

*The*  
**Divine Cool Breeze**

July-August : 2007



# **THE DIVINE COOL BREEZE**

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**Published by**

**Nirmal Transformation Pvt. Ltd.**

Plot No. 108, Chandragupt Housing Society

Paud Road, Kothrud, Pune-411029

Ph. No. : 020-25285232

**Printed by**

**Krishna Printer & Designer**

Tri Nagar, Delhi-35

Mob.: 9212238008

**For Subscription Please Write to :**

**Nirmal Transformation Pvt. Ltd.**

Plot No. 108, Chandragupt Housing Society

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## Easter Puja

Sunday, 8th April 2007, Pratishtan, India

Pravachan of H.H. Mataji Shri Nirmala Devi

Shri Mataji : "Today is a very important day. This is a new starting for you, for you all. Try to understand that you have worked very hard so far, and you wanted to do much more than you would have been able to do. That was your desire and it will work out, definitely it will work out. If your desire is strong, things will work out, and you'll get a great chance of helping people as you have had help yourself, and you were happy about it.

It's better that you decide to help others. It's important they all should be blessed. You can do it. There lies your leadership, that you have to give it to others. Most of you have got it for yourself, but you have to give it to others. Let the others also gain in their spirituality. I know so many of you have got your Realisation and you are so much in it, and you are all very happy, so be happy and cheerful. That is the first sign that you are realised, you have got the Realisation. With this Realisation you can give Realisation to others.

The speciality of today is that Christ came back to life just to do something for us, so it's very important day for all of us. I would say that today you should understand that you have got this power to give Realisation to others. You have got it, but now you have to use. Those who have Self Realisation should not waste their energy, but try to give it.

This world is full of chaos, and quarrels and fighting still going on, so your duty and your job will be to talk to them and tell them that, first important thing, Sahaja Yogis must become peaceful, and they must enjoy the fruits of Sahaja Yoga. I am sure

everything will be worked out; it has worked out with so many of you and it will work out with others also.

It's not just a talk but there's something happening; so try to remember that you are all Sahaja Yogis, and you deserve a very good help, very good help from Me and from God Almighty.; There is nothing to be upset. These are all different tests which will work out the goodness in you, and they'll get the results: you'll find Sahaja Yogis special ones.

It's very nice to see so many of you who have tried to get Realisation, but who are really already realised. There are many who want to have Realisation, but there are already many who are already realised and who can do a lot for others who want their help.

Today is a good day when you have to decide for your future. You have to decide that you are going to help other Sahaja Yogis to get more Sahaja Yogis, and you have to spread Sahaja Yoga. You see so many problems are there, and the more we have as Sahaja Yogis, there's no problem left, it will be all solved.

So I wish you luck that please, try to get your Realisation proper and confirmed. I hope you don't have doubts about it. **If you have any doubts you can write to Me.**

Now we have got some very nice, good people who have come to Sahaja Yoga, so it is your own duty to see that they become good Sahaja Yogis and enjoy the blessings.

I am very happy to see so many of

you coming; and today is for Me a very good day also. In the life of Christ a very great thing happened, that He became, He became what He was already, a Sahaja Yogi, and He tried to make many Sahaja Yogis if possible, but at that time the people were not so alert as you are. You are special people who are seeking and who have found out, and you can give it to others. This is not for keeping with yourself. If you have got it, just don't think that you have got the last chance, but give chance to others.

**I am all with you, and if any of you have any personal or any other problem, you should write to Me.**

I am sorry I won't be able to give you anything for this special day.

May God bless you all."



*(Contd. From Page- 33)*

in this face. Whatever is inside is expressed outside. **If you are not genuine, it shows outside.** That is why the inside light should be made a big, brilliant light so that we can make people see reality in so many lights. I'm sure they can see that -- the beauty on your faces.

In Rome when you people were singing, one old man came and said that I can see the light on their faces. And you can see, there's a picture that there's light upon everybody's head here. The other day I saw one painting done by El Greco, Christ's

The official video ends here but just after the talk ended and before the present giving, Shri Mataji also said the following:

**"Once you have got Self Realisation you have to give it to others and respect it, that is important to respect it.** I am sure it will work out; and you all look so good to Me and I am sure that all of you will do it. I have not been able to finish anything I have started and I have to work hard to pull others out so they can see their value."

(Transcription carefully verified with the video recording.)

(The Light of Sahaja Yoga)

5th May 2007

disciples being blessed by the Holy Ghost and all of them had light coming out of their heads. These were so few, but you are so many and all of you have got light on your head, which is guiding you, which is looking after you, which is loving you, which is showing you the path. **You should never feel that you are alone, but try to keep yourself clean. Because this light can disappear.**

May God bless you.  
(DCB-June-1988)



# Shri Adishakti Puja

Cabella 6-6-93

Pravachan of H.H. Mataji Shri Nirmala Devi

## “What is Adishakti”

Today you are all going to worship Me first time. It has always been puja of an aspect of Me or a part of Me. Now one has to know very clearly, what is Adishakti? As you say it is the Pure desire of God almighty, of Sadashiva. But what is the pure desire of God Almighty? If you see, **your own desires come out of what? Not of the Divine Love, but out of carnal love, out of material love or out of love for power.** Behind all these desires there is Love. If you do not love something you will not desire it. So these mundane type of loves that you have for which you spend so much of a time uselessly, actually they do not give you satisfaction because that is not true love that you have; just infatuation for the time being and then you just get fed up with it and then you jump to another thing, to another thing and to another thing.

So Adishakti is embodiment of God's Divine Love; is God's Pure Love and in His love what did He desire? He desired that he should create human beings who would be very obedient, would be sublime, would be like Angels; and that was His idea is to create Adam and Eve. So Angels have no freedom, Angels are made like that. They are fixed, they do not know why they do it! Animals also do not know why they do certain things; they just do it, because they are bound by nature. They are bound by God Almighty. They say Shiva is Pashupati, means He controls all the animals. He is Pashupati. He controls all the animals. So all the desires from animals come in but they do not repent, they do not have ego, they do not think that this is wrong or that is good. They have no Karma problem because They have no ego, because they have no freedom.

At this point Adishakti, which was

pure love, So think of a father who has put all his love into one personality, then what is left in Him is Nothing. He is just watching. What does He think? He is just watching the play of His desire, of His love. He is watching it, how it is working out. And when he is watching that then he is very careful because he knows that this personality that I have created is nothing but love and compassion; and compassion itself is such a noble variety that it cannot bear anybody challenging that compassion, troubling that compassion or also in any way demeaning it, lowering it, or insulting it. He is so alert on that point and he is very watchful. So a rift has taken place, you should say, from him, from his own desire of love.

Now this desire of love was also given a personality, means ego, and that this ego has to act on its own. It became, sort of, a very independent personality which was free to do whatever it liked. And we cannot think in our mundane life that a husband and wife are absolutely free to do what they like, because there is no cohesion, there is no understanding there is not that oneness, that rapport. But it is like a moon and moonlight, sun and sunlight. It is such a cohesion that whatever one does, another enjoys. In that beautiful rift Adishakti decided to change **His plans. She is known for Her “Sankapvikalp Karoti”;** anything you try to decide too much, she will make it different, like today's 11 O'clock Puja. So when this Adam and Eve business started She thought that they will be just like other animals or Angels. What is the use? They must know what they are doing, they must know why they are doing. They must have the freedom to understand what is the knowledge and like fixed machine like life,

that these animals are having, why would they have? So in Her arbitrary power which was conceded, of course, She is the one who came as a serpent and told them that you taste the Fruit of Knowledge. Now for people who are not Sahaja Yogis you cannot tell this. They will be shocked. But this serpent that came for them to tempt and then to tell them that you better taste this fruit, this serpent told the woman, not the man, because woman is supposed to accept things easily. She may even accept bhoots, she may even accept nonsense but she is the one who accepts. While the man does not accept easily. He argues, he discusses, that is why She came and told the woman. She came and told woman, I should say. This Holy Ghost actually is a feminine and so more nearer to a woman. This feminine Ghost came as a serpent and told that better you taste the Fruit of Knowledge. Now it was the job of the lady Eve to convince her husband because women know how to do that. Sometimes they may convince them wrongly, tell them something which is very wrong, very sinister, as you know, in Macbeth what happened? So many places, we have seen, women have misguided their husbands. But men can be misguided or could be guided or could be emancipated, if they have a proper wife. So he had all faith in his wife, believed in it and they tasted the Fruit of Knowledge under the guidance of this Holy Ghost who was a feminine personality of God. This cannot be conceived by the people who are just getting a glimpse of Christ or a glimpse of Mohammad Sahib or a glimpse of Nanak Sahib. They cannot understand. They just had a glimpse of them. If they had told, people would have said, Woh! What is this? They would have never listened to them.

So at that time, the way the attention was, the way the reception was, they told

about Dharma, about ascent. But in India people talked about Kundalini since long and that She is the Adishakti, reflected within us. Now, you see it is already read it out to you that I will be in everyone of them. Now understand this the Adishakti is the Power of Love-of Pure Love-of compassion. There is nothing else She has, only the pure love within her heart. But this pure love is so powerful, is so powerful, that is the love She has given to this Mother Earth. Because of that this Mother Earth, the amount of sins we may commit, we may do anything, She is pouring out Her love through these beautiful things to all of us. They have also this beauty expressed in every way, of her love through the galaxies you see, these stars you see. Now if you want to see from a scientific way, then science means which has no love in it. There is no question of love. Even people talk of Yoga, but they don't talk of love and compassion.

When there is no love and compassion there cannot be any Divine's Power in that person. Everything is completely submerged in this Divine Love. Everything that is created on this earth, everything that is created in this universe and universes and universes, is all because of the Love of the Divine Mother. So this Adishakti's love is something so subtle, is so subtle, you cannot understand sometimes. I know you all love Me very much, tremendous love for Me, and when I get the vibrations from you, it is like the ripples that reach the shores and again they return back and lots of little little sparkling drops are there on the shores also. In the same way, in my heart, I feel your love echoing the beauty of this sparkled Divine love. I cannot explain to you the experience what it creates but the first thing that it creates, is that tears come into my eyes. Because it is the compassion, which is '**Sandra Karuna**' is

'Ardra', it is not dry. Like a father's compassion could be very dry; alright, do this, otherwise I will shoot you, I will do this. Mother will say, but she won't say something that will be that hurting. She will have to say sometimes to correct you but her saying is very different from the father's, because she has got Sandra Karuna. Ardra, 'Ardra' is which is not dry. This kind of a heart She developed because of the Divine Love that She was having. So every part of the body, everything is created out of Divine Love. Every bit of it emits nothing but Divine Love. **Vibrations are nothing but Divine Love.**

Now as I have told you before also that this incarnation had to come. The time had come. It was all being seen that the time has come. But there is a difference between fixed time and the time which is Sahaja. Fixed time is such that, you can say that, this train will leave of this time, it will reach this time. You can say that some machinery is producing something, in such time it will produce so many things. But living things which are spontaneous, which are Sahaja, you cannot see time. In the same way this process of freedom. You have the maximum freedom. So one could not say what time this will happen, that people will be available to receive this subtle knowledge of Divine Love. Knowledge also could be very dry. We had terrible people in India who were busy with the reading and with the recitation of mantras, this, that and they became so dry- so dry that just bone structures left and so hot tempered that they looked at anybody and that person will become into ashes. I mean, is this the way you have come on this earth to do all the tapasayas and everything, just to make somebody into ashes? But that's how they thought that they were very great because they looked at somebody and that person disappears or becomes ashes (Bhasmisat, they call it) There was no idea

of benevolence in their heart. So the first thing that is achieved through this Divine Love is your benevolence. The benevolence itself is also a kind of a very misguided word. **Benevolence means whatever is good for your spirit.** Now as you know the spirit is the reflection of God Almighty; so when the spirit in you starts reflecting itself in its full beauty then you become the giver, you are no more a person who has to take anything, you just become the giver. You are so fulfilled. Now this Advent came at a time which was judged what time it should come. As I said you have freedom, people were going amuck doing all kinds of things. So if you see that just before this we had a big problem of people working out their power, like people will go to India to occupy the territory of India, or to China or besides they went up to Africa and all these places. Even Americans went to, so called Americans, went to America and occupied it.

So this was the time when they were using their freedom for power only. That was not the time for the Adishakti to be born. They were the people who were power oriented; not that today we do not have, we have, but these were seeking only power and also these territories. It is not important. So it could not be at that time. At that time, one had to fight for your freedom, for getting out of the clutches of these imperialists and people who were trying to overpower. Now gradually it changed. It changed and changed in such a smooth way! It is very surprising! I saw the change coming up myself. It worked out, as you know that I myself took part in the freedom movement of India. It is important. In India it started, first the freedom from imperialism and then gradually this freedom from imperialism started spreading in every country. People started thinking about the freedom; they



started understanding that there is no use having colonies and all that, better come back to your own positions. So when this happened, I mean this happened in my own life time, I must say; first people who tried to have freedom in our country died. So many were killed; you know, we have people like Bhagat Singh, in every country. All the revolutionaries were thrown out and ill-treated and killed. It is not a question of independence. But that one had to go through, so that, freedom was tested. Now they thought that this was nonsensical thing we did. This was no freedom because after all doing all that they started repenting and developing a kind of fear and a fright from others and a kind of a very disturbed left Vishudhi started. They felt very guilty, that they have done very wrong. That they should not have done.

At this juncture also there were other problems, like we had caste system and other problems like slavery and all kinds of things-disparities and some people were treated as lower people and some as higher people, some higher races, some lower races. All these stupid things were there. Through their freedom they created, through their freedom. It is not so, it is not the fact, it is not the truth but they created the things like that. Now supposing I want to create something here just to say that alright, this is not a carpet, go on telling you this is not a carpet, this is not a carpet. The brain is washed, you see that this is not a carpet. It is something else. It is like a mesmeric thing I feel the way people accepted this nonsense of racialism, of all kinds of disparities, of slavery, of caste system and specially ill treating women. All this came out of the choice that was given to them to select what is good, what is bad. So to them it was very good, it was a nice thing to do. Under these circumstances compassion would have

been wasted on these people, Divine love would have been a waste, because mentally people were not prepared to understand. You could not tell them that this is absolutely out of your blindness, ignorance, you are doing this. This is not the right thing for you. This will not make you noble. This is ignoble. You have been ignoble this. Of course, so many saints came, they talked of nobility, of forgiveness, of unity, of oneness, everything they said. Big seers were born. They also reached that point, talked about it. But still people were not prepared so much. Gradually, I think their teachings and all that started working into them.

But the biggest problem is with these so called religions that they started. All these religions got derailed and they formed a kind of puddings, Muslims here, Christians here, Hindus there. This is this, this is that. So you really needed this river of life to fill up all these puddles and make them one. It is complete ignorance. It is sheer stupidity to think that one human being is higher than another. You can only say one thing that at a different state you are, some are at a different state, some are at a higher state, but in general you cannot condemn somebody that he is no good, this society is not good. In general, individually you can say. In general you cannot say. But this ignorance was so dark because it became collective, it is a collective ignorance-collective ignorance. They all joined hands together collectively to say that this is the religion that is the best, we are only the ones who have saved ones. Another said no, no, no, no, no, these are absolutely condemned people, we are the best; and under the name of religion, under the name of God Almighty, they started this nonsense. So now Adishakti had to assert with the complete force. So the first thing She realised that one should know what is a family. A child grows in the family. If the

children do not get the proper attention from the father or the mother, we can say, if they are also spoiled or if not spoiled if they are over indulged into or they are neglected, then the child does not know what love is. If a child does not know what love is, love does not mean that you spoil the child or you give him lots of toys to play and get rid of him.

It means that all the time your attention is on your child and that attention is not indulgence but an attention for the benevolence of the child. So all the time you are seeing that there is benevolence and thus I thought the family life has to be first of all substantiated. Very important; because these days also under the name of religion they have started nunneries and then priests and then sanyasis and all kinds of 'babas' are there. They are so dry and they are so misleading the people that people started taking to this kind of sanyasa, getting out of their houses, getting away from their wives and children. So the first point I realised, human beings cannot have love, who have not known what is love is; and this love is more effective if it is collective. See we must have seen that in India people really love each other in a family. I mean in so many relations we do not know how we are related to them! We just call them brothers, sisters, this, that. We do not know what is the relationship, whose father or whose sister, nothing, but we just feel this is our brother and if you ask how he is your brother, you do not know how he is your brother. The reason is we had joint family system.

The Joint family system is just like a collective system. So nobody knew who was his real brother, who was his step brother, who was his cousin, nothing. That all lived together as just relations. But then this also broke, this joint family also broke because

of economic reasons and things like that. So now at this time, when we see this very crucial time, it was, when the people had to know love and the family had started breaking in every country, specially western countries, where men and women never realised the importance of family life. They never had faith in their family. So it became such a shifty thing for the poor children. They were on shifty grounds. They could not grow properly. So it created a generation of violent, horribly possessed children. This generation then, went into warmongering. They don't know-they feel like fighting. I have seen children fighting with the trees. I said why are you fighting? It is nice to fight, you know. But why are you fighting? They do not know. The reason, there is no love. So everything that you see, you detest. I don't like it, I don't take it. Detest it. You try, out of your frustration, to destroy anything that is there. So a new trend started, apart from the war when it was over, naturally the value system dropped down. People felt what is the use, you see. We had all these values so what did we get? War! And what is the war for? War has just killed all our society and killed our children, everybody and what is great about the war system? So the mind of the people, on the whole, was that somehow or other you must fight, that the fittest man is the best. So the one who can dominate, the one who can come up, is the best. So the domination of these imperial style of Govt. was over but individually it became a process of domination. With this process of domination, ego started developing. Even to children they used to give education in such a way that children became very arrogant, very artificial, extremely arrogant and artificial. It was impossible to understand why these children were not at all controlled, were told that this is wrong! Because the parents also took a very very different.....attitude.

They wouldn't feel their children and tell them what is wrong. They were so attached to their idea that these children will leave us, that they said "do whatever you like but still....." Under these circumstances even human beings as such were (devided) between a good family life and divorces and the funny society which believes in sharing women and sharing men and all kinds of things. So what a terrible situation was there for Adishakti to assert Herself! Then, also there was very big problem about the religions asserting themselves, their own ideas, their own conditionings on people and absolutely blinding.

So it was the turmoil, it was the turmoil, and at this turmoil state only, Adishakti had to come to establish the Dharma. She had to work it out to establish the Dharma. It was a very shifty place; very shifty sands were there but when I was born, I was shocked the way people went. At that time I don't think I met many seekers. Of course I met one or two realized souls, but mostly they were worried about their insurance, their money, their this, that. They should talk to them and did not know where have you come into some (dizney land) or what! You did not know what to talk to them! How could you start telling them about Divine Love when they were not seekers even? Then gradually, I felt confident. First I thought, I have come a little early, I should have waited still slightly more, that would have been better because here the people hated everyone and every individual is against another individual, and they are cheating each other and they are also very jealous of each other, and also want to have higher positions, and this and that over others; they want to pull every body's legs. So may be that there was not yet time for Sahaja Yoga to start. But then I saw all these horrible false gurus also throwing their own charms on people and

trying to control them. That made me feel really think that now I better stop worrying as to what the atmosphere is, worrying as to what sort of people there are. Let us start. And that is how the first Brahmarandhra chhedan took place in India. It was Fifth of May, 1970, 5th May, in the morning time. Of course it had also some events which made me hurry up to do it. I was quite ready. I knew what is the problem with human beings is. But I thought that may be they will never except it, they can..... Now this incarnation is very unique type. So many incarnations came; they came, told you everything likewise, said this is good, this is good, this is good. Some people who were enamoured by them, followed, but nothing was inside their heart. Whatever they heard or read, it was like a lecture, it is Gita, that's all. And the life of such a person didn't have that spark of the Divine love within themselves. We have had lots of good people during this short time existing; you can see, Mahatmagandhi was there, Martin Luther was there. All kind of people, you see, all over; Abraham Lincoln was there, George Washington was there, William Blake was there, we had Shakespeare. All this time, you see in the literature, in everyway- Laotse, then we had Socrates, it starts from Socrates to today, we have had lots of philosophers, lots of people who talked about higher life. Despite that, people were thinking that these are some absurd people; there is nothing in it too much better. Nobody will say anything about, say Guru Gita, they wouldn't. They used to think-what's this nonsense? What is the use of all humbug going on like that? with this attitude, you see (decrying) all around when I looked for, (I thought), "How am I to tell them about what they are and what they have to find?" And it was really my desire that there should be some keenness in people, just little bit. If they give me a little

chance, this Divine Love is so subtle, it will just penetrate into their hearts. But they would not. They were just like stones. You couldn't talk to them, you couldn't tell them anything; and they thought no end of themselves, that's the worst part of it.

Under these circumstances, Sahaja Yoga started and there I found that the powers of Adishakti are much greater than the problems. I saw it very clearly. Because these powers were awakening the Kundalini. I knew that I can awaken the Kundalini, no doubt, I knew that, and also knew that I can give amass realisation; but I could never think that people whom I awaken, will come back again, because, you see, they are ignorant people, I never thought that they will come back, they'll practice Sahaja Yoga, or they will go to this thing. I never, never, never, never thought this. If somebody had told me, I would have laughed at them! Exactly. What happened was that when I gave first lecture anywhere, that hall would be finished, everything would be finished. There was nothing to do with this hall; I was staying somewhere, and the hall was taken on hire. And follow on, of course, very few. So I thought that this is not going to get ahead.....since they don't want to understand anything. They did not understand. Under the big pressure and the family problems, this, that; that was not so important. The most important thing was that how to penetrate into human beings? So the only solution was to raise their own Kundalinis. To clear that little liking because if I go on sitting down with the idea that they will come round and ask me for Kundalini awakening and then I will awaken them, was the wrong idea. I could realize. So amass realization started. And this, really surprised Me. It was no magic, it was not storytelling, but it was the truth. They could feel it on their finger tips, they could feel it out of their

fontanel bone area. It's the actualization of Sahaja Yoga has worked wonders; otherwise it would have been impossible. All these wonders that you see today are because of your reaction, because the way you reacted, the way you received it. Otherwise Adishakti is what? Good-for-nothing! If you do not except, I'm nothing. And it started. Actually it is the way, I see your wisdom, your sense, your seeking has brought you to Sahaja Yoga. I never write letters to anybody. I never call anybody, that you know all gurus do that, as soon as they go to any city they write down the names of important people and then they send them letters, and get about two three of them at least for their programmes. But we are not doing all that, you see. How we have managed this amass realization, Kundalini awakening, by which people started understanding Sahaja Yoga! They started penetrating into that.

Now for that, I have to raise my own Kundalini like that; every time in a public programme, I raise mine also. **And in my Kundalini itself I catch all your problems. It's painful, that's why after puja, I become, sort of, like a (swollen.....?) for a while. Reason is; I am absorbing all that is within you. Like I put you all in my body; you are part and parcels of my body.** Every cell that I have is for you, for your (ascent); and you have to be that subtle to understand that if you feel for something or if you have something to be done about Sahaja Yoga, anything you feel, want to start an Ashram, or anything, immediately I know. How do I know? because you are inside Me. Most of the things I know very clearly but some of these things I don't know that clearly. Because of one thing.

***The relationship between you and me is of course very intimate, that you should be in my body but if you people***

*are not meditating, it is very mundane thing, I must tell you. Dhyana gamaya. If you are not meditating then I have no relationship with you. You are not my relations. You have no right on me, you have no question to be asked, why this is happening, why that is happening? So if you do not meditate, I always say meditate, meditate, I have nothing to do with you. You are no more there for me. If you have no connection with me, then you are like all other people. You may be Sahaja Yogis, you might have got your Sahaja Yoga degrees from you leaders, may be I don't know, and may be that you are regarded as something very great, but if you do not do your meditation everyday in the morning or evening, you will be, really, not anymore in the realm of Shri Mataji. Because the connection is only through Dhyana, through meditation. I know people who do not do meditation; then they suffer, their children suffer, when something happens then they start coming and telling Me; but I see clearly that the person is not meditating. I have no relationship with him, he has no right to ask me anything.* In the beginning, of course, meditation takes sometime but once you know what is meditation is, how you enjoy my company, how you are one with me, how we can have rapport with each other! There is no need to have anything else in between-like writing letters or may be some sort of a special connection. Nothing. The only thing needed is meditation. In meditation you grow, in that spiritually you become higher and when that happens, is that in a way, I would say that when you reach a state of that, I should say, maturity in Sahaja Yoga, then you do not want to give up your meditation because that time you are absolutely one with me. That doesn't

mean for three hours-four hours, you should do meditation. But it is how much intensely you are with me, is important. Now it is not how much time you have given. Then, I am responsible for you, for your children, for everyone. I am responsible for your ascent, for your protection, to save you from all your negativity. So it's not like a father who will directly punish you. It is not that but it's just alright, you are not my relation, I am out. That's the only thing that can happen, if you are not meditating, alright, I cannot force you, I have nothing to do with you. You may have other relations with outside-outward. **But this inner relationship, by which you get inner relationship by which you get your benevolence, you cannot have without meditation.** I have been telling all of you, please meditate, please meditate everyday. But I think people are also not understanding the importance of what I am saying. They tell me, 'Mother we do not meditate.' 'Why?' 'Now we are realised souls, why should we meditate?' Now this instrument is fully made, but if it is not all the time connected with the mains, what is the use of having it? In that meditation you will feel the love, the Divine love, the beauty of that Divine love. The complete panorama changes. A meditative person has a very different attitude, a very different temperament, a very different life, and lives always in complete satisfaction within.

So today as being the first day, as you say, of the Advent, we can say that it is the first day when the Advent took place, as we are worshipping today, of course, it is was not today, but still we can say that if that is true, if it has happened, and it has been helpful to you, it has been a great blessing to you, then must you know how to preserve it, must know how to enhance it, must know how to enjoy it. You should not be just satisfied with one dance drama or

one this thing or one that thing. **But you should have a full oneness with the Divine, full oneness.** That is possible only if you really meditate, which is quite an easy thing to do, to meditate is. Some people say, Mother we cannot get over time, we are all the time thinking something or that time we want to see the watch. In the beginning you may have little problem, I am not saying you may not have, you may have. But that's only in the beginning, but gradually you will be alright, gradually you will master it, gradually you will know it so well that you would not like to have anything else of a cheaper type. You won't hear it, So to get to your beauty, to get to your glory, to get to your own great personality, which is now exposed, only thing you have to do really, religiously is to meditate. It is not that at night I come very late, so I did not meditate or tomorrow I have to go for work so I cannot meditate. **Nobody wants to know the excuses, it is between you and yourself.** It is your gain, nobody else's. It is for your gain everything has happened.

Now one has to know that we have achieved a certain height of relations and from inside you might go up to here, up to here, up to here, not saying it is not possible to do that. But first and foremost thing that whatever you may be, may consider you to be a very high class Sahaja Yogi, you have to be humble about meditation. This meditative quality, even when I am talking to you on the Sahasrara, I am getting into it because it is so joy giving. You just jump into the ocean of Joy. First it will be difficult, but after sometime you will know that this connection, that you have with Shri Mataji is the only connection that you were looking

out for. And also there is another point people get lost with, which I have seen very common with some people, who get lost. They meditate individually, very much, it is very correct. Individually they will meditate. They will sit down, meditate, do the puja. But collectively they will not meditate. So this is another point one has to remember that you have to be collectively meditative. Because I am a collective being of all beings. When you meditate collectively, you are really very close to me. So even if you have a programme or something, you must do some meditation. **Always have meditation as the priority for every programme. You sing the songs, everything is done, then you meditate. If I am insisting on something, you must know, that this must be the truth I am telling you, absolutely the basis of it. Though it looks rather mundane, but it is very important.**

Now for us to worship Adishakti, I don't know, because there has been no prayers or anything about Adishakti. Up to Bhagwati they have gone. Beyond Bhagwati they have not gone. So I don't know what sort of puja you will have! But let's try something. May be, I think, the meditation is the **best** way we can really achieve something. So we can go into meditation for about five minutes.

"Please close your eyes. (Shri Mataji raises the Kundalini of all present, She blows Pranava for eleven times) Eleven rudras are awakened and they will destroy all that is negative. Now ignorance is the greatest force. I am sure they will destroy this ignorance of people."

May God bless you.



# HAMSA CHAKRA

GRFENASCHAU, GERMANY, 10.7.88

Pravachan of H.H. Mataji Shri Nirmala Devi

(Today we have decided to have a Hamsa Puja in Germany. We have never yet paid much attention to this center of Hamsa which is, I think, very important for the Western world rather than for the Indian or the Eastern. The reason is, at the Hamsa Chakra part of the Ida and Pingla come out and manifest. It means the expression of Ida, Pingla is given through the Hamsa Chakra. So this Hamsa Chakra is the one) After the Agya what is holding on certain threads or certain parts of the Ida and Pingla, and they start flowing through your nose, expressing through your eyes, from your mouth and from your forehead. So you know that Vishuddhi Chakra has got sixteen petals which look after the eyes, nose, throat, tongue, teeth, but the expression part comes through the Hamsa Chakra, of all these. So, it's a very, very important thing in a Western mind to understand Hamsa Chakra. There's a beautiful couplet about this in Sanskrit:-

Hansa shvetah, Bakah shvetah,  
Ko bhedo Hams-Bakayo?  
Neer-ksheer veveketu,  
Hamsa Hansa, Bakah Bakah.

Meaning the crane and the swan, both are white. And what makes the difference between the two? If you mix the water and the milk together, the Hamsa will just suck in the milk. So it can discriminate between the water and the milk, while, the Bakah, means the crane, cannot. It's a very significant thing for Sahaja Yogis to understand. Discretion is to be understood very deeply within ourselves, and how we develop discretion is very important in Sahaja Yoga. But before we go to that, let us see how this discretion plays a part very much in the manifestation of our

expressions outside.

We are the people in the West, who always try to express ourselves outside. It's very important how you look, it's very important where you look, what you look, what you see. It's very important that your appearance should be good. Very particular. They spend lots of time in improving their appearances. This is the minimum. Then they have a method by which, we call the media, the country speaks or manifests through the media. And the medias have to have a training. Every country has a speciality, and one better than the other. And when you see all of them, you find they lack discretion completely. Also, in our speech, in our expression of literature, expression of poetry, expression of our relationships with others, any kind of expression requires discretion, which is a deepseated knowledge or wisdom.

If, in the West, people were not so much outside, they would have been much better off, I think. If, supposing, in England, people don't become punks, then others will laugh at them, and they'll think that this man has no money to become a punk. So a kind of a fashion that sets in, in a society of that kind, which has no discretion and which is very outward. Fashions won't work out in countries where they are deeply rooted into traditions, and into proper understanding of life. Of course, the countries which have been very ancient have been traditionally trying to improve themselves with error and trial, and error and trial methods, have developed much better discretion, much better understanding. But the countries which are not gone through all that ordeals have not worked out, have not gone through

all that discipline, lack in discretion. And that's why many of the people, though they are of very deep seeking, have gone astray. If they had discretion they would not have gone astray, they would not have gone to wrong places. But the discretion was missing.

So it comes to the discretion how to use your Ida Nadi and Pingla Nadi, and discretion to understand what is good and what is bad. **Now let us see the Ida Nadi.** Ida Nadi is very important because the discretion in this can only come through traditional understanding. Ida Nadi starts from the Ganesh's point, Mooladhara. So first, we miss the biggest support, the biggest help, the biggest nourishment of holiness and auspiciousness at Mooladhara if we have no discretion. We always take to thing which are detrimental to our growth and also which may destroy us, not only us, but the whole country. We like people who are destructive when there is no discretion.

Discretion means that you must choose the things which are good for you. Which are benevolent to you, which are good for the collective, which are good for your ascent. On the contrary, the people who have no discretion fall into the traps of wrong type of people. Like say, Freud. I mean, to an Indian, Freud, nobody can believe that you can go into such a nonsensical idea! But people accepted Freud more than they could accept Christ, because the discretion was completely missing. If they had that traditional discretion in them, they would have been saved. It is that traditional discretion is the thing that comes through Ida Nadi.

Now that's what the people call it as conditioning, and they say that conditioning is very bad, and people should not take to conditioning, and one should be free from conditioning, which is absolutely a wrong

idea. **In that also there has to be discretion. What conditioning is good and what is not good has to be taken.** Now because there is no discretion about conditioning also, outright discarding all traditions all that is coming to us through our experiences of our forefathers, everything is discarded. The history is discarded, and we say, Oh, no, we are beyond it, we feel free. Like I was surprised, yesterday, in the plane somebody told me, I feel very free when I have no clothes upon my body. I mean, if the clothes can imprison you, then what happens to the real prisons, what will they be for you? But that sort of a funny idea comes into the head of people and they think that we can justify all this stupidity that we follow because we lack discretion. Intelligence cannot give you discretion; it cannot give you discretion as far as the conditioning is concerned. For a Sahaja Yogi it is important to understand how you develop your discretion. Yesterday only I gave a very beautiful talk to the ladies of Paris, or I should say, the ladies of France, regarding the discretion of women.

The discretion of the Ida Nadi is intuition. If you develop that discretion within you, through your meditative powers, you develop intuition. And intuition is nothing but is the help of the Ganas which are surrounding you. If you learn to take help from the Ganas you can become very intuitive, and without much intelligence of yours, you can say the right thing. The whole of Sahaja Yoga, I would say fifty percent at least out of that, is based on intuition. For that you have to develop a proper sense of Shri Ganesh. Shri Ganesh in its right sense you have to understand. From there starts because He is Ganapati, He is the one who is the master, He's the chief of all the Ganas. So the Ganas give you the intuition. For



example, say I have to go somewhere, and then what I say is that, No, I won't be able to go there tomorrow. And I won't go, somehow. Then people think, Mother, how do you know? I know because the Ganas are there and what they say is the truth, they know all about it. Or anything I say about someone comes true. So they start asking me, How is it Mother you have come to know about it? I live on intuition. Like I have to catch a plane, I know by intuition, what's going to happen. This part has to develop by worshipping Shri Ganesh.

So imagine, Shri Ganesha also rules a part of the Hamsa Chakra. So when we say 'Ham' and 'Sa', these two are actually the Bija Mantras of the Agya. But when the Agya touches the Hamsa it starts here. That's why at the base, at the root of it is the Hansa. And here the Ham (Ham means, "I am.") If you are discreet, you will not take to fashions, you'll not take to stupid ideas. You have your own personality, you are a Sahaja Yogi. You don't listen to people who are non-Sahaja Yogis. That is the 'Ham' part, I am. Not the ego part, but the 'Ham' to understand that, "I am a Yogi, and I know so many things which normally people don't know and so I have nothing to do with them. I've not to take any lessons from them.

They're not to teach me anything. There's nothing that they know. I know much more." **To be aware of yourself is 'Ham'.** So that comes from the right side, I would say.

**The discretion of right side is 'Ham,' and the discretion of the left side is 'Sa.'** 'Sa' means 'You', means 'you are the one.' In your case, you know who is the 'you'. But for every human being, 'You' is the 'Divine.' 'You are the one'. This comes from the left side, is 'Sa.' So the word,

'Hamsa,' is made of two types of discretions, where to see 'I am', and where to see 'You are'. On these two balances, as they are shown here beautifully, the Moon and the Sun, in the center is the Cross which gives you the balance, which gives you the Dharma. How all these things are connected one after another, layers after layers! You can see, how dharma is connected with discretion!

Now, there are people who are suddenly enticed by some sort of a ritual. For example, I have seen some Sahaja Yogis, they come to the puja and they are giving bandhans to themselves like mad. On the way they'll go, they'll give bandhans. Anywhere they go they'll give bandhan, like mad. That's just conditioning, that's not discretion, that's not Sahaja Yoga. **It is to be seen, is it to be given bandhan or not? In the presence of Mother there in bandhan. What is there to give bandhan to yourself?** But people, when I am talking, are giving bandhan, raising their Kundalini. They're all mad people, I think. In the same way, there are people, yesterday, I heard there's one kind of a music record is played everywhere in the ashrams, because they can all jump like on a camel; it's music for the camels, you see. Now, this record everybody appreciates. Why? Because they can jump like a camel. Once you start jumping like a camel, human being can't give up, they form habits. So they like that particular music. They will go on jumping like a camel because now they have become camels, they have to behave like camels. And then there is something-some music-which is like a horse, like the trot-may be, may be done, anything. Now once they listen to it, suddenly they start following that rhythm. Now they become the horse which is running. Now the horse is galloping. They

become horses, and they only like that galloping music. So on and so forth; could be a donkey, could be anything.

We are not animals, we are human beings, and we are 'Ham,' 'We Are,' we are Sahaja Yogis. We are not dominated by any particular type of rhythm, or particular type of music. Every variety we can appreciate and understand, as long as it is dharmic, as long as it is balanced, as long as it is auspicious and holy. So you can see on the Hamsa, how many things are judged. I think **the whole of Sahaja Yoga stands on the balance of Hamsa.** There are people who are very astute, means very honest, but this honesty can go into a ridiculous limit. Or else, there are people who are very hard working. This can also go to the ridiculous limit. So these qualities which are supposed to be good, cannot be righteous. **'The righteousness is discretion glorified.'**

If you have discretion, then you glorify that discretion into righteousness. Like you can say now, Christ, you can take Christ. Christ was such a discretion. When Mary Magdalene was stoned, He had nothing to do with prostitutes, I mean, nothing to do at all, no relationship, but He could see, in discretion, that these people had no business to stone her. He stood up there, in His own courage, and He said that, Those who have not committed any sins can throw the stones at Me. 'This is the power of His discretion, that people just felt that discretion within themselves, and they felt that in discretion, 'This man is a Holy man and we cannot throw stones at Him? If you are discreet as Sahaja Yogis, you will make others discreet also. Others will have to be discreet and to understand. And this 'Neer Khsheer Vivek' is the differentiation between the water and the milk, the bad and

the good, can come to you if you develop that discretion part.

In Sahaja Yoga, at every stage you'll find people falter also with the right side indiscretion. And the right side indiscretion comes from the ego manifestation of people. This ego, as I said, is 'Ham.' This ego doesn't work when it has to work. For example, I find some people went for a marriage in the church. Of course, that's wrong for Sahaja Yogis. We don't believe in any human religions, you know that. All right, you went to the church, it's all right. But they sent a lady to London to buy Laura Ashley dresses, to buy, and I think also, maybe some men must be wearing tailcoats to do the wedding. Where is that ego lost? That ego that you are a Sahaja Yogi was completely lost. I think they all went for hair dressing, all kinds of things they did, and they all wanted to go there as old Christians, walking to the church next to the graves of stupid bishops.

It's not only here, India is much worse, as far as religion is concerned, the left side, they are very, very conditioned people, and there they fail to understand what is discretion. For example, we had Jananadeva, he was such a great incarnation, and he didn't even have shoes on his feet. And these days they are taking out a big procession of palanquin, so-called shoes in it of Shri Jananadeva, and thousands and thousands of people singing praise. Just imagine! Who can tell them that Jananadeva had no shoes! What shoes are you carrying in the palanquin? And whichever village they go or whatever city they go, they are fed with sumptuous food, everybody falls at their feet. The saints have come with a planquin.' And the shoes never belonged Jananadeva in it.

So this madness goes on. Now you

see all these things happening around you. In every country, in every religion, in every stupid area, you'll see all this happening. But you just join hands. You become one with it and then it becomes so difficult to understand what has happened to you. Now this ego, when used properly, then, is discretion. Now also, people have another very horrid, horrid conditioning, apart from the religion, is of the countries. 'I belong to India, I belong to Germany, I belong to England.' **'Everything is wretched! I mean, to say something like that means you are not yet grown up to the Sahasrara Land. Those who start becoming some nationality do not know that your nationality is transformed. Actually, you don't need any passports in the area where the Divine reigns, no passport is needed. It's written large on your faces. But still, inside, this deep conditioning is there, that 'I belong to this country. My country is very great. Your country's not good. 'But when it comes to discretion is to think that, 'All right I was born in Germany, and Germany has made lots of mistakes. Let me work it out. So that I get back all my German people into the area where resides peace, joy and happiness. There is, this conditioning is used in discretion. In everything you will find there are two sides. Which way you move is your discretion.**

For example, there are people who have a conditioning of a particular say, a religion. Supposing they belong to the Jew religion, and have come to Sahaja Yoga or they belong to Christianity and have come to Sahaja Yoga. So now, what is the discretion? As soon as another Jew person comes or a Christian person comes in, they'll just get into a fraternity of bhoots there, and they'll all become great friends. 'Because he's Jew, I'm Jew, my father is

Jew, my mother is Jew, my this thing is Jew.' Same with Christians, same with other communities, same with any other nationality.

Now what is the discretion when you seek? The best thing, discretion at that point is to see what are the faults of these so-called human religions which are formed after the death of the promoters, or, we can say, the incarnations or the prophets who started that religion? This is first discretion. **The second discretion is to read those scriptures and find out what is so special that these incarnations have said. For I would say, if there is a Muslim, he should go to Koran and see what's written in Koran as far as Sahaja Yoga is concerned. If it's a Christian, let him go to the Bible and find out whatever is written there as far as Sahaja Yoga is concerned, because Sahaja Yoga is the truth, and what truth is written has to be found out. If such a thing is developed, then you can go further, if you are brave enough, and can be courageous to go and tell the people, that, 'See, what is this nonsense you are following? It's not written, it's not done. Whatever is written, this is the essence of the whole thing. That's the third stage, where you have used your discretion as far as a particular religion, nationality is concerned.**

Now when I am, say, in the West, I have to discuss the West and when I am in India, you must hear Me. You don't understand the language, it is good for Me. With all the respect for the Indians, I give them left and right, and tell them what's wrong with them. But here it is important that, what is wrong with us in the West. So the discretion is to see what's gone wrong with us. Where are we wrong? Have we got any courage or not?

For example, ladies don't have courage to wear a sari outside. Why? Sometimes doesn't matter. When Indians can wear your dresses, you can wear saris also. Or the men won't wear Indian dresses outside, is a little 'Ham' is needed. They enjoy it, but they won't wear it. They'll wear the same funny holy pants! They can wear the punky stuff, but they can't wear something that is sensible, is good to wear. It's something that must give you the idea that we are different people. **Now this red mark is very important, because then you don't catch any bhoots and has to be worn. In the Bible it is written that there will be a mark on their heads, but because there are so many other stupid people like Hare Rama Hare Krishna, I don't think they'll wear any marks, we are freighted of the society. How to wear a mark? But supposing they say that, 'You will go about with a disheveled hair, 'you'll do it, because that's allowed in the society.**

**We are the people who are not to be afraid of any society. We have to come out of it and we have to teach them whatever is good, we are going to do whether you like it or not. That's the sign of a saint. If you have seen any saint, anywhere, they have gone all out to say whatever is right, whatever is to be done, and whatever is to be followed. That's the sign of a saint. Otherwise you stand, sometimes, just dissolved in the society, sometimes in Sahaja Yoga, sometimes here. Then what's the use of such saints? Tell me any saint whom you know who has not fought the society, who has not pointed out the mistakes of the society, in a very loud manner, without any fear? Have you known any saint like that?**

For Sahaja Yogis, it is very important to have that courage within

themselves. If you develop your discretion, then it works out.

On the ego side what kind of a discretion you develop, and how? On the right side are all the Devas, all the Deities sitting around you. You have to understand these Deities. You have to know what they are going to do. Supposing, now, you are lost on the way. So, you should not think like all other people, 'Oh, I am lost on the way. How will I go there? What will I do?' After all you are going for some nonsensical work. Doesn't matter. But you must think, 'Why, Hanuman, He must have brought me here for some purpose. let's be on the look-out.' Accept it, accept the situation. When you accept the situation, you are placed into the hands of the deities and they are guiding you, your deities are working it out. Accept it. .... And this acceptance will give you a wonderful discretion over your ego. Whatever goes wrong, it's all right. We accept it.

And above all, the vibrations part, which you have to see. **If you do something, if vibrations are going down, then of course, 'I am a Sahaja Yogi, to me vibrations and my ascent is the most important thing.'** So to develop the discretion on the right-hand side, you have to know your goal, your destination. You must know on what path you're standing and where you are brought. Where are you today? We are not like other people. If that kind of a discretion you develop within yourself through pure intelligence -for that you need pure intelligence. And pure intelligence in a Hamsa is that it glides on the water. It shuts the water. It doesn't allow anything to overpower it. It's in the water beautifully, beautifying the lake, also not allowing the lake to dissolve them, or to overpower them or to cover them. This is

the part where they are Ham. If they want, they can dive down. If they don't want, they will not. They are gliding on the ocean, ocean of the Samsara, of this Bhava Sagara, and they're not going to be drowned into it. That is the 'Ham' part of it, which you should have the discretion.

On the one side you should accept things, that they come to you. The best among these was Shri Krishna, I would say, who had real discretion. But after all, He was Shri Krishna. But His methods were so interesting, of discretion, that is enjoyable to know about how He destroyed so many rakshasas. Every time He did not use His Sudarshana Chakra, He used His discretion. Like there was a rakshasa who was trying to overpower the Pandvas, who was trying to overpower the people who were good. Shri Krishna said, 'Now' what to do with the horrible fellow?' And this fellow had boons from Brahmadeva and Mahadeva and everyone, so Shri Krishna is the center, after all. So He wanted to organize a proper destruction of this horrible rakshasa. So, what He did, that there was a great, right-sided saint meditating and He had taken a boon that, 'nobody should disturb me. At least, the one who disturbs me for the first time, I should have power to destroy, if I look at that person.' And this one was meditating in a cave. Shri Krishna very beautifully ran away from the battlefield. His name is ranchoddas. It's a little bit derogatory, to say somebody, that the one who ran out of the battlefield. So Shri Krishna ran out of the battlefield, for there was no way out to kill this horrible fellow. And He went, and He was covering Himself with a shawl. He went into that cave, and covered that saint with His shawl. After Shri Krishna was running this horrible Rakshsa to kill Him. Shri Krishna went and hid Himself. When this rakshasa

came near the cave, he saw the shawl covering this saint. He said, 'Oh, so now you are tired and sleeping here, running away from the field! Get up now!' As soon as he said this, this saint got up and looked at him, and he was completely burnt.

So, if Shri Krishna is the Virata, at His feet, or if Shri Krishna is Vitthala on His head, in between the two resides Hamsa Chakra. This discretion is very beautifully described in the life of Shri Krishna. We can call him that he had a naughty way of using his discretion. He has done so many things like that, but they create a drama, they create His Leela. Because He was Leeladhara, that's why he could use his discretion to create a drama, a play. So on one side we have the help of Shri Krishna to give us the discretion, and on the other side we have Christ. In between is placed this Hamsa. So we have two great incarnation within us, who are the embodiments of discretion. So one side is Shri Krishna who is the one who looks after the conditioning side of it. And the another side is Christ who starts looking after the ego side of it. The one who says, on the cross, 'Oh God, forgive them because they do not know. Oh Father, forgive them, for they do not know what they are doing.' Is the same one who takes a hunter in His hand and hits people, starts beating them because they are making money in the name of God. See the discretion. Same Shri Krishna who with his Sudarshana Chakra can kill thousands and thousands of rakshasas, becomes the driver of Arjuna. The contrast of their behavior is the beautiful saga of their discretion.

Now for a Sahaja Yogi it is important to understand that they have to work out their discretion in a manner that they develop their intuition. I would say the first thought could

be the intuition, could be the intuition. Could be that this is intuition. Try. Experiment. **But going to the extremes of everything is wrong in Sahaja Yoga, you have to do everything in moderation.** Like, I told them to see, everything through vibrations; So they will put their hands, I don't know, to everything. 'Should I buy this sari or not? Even go beyond that, 'should I buy this face powder or not?' It's so ridiculous! It's so bad that **ultimately you find that you have become a bhoot and you are telling everybody that, 'Your vibrations are bad, 'because your vibrations are bad. Your attention is bad. Putting your attention to nonsensical things, makes your vibrations absolutely disappear.** So with discretion you must have common sense, practical sense. I've seen people suddenly talking to anybody about Sahaja Yoga. No, that's not practical.

Sahaja Yoga is a precious diamond. You can not give it to every person. I've seen people at the airport raising Kundalini of everyone. No! It's not meant. They have to come to Sahaja Yoga. They have to ask for it. They have to beg for it. Then only they can get their realization. We don't want quantity, we want quality. All my lectures, if you see in that I am insisting on the quality of the Sahaja Yogis, and the quality of the seekers. But when we start thinking of getting a majority for a vote for Shri Mataji, I have to say, I am not standing for any election. Whether you elect me or not, I am elected. You don't have to do that. I don't need many people for that and when you fail in discretion you find some problems develop.

Now, it is for you to find out what indiscreet things you have done. Where have you gone wrong? In which way have you done a mistake? It is for you to find out. Then, rectify it. Otherwise in Sahaja Yoga, there should be no problems, there should

be no ordeals, there should be all joy and joy and joy. But the discretion should be to find out what are your weaknesses. Whether have you done wrong? What's gone wrong? Where? In what part and how you have failed? Sometimes people think, 'Oh, we did a lot at that time. Now we can't do it. 'Then you have failed. Like I heard that people are saying, 'Now we have come here, so we'll not go to Guru Puja.' It's wrong. At any cost you have to come for puja. I know I have shown you place which is Andorra but not Himalaya.

And, in Sahaja Yoga it is so comfortable that we want that there should be no change of flights. Directly we sit on a Hamsa and we reach Andorra place. You will. You will see that. But if you develop an habit of thinking, 'Oh, it would be difficult, 'then it will be.' But as, Warren has said it, it is going to be the easiest, everything is going to work out.' Once you think like that it will work out. Everything will work out. But first there should be pure desire. Whenever such ideas come into your head, again, use your discretion. 'We go to Guru Puja for our own help.' Every Guru Puja, if you remember, you have come up very much higher. Every Guru Puja has helped you. Of course, you say that Maharashtra tour is very good. I agree, it is. Maharashtra tour helps you a lot. But that's for thirty days, so intensive. Guru Puja is only one day. How many pujas do you have in Maharashtra? At least eight to nine. Sometimes even ten. That's why, naturally, it has to be much more effective. But Guru Puja, itself, is extremely effective.

Indians have been asking me, 'Mother once, at least once more, give us the Guru Puja.' We'll give anything to have a Guru Puja. Please come. Even this time, they wanted to have Guru Puja. Imagine, you could not have attended Guru Puja in India.

But Andorra, I have a special purpose. I have a special purpose. I have a special purpose. So please understand, I am not a purposeless personality. Gradually learn how I fulfill the purpose - yours, Mine, and that of Sahaja Yoga, together. How I work it out beautifully! You will understand. And I hope one day you also develop all those beautiful ways and methods of discretion by which you just do the right thing and never the wrong thing.

Now, for the treatment of Hamsa Chakra, which is more on the physical side, it's outside, that's why it has to be much more on the physical side also. So either we have used the ghee, and all that you know very well, to put the Hamsa Chakra all right. Also for Hamsa Chakra, it's important not to kiss people. I think kissing must be given up, because in kissing you do allow the germs of another person. In Sahaja Yoga it's all right. But once I say that, that doesn't mean that you all go crazy with the kissing. No, not proper. If in India if you want to kiss somebody he'll just be standing on one side.

The more you start expressing your love by all these gestures the less it is inside. The more you give expression of, for example, there's a method of expressing, 'you, and you go on saying 'thank 'thanks, thanks, thanks, thanks.' It's just a lip-service. But many people in many countries don't say 'thank you' at all. They're very grateful, inside. The gratefulness, inside, creates the depth that is necessary. So, to do it superficially, anything, to much, has to be avoided in your discretion. But avoiding extremes, avoiding too much outward expression, again can create another indiscretion. Like the English, they don't speak. The just don't speak. You travel with them every day for twentyfive miles, sitting together, they will not say 'who you are.' There is no insecurity about it, but

they will just give. They are not supposed to speak. It's artificial.

So the second point we have to come to, **we are not to be artificial.** It's all right if somebody feels like just, out of just spontaneity wants to love me and hug me, I don't mind. Because it's not artificial, it just comes. Children are most spontaneous. They are not artificial. They're not at all artificial. In the same way we have to be very natural about everything. It's all right, while talking to each other if the men hit the men a little bit, it doesn't matter. They have not insulted, it's a love, expression of love, it's all right. But it should be spontaneous, it should not be artificial. **We should not take to artificiality in Sahaja Yoga, at all, by any chance.** But wearing clothes is not artificiality. To be decent is not artificiality. To be dignified is not artificiality. **Artificiality is that what you don't feel inside, is to say outside. That is artificiality,** and for a Sahaja Yogi, he feels he has that bashfulness, he has that shyness, he has that protocol, and he respects his body. Out of respect of the body he doesn't want to do something that will insult his body. And that's how if you understand how far to go and how far to stop.

Then there is another way of indiscretion in Sahaja Yoga which I have seen, is that **people start using Me in many purposes like that.** Like, supposing now somebody's writing a poem, so he'll come to me, he'll say, 'Please correct my poem.' I will correct one poem, two poems, three poems, ten poems, then he'll loose the capacity to produce poems. You should not use Me for your own purpose in that manner, but in any case you are using Me. But with the **understanding that 'Mother is all the time with me, and is helping me, "there's no need to come forward and jump on**

**My time, and to take My time, and to bother Me, so that I should feel, 'Oh God, when will I get rid of this? Or others have a thing, 'Mother you must come to my house, you must take my child, you must meet my husband, he might be a drunkard.' So taking attention to what you call, 'yours' is also indiscretion.**

Instead of that, you put your attention to Me, instead of taking My attention to you. It's a very delicate line, as if we are walking on a sword. It's a very, very delicate line of discretion, but once you know as a state within yourself, you are discreet, you cannot be indiscreet even if you want to be. And that is what is the ascent part. So once you come out of this chakra and pass through your Agya, you enter into Sahasrara, where you have to be discreet. Whatever then comes out from there, is blessed. Whatever expression comes out is blessed. From the Sahasrara is all discreet and beautiful.

Some people have a habit of dominating Me, also. Like, I'm talking, they'll talk in between. If I'm saying something, they will talk. Then I play tricks. I'm good at playing tricks, but I'm very discreet. So it's all right. My discretion plays the tricks, because we have directly mobilized it. So better to be discreet and play tricks. In everything that we do discretion expresses itself. And if you are a solid Sahaja Yogi or a Sahaja Yogini, your discretion is evident in every way, and

everybody sees it and knows it, that it is there. So for all of you, it is important to develop your discretion today and to ask Me to reside in your Hamsa Chakra so that you are all the time stationed in the power of discretion. With discretion we have evolved to human state, and to go further we have to develop our innate discretion, which I think is the essence of all the religion, of all the adventures we have had, of all the lives which we have known. Is the discretion around which everything moves.

May God bless you all.

(Mother goes in meditation)

May God bless you all.

So much can be said about discretion, I mean it is endless. How far can we go? In all your decision making, in everything, you have to be discrete. It is Divine-Discretion. So much can be said about discretion that there is no end to it. As you know in these days of confusion it is the discretion that is going to take us to our right direction. So the discretion is important in every of our decision making and understanding the small things and big things and everywhere, discretion that is the Divine Understanding, we have to have.

May God Bless You.





# MOTHER

My Mother has the radiance of the Sun and the Moon,  
and Her eyes are the glory of the Universe.  
Her diadem is set with the Sun, the Moon & Stars  
and Her crown is ablaze with cosmic Love & Purity.  
Her ornaments are the devotions of Her children  
and She is the supreme Ishwari, the Parameshwari-of all that is,  
She is the source flood of humankind  
and the source flood of all existence.  
From Her feet humankind takes birth and all the universes their existence,  
She is the source of of all that is, and bliss transcending all experience.  
From Her Nabhi flows auspiciousness in a divine milky flood,  
From Her heart flows auspiciousness in hot fierce and protecting blood.  
Surrounding to protect Her own, raised to pinnacles unknown and heights beyond all others.  
She is the source of all devotions, of prayer and virtuous acts.  
She is the poetry of the soul, its light and comprehension,  
She is awareness of the earth, of cosmic second birth  
Of virtue, liberation and the end; eternal unbroken and without end.  
Her throat is like a pale blue star-in which is held the cosmic sound  
Light and protection from the fumes of hell; and cosmic poison's futile wrath.  
Within it divine souls take birth and angels praise in cosmic dance-  
their divine all-embracing Lord,  
But She alone is above it all, and in sweet play fullness holds it tight.  
Her forehead is smooth and clear, radiant like the snowy mountain's brow;  
Ablaze with cosmic light and love-pure compassion's eternal birth;  
Ablaze with the crest of supreme worth, arranged to set the worlds to right,  
Culminating in a snowy cap, the liberation of countless earths.  
Beyond it, above, Her being ascends,  
Cosmic eternal all-embracing.  
Without form yet always there,  
The universe's unimaginable light.  
Beyond meaning, beyond thought-  
beyond the Gunas, and all matter.  
There She exists, the eternal Lord,  
Parabrahma without end.  
When this heart of mine beholds Her-  
automatically of itself gets up;  
And playing with the fingers of its own desire-  
on the strings of its cosmic love  
Singing of its pure existence and its devotion's unending flood,  
uncontrollable sings on, hymns of radiance joy and love, devotion inexpressible and radiant-  
At seeing its Mother's eternal worth; and seeing its Mother's eternal Love.

-Rustom  
Nirmal Yoga

# EASTER PUJA

3 April, 1988

## Pravachan of Her Holiness Mataji Shri Nirmala Devi

Today we are here to celebrate the resurrection of Christ. Resurrection of Christ has the greatest significance for all the Sahaja Yogis. And we have to understand that He resurrected Himself so that we could resurrect ourselves. **The message of His life is His resurrection and not His cross. He bore the cross for us and we don't have to bear anymore.** I see lots of people having this drama going on. They are carrying the cross across to show as if we are going to do the job for Christ, as if He has left some work to be done by these people who play a drama! But all this drama is to deceive yourself and to deceive others. There's no sense in playing such useless things to show how Christ suffered. To make you weep and to make you cry Christ did not suffer. He suffered that you should enjoy, that you should be happy, that you should lead a life of complete bliss and gratitude to the Almighty who has created you. He would never like you to be unhappy. Which father would like his son to be unhappy?

So we have to understand that His message of His life, why He came on this earth to do the greatest job is that of resurrection. If He had not resurrected Himself, I could not have worked out Sahaja Yoga. So we have to be eternally thankful to His life and to Him. That the way He did all these difficult tasks, taking upon Himself that we cannot do, we human beings cannot do it. It's only He being the divine, He being the Aum, He being the Logos. He being the Brahma could do it.

But now you all have ascended. I can see on your faces Christ writ large on your faces, beautifully shining in your eyes and twinkling. He's there within us, in our hearts, in our eyes and He has resurrected Himself and He has resurrected you too. But now it

is for you to resurrect other people. You can resurrect other people. This is the power. You have got it. Through Him, maybe, or through your Kundalini, but you have this power to resurrect other people.

But first and foremost thing you have to be strong like Christ. How He obeyed His Mother and how He denied all the demands of His life! How He was committed and how He dedicated Himself to this a single task. He didn't bother as to develop His monetary side or to become some sort of a big officer or to become another great rider or a swimmer, or climb on the Alps, some sort of a thing like that. He didn't try all these tricks, and didn't try to hanker after all these things that sometimes make us quite mad. What He did was to establish His identity as the Brahma itself, as the Divine Vibrations itself, which He established.

What you have to do is to establish yourself as the resurrected people, as the realized souls, as the Sahaja Yogis. And this is going to be very easy. Now everything is made easy for you --your realization, then your powers--everything has beautifully settled within you. It has worked out so beautifully, slowly and steadily. I don't think I have ever tried to force you to do something or have compelled you to do something. But through your own ascent you can see what's wrong with you or with the people about whom we are talking. And then you can also know through all these powers whatever is to be known. All that is unknown can be your own everything. But attention should be towards your ascent, towards the state.

Now ascent is not some sort of a physical process. It is not that you ascend some staircases. It is a state, it's a state of your personality. And there where I always

say... (Excuse Me, I think I'll... the sun is showing its results. See how the sun listens to Me. Can you help Me, a little bit, to take out things? Thanks.) It's very hot for Me, I don't know what about you people. Just telling Me off. I forgot to tell you about the sun so He's just troubling Me, so I better tell ... (laughter and clapping). They have been telling, for the last one year, you see, we've been thinking of coming here for this puja. And I was very anxious that we should have the Easter Puja here. But the dates were not very suitable, because those days the moon would be waning. So I thought how will I do it without the moon. We have to have the moon there. It's important. So I thought we have it sometime later. And suddenly it happened that I had to come here, luckily I was here.

And then on the television for the last one week, they have been telling it's going to rain heavily, it's going to be very clouded and the temperature is going to be very bad and it's going to be very very heavy rains... (laughter and clapping). And again and again, every night, every time they announced about the weather, it was looking even worse, every time. So I thought, now what to do? If you ask the clouds to move out, you have to have a tremendous breeze and that may spoil your tent. So somehow or other, you see, I just told the clouds that you better move on to Newfoundland, slowly, steadily, not with great speed, and they did it.

And then the sun which was very bright came out. Early in the morning I saw Him, red like My sari, so beautiful it was! You were all asleep but I was awake, very early. And I was watching the way it came up, just like My bindi it came up. I saw it, I said look at the sun. How obedient, how dedicated, how beautiful! Whatever it is, today is Mother's Puja, you have to have proper light, you have to have proper temperature. Looked

at the sky, looked at everything and then gradually it became pink like your faces. It's beautiful, become pink, beautifully pink, and then now it's shining. I'm sorry I should have given full tribute to the Sun, the way He has acted. So that's why He is troubling Me a little bit, just to remind Me.

So, as you know, the Sun is the Agya Chakra. Christ resides in the Sun. And in the body, in the being, He is the Spirit. When He's the Spirit, He's the moon and when He acts on the Agya He's the Sun. Now we have seen in His life that He was absolutely spotlessly immaculate. He had no defects in Him. He was a perfect personality. Then why did He want to resurrect, one can ask? What is in His time is the resurrection? His resurrection is like making the way through the Agya Chakra; for all of you to pass through it. He was like the gate, or we should say He was the One who opened the gate for all of you. Because He was so perfect. He had no problems as we have of our Chakras, our Kundalini. He had no problems. But He was the complete compassion of, in the nature of vibrations. Vibrations became complete compassion. So much so that even when He was resurrected and even before that when He was crucified, He said that, "Oh, God, the Father, please forgive those people because they do not know what they are doing." Such forgiveness, such compassion, and the Mother had to watch all that, keeping quiet because that was the game, that was the thing one has to do. He had to play His game and He played it so well.

So now when we talk about Christ, we have to remember one thing that He has done all this for us. Now what are we going to do for Him? He is the pattern we have to follow., Supposing if that is the pattern we have to follow, then it's not that we carry the cross on our shoulder, that's not the pattern

you have to follow. Many people think because He carried the cross, we carry the cross. Anybody can carry the cross. If you, in India, if you give about five rupees to a loader, He can carry a cross across. What is so great about it? What's so great in carrying a cross on your shoulder? It's not something so great. Any wrestler can do it, anybody can do it, that's not the point. The point is we have to carry the work of Christ, of resurrection. That is what we have to realize.

We have to understand the importance of our being, of our lives, like Christ understood that He has come for this great job here. And though He came as a human being, though He came as an ordinary son of an ordinary carpenter, though on this earth He had a body and He lived like other human beings, still He knew what He had to do. He knew what He had to achieve and He achieved it. I think His was the most difficult task, which He achieved and which He finished it so well that today we are having all the benefits of that.

**Now let us see if we have done something for Sahaja Yoga or not. We all should examine ourselves. What have we done for Sahaja Yoga?** Not carrying the cross, I mean to say. Some people think when they travel in India and if they carry the luggage of people downward they are carrying the cross of Christ. That's not the way. It's something very, very serious one has to think about. And that seriousness is, **how far we have achieved that state, for that what have we done? And a simple thing I've been asking all of you -- you have to meditate everyday. All of you have to meditate everyday. But somehow nobody has time to meditate. We are having these watches just to know that we have to meditate. Not for**

**anything else. Our lives are for meditation. You need not spend all your twenty-four hours, but you have to meditate everyday. You must meditate. If you meditate your children will meditate.**

And meditation is such a simple thing, for you made so easy that all the elements, you can see, work it out. All your Chakras are made of different elements and when you clear out with the different style--I mean, you know all the methods and the techniques of Sahaja Yoga --with that when you clear out the Chakras, when you clear them out, you are absolutely free, absolutely at that stage where you have to be. **But if you do not do this much even is to meditate, it's going to be very very difficult for Me and for you to achieve for which you have come on this earth.** It's tremendous task that I have taken over. I know that. But I know how to do it and you also know how to do it but the trouble is you get entangled into your different conditionings.

Now, by now you must have realized all these so-called religions in anybody's name, whether it's in the name of Islam, in the name of Christianity, in the name of Hinduism in the name of Sikhism, all this is falsehood. It has no truth in it. They have all tried to use it for their own purposes. There's only one truth and that is: all these great prophets and all these great incarnations came on this earth for your ascent and not for establishing those religions who are just interested in money. In these religions also you will find there are people who are either left-sided or right-sided.

There are some religions which preach, 'you should be very very strict : you should not do this, you should not do that, you should not drink, you should not smoke.' There are some who say, 'you should not marry, you should not look at women, you

should not look at men. All kinds of restrictions.' Even in Hinduism, you will be surprised, there are so many restrictions! If you see the amount of superstitions that exist and that are created by Brahmins in India you will be shocked. For everything there is a superstition. If you walk with the left hand ahead, that means this, if you walk with the right hand, then that means this. If you sit like this, that means that. Everything -- they have made a human being into a machine and there's no spontaneity about it. All kinds of absurdities there are in Islam too. But when we find them in a free place like England, where there is complete left-sidedness, where you can do what you like, still you are a Christian! You drink, it's all right, you have ten wives, it's all right, you have fifteen keeps, it's all right! Anything you do is all right as long as you go to church and pay money!

So there's nothing you see, especially for the Protestants--that's the religion I was born in--where everything is allowed. Now when we come to this kind of a thing what is the Christian religion is then comes to that, if you ask them the road, then they'll tell you which way to go, that's Christianity. It's coming to that end.

Now, all these religions either are indulging into right side or into the left side. Some people like the left side and some people like the right side. I will tell you the story of a priest. I went to see him in Russia. I think I have told it to some people before. I went to Russia and the Russian people asked Me, "What would you like to see?" So I told them I would like to go and see some churches. They said, "All right, very good, we'll take you to a church." So they took Me to church and it was about that Greek Orthodox Church, you see, and the Black Order which is supposed to be the highest. I don't know how they call it. So we went

inside. The priest said, "All right, today I'm sorry you see, we cannot offer you meat because our fasting is there, but we'll have lunch." So we had a very sumptuous lunch and all that. But the priest, was only busy drinking. Because it was a fasting, so drinking is allowed, according to them. So he's drinking and drinking and drinking. He drank so much that he forgot we were there. We were supposed to be VIPs, you see, he just lost himself into drinking! So we thought better now have an honorable retreat, you see, so we got up and walked out of that place and that fellow didn't even come to wish us and these officers, the Russian officers, didn't drink, they didn't do anything, and they were laughing and laughing. He said, "See now, this is Christianity that's why we didn't want to take to Christianity." So I said, "But see, that's not Christ." They said, "That's true, but what is these people are saying, is it Christianity?" I said, "It is not." Now this gentleman, you see, was supposed to be the highest person in spirituality living in Russia!

So they told Me a story about the czars. You see czars wanted to have some religion because they thought everybody's having a religion, we have no religion, we must, have some religion. So they sent for some people and the people who came forward were Catholics to begin with. So the Catholics said, "All right, you can drink in Catholic religion." I don't know how they got this idea, but it's all right. In Catholic religion you can drink but you cannot have more than one wife. The czar said, "No, that's not possible, we have to have many czarinas, you see, for different purposes, so we can't have that religion. So they cancelled it. So then the Islam, you see that time, I think, there were no Hindus available, thank God. They had Islam. Islam people went and the Islamic people said "No, all right you can have five

wives, it's all right, but you cannot drink. They said, "That's impossible. How can we follow Islam? That's not possible." So, it's cancelled. So these orthodox people, orthodox, you see, the word orthodox remember that, they came. They said "You see we are just in the centre, you see. We don't mind if you drink, we don't mind if you have many wives, we don't mind. Only thing is you have to pay us well." Czar said, "All right, that's good, let's have this religion." and that's how they had this religion there.

So this is the situation of the religion today. All these religions have become sort of deformed statues, good-for-nothing. So now the inner religion within is the Sahaja Dharma which has to be fully followed. Now, I told, say in India, that **now we are all become Sahaja**. The story is like this, that there was a villager who became Christian. So he came down to Allahabad to become Christian. So he told them that you have to give me a big name because now I'm Sahib and I have become English man. So you better give me a big name. They said, "What name you want?" He said "Give me the name of Alexander the Great." So they called him Alexander, but his name was Blondie, you see. His real Indian name was Bhoora, so they called him Alexander Bhoora. So Mr. Alexander Bhoora came to Allahabad and went to the river Ganges for having his bath. So the priest said, the pastor, he said, "You can't do that." He said, "Why can't I do that?" He said, "No, you can't go to have bath in the river Ganges because the Christianity will drop out, you see." If he goes and has a bath in the river Ganges. He said, "This you can't do." So Alexander Bhoora said, "If I have become sahib, I have become Englishman, that doesn't mean I have given up my religion." **You see, this is exactly what is happening to us when we try to follow any religion whatsoever.**

Now we are all identified with our so-called religions in which we were born. For example, if I told Indians now you don't go to temples, you're not to go to any temple, even if it is a swayambhu temple, unless and until you have told Me, don't go to a swayambhu temple at any cost. There are many churches also where there are very good statues, we can say, or have got something which are really swayambhus, but there are very few. So you tell Me and then go. But they won't listen to Me, they won't listen, and when they go there, they catch on their Agyas.

Once I went to see one temple which was of course a swayambhu temple, no doubt. So some Sahaja Yogis decided to go there, but I didn't ask them, they didn't tell Me. When they came back, as soon as they saw Me, they all fainted. I said, "What happened? Where did you go?" "Oh, we went to this temple." I said, "Why? You never told Me. What do you have there? See, the Brahmin put the tika and it's finished." Then it took them one month to clear out. Now they don't go. They had enough of it. Same with the Christians. Now the other day I heard about the Paris episode where people wanted to have weddings in the church in Paris. So they must have special dresses. Somebody came here to buy some special dresses from... What shop is that? What name? Some big name. So the special dresses must be worn because they have to go to the church. And when they came out of the church with those dresses, they had become bhoots. I was surprised. What has happened to these twenty-five of them?

What has happened is that in the church there are many dead bodies buried. They are all caught up. So when you go also to see the beautiful architecture, go with a detached mind. Don't think that you belong to that church. Don't belong to any church.

You don't belong to any temple. Don't belong to any one of these forms. Then only you will ascend.

And I have to tell you today that Christ did not belong to any religion. He didn't follow any religion. He followed His own spiritual religion. When He went to one church where there were people who were discussing they were the Jews. He went there and He was talking to them. The other day I saw a beautiful painting they had given in the newspaper, a very beautiful famous painting where Christ is talking to the doctors and He is holding His, rubbing His left Swadishthan very nicely and all the doctors, you see, one of them is listening to Him, one of them is looking at Him, staring at Him, another one is little bit paying attention to Him. He's just rubbing His left Swadishthan.

It's clear, can see it so clearly, and so now with these new achievements, you must rise above all these things and must understand that we have to be very independently looking at ourselves. We are no more belonging to any religion. We belong to the religion of God which is Sahaja. And Sahaja is the religion, it will spread only when you really become nothing but Sahaja. But that's something I don't understand, doesn't work out. I met somebody from, I forget that, there was so-called Amity or something who was supposed to be an incarnation or something. His disciples absolutely, I should say that they behave in such a manner that you can't believe it. How ardently they believe in this man. Whatever he says, whatever he does, how they believe in him. It is very surprising! You meet anyone who is following any guru, anyone -- you'll be surprised the way they are fanatic about this fellow. They will not hear anything against. Leave alone that, but if he says you stand on your head for the whole night, they

will do it. I don't know what happens.

**When it comes to falsehood, we try to follow it and when we know the truth--this is the truth--then we take advantage and we try to compromise. We think the truth will not do anything about it. Not that the truth will punish you. It will not. Because you are realized souls it will not. It will not punish you up to a point. But remember that Ekadasha is absolutely working at the same time. If you do anything wrong, like these people who went to the church, they were all caught up.**

Now they may say that, "Mother, why should we be caught up? We are Sahaja Yogis." Because you are vulnerable. You are vulnerable. Yet you have not reached that stage. If you reach that stage, then when you go there, all the church people will come out of the church and run away. They'll start shaking before you. They will not know what has happened. I have seen when I enter into any church all the candles start doing chat, chat, chat, chat, chat, and people start wondering what has happened. Even when they are having a candlelight dinner, I am surprised the way every candle starts flickering. And people start looking because the bhoots are sitting before them. You see. So the candles immediately show that there are the bhoots sitting here. With all this knowledge that you have the light you have within yourself by which you are enlightened, still if you are going to these left and right-sided things, it is very, very dangerous.

We see that also today, I must tell you about the part that is politics. In politics also these people have developed two types of theories. One is left-sided, one is right-sided. The left-sided theories are democratic -- where you can indulge into anything you

like. It's the individual that's important. The individual indulges into everything and you should not stop him from doing whatever he likes. He is an individual, so he has a right to out his nose, he has a right to out his eyes, to do what he likes. An individual is allowed to do what he likes to do, and then what happens? That we find this democracy becomes a demonocracy. Everybody is a demon. Everybody is busy cutting throats, cutting all the basis and the roots of life because everybody is Brahma, becomes a great personality, because the individual is so great and the collective is lost, completely lost.

But on the other side, where it is more disciplined, more aggressiveness, more controls and everything the right side which we can call as communism, where people have control all the time. Now why? Because for the collective the individual must sacrifice. In that case, the individuals become weak and if the individuals are weak, then the collective cannot be strong. It cannot be strong. Individual has to be strong. For example, if you will see that, the people who come from communist countries, they drink more than people who can drink here. Or those who come, say from Islamic countries, where they don't touch anything, can drink more than even Sardarjis. So you can imagine what is the situation of human beings is that out of fear if you try to control him he goes to the right side. But he is in no way perfect. He is not transformed, he doesn't accept the situation. He doesn't become that, he doesn't have that power to control himself. He doesn't get over his sitting aptitudes. He's still there. As soon as he gets a chance he falls into it. So that fails. So the individuals are weak in that case.

And where there is complete abandonment, do what you like, live the way you like, indulgences, all kinds of things, so

you find, I mean all, everyday you see and you say, "Oh God, this is a decadent society, this is happening!" Decadency is because an individual whom you have given all these powers has no power to bear them. An individual cannot bear money. He cannot bear power of any kind. He cannot bear love. He cannot bear kindness. He cannot understand peace because he's still an individual.

But when an individual becomes the collective, this is the ascent through the central path. When he becomes the collective, in his strength he strengthens the collective and also the collective looks after, protects, and guides the individual. This is what Sahaja Yoga is. So the politics of Sahaja Yoga is that you have to become the collective personality and there where we feel that still we are something great, we are different, we are Indians or we are from England, or France, still if we are identified, then you are not collective.

In collective sense we are all one, part and parcel of one being. Then you are really acting as collective being and you are one with the Divine, where the sun is looking after you, the moon is looking after you, the winds are looking after you and the Mother Earth and all these elements -- they are working. Ether, everything is working for you and you are so well-protected and blessed by this special quality to enjoy the joy. Then you really become sensitive to that joy, when you are one with the whole. Like if supposing this finger or this finger is not one with the whole, is numbed out as it happens in leprosy. What happens is that this finger becomes numbed out. Even if a rat eats it off we don't know because there is no connection, no nerves acting, it's insensitive. **In the same way if you are not collective and not bothered about collective, you're going to be dropped out. You're**



**not going to be there to enjoy the beauties of your own glory and that of the collective.**

So one has to understand that we have to be strong ourselves. We have to ascend and we have to be collective. It's **very easy to find out faults with others, very easy to find faults with the leaders, very easy also to find faults also with Sahaja Yoga, sometimes with Me. Better find faults with yourself. The rest I'll look after. First you just find faults with yourself and try to understand others and love others and enjoy the company of others.** This, once you decide that we have to enjoy, I tell you it's so spontaneous. Just this decision, this faith within you that I'm going to enjoy now my Spirit, I'm going to enjoy the collective within me, that's the Spirit. Just this decision itself will give you the power to enjoy, but decision should be firm, no hypocrisy, no playing games, no ego, no conditioning, nothing, just pure desire within us that we have to be the Spirit. And the Spirit which is the collective being within us.

I hope today on this day of resurrection we have to be thankful to Christ very much for showing us the way. And also we have to be very much concerned and alerted about ourselves. Where are we? Where do we stand? What are we up to? What are we doing? What is our responsibility? What is expected of us? Why all these blessings are given to us? There's no sacrifice in Sahaja Yoga, no sacrifice. Nobody wants you anything to commit or to do or to membership or anything like that. I think it's My commitment, as I said that God has the commitment but you also have one commitment that your desire should be pure. That's the only thing, that 'let my desire be pure,' no impurities of any kind, should

work it out. As Christ had His desire, so pure, and that's what He achieved, I'm sure you can all achieve a lot in your life.

Today is My sixty-fifth birthday. Now imagine, I'm sixty-five years of age and at this age most of the ladies, you see, just... I don't know what they do. So now you must come up and work out everything as far as possible thinking that we all have to stand up. Now the children are coming up. They are also going to stand up. You are all looking younger to Me. Everyday I see you, you look younger. Sometimes I don't even recognize you, the way you look younger and I think, is it the son or is it the father? The situation is that you are all blessed. You've got jobs, you've got everything. And everybody tells Me. "Mother, this is what has happened, that has happened, everything." Now, so what? **These are temptations, be careful. This is not what you wanted. What you wanted is the state of that complete faith within yourself where you don't have to ask, nothing. Everything will work out. It works out. That's the point is.**

So I hope next time when we meet I'll see even younger people than what I see today and I'll be able to recognize you. Christ died at a very very young age, very young age. He was very young, I must say. But how much He has done for humanity! Nobody could have achieved that much in that small age as He has done. It's remarkable. It's really remarkable. That's what I expect you to follow, His footsteps in doing remarkable things. And let Me see all of you, every one of you have to do something great. And today is the day of certain promises. May God bless you for that. And I thank you very much for this birthday of Mine!

(DCB-June-1988)



## Shri Mataji's talk after Spanish Songs

May 21, 1988, Barcelona, Spain

We can feel the rhythms and the emotion of the people who have made these songs. This country has a lot of emotions. In the inside of us the emotions move. Whenever I went, people used to say "Am I a Spanish lady?" So I used to wonder what is so similar between Me and the Spanish. I think the love in My heart is expressed on My face, perhaps. I hope the women of Spain will become loving and affectionate towards others.

One thing we have to realize is that Sahaja Yoga is love and Divine Love. And it's not attachment. It is not possession. But it is a Divine love. It is not love of the flesh. It is not love of any material thing, nor is it the love of your fame. But is the love of the Divine.

This transformation really takes place if you really try to witness everything in its reality and see for yourself that how and why are you attached to something. Once it is discovered that we are detached in our witnessing state, then automatically the pure love starts flowing. As soon as you get your light, the sunlight, all the fog disappears. In the same way, as soon as you get Spirit shining in your attention, all your doubts and your mistakes disappear. This is what I told you today, that you have to be aware of your Self because now you have felt your Self, your Spirit.

So when you are the Spirit, you are like a brilliant diamond which is giving light by itself. So it is important to understand what you are, what others are not. And this awareness should be a part, innate part of

your being. Then only it will act and permeate into the atmosphere and into other people. I hope when you go back to your countries you will give My message to them, that we all have to be aware of our Selves.

If you put dirt on the diamond it will not shine, but dirt has nothing to do with the shining of the diamond. If you remove the dirt, it will shine brilliantly. For that you know what is to be done is to cleanse yourself. **If you are still right-sided or left-sided, see for yourself and find out what's wrong. Just clear it out, just do not accept it, do not accept it because this dirt and filth is covering your diamond. This is what we have to understand in Sahaja Yoga.** Then once you shine with that brilliance, nobody has to say with a vow that it is a diamond. You are; nobody can doubt that brilliance. Nobody likes a person who is a fake, who is impure, who is unrighteous to talk about God. Everyone wants reality. Only thing is that they should see the reality in you, or you should manifest your reality outside. The first one is not in our hand -- to make them understand reality. The second one -- to manifest reality -- is in our hand.

Now for example you have seen whenever I travel and arrange a program, there are thousands of people everywhere. In Italy they just saw My photograph and they came to My program. I do not proclaim anything, I do not promise anything but they all came. The reason is they are sensitive and they can see that there is genuineness

*(Contd. on Page- 4)*

# KRISHNA PUJA

16-8-1998, Cabella

Pravachan of Her Holiness Mataji Shri Nirmala Devi

Today we are going to have Shri Krishna Puja.

It is a very important thing about the power of Shri Krishna that gives you a witness state. This is very important also because, in these days of Kali Yuga and complete confusion of value system, all kinds of turmoil make a very complex condition to exist.

The state of witnessing is only possible through meditation. You reach the state of thoughtless awareness. It is combined together. Now the witness state is such a state where you just do not react. If you react, then the problem starts. It's a very simple thing to understand that we react through our ego or through our conditioning. Otherwise there is no way to react.

Anything, now for example, there is a beautiful carpet here. As soon as I look at it, if I use My ego I'll start thinking: "Now from where did they get it? How much they paid for it?" This is the first reaction. Then you can even go further with it, anger can come in: "Why did they bring such a nice carpet? What was the need to put it here?" It goes on like that, one after another. Now in My conditioning, if I see these things, I would say that: "This colour is not suited for Krishna Puja, they should have had another colour for this Krishna Puja." So this kind goes on from one to another to another... But that means this conditioning is built up within us.

All our problems of our conditioning are really horrible. For example, racialism... We have racialism. In America it is very much more, you can feel it, though they don't say. But if you go from Italy, you feel it; if you go from India also you can feel it. Now why is this racialism? What is the reason? Why

do we react to this kind of horrible hatred for another community or another colour which is only skin-deep.

Now with rationality you might be able to explain: "O God, these people, they are absolutely useless", or "They have come to our country and are just troubling us." All these conditionings are there. But if you see, when they talk of immigrants, the Americans must know they are immigrants all of them. America never was their country. And they threw away all the other Red Indians, took away their land and very nicely they are the owners of America. But the reaction is: "Those who are not white-complexioned, they are all to be condemned, tortured."

Now if they are by nature violent, then also this conditioning of violence comes in. Then they start killing each other. They have killed ruthlessly so many people, thinking that they have a right to go into any country and kill everyone and take the land that is not their own. Actually, land doesn't belong to anybody as such. But no body has the right to go, defy it and throw away the people who do not belong to that country.

Yesterday was the Independence Day of India. And I have seen the flag going up, our national flag, and the British flag going down. All that has happened after so much of struggle, so much of sufferings of the people, because they came to India, landed nicely there, and became the masters. So this is also a kind of a conditioning that comes in a collective way that you go into anybody's country, throw away the people from there as such and to occupy that place, and become the masters. It's like going to somebody's house, that belongs to somebody, and throw away the people who

are inside and nicely settle there as the owners and the masters! Because they have better intelligence, perhaps the cunning, more in them. With that cunning, if the white people think they can rule the black people, is not where you can develop a witness state. (can you take the baby out?.....)

So this kind of conditioning is like a plague and moves from one country to another country where some people think they are superior and make people look inferior. And there are people also there who accept this kind of a situation, accept this kind of a position, where they are supposed to be equal.

I would say, take the example of America, because this has been celebrated by Americans and because Krishna is the ruler, Krishna is the ruler..... of America. He Himself was a dark person, Himself was on the black side. And in the same country where He rules, the another great thing is that they don't realise that if all the blacks, all the Asians get out of that country now, I don't know what will happen to them! All their sports are managed by the Blacks. If you want to see any American sport, 99% are black people. Then if you want to see also the music, because these black people, though they have black colour-which is alright, as you are white, they have black colour-, but they have a voice which the white people don't have. They can sing so well that no white people can compete with them. It's the full justice done with the colour. Now if you take out all the Asians, all the doctors, all the nurses, all the architects, all the accountants, all of them will disappear. Now what will remain?

You have to understand that it is colour which has nothing to do, nothing to do with your intelligence, with your value

system, with your Spirit. We are here to achieve our spirituality. This Spirit doesn't understand colour, because it is so superficial and it is so very cruel to condemn someone for the colour.

The same now is happening as a reaction. Every action has a reaction. So what happens is that you find the Blacks are reacting. They are reacting and their reaction can be very dangerous. Everyday I read their reactions are coming up. So badly! Not in America but all over, they are now thinking they must rise and oppose this domination.

But in their own countries, where they have people of different colours, a little variation I think, they are all black people but little variation maybe, so they form groups. And they start cutting each other's throats. I've seen on the television, how ruthlessly they kill! I don't know what is the difference of colour is, but somehow they have formed groups and this group will go and kill that one and that group will come and kill this one. It's not like Kauravas and Pandavas. It's not two types of people absolutely opposite, it's not that the negative and the positive is there, it's not. They are all negative, whether they are White or Black. And they start quarrelling and fighting with each other.

Now this violence is growing so much. I think violence is the only weapon they use now to express themselves. You see, here something happens, so somewhere there, you find they explode bombs and kill so many innocent people. It is very very sinful to do that. Even the slightest violence is sinful and these kinds of violences, in the eyes of Shri Krishna, are absolutely to be punished very well.

Now this comes through ego. You think because you belong to one clan, another clan you can kill. Or something like

that, a funny idea into human mind comes in and you decide that you have a right to kill another person.

So one may say this comes from hatred, but hatred is an outcome of ego. When the ego starts acting, it collects all these things like hatred, also possessiveness, anger, violence, all this starts coming out of the ego which actually blinds the person. You become blind to the fact that there is no need to have violence, no need to hate someone, no need to kill anyone because of this ego that is there.

Now one may say: "Mother, how does this ego build up?" Of course, mostly it is due to reactions, also it is due to the conditionings. If the child is told from the childhood that: "You should hate these people, they are to be hated, they are wrong people, they are bad people", they just start when they grow up, they start showing that hatred. And it is now like a cactus growing very big and is killing others. There is no justification for this kind of a behaviour by human beings. If they are human beings, they have to have human qualities and that is what is possible only if you learn how to just witness and not to react.

For example you see two cocks are fighting. You enjoy that! Two cocks are fighting, people are enjoying. One cock dies, they are very happy, as if the one which died had killed his parents or did something like that! It's very surprising. Now in Spain even now there are these bull-fights going on. Every year six bullfights, every year, and the hall contains ten times more than we are here, and it is always full. And now the women have taken to fight the bulls. Now if the bull is not killed, they allow the bulls to go on the streets and kill people. This kind of a violent enjoyment is still lingering into the minds of the people. It is so sad to see

people who are now talking of humanity, talking of peace, talking of joy are still enjoying these violent acts, either they are doing or they want to watch. So then you go to these films and things that have been created of a horrible violence, and people enjoy it, enjoy such films and such films are again created.

Now if you really become a witness state, if you are in a witness state then what will happen? If you watch any such things that are happening, it will subside. If you are in a witness state and in that level, then no accident will take place in your sight. Even if there is an accident, then you can save the person, you can help the person very actively. That's in a very small scale, but even in a very large scale, you can do something wonderful.

I remember, I was not very old at that time, but we were living in a house very close to the Secretariate where they had a strike. And they were asking for a separate Maharashtra or something. So the police was standing there and by the order of the Chief Minister, they were shooting at everyone who was coming, anyone who passed through that road, they were shooting, and they were enjoying the shooting game, all of them. I saw all this and I just couldn't bear it. I just went down and asked the police to stop it. They stopped, you'll be amazed, they stopped. Then I carried those people who were wounded up to My house, took out their bullets and all that, called the ambulance and saved them. But for that, one thing was there: I was in a state of witnessing, so you become fearless.

**There is no fear at all, once you learn how to have the state of witnessing.** Because when you are not witnessing you get disturbed, you get upset, you get excited, you may join also these

wrong type of people. But if you are in a state of witnessing, that itself is a power. And that witnessing state helps you to win over so many difficulties of other people.

There is a Chinese story about a saint. So one king brought his cock to him and said: "You train my cock in such a way that he should win." He said: "Alright!" So he kept the cock of the king for one month and when the show started, different cocks came from different places and they all started fighting. This cock just stood up and was watching, just watching. And the other cocks got such a fright. They couldn't understand how this fellow is not disturbed, he's just watching, he's standing, he's doing nothing. So they all disappear from the arena and he was declared as the successful one.

So this is the best way to bring non-violence. In violent places you go and stand steadily there, facing all the things that are happening and that witness state acts and stops that kind of violence that is going on.

But witness state is not a mental state, it is a state of a spiritual ascent where you become a witness. **The best way to practise witness state is not to criticise anyone, not to criticise. I've seen people who are all the time criticising others. They cannot criticise themselves, so they start criticising others, so much so that they don't even see what's wrong with them.** They don't even see what wrong they have done to others, because they think they have a right to criticise others and they enjoy this criticism very much.

Actually there's nothing to be criticised. You just watch and see for yourself, that's all is your right. You have no right to criticise anyone or anything. **But some people think that if you do not criticise, then it will go on like this and it**

**will never stop. It's not that! Once you watch the thing yourself, only just watch. Your attention itself is enlightened now. With that enlightened attention, you can just watch and stop the nonsense that is there. But we are always conscious that we are something great and we have to do this and we have to do that. Under these circumstances what happens is that you become another problem. Because what can you do? You can't do anything. But what you can do is to watch.**

**By watching and by just seeing things as they are, you really develop a very different state of being.**

Firstly all such people who are just witnessing; what happen to them is very interesting, that their memory loss is much less, because whatever they see becomes like a picture to them, they can tell you even the colour, the folding, everything. Whatever they see is so much in their mind, like a photo and they can tell you exactly what they have seen. And your memory is not lost. **While if you react onto everything, your memory becomes horrible.**

But people are so much habituated with reacting. Like I know of one gentleman, he had a habit of reacting and I was going with him in the car. "So he was reading every advertisement, every name of every shop, every person, everything. He was just telling: "Who is that? What is that?" This, that. I was wondering: "Look at the gentleman, he's talking so much, what will happen to him?" But ultimately I found that all such people who are all the time reacting become, actually they have senile decay or maybe they become forgetful, very forgetful.

But this is not the only loss we have. With this kind of people, when they are

formed into a collective, they can be very dangerous people, because with that kind of a nature, they have to do something. They must do something because, after all, they are combined together for a purpose or for some reactions which all of them have build up. In small things, in big things you'll find people do like that. And some people who are very much developed in this kind of behaviour can collect lots of people and do any amount of harm to others.

I would take the picture of Hitler. For nine years this fellow was watching what wrongs Jews are doing. He wouldn't watch what Germans are doing, what wrong they are doing to the society. At that time the society also was very bad because they were having all kinds of licentiousness. He was noting down: "These Jews are like this, they do this, they take money, they are lending money", all kind of things he got into his head. As a result of that, he built up a reaction into him that: "We must, somehow or another see, that these people go away from Germany." But then he thought: "Even if they go away from Germany, they'll prosper again. So why not kill them?" It went to such an extent that you cannot see such films, you cannot see anything of that nature that Hitler did. But he did it. And people who followed him also did it. Without feeling any hitch, as if it was a matter of great pleasure, or a joy, or maybe it's a duty. How could they get duty bound to such a horrible thing like killing thousands and thousands of Jews? What Jews had done to them? They could have corrected it. But why did they indulge into such violence? And they wanted to finish all the Jews of the world.

It can be very very dangerous, because once you start loosing your witness state, you can fall into negative collectivity. And thus this negative collectivity acts, acts

in such a bad manner that all the conflicts of the world, all the problems of the world perhaps are related with this.

**So as Sahaja yogis what should we do? We should not react. If you see something wrong, alright, you meditate on that, you meditate. If you find anything wrong happening, alright, meditate on that. If somebody is unkind to you, at that moment do not react! Afterwards when that person is quieter, you tell him or tell her, because at that time when he is so volatile or she is so volatile, if you tell, nothing will happen.**

Gradually, I don't say always you can win over such people, but gradually you may be able to make them understand that it is wrong. It's wrong to do things which they have been doing. In a way, you see, the reaction to anything which is stupid also can be very self destroying. Like some people have built-in reactions, like you have seen this Mr. Clinton behaving. I mean, you can't understand a man of his stature, of his level should have such reactions. That must be from his childhood or I don't know how he build it up, now he is in trouble. Very shameful!

This also is, I think,... perhaps comes from a very great indulgence into reactions. Why should you react to a woman, I can't understand, or to a man? And this is one of the biggest problems of today's culture, especially in all the developed countries, that all the time men are looking at women and women are looking at men. For what? Perhaps they look at women because they want to see how many women are looking at them. Or they look at men may be perhaps to see how many men are looking at them. Why is this happening? Because they have some inferiority complex in them, or that they want to attract the attention of everyone. I

mean horrible things are done these days to attract the attention of others, to get the sympathy of others. I mean if you see the level of your awareness, where it goes, you'll be amazed. Like they say one lady killed her eight children just to get sympathy from others. But think of such horrible things people are doing! Now if you want others to have reactions, you do this, that they want others to see you or to react to, I don't know, to give you importance, you can say. But what is the use of such an empty importance? But people are seeking, and it is a very common disease of modern life.

All the time how we should look, how we should appear, how we should walk, everything is so stupid, and a wastage of energy. God has created human beings very very different; none of them are copies. Even in the nature you find the leaves of trees, they are so unique, you cannot match them with another leaf. So that's how human beings are created, differently. They are made like that. One has to accept, whatever you are, it's alright. Why do you want to look like another person? This kind of reaction is extremely stupid, I think, that we are spoiling our energy and life for something absolutely worthless.

Now you being Sahaja Yogis, your worth is great. You have come here to emancipate human beings from these silly ideas and foolish ways, the way people are behaving. I don't know whom to blame...

But suddenly our attention has become very diversified, our reactions have become very very funny. One does not know why people react like that and then why do we worry about what people react? All these things are not only on an individual level, but also on a collective level. As a result, you see, new kinds of value system has been created. Now for a mother, for example, she'll

boast of how many men are running after her. Or she would think she is great actress. I don't know what they think of themselves? And the way they talk about themselves is something surprising! If she's a mother, she has to be a good mother and she has to look like a mother. But they are so much engrossed or they are so much standing on the basis that they have to be extremely attractive, they have to be the queens or I don't know what the position they want to have! Same with the men. You see if you have something within you, if there is any quality within you, if there is anything that can qualify you as a great man, it will be showing. You don't have to advertise, you don't have to pamper it, nothing, it will be showing. **So that indifference if you have towards the public opinion, I think you can achieve a lot. Most of the frustrations will disappear.**

In Sahaja Yoga also, I have seen people want to show off a lot. I know who does that. But they should know, once you do not react to outside, you start reacting to inside and introspection will start properly. When you see yourself, you'll be amazed how admiring you are, how happy you are! Now if you go beyond that a little more, then you don't think of all these things. You just become thoughtless and you just stand up as a person who is respected, whose company is wanted, who is loved and who is cared for.

**So one should not worry as to what people react, what they say about you, what they think about you. You should just introspect and see for yourself. After some time, you don't need even introspection.**

It is a kind of a state I am talking about, where Shri Krishna told Arjuna that: "I will not fight, so in between Me and My army,



you have to select." So Kaurava said: "We'll take your army, you give us your army and we'll strengthen our army." But arjuna said "I don't want army, I want you, you don't want to fight, it's alright." Because though He will be there in a witness state only, He won't be fighting, but His power will act. He doesn't have to fight, He doesn't have to do anything, but His own power, which is outwardly silent, but will act and that is how we will win the war.

**So this power of witnessing, you all should develop. Try to develop it, that when you are reacting, stop reaction, about everything.**

You'll be amazed, you will find yourself a very very powerful person, in the sense you'll have no ambitions, you'll have no desires, you'll have no special fondness or anything. But just you'll be witnessing the drama. It's very interesting to witness also, because then you understand the humour behind everything, you understand the stupidity behind everything. You understand also how people have been so violent, and you just laugh at it. **Don't get upset, excited, nothing, just laugh at it! After some time, you'll be amazed, your witness state will increase, and when in the collective all of you have that witness state, you can do wonders without doing anything, without saying anything, without acting. Only your presence itself can work it out. I don't say that it will have effect on everyone, no I can't say, but most of the people. Any person who is in that state, he is the one who brings peace, he brings joy.**

I'll tell you a story of a Sahaja Yogi, who was living in an island and for Sahaja Yoga work going to another island. And he found the whole sky was covered with very black clouds, thundering clouds. So he just

looked at them like this, and he said: "Wait till I come back, I am going to do Mother's work." He went to another island, he did the program, everything happened, and when he came back, he wanted to sleep, and suddenly it started raining and thundering. Even the nature understands. Nature understands that you are in that great state of witnessing.

**But if you are very ambitious... Even in Sahaja Yoga I've known people who are very ambitious, they want to become leaders and I don't know what else. Actually it's all a myth. All mythical things they want to get to and worry their heads about mythical things. Once you learn how to witness, you will know the myth, you will know the absurdity, you will know the maya. So to overcome the problems of personality, the best thing is to witness. Practise witnessing everything: before talking, practice witnessing; before giving any comments, just start witnessing. It's a very very satisfying attitude. In Shri Krishna's life, the greatest power He had was a witnessing personality. Without doing anything, without taking a sword in His hands, without talking about fighting, He is the one who has helped Pandavas to win the war. Not only, but through His Gita, He has tried to tell us what we have to do to win the war over evil. The whole Gita is the witness state he has described about.**

If you read Gita now from this angle, you'll be amazed to find that everywhere He is like a witness, describing everything whatever He sees. And He will tell you how this witness state has helped Him to understand also human beings.

He is the man who was not, we should say, such a big businessman. Because first He told you how to become

**Sthita Pragma: Sthita Pragma is the one who is in a witness state.** If you see all these verses on Sthita Pragma, is nothing but a person who is in a witness state, how he lives, how he is happy, how he looks at things. It's interesting, very interesting. First He describes that, not like sharp people who will describe first the bad things. But He starts with the best, then He goes down to other things and tells you that whatever are the three aspects.

The first He talks about KARMA and many people get stuck at that point, that: "Whatever karmas we are doing, we'll get the punyas out of it." But He didn't say that. If you know Him, then you will know He never meant that. What he says is that: "Whatever karmas you have to do, you can do it, but leave the results to the Divine Power." Results are from the Divine Power. Now maybe that some people think that they have got money because they have done good karmas and start doing all kinds of bad karmas with that money. He didn't say that! He said: "Leave the results to the Divine Power." Because Divine Power knows best what is good for you. And so, if you think you have done something good, you have served somewhere to the poor, you have done something really good for the women or anything, the result of that, you leave it at the feet of the Divine Power. It means that **you don't build up an ego for whatever you have done.** Very well, He has written The best, but to understand Him, one should have again the witness state, to see what He has written about karma.

Then He has written about "Gayana". Gyana means 'where you know.' But that doesn't mean you go on reading books, never. Gyana means to know what you are. That means you have to be a Sahaja Yogi by which you know so

many things through vibrations. Gyana doesn't mean reading books. By reading books you become more ignorant. So Gyana means that you must know yourself. If you do not know yourself, you do not know anything. So it comes to that, you must get your self-realisation. You must know yourself. It's the second thing He has said.

Lastly He talks about Bhakti. Bhakti is devotion. That too is another trick of Shri Krishna, the way He described Bhakti. Now you find people on the street: "Hare Rama, Hare Krishna" singing. In one word, He's concluded, He says: "You must do Ananya Bhakti." Ananya means when there is not the other. That means when you have submerged yourself into the Divine. When you are one with the Divine, then you should do Bhakti, otherwise I do not accept. He says that: "If you give Me some leaves or some fruits or some flowers, I will accept." But for Him, the real Bhakti is only possible when you become one with the Divine, otherwise it's just a show.

So the third Bhakti part also comes after self-realisation. Now in the Bhakti you see there is no --- what is the value is and how much you've paid for it, and how you bought it, it's not important.

For that, another great example is of Shri Rama when He went in the jungles. There was an old lady, from the scheduled cast means she was one of the Bheelini, as they call it, these people live in the jungles. So she brought some berries and offered it to Shri Rama. And she said that: "I've tasted all of them, and they are not sour, all of them I have tasted." Now after tasting something in India, people call it, it is not to be eaten, is that you cannot taste something and give it to somebody else, not that according to Indian culture! But Shri Rama took it and said: "What beautiful fruits! I've never eaten

such fruits!" So Lakshmana got very angry, He said: "You stupid woman, you have eaten these fruits and that's what you are giving to Shri Rama. Why did you do that?" Sita was watching, so She asked: "Why don't you give Me some of these fruits?" She gave. And She said: "My God, what nice fruits do you have! I've never eaten such good fruits!" So then Lakshmana also, His temper came down and He said: "Can You not give Me some?" She said: "Why? You were so angry, why should I give You?" Ultimately she gave Him that fruit. So what did He see in those fruits was the love, the love of this old lady living in the forest, her love which was important.

So when you want to give something also, it is your love which is important, not how much you paid, what value you have spent, nothing. It's the love with which you do it, and that love should be evident, if such things can happen. Even with Shri Krishna, the same thing happened: He went to Hastinapur, as they called it in those days, where these Kauravas were ruling. And the king was "Duryodhana." And he asked Him: "You come and stay with us and have food." He said: "No, no, I won't be able to come." He goes to another person, Vidura, who was the son of a maidservant, because Vidura was a realised soul. So He went and ate in his house, where he had cooked very simple

food. Because he was a realised soul, to Him, he was the best to have food with.

**So your value system should be based on such things like love.** Where you can get love you should be attached to that person. Where you get a realised soul, you should be attached to him. And not to worldly people who think no end of themselves, and think that they are great. They may be, but, to you as Sahaja Yogis, it's the love of people which should be respected, should be understood and to be felt. But if you have no witness state, then you will see how much money this man has got, how many cars he has got, what clothes he's wearing. All these considerations will be there But in a witness state, you will understand that you will get vibrations from this person, you will understand that person is spiritual. And that's how you will stick to such a person, you will not go for artificial things, but a genuine personalities that are there.

May God bless you all! Thank you.

[Before Shri Mataji left the hall, She said:]

"I would say that after this Puja, I expected all of you to keep quiet. But everybody was talking. I don't know why, what had happened to you. You must enjoy the silence within yourself. I hope you'll understand that. Thank you."



# Be Sweet, Loving and Peaceful

## BIRTHDAY PUJA

Juhu, Bombay, 22 March 1984.

I have just told them (Indian Sahaja Yogis) that you should not try to copy the western style of ego-oriented society where people use harsh words, because then we think that we have modernised ourselves. They use harsh words, "What do I care!" all these sentences, we have never used, these are unknown to us. To anybody to say like this is unmannerly. How can you say like that: "I hate you!". But now I have seen people talking like that, "What is wrong with us". "Who are you to say that". Like that we do not talk. This is not the way we talk. You see, this is not the way to talk. Any person who comes from a good family could not talk like this because this reflects on the family. But the language is most copied here than in the western countries. I am surprised the way the people talk here in buses, in taxis and the way they use the language that's something I can't understand. And so I have asked them that the language be full of love and in our traditional style.

The way we do not scold our children. **If we have to scold our children, we use language which makes them honourable (बहुमानव Bahu-manav):** Damle Sahab has put on a kurta pyjama, so "You are looking like Shivaji Maharaj. Welcome, Shivaji Maharaj". We should speak in such respectful language so that they would not get scared. (दामले साहब ने कुर्ता पजामा डाला है, तो "शिवाजी महाराज से दिख रहे हैं। आइये शिवाजी महाराज।" ऐसा आदरपूर्वक कहना चाहिये ताकि वो खबरारंगे नहीं)

Correction if it is to be done, we used to do this way; other side is not proper because it never corrects. See, that the other way you cannot control your children.

All the time you are scolding them, insulting them, insulting others. Insulting methods and emotional blackmail and all this nonsense is not at all traditional in this country, and those who try to do this will be thrown out. You should not do them, I can tell you, in Sahaja Yoga you can not do it.

You should not have all these ideas of insulting people, of bringing them into situations that they can be insulted. This is all modern style. So we should not do like that. **In Sahaja Yoga, we should behave in such a way that we should be dignified, behaving out style, our tradition. Sahaja Yoga tradition is that we talk to people in most sophisticated manner, the sweetest manner, in the most affectionate manner and inviting manner. And that is how we should all speak.**

So, this is the first thing I ask that in your expression of love there should not be a thing that you shout. I do shout at people who have bhoots in them, but by that the bhoots run away. **But if you shout, you get the bhoots; bhoots do not run away, they get attuned, so better not do it. If you have my powers; you can do that. But you don't have. If you shout at a person who has bhoots, you get the bhoots. So be careful. You don't try my tricks, you see, I am different type of a person and I do say things understandingly, which you do not. So when you follow me in things I am the way that I am on the side that I forgive, the way I am loving, I am affectionate and not the way where I am terrible. Because my terrible nature has got an undercurrent**

of my Love which you don't have, nor those powers. So don't try these tricks with anybody else. **You have no right to shout or get angry, because if you shout, you get back all the bhoots in you.** For they are the ones who provoke you. They provoke you to get caught up into it and you get absolutely ruined, the more you try to do so. **Therefore, the best thing is to stand in the centre and to have affection and love, the power that I have given you. That power you have to develop-that power of love. First, develop that power of love, then you don't have to worry, you don't have to shout or do anything.** Your power will become (Krita), (active), it will work out itself and create that beautiful atmosphere that we do not want to have anybody ruined. But if you shout, people will run away. Specially in a egoistical society, you cannot shout at all, it cannot appeal to them. If you shout in ego oriented society this will distract them and they will run away.

I am asking for two things now. It is a funny thing that Mother has to ask for a gift. The gift you have to give is **the first thing is that you should express peacefulness through your own character.** But it does not mean that people who are peaceful are timid, or who are morbid people or who tolerate nonsense. No, but the people who are peaceful resistance. You are not afraid of anything. You are not going to bow down to anything, compromise with anything, but you have that sort of a temperament you should develop and express -is very important.

And the second one is that this peace and all this should express your love- Love to others. Like, now, in everywhere in next

two-three years you will have Ashrams, I am sure. And in the Ashram, I will like to see Loving, caring, affectionate, patronising beautiful attitude for the people who come there. On the contrary if you do not have this, Ashrams will be reduced to zero. It has happened in many places. You don't blame me why our Ashrams do not run. It will be your responsibility to see that it is Mother's House and people are coming to the Mother's House. How Mother will treat these people, with love, affection. Whatever you do- you can starve, but give to others kindness and sweetness so that the impression on the people, that people will think that he is not an arrogant personality. I want top class persons to be in charge of a Ashram. If the person is mediocre, he should not be appointed. By next year you will have all the lands in your hands and Ashrams will start by next year. May God bless you.

This is I give to you, so I have to tell you, that you might be highest of the highest, first thing that you have to give me today is : **in your talk, in your behaviour in your heart, you will put me with Love.**

The second thing I have to ask is that you be peaceful. Try to have peace with yourself. Now don't fight with yourself. Now, the western people have one problem that they fight with themselves. "How is this that this is happening to me? I am this! I am so bad! I am no good!" If you go on fighting with yourself then you will not progress. **You should say that, "I am so good, what's wrong with me? I have got my realization, what's wrong with me? There is nothing wrong with me".** Have that confidence in yourself, and then it will work out. Not that you start shouting at others, but supposing

you understand that there is nothing wrong with you. You have to be peaceful. You all have to be very peaceful. You have seen, my peaceful nature has solved so many problems just like that. You have to achieve that peace within you. That peace has not to be lost at any cost, should be expressed outside. In a way, My peace itself becomes terrible. You don't have that kind of possibility. Don't do it, never do it that way, try to make your forehead relaxed. Many people come to me with face like that (distorted, twisted face) and I see bhoots sitting in their forehead, then I shout at them, forehead relaxes. "I am not doing it, Mother is doing it". Relax. If you relax you will find that your heart also opens out-**why can't you open your heart? Because you have no trust in yourself.** It will open your Agnya, open your Sahasrara , and your heart will open.

Once the Sahasrara is open, the heart will open automatically, so you will have peaceful life.

On my birthday today you have to make a promise so that you be properly established by the end of next year, but first two conditions should be there. If you are not ready for that, God will never give you an Ashram. He does not want to give Ashram to some funny people. It becomes such that some people have no place anywhere, come in the Ashram. So unless and until you have people of that calibre who remain loving and peaceful, the Ashrams will not be established.

You should be able to have Ashrams in every place.

May God bless you.

(Nirmal Yoga-1985)







So with discretion you must have common sense, practical sense. I've seen people suddenly talking to anybody about Sahaja Yoga. No, that's not practical.

Sahaja Yoga is a precious diamond. You cannot give it to every person. I've seen people at the airport raising Kundalini of everyone. No! It's not meant. They have to come to Sahaja Yoga. They have to ask for it. They have to beg for it. Then only they can get their realization. We don't want quantity, we want quality. All my lectures, if you see in that I am insisting on the quality of the Sahaja Yogis, and the quality of the seekers. But when we start thinking of getting a majority for a vote for Shri Mataji, I have to say, I am not standing for any election. Whether you elect me or not, I am elected. You don't have to do that. I don't need many people for that and when you fail in discretion you find some problems develop.

Her Holiness Mataji Shri Nirmala Devi  
( Hamsa Chakra Puja, Germany, 10.7.88)