Mary. Now it is clearly written about the birth of Christ in a book called the Devi Mahatmayam. He was the son of Radha, Radha is the Mahalakshmi. So He was born in another state as an egg and half of the egg reincarnated as Shri Ganesha and half of it became Mahavishnu which is our Lord Jesus Christ.

All the description about Jesus Christ is given in that Mahavishnu's description exactly the same. Now this Mahalakshmi came on this Earth and She brought forth Her child with immaculate conception which She had done before also as Radha. So the Christ is the son of the Great Being of

the Virata. Actually Vishnu, Mahavishnu, Vishnu becomes the Virata. Now this Vishnu Tatwa becomes the Virata and also He becomes Rama and Krishna and then the Virata, means the Akbar. So Christ is the Omkara itself, is the vibrations itself. All other incarnations had to take the principle or the essence of the Mother Earth to create their body except for Christ's body which is absolutely Omkara and the Earth element of that being Shri Ganesha.

So we can say that Christ is the Power of Shri Ganesha which incarnated. So that is the reason He could walk on the water. So He is the purest form of Divinity. Because He is just vibrations. So when you do Puja to Me because I am in person, there is nothing unreal.

If they had done Puja to Christ, they must, they have done Puja to Christ also, when He lived, and to His Mother. It is said that in the 10 commandments that whatever is created by the Heavens and by the Earth should not be recreated, reproduced and worshipped. So the incarnations are created by the Heavens. Only in modern times it is possible to take a photograph of the incarnations. But in the former days

there was no possibility. Now whatever is created by the Mother Earth is what has come out of the Mother Earth which is the Swayambhus, is created by the Mother Earth. Now we have everywhere, we find the Swayambhus things. Another thing is some realised souls also have made some beautiful statues.

I went to Portugal and they had a festival of the Lady of the Rocks. So I went to see that place and there was a very small little statue of this height of the Mary, about say five inches and the face was just like mine, exactly like mine and they said that this was found suddenly by two young children who were following a rabbit which hid inside a niche. So these children saw some light inside the niche and they started following under a rock and they reached the source of the light-was this statue. They brought it out. And in the light they walked and when the people outside, were lots of people were gathered, they were amazed to see they brought out the statue from somewhere inside.

So they worship that statue in that place. Now this statue gives you vibrations, as I give you vibrations. But not so much as I give you. And all the

other statues, also there may be many who might be giving you vibrations. Also in India as you know we went, some of you to Ganapatipule where it is the Ganesha which has come, the Mahaganesha that is Christ that has come out of the Mother Earth Mahaganesha so the lower portion of the body you see there and the head is the whole of the mountain and there the water of the sea is also sweet and there are many sweet water wells there.

If you remember a photograph of mine was taken there, many people took photographs. And in some photographs in My heart there is a light coming out. And some told Me some photographs which did not have the light, but when they retook, I mean the negative was again taken as a photograph and again they took a photograph with that, then the light came out in there.

So one must know that in the realm of Divine there are all kinds of miraculous things. Same is the Puja. Now when we do the Puja, first of all you will praise Shri Ganesha. By doing that in you Shri Ganesha will be awakened and established. By worshipping Me as Shri Ganesha your innocence will be established. And you

will see the vibrations rise. Also your vibrations will be increased and you will feel very stable within yourself.

Now when you will take Shri Ganesha's names you will know what qualities He has. What powers He gives you. When you praise those qualities the powers of those qualities will start emitting through you. This is how the Divine works. As if you get charged with those qualities. Then you praise the Goddess, the Adi Shakti.

Now the Adi Shakti has all the seven chakras within Her awakened. And She has to work with all these seven chakras. For the first time such an incarnation has come. It is like, you make, first one room then the second room then the third room, seven rooms and then the whole house is done. You get the keys and you open the house is yours. That is how I could achieve Self Realisation en masse. It could not happen earlier. But now it is possible because of this combination of all the seven chakras. So now when you are praising the Adi Shakti, I am also a Mahamaya that I look like you; I behave like you, I have made myself exactly like you. Very difficult to make, but I have. And this body has to bear lots of things to make you understand Sahaja Yoga and your own powers.

For example if you are rude to Me, if you are not respectful, the Christ gets very angry because He has said that, anything against Holy Ghost, He will not tolerate. So My Chakra, the Agnya starts throwing anger and moving very fast. Now I have to bear it, I cannot tell you the way Christ wants Me to tell you. Because He is very direct and I have to little bit be careful so that you don't get upset. Moreover while doing the Puja supposing you are a doubting type or you are opposing it then you do not absorb the vibrations and I have problems. Because the vibrations are flowing and you are not receiving it, so I don't know how to contain within Myself if you do not suck in the vibrations, so I take time to take them out. So all these things are very symbolic, whatever we are doing is very symbolic. And that symbol actually acts. For example if you give somebody a flower that person feels extremely joyous and happy and gratitude comes in. So when you offer Me say flowers or anything like water or anything then the elements are happy and the Deities are happy in the chakras. And then they emit their vibrations, of their qualities and their blessing on you.

They give you their qualities and the blessings. That is how the Divine

acts, and gradually after Puja you will feel it that the whole thing is working out.

Now we are doing Puja at this time and all over the world people know that there is a Puja going on here. So they are also sitting in meditation, and they also get the blessings. They are also waiting for this moment when the Puja starts. So we give them a time like 11'o clock or so, after 11 o' clock we should sit down and they start at 11 o'clock. Now they are getting the same blessing though you are doing the Puja but they also get the blessings in their meditation.

If you are not yet so clever and if you do not know all those few things which are important in the Puja does not matter, because if you are ignorant about it, innocent about it, God knows, He forgives, He does not mind. You should not mind if you commit any mistakes or anything. Just with a humble heart do the way you like. Gradually you will learn, but if you know and then you deliberately make mistakes then it is not good. As we forgive our children, God also forgives innocent children. So you should be very relaxed about it and just do it for the joy of your heart.

May God Bless You.

December 18, 1989

Ganapatipule

"As it is now you all believe I am Adi Shakti and you have proof of it. Puja is one of the ways you can have proof of it. Much more, because when you are doing My Puja, Deities which are within My chakras they get excited, as they feel happy, they want to emit more vibrations. When they start emitting more vibrations, then you are surprised that how after Puja you just get so drenched and you just get elevated and at a much higher level.

Of course it is true that during the Puja time you feel much more elevated for some time, you feel you can keep it up. Some people definitely retain it, but people go up and down like a yo-yo. They don't have that capacity to retain it. That is why one has to meditate in thoughtless awareness to keep up that status. But the Puja of only the Goddess is allowed, Puja of the God is allowed but we must know who is the God, or who is the Goddess.

So doing the Puja of every person blindly, anybody comes forward, says this and that should not be accepted. You will be surprised for the first four years I did not even allow them to have any Puja whatsoever. Even they said

"you are our Guru, you should allow us to do Guru Puja". I said "Nothing doing, I will not." Then first after four years on the Navratri day they wanted to have one Puja. I said "Alright you can have it. "But very few people and then they found that the Puja gave them so much of vibrations, so much of elevated spirituality, and they touched so many dimensions suddenly that then they started requesting Me "Mother, you must give us a Puja." People had no idea how to really do it. It was very embarrassing but I had to tell them each and every thing, do like this, do like that, you must have this like this. I must always work it out this way.

First time I went to Delhi you will be surprised, if somebody can get hold of that photograph I was just shrunk and I was just shrunk, the whole body had shrunk. I had become so thin and I was so shocked because they were using all plastics and things from plastic used in the Puja , all kind of things. "Oh God I said," now what to do?" So I never used to also allow them to give Me any money or anything before. Then I said alright start with one pye", then they started with one pye, gradually they increased because I thought that they do not know that you have to use silver.

I will put My name on that so it is My property so that whatever you have given Me is Mine, so called, and is with you.

That is how we started this proper understanding of things that we have to have a particular type of metal, particular type of style. Now these metals have an effect on us, very much an effect on us, and in what metal you do the Puja also has an effect. Its all a science of spirituality, which we must understand is very important and should be done in a proper way if we have to have the best results, it's like a science.

And so the Puja started. I think now people have got quite a good sense of it. Now it is in Maharashtra especially they are experts and it is very difficult to argue with them. So they said "Mother we are supposed to give you a sari." Then I said "Give me an ordinary sari, I will not take expensive." Then they argued with Me this thing, that thing, it went on and on and on and on and then it started on to, they said " We cannot give you false sari." I said "Alright give me sari, anything". The it has become so expensive now you see I have been requesting that now from future try to understand that now I am old and to an old Goddess you can

give something simple. But nobody is willing to accept, now we are growing so much this that, alright let us see how we reconcile each other.

So this is how it is that it makes no difference but it does in a way what importance you give to everything that you want to do. It is very important. It is the complete attention, dedication, and the complete importance that you give to anything that you do. It is very important. If you do not give it the highest priority it doesn't work. If it is just by the way, it doesn't work.

So it is important to understand that if you have to gain anything in Puja you have to give it the highest priority. And then just before Puja if your mind is telling you anything, or doubting, just tell him to stop. Because that mind can act against you. So for the Puja you should be all prepared, in a way, in a receptive way and receive it."

"Puja is an external offering, but you should understand how you get the reward of the blessings of the Puja and its Prasad. A Puja or a prayer grows from your heart. Mantras are the words of your Kundalini. But if Puja is not performed from your heart or if Kundalini is not associated with recitation of Mantras then that Puja becomes a ritual.

If you become thoughtless in Puja, know that your heart is also involved in it. Collect the Puja material and offer it sincerely. There should be no formality or binding in the offerings. It is correct to wash hands, but is your heart washed? When attention is on heart it does not go to others. Although you remain quiet from outside, you are speaking from within. Hence you should not be silent for long time. If man's heart is not clean, then the silence becomes very harmful. At the same time loose talks can bring catastrophes.

You should say the Mantras in Puja but with great faith (Shraddha). There is no alternative to Shraddha. You should perform the Puja when Shraddha grows deep, so that the heart itself gets all Puja performed. At that time waves of bliss start flowing because it is the Spirit that is saying, 'How can any thought come at that time?

People pour wine in the glass. Your Puja is like that. In that, wine is your faith and the glass is the recitation of Mantras and the worshipping. When you are drinking that wine forgetting everything, how can a thought come! Then only bathing in the ocean of bliss! How can that joy be expressed in thoughts? However, the joy that you get after drinking the wine is eternal and

ever present. It becomes your asset.

Many such Pujas have been performed in My presence. Every time a big wave comes and takes you to a new land. Experiences of many such lands becomes your own. They give vastness to personality and open new gates of joy.

Best is worshipping in the heart. If, the photograph by looking at it, can be placed in heart or, after the Puja, its view goes to heart, then the joy which you get only at that time, can become everlasting and ever-present."

Through experience and with the grace of our Mother, there are guidelines each one of us should follow during Puja of our Mother which helps us in attaining the maximum benefit. The function of Puja of our Mother is planned at a right place and a right time by the Divine. Hence we should not insist on any specific time and place of our choice. Further, at the place of Puja all actions should be carried out peacefully.

If we are fortunate enough to be present when our Mother is worshipped in person we should assemble at the place of Puja always before the arrival of Shri Mataji. Until She arrives all should take Bandhan and sit in meditation. When Shri Mataji arrives

everyone should pay their respect, and stand, and should not resume their seat until Shri Mataji takes Her seat. We may be seated for Puja for long periods of time so to help our attention it is advisable to eat something before hand and to wear loose clothes.

Only a few representatives will perform the Puja to Shri Mataji. We should not feel in any way disappointed that we are not performing Puja. In Sahaja Yoga everything is preplanned by the Divine. So we should not leave the place which we first occupy, unless for a specific reason, we should not worry if we are seated distant from Shri Mataji. The place so given by the Almighty is the proper place for our advancement in the search of the Divine. It is not our physical proximity which is of concern, it is our depth which is important.

Further, many such powers may be gained by the seekar during such Pujas. Hence during such occasions of Puja we should not waste time allowing ourselves to think of things around, but should concentrate on Puja of Shri Mataji and try to gain the maximum that is given out by Shri Mataji.

Every moment of time during Puja is thus very precious and the Sahaja

Yogi should try to gain maximum benefit from the opportunity that they get at the occasion of such Pujas.

The attention should be always towards the Puja and should not get disturbed because of the temporary troubles that may be experienced. Sahaja Yogis should not bring new seekers who have not yet recognised Shri Mataji's Divine Nature, as this may affect the vibrations of the Puja.

Everyone should try to remain by heart at the function of Puja at every moment and with attention try to absorb the maximum level of vibrations. This not only helps our individual ascent, but serves towards the comfort of our Mother by absorbing the vibrations She generates within Her physical body.

After Puja, if permitted by Shri Mataji, the seeker may have Darshan of the Mother.

Nobody should touch Shri Mataji unless permitted by the Mother, to do so is against the protocol of the Divine.

When Shri Mataji leaves the place of Puja everybody should get up and pay respect to Shri Mataji.

The photograph of Shri Mataji represents Her in our house and other places where it resides. It has therefore to be kept with great respect and

all protocols have to be observed. It should be placed at a high place and should not be moved frequently.

The photograph is not an object of adornment for the household and as such daily worship should be done with an offering of flowers, or washing the photograph and applying kumkum. If possible an oil lamp/candle should be lighted in the morning and evening and mantras recited.

The feet and legs should not be stretched towards the photograph, even in sleep. If it happens unknowingly, humbly request Her forgiveness.

In collective Puja and meditation after the Aarti and mantras have been sung, Shri Mataji has said it is advisable to maintain the same atmosphere of devotion and silence for some more time as we have requested Her Holiness Shri Mataji to be present and accept the Puja and Her presence becomes manifested to all through the vibrations. At that point of time Sahaja Yogis should silently enjoy the vibrations for some time and absorb as much as possible the vibrations which have been bestowed.

At times of Puja and collective meditation in general personal talk on non-Sahaja Yoga matters should be avoided as our attention becomes diverted.

The Essence of Sahaja Yoga

London, 1983

(Pravachana of Her Holiness Mataji Shri Nirmala Devi)

In today's talk I will dwell on the essence of Sahaja Yoga. First of all we need to understand that we are passing through an extremely serious time, pregnant with unpredictable consequences.

When we look at life, we do not seem to understand that if we miss this opportunity that has come our way, for our evolution, we will not only be depriving ourselves of it-or this country, England, but also it will be a stupendous loss for the whole of creation.

The trouble, however, is that in the name of God, of evolution and of higher life, a plethora of spurious people have come out making it well nigh impossible (difficult), to convince any one of the existence of truth.

Some times I feel that I have developed a unique method by which I can give realisation en masse all over the world. But it really poses a problem for me if the masses are not interested. In fact, it is only very few who take a keen interest in their evolutionary process and would like to come out of

their ignorance in which they have been living. In all the ego-oriented countries it is very difficult to bring home the truth that we are still ignorant. We have to know a lot. It is very difficult because they think they know every-thing, because they have been to the moon. The Russians, for instance, still say that they saw no God when they orbited in space, which is like saying that one has been to the third floor but hasn't seen the top.

Where does God reside? Where does He manifest within us? In what manner does He manifest? We do not know what to see. What we want to see is possible only through our effort. "If we have not been able to see God, then He does not exist" This is how we develop our attitude in this matter. But better say 'no' to all that we did not know through our effort. Because we have not known about Him, so He does not exist. You turn round in a cave. So when you see a shadow of your-self you believe in that only and say "Nothing else existed". The light does not exist. That kind of attitude I have

persistently been facing. And sometimes I do not know how to give them realisation. Now you have to start the other way round. You have to seek. You have to ask for it. Nobody is going to fall at your feet and say. "Well, you get your realisation." You have this, for Heaven's sake, please have it" Because nothing is selling here.

Nothing is selling here. You are used to salesmanship, that is, if anything is selling you have to be persuaded or requested. You can save pounds for a sale and all that. But nothing is for sale here. This is a very difficult thing for people to understand. In this present atmosphere, where we do not know if we can get anything which is not for sale. Somehow, we have to work very hard. Sometimes it is very frustrating and sometimes so stupid the way people react. Like the other day when we had a meeting at Brighton I was laughing all the while. It is so sad. A gentleman who came to our programme made complaints. Look, who has got time to put him on a video; who is interested in taking his photograph?. He says he is a managing director. So what?. In the presence of the Divine what is a managing director

or what is even a King? Just think of it. Who is he? What does he think of himself? He has complained against us. Even the laws are so stupid some times that one can hardly understand. I feel so much mud is going to cover their brains that they may not receive their realisation. They may miss it.

Actually the Divine does not know what human beings have created. Really I tell you, the Divine is in the dark as to all the nonsenses that you have created around you. All kinds of nonsenses you have created out of your ignorance, out of your ego, and out of the choice that you had. I can't explain why people have created this kind of ignorance which cannot be broken or removed. Because you are so much identified with it. It is like a stuck up stamp which refuses to come off. And when such a thing happens you feel "O, God"! The whole creation has been created, the whole working has taken place and the human beings have grown so well having reached this stage. But now in this modern life which you are leading you find them so stupid and foolish that they have begun deluding others with their stupidity and foolishness. How are we to approach

those people who are true seekers? Those who have been seekers for ages? All their lives before have been lost. Sometimes it is very disappointing. But still, hoping against hopes, I hope we reach all the corners of the universe, where we find all people who are true seekers. It is their desire to seek the Divine.

It is the power of all true seekers to know the Divine. It is for those who are managing directors, or kinds or something! What does it matter in the presence of God? They would be pushed out. They will not be allowed to enter the kingdom of God. That kingdom is only for those who have known. Not for those who simply talk about God. Those who say that we are worshippers of God and we have learned so much, it will be said "That is well, then go back to the place from where you have come? Whatever you have known is through your awareness, and in your awareness you have come to know. The awareness has to be enlightened. It is not what you know but human awareness which has still to grow. It involves such a lot of journey even after our realisation.

It takes no time, sometimes, to give

realisation to so many people. I know it has happened with so many. But they do not know what they have to achieve. The ego is such a horrible stuff that people do not want to see what they haven't got with them, what they have to have and what they deserve. They do not want to see that beauty, that light, that is the Spirit. The reflection of God's love is the most precious thing you could think of. In England progress has been very slow. I would not have been disappointed if it was at the time of Christ, because then there were very few seekers. Actually even the close disciples that Christ collected were not true seekers. You are seekers of truth. So many of you have taken to this path just to pursue the truth. But where are we going? What are we doing about it all? What are our ideas about the truth? Is it that our ideas are but by products of our ego? Is it that we do not want to seek the truth? I have met all kinds of people in this country who occupy important positions, lords, ladies and a host of others. They ask "Who wants to change?" Because they think they are the greatest. Born thus, they hope to carry their lordship and their possessions with them to heaven?

When they say "who wants to change?" What can be said? Except that they have reached the dead end, the full stop from which no further journey is possible.

Now this, I must say, can work out only with people who are seekers, who want to know, through their awareness, what is the truth. You have to know your Spirit, for without knowing your Spirit you cannot know the truth and what ever I talk to you is a complete waste of time. Because you haven't got the awareness today, to know the truth, I am talking about. So, I must earnestly ask you to become the Spirit. Why should you hesitate to do what you are told so that you will get your realisation? You have to become the Spirit first. Unless and until this awareness is enlightened, you cannot see. It is like describing the nature of colours to a blind man. You have to open your eyes. Even this people find difficult, they have become naive, they do not know what is is, and also they have no inclination to understand. Now, you see a tree standing there and somebody has told you that there are roots but you do not believe it because they are not visible. Why not try to find out?

Supposing somebody says "What ever are out side, that much more are inside". So why not see? Why should I put a barrier to seeing? If that is going to give the best in the world, if it is going to give an inkling of that beautiful thing called the Spirit. Why should we not have it? You don't have to pay for it, not even exert for it. You don't have to do anything.

But you must desire. This is the point I am trying to make. If you do not desire it from your own heart, God is not going to fall at your feet, imploring "Please desire me". And if you understand that you have to really desire it because it is such a desirous thing, that I must tell you that this Kundalini is the pure Desire within you. It is not yet manifested, not yet awakened, in the sense that it has not yet acted. Imagine how important it is. You should have the desire to be one with the Divine, to be one with your Spirit. The desire has to be strong, if not, then you would be challenging the Kundalini, that is, you turn anti-Kundalini. Then the Kunalini would not rise.

Sometimes you have to take it upon yourself for going into and discovering the truth. It is you who have to find it out.

For example, I say this is a place which has lots of diamonds or a cave in which there is a lot of gold. The gold is not going to come to you. You have to go to the cave to get it. It is as simple. I am not saying you have to walk towards it. You have to desire and desire from your heart. It is impossible for me to raise your kundalini if you do not desire it, because Kundalini itself is the pure desire. What can I do about it? Can I force it? You cannot push it out. If you want to have a seed planted you have to put it in the Mother Earth. You cannot take it out in bits and pieces. If that pure desire is not there, then I am breaking my head against the wall. So, it is important to understand that you must have that desire which is the highest. If you are satisfied with things which are useless and nonsensical what am I to do about it? But this is something innate and does not work with people who do not have pure desire. This has been written down since long; it cannot be changed; it cannot be forced, explained, discussed or argued about. Nothing can be done; it has to work out from within. Even if you have worked it out on some one, you may not achieve the results.

So, when the situation is difficult and the children are also so adamant what can a Mother do. Push them in? I am very much concerned, because this ego which sometimes is selfish and conceited, satisfies itself and is happy. It (the ego) will not allow you to get to the point where you really stand, where you have all your powers and where you are the master of being. The identification with the ego is so much that it is easy to take a bull by the horns but to take an ego oriented man to the practices of Sahaja Yoga is very difficult.

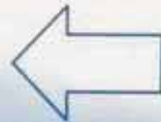
Today I am rather disgusted with the ego oriented people, but other moods also come, the moods of compassion and tremendous love. I should do something to bring sense to these people. Something should happen to them otherwise what I see is a complete disaster. It is going to happen. I do not want to frighten you like Mrs Thatcher does about the Russians. That might be imaginary. But this is real. I am warning you that the disaster is going to come as destruction itself. But the greatest thing is the failure of the desire that it could not communicate with you who are chosen

specially in order to bring the Kingdom of Heaven. But suddenly you will find that they have all fallen into a sieve without a way out. The Sahaja Yogis too feel frustrated at times. Whatever it is, as far as I am concerned they have tremendous desire. But I am so desireless that the desire may not always work out. You see, I am a desireless person. So, I ask the Sahaja Yogis to desire, so that people will have the great desire to become the Spirit. This is the greatest thing that we can give to our brothers and sisters, to the people, to the children, the beautiful light and the beautiful time they all have to enjoy.

I hope those who come for the first time will understand my difficulty, and try to see that you should desire only your self realisation and nothing else. Just desire that, and forget about everything else even if you are a managing director or a king. Keep all your shoes outside and just desire your Spirit. I have to see that you all get your realisation somehow. It is like a Mother's desire to give a bath to the baby and get him cleansed. So, whichever you like, whether to be desolute or like to receive a rebuke, I am willing to work it out. But at least ensure that you desire to get your realisation.

May God bless you

Miracle Photographs



**Shri Ganesha
in sky**



May 1994, Goulburn, Australia



Shri Shiva Idol
Elephanta Caves, Mumbai, 1985

(By a Western Sahaja Yogi)

Shri Shiva Idol, Elephanta
Caves, Mumbai, 1985

(After 10 minutes of Meditation
by a Western Sahaja Yogi

