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The Divine Cool Breeze



It is best to discuss only Sahaja Yoga even amongst each other. Attention should always be kept going deeper within. Forget outside as much as possible. Have confidence that everything about it is taken care of.

Her Holiness Mataji Shri Nirmala Devi





- 1 DUST (*Poem*)
- 2 LETTER BY SHRI MATAJI ON MITHYA
- 6 GURU PUJA, *Cabella Ligure, Sunday, July 21st, 2002*
- 16 GURU PURNIMA, *July 24, 2002 News from Cabella*
- 18 GURU PURNIMA TALK, *Cabella Ligure, 24/07/2002*
- 23 MOUNTAIN (*Poem*)
- 24 SHRI KRISHNA PUJA, *18, August, 2002, Canajoharie USA*
- 34 WHAT IS A SAHAJA YOGI, *17-05-1980*
- 46 ISTANBUL PUBLIC PROGRAM, *23rd April, 2002*
- 49 JOY OF SPREADING

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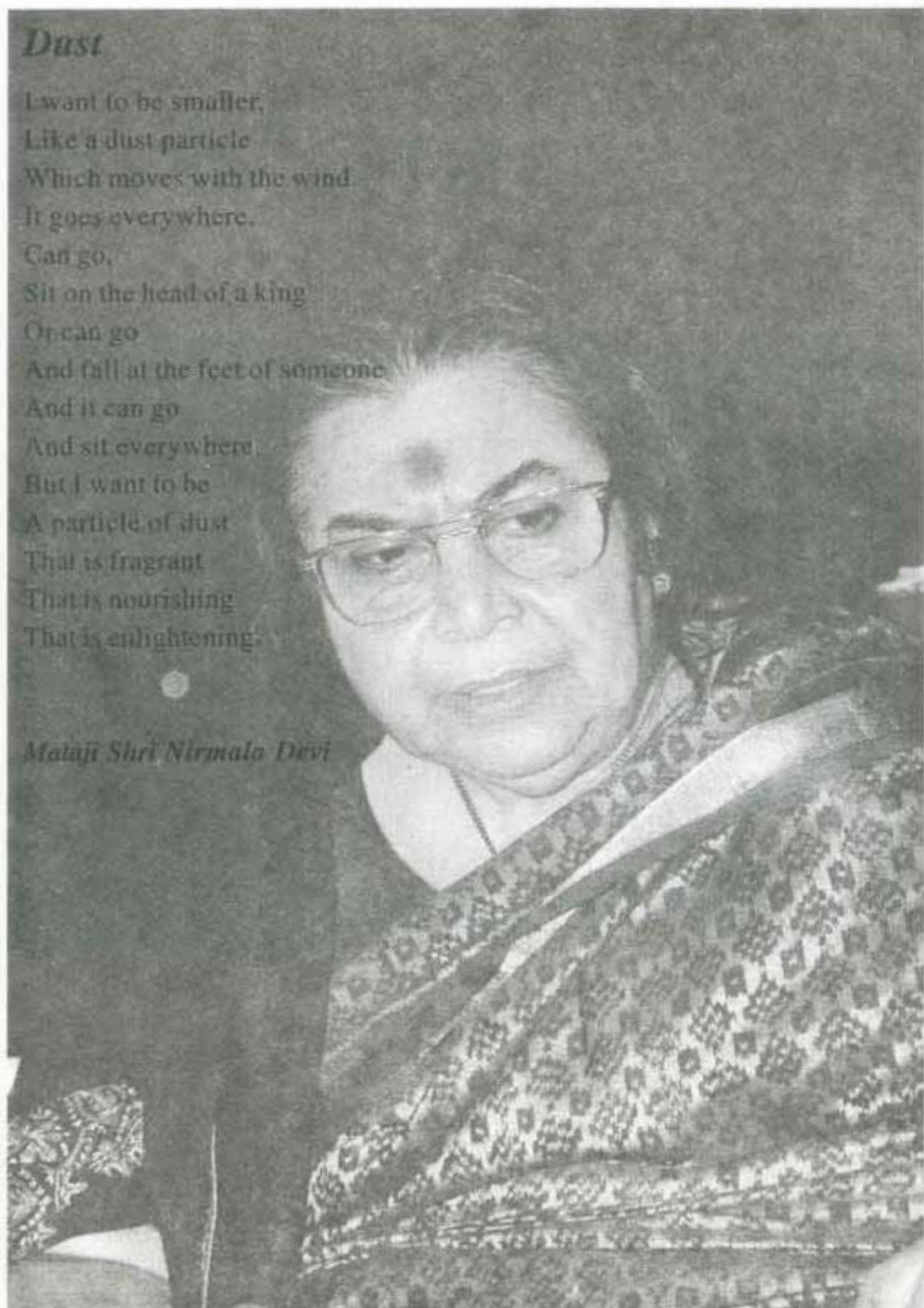
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Dust

I want to be smaller,
Like a dust particle
Which moves with the wind.
It goes everywhere,
Can go,
Sit on the head of a king
Or can go
And fall at the feet of someone
And it can go
And sit everywhere.
But I want to be
A particle of dust
That is fragrant
That is nourishing
That is enlightening.

Matiji Shri Nirmala Devi



Shri Mataji



*Here is a translation of an old letter by Shri Mataji
on the subject of Mithya, i.e. what is unreal.*

“My Dear Damle.

Many blessings. Received your letter. It is a very good sign to feel a pull on the Sahasrara, because only through Sahasrara endless rays are poured in man's heart and new doors

of inner being are opened. But before this grace descends in, there should be a pull in Sahasrara. We understand the pull of heart, which is also silent, but lopsided, that is emotional. But pull of Sahasrara becomes all round. There

Unveils

Mithya

man is in integral state, in that Dharma (righteousness) and awareness implores for Chaitanya (Divine consciousness) that is God's love. This happens spontaneously. Although it is the skill of your Kundalini, your personality should strengthen the Kundalini. You earned that quality in previous lives and hence this life is great that gems of person are available for My work. *If you understand that although My physical being is here I am all over, it should also be realized that even this body is an unreal (Mithya) appearance.* It is difficult to come to this stage but if gradually unreal is discerned, the truth will be established effortlessly and waves of great bliss will envelop your being. I am explaining, in this letter, what is unreal (Mithya). It should be read out to all and assimilated by all.

Unreal starts soon after the birth in this world. Your name, village, country, horoscope, forecasts, many such things get attached to you or others attach them to you. Once

Brahmarandhra is closed, many types of illusory ideas, become a part of your mind. False thoughts like 'its mine or they are mine', identify with outside objects! Besides, man made bindings such as "My body should be healthy and beautiful" are inculcated. Then unreal relationships like, 'he is my father, he is my brother, she is my mother,' are on your head. As ego develops, foolish ideas such as 'I am poor, I am helpless or I belong to high family etc. come in your head. Many officials and politicians, become egoists (Donkeys). Then there is anger, hatred, forbearance, separation, sorrow, attachment under the cover of love and temptations in the guise of social status. Man with great affection keeps clinging to this unreal way of life. If you think of getting rid of all these, and make efforts, what you get is illusory knowledge, because the attention (Chitta) moves along the Pingla Channel, and then you are involved in Siddhis (Powers) and other temptations. *A vision of*

Kundalini and the Chakras is also illusory because there is no gain from it; on the contrary it is harmful. Whatever self-controls and mortification you insist or practising, effectively, all of them add to the limitations on your Chitta (attention). As such, there is no way for liberation. But all unreal does not fall off with the Self-Realisation. It can be broken off gradually. If, with firm conviction, you deny from your heart all that is unreal (Mithya), you will have the Realisation of the Self (Atman) in its pure form. Thereafter it is established within you. Albeit, the same mortal human Chitta is drenched in that which is of the nature of love, truth having no beginning and end, verily the Shiva. Human Chitta is meant for realising that reality. This Chitta must become one with that Atman. Only that Chitta, which progresses renouncing all unreal (Mithya), breaks all known and unknown bindings and becomes verily the Self.

Atma is never disturbed nor destroyed. Only human attention (Chitta), in pursuit of desires, leaves its inner path. This is Maya (the illusion). She has been intentionally created. Without her the attention (Chitta) would not have developed. *You*

*should not be afraid of Maya and should recognize her so that She will illuminate your path. A cloud hides the Sun, as also makes it seen. The Sun is always there but what is the purpose of the cloud? Because of the cloud you have an urge to see the Sun which shines for a moment and again hides somewhere. It gives strength and courage to your sight to see the Sun. Man has been created with such great efforts, only one step on his feet and all is successful. But, still it is not becoming possible. Hence, I have come as your mother. Write your problems to Me in a letter. Sit down in meditation. *It is best to discuss only Sahaja Yoga even amongst each other. Attention (Chitta) should always be kept going deeper within. Forget outside as much as possible. Have confidence that everything about it is taken care of.* There are many instances to prove it. Then, in whatever you do, your Chitta (attention) remains in oneness with the Self. All binding of sins (Papās) and merit (Punyas) are snapped. Distinctions like wordily and non-wordily vanish, because that wicked darkness, which has created all the discrimination, ends. Everything becomes auspicious in the light of the true knowledge, whether it is the destruction done by Shri Krishna or the*

cross of Shri Jesus. All this will not be understood by explaining. Just showing the path will not help. The path will be known only after walking on it. When I get your letter I fix the targets. After sometime, even that will not be necessary. But for the present, all should write their own experiences and progress. When I come, we will see how many Virata's channels (Nadis) you have awakened. It appears, this work will come up in the

case of the holy land of India, and when fully developed, it will spread in all countries and directions. When Sahasrara day was celebrated in London today, i.e. 5th May, I invited only about 20-25 people and decided further course of action. Many blessings and infinite love to all.

Ever yours,

“Your Mother Nirmala”

GURU PUJA

Cabella Ligure, Sunday, July 21st, 2002

(Pravachana of Her Holiness Mataji Shri Nirmala Devi)

In India, they're all waiting for the monsoons and they're so much worried because the rain did not come. So I was giving bandhan to the rain and it came here. And now also they have told on the television that it is going to be rain in India, but first in Italy. I was told that in Italy you needed rain very much and the first rain you had, few days back, and now this is the second one.

Because all the understanding of the problems of our powers is there and the rain, you see, is so kind that it works at the right time. I am



surprised at the quick behaviour and obedience of the rain.

Today is a great day for all of us because we are celebrating the Guru Puja and remembering all the great gurus who came on this Earth to teach the world about the truth. So many of them were here and they tried their level best to explain to humanity what is spirituality, but it's such a disparity that people never understood that spirituality is the most important thing we need, that we have to be one with the Divine Power.

All their endeavours have been in the wrong direction. First, of

course, they were very intelligent, more than animals, and started seeking, not the truth, but some sort of a self emancipation, I should say, I don't know what to say about it—self progress. And in that, they forgot that they have to first seek spirituality, which is the most important thing.

But, we had two types of journeys. One is through the left side and another through the right side. In India, I don't know why, we had lots of people who went into the jungles and became saints, but they were doing right side tapasya—that is, going into the five elements, one after another, and mastering the five elements.

Of course, there is truth in it, no doubt. You have seen how a candle tells you as to what is your position is. If you are possessed or if you are not, a candle can tell you. Can you imagine? Candle is so much knowledgeable. Supposing you have a heart, heart trouble, the candle will show and if you treat yourself with the candle, you can cure yourself.

So it is so sensitive, not that it can cure, but also so competent. Not that it shows that you are sick and have problem, but it is competent to cure

you. That's why in India, Agni was worshipped, this light was worshipped, the fire was worshipped. That was worshipped first. They must have discovered that the fire knows everything.

So the inner awareness of all these elements, they knew about it and that's why they worshipped those elements. So before the puja, they used to call all the Deities who belonged to those elements to witness their puja, but that turned out to be right sided movement. Without the left side, right side is very dangerous. If you don't have right side, of course, it's a big dangerous thing also, but first you must have development of your left side. That is what, to begin with, we had in Sahaja Yoga.

Left side is compassion, is love, universal feeling. All we can say is the blessings of the Devi, which are described, you know in Devi Mahatmya, that the Goddess resides within you as so many things. She resides in you as Shraddha, She resides in you as Sleep. She resides in you as Illusion, Bhranti. All kinds of things are there on the left-hand side, which are already described and when I told you about Sahaja Yoga, I wanted to make your left side very

strong.

Those people who took to right side became very aggressive people and they had mastered the essence of these five elements. That's all right, but they were extremely hot-tempered, so much so that they used to curse people, curse them. They used to say things which were not kind and they didn't believe in the universality. It was such a dangerous thing that they took.

In Indian shastras, you can see in many incidents where people give a curse, Shraap—very common. All these gurus used to curse a person because they had no compassion, no love, nothing but their powers of the right side. But we have seen now that those people who have right side, who go only on the right side without the bhakti, without the blessings of the Divine can become rakshasas actually, can become a great danger [thunder sounds] for humanity. This is a very serious thing. Through your intelligence, through your thinking power your ego can go to any limit and create problems within you.

Now, the ultimate of this problem is we have seen in are many diseases, which are absolutely

incurable. Even some people, right-sided, some people can get a kind of a cancer called blood cancer and this blood cancer now we have cured it, but even if it is cured, you can go back to that kind of aggressiveness, thinking that you are very right. Such people always try to find faults with others, that such-and-such person is not good, he's doing harm. Any way, they can find faults with others, but not with themselves. Their attention is outside, not on themselves. They never see what's wrong with them, but they always see what's wrong with others. By doing that, you see, they are climbing the ladder of a horrible right side, which can give you horrible diseases.

As I told you, first is the blood cancer. If you get rid of the blood cancer, then you can get into another problem. Nowadays, there's a very famous disease called Alzheimer's. This is also the part of the right side, because if you don't have that bhakti, that humility, that blessings of the Goddess, you can develop all such horrible diseases, which are not only fatal, but also very injurious to others.

So, by being right-sided, you do not progress. You can become a big ascetic, they call it, who can curse

others, who can put them into troubles, think that that is a great power. It is not. It is not at all because, though you are not suppressed by other powers, negative powers, but your own power takes your life.

So kundalini, when it is risen, the best thing is to go to the left side, not criticizing others, not talking ill of others, but seeing within you what's wrong. Find out what is the matter with you. First it starts with self importance, that 'I am a very important person'. And, with this self importance, you go on troubling everyone and torturing everyone and all that. But, because of your right side movement, you can become very successful. Hitler was the climax of that. And that's how people start taking to very, very cruel things.

Nowadays, I think that some people are ruling everywhere with their right side. We do not have people who are using their left side and whenever they use their left side, they're called as saints. Now you all have the powers of the left side. Some of you do have little bit right side also—doesn't matter.

Now I would say that you have

achieved your left side mastery. Kundalini awakening is there. You are one with the Divine. Now you can come to the right side and know about right side and try to express your right side. You can express it not by dominating others, but by dominating yourself. By self-examination, by understanding what's wrong with you. Why do you behave like that? Why do you trouble others? Why do you overpower others? Such people will always, I have seen, organize and arrange and do this and do that. Instead of organising themselves, they'll organise others. These things complicate, but if you have love and if you have bhakti, you can very, very easily dominate others in a very different manner.

It is not that you dominate by cruelty, by oppression, but you dominate with your love. And you don't want to dominate, but easily people get very much succumbed to love and to magnanimity, to generosity.

So all these qualities you must first develop within yourself—is the left side problem that you should be very peaceful. You should give love to others. You should be generous. You should be kind and see how much it

pays.

I have seen some people who are extremely rude. They can be rude to anyone. That's their nature which they should overcome with their left side. Rudeness is not the sign of a saint. A saint is extremely peaceful and never gets rude with others.

So the introspection should work first of all. 'Where are we wrong? What wrong things are we doing? What is our style?' Once you discover that your style is already left side, then you should take to right side and possess the power of the right side.

What are the powers of right side now, which are achieved through the left side perfection? We have some very great gurus on this line. One of them was Raja Janaka. He was a ruler of a country and a very well known ruler and everything, but still, though he was so generous and good and everything, but, at the same time, he was a great monarch, great king of those days, very much known for his impartiality, for his statesmanship and all kinds of beautiful things he did for his subjects. That is Raja Janaka. He could not get disturbed with anything. And people never understood why the greatest of greatest saints used to bow

to him. What was so great, though he was a king, he was living so lavishly and he had so many of ornaments and also conveyances and all that? Because nothing was above him. He was so detached with everything. He had everything, but he was so detached. That's a very good example of a person who had mastered his left and now who was the king. Raja Janaka was.

Like that, we had many people later on also, one after another, who were extremely, extremely rich, extremely, I should say, powerful as kings, but inside they were absolutely like divine personality. Nothing disturbed them. Nothing made them feel greater or happier. No position, no power was, to them, great. This is a complete emancipation of human beings, that you are realised souls. You should be fully equipped with compassion and love and understanding, but, at the same time, it should be expressed in the right way.

For example, you can say Christ is another example. Though He was an incarnation, still, the amount of forgiveness and love He has for people is tremendous. But at the same time, He used to go onto mountains

and preach about spirituality. Those were not very safe times because people didn't like anybody talking like that. They hated you because He talked about God (thunder) and what they did to Him, you know very well.

Doesn't matter, though they crucified Him, still we all respect Him as a great personality. Reason is He was—He was, no doubt, an incarnation, but still He went all out to give His achievements or, I can say, whatever powers He had, to others. He went all over the places. He had no facilities, but still He went out to many people and tried to save them.

This was the right side movement. That means Sahaja Yogis can also become right-sided, but like Christ. Otherwise, if they are right-sided. They'll organise, they'll do all kinds of things and have problems of the right side.

That's why I want you to avoid the right side, but once you are fully a left-sided master of Sahaja Yoga, then it's very, very much needed to be a complete personality of spirituality that you should take to right side movement. And *what is the right side movement is the collectivity. Should not be satisfied with what you have*

got. It's very easy to feel, 'Oh, now we have got Realisation, now what is there? We are on top of the world.' That's not so.

You have to go out, talk to people. They will insult you. They'll trouble you. They will do all kinds of things, but you are already a person—already a realised soul. You can listen to them, what they are saying. You will not ask for it. What you'd like to do, [be] good to them. This is also a compassion that you don't want to keep your Realisation to yourself, but you want to do it for others also, so that they also get Realisation. It's very important. If you do not feel that way, the pity for the people who haven't got Realisation, think of the times you were not realised. These people are also not realised and they are having a bad time. They can be in for any trouble.

So now, it is not that if you have Realisation, you settle down with it. No, that's not the way, but you should go all out to see that you give Realisation to others and save them. You all have got Realisation not for your self. It's not limited for you, but it is meant for others, that you have to give it to others. And as soon as you'll start giving it to others, you'll be

amazed, so many qualities in you will come up. Because, when you see others, you find that what is lacking in them, what do they need, what you have to give, how you have to give. You can become anything. You can become a poet. You can become a writer. Anything you can become in case you face others, then it comes as a reaction within you. All these qualities develop and you become a very good, I should say, artist.

This is only possible if you meet other people and talk to them about Sahaja Yoga and tell them about your Self Realisation. I know there will be problems. I know that is true. There will be people who'll oppose you, who'll say anything, all kinds of things against you and they'll try to stop your activities and do all kinds of harm. Doesn't matter. But that's the thing you should achieve, is to meet people, talk to them and start telling them about Self Realisation. You have to save them. That's important. But first of all, you should know that you should have no right-sided complications, otherwise they'll all run away. A person who is spiritual is supposed or accepted to be a very humble person. Of course, because he's humble, people will take advantage of

him, say all kinds of things. It's all right. Is a part of the game, but he doesn't mind. He doesn't mind anything. Anything that comes his way, he doesn't mind. But what is the main thing is that he has compassion, his compassion that he had before from the left side is now expanded and he wants to save the people. People don't have food, is all right, is a big complication, if people are starving it is another. But if they do not get spirituality, what's the use of their human life? Why did they evolve to this state? They are evolved from animal state, from the worst possible conditions to a human state and now, if they do not get their Realisation, that means this is worse than starving, worse than all kinds of poverty, worse than all kinds of diseases and troubles. So why not try to give them realisation? Why not see that you give them realisation. But first and foremost thing, as I said, that in the left you should be very strong. You shouldn't start doing it because you've got your Realisation. You can give Realisation, so you should not start doing it unless and until you have strengthened your left side.

Such a person is extremely humble, extremely straight, doesn't

grudge about anything, doesn't grumble about anything and can adjust himself into any circumstances. It's not attached to anything. It's an automatic detachment. It doesn't have to detach. You may do anything for that person, you may try to get anything for that person, it's all right. That person will accept, no doubt, but without any attachment to anything. Such a detached person is the one who can work it out, all kinds of propagation of Sahaja Yoga.

Today that is the greatest need of the world, that we have to have more Sahaja Yogis. Now people are so shy to do that. It's very surprising, but I've seen people who don't have any truth, who have all kinds of bad gurus, get after others, try to spread their false ideas, but Sahaja Yogis, why should they feel—why should they feel shy I don't understand. So talk about this to everyone. Bring them to Sahaja Yoga.

Today is a very important day because, on a Guru Puja day, they say that a guru cannot give anything to you, but I can give you the advice and the advice is that you enlarge your heart, you become humble and try to spread Sahaja Yoga with humility, not with aggressiveness. That is extremely

important. If you can do that, then you will do full justice to this life, which is a spiritual life. Without that, you cannot achieve, cannot achieve the strength of spirituality. For that, you have to understand that it's very, very important that you should give Sahaja Yoga a full chance through your wisdom.

What I receive mostly, the letters are, that this person is troublesome, that person is troublesome, that person is doing like that. Forget it. All such persons are not important for Sahaja Yoga. But if you start on proper lines, you will be amazed, you'll meet so many people who want peace of mind, peace of heart and a complete oneness with the Divine.

They may not accept. They may not say. They might have gone to the wrong people also—possible. But, despite everything, they would like to have a real spiritual peace within themselves. It is a very common desire nowadays among people, but to oppose that and to reach that, you have to take to a life of a very simple personality.

See, if you are so much interested in money or if you are so much interested in your so-called

powers, or in your ambitions, then Sahaja Yoga cannot do anything. But if you are interested in your compassion and understanding about today's world, how it is in a turmoil—why? Because of the human beings being in the wrong. What we have to do is pass them the knowledge of the Divine. That should be your desire and that is what you'll feel very much comfortable with.

All other desires, all other wants are, as you say, such transitory. One desire is to spread Sahaja Yoga is so beautiful that you go on working on it and every time you do that you will be so joyous and happy, you'll have no problems of any kind. That's the sign of greatness of Sahaja Yoga and I want you all to become like that.

As today's day is great because we are thinking of all the great saints who came on to this Earth and who tried to lead us. What they did, all of them, tried to spread the truth all over the world. They suffered a lot, they had problems, so many problems, but they worked very hard in every way to spread Sahaja Yoga and talk about God and divinity.

All that is that today you have to give Me, a promise that whenever you get any other human being, you can tell

them about Sahaja Yoga. Not only that is important, but is absolutely immediate need of the world.

If you understand this point, that at this time why are you in this world and what is the need of the world, you will immediately start feeling the responsibility. Whether you are man or a woman is not important. Go all out to preach this thing, make people understand about Sahaja Yoga.

In every way that is possible and I think then you will become complete as gurus.

If Sahaja Yoga is just with you, you cannot be a guru. Guru also doesn't mean that you go on preaching about Sahaja Yoga, talking about Sahaja Yoga, giving lectures about Sahaja yoga—no. It means the one who gives Realisations to others. How many people you give Realisation is the thing not to be counted, but to be felt within like ripples, waves of the ocean of love in your heart. So beautiful it is to see that people get Realisation and are immersed in the joy of spirituality. That's what I want you to do. That's why I'm on this Earth.

I had to suffer also quite a lot. It doesn't matter, so called suffering. I

was watching it just like a drama, so it's over. As long as you don't pay much attention to all these suffering, what is so great about it?

Now you have seen yesterday a beautiful drama about Mohammed-Saheb. I always used to think there was such pain about him that how people have misunderstood and have gone astray. Why they are doing all wrong things now? I am happy that at least you people have realised his greatness and have understood and made such a beautiful drama out of it.

I don't know how far we can propagate this, but it's a fact that Mohammed-Saheb himself was finished. Then also his daughter, grand daughter, children were finished. His son-in-law was finished and after that, by finishing them, they started another horrible thing called Sunnis.

Now the sunna religion is not at all near the truth. It's some sort of a very aggressive and a very cruel religion and that started spreading everywhere, but the real Islam religion of Mohammed-Saheb was not there. Those people who killed him,

started becoming Islamic.

So this is also a very wrong thing that a man who was so great and so much full of spirituality was not accepted and somebody who killed him is now accepted. It can happen in anything. But the worst, it has happened is in the Islamic world, which is very dangerous and that, you see, that in the name of God how many bad things they are doing.

So try to understand that it is not the fate of Mohammed-Saheb, it has happened. It's not the fate of reality it has happened, but it's an eye-opener for all of us to see that the truth is always challenged by untruth and we should stand by the truth whatever may happen and a day will come when people realise that this was wrong thing they were all the time following and have been doing all kinds of nonsensical things.

All this will work out I'm sure very soon. If My desire is that powerful, I'm sure that they will realise that to be kind, to be nice, to be compassionate is the best way to feel happy, nothing more than that.

May God Bless You.

Guru Purnima

July 24, 2002 News from Cabella

It started as a part of a French seminar in the hangar at Cabella. Our brothers and sisters from France wanted to do puja and then go to the Castle and offer a music programme to the Adi Shakti.

When Mother received this request she said that they had chosen the day of Guru Purnima and if there were to be a puja, it would be better if She were present! At about 5 p.m. this news came from the Castle, and it spread like wildfire. Telephone calls and SMS messages flew around Italy. Yogis leapt into cars and set off. The people who were in the hangar still, after Guru Puja, just three days before, couldn't believe their luck! The French yogis calmly prepared for the puja.

At eight p.m. there were nearly three hundred people in the hangar, including Daglio Camp, and then Shri Mataji arrived. It was so incredible for many of us who had never been so close to Mother before during puja. She spoke about this being the real day of the Guru (It was a full moon) but that for the convenience of the yogis we had performed puja at the weekend.

Also she spoke about fanaticism in religion and how we had to spread Vishwa Nirmala Dharma. She mentioned the death of Kabira and the miracle of the two kinds of flowers, then She said there is no place for cruelty amongst us. She blessed us saying that She was giving those present a boon of being able to spread Sahaja Yoga.

Shri Mataji spoke of several other subjects. Luckily a yogi had the foresight to bring a video camera, and then She invited the children onto the stage to wash her feet. At this point every child in the hangar converged on the stage, there seemed to be even more than during Guru Puja! As there was no age limit specified there were some rather grown up children on the stage

and it was beautiful to see the joy on the faces of teenagers who probably had thought they would never have had such an opportunity again.

After this some presents were given, alongwith flowers from various collectives, and then the French Yogis asked permission to start their concert. Already there was such a lovely family atmosphere in the hangar, and incredibly strong vibrations, but when the yuva shakti started singing we felt like we were being lifted into another dimension! This was followed by two beautiful kawalis that had everyone dancing. The singing was of an extraordinarily high quality and was followed by flute music and a violin raga, both of which were absolutely wonderful. At midnight Shri Mataji left us after nearly four truly unforgettable hours.

The French finished a perfect evening by making a delicious meal for all their brothers and sisters. Many, many heartfelt thanks to them, and thank you, Shri Mataji, for so graciously consenting to this magical occasion.

With Love From Italy

GURU PURNIMA TALK

Cabella Ligure,
24/07/2002



The Purnima is the day when the moon is full. I knew this, but for Sahaja Yogis we have to arrange Friday, Saturday, Sunday. Whenever either it is on the date or not, we have to arrange it in that case. This time, it was, I think, two days before. So it doesn't matter, after all, moon is there for us and we are for moon, so it can't be something that would have very wrong in it.

I have already told you such a lot about the Guru Principle. And the Guru Principle, we have seen people who came on this Earth, they were all mostly born realised, actually, and they never gave Realisation to anyone. It is a very big difference. They were all born as realised souls and they became Sufis. And they are called by different names, but they were not given Self

Realisation. They had it and because of their Self Realisation, as they had, they have so much of knowledge and that is what they try to impart to people.

They knew all about chakras. Everything they knew. Somehow, must be in their past life achievements that they knew it. Perhaps some of them were disciples of other very great people. I don't know how they had full ideas about what Self Realisation is and what do we achieve after Self Realisation.

Now the only person, I think, Mohammed-Saheb is the one who has talked about miraj - it is the ascent through our kundalini. Of course, in India they did talk about it, but in any other country they didn't say it so clearly that there is something called miraj. And not only that, He talked of miraj, but also he talked of the resurrection when your hands will speak. Two things He said—first that your hands will speak when you will have your Realisation. It's a very great thing to say because that is how you can ascertain and you can be sure that you got your Realisation. That's the sign He gave. And the second thing He talked about miraj and the white horse He said was nothing but the kundalini. He didn't use the word kundalini, but He said it's a white horse.

So He is the one who knew what should happen to the people when they got their Self Realisation. That's the great revelation to all of you and of such a help to Sahaja Yoga. You are all realised souls because you can feel the vibrations, one thing, and, secondly, how you have become, He explained it very clearly.

We have so many saints in India, so many of them, one better than the other, and whatever they talked, whatever they said, is so remarkable, is so remarkable. But actually, human beings, I think, are very dumb, that they never realised that we have so many saints here. Even in Turkey, we had Sufis, where it's a Sunni religion, there too. We had so many Sufis all over the world. We had realised souls. They were not incarnations, but they were born realised souls.

So you see, their explanation and everything is very good because they were human beings and whatever they said was very much good for human

beings to understand. Because an incarnation said something, it is something from the beyond and this new, I should say, advance of the people, who were really human beings and had become realised souls and how they have talked about the various things, is very remarkable.

Firstly most of them were poets and this—we had Kabir in India. We don't know how he was born, where he was from, who were his parents. It's absolutely not known, despite that you can only make out from their poetry that he was the great, great Sahaja Yogi and how he has described things - very interesting! He brought forth so many fundamental truths in his poetry and he talked about it. He didn't belong to any religion, as such. When he died there was a fight between Hindus and Muslims, "What should we do with his body?" And they say when they had lifted the sheet, which was covering his body, they found flowers, two types of flowers, one for Hindus and one for Muslims. So that's how he has solved the problems of this stupid fight people were having.

In Sahaja Yoga we are not belonging to any such stupid religion. We belong to one religion, that is Vishwa Nirmala Dharma and all the stupidity of all these religions we should really throw away because what you just see now today everywhere, every religious group is fighting each other, beating each other, finishing each other. It is not the way a religious person should be like, but they are killing each other! I mean, all kinds of horrible things they are doing, unbelievable how they can do that—such cruelty? And first thing for a yogi or for a saint is that cruelty is absolutely not there. They will sacrifice their lives. They will do anything, but they will not be cruel to any other person. Now, those who, in the name of God and in the religion, are cruel are actually not at all, by any chance, religious people. So this is what the perversion of religion is. We all should understand, if we belong to Sahaja Yoga then for us kindness, sweetness, compassion and love are the main qualities that we should have and if you don't have that, then you are not a Sahaja Yogi.

So we are a different clan, I should say, different personalities, who have vibrations. But as I said that *now you must spread it because I have*

come on this Earth just for people to get their emancipation, get their Realisation and unless and until all the people who believe in their emancipation get it, I won't be happy.

There are many people who do believe, but not yet got their Realisation, so you have to work and you will be amazed, you will find people who are very anxious to get their Realisation. It will work out on this Guru Purnima day. It is a very auspicious day.

I bless you with a special power that you can give Realisation to others. Don't get involved in your own problems. That's not important. That will all be solved. Mostly, what I get letters about is their own personal problems or some sort of other problems. What you should do is to see what is your problem within you, what is happening within you, why we are having a problem within, what is our duty, why we have got our Self Realisation, why we have got this wealth of spirituality and what should we do with it.

I tell you, really think about it every day, even for half an hour and you will realise that you are very well equipped people. Saints have done so much. They have written so many things, they have fought the people. They did everything. You don't have to do anything like that, but one thing is that you must spread Sahaja Yoga.

Even now Sahaja Yoga is not so much accepted everywhere. People don't know about it. It's surprising, while all kinds of horrible gurus are very well known. So we have to do it by our behaviour, by our understanding, by our whole life. People should say that these are something rare people and different people.

I am happy, today is another day of Guru Purnima, which is a very auspicious day and to be regarded as a very big blessing for you because this gives you—I mean, this is a certificate, that you all are capable of being gurus. You have to become that. Becoming is important in Sahaja Yoga. Becoming is important. All other things are really of no use. You have to become. Specially ladies are shy, I think. They can do a lot and they should work it out. They are shy for nothing at all. What is the need to be shy? They

are very shy, ladies, and they just don't get into the whole working of Sahaja Yoga. You should. If the ladies start talking about it, I think it will work much faster.

I bless you all to do this work, which was left half done by the saints. It's your duty to complete it.

May God Bless You.

Mountain

I see a mountain from my window
Standing like an ancient sage
Desireless, full of love.
So many trees and so many flowers
They plunder the mountain all the time.
It's attention is not disturbed
And when the rain pours like
Many pitchers of clouds bursting
And it fills the mountain with greenery.
The storms may come soaring,
Filling the lake with compassion
And the rivers flow running down
Towards the calling sea.
The sun will create clouds and
Wind carries on its feathery wings
The rain on to the mountain.
This is the eternal play
The mountain sees
Without desires.

Mataji Shri Nirmala Devi



SHRI KRISHNA PUJA

18, August, 2002, Canajoharie USA

Today we are going to worship Shri Krishna as a very great personality and you know why He came on this Earth, to establish this, is the new form of—not Virata, not Virata, but a form by which this country became so prosperous and, by His Advent only, He created a beautiful mentality among the people, how to develop this country with dharma. And you had very great leaders, who followed Him and who worshipped Him in a way and created a new world of this America. But, unfortunately, as the time passed on, His form vanished from the minds of the people.

The reason was Krishna was represented here by very, very wrong type of people, who had no idea about Shri Krishna, that He was a great master of wealth, that he knew how to use the wealth and how to create the wealth with dharma, not with adharmā.

They all forgot about it completely, and gradually started using manoeuvring powers, all kinds of — all kinds of adharmic things — cheating, grabbing money, spending their money in absolutely useless things. He's Kubera. He doesn't need any money, of course. He achieves money and not only that — He lived in money.

They said that He created a golden house for Him, absolutely made with gold in Dwarika, but it's submerged in the water, in the sea and nobody believed that it is true. But now they have found out this under the waters, in very deep waters.

So all their conjecture about Him was wrong, all false, that He was definitely a man who made lots of money by dharma. Also was a son of a king and He built this Dwarika out of gold. It is still there and people have found it, but under the sea. Thousands of years have passed, but still exists. Only because perhaps it belongs to Shri Krishna, it is still existing. That's what it

Sahaja Yogi has his own spirit to enjoy. More than anything else, he doesn't want to possess anything. It's a headache to possess things also.



is, because He was the one who was for satya, for truth. He was for truth and He worked out everything on the principle of truth. Whatever was not truth, He tried to finish it off. Whatever was destructive, He tried to remove that and He established Himself through truth only. He's the one who represents the truth, absolute truth and how the truth can prevail in everything.

I'm just the opposite of Him because I don't understand money at all, but He's looking after that part in My life. I'm so hopelessly bad. I don't understand banking. I don't understand money. I can't even count money. Now what can you say to that? But He's there to look after me and I never have a dearth of money, never a dearth of any wealth. It's all full of it. Also it comes through your sense of satisfaction. If you have that sense of satisfaction, you don't look for money. What happened in your country that some people got money. If you got little money, then you get the taste of money. They're not satisfied people, so, like mad, they went on spending on nonsensical things. It is something very much human. After human evolution, after you have reached a certain state of enlightenment, then all these demeaning things like greed all disappear from your character. You don't have that greed in you any more and you become extremely a satisfied person.

To you, money is there, all right, but it's not so important. It is just that

you think you don't need it and you get it — all done by Shri Krishna all over. Can you imagine? He's doing all this looking after you and helping you with money.

It started ... Sahaja Yoga without a single penny. I never had any problem. So one thing, as Kubera, He's the supplier of wealth. He looks after people who don't have money. He gives money to people who stand by truth, who enjoy the life of truth. It is His work that people enjoy wealth, otherwise they don't. They have this much. They want to have more. That means they don't enjoy the wealth. They have a little, they want to get much more. Why? Because they are not enjoying whatever they have.

But after Self Realisation, you will see that you enjoy whatever you have. You enjoy it full, absolutely and you do not hanker after something that is not there. Doesn't matter if you don't have.

Many a times, people have asked Me, 'Mother, why not we have the puja of Krishna as Kubera?' I said, 'All right.' Just now, everybody's trying to become Kubera. Let them learn a lesson. And then we'll have the puja of Kubera and that's why today, I've agreed to have this puja.

Because now you have seen what happens if you have greed. You go on committing all kinds of sins, all kinds of wrong things, which can destroy your country. Such a rich country has now become a poor country. Where is that money gone? They're very clever. Somebody told Me today, it's money is with the insurance. "My God," I said, 'the law is such that you can't get out that money.' Secondly they said that it is in offshore and all that. I said, 'But see now, they were never afraid that they would be caught and they continued for so many years, but I'm sure one day they'll be all exposed by Kubera Himself.

So, today, by worshipping Kubera, what we are doing we are going to establish the truth of money. What lies behind the money? What is the point of having money? This country had money. As a result, so many good people came here to work and you had so many complementary things. You had lots of people who complemented because, I think, in certain things Americans were a little less — not in intelligence, but in brilliance, I think they were a

little bit lacking, so they got very brilliant people from abroad. And also they were very focused people, so they worked it out very well. Also they respected people who came with brains.

So this is what happens when you forget that truth is the main point. If you don't have the truth, no use having money, because what you did was to go around with this thing, that thing, I mean all kinds of things to just get money.

The other day I was travelling through Las Vegas, last week and when we stopped at that airport, so many people walked into the aeroplane and they all were looking like somebody's dead in their family, 'What has happened?' First I couldn't understand. Then they said, 'Mother, they have lost all their money.'

So when they have money, they are jumping. Next moment they are crying because they have lost the money. What's the use of such a money, which is so temporary, which is so useless. But that is human nature to run after maya and this is the quality of money that he gives you maya — maya like this, that they get a little money somehow. With that little money, they buy something, then they think money is very important. You can buy lots of things. You can buy cars. You can buy aeroplanes, this, that.

So this is where maya plays on you and you start running after that mad money, which makes you mad. It's nice that at this juncture they have discovered the falsehood of this maya money and I am so happy that they were all handcuffed and all their power of money was finished.

So this Kubera is working out all these tricks. Krishna is a very tricky, extremely tricky personality. He puts the tricks, every action after every action. Now money matters, He first befools you, that you run after it and then you just discover that it was stupidity.

We have a story in our country called Sheikchilly. He got little money and he got into the grab of this maya. So he thought I can do very well, so he started dreaming as to what he could do. So he went and bought lots of eggs and he said, 'Now these eggs will have little little chicks, which will grow, which I'll sell and I'll have so much money.' It was like that he was talking.

And while thinking about it in his mind, went off to sleep and then in his sleep he fell on the eggs and all the eggs broke. So the maya was over.

This should happen early, but if it doesn't happen, then you end up in the jail or something like that.

Sahaja Yoga is one thing which gives you a complete vision, complete vision of the destruction that can follow this maya business. It is something such an insight that you don't have to do anything with it.

I am different. I told you I don't understand it at all, but even if you understand the value of money, even if you understand that money can bring lots of things to you, despite that, you don't look at it, just turn your face. That is the sign of a real Sahaja Yogi. To him it doesn't matter, temperamentally. It's not that he does something for that or tells 'that's mine.' Temperamentally, he doesn't care for money just because he is above it. The one who is above money is a real Sahaja Yogi.

The one who is engulfed in the nonsense and the maya of money is not a Sahaja Yogi. Of course, I have seen most of the Sahaja Yogis are extremely honest, especially in the West. But in India there's a disease. As you have here some viruses, we have certain viruses in India also, so they still go on running after money. To them money's important.

But in the evolutionary process, if you reach a certain stage where you rise above your Nabhi Chakra, then money's not so important. It's not so important.

To Me, I find I cannot buy things unnecessarily. Of course, I mean, there were so many unnecessary things they are giving me, give presents this, that. But Myself, you will be amazed, I'm so nervous or, I should say, hesitant or whatever you want to call it, absolutely absent from the spot where they are doing any business, any purchasing.

All this is you have to fix it. That is the point. In the same way, Sahaja Yogis have to fix their mind to their spirit and enjoy the powers in your spirit, your own. That enjoyment, once you get it, you don't fall to your greed. This is something very, very simple, but sometimes you don't do it. You get

enamoured by something, maybe a car, maybe aeroplanes. I don't know what — whatever it is. It's a headache to have too many cars, isn't it. But people have. They think, by that, people are impressed and they think no end of themselves or not. Nothing. If they are impressed, what is the use to us? What do you get out of it?

Sahaja Yogi has his own spirit to enjoy. More than anything else, he doesn't want to possess anything. It's headache to possess things also.

The other side of it is a Mahalakshmi. If that principle is within you, Mahalakshmi principle, you'll never have a problem of money. On the contrary, you will know how to stop it.

So far, as I am concerned, I get fed up of My Mahalakshmi principle because I don't know from where it works out, how it works out, without any effort! But temperamentally, I have no interest at all — temperamentally. But it is there — I don't know what is the cause of this effect.

Now supposing I buy some small thing, just like that, it will sell at least ten times more. It will be of value at least ten times more. I don't know how! It's very surprising. Automatically, I'll buy something very small and I find it's very expensive. How it works, that must be miracles of Mahalakshmi, I think.

So what I have to tell you is this — that you should not worry about your financial situations at all. Do not go on calculating. Do not see how much money you have in the bank, what you have to do with your money, where you should invest. I have seen people going mad, planning the whole thing. There's no need to do that once you are a Sahaja Yogi. It all works automatically. The greed is within you, just like any other disease. As you have diseases, greed is also there. As your diseases can get cured with Sahaja Yoga, your diseases — as much as your greed is — it vanishes. Don't know what a greed is.

The only way to counter-balance is to become extremely generous. If you are extremely generous, greed will run away. That may be another way of doing it. Supposing you get something in your house and you think it is too much, how to get rid of it, but just to think it's too much, you should give it to

someone. You just start thinking whom can you and immediately you'll remember, 'Oh, that person doesn't have this. Let me give him this.' And if you give him, he will be so thankful, so thankful and he'll say all kinds of nice things to you, which normally nobody would say to you, nobody. And it's surprising how joy-giving it is, how people like your generosity.

So you have to be generous, just generous, not with yourself, but with others. As much as possible, be generous. Generosity is very love-giving, one of the expressions of your love. Many a times it has happened with Me that I saw somebody needed something and kept it in My mind and I bought that thing and gave it to that person and the amount of love that person gave Me was thousand times more than what I would have got joy out of buying it, buying that thing. It was so insipid for Me, but for him it was not. He told so many people, 'Mother gave me this. Mother gave me.' I was surprised. Then they asked me, 'Mother, how did you give him?' I said, 'Just out of love.'

Many people took to Sahaja Yoga, thinking what a generosity is, so to be generous is the best way to live in this world. After all, it's a headache to have too many things. Better to get rid of them, but out of love. If you do that, you'll know how much they will be appreciative of you.

Another thing is to get rid of greed, you should try to do some sort of a collective social work. Supposing you go to a place where lots of poor people are there, I tell you, your greed will just drop. Be amazed how these people are living, in what conditions! Why do I care for all this, wealth and everything? That will be just shocking. Sometimes, you see, you see people, in India also, in a very bad condition. Once I went to Calcutta and by chance, I happened to be in places where people were living in a very great poverty, even the children, and you'll be amazed, for days together I wouldn't eat My food. I was crying and not eating My food. I just didn't know what to do because I felt, 'What is this? Why these people are so?' And I was so helpless, so I was crying, that one day I should try to do something for them.

It is really remarkable at a very young age of Mine, I started a leper home, I started an infirmary, refugee home, all kinds of things and I never even thought that whatever money I have, if I give to these people, I may have

to give up somethings. I also sold some of My things because it is so pleasure-giving, I tell you, so pleasure-giving, so joy-giving to be generous.

It is so paying in every way that you should be generous. That is the quality of Kubera. He's an extremely generous personality and that's what personality you should be.

I've seen that Sahaja Yogis are very generous. So far, nobody has told me that somebody is a miserly fellow — so far, so far. But I am sure one day will come when we'll have people of very high quality.

In Sahaja Yoga, we don't say, like other cults say, that you give up your clothes, you give up your family, you stay in a forest or in a hut or anything — nothing of the kind. Don't give up anything. You have to give up from your heart. Just it should happen in your personality. Don't have to give up. And if you have that well built in spirituality, you'll not even think of grabbing someone. On the contrary, you will like to give up everything.

My father was even worse than Me, I should say. He always used to leave the house open, all doors open. He said no thief will come if you keep the doors open. So one day a thief came and he took away his gramophone. In the old times, like these big horn ones, he took away. The next day My father was sitting very sad. So My mother asked, 'Why are you sad? Because of the gramophone?' 'No, I'm only sad because it seems a connoisseur of music has taken the gramophone, but no records.' So My mother said, 'All right, what should we do? Should we advertise in the newspaper that you take away the records?'

I mean such a beauty that even after so many years, I am telling you and you are enjoying. What a beautiful character it was of generosity, but if you force it through religion, through any such ideas that you give up that — you don't have to give up. You give up from within. If you are not attached to it, you have given up. That should be there and if you all enjoy your generosity and charity — nothing like it. I have known people who are very rich and all that, but they lack generosity. That is another quality of Kubera.

Apart from that, he perhaps understands banking, perhaps. That time, there were no banks, but I think must be because the way he manages banks,

you know, it seems to Me that he's sitting on top of them and that's why still in the banks there is no problem. I don't know, but he is a very clever person, very intelligent, very alert, which is important if you have to deal with money. Though He was absolutely detached from money, and just see His life, what He did. He lived a childhood with His guru and He used to take, what do you call, the cows and herds outside in the jungles. That is how He lived in His childhood and later on He was playing with the boys who were looking after the cows in a very, I mean, ordinary family. He never hankered after money. He used to steal He used to steal the butter because these ladies used to sell that (butter) to Kansa's military people. So He used to eat that, so that these ladies should not give it to them. Just imagine such a little boy like Him. So actually how He was teaching them a lesson, those ladies were greedy, wanted to give that to these horrible soldiers and He would eat all that butter Himself.

In everything that He did, what you see is extreme generosity, extreme generosity. With all His intelligence, He was so good and He killed His own uncle, I should say. For Him, it was not important so-called relations were not important. What you see in our India especially, that relations are very important.

The father is a thief. His son is thief, his grandson is a thief, all of them are thieves. Can you imagine? I haven't seen in a family, if there's one person who is a thief, any one (of) his progeny are honest. It's a very funny thing, but such greed crawls into their minds, that they don't think it is important. They just think that stealing is the only way one can live, though in India there are people who are extremely honest.

I've seen our servants. They never steal — nothing, never. I don't know, they have no reasoning for it. It's a matter of fact. They never steal anything — very surprising. Why? Why don't they steal? They're happy with their lives. They don't want to change it. They don't want to have this horrible thing that can put them in jail. But they don't know. They don't even think about it. They just don't do it. Why? Because they have a sense of shame. In the poorer people, sense of shame is very, very developed. In that society, they have a great respect for people who are honest and they're all honest.

One of them may be not, but they have no respect for such a person because they think self-respect is the biggest thing. Can you imagine these poor people? They have food once a day, but to them their self respect is above everything. So the third solution for this kind of a nonsensical greed is your self-respect. Why should you steal? Why should you have anything that is stolen or why should you have anything that belongs to another person? If you have that self-respect within you, you won't touch anything that is not yours.

When the servants can do that, why not people who are not that badly off. It is the temperament of a higher level, I think, which they develop, where their self-respect is much more important than all kinds of other things that may satisfy their greed.

One thing about greed is (that) it is never satisfied. It is never satisfied. I've seen people who were very rich once upon a time became very, very poor. So, to them, life has become hell. They can't live without their greed, I should say, pomp and show. But they don't understand that it was false. They just go on feeling extremely downtrodden when they lose their money.

Then there are people who want to have money. They'll do anything to get money. It's a very funny thing, but also power is the same as that. If you have your own powers, you don't hanker after these powers. But they want to have power because they want to have money and they get power with money. Can you imagine? Where are human beings? At what level? At what level of evolution they are? They are going round and round the circle of this money. This is Nabhi Chakra, which has to improve, which gives you satisfaction. *If your Nabhi Chakra is satisfied, you have achieved the state of Kubera. That's very important to see that your Nabhi should be satisfied.*

There're so many other kinds of things we have, but now I think the worst is this greed and this, if it is managed somehow or other, brought to its own level, then I think world will be improved very much.

May God Bless You.

WHAT IS A SAHAJA YOGI

Pravachana of Her Holiness Mataji Shri Nirmala Devi

17-05-1980

It is when you think of becoming then the preparation is done to become something and on the whole when you know that it is your ego and super ego which are loading you up, you have to scan them out with vibratory awareness.

Now there are two types of attention. First is the constant attention that is the routine of a Sahaja Yogi and the second one is the emergency attention. I have been seeing that all the Sahaja Yogis must start writing their diaries—one with everyday's experiences. If you know that you have to write a diary,



you will keep your mind alert, and another one wherever you get any special idea of the past or of the future also to jot it down. So like that you should have two diaries. For your constant attention you have to fix up your mind on certain facts. The first one, as I said, is that if you keep a diary then you will know that you have to remember what important things have happened. So, your attention will be alert and you will be looking out for such points where what is the thing you see. And you will be amazed if you make your attention alert, what new things come to you. Very brilliant ideas and the miracles of life and the miracles of god's beauty and his auspiciousness, his greatness, his kindness, his blessings. How to work out if you start writing everyday even two lines about it which will make your mind constantly involved within. That's a human style of doing things.

Also you can mention in the diary, what happened with you? Could you do your meditation? Did you get your time for meditation or not. A little bit as if you are appearing for some sort of a examination or something prepare a little note like that. Did I get up in the morning? Did

I? Then any special path or any special movement in the centre or left or right also should be mentioned, so that you keep a watch on your mind. It's a very good thing to maintain a diary.

Also you will keep progressively how your ideas are changed? How new priorities are settling down? How you give more importance to real things and very little to unreal things. I think this is a very-very practical side of human beings that one should have a diary. Same diaries after some time will become historical things and people would like to see what you all have written, not to be hypocritical about it or deceptive about it but quite truthful and understanding you should jot down few lines just before sleeping.

Now, we have to see that we have problems for super ego and ego. Now, superego is the left side, is darkness, tamoguna and our past. Those who have left side problems should think of the future to give them balance. If they think of the future, for example, a person who is lethargic should take to working. Put your mind into working for the future planning. What to do, Where to go, How to do?

That will keep you away from the drag of the left side and gradually then you can balance yourself also. Now, the right side of a person when it is activated very much, he has to balance it not with the left side but with the centre, that is, a person who is very hard-working must develop a witness state. You try to do a work, any work, indulge into work in thoughtless awareness, as a witness. Whatever work you are doing, you just say that I am not doing it. This you can do it after realisation, become thoughtlessly aware and start doing your work. So, the compensation of the left side is done by movement to the right and of the right side movement to the centre. Left side is the 'Tamogeuna', right side is the 'Rajoguna' and the centre is the 'Satvaguna'. But, still these are three gunas. That's not the state which you have to achieve. About this I will tell you tomorrow more, how to go further with it. After scanning out which side is weak, you should plan out your style of life.

For example if you are extremely lethargic, you cannot get up in the morning, you feel very sleepy in the night, you do not feel alert, then start planning as to what will you do? How

will you get up? Even puja is a good idea, home is a good idea. Do something like that so that you have to do something what you call the Kriya, is the action, get into the action. Some sort of an action you go into in Sahaja Yoga as well as in your daily life, you will be able to do change that mood and come to the right side and then your movement should be towards the satvaguna, is to watch everything. Now, at the satvaguna point, when you are in the centre, you have to see, how much you are misidentified. Say, supposing you are at the first stage of left side then you will just do day dreaming. Oh! this person is so much identified, that one is so much identified as if you are the best. It is just the human nature, you see. Oh that person is like that, he is like that, this is very bad in the society, that is going bad in the society. It's better, then we can also go to this limit to that guru is very bad and that as is another madcap, like that you see all is going on. How far it is affecting you? How far you are improving by that? That is not. It is just getting, thinking, analysing. It is a lazy style, sitting down and just analysing, it's a lazy style!

The second thing could be when

you come to the second side of it is the Kriya. Then what happens when you start doing it, then at least your attention is on what you are doing. It's not allowed to drift into something and which goes into any nonsense and can, I mean, then you don't know from where the funny thoughts are coming. So, you start doing something, you can go and plant some trees or you can go and plant some flowers or if you want you can do some cooking you can do some work. Take to work. That will help you, any work but while doing the work the problem will be, you'll develop ego. That's why when you are developing the ego you have to tell yourself you are not doing mister, this you are not doing, you are not doing. If you go on suggesting to your self then ego will not come up and many things you see which normally trouble you and trouble others — like you have cleaned the room, alright. Then somebody comes and spoils this, you get angry with that person. Naturally because you think you had done it. First of all you don't clean the room. If you clean the room then you be prepared, it will be dirty, otherwise why should you clean? Now, if it is dirty, well and good, if it is not dirty, well and good. This type of an attitude

you should take, to jump on to Satvaguna. On Satvaguna you start accepting it. You become extremely mild. You become a mild personality. At that time you do not discuss as to, Oh I don't like it. This was wrong this should not have been. All these things do not come to you in Satvaguna. You start seeing it. That time you see. Alright doesn't matter, you understand. On the contrary, you feel hurt, if you are a Satoguni that by any suggestion you have suggested your being? Can you get that point? You feel ashamed of your ego, I mean to say, if you are a Satoguni. For example even to say that this is my car, you will feel shy. That's a Satoguni or even to say why did you spoil my carpet. In India nobody will say. I can tell you, this is regarded bad manners, absolute bad manners. If anybody comes to your house and a carpet is spoiled, they will say let it be, does not matter. Even if it is burnt, they will say, 'are you burnt'? They will never say that you have burnt my carpet, you have done anything to my, it is regarded bad manners. Like here you see somebody is sleeping and some body makes the noise. The person, who is sleeping will never say that you are making noise and I had to get up. He will just get up and ask 'do you need anything?'

That's difficult for people here to understand because ego is just sitting on them. But is bad manners there, but you will find when you will go to India. You will find these are bad manners, to say that. How to say oh I feel very comfortable, I mean to say 'I feel comfortable' is bad manners, I mean they never say. I like it, so what. All these words are not to be said. If you are a Satoguni, then you just don't say. You say, do you like it? Is it comfortable? Would you like to have it? The whole attention goes from your side. Do you understand that? That is the style one has to develop. Then you are a Satoguni. Otherwise you are still on ego trip. You see whatever you may feel, I don't like that, I, who are you? First of all ask the question who are you? If God says, I don't like, I can understand, but for you to say, I don't like it, after all, how did you come on this earth? How did you get the human birth? How did you get all these things? Now, think like that. Who am I? I am nothing.

Anybody who thinks I am something, he should know that he is nothing, makes no difference to God whether he exists or does not exist. So, this point if you understand that

even if you do something, any work you do or anything you are doing, you are just doing it because you want to do it. That is how you come on to Satoguna. But normally it doesn't happen. It happens the other way round. For example a person is, say, doing something by any chance he feels hurt or he thinks that whatever he has done is no good, people don't appreciate or may be he might think that, oh it's not upto the point or whatever it is. Then the reaction for him is not that he does not try to rise to Satoguna but he goes back to Tamoguna. He says, all right I will not do it, I will sleep over it, let them do it, why should I do it. So the training that you have to have through your Rajoguna goes a waste. It's just a training period that you are with Rajoguna. You are doing something. Now, in the training period you have to learn only how to come in the centre? For example now water is required for you to shave. If there is no water you cannot shave, alright? In the same way Rajoguna is required for you, to come to Satoguna. If you do not do any work, you cannot come to Satoguna. So you are just working just to train yourself to be a witness. Now, do you follow that point? You are not doing it because you like a

particular thing, you are used to a particular thing, because you want to be deep. This is not the way it is. You are just doing it to learn how to be patient, to practice your patience, to see how much patient you are? Once you start doing it you will be amazed that you will never feel the burden of the work, but it never happens. Most of the people, if they find their work is not effective they will go back to Tamoguna. There are many attitudes, say, somebody is working. Then he thinks, why should I do all the work, others are not doing? He will go back to their state. But those who are not working will not think that this person is working, let me also work. It's other way round, you see. This can be an attitude of some people that if this person is working, let him work. This is even a meaner style. Avoid just that, you go to a restaurant and somebody takes out the purse, others start looking this side. It's very mean.

Everybody should come forward and once you have paid you have paid its finished. Then you just don't start counting why did I pay? One should try. Any work has to be done, go forward with it. Do it with your heart. Don't worry if others are not doing it. Just do it for its pleasure and the

pleasure only you will get when you will do it with the understanding that it's the training period. You are better trained than the other one was. You are at a higher class than the other one. So we have to be at a higher class. For that this is just a training on and that's how we can really put our preparation into practice into all details to see how we work out our ego and superego. Today, in the morning I have told you that your intellect must imbibe this within itself, alright. And now I am telling you that your action. *Action that you do must be everytime branded by you as just your training, any action you do.* Supposing you have to drive for miles together, you are trying your patience. It is you who could do everything.

Supposing you have to drop down from a helicopter or if they have to drop from the parachute, you go on doing it again and again, you practice it, you drop many a times. You break your legs, you break your hands, you do this, you do that, till you become a master. Do you understand my point? Driving same way. Till you become a master, you go on. In the same way you are doing this just to master your ego. Isn't it?

To know how these clouds are coming into us and that how we go into our complete analysis. How these clouds are coming to us, you find about our different chakras. What are the chakras we are catching? Here comes the other constant attention towards our chakras. Are our vibrations alright or not. Are we getting our vibrations? If not, what chakra am I catching, what must be the catch? I must raise my Kundalini, see for myself where is the catch. Do I do my meditation or not? If I do it, am I doing it just dosingly or am I really in it? Am I really feeling it or not? Am I alert or not? All this is to be asiduously, sincerely, absolutely, truthfully worked out. Because, it is a process between yourself—Atamanyeva Atmanajayte. See it is so funny relationship that it is the Atman — is satisfied with Atma. You have to be satisfied with yourself. There is nobody, Mataji is not concerned, nobody is concerned. It is you who is concerned with yourself. For example, you ask somebody. Says, I am like this Mother. Now think that you are Mother — one personality. Another is say Mr. Don or Kingslay or someone. You are two personalities. So when you are telling yourself in front of Mataji that I am

not alright, then Mataji must come up and say, what do you mean by that? Why should you say like that? What's wrong?

When you say that to yourself, which is outside, then the attention starts moving towards your self which is Mataji and you start becoming that and you start feeling through your heart. So your Atma is to be satisfied by your Atma. There is nothing in between. It is you only in this dual personality, has to satisfy yourself. One is ingorance and the other is knowledge. Now try to identify yourself with that Mataji call it or any xyz, whatever you call it, Atma. Just a drama, say. You just think that you are the Self—Spirit. So how will you address yourself? Let's see. Supposing you have to sit in my seat, take it like that, and then you are sitting in front of me also, alright? So you are sitting here and sitting there. Take a position like that, now you put up yourself in the drama and you start addressing yourself, 'So Bala, how are you?' And Bala says 'better!'

If you are identified now with Mataji, gradually Bala will diminish, alright? But if you are still identified with Bala, he will grow on this illusion.

You have to try to address yourself as if you are Mataji. It's a drama. You sit before the mirror. In the mirror you see this outside of yours and here you are sitting, whatever you are, Mr. Don, for example.

Now Mr. Don is addressing the other Don there. Let him take up a role that I am the spirit. He'll say, I am the spirit and I am eternal. I am this. Nobody can destroy me. I am above everything. That thing will go down. I am a realised soul. I know what spirit is. What are you talking? It will go down. This is how you start moving. That is only possible when first you become a Satoguni. If you are not a Satoguni, with ego — I am this, and you become a guru and start minting money.

First the ego is to be brought down, if there is still ego then without becoming Atma you become an ego. So, first this journey should be brought in to the centre of Satoguna. That is why I say that when you are talking or doing anything, you must know that it is your spirit which is doing it. That's how you put your spirit in charge or say at the pedestal-first stage. Then when the spirit is there then from this stage to that stage, then you say that now I am the spirit.

For example, if you have a Prime Minister and a Deputy Prime Minister and a Minister — three persons, alright? Now, if the Prime Minister is your Self and the Minister has to become the Prime Minister. So, he has to first become Deputy Prime Minister. After becoming Deputy Prime Minister he has to become Prime Minister. First Deputy Prime Minister and then the Prime Minister. But supposing this fellow starts to jump over this, this will come up and hit him and say, I am the one. And this one is Ego.

You understand the point. So you cannot surpass it. You have to merge this into this and then this into this. The movement has to be like that but if you try to just become this, actually you will become this, not this. Because you cannot become this. You understand my point. So, even when doing this if you try sitting before mirror and telling yourself that you are the spirit, who are the part of Virata, that you are the ocean because your drop has fallen into the ocean, then you must know that your drop has fallen into the ocean. That's how you've become an ocean. If that stage is missing then your saying that you are an ocean is absolutely bombastic.

And that's why one has to be very steady and careful — absolutely steady as far as dealing with oneself. Because you know how this intelligence can cheat you. So, be very-very careful and when you are dealing with you, you must know you have to first overcome this ego. The thing to overcome ego is to change your language, style, is to speaking the third person. [It] is a very good way. Like you must say, when you are talking about yourself, this Mataji won't listen to me. This Mataji won't do this. You see, so what happens. This Mataji will tell you part of it. Once you start separating this Mataji away from yourself then that ego Mataji disappears. You understand? Like you can say, this Bala is like that. He won't listen. So whatever real Bala is left within you is alright. That's how you get rid of your ego and by understanding your centre, what you are catching, where you are catching, how you are catching, it would be really easy, for you to get rid of your ego. Now, see what Sahaja Yogis do. Supposing there are five Sahaja Yogis sitting. I mean you know that I know about everyone, everything. I don't have to ask, what is fact? Now, why do I ask? I show complete ignorance.

This perhaps I'll never catch also, to be very frank. But if I want to know where I am catching I can find out but I don't want to. So, what I say, alright I'll tell you where is the catch. At that time one's attitude could be that I must tell otherwise Mataji won't know, you see very funny! The second one could be that I know where She is catching and I must tell and Mataji also knows but she wants to test me. I should be careful. At this point people make mistakes.

If I ask them where is it catching. I am catching on left heart but very mild — finished then, you get less marks, you get less marks. You can get whatever it is because at least you're honest. Whatever it is. Supposing the fellow is not catching heart but you are feeling the heart, you will say heart. That's being honest. Then I will tell you, who is catching the heart. But if you are perhaps, yes Mataji, No Mataji then you get less marks, not very good art. I am not alright, I don't know that's not a good art. You have to tell who is catching. Then you pay more attention that you have to pass through the test. This is just testing. Why? Because tomorrow you have to give realisation, you have to become the gurus, you have to know all these

things. So, this is all training period. I am just training you by asking you but I have seen people even getting egoistic. It's surprising sometimes. That also gives ego to people that I say alright tell me where I am catching, where do I catch? I told correctly, finished. It is just a very foolish thing that you have said. Everyone has to see clearly. So, be a simple person like children are. They just come. They try, this one, that one, finished. Then they work untired, I'll say. They are not bothered that we should, they must say something or something to show off, nothing. Whatever they see, they say. But only grown-ups will say, that may be I am catching, maybe it is his. I don't know. All this is done by grown up people. Because still the sensitivity is alright but they are not sure of themselves. Children are very sure. They are cock sure of everything. You ask them anything they will tell you, yes this is this, this is this. But you ask anyone what is the colour of this thing. They will say maybe green may be red. Like we had one old gentleman, not very old, as old as myself but he was to come to my house and he telephoned to me. He said, I want to come to your house. How should I come? I say this place is Oxted, you can come there,

but if you don't get a taxi it's very difficult, better come to Hertz Green. He said, where? I said, Hertz Green. So he said, Herts Blue? How he is saying blue to green, I don't know. I said no it's Herts green. He said what did you say. I said Herts green. So he couldn't understand. What is the second one? I said, what is the colour of the leaf. He said, blue. Gregoire was there. I said, now listen to him, what is he saying colour of the leaf is blue! So, Gregoire lifted the phone and he said, alright you come to Herts blue. So, he said now, atleast now he won't come Mother, that botheration is gone. It was such a confused personality, thinking between blue and green. You are fighting with that. That's what it is. The attention should be there to try to see, if you are confused there is confusion, clear it out, by clearing out your chakras. Now, every chakra, let's have a little testing, alright? You are going to answer the question.

Now, say Hamsa Chakra is catching what should we do? Answer the question.

Hamsa Chakras is catching what should we do?

This is Hamsa Chakra, so you

have to say.

Aum tvameva sakshat, Hamsa Chakra swamini sakshat, Shri Adi Shakti Mataji, Shri Nirmala Devyai Namonamah.

ॐ त्वमेव साक्षात् श्री हंस चक्र स्वामिनी साक्षात् श्री आदिशक्ति माताजी श्री निर्मला देवी नमो नमः ।

So, it is opened up. Now fill it, all of you.

Now put your finger like this and say it.

Say it three times-(Everyone says the mantra)

Now, what happens in this centre that both the Nadis 'Ha' and 'Tha', Ida and Pingla, they come and meet and they cross over. So, from the right Nadi, right side, this one the left Nadi flows and from the right side the one which comes from the right side flows into left side. These two centres meet here, I mean two Nadi's meet here, actually, below the Agya. It's below the Agya at Hamsa, you see. And the problems come to you either from the right or from the left, most of you catch on Hamsa, here, because of cold or whatever it is. Now I have told you many things by which you control your cold. But if it is due to

the left side, left side catching is there, then for left side Hamsa what should you do? Tell me.

It is the Ida Nadi. It comes from the left and goes to the right. So, you have to say Mahakali or Ida Nadi, Ida Nadi Swamini. Now, Say it, just now you are catching on the left.

Aum tvameva sakshat, Ida Nadi swamini sakshat, Shri Adi Shakti Mataji, Shri Nirmala Devyai Namonamah.

ॐ त्वमेव साक्षात् श्री ईडा नाडी स्वामिनी साक्षात् श्री आदिशक्ति माताजी श्री निर्मला देवी नमो नमः ।

(3 times).

Now, there is another thing, that supposing your right side is catching or you have a liver problem then what should we use light, Sun's rays or what? See, right side is heat, is Surya Nadi. So you have problem of Surya Nadi — right side. So, to neutralize it, you have to use something like [cold]. At that time what you have to say? You can take the name of 'Chandra'. You will cool down if there is heat on the right hand side, you should take the name of Chandra. If it is the left side catching then you have to take the name of 'Surya', for

example you are possessed then go and sit in the Sun. All the bhoots will run away. They run away from the Sun. But supposing you are egoistical

person then go and sit in the moonlight. May be you will be little lunatic. (Everyone laughs)

ISTANBUL PUBLIC PROGRAM

23rd April, 2002

On the day of the public program on April 23rd, the whole auditorium was as full as was last year.

There were approximately seven thousand people — one thousand yogis and maybe six thousand seekers. First, there was a brief introduction, then Shri Mataji Spoke. Shri Mataji pointed out the parallel between Sufism and Sahaja Yoga, as in last year's talk. A surprise was that this time Shri Mataji blamed French people, their eating, drinking of alcohol and some of their other habits and their influence on some African countries and Turkey. She said that French playwright Moliere wrote about their stupidity.

"Some French people try to influence you, your TVs. Be careful. They do just the opposite of Christ." She also said that we should keep our culture. "The Mother of Christ came to Turkey and I came also because the people are so good here."

She said that Turkish people should follow their common sense and not undergo the French influence, which is spread around and labelled as culture.

After that, maybe fifty people left. Then She said that people should not do the things that they don't understand. She was referring to specific false practices. Another fifty people left.

Shri Mataji invited the audience to ask Her question before Self Realisation.

She answered them with honesty and simplicity. Here are some of them:

Question : Mauvlana Jelalettin Rumi the great Islamis Sufis said, "If I reveal the secret, I'll get burned as well as well the humans."

Shri Mataji : It's true. That was the time the people were not aware. They crucified Christ. They tortured Mohammed-Sahib. I am not afraid. Let

them burn Me. I don't care.

Question : All you said about French people acting against world peace, does it concern the whole of the French people?

Shri Mataji : Of course not, there are exceptions.

Question : What about death?

Shri Mataji : That we'll discuss later. You are very young. Don't think of death. Think of the present. So much has to be done in the present. Thinking of death is trying to escape the present.

Question : Why do people lie?

Shri Mataji : Because they don't know the truth and the power of truth.

Question : Is yoga attained by the power of the mind?

Shri Mataji : It's beyond the mind. You'll see this when you'll get Realisation.

Question : Where did you get your Realisation? Do you see yourself as a prophet? Where is your place near God?

Shri Mataji : Don't worry about Me. Worry about yourself.

Then came the Self Realisation session, a very short one, not even taking off shoes. Shri Mataji said that ten thousand people got their Realisation.

The audience celebrated this rebirth by listening and dancing with the joyful qawwali music of the Allahu song for twenty-five minutes.

The next day all the TV channels broadcast many scenes from the public program, all very positively, except one, but these others were enough to spread the message and the vibrations of Shri Mataji. Also one TV channel, Star TV, broadcast online a part of the Self Realisation session.

Shri Mataji left Istanbul on Saturday, the 27th. Yogis were a bit sad because She was leaving us and also because of this hostile TV coverage. But surprisingly, one of the customs officers said to a yogini, "Don't worry about the TV programs. She is a very spiritual person. We know that." We were surprised and all the lost joy came back again.

Another surprise was that a police chief, a bit impressed by this same TV program, was at the airport trying to create some difficulties, asking about Shri Mataji. He was

invited to get his Self Realisation. By Shri Mataji's simple right hand gesture, he was surprised by the strong cool breeze he felt, asking,

embarrassingly, "What's happening to me?" So everything was switched to the positive. He found out who She is.

THE JOY OF SPREADING

I hope you all people understand the importance of spreading Sahaja Yoga.

If you don't do that, you are absolutely useless. The greatest thing for Me, as you have so many lights here, we should have many more Sahaja Yogis all over the world, if you want to change this world and if you want to avoid all the trials and tribulations of the useless life they are leading,

you have to save them. You have to salvage them. That's your job. That's what you have to pay for Sahaja Yoga.

25th December, 2001

WORK

You have to be not egoistical, but proud. Proud that you are Sahaja Yogis, proud that you have been born in such a time, when you have to carry on the duties of God's work, that God has chosen you. So first, you should come up to that level. Like some people I find suddenly become morose, recluse in Sahaja Yoga. They will never be forgiven because God has given



you so much. Supposing somebody gives you a diamond. You are proud. You put it on and show off. But when you have been given your Spirit, you should be proud

and not behave like recluse. Some people feel, "I shall not take any job now. I'll not go out. I'll sit at home and meditate." The word "can't" should go away from the dictionary of people who are supposed to be Sahaja yogis.

21st March, 1983

I'm working twenty-four hours. Not a single minute I waste. And in the same way, I hope you will dedicate your twenty-four hours for your emancipation and the emancipation of the whole universe.

4th May, 1985

In this world, everybody has to do something. But then what about Sahaja Yogis? It's such a rare thing to happen that you have got your Realisation. So where should we waste out attention? Why should we neglect our meditation? Why? We have to grow. We are a different people. We are a different race altogether in this world. We are realised souls. There were hardly any number during the time of Christ, practically I mean. And even before that I was surprised that in China and other places, in one age there used to be one guru, one master. While you are so many masters, but your don't want to use your powers as a master.

Why not the women use it also? I find women are more lethargic than men

are in Sahaja Yoga. It should show. I am a woman Myself. Single-handed, I've done all this work. And why shouldn't you do it? Because it's a tremendous test to transform people all over the world. But it's very easy for you. If I can do it, why can't you do it?

But put your complete attention to it, that "We are going to work out Sahaja Yoga, not for ourselves, but for the betterment of humanity." We need it. We need it very much. Your compassion, your love, is all being wasted if you just think about yourself, your family. What's the use? People do that even before Realisation. So what is the use of completely getting attached to your family, attached to all other things? You should get attached to the whole world. You belong to the whole world now...

Now, as I said, the drop has become the ocean. Identity yourself with the ocean. The ocean is the lowest, if you have seen, the lowest so much that the zero point starts from the ocean. The ocean is so humble. It's at the lowest point it lives, but all the rivers flow into it. And the ocean does the work of throwing clouds in the sky. And these then burst and become rain falling into the same ocean. They come back to the same ocean.

So those who are humble will attract more Sahaja Yogis. Those who are

kind will attract many more Sahaja Yogis.

31st December, 2000

BECOMING DYNAMIC

You have to surrender fully from your heart. I am what I am. I have been that. I'll be that. I'm not going to grow any more or less. This is an eternal personality. It is now for you to get out of Me whatever is possible, to make the use of your birth in these modern times, to grow to your full maturity, to be able to work out the complete design that the Divine wants to do through you. As soon as the dedication starts, you become dynamic, clinging on to that. For this, meditation is the only way, I should say.

Of course, rationally you can do many things. You can rationally accept Me, Emotionally, you may feel closer to Me in your heart, but through meditation, surrender, Meditation is nothing but surrendering, is complete surrendering.

31st July, 1982

Now you may say, "What should we do?" Face yourself every day. In reality, see how much time you spend on mundane worries and how much on your ascent. Have you left everything, all your worries to God Almighty? Have you completely jumped out of your background? Have you come out all the way, leaving everything that was nonsensical? And how do I

relate to others? How do I talk to others, who are Sahaja Yogis....?

So now there is no time for lethargy. Now you have to rise and awake. Today is the day when I hope you have to jump into nirvikalpa. But only by effort, you will stay there, otherwise you will again slip down.

So go through this lecture again and again and do not think about it. Don't think that it is for somebody else. It is for you. For all of you, each of you and you must know yourself how far you are going every day.

3rd May, 1986

HOW ARE WE GOING TO SPREAD THIS MESSAGE OF LOVE TO PEOPLE?

In two ways you can work it out—how individually you can do it and how collectively you can do it. So I have to make one suggestion to the leaders, that whatever suggestion comes to you from the people, you must accept. You are just the leader there. Because you have to just communicate with each other, you are not to dominate anybody. You are not to sort of dictate anything to anybody, but you have to be a communication person for Me and them.

So now you should see that how these people are giving you new ideas,

not put them down. Don't think you are the only one who has ideas. Get ideas from them. They might get ideas from the customs. They may tell you something which should be done and should be noted down and recorded that, "yes, this was said. This was to be done." And then try to follow whatever is possible.

If you are in doubt, you can always telephone to Me and find out. But involve them in this dynamism. Everybody is involved.

1st December, 1988

SPEED

The powers that we have are for Sahaja Yoga. As Mother has powers to work for Sahaja Yoga, we too have powers to work for Sahaja Yoga and, as She works, we also have to work. But there is attachment like this. "Mother is doing everything. What can we do?" No, you have to do it.

This is a very important detachment I am telling you. You have to do it yourself. It's not that "Mother will do. After all, She is doing everything." It's correct. That's correct in a way. But you are the instrument..... So the source may be there, but the instruments deliver the goods and, like Hanumana, you are the instrument and you have to work. You have

to do the job.

Another quality of Hanumana is He was beyond time..... He was doing everything very fast.... One of the qualities of Shri Hanumana was that he was a fast person. He would do it before anybody could do it....

It's very good to go to Trafalgar and beat Napoleon, but in the field of dharma, I think, people don't understand the importance of time. We are delayed masters and delayed habits we have. "All right, I'll telephone, I find out.... It will happen." That's one of the greatest defects we have.....

Better do it quickly immediately. That's the time to do it. "But next year, Mother, we'll see, you know, after Ganapatipule we can consider. We'll have discussions and then we'll have arguments and this and that." That's one thing about His character. One has to know that today, when we are worshipping Hanumana, we should have that quick vividness in us. It is to be done now. We cannot postpone it anymore. Already we are very much delayed....

To see the results, you have to become quick people, not to linger and be satisfied with other things, but positive things, what we are doing....

So attention should be on the job.

And that's what we are doing about it.... You just start it. You'll get it. You have powers. Everything will be synchronized properly. We just start it.

But if we behave like human beings, first thing, then plan it out and then cancel it, it's not going to work out. Though it is Hanumana, is running on the Pingala Nadi, all the time, what He does is to spoil our plan because, instead of Him, we run on the Pingala. This is all right. You are running it. I'll put you right.

So He sidetracks all our plans all the time. That's how all our planning fails. We are particular about timing, about things of not importance. But we are not particular about timing about our progress in Sahaja Yoga. We must have targets. We must have fixed times....

You have to do Sahaja Yoga. You have to spread it. You have to bring it to a level where people can see it....

You have to venture. You have to venture without any fear, collectively and individually forgetting as to what will happen. I mean, you won't go to jails, you'll not be crucified, be sure on that. I mean, if you lose your job, you get another. And if you don't get a job, you can get a dole, all right. So you don't have to worry about the useless things human beings sit down and normally worry. But, despite that, they achieve work, they do

their jobs....

You are not aware that you are angels, that you have to do this and nothing else is important.

I hope that by today's puja that enthusiasm, that venturesome nature will vibrate your Pingala and, without feeling any ego about it, in the most humble manner. As Hanumana was, we'll do the jobs....

So much dynamism and so much of humility, what a combination it was. And that you have to manifest. The more you work, the more you'll assert yourself. You'll find that humility is the only thing that helps. Obedience is the only thing that helps to carry out your work and you'll become humbler and humbler.

But if you are thinking that "I am already this," then finished. But if you know that it's done by the Divine, "Paramchaitanya is doing everything, I'm just an instrument," then humility will be there and you'll be an effective instrument....

If you are doing God's work, your worries are taken over. You don't have to worry about anything, just takes over. But it's not self-propagation. It's not. It's propagation of the collective.

Inner Dynamo

When you see something, it reacts,

it reacts. The difference between My looking at anything is that — that reacts. When I look at you, your kundalini reacts. When I look at this, it gets vibrated - kataksha. Kataksha - every glance - every glance makes the thing react. And nireekshana means "I know what it is."

Just looking at a person, I know what it is. Looking at a thing, I know what it is - nireekshana. But the whole thing is in the memory there.*

Like we were going and they said, "We have only black stones. I said, "No,

you have red also." He said, "Where? Do you know, Mother?" I said, "We passed that way about eight years back and I know there are red stones."

So everything I see gets vibrated and also I note what is there and is already there to be used at the proper time....

So when you have that kind of a temperament, you will be amazed the amount of dynamism that will work it out. You don't have to create a dynamo. It is inside you. Let it work out.

22nd April, 1984



