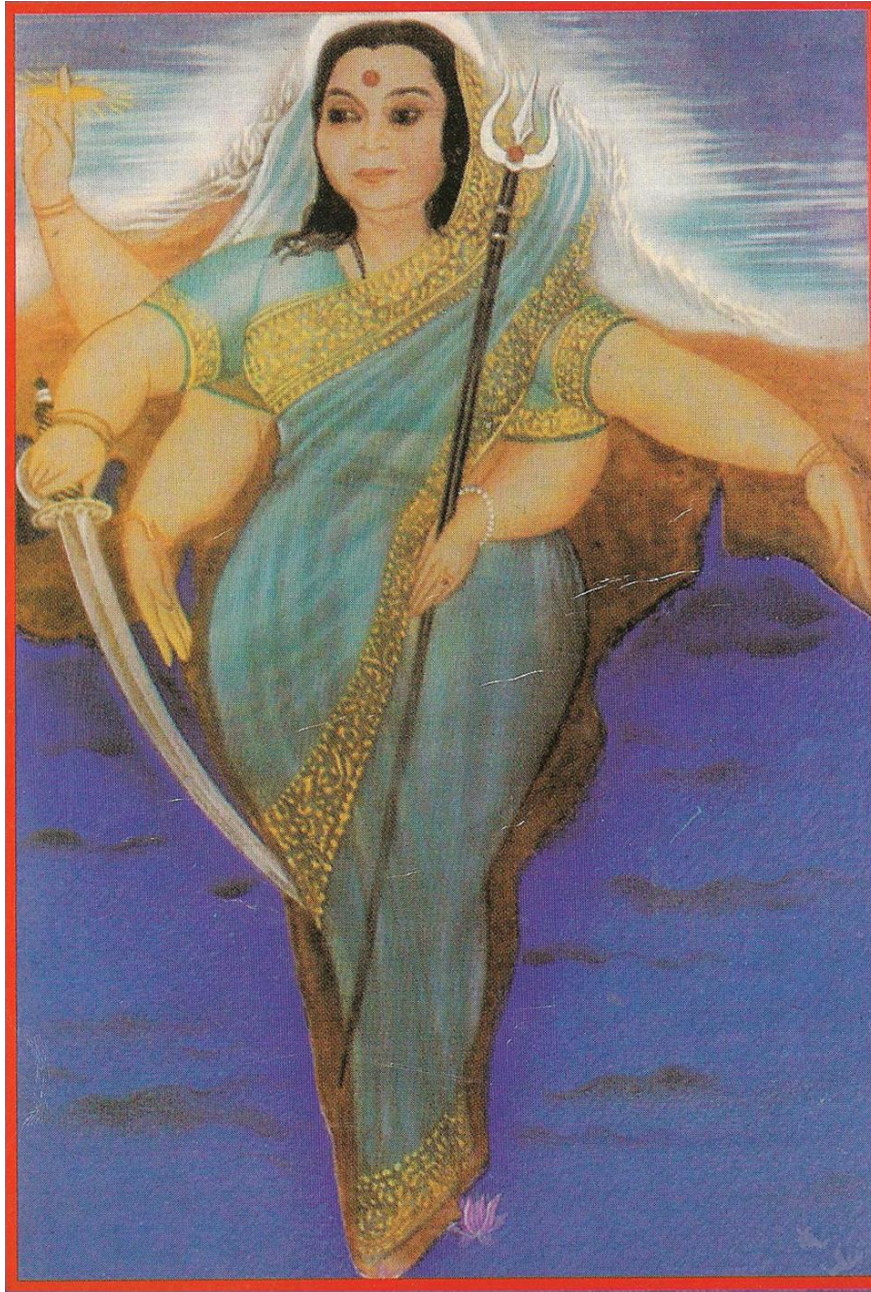


GREAT REALIZED STATESMEN AND STATESWOMEN



“Realised leaders shaped the world more than anything else.”

Shri Mataji Nirmala Devi

The front cover was designed by H.H. Shri Mataji Nirmala Devi for the book 'Great Women of India'

“So much has been done by realised leader, because they had love - they could not contain it.”

Shri Mataji Nirmala Devi

HER HOLINESS SHRI MATAJI NIRMALA DEVI CREATIVE DIVINE BLESSINGS TRUST

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DEDICATION



I would like to recollect the excerpt from Shri Mataji's speech on Bharat Mata:

“No doubt, India is the microscopic form of the universe. She is Bharat Mata. The Primordial Kundalini is coiled in the triangle of Maharashtra. She is protected by eight Ganeshas, the Jyotir lingas and the Shakti Pethas. The kundalini ascended through different chakras to open the Sahasrara atop Mount Kailasha. Grace cascaded from the Sahasrara and flowed through the nadis that descended as rivers. While the vibrations of the Himalayas cleanse the world; the rivers as mothers nurture human ascent. It created human beings of the highest level. Because of their lofty nature, when they saw the sublime nature their thoughts went to God.”

With the fervour of their bhakti the rishis of yore evoked the Goddess Bharat Mata and She blessed them with her the darshans. They realized that she was the one who bore them and nursed them, and brought them up with her divine vibrations. It was she who gave birth to nature, and also protected and nurtured Her Prakriti. Each dawn they prayed to her as Prakriti Shakti Ma – the Adi Shakti, and thanked her for her Grace. She was pleased and blessed them with her bounties in abundance and flowed rivers of milk and honey. But in kal yuga humankind tampered with her prakriti, and the Adi Shakti withdrew her attention. No sooner than Shri withdrew her attention the elements were upset, and their wrath manifested in natural calamities like earth quakes, tornadoes, tsunamis' and climate change. In the vacuum the negativity stepped in. It

has taught us one more thing that even satan cannot enter until he finds a flaw. And also know that what is huge is not great and pride is not everlasting.

Our heritage is the revelation of the culture of Shri Adi Shakti. Our arts, our poetry, paintings, music, drama, architecture and sculpture, are nothing but the reflection of her diverse moods and vibrations.

To share her vibrations with humankind the saints travelled all far and wide. The western historians depicted that the Aryans came to India from elsewhere but according to Shri Mataji, they were the original inhabitants of India. Thus, India was the cradle of all civilizations. They were called the Aryans and the cradle of civilization was called Aryavarta. Shri Rama defined the maryadas of Aryavarta. He had two sons Luv & Kush. According to Shri Mataji Kush spread his message across central Asia & China. Luv spread the message to the Slav countries, Russia, Ukraine from where it went to Europe, and eventually to America.

Thus, today it is auspicious, the collective family of Shri Bharat Mata 'vasudeva Kutumbam' has gathered here at the call of their Mother Shri Adi Shakti Shri Mataji Nirmala Devi, and to worship her, not only as Shri Mata of Bharat but shri Vishwa Janani, mother of the universe. She holds 2 flags. The Russian & the American flags represents the lineage of Luv & Kush. We pray at the Lotus feet of Shri Bharat Mata that may love, peace & harmony return to Vasudeva Kutumbam. May sahaja yoga bond all of us in our Mother's Glory.

The day you arose from the blue ocean, Mother Bharatavarsa,

The universe blossomed in such a joyful clamour, in myriads of colors,

Mother, and so much laughter.

You are our reason to live

Our reason to love.

In our hearts we know you are seated in our sahasraras,

Guiding, protecting & nurturing us at every juncture

And above all loving us.

We pray Let our crown be of humility,

our freedom, the freedom of the kundalini

May we Build Shri Mataji's kingdom on the foundation of love and nothing less.

Jai Shri Mataji

Yogi Mahajan

INTRODUCTION

A benevolent ruler, in the form of a philosopher king (as put forward by Socrates), is the ideal person to be the head of government. Such a person must be an extremely wise, detached personality, without any desires for lust, power and money. There have been such persons in the recent past, people like Mahatma Gandhi, Attaturk Kemal Pasha, Anwar al Sadat, Lal Bahadur Shastri, Ho Chi Minh, Martin Luther King, Nelson Mandela, Dag Hammarskjöld, and Mujibur Rahman. [1995-0929 – HHSMND – Meta Modern Era, Chapter 3]

From the moment of birth, the child spontaneously seeks its mother. Indeed, human consciousness is etched with the memory of the Primordial Mother that gave birth to the human race. When king Yudhishtira was questioned, "Who is greater than the Earth?" He answered, "The Mother". The Indian peninsula is a continent with diverse languages, cultures, religions, and tribes. But despite its diversities the people share a common bond; Bharat Mata - they identify their nation as Mother and Goddess. Bharat Mata is not an abstract notion but an embodiment archetypical entity. She is a continuum of the Primordial Mother who created this beautiful world to sustain her children. Whenever her children are imperilled, she protects them in the folds of her saree, and empowers them with her shakti to defend themselves. Moreover, during the freedom struggle she engenders them with the divine quality of sacrifice, for without that it was not possible to liberate their Motherland from the clutches of the British.

In 1882 the great visionary Bankim Chandra Chattopadhyaya envisioned the Primordial Mother in Vande Matram-Hail to you Mother! It was the mantra of liberation and its vibrations spread to every corner of India and triggered national self-consciousness. As if by magic it electrified a national struggle, and thousands sacrificed their lives at the altar of Bharat Mata. After a long drought, the parched earth received a downpour and burst into spring.

On his deathbed Bankim Chandra revealed to his daughter the inspiration behind Vande Mataram, "It is the Mother herself whose image flashed before my vision on that memorable morning eighteen years ago when I was sitting before my desk, and getting myself ready to start the day's literary work. I dipped the pen in ink and scribbled almost in a state of trance on the paper. I knew not what I wrote; my fingers I thought were being moved by some divine power."

In 1896 Rabindranath Tagore set a melodious tune to Vande Mataram at The All India National Congress, Kolkata. The collective unconscious revealed that the Motherland was more than just a stretch of earth or a mass of individuals—nay, she was the Primordial Mother herself in the form of Bharat Mata. Vande Mataram became the catalyst for awakening the nation. It made their spirit invincible before Pax Britannica. The British were quick to ban it. And because of the ban, the skies of Bengal rang with a redoubled force with the holy cry of open and courageous worship of the Mother rising out of the throbbing heart of the nation. The traditional religious worship of Mother Durga merged with the patriotic adoration of Bharat Mata, and the devotees vied with each other to sacrifice their lives for their Motherland.

In 1900 Bal Gangadhar Tilak foresaw. "The overburdened heart of the nation broke into a cry that rose to heaven and brought down its light to illumine its consciousness, to strengthen its resolve to do away with opposition and help rethron the Mother in her own right and in her own glory. That this mantra contains the essential truth of Indian Nationalism. that it justified then its power in her awakening, and will yet play an immense part in a further awakening to her destiny should be no difficult matter for an Indian to understand."

He portrayed the riches of India as the Goddess of wealth who was being dragged off by foreigners. He realized that without the purity of Shri Ganesha's love for his Mother, Bharat Mata could not pour her shakti in the freedom movement. Moreover, it could easily be hijacked by vested interests. Hence it was important to arouse the love of Shri Ganesha for his Mother. Shri Ganesha's love for his Mother translated to nationalism. Tilak revived Shri Ganesha festival as a popular and collective platform for nationalism. He pitted the coronation of Shivaji against the Diamond Jubilee of Queen Victoria.

Bharat Mata was depicted as she was in her glorious past, as she was under the current oppression, and as she would be in her even more glorious future. As the Adi Shakti had first incarnated as a cow, artists depicted her as the sacred cow, threatened and endangered by a sword-wielding demon. The poster of the wish-fulfilling cow contained in her body all the Gods and Goddesses of India. *Bharat Mata draws milk from her and distributes it to her children impartially, whether they are Hindu, Muslim, Parsee or Christian by faith.*

But as long as the concept of freedom remained a mental projection. it could not work. The reality of the collective unconscious and the incarnation of a divine personality as the mediator of the collective breakthrough had to incarnate. At this crucial juncture, when history was in making, Shri Mataji Nirmala Devi incarnated as Bharat Mata and engendered the love for the Motherland in her children. She awakened the collective Ganesha Tattwa. No one had to preach nationalism to the masses because it throbbed in their hearts. With the love of Shri Ganesha for his Mother as a living force, nationalism took a life of its own. It came up with such a force that people forgot their caste, colour, gender, race and religion. It was free of pretence, it was not copied or

borrowed; it rose from the bones of the Motherland. Men of all faiths invoked Bharat Mata for their liberation. And she blessed them her shakti.

Gandhi ji recognized Shri Mataji and loved her very much. He used to call her 'Nepali' in reference to her half-Indian, half- Mongolian features. She nurtured his spirit with divine vibrations and revealed to him that "Shri Adi Shakti is also. expressed in the Mother Earth in different places, different countries, and different cities as the manifestation of chakras, It was very important first to create a very Holy Mother Earth for human beings to be born on her. Inside the Mother Earth the kundalini came up in such a way that it cooled down the inner part of Mother Earth as much as it could, and then it manifested on the surface of the earth as different chakras. There is a tremendous similarity we have with Virata, the Mother Earth and human beings, so there has to be a great connection between them. This kundalini passed through different centres in Mother Earth and ultimately broke through Kailasha."

She inspired him to compose a book of bhajans, "Bhajanavali' to empower the heart chakra of the freedom fighters. But in the fight for freedom not a drop of blood should be shed. Gandhi ji resorted to his method of non-violence which later Nelson Mandela adopted in South Africa.

When independence came, it should have been a glorious day considering the people had fought long for it While Nel delivered his famous midnight speech, Gandhi ji was in Noakhali, Bengal, healing the people ripped apart by communal hatred. He returned to Delhi to subdue the communal frenzy by going on fast to make the hate blinded people see reason When an uneasy truce between him and the new political class Was somehow reconciled, he was murdered by a disgruntled Hindu fanatic. Gandhiji fell to the three bullets and with hey Ram on his lips returned to the lap of Bharat Mata.

The nation was in a state of shock, but more slocking was the comuption that consumed the Motherland like cancer. It was necessary for a breakthrough in the collective awareness in order to cure the malady. Self-seeking had to be replaced by self- realization, Shri Mataji Nirmala Devi revealed that true swatantra meant the freedom of the spirit: without knowing the swa- oneself, and the tantra freedom would be jeopardized by corruption. Bharat Mata was the template of this inner mechanism, and she revealed how to know the self through the inner mechanism of oneself. 1970 on she began the task of awakening the inner self called the kundalini *en masse*, In the light of the kundalini it became possible to see the devastating effect of corruption on both the individual and collective chakras. More importantly she revealed the method to correct them through a process called Sahaja Yoga. Sahaja Yoga deepened the love for the motherland and thus prevented one from doing anything against Her, "When you love your Mother, you will not do anything that will harm her."

A corrupt person may do poojas, chant mantras, read namaz or go on pilgrimage, but the vibrations of Sahaja Yoga exposes him. Not long before, the new millennium brought to judgment mega scale cases of corruption. The worst time of Kali Yuga was

juxtaposed to sort out of good and evil, and to make way for India to lead the world for the collective evolutionary jump in consciousness – Satya Yuga; as foretold in Markandeya Purana; “Nowhere else is merit and sin acquired. This must be known to be the chief country, from where everything is rooted. And from it, man gains heaven and final emancipation from existence or the human world or hell, or yet again the brute condition.

RANI PADMINI



Rani Padmini (died c. 1303), also known as Padmavati, was a queen of Mewar in the late 1200s CE, famous for choosing death rather than sacrificing her chastity.

CHILDHOOD STORY OF RANI PADMINI

In her childhood, Padmini used to own a parrot named "Hiramani", with whom she spent most of her time. Rani Padmini was very beautiful since her childhood and her father raised her to protect herself, she learned the art of archery and self-defense through swords. She was a brave and extremely intelligent girl.

Her father organized her Swayamvar he called all the Hindu kings and Rajputs so that his daughter who was intelligent and most talked about princess of that time could choose the best king as her life partner.

At the svayamvar looking at the beautiful princess a king named Raja Malkhan Singh of a small state tried to claim her against her wish, but he was defeated by the a very kind hearted but brave Raja Ratansen of Mewar and got married to Princess Padmini. It is speculated that, the bird 'Hirman' was disliked by the father of the princess, due to her extreme attachment towards the bird. One day he ordered the bird to be killed,

it is supposed to have fallen into the hands of a bird catcher and was still alive and talking about the greatness of the princess Padmini. The bird was sold to the Raja of Mewar, who after hearing accounts of Princess Padmini went on a quest to find her followed by his 16,000 soldiers.

The detailed story of Rani PADMAVATI can be read in a beautiful paperback version of the famous book - 'Rani Padmini the Heroine of Chittor' -A book by B.K. Karkra

QUOTES OF SHRI MATAJI ON RANI PADMINI

Like in India, there was a case when a very beautiful queen, Padmavati – was Padmini, she was known all over for her beauty and dignity. The beauty doesn't mean like Elizabeth Taylor's style, you see, it's a different type. Now, this lady was a wife of a king and a Muslim emperor said that "I want to see this lady." So, they said, "All right, you can see her, there's no harm in seeing." But she said, "No! Why does he want to see me? He wants to see with bad eyes. So, at the most if he has to see me, he can see me only in a mirror. I will not directly face him, because that's the question of my chastity. He can look at my reflection but not at my body." So, she stood it and he saw her in the mirror.

Instead of feeling the sublimity of that chaste woman, he felt that he must get that woman. And he said that, "Somehow or other I must have the woman. If you don't give me this woman then I'm going to just finish you off. I'm going to kill you – all of you."

Now they did not know what to do and they were not such a big kingdom and he was such a ferocious man. Now what to do? So, then they said, "We cannot do this, to send our queen to this man. This is against our manliness."

Because, you see that sense of chastity, of saving the chastity of women was there. So, they sent a message that "We are coming to see you, we are bringing the queen to you." And they made hundred palanquins, in the hundred palanquins they put hundred sepoys, you see, inside.

And the king sat in the first one, and four people were carrying the palanquin, in the palanquin were the arms and ammunitions. And they thus walked into the military camps that were there, just pitched for this. And they had told these women that "In case we lose, then you will see no signs from us. In the morning, if you see about five o'clock, a big fire then know that we have won."

And when this emperor, he drank a lot and he came to the queen and opened the door, first his hand was cut, and everybody started fighting. And a big fighting began,

they fought to their last, but they lost, because they were very few in number, they lost it.

So, these women were looking out for a thing and when they found that there is no sign, so they made a huge, big pyre on a fortress, all of them and they made a big, huge fire on that pyre and got into it and killed themselves before anybody could touch them.

There have been many such stories, but this comes only if you have a sense of chastity. If you do not have the sense of chastity you'll think, 'It's foolishness, why should they kill?' Because nothing dies, this body doesn't die; but if you become unchaste, you are ruined. You have no respect for yourself then. [1980-0826]

You know in India there were women who committed 'Johār'. You know, have you heard about that? You don't know what it is? I must tell you. It's very interesting. It's a story of a lady called Padmini. Very beautiful woman. Of course, she was beautiful because she was beautiful. Not to attract other men or women. She was just beautiful. That's all. And one king who was an emperor, Muslim, they are also funny people, he heard about her beauty and he wanted to see her. She was very angry, and everybody was angry that he said like this, that she was beautiful and all that. Indian women don't like. If you really know an Indian woman, and if you tell her you look beautiful. If a woman says, it's alright, but a man says, she won't like it. Never say that to India to anyone. Otherwise, you are in for trouble. ... So now you will realize what women are losing, and how men have in a very subtle way, dominated them. [1985-0601]

We had many great women in India because of these institutions. Padmini we had, Chand Bibi. There're so many women we can mention who have been great women, who were housewives. So the woman's qualities are like the potential of the mother earth or potential of any energy. Like electricity has its potential somewhere else. You see the lights here, makes no difference, one light or two lights, but the potential is important. So, one has to understand that we are potential and to preserve our potential we must have the sense of dignity, honor and righteousness within ourselves. [1988-0814]

Queen Padmini committed Jouhar (Sati) along with three thousand women to save their chastity, our society today is saved because of such women, because the kind of darkness that has spread on this country it would have finished long ago. It is their Puṇyas that has saved us. Their Puṇyas will take on a special form in this Satya Yuga. The miracles of it will be seen. [1995-1205]

MAHARANA PRATAP



Maharana Pratap Singh Sisodia (May 9, 1540 – January 19, 1597) was the ruler of the Rajput (Rajasthani) kingdom of Mewar, who fought and defeated the Mughal Emperor Akbar, keeping Rajasthan from falling into the clutches of the Mughal Empire.

CHILDHOOD STORY OF MAHARANA PRATAP

Within the forts of Kumbhalgarh, Chittor, and wherever else Pratap went, his days were full. There were plenty of companions within the palaces and royal quarters, as well as in nearby village homesteads, and among the Bhils and Garasias who lived in the forests. As he grew up, young Pratap had friends from all the different castes and tribal kinship groups around him, and these close relationships continued throughout his life.

It was a trait that would not only make him a remarkable leader but also be of immense help to him in the years of hardship in the future – years during which his very life depended on the safety net provided by hill and forest dwellers whose loyalty he had won in preceding decades. The Bhil boys had shown him how to walk silently through the dense forests when stalking prey, how to camouflage oneself, and what wild plants were good to eat. They also familiarised him with the hidden tracks and caves in the thickly wooded hills of Mewar. He never forgot these lessons learnt in his boyhood.

From: Rima Hooja, How did Maharana Pratap's childhood prepare him to be a king? A new book looks beyond the battles. <https://scroll.in/article/898706/how-did-maharana-prataps-childhood-prepare-him-to-be-a-king-a-new-book-looks-beyond-the-battles>

QUOTES OF SHRI MATAJI ON MAHARANA PRATAP

When Mahārāna Pratap, the ruler of Mewar, went to fight with the Mughals, his soldiers requested him to go back because it was difficult to defeat the formidable enemy. Mahārāna Pratap asked the soldiers to go back. He said that I will not budge and keep fighting because Ganas are with me. He was also a Sahaja Yogi. He told his soldiers to go away if they wished to do so but, "I will fight with the enemy because Ganas are with me." So, understand that you are protected from all sides. What should happen to a Sahaja Yogi when he gets this protection? He should become very patient, discreet and a fearless person. He will not be afraid of enemy, stick to his place and face the evil people. He need not do anything. Now that age has gone. You just stand boldly, and the negative people will run away. [1999-0331]

If you read the history of Shivaji, or Rana Pratap, or any of them, Shālivāhana, anyone, you'll be surprised how they used to worship Shakti. All the Kshatriyas used to worship Shakti, and they would go up to a point and not beyond. Up to the point till the dharma was there. That history I cannot repeat it to you. [1994-1204]

There is a story of the great king Rana Pratap from Rajasthan that when he saw that his daughter was eating chapatti and a cat took it then he got a doubt in his mind that why am I doing so? Is it because of my ego? Why don't I surrender to my enemy Akbar? At that time his wife who was a Kshatriya, got up and took the spear in her hand and went to kill her daughter because this weakness came in her husband to surrender to the enemy because of the daughter. Then Rana Pratap's eyes were opened and changed his decision. In our country if the women have to think, they should think that how the women of past used to put the tilak on the forehead of their husbands to send them to battleground. Who fought with these British in India? Men, but the power working behind was of women. [1994-1211]

SHIVAJI MAHARAJ



Chhatrapati Shivaji Maharaj Bhosale (February 19, 1630 – April 3, 1680) was the first ruler of the Marathas in 17th-century India. He established a Swarajya, or free state, in Maharashtra, opposing the Mughal Emperor Aurangzeb who had conquered the entire country. His legacy would live on forever as his descendants continued to fight and overthrow the oppressive Mughal regime.

CHILDHOOD STORIES OF SHIVAJI MAHARAJ

Chhatrapati Shivaji Maharaj was one of the greatest kings of India. He was not only a brave heart, a seasoned warrior and a tactician but also a king who lived for the utmost well-being of his subjects as well as respected the freedom and sanctity of his motherland! He was a realised soul who was full of righteousness, virtues, respect for all especially women (whom he considered his sisters and mothers) and the courage to sacrifice everything to establish the kingdom of truth, religion and self-rule... Swaraj! All these qualities were ingrained in him during his childhood which was a model to be followed by one and all!

His mother Rajmata Jijabai saheb played the most important role to shape his childhood which ultimately shaped the fortunes of our motherland. He was born to Maharaj Shahaji Raje Bhosale and Rajmata Jijabai on 19th February 1630, on the fort Shivneri in Junnar, Maharashtra. It was a time of great turmoil when Adilshah of Bijapur ruled the Deccan (south central) region of India and there were others like the Nizam shah and Kutub shah striving to expand their prowess. Finally, there was the most tyrant of them all, Mughal King Aurangzeb who had his father, brother and sons killed to take over the Delhi throne, trying to expand into the Deccan region.

Shahaji Raje was a general in Adilshah's court. However, as he did not prescribe to his methods, Adilshah ordered the arrest of Shahaji. At this crucial juncture, Jijabai became pregnant. She already had one son. For her safety, Shahajiraje shifted her to Shivneri fort which was well fortified, guarded and away from the war zone. And thus was born this great Maratha King (representative of all Marathi speaking people). He was named after the goddess of the fort, Shivai and the naming ceremony was celebrated by one and all including the people from surrounding villages, with great pomp and galore!

Shivaji spent a lot of his childhood at Shivneri and later at Rajgad which became the capital of the self-declared state of Swaraj. Jijamata (Jijabai became mata i.e mother for all) was the one who shaped his childhood. She was there with him always. She was instrumental in getting him educated in literature, science and religious teachings. She would narrate the stories from the Ramayana and Mahabharata to him every night and taught him the importance of following Dharma... which is righteousness and the ultimate truth!

She also made sure that Shivaji would get trained in all forms of battle techniques. She appointed a trainer and expert named Dadoji Kondeo who would train him in offensive as well as defensive techniques. The session started with meditation very early in the morning. This was the basis of improving concentration and focus as well as connecting to the divine. This was followed by exercises including arduous physical training, malkhamb techniques as well as wrestling with body builders much above his age. After this, was training in sword, spear, shield and bow-arrow. Also, exposure was given to various ammunition like dagger, dandpatta and Wagh nakha (sharp tiger nail like equipment) that could be used to neutralise the enemy at close distances.

This was then followed by horse riding and mountain climbing for long distances. During these rides he would connect with the common people of the land, learn about their lives, their beliefs, their language, the food they eat, their festivals and the problems they face. He would get most agonised if a tyrant ruler had imposed hard laws to oppress the people.

After he returned, Jijamata would take care of his diet which would include nutritionally rich food but which was simple and pure. This would not only keep him healthy and alert but also kept him grounded to the realities and hardships faced by the people of

his land. This training imbibed in him the qualities of respecting other human beings, having compassion towards them, feeling the need to safeguard their interests and protecting their chastity especially of the women of the society.

Jijamata was also adept in various battle arts herself including operating the sword and shield. But most of all she was an expert in imparting the knowledge of guerilla tactics to Shivaji known as Ganimi kawa! This was the art of fighting the enemy with the sixth sense. Using your knowledge and intuition to predict the moves of the enemy, striking at the right place and times, winning the battles with a much less army and causing least damage to their own. For this she would also play a game (Kachpur) with Shivaji where he had to predict the position of the object below a heap of soil after his mother would place it with her hands, just by looking at her facial expressions.

She was very particular about the life and well-being of each soldier called as the Mavala (they were basically young strong farmers from the villages selected and motivated by Shivaji to pick up the sword against the oppressors of their mother land) and imbibed in Shivaji the values of respecting the lives of his fellow men. So much so that Shivaji not only cared about the life of his fellow men but always gave a second chance of survival to his enemies as well. But, if they repeated the same crime, they would be severely punished.

Not only humans, Shivaji had equal respect for animals as well. He was the first king to stop cruelties towards and hunting of animals. He had a very loyal dog named Waghya and a horse named Moti, both of them were utmost loyal to him and would understand their master very well. Especially during battles in the future his horse played a stellar role in protecting his master in difficult situations.

She also exposed him to administrative responsibilities at a very young age. She made him sit in the court with her, listening to the issues that the farmers (Rayat) faced and also asked him to solve their personal issues by giving the right judgement. This imbibed in him the qualities of justice, virtuousness and making quick decisions which were correct and acceptable to all.

She also imbibed in him the very important qualities of sincerity and discipline. Sincerity towards family, subjects, work and motherland and discipline towards health, skills and administration. All this made him one of the greatest kings born on this land. He became a role model for his people to follow. This made Swaraj the kingdom everyone wanted to be a part of including people coming from far and wide parts of this great country.

With this wonderful and fulfilling childhood Shivaji Maharaj set out to achieve the impossible... to free his motherland from the clutches of the invaders and hoist the Bhagwa (Orange flag of Swaraj) on Delhi!

He took an oath before Goddess Bhavani with his blood, that he would serve his people till his last breath and give them priority over family, wealth and even self!

Goddess Bhavani, it is said appeared before him and presented him the sword which he used in every battle thereafter (The Bhavani sword) and which won him every time he set out on a mission. He won more than 400 forts from the Mughals and expanded Swaraj from the Deccan to the entire southern India and then to Central India. In the coming years his sons Sambhaji Maharaj and Rajaram Maharaj and Rani Tarabai (Rajaram's wife) fulfilled his dream and hoisted the Maratha flag on Delhi by defeating Mughal emperor Aurangzeb.

Thus, the small flame which started in the heart of this great realised soul turned into a huge fire that gripped the country. But he never forgot to remain connected to the divine all throughout his life... whether in victory or joy or grief he would always hold his hand on his heart and recite Jagdamb Jagdamb Jagdamb!

Let us all recite his war cry.. Har Har Har Mahadev!

Story told by Dr. Harshvardan Ghorpade

More stories:

Where is the bugaboo?

Shivaba, as a child was naughty, swift and clever. He was an expert in many games. He had many close friends. He played a lot of merry making games with them.

Sometimes they all took rides on horses and enjoyed hunting. Mock fights and winning forts were fun games they used to play. He used to act like the king, and his mavlas as soldiers and sardars. Shivaba and his friends used to play all day. Jijau, Shivaba's mother, praised it. Once, Shivaba and his friends were busy playing. It was dark in the evening. Jijau asked them to stop the play, but they were engrossed in playing. An idea then struck Jijau to frighten Shivaba, so that he would stop playing and come home.

She said, "Shivaba, a huge bugaboo has come outside. come inside quickly"

But Shivaba was very brave. He asked Jijau to show him the bugaboo, so that he could cut off his head.

I will not bow to the Badshah

Once, Shivaba went to Vijapur with Jijau. Shahajiraje was a great sardar to the Badshah and was greatly respected in the court. One day, Shahajiraje admiringly took Shivaba to Badshah's court.

Shahaji bowed down to the Badshah. Shivaba was told to do the same. But Shivaba did not agree. He said, "I shall only bow in front of my mother or God." Saying this, he left the court. Leaving the courtiers wonderstruck.

QUOTES OF SHRI MATAJI ON SHIVAJI MAHARAJ

If you are a secured man, your children will also find that out, that their security lies in finding their own securities. They themselves will say, "Now, don't try to help us to spoil us. Do not give us things by which we feel more insecure." And such children would be really brave children, like Shivaji was. His mother gave him all the protection no doubt, but she made a Shivaji out of him. Any mother who all the time sort of, we see hankers after the son or the daughter and weeping and crying, must know that she has to create a Shivaji out of him because, she is a Sahaja Yogini. They have to carry the swords of their Mother. [1979-1230]

We had another very great king in Maharashtra called as Shivaji. And he was a king who was like Robin Hood, because he was trying to oppose these Muslim emperors who were dominating India. And the people who were his soldiers and things – they would go and attack people of the other, I mean, from the [Muslim] emperor's side and would plunder them. Take their – just like Robin Hood – take their, all their properties and things and bring it to Shivaji. Once it so happened that a daughter-in-law of a Mogul, courtesan, you can say, or a man, who was like a Duke or something was going that way. The daughter-in-law and many people were with her. And she had lots of her jewelry and everything was going with her. The treasury was very large. So, they plundered her and brought all the treasury and everything and plundered that lady and brought her to Shivaji. Now, Shivaji was sitting there and she had covered her face with a veil.

So, he said, "Please, lift your veil." Now, before the king she can't say anything, so she lifted her veil. He said – see, the beauty of it is, I don't know if you can feel the subtleness of it. I mean, whenever I remember the words, really it fills Me with such

joy. He said, “If my mother was as beautiful you are, I would have been equally beautiful.” See the expression. That means, “You are my sister.” “If my mother was as beautiful as you are, I would have been equally beautiful.”

He took all the treasury and everything and forbid them that “Don’t touch women. The moment you touch them you’ll be ruined. It’s not holiness.” And he sent away all her treasury, everything, all her people with all great respect and complete release of all things that she had. He didn’t keep even a farthing out of her, but he gave his own things to her as a sister and he said that “You can always recall on me, wherever there is a problem, I’m your brother.” What a great thing it was! Just think of it. [1980-0826]

Now you have become Sahaja Yogis, you are no more English, Indians, Americans – nothing. You are Sahaja Yogis. You belong to a great – very, very great organization of God. And Sahaja Yoga is the place where you have to learn, in every way. For Indians have to learn how to be honest and English have to learn how to love. Americans have to learn how to be self-respecting. All of us have to learn, give up what we had, our identifications, and have to become subtler and universal and people of such values that anybody who sees will say that in America Mother has created Abraham Lincolns, in Russia Tolstoys, in Maharashtra Shivajis. I’m too ambitious, I should say; but I see reality in you and reality in Myself. [1982-0125]

You must have heard about Shivaji, and his mother was Jijabai, a very powerful woman. So, My mother is from that family called as Jadhavas. From that family she comes. So, I mean, it’s a family background, is also so full of, what you call ‘rajasas’ is the activity, you see, activity. And Shivaji was a very dharmic man, very dharmic, you see, very religious person and extremely, of a very broad-minded person, broad-mind and what you call a learned man, and his brother went down to the south and he started a very big library and the South [India] took so many things from Maharashtra. So, it’s a country where, Maharashtra is a place where great things have happened. So, it is called as Maharashtra. Maha means the great, rashtra means nation, the great nation. And in that area, Sahaja Yoga is settled down the best. It’s because the people are not materialistic. They are very idealistic except for this horrible clan of certain Brahmins. [1982-1029]

Shrī Rāmdās Swāmī, the one who was the Guru of our great king Shivaji Mahārāj and Shrī Rām. They used to respect him because he was the ideal king. See, and Gaṇesha here, and Hanumān statue. And now they have made some place for us for sitting down. He worshipped from his childhood, you see, and because Hanumān is an angel, you know that, and he doesn’t marry. But he was forced to marry, it seems. So, when he was getting married only, he ran away from that place. Because when they said,

“Sawadhān, Sawadhāṃnyāsin,” means now after marriage they say, “All right, be careful, be careful.” Just before the marriage took place, he just ran away from there, without getting married because he cannot be married. He told them, they would not listen, and he couldn’t bear it anymore, so ran away. Then he went and he came back again in the time of Shivaji and then Shivaji became his disciple. But he took some tests of his disciples. I do not take any tests, but he took some tests.

First of all, he said, “I’m very, very sick and I’ve got a very big wound in my foot and it has become an ulcer now. It’s all full of pus and full of all blood and pus and all that, and only a, my disciple can only suck it out. Otherwise nobody can suck it out.” So, all his disciples got a fright of their lives. They said, “How can we do that? It’s too much!” But Shivaji said, “All right.” Shivaji came and took out his crown and he just sat down, sucking his wound, you see. And it was nothing, but he had tied a big mango and he was just [testing].

But then he told Shivaji and others that they, said that, “I’m very sick now. You must get me the milk of the tigress, you see. You must go and get.” Those days there were lots of tigers and tigresses here, but not nowadays. So, he said, “You must go and get the milk of the tigress for me.” So, they all thought, how they can go and milk the tigress? It’s very difficult. ... Shivaji said, “All right, I’ll go down.” He went in the village and then he went to the forest, you see. And there he saw a tigress, you see. So, he went and told the tigress, he just bowed before the tigress and said, “See, I don’t want to disturb you, but my Guru wants your milk. So, you please allow me to take your milk?” And the tigress came and stood before him and he milked the tigress and took the milk to his Guru and gave it to him.

So, the Guru, so people asked him, “How did you manage? How could you do that?” He said, “Don’t you know what our Guru is? He is the Hanumān himself. He is God himself. What is there? I just went and told, and tigress knew about him. She just said, ‘All right, if your Guru wants it.’ How can she trouble Me? If you have to do anything for your Guru, whatever you have to do for your Guru with full faith and understanding about the Guru, then of course the animals understands. Then why not human being?” So, he said, “I can’t understand why you are very afraid of it? It’s nothing much.” And that is what it is. But in those days, all the Gurus used to take such pareekshas [tests], but when ultimately you see after his all training, the king who was Shivaji, was crowned.

See, after crowning, one day this Rāmdās Swāmī went to his house and wherever he went he used to ask for some alms. Only from one house he used to get, and he used to go and just knock his, he had something he used to carry with him that he used to knock, and he used to say that, “Jai Jai Raghuveer Samarth.” He used to say like that. He went and said that.

So, his disciple was the King there and he understood that, his disciple understood that, “My Guru has come. I have to give something as a dakshina. What can I give him?”

So, he wrote a letter that, “All my kingdom is yours. I give everything to you, Sir. I owe nothing.” And he sent that letter to him. So, when the letter came into his thing, in which he was asking for alms, you see, he opened it and read it and he laughed, and he called his disciple. He said, “You see, I’m a Saṁnyāsi. So, you can’t give Me anything. What will I do with a kingdom? I don’t know how to run the kingdom. But you have to run the kingdom. But you must now, as you have given it to a Saṁnyāsi, do it with a detached mind.” Whole thing should be done with the detached mind of a Saṁnyāsi and for that you must use this, my – he used to cover himself with a loincloth, you see, with a double type of loincloth, which you’ve seen how little loincloth he was wearing. This should be used as the flag to show that just a loincloth of a Saṁnyāsi is the flag of Marathas. And that’s how this orange-colored flag was hoisted as the flag of Shivaji and now it is used politically also by some people. That’s a wrong thing to do. But this is the flag, which you must have seen in My, all My, most of My processions, they use it, is the flag which was taken by this King Shivaji Mahārāj as his own flag to announce that he is doing this, he is running this kingdom with the detached mind of a Saṁnyāsi.

So, there are many stories about them, lots of stories about Rāmdās and his disciple, this king, and how he used to tell him how to run his administration. And Shivaji was the ideal king that we had in this country. Ideal king. A very good character, a very dharmic fellow and a very nice person. And because he wanted four people, four kingdoms to join together, they said that, “If you marry our daughters only, we’ll accept you.” So, he had to marry four women. He married them and looked after them very well. And he was a very good character and a very nice person and a very good king and he is such a great source of inspiration to Maharashtrians, and he used to worship all these Gods and Rāma specially, and when you will go to Tuljapur also you will see how he used to come by his horse all the way from miles together to visit this Devī’s temple.

[A Sahaja Yogi requests to learn about Shivaji’s mother] No end to that, either. He was a very obedient son, very obedient son. And his mother had given him a sword which was called, she said that this is given to him by Bhawani. The Goddess Herself has given you this, and he always used to carry it with him. But then, when the English came here, they took away that one and now it is lost. They don’t know. It was said that they’re willing to give it back. I don’t know what happened. And then people went down there and I think they, it’s a funny thing you see, they don’t realize the value of that. It’s still lost there, but with vibrations, one can find out. But I don’t think they realize the value to us of that sword that’s called as Bhawani Talwar.

It so happened that she found out in Shivaji’s childhood that the husband is quite subservient to the Muslim kings, you see. And the Muslim kings are just overpowering everyone here. And then Aurangzeb came in, too. Aurangzeb was one of the worst of all. I think Khomeini must be Aurangzeb. So, he was a very thin man, you know, a right-sided, horrible, absolutely thin person. And he used to kill Brahmins or Hindus who would wear this thread. You see, we wear that thread for the ... Even the Kshatriyas

also wear that, and the weight of those threads had to be as much as that of Aurangzeb's body. He was like that – horrible – this Aurangzeb. And this lady then decided that he, Shahji Rao, was at Golconda and all those places in the south. See he was, he was the sort of, you can say, subservient to the Muslim kings. So, she decided to elope with her son Shivaji in the night and she put her son on the horse and with few of her people from her own family, Jadhav family, she eloped. But he tried to follow and capture her but she somehow or other escaped and then she came and stayed in one of the forts.

Now this Shivaji fought in different ways. There are different stories about him, how he fought. When you went to Poona, I don't, if you saw that Shaniwarvada, I didn't know whether you had time to go and see that place Shaniwarvada. It is the same place where, in the center of Poona, where Shivaji used to live. But he had gone onto a fort when the, there was one fellow called Sahistiyakar, who was in the court of this Aurangzeb, who said that, "I will catch Shivaji and bring him down." And he came and settled down himself in his big house, which was called as Shaniwarvada in Poona. So Shivaji came back as in a marriage party and Sahistiyakar said that, "Nobody is allowed to come in a group here. No group is allowed but a marriage party." He could not refuse. So, they said, "There is a marriage party that is going around." And in the marriage party, all these people were all dressed up like marriage party people but inside they were all dressed up like soldiers. And he knew all the ways and roads and at the back they went, and he entered through a, some sort of a place, tunnel or something inside, and there Sahistiyakar was sleeping. And he woke him up and said, "Get up now. I'm here. I'm Shivaji, I've come now. Now, why don't you catch me?" Sahistiyakar got such a fright that he jumped out of the window. And, but Shivaji wanted to, see, kill him, so he hit him but only hit him on the fingers, so his life was saved. His fingers were lost, and then Shivaji occupied the place and Sahistiyakar ran away. Everybody ran away. So many stories like that.

Then once, I mean after this, you see, they all got very frightened, but they tried to follow Shivaji back and Shivaji coming back. You came by that circuitous route on top of the Katraj. They called it Katraj ka Ghat, you see. But there's no English word for ghat. I mean the circuitous road, which takes you on top of the hill. Is there any way? There is no name for that. We call it ghat. There are so many ghats you are seeing that, but this is one of the famous. See, he came on the Katraj Ghat, you see, and what he did, he lighted a kind of a beacons, on the horns of many bulls and made the bulls run on one road, you see, and he himself climbed over this Katraj thing. So, every, all of them thought that, "This is way Shivaji has gone," and they followed the other way round and they followed them for quite long distance. Then they found out that they were just bulls, you see, and they were tied with these beacons which were burning. And they thought, "This was Shivaji," and Shivaji went to his own place.

Once Shivaji was followed like that, many a times. It's very interesting stories, how he was arrested and came out of Agra and all that. I will have to tell you how he did all

that. Very interesting. There are so many stories that I can't tell you just now. [1982-1230]

He [Shivaji] was not just a mere king, you see He was a Devī bhakta and an ansha avātara and His Mother was also an ansha avātara. What is the sign of an ansha avātara is that they have extra powers over themselves and over others, and they have no temptations, no mistakes. So, first of all we should know that Shivaji himself was a divine person in the sense that He had no defects in him. He was a detached personality. I do not want to tell you the whole history about him, but his character if you study you will be amazed how detached He was. He was not fond of women. He never hankered after them and on the contrary respected women very much.

So Satara is a place where he established his first kingdom. This is the capital of Maharashtra, Satara, that is why it is a very important place. Secondly, after Shivaji, or when Shivaji was the king looking after the whole worldly affairs, his own son fell into a bad company of a fellow who came from Uttar Pradesh called Kabji Kalusha who started drinking and doing all wrong things that should not be done. He was imprisoned, but even then he was a very-very lost case, but a good hearted fellow that is why this Maharashtra was divided into two and his younger brother had to form another kingdom or another part of the capital was in Kolhapur where I think you have seen Shahu Mahārāja's statue there. So, he was a very dharmic fellow, very good person and he looked after that part very well. So, Kolhapur started another capital, but what I am trying to say that when negativity starts crawling into something great, then it starts getting divided and it is now a very common character they say of Marathas that they indulge in Bhau Bandki, always form groups. I find it even happening in Sahaja Yoga. I went to Rahuri, I felt that in Rahuri also there is a kind of Bhau Bandki working out. This is character of Marathas and they have to be very-very careful about it. One of them is Bhau Bandki that they form a group suddenly and separate themselves from one another and start fighting each other, it is sort of a coagulation that takes place in their temperaments. One must understand that unless and until absolutely we are united, we cannot do Sahaja Yoga. So, this kind of separation is a very wrong thing which should be avoided out and out and one thing I want to tell all the Maharashtrians that they have to be careful on this point is Bhau Bandki. This comes out of jealousy out of thirst for power, for not accepting somebody as the leader, trying to find faults all the time. If the leader is wrong also it can happen. If the leader goes wrong, if he is not a person who can carry on well with others and something it can happen. So, it is quite a mutual thing that works out but as a result of the whole thing is that it starts getting bifurcated and that is how we lost the kingdom of Maharashtra ultimately. So, it's a very good example of understanding how Shivaji worked hard, fought Aurangzeb, established his kingdom and how it was lost in second generation itself. [1984-0207]

This attitude of an incarnation is called as samayāchār, is at that moment whatever is the problem, to deal with it in that way. You see now, the times change, then this samayāchār has to be changed accordingly. For that you require wisdom. Shivaji who is known for his chastity had to marry four times. Because of certain lays of work, he had to do. [1984-0906]

There's a story about Shivaji, very interesting story. He was once building a very huge big fort. And people were working, and he was just looking at them, and he thought: 'See now, what a nice thing I am doing. I have given so much work to so many poor people.' And he was feeling quite happy about it. And he was looking at them. Suddenly his guru, Rāmdās Swāmī came there, and they were breaking one boulder. They said: "Slowly, slowly break it. Do not hit it hard." They were breaking slowly, ultimately, they came to a stone which was just like one coconut. So Rāmdās Swāmī took that coconut in his hand and broke it, and there was water in it and there was a frog sitting inside. Then Shivaji Mahārāj realized that when God creates you, He also provides you with things. You need not be proud that you are doing so much for others. So, in this generosity in the social work and so-called doing for the poor, also, you develop a kind of a very funny ego and think no end of yourself. And to pamper it also, people can give you a peace prize, can give you a Nobel prize, this prize, that prize. Then of course there's a very hard nut they create out of your brains. That is how even this generosity can be very dangerous, which creates this kind of a feeling that we are something great, and we are doing this great work, and we are just looking after so many people. [1991-1221]

All these things we have to see for ourselves. We have to be dignified; we have to be people with a kind of a personality. Supposing somebody is a saint. He might be a poor man, but you can make him out by his dignity. There was a saint called Tukārāma whom, which you have heard about him – this all may be, I don't know, was coming from his music. He was poor and very generous also. He used to give away everything, and always left with very little.

So Shivaji Mahārāj, the great Shivaji came down to his place, brought lots of ornaments and things and presentations, and gave it to his wife and children. He was out. She was very happy to wear all these things because he gave.

He said, "This is ...". Of course, in the beginning she also said that it's not all right. But he said, "No, I am just trying to sort of pay my respects to you, this, that, and give." And she wore it.

He [Tukārāma] came. He said, “No, I am a saint. You take this. You are a king, and you have to live like a king. All right, as a king you can have it. But not – as a saint I don’t need all these things, my wife doesn’t need all these things. Because you are living like a king, you – maybe you are a realized Soul also, but you are a king, so live like a king.”

But one has to realize that in Sahaja Yoga you are not to move like a barren personality also. You have to be properly dressed, properly appearing. You should not look like beggars, but you should look like dignified people of the society. [1986-0504]

Yesterday Shivaji’s lecture was about his own son. He [Shivaji] got dejected and he felt depressed. And he felt that he has not been able to look after his family people, to put them right, and that he has failed there. And then again, he came up, he said, “No. That’s not the thing, I’m here to do a job! And my son, whatever he’s done, he’s done because he’s a frivolous person. He’s not the one who is of my type. I’m a different type of a person. And I’m the one who has tried always to become a savior for the Marathas here, and how can I give up, how can I forget it for one son of Mine – if he has given up doesn’t matter.” And so, he came up on his own style he’s offered himself.

Sometimes as I told you I also feel little dejected sometimes, too I, now, because I love you so much and when I find there’s something very wrong with the people whom I love so much I get upset. But then again, I just start thinking ‘Oh no, I’m Aḍi Shakti, I can’t be upset!’ I cannot give up, just I can’t give up, I have to continue, I have to love them, I’ve to correct them, I’ve to look after them, and I have to go ahead with it. That keeps Me alright. That’s what you have to always suggest yourself: ‘I’m a Sahaja Yogini, I’m a Sahaja Yogi. How can I feel depressed about it? How can I behave like this?’ [1986-1010]

Second in his lifetime we hear about a fort which is now very close to My house in Poona was, there was a Rajput lady called Kamal Kumari, who was entrapped by the man who was the officer of that fort, who was a Muslim, and he was telling this Kamal Kumari that “You must marry me.” And she would not accept. They had brought her from somewhere, sort of, by force. And she would not accept; she was Rajput. And he said, “By tomorrow, you’ll have to marry me.”

This lady didn’t know what to do, so with someone very secretly she sent a letter to Shivaji with a rakhi. But it reached the mother of Shivaji. Mother sent a letter, sent a message, to Shivaji on a horse that “Come here as fast as possible – if you are eating your food, then come here to wash your hands,” to that extent. And Shivaji was so obedient to his mother, very obedient. One has to learn from his character.

He rushed there, because obedience was his power. He rushed there and asked, “Mother, what is it?” So, she said, “No, I want to play chess with you.” He said, “Why now?”

“I must play chess.” He couldn’t understand. And she played chess and she won. She could have told him, but she just wanted to sort of put a Viṣṇumāyā on him. He lost. “Mother, what do you want?”

She said, “Today I want you by night to capture this fort.”

“Today?”

“Yes.”

Then she showed him the letter and the rakhi. Rakhi was so powerful that a mother had to ask her son, who was responsible for the deliverance of Maharashtra from the clutches of the Muslims, that he should go to this fort and capture it. Such a powerful message out of that string. So. All right. Came out. He was quite upset how to do it. Suddenly there was one gentleman called Tanaji, had come to invite him for his son’s wedding with his uncle. And he saw him so upset; he said, “Why are you so upset, sir?”

He said, “My mother has asked me such and such thing.”

He said, “All right, I’m going. You don’t have to go, because we’ll have many Tanaji’s like me but we have only one Shivaji. I’m going to do it.”

He said, “But your son is going to marry.”

He said, “First let my sword marry this fort, then I will marry my son.”

Such people we had also. Such sacrifice. Only on that rakhi. Think of that, only one rakhi. All right.

They didn’t know this girl, they didn’t know her father, they didn’t know anything about her, they had never seen her. Can you think of somebody who will do like this in modern times? We are supposed to be very evolved, powerful, great people. Even in the pictures we need not show it. Nobody will come to see such a film because they’ll feel so low.

And he went there, and he used a kind of a big lizard which went and fixed the nails. With a rope he climbed up and they conquered and won that fort.

It was decided that if they are successful, they should lit [light] fire which Shivaji can see and come down. He saw the fire early in the morning so went there, and under a tree the dead body of this Tanaji was lying. He looked at it and he said, “We have got the fort, but we have lost a lion.”

That’s why it’s called as the Fort of the Lion, Sinhagad, which you can see from My house very clearly. But these are the monuments of a small thing called a rakhi. A small symbol of expression that can capture forts after forts. [1987-0809]

Shivaji who was a great *Ātmā Shakshatkari*, a realized Soul. For the future he's given the message. He said, "Swadharmā zagewawa," means enlighten your dharma or Spirit. 'Swadharmā', the Spirit has to be enlightened. Everybody has said that. I'm specially quoting him because he comes from Maharashtra; apart from that he was a political head. Though he was a political head but because he was a realized Soul, he said that your Spirit should be awakened. He didn't talk of all other nonsensical things. And he knew that unless and until the Spirit is awakened, people will be doing all kinds of wrong things and that is why today we find all over the world the mess in which all political parties, all economic endeavors, all military endeavors have fallen into. [1988-1225]

It is time that we should watch ourselves, see ourselves what's wrong with us. Very important. I have to say this once again and again, but I don't like to say these things because I love you so much, and I care for you so much, and you people also love Me, but loving Me is not sufficient, you have to love yourself and respect yourself. Only yourself is going to work out. As Shivaji Mahārāj said "You must develop the religion of your Spirit." That's what we have to do, is to develop the religion of our Spirit, and once it happens, we can get the whole world completely emancipated. This is our work and if we fail then it is the responsibility of Sahaja Yogis and nobody else. [1989-1230]

It is the women who makes the society. The whole universe is in the hands of a woman who creates children. So, these stupid ideas of romanticism and all this nonsense, has to be finished. The possession of husband – "What time you came," "When did you go," "Where did you go," and here the women – when Shivaji started his fight they used to cut their finger, the thumb, and used to put the tika on the forehead of the husband who is going in the war and they said, "Don't come showing your back." Such great women we have had in this Maharashtra, where you find them to be so mild. If it comes to their country, if it comes to their own personality, to their own chastity or anything, they are tremendous. Just like lionesses. So, with this sarī lots of things go hand in hand. This is not only the sarī or wearing, but you are representing something very dynamic within yourself. [1990-0101]

I have given you the statue of Shivaji Mahārāj. He was a great soul and had such principles and such a beautiful life, in his language, in his attitude and everything. With all that, he was a very brave person. Once you have that courage, you stand up for Truth. [1990-020x]

[Shrī Mātājī gives statues of Shivaji and inspires them with his great deeds of valor:] You must remember, you must become ideal Sahaja Yogis because you have to transform the whole world. That is what your Mother expects from you. That is My only desire. Everything else is futile, of no value. Then only you enjoy being in the Kingdom of Divine. You must meditate every day that is the only way to mature in Sahaja Yoga. [2000-0126]

Mahākālī power is expressed in Tuljapur as Bhavañī and Shivaji Mahārāj used to come on a horse all the way for miles together, to get the darshan of this Bhavañī at Tuljapur: he knew this; and he had a sword which was called as Bhavañī talwar, and people said that the Goddess Herself has given this sword to him. [1990-1221]

In Maharashtra, we had the example of Rani Tarabai, a seventeen-year-old girl, the younger daughter-in-law of Shivaji. When everyone was dismayed and defeated by Aurangzeb, she defeated him and made his grave in Aurangabad. You can understand that when a woman fully absorbs her power then she is very powerful and terrific. But if she uselessly dissipates her powers by fighting, arguing, criticizing, absurd behavior and silliness then all her powers get destroyed. A woman is so powerful that she can, if she wants, work much more than a man. But first she has to respect her power, by being humble, modest, dignified, understanding and compassionate. [1991-0325]

Shrī Mātājī: There is too much drinking in the army.

General B.C. Joshi [protesting]: But it is necessary to boost the soldiers on the war front.

Shrī Mātājī: Shivaji's army also fought many great battles but there was no drinking. They were men of great moral character. They were inspired by their spirit and not liquor. Liquor weakens the spirit. [Shrī Mātājī narrates the story of Tanaji who fought for Kondana Fort.] The ills of the Indian Army are a legacy of the British Rāj. The British legacy is completely alien to the Bharati ethos. We need to do away with it and establish our own innate values as exemplified by Shivaji Mahārāj. When they get their realization, their Kuṇḍalinī will inspire them. [1994-0320]

The seeds of our future benevolent and compassion leaders like Shivaji are to be sown in childhood. The school should nurture the innate human qualities like love, compassion, kindness, respect, courage, propriety, sensitivity, dignity, consideration and spontaneity. As the child develops a sound foundation, he would easily recognize

falsehood, deceit and superficiality projected values. As an outcome of Self-realization, children will become moral, balanced, responsible, wise and caring. [2000-03xx]

We must understand. Are we allowing our children to grow big? Are they generous? Are they saints? Are they beautiful? How do they talk to others? Are they confident? Tomorrow they are going to be the leaders of Sahaja Yogis. Like Shivaji's mother, like Jijamātā, how she made the son great! It's the mother who makes the children great, and if she wants all the time to sort of a, grab the child and the child to grab the mother, then it is suicidal, suicidal for you and suicidal for the children. What have we done about our children? Is duty of every Sahaja Yogi to see that their children grow, grow as great people, greater than you. They have to look after the world. [1990-1021]

MARIA THERESA



Maria Theresa (May 13, 1717 – November 29, 1780) was the Habsburg Empress of the Holy Roman Empire, and the last of the House of Habsburg. She was the daughter of Holy Roman Emperor Charles VI, and she became the first woman to rule the empire after his death. As an incarnation of Shrī Raja Lakshmi, Maria Theresa handled all the responsibilities of the state, keeping her kingdom stable during difficult years. Her daughter Marie Antoinette was married to the French King Louis XVI, and later executed by revolutionaries.

CHILDHOOD STORY OF MARIA THERESA

Not so much is known about Maria Theresa's childhood, except that she loved dogs and loved to sing.

Maria Theresa was a serious and reserved child who enjoyed singing and archery. She also loved dogs. She was barred from horse riding by her father, but she would later learn the basics for the sake of her Hungarian coronation ceremony. The imperial family staged opera productions, often conducted by her father Charles VI, in which she enjoyed participating.

There is a story, however, of Mozart as a child, who visited Maria Theresa when she was Empress already. When visiting Vienna in 1762, the Mozart children performed at the Hall of Mirrors within the imperial Palace in front of Maria Theresa. Maria Theresa and her family were enchanted by the piano and violin concert. After the concert, little Mozart jumped straight onto the monarch's lap to hug and kiss her. Such shocking behaviour made the child prodigy become the talk of the town instantly.

From:<https://concert-vienna.com/blogs/viennese-things/mozart-s-life-in-vienna-where-to-follow-in-the-creative-genius-footsteps>

From:[https://familypedia.wikia.org/wiki/Maria_Theresia_von_Habsburg_\(1717-1780\)/Biography#cite_note-24](https://familypedia.wikia.org/wiki/Maria_Theresia_von_Habsburg_(1717-1780)/Biography#cite_note-24)

QUOTES OF SHRI MATAJI ON MARIA THERESA

As you know that it was a very great country and Austria was regarded as the ... one of the motherly countries. You've been a very balanced country. You had Maria Theresa, as a very great queen, I think, and all this happened there, there was a Rājālakṣhmī there. [1984-0213]

If I say that Maria Theresa, the queen, was a realized Soul, you can feel it. Your hands act like the antennae of a computer. Then, any fundamental question you ask, you find that you are answered as tremendous vibrations. [1985-0509]

Shrī Mātājī [To Trupta de Graaf]: Why did you [the French] kill Marie Antoinette?

Trupta de Graaf: Because of jealousy.

Shrī Mātājī: Yes that's it.

[Shrī Mātājī says that they didn't have to kill her and this was very serious as she was the daughter of Queen Maria Theresa of Austria, an Incarnation of Shrī Lakṣhmī.]
[1994-062x]

GEORGE WASHINGTON



George Washington (February 22, 1732 – December 14, 1799) was the commander-in-chief of the U.S. Army during the American Revolution and the first president of the United States. Washington established a precedent by being a decent, humble, down-to-earth citizen, stepping down after only two terms as President. He freed his slaves after his death and worked towards racial and religious freedom. Washington is known as the Father of the Nation for his contributions towards making the country of America what it is today.

CHILDHOOD STORIES OF GEORGE WASHINGTON

When George was about six years old, he was given a hatchet (small axe) of which, like most little boys, he was extremely fond. He went about chopping everything that came his way.

One day, as he wandered about the garden amusing himself, he found a beautiful, young English cherry tree, of which his father was most proud. He tried the edge of his hatchet on the trunk of the tree and barked it so that it died.

Some time after this, his father discovered what had happened to his favorite tree. He came into the house in great anger, and demanded to know who the mischievous person was who had cut away the bark. Nobody could tell him anything about it.

Just then George, with his little hatchet, came into the room.

"George," said his father, "do you know who has killed my beautiful little cherry tree yonder in the garden? I would not have taken five guineas for it!"

This was a hard question to answer, and for a moment George was staggered by it, but quickly recovering himself he cried:

"I cannot tell a lie, father, you know I cannot tell a lie! I did cut it with my little hatchet."

The anger died out of his father's face, and taking the boy tenderly in his arms, he said:

"My son, that you should not be afraid to tell the truth is more to me than a thousand trees! Yes - though they were blossomed with silver and had leaves of the purest gold!"

There is a story told of George Washington's boyhood - unfortunately there are not many stories - which is to the point. His father had taken a great deal of pride in his blooded horses, and his mother afterward took pains to keep the stock pure. She had several young horses that had not yet been broken, and one of them in particular, a sorrel, was extremely spirited. No one had been able to do anything with it, and it was pronounced thoroughly vicious as people are apt to pronounce horses which they have not learned to master. George was determined to ride this colt, and told his companions that if they would help him catch it, he would ride and tame it. Early in the morning they set out for the pasture, where the boys managed to surround the sorrel, and then to put a bit into its mouth. Washington sprang upon its back, the boys dropped the bridle, and away flew the angry animal. Its rider at once began to command. The horse resisted, backing about the field, rearing and plunging. The boys became thoroughly alarmed, but Washington kept his seat, never once losing his self-control or his mastery of the colt. The struggle was a sharp one; when suddenly, as if determined to rid itself of its rider, the creature leaped into the air with a tremendous bound. It was its last. The violence burst a blood-vessel, and the noble horse fell dead. Before the boys could sufficiently recover to consider how they should extricate themselves from the scrape, they were called to breakfast; and the mistress of the house, knowing that they had been in the fields, began to ask after her stock. "Pray, young gentlemen," said she, "have you seen my blooded colts in your rambles? I hope they are well taken care of. My favourite, I am told, is as large as his sire." The boys

looked at one another, and no one liked to speak. Of course, the mother repeated her question. "The sorrel is dead, madam," said her son, "I killed him." And then he told the whole story. They say that his mother flushed with anger, as her son often used to, and then, like him, controlled herself, and presently said, quietly: "It is well; but while I regret the loss of my favourite, I rejoice in my son who always speaks the truth."

From: The Cherry Tree, by M. L. Weems

<http://www.apples4theteacher.com/holidays/presidents-day/george-washington/short-stories/the-cherry-tree.html>

From: Horace E. Scudder, Young George and the Colt -
<http://www.apples4theteacher.com/holidays/presidents-day/george-washington/short-stories/young-george-and-the-colt.html>

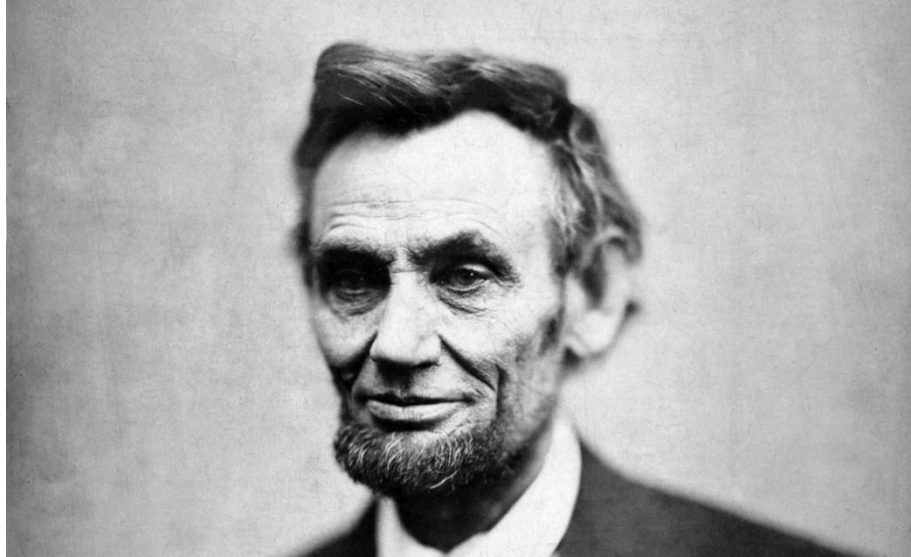
QUOTES OF SHRI MATAJI ON GEORGE WASHINGTON

Instead of men becoming men, they are becoming cabbages here. It's the other way round things have moved. I find it very hard to believe that the same time we had people like Abraham Lincoln. Now I don't think we can produce anyone like this. Where are those mothers who created Abraham Lincoln? Where are those great women who sacrificed everything for their children to give them such greatness? George Washington fought the whole time all his life with such a strong wife he had. [1987-0808]

We should ask a question: when others were expanding their empires, why did not America do it? The reason is very simple. At that time some great people with great conscience were born in that country and they guided that country. Like, you can say, Washington was there. Of course, there were so many people, whom if I name there, there will be a big list of those people. But if you see their character, their life, the way they lived. Abraham Lincoln, if you see his life, full of conscience, full of conscience. And they didn't allow the nation to be drifted away to the ambition of gathering other countries and making them their slaves and ... This they didn't do. [1993-0815]

This country has been blessed with very, very great people, as you know, very great people. Abraham Lincoln, what sort of a man he was, or even say George Washington. All these people showed the quality of Mahālakṣhmī. [2000-1029]

ABRAHAM LINCOLN



Abraham Lincoln (February 12, 1809 – April 15, 1865) was the 16th president of the United States of America, and one of the greatest presidents of the country. He led the nation through the American Civil War, successfully preserving the Union and abolishing slavery, making America a freer country, although this came at the expense of his own life.

CHILDHOOD STORY OF ABRAHAM LINCOLN

Abraham Lincoln was born in an ordinary poor family. Sometimes he made a living by driving a boat and sometimes by cutting wood. He enjoyed reading the life stories of great men, but it was difficult for him to buy and read a book in a sense.

He was deeply influenced by the life of the first President of the United States, George Washington. At one point he came to know that a neighbour had a book on the life of George Washington. He danced with joy, but was afraid that the neighbour would not lend him the book. The neighbour did lend him and Abraham promised to return it soon.

Abraham Lincoln had not yet finished the book when one day, there was a sudden heavy rain. Abraham Lincoln lived in the hut. The book broke down due to the rain.

Abraham felt very sad, but he was not disappointed. "I have committed a major crime." The neighbour was surprised by the helpless boy Abraham, who was sixteen years old. He was very pleased with the simplicity and sincerity of the child.

Abraham said "I would not be able to return the book. Even though it has worsened with water, I will give you a new book." "How will you be able to give a new book? There is no money at home and you talk like this?", the neighbour rebuked.

"I believe in my labor. I will make double the cost of the book by doing wages in your field." Abraham Lincoln was hopeful. The neighbour liked his proposal. Abraham Lincoln replenished the book by wages, and George Washington's biography became Abraham's property. By his labour he obtained the first book of his library.

QUOTES OF SHRI MATAJI ON ABRAHAM LINCOLN

After all we are all human beings. Anywhere in the whole world, wherever anybody tries to dominate and destroy the innocent human beings that are created by God is to be punished, whether he is an Indian, Englishman or anyone ... Such a generous light enlightens your [heart], and you become a different person. For example, we can say [of] Abraham Lincoln, a man we call him very great. What was the thing about him? He was very big. Why? Because he could see that when I do not want to be enslaved, why should I have a slave? [1977-0630]

For the women's right in India, the women never fought, it is the men. They never fought. It is the men because men are also the fathers, the brothers, and they are concerned about the well-being of women. Women seldom fought there, because they knew once they start politics of this fighting with men, there is no end to it. This is basically, they knew they have to live with men, they cannot fight them. But men themselves fought. Even in America, it was Abraham Lincoln who fought for the liberation of women, not women. [1983-0321]

If you read Abraham Lincoln, you do feel 'isn't that Sahaj?' Really he was talking of golden age I think. [1983-0527]

You are absolutely special people to be born. You have taken birth in this country with a very, very special purpose, because I told you, you are born on this place, this is America. What a place it is! I mean, you had great people like Abraham Lincoln, great people like him. What a man he was in life. You have forgotten him completely, his

ideals and things. I mean, what a man is Abraham Lincoln. ... He was a realized Soul, his ideas and all that are gone off. Now it is for you to establish for what you have stood, for what God has created this America, this chakra of Vishuddhi. [1981-0928]

Whatever traditions you have are finished. Whatever value systems you had are finished. Whatever collective sense you had is finished. Like we can say, we cannot create Abraham Lincoln in America way; we cannot. Why? We cannot create Lenin, enough in Russia. Why? The reason is, when they have gone away, the society that came up, these are the lotuses. But the lotuses were plucked out and now what is left are all worms, and when you are born in that pond you have to become the lotuses, but already they have hit you on your spirit. They have hit you on your brain, on your heart, on your liver. Under these circumstances, one has to rise and see that if you have to really grow into that new atmosphere, we have to accept each and every thing of Sahaja Yoga, try to grow and develop yourself into way that purifies you completely and that the vessel is made beautiful, such a beautiful vessel, that whatever Mother pours in is contained in it and it gives the light. [1987-1220]

I say: "Abraham Lincoln was a realized Soul." Not because the way he lived or what he did, that what was just an expression or was the symptom of his greatness but because when you think of him you get Cool Breeze in your hands, tremendously Cool Breeze, soothing, which crawls over you: "Oh, that's Abraham Lincoln." [1985-0530]

Because a person who is a responsible person in a family, has to be the ideal for others. It started very well, I should say, at the time of Abraham Lincoln. It started very well. When you started talking about democracy, is also – democracy is nothing but collectivity. He started talking about the collectivity of the people, by the people. All that shows that the sense of collectivity started coming right in this Vishuddhi chakra. [1983-0918]

When America was good, people like Abraham Lincoln were here. They accepted democracy, Virāt; it's a Virāt, people of the people, the government of the people, by the people, for the people. It's the idea of Virāt which was accepted. [1985-0601]

There's everyone in America has Abraham Lincoln within them, which has to be just awakened and you'll find that that great personality can be shown in you, when it happens to you. It has to happen to all of you to feel that greatness that lies hidden within. [1983-0927]

Racialism must be fought completely. That's the greatest curse you have in the West. Especially in America people like George Washington, people like Abraham Lincoln, they have lost their lives because of this racialism. We have to know that our differences are only skin deep and if you are skin deep Sahaja Yogis, you are not Sahaja Yogis. You have to be Kuṇḍalinī deep. Unless and until you develop that, this racialism will continue. And that's the worst curse we have. [1989-0619]

I would say when I see Abraham Lincoln, I think he was a great brother to the Statue of Liberty. The way he fought for women in such pure love and without taking any money, without charging them anything, to punish the husbands who were drunkards. That's just like a very good, powerful brother to behave. But those feelings are now dying out, I think. [1987-0809]

Abraham Lincoln, if you see his life, full of conscience, full of conscience. And they didn't allow the nation to be drifted away to the ambition of gathering other countries and making them their slaves ... This they didn't do. [1983-0815]

Abraham Lincoln, what sort of a man he was, or even say George Washington. All these people showed the quality of Mahālakṣmī. [2000-1029]

So now today the hero is, say, someone like Mahatma Gandhi or you had Mr. King here, all such people, or I would say Abraham Lincoln, he is coming up as a hero. What is so special about these people, we have to see. They were all realized Souls no doubt but one thing more they had was that they imbibed in them the capacity to emit compassion, love, nourishment, and soothing capacity of the Mother Earth. Because of that only they were today respected, they are today respected as great heroes. And that is what Sahaja Yogis have to be now. [1983-1001]

You see, the life of all great men, I would say, people like Abraham Lincoln. He realized in very young age that he has to assert on others his own value system by showing his own example. Though it was very hard for people to understand him, still he has shown such results. [2001-0320]

See, Abraham Lincoln was such a great man, who created this theory of freedom and of democracy, but he was a lanky-panky man and not so good looking, his wife hated him because he was not a good-looking man or something, but what he has done for the whole world! Even Gandhiji would call him a very ugly looking man. All kinds of

people would call him only ugly. There's no beauty inside them. Then they call themselves beautiful and those who have beauty inside are called as ugly. It's the inner beauty. This inner beauty gives you the shine, the everything on your face also, and also your work what you have achieved, what you have done. [1994-0413]

JHANSI KI RANI



Rani Lakshmi Bai (November 19, 1828 – June 18, 1858) was the Queen of Jhansi and the leader of the Sepoy Mutiny against the British Raj. She was born as Manikarnika the daughter of Moropant Tambe, in the household of Peshwa Baji Rao II of Bithoor. She learned to fight from her guru, Tatya Tope, and fought the British oppression from a young age. She was married to Gangadhar Rao Newalkar, the King of Jhansi, and their son was Damodar Rao. In 1857, she led the kingdoms of India to fight the British, but was killed by General Hugh Rose.

CHILDHOOD STORY OF JHANSI KI RANI (MANIKARNIKA)

As a child, Jhansi ki Rani was lovingly known as Manu. she grew up to be a lively and spirited young child, who was loved by one and all. In fact, such was her playfulness

that she ended up earning the moniker of ‘Chhabili’ by none other than Baji Rao himself, who loved her profoundly!

When Manu turned four, tragedy struck the family when her mother unexpectedly passed away. Her father Tambe was left with the sole responsibility of raising the young girl, and he had very unconventional methods in this regard. Instead of growing up with girls of her age, Manu’s playmates were the legendary duo of Nana Saheb and Tantia Tope. What was even more interesting was that although both the boys were many years older, that didn’t stop her from tagging along with them in their many exploits.

An anecdote from this phase of Manu’s life is one that shaped her character. One day, she was forsaken by her friend Nana for being a girl, following which she vowed to develop a strong identity and never bow down to anyone. It is so happened that one day Nana Saheb was riding on his elephant. When Manu saw him, she also wanted to ride and made several requests, to no avail. Whether he was teasing her or was being plain rude, no one knows, but his refusal to take Manu along was a scar that left a lasting impact on her. A teary-eyed Manu then declared to Nana that one day, she would have ten elephants to every one elephant of his. Another popular version of this anecdote, describes her running to her father and declaring the same.

Because of the environment that she grew up, Manu was also educated and given warfare training alongside Nana and Tope, and she aced them proficiently. In fact, she was only seven when she came to the rescue of an 18-year-old Nana and saved his life! Nana had been waiting for Manu on his horseback, when the animal went out of control. Not only was she able to bring the horse under control, she even managed to pull Nana to safety before the horse could trample over him!

When Manu turned 14, she was betrothed to Gangadhar Rao, the Raja of Jhansi, and after their wedding, she took the name that would go down in the annals of Indian history—Lakshmi Bai.

From: Gayatri Mishra, Manikarnika Tambe: The Untold Story of the Feisty Girl Who Became the Rani of Jhansi! <https://www.thebetterindia.com/164676/manikarnika-jhansi-rani-history-childhood-india-news/>

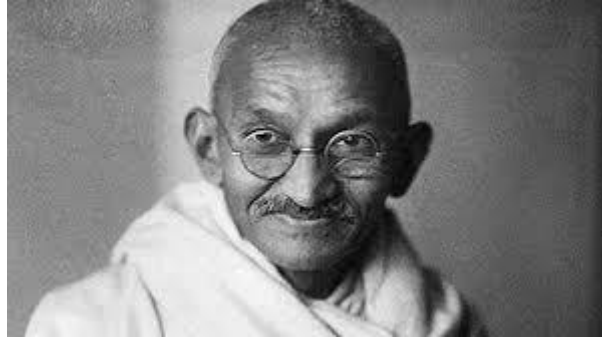
QUOTES OF SHRI MATAJI ON JHANSI KI RANI

In the history we have many women. In India women are very well equipped, we have had women like Jhansi ki Rani who fought against the British. She was a widow. She tied her child on her back and fought the British. They say that her horse jumped from

180 feet from the turret of a fort and the Britishers have written down that, “Though we have got Jhansi, the victory comes to us but glory goes to Jhansi ki Rani.” We have had great women in India. Like Nur Jahan was another great woman, we had Chandbibi, Ahilyaba] but they were all women, they didn’t have ego of men. When it comes to – one can work, work in the offices with men but they need not become men. [1986-0713]

There is another way of improving these men, who try to destroy the women, because women have one very great quality that Ganas are with them and Shrī Gaṇapati is with them. He will never side with men if they are chaste and do not try to show off their body and show off their beauty and want to make, sort of, a capital out of it. Such women are extremely powerful, extremely powerful, and they show their valor when it comes to anything like we had Jhansi ki Rani. She was an ordinary housewife. She fought the British. And the British also were surprised at her valor and they said that we had got Jhansi, alright, but the glory goes to the Queen of Jhansi. Like that we had many, Noorjahan we had, we had Ahilya Bai. We had many great women in India because of these institutions. Padmini we had, Chand Bibi. There’re so many women we can mention who have been great women, who were housewives. So, the woman’s qualities are like the potential of the mother earth or potential of any energy. Like electricity has its potential somewhere else. You see the lights here, makes no difference, one light or two lights, but the potential is important. So, one has to understand that we are potential and to preserve our potential we must have the sense of dignity, honor and righteousness within ourselves. [1988-0814]

MAHATMA GANDHI



Mohandas Karamchand Gandhi (October 2, 1869 – January 30, 1948), better known as Mahatma Gandhi, was the leader of the Indian freedom struggle against the British Empire and the Father of the Nation. After studying law in London, Gandhiji visited South Africa, where he first saw the discrimination against Indians that took place within the British Raj. He protested this with nonviolence, and his principles went on to influence Nelson Mandela in his own struggle for South African freedom. After returning to India, the Mahatma started the Satyagraha movement of nonviolence to gain India's independence, which he did in 1947, but at the cost of the Partition.

CHILDHOOD STORY OF MAHATMA GANDHI

Mohandas was the youngest of the six children of Karamchand Gandhi. He was the favourite child of the family and was called 'Moniya' by his fond parents and their friends. Moniya adored his mother. He loved his father too, but he was a little afraid of him. As a child, Moniya seldom liked to stay at home. He would go home for his meals and then run away again to play outside. If one of his brothers teased him or playfully pulled his ears, he would run home to complain to his mother. 'Why didn't you hit him? She would ask. 'How can you teach me to hit people, mother? Why should I hit my brother? Why should I hit anyone? 'Would be Moniya's prompt reply. His mother wondered where her little son got such ideas. Moniya was just seven years old when father left Porbandar to become the Dewan of Rajkot. Moniya missed Porbandar, and he missed the blue sea and the ships in the harbour.

At Rajkot he was sent to a primary school. He was shy and did not mix easily with the other children. Every morning he went to school in time, and ran back home as soon as school was over. His books were his sole companions and he spent all his free time

alone reading. He had one friend, however, a boy named Uka. Uka was a sweeper-boy and an untouchable. One day Moniya was given some sweets. He ran at once to Uka to share them with him. 'Don't come near me little master,' said Uka. 'Why not?' asked Moniya, greatly surprised. 'Why can't I come near you?' 'I am an untouchable master,' Uka replied. Moniya took hold of Uka's hands and filled them with sweets. His mother saw this from a window, and she ordered Moniya to come in at once. 'Don't you know that high caste Hindu should never touch an untouchable?' She asked sternly. 'But why not, mother?' asked Moniya. 'Because our Hindu custom forbids it,' she said. 'I don't agree with you, mother. I find nothing wrong in touching Uka. He is not different from me, is he? His mother had no answer. She angrily told him to go and have a bath and say his prayers.

Karamchand Gandhi loved all his sons, but he was especially fond of the youngest. He often said to him: 'You must go to high school and college and take up a profession.' Moniya worked hard, and did his lessons carefully. But he did not learn by heart and was therefore weak in Sanskrit. Geometry he liked best because it involved reasoning.

Once Moniya happened to read the story of Shrivana. Shrivana's parents were old and blind, and he always carried them with him in two baskets slung on a yoke. Moniya was deeply touched by Shrivana's devotion to his old parents. 'I must be like Shrivana,' he resolved. At about this time he also saw a play about Harishchandra, a King who was famous for his love of truth. 'Why shouldn't we all be truthful like Harishchandra?' he constantly asked himself.

One day Mohandas met Sheik Mehtab, a friend of his elder brother. Sheik had a bad reputation. Mohandas knew this, yet he was much impressed by Sheik because he was strong and tall. Sheik was a meat-eater and he often told Mohandas that if he ate meat, he would also grow tall and strong.

There was also at that time a reform movement for a change in the orthodox ways of life. Mohandas himself had heard that many well-to-do people had started eating meat, so he tried meat. He did not like the taste of meat but as time went on, he started to like meat curries.

Whenever Mohandas had a meat meal outside, he had to give his mother some excuse for not eating his dinner. He knew that his parents would not forgive him if they knew he had eaten meat. He was not against eating meat then, but he was against telling a lie to his mother. This feeling was gnawing at his heart and finally he decided not to touch meat again.

Mohandas has also taken to smoking with Sheik, his brother, and another relative. He had to pilfer small amounts of money here and there with which to buy cigarettes. One day, in order to pay off a debt which his brother had incurred, Mohandas stole a piece of gold. Stealing was a great sin. He knew that he had committed a great crime. He resolved never in his life to steal again. He wrote down a confession of his crime and handed the paper to his ailing father. Karamchand Gandhi read the confession. He

tore up the paper without saying a word. The bits of paper fell to the floor. He sank back on his bed with a sigh. Mohandas left the room, tears streaming down his face.

From that day, Mohandas loved his father more and more. Every day he hurried home from school to wait on him. His father's condition grew worse and at length he died. The house was filled with sorrow. Mohandas was only sixteen when his father died.

From: Rajkumari Shanker, *The Story of Gandhi*, New Delhi: Children's Book Trust

QUOTES OF SHRI MATAJI ON MAHATMA GANDHI

Mahatma Gandhi [to Shrī Mātājī when She was about 11]: Why don't You write a poem? [Shrī Mātājī wrote:]

Early in the morning

I pray to the essence of My Spirit

Which is,

'The Truth, the Attention and the Joy;

So that I can go to the highest state of My ascent.' [1934-0000 Poem written at the request of Mahatma Gandhi, India]

Mahatma Gandhi [with Kalpana on his lap]: Nepali, you are the same to look at and now you are a mother. When are you going to start your spiritual work? Now we are free, and you should start whatever you wanted to do.

[On 1948-0130 Shrī Mātājī hears the three shots as Her house on 22 Rattandan Road was close to the Birla Bhavan house around which Mahatma Gandhi is assassinated.] [1948-0129 Meeting with Mahatma Gandhi, One Day Before His Assasination, Delhi, India]

Long time ago, there came many occasions spontaneously when I had to give lectures in front of very great audience, to say before thousands of people and there was an incident in 1930 when Gandhiji did fast. My father was also a good orator, you must knowing about him, but he had to leave to home because of some important work. Everybody started telling that, "Salve Sir, if you will not give the lecture then all the people will run. How things will work?" He said, "Brother, I am simply going. Here is My daughter and I am leaving her as a bailment. I am going and I will come back then I will give a speech." But it was very late, and he did not return. Everybody told that, "He has not yet come and has left his daughter as a bailment. Now what will happen? Who will give speech? And there are the people from Chitnis Park; if they become angry then they will start pelting stones." There was a gentleman sitting there,

he told, "Why not ask Her to give a speech?" I was asked, "Would you give a speech?" I replied, "OK, I will give." That time I was just 7 years old. If there are some people of that period, they must be remembering that I gave a speech for about 15-20 minutes and I narrated the story of marriage of dolls (gudda-guddi). [1973-1222]

Gandhiji was a tremendous man when I used to learn a lot from him. He was not at all a hypocrite. That's one thing, and he was not like modern politician who says something, do something. No, he was very outspoken and always put himself on the testing point and he used to confess if he made mistakes immediately.

One very great incident I remember when I was a small child. They were having a meeting together and we girls were there only sitting giving them water and things, to all the people. All the big people were there, like Jawaharlal Lal Nehru was there and also Maulana Azad. All these people were sitting there.

They were discussing something and then suddenly Mahatmaji said that, "Now it's very late. We'll have lunch here." So, they said, "Yes, yes, we'll have lunch here."

They had to go to the guest house which was far away. So Mahatmaji asked for the Bā, his wife. She had gone out. So, he got up. He had a key with him, you see, always of the storeroom. He opened the storeroom and he asked the people who were in charge of cooking to measure everything according to the people there are, properly and everything, you see, and then he went. They measured it out. Everything was done and then he put the key back and then he went and sat there nicely.

So, these people said, "Bapu, we did not know you had to take so much trouble, you see, to go all the way, to measure everything out for us."

It did not take much time, about fifteen minutes, but still.

So he said, "What do you think? This is the blood of my country. I cannot allow it to be wasted." See, that's the sign of a person who understands the value of public money. That's just ingrained in him, but those who saw him also felt that, look at this man who is living like an ascetic, absolutely in the sense that he would not touch the public money. And that is one of the keys for all the leaders. If they are absolutely above money, then only people will respect; otherwise, there is no way out. [1986-0709]

I want to first tell you about My meeting, and why Gandhi is so important. Perhaps you have never realized what a tremendous instrument Gandhiji was. At the age of seven years he just picked Me up from My family, and I stayed with him, very very close, extremely close, and he used to call Me as Nepali. That was My name. And everybody knew Me by that name. After 40 years, or say 45 years or so, suddenly I met [him]. In the wedding of his own son. And I went to him, I saw immediately he recognized Me. He said "What, Nepali, how are you here?" and just tears started rolling down My eyes. That was Gandhiji. He was a tremendous hard master also, and I always used to say that you can be hard, but how can you be hard with all these people? He would make us get up at 4 o'clock. It was very easy for Me to get up at four because you see, My body had no habits, I can get up any time and sleep any time, but I speak

for others; get up at four o'clock, and they had to clean their temples, they had to even, they sometimes had to clean, clean the bathrooms and the lavatories, and everything with their own hands. He was a tremendous hard master, but an extremely loving and compassionate person. He, as just now, as everyone has said, he definitely always used to talk to Me in a way as if I was a grandmother, you see, and he used to discuss things with Me, most surprising to all others, in a way, and I was big and wiser, to everyone, and he would make Me say. And he said that guidance can be had better from some children than from the older people. ... But somehow he had recognized Me, and he knew about Me, you see...

He was a tremendous personality. And the thing that I have learnt from him, I should say was one of the things which I could never have understood otherwise, is a sense of public money. Actually, I have no sense of money at all, I am so [hopeless]. I do not know what is bank; I do not know how to cash a check. I still, you know, I mean, I must have cashed lots of checks, but I don't know how to do it, even today if you want to teach Me, I just can't learn. I am no good for that. But I've seen Gandhiji's sense of public money, he was so keen, so keen and so sharp that anybody who has lived with him, I cannot understand, how can they take to this kind of cheap dealing with public money.

We are really very lucky to have such great people born in this country of ours. Only the trouble is that we have forgotten what great contribution they have done, that Gandhiji was one who came on this earth to save us from this fallen domination, in such a unique manner he laid down the basis for Sahaja Yoga. Actually, in every way he laid down. For example, if you see his ideas, economic ideas, are absolutely in tune with Sahaja.

[Shrī Mātāji talks about the ills of Industrial Revolution in economy, society, food and family] I don't know if Gandhiji could have sensed it to that extent, because you know, it is difficult for a saint to see the forces of evil, how far they can harm, it's a very difficult thing. He did see something of it, so he was warning, that don't go in for heavy industries. Heavy industries are very dangerous, and he threw out [big industries].

... Gandhiji is the man who has created base for dharma in this country of modern times. If you see his Bhajanaivali. You'll be amazed, it is all based on the different chakras, one after another all that Bhajanaivali will start from one to another. Is just like how we do it for our Kuṇḍalinī awakening. It is based one after another, from one chakra to another chakra, to another chakra, to another chakra, though he has not mentioned anything else. Apart from that, we in Sahaja Yoga, we have to take account of all the incarnations, of all the prophets, of all the great primordial masters, who came on this earth and adjust accordingly the different movements of the Kuṇḍalinī. Because according so Sahaja Yoga all these incarnations are within us, and they help us, and we have to awaken them. Same thing Gandhiji has done, is to tell us that we have to look around, we have to know Bible, we have to know Gītā, we have to know all these great scriptures and great people and integrate.

Of course, that part is left to Me, is the actualization of what he wanted to do. Though he definitely had prepared the base economically, then political base also. He never believed in aggression. Never. And he said that sharing should be brought. He always believed even capitalism should be conquered through enlightenment. Though he was so busy with this emergency job of saving the whole nation, that he could not pay much attention to the subtler side of Sahaja Yoga, which I call awakening of the Kuṇḍalinī, of Self-realization. But he always

talked of, he always said about it, most surprising, he's the only one I have seen so far who was not doing Self-realization but was so close to it and could see clearly that Self-realization is the only way for emancipation of human beings. His values and his styles were so correct.

As a mother also, I was a child but I was a mother throughout, and I would always feel that Gandhiji was little too strict, and I used to say that, "You are too strict, I just can't bear it" and tears used to come into My eyes. I said, "This is a bit too much." He said, "No. We are in emergency. We have to be disciplined. We have to be disciplined, and we have to tell them." So, once I told him, "Bapu, if you want to discipline people, why not give them discipline from within?" He said, "How to get to their place?" I said, "It is very easy. You can do it." He said, "Not just now. Not just now. First of all, let us be free. If you are not free, what can we enjoy? We cannot talk about it. People will say that we are not even free. How can we talk of freedom of Spirit? We should be free from the foreign domination."

I would say in emergency, supposing we use a boat to cross over. Then we do not carry the boat on our heads, but we do carry the experiences of our crossing, and those experiences are very great. And the greatness about Gandhiji was that he created great only by his personal character, and by his dynamic, absolutely dynamic leadership. And the area when this has happened, I have seen those people were absolutely regenerated. You cannot believe how sacrificing they were. I have seen My own father, that today I think he was a legendary man, if I tell you how great he was. I mean, every way, I cannot find a single fault in his life as a leader.

But today it's very different, and very sad that those who were supposed to be Gandhiji's people, followers. The other day I talked to somebody that why not start with basic education, because we don't live in cities, why should we have this education? It doesn't go to the villages. So, he said, "That's very different, it's very different proposition" and all that. I was amazed, he was a Gandhian, how could he talk like that? It is not at all difficult to adopt Gandhiji's ways in India. As Grégoire told you, I have been to China and Mao has definitely followed Gandhiji. He has copied everything that Gandhiji has done. I was amazed because when I was there, I saw even ... being practiced by him. All the things that Gandhiji thought of, he has done, and he has improved China. And today, China is like a tiger. People are afraid. You see, this tiger has now awakened. ... And this is what Gandhiji had dreamt, imagine that Mao should use it, and why not our people? I don't know. I should blame the bureaucrats or the congressmen or the politicians who never understood that Gandhiji was the most practical man, and now Sahaja Yoga I'm sure will re-establish his ways. Definitely it has to be established. Too much of asking, too much of elaborations, too much of materialism makes you a slave of material. [1977-0200]

I don't know how many of you have met Mahatma Gandhi. I've lived with him in My childhood, and though he was a very dry person, extremely dry and he made us like scouts you see, and he took us to task because it's so necessary, but the thing I learnt from him was, that the way, I mean he was particular on correcting himself every moment, and saying things which will correct yours. This was the beauty of his leadership.

[Shrī Mātājī explains how Gandhiji measured the ingredients of lunch to be made for guests.] Can you imagine! That's why he is a marvel. He has detachment, was so great that it impressed people, everybody was literally frightened of him I had seen, except for Me, because I was his

favorite I think and he used to call Me Nepali. And when I told him one day, that, “Bapu you are very strict with everyone. I can get up at four o’clock because I used to get up. I can do anything with My body it is very good, but everybody is not like that.” He said, “You are the old mother! I am not! I am a father! I am going to put them right!”

And, in a very strict way he also used to treat children also, but the best part of it is this, that his people at that time when he created that atmosphere, he created people, without Realization I must say, with his own character, with his own sublimity. He created character. Characters who respected people because of their quality, and not because of their falsehood. But in Sahaj Yoga you don’t have to give any lectures, you don’t have to be strict like Gandhiji, nothing has to be done. You are just given awakening and it happens. You are just a changed person; you get that transformation automatically. Nobody has to do anything about it; all your actions become directed towards Sahaja Yoga. [1983-0128]

All the ten commandments described in the Bible describe all the ten dharmas we have to have. Gandhiji, also, has described them. We never understand that Gandhiji’s coming was a historical event for us, is the base of Sahaja Yoga, absolutely. [1979-0328]

There is no need to have too much. That’s why Gandhiji always said that we should press on our sagara. He told all the Gandhivad, Gandhi, Gandhian people that you should have less. But what you find, most of the Gandhivadis have the greatest amount of black money, the greatest amount of diamonds and the greatest amount of money. [1979-0929]

This kind of witnessing of [cruel] people, negative people, these aggressive people, this silent witnessing is very wrong. One should not allow this kind of a filth to come out. Hatred that is developing anywhere in any country, any place, is wrong. Like in our country, India, we think Indians are not like that. They are also quite horrible. In our country also we have untouchables and touchables. But Mahatma Gandhi came, and he just flouted them. He said, “What do you mean by touchables and untouchables?” And he saw to it that it was removed. ... In the same way we have to know whether we belong to the oppressed or to the oppressor group, so-called. We should stand by people who are oppressed, and we should really flout all such ideas because it’s very dangerous. [1981-0625]

I was born in a Christian family and with a purpose. Now, after that, about say four years of age, My father found that it was an emergency in our country, that we should get our freedom, and he joined Mahatma Gandhi – even My mother. All our family was involved with him. Now at the age of seven years I went to see Mahatma Gandhi and he liked Me very much. And I stayed with him. After that, every holiday I used to go and stay with him. He was a very wonderful personality. Apart from that, that is the kind of personality we needed in that time when there was an emergency to get our freedom back, and he was greater than many leaders because he could see that God has to play a role in getting our freedom. Not only the weapons, not only the guerrilla warfare, but it is the Spirit that has to fight, and we have to

take the help of God. So, he took to non-violence, a method that would give him greater strength against the British who were well-equipped, and we had no way of fighting them with any kind of weapons. And the way he did it, it was so practical at that time. I mean, for people it looked as if it was very, very out-of-date thing to talk of non-violence against the British, but it was so practical that it proved beyond doubt that these things can work out very well, even if they sound impractical but work out very well at a time when you find that you cannot help it otherwise.

Presenter: But Mahatma Gandhi, of course, I read a great deal about him and one of the things I found interesting is that much of the Western world looks upon him as sort of an ascetic, somebody who was a very austere man, but he had by all accounts a very good and lively sense of humor and was a very lively sort of a personal or individual in addition to having a [of course brought] into a refined form, a non-violence as a, as a political weapon.

Shrī Mātājī: He was not that austere as people think him to be, but only he was austere to himself but not for others. He was very forgiving and a very kind person and very fond of children. He used to call Me Nepali because according to him My face was like a Nepali girl. And sometimes he used to talk to Me in such a manner as if I was his grandmother.

The major thing is meditation together. I've told you before also, that I have Myself lived in Mahatma Gandhi's ashram. If I tell you the conditions there, you will be amazed; I mean I would never want My children to be like that. I used to think, Mahatmaji is rather cruel on people. But the way people had to live in an ashram, absolutely [spartan], absolutely [spartan] methods. So much so, that even a villager would be running away from such a thing, I mean it was too much for him to live in those conditions. You have to clean your latrines, clean the latrines of all the guests that are there, with the buckets and things like that. Can you imagine? And all those things we have done, and he said that unless and until you get rid of these things you will not understand what the untouchables are like? So, he made us learn all that you see. So, it was all right for Me, I am quite a tough person, but with others, I used to think it's too much! For people, say, Mahārāja's sons coming and all that, with so many servants they have and this and he made to clean the latrines of the guests, it was too much for them. But he made them and once he asked somebody to sleep on the ground, he said, "I cannot sleep on the ground on the mat, I am used to a bed." He said, "Then you go and sleep outside. For one month you sleep outside and you will be all right." And there were snakes you see, in the grounds. And the snakes never bit anyone. That's one thing good about them. They never bit anyone. But you see the fellow didn't know what to do. See ... where to sleep? So, he would come inside and sleep on the mat again. He thought first, it would be nice comfortable on a ... grass, but then he saw the snakes you see, crawling around him so he walked back.

And it was so in the schools also, such trainings were there before that children were asked to ... were asked to go round the whole cricket ground, you see. If they would not make their beds in the morning, they were asked to take the beds on their back and go round the whole cricket ground in the schools you see. But these things must be there for, you see, untidiness is something I can't understand! Untidiness as you see, if you are at this age like this, what will happen to you when you will be of My age? I just can't imagine I mean, how can you then, I mean what will be your shape? I just can't think of a person that at this age, how can you be

untidy? Untidiness comes from untidy mind, I think. And to be untidy is a curse! Absolute curse you know! You are absolutely a lost person! Putting everything under the big curtain and hiding this under this, this is not the way to live! I mean this is such a small thing, that I don't know how to tell you but, I mean we were in Gandhi ashram, we were not allowed to have any sweeper or any cleaner or anything. And everything had to be spick and span even the leaves had to be clean. Can you imagine? [1982-0407]

Gandhiji was a real politician I should say. He went all out to stop all the shops of wine and other drinks in India. All of it. Then he stopped people buying foreign goods. Hand woven, hand spun. Everybody should wear, whether you are a minister or anything. So? A poor man can wear the same dress as a minister can wear. All kinds of things you see, he tried from a well-being point of view. [1982-0816]

Shrī Mātājī: He [Gandhi] was a very great man, very much needed at that time and if he had survived, he would have supported Sahaja Yoga out and out, no doubt about it. If he had survived, he would have supported Sahaja Yoga out and out.

Question: How much contact did you have with Gandhi?

Shrī Mātājī: It's quite a lot. As a child I was very close to him and he used to call Me Nepali, because according to My features were more Nepali, My complexion was Nepali. He used to call Me Nepali. And very affectionate towards children, very affectionate. Otherwise he was a hard task master himself, towards himself and towards others. But a very kind gentleman as far as the children were concerned. And you could even overrule him by sweetness. I mean, supposing he says, "I don't want to have any juice just now," you can say: "Bapu, have a little bit; otherwise, we won't have," or something. He would just melt away. So sweet inside.

Broadcaster: Well, women are still feeling rather feministic – I mean, they ... you know, it's ... there hasn't been a real trend that I can see toward mothers staying in the home and everything, for one thing, because of the economic situation; it's very hard for families to have just one breadwinner ...

Shrī Mātājī: I know but it is to be understood in a very subtler way – and a very wider way also – that I do not mean by making women feminine: I'm meaning the feminist qualities – means of compassion, of love, of nourishment, of soothing. Once upon a time, say, Napoleon was a hero, all right? But today, it is not: it is Mahatma Gandhi today is a hero, who was a man of compassion. So, I'm saying the qualities of femininity; it's not the woman or a man, it's not the point. Even the man has to get that quality by which he nourishes; he doesn't destroy, but he nourishes people, he soothes them, and he fulfills their complete attainment. [1983-0925]

You are very different from all others because a Spirit has given birth to your Spirit. You have been cleansed by the Spirit. So, you cannot live like that, like all other human beings are living. All the clashes, all the problems of human beings are because they are not what they talk,

ideals are out, out of their life. That is how a Sahaja Yogi will show himself off compared to anybody else. Take an example say of Abraham Lincoln, all right? Abraham Lincoln believed that everybody must have freedom and the government should be for the public, for the people. Whatever He talked He practiced it. Whatever He believed in He worked it out and gave His life for it, that's why He's a great man. Think of Mahatma Gandhi, they were not like Christ – Incarnations. Think of any great man, think of Shivaji Mahārāj, any one of the saints – they were human beings. But once they knew this is the principle on which we have to live, they become one with the principles, they do not compromise. [1983-1106]

Mahatma Gandhi said once that, “Non-violence can be only practiced by the powerful.” What is the non-violence of the weak? It has no meaning. In the same way all the great saints, all the great prophets, all of them has promised these days that you have to have your realization. [1984-0917]

We must understand we should not waste food. There are many peoples in this world who are starving. We have no business to waste food at all. I mean on this I will be surprised that even the richest of richest in India would not leave anything in the plate. Richest of richest. Gandhiji when in his ashram was there even the Maulana Azad, Jawaharlal Nehru had to clean their own plates. You see. So, they should not take more and if they take more, they should not leave anything in such a manner that others cannot eat. Waste of food, waste of electricity, waste of other energies without understanding anything, it means money. That's why you never have money. One should be proper organizing what you are going to cook, what you are going to have, how much is going to be used, nothing should be wasted. [1985-0421]

The other wisdom these Chinese have shown that they developed [the village] I should say wiser than Indians, because they developed their villages first. They took all the ideas of Gandhiji. First, they developed their villages and now they are developing their cities. So, they have done everything so fast. We were the other way round, see. We became British. We pay for it. We developed the cities. So, we are paying for this. We thought Gandhiji was no good. But they [Chinese] were so wise. ...How they picked up these things from Gandhiji, I don't understand. This Mao is the one who did everything. So many plans that Gandhiji had, they have worked it out. Like in India they said, “He is stupid, this, that.” Nobody would pay attention. We, we were all egoistical like English not to see the sense. One of the plans Gandhiji had was very sensible, that took the big canals along the roads and to put fishes in the canals, and also to be used for extra transport, you see, through the boats and all that. Same thing they did it. Every road has got canals on both the sides, and the same canals when they are overflowing are also used for giving water to their plants, I mean fields. Same thing, so many things that Gandhiji has done it, they have used. [1985-0528]

And Gandhiji's work was – actually after 1942 he took another turn. Because we were expecting our freedom, you see, ‘Quit India’ movement was successful, and the English decided to leave us. So, he said that we should take to more constructive work and not to

politics. He asked congressmen to take to constructive work. But they had to enter into politics. And My father was the member of the Constituent Assembly. He was a member of the minority committee, because I was born in a Christian family. Mother also was a very dynamic person; she was honors of mathematics in those days. And she also took a very dynamic part, she was the President of the congress in a province [Central Province].

So many things we are going to combine there [Sahaja School]. Basic education of Gandhiji I am going to introduce into that, where children know so much about the trees, about the plants, about animals, about fishes, about the surroundings in which they live, about the Mother Earth, about ecological problems and things like that. And we have to create really great leaders out of them. [1990-0320]

Gandhiji's style was that you should make the children know about everything from childhood, whichever is good for his livelihood and also for his life. [1991-0417]

A political leader needs not worry about Spirit and Religion, but he [Gandhiji] considered our country to be a land of Yoga. He always based his theories and philosophies and activities on the fiber of the people. We are a very religious people and how to create an atmosphere of satisfaction in the people. He had that within him. But he didn't talk of Realization and when I was a little child of seven years I used to play about with him and [he] was very fond of Me so I would make some orange juice for him and he would discuss with Me small things and remember once I told him: "Why do you make everyone get up so early? If you want to get up you can, but why do you make everyone get up so early? It's all right for Me, but why do you have to make everyone?" [He said:] "Everyone should be made to get up we are passing through a crisis. We have to fight the British and get our independence and if people are lethargic how are we going to do it? So, we have to be disciplined and we must have discipline and it will be all right." And then I told him: "We need to have inner discipline" and so he knew that I was a wise person.

And he used to love Me and respect Me in a very fatherly manner. He would discuss things with Me. He impressed Me by many things. He had a sense of integrity within himself. He was absolutely honest to himself. That was something I appreciated. He never cheated himself. This is the greatest thing about him. In money matters, anything, he was so integrated. What he said he did, he criticized himself. But for him Realization was not the problem at that time.

But after independence we should have taken to Realization. That was the main problem. But after independence we had problems of, say, partition. And the diversion of the whole attention was on the wrong things. We had to solve this problem, and nobody thought of Realization at that time. It should be so.

... I would say that certain things influenced by My choice, say, of different prayers. I told him according to the different centers within us. I said you do this one, then this one, and he said: "All right, it's a good idea" and he changed. It was so smooth and silently done that it was not made obvious to anyone that we had any rapport on these things, nor did he ever ask Me

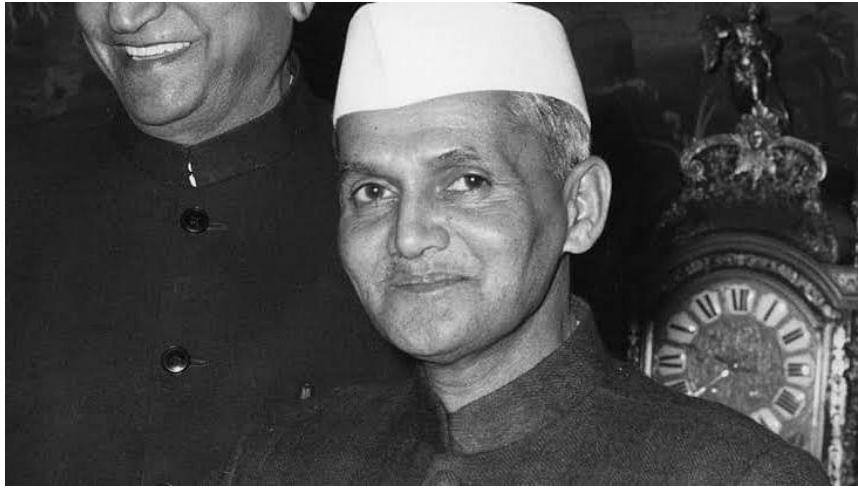
about Spirit, nor did he ever meditate. He did not meditate because he was not realized. At that time, he was not a realized Soul. His main attention was for this and he will be born again, and he will be realized. He will be born realized because he was very, very great. He was a Great Soul, no doubt. He was extremely great as a human being. But Realization is very different. It's another realm into which human beings go. His meditation was to ponder about things and to guide oneself, but not the kind of meditation where we become thoughtlessly aware. It's a different dimension in your awareness.

[1992-0306]

This principle of Gandhiji was correct. Never listen to any nonsensical gossip. Gossip is going on. People like to listen to gossip because of this media also. They were showing nothing but gossip before election. And the whole gossip goes into our mind and that's how we work out. So, for this part, I would request all the people from the north India to never to listen any criticism, never to criticize anyone. [1998-0320]

As we have Mahatma Gandhi who talked of spirituality and nothing else. 'Ādhyatma' [related to the Self, the Spirit] all the time. But his successors who came, put him somewhere with his spirituality and started a new world, new ideas, and a new style of life. Those who are supposed to be his followers are now wanting to have many pubs, and also all kinds of things, can you imagine? This Congress was started by Mahatma Gandhi, and the Congress followers are doing all this. Where are they going to lead? The beauty of this country is, the treasure of this country is spirituality. Instead of taking to spirituality, where are they going? [1998-1225]

LAL BAHADUR SHASTRI



Lal Bahadur Shastri (October 2, 1904 – January 11, 1966) was the second Prime Minister of India, who helped fight for India's independence before becoming a member of Congress and becoming Prime Minister. Although he met with success in life, Shastri was a very down-to-earth, humble man who recognized Shri Mātājī. He led India in the Indo-Pakistan War (1965), but died in Tashkent just after signing the peace agreements.

CHILDHOOD STORY OF LAL BAHADUR SHASTRI

Lal Bahadur's childhood until the age of twelve was spent in Moghal-sarai, with occasional visits to Mirzapur. During this period the care and affection from his mother and his maternal family-grandmother, grand- father and uncles-allowed him to pursue his education much as any other child of the family would have done. The passing away of his father did not therefore seriously affect his development, nor cause him serious mental stress.

There are three incidents from this period of his childhood which bring out certain innate qualities in Lal Bahadur's character. One summer eve- Lal Bahadur and his maternal uncle Lallan Mama went out for a Suiu stroll in Mirzapur. Near the bank of the Ganga they saw an old man with a loaded basket on his head, passing by. Lal Bahadur asked what he was carrying in his basket. The old man stopped, put down the

basket and answered the question: 'I have very nice mangoes. Here is one for you and another for your companion. Taste it. You will like it. Since it is evening time and I would like to sell some of these before getting home, I'll sell you a hundred mangoes for just one anna. Lal Bahadur and Lallan Mama tasted the mango: it was delicious. Lal Bahadur looked at Lallan Mama, who nodded approval. They pooled their resources, two paisas cash, and Lal Bahadur gave the money to the old man, who began to set apart and count the mangoes. When he reached fifty, Lal Bahadur intervened and told the man not to take out more. The old man was puzzled. He said: 'My boy, you've given me an anna and I have to give you another fifty mangoes to make up the hundred.' Lal Bahadur replied: 'The money is yours. Actually, we don't need more than fifty mangoes, thank you very much.' The old man looked at Lal Bahadur in disbelief, put the basket with the remaining mangoes on his head, and slowly walked away. All this time Lallan Mama, himself a little boy of about ten and only four years senior to Lal Bahadur, was watching the proceedings without intervening. When the old man was gone, he said: 'That was very foolish of you. We paid for a hundred mangoes but you've taken only fifty.' Lal Bahadur explained: 'You remember the old man saying he was prepared to sell a hundred mangoes for just one anna? It was distress sale. Why take advantage of such a situation? In any case, we don't really need more than fifty mangoes for the family.' For all his youth, Lal Bahadur's innocent conviction was persuasive. What was it that impelled a six-year-old child to act as he did? He had not received lessons to infuse in him this exceptional sense of fair play. It is a reasonable inference that Lal Bahadur had a highly developed conscience nurtured in invisible ways by a moral family environment, which had manifested itself spontaneously on this occasion.

The second incident is an even better indication of that innate strength of moral will. Lal Bahadur's maternal uncle, Bindeshwari Prasad, the head of the family, was very fond of good food. He was especially fond of pigeon meat, and to ensure ready availability, he had reared a number of birds in his Moghalsarai house. At his sweet will he would select one, have it killed, cooked and served up for dinner. One day the particular pigeon selected by him flew off and hid itself on the tiles of the roof. Bindeshwari Prasad asked Lal Bahadur to climb the rooftop and report on the pigeon. Lal Bahadur obeyed and, having sighted the pigeon, reported accordingly to Bindeshwari Prasad. Bindeshwari Prasad asked the boy to catch the pigeon and bring it down. Lal Bahadur remained sitting, quite downcast, and did not move: he was a strict vegetarian. The conversation between them then proceeded on the following lines:

BINDESHWARI PRASAD Nanku, go and get the pigeon at once.

LAL BAHADUR No, I won't

BINDESHWARI PRASAD Why not?

LAL BAHADUR Because I know you will kill the pigeon and eat it up.

BINDESHWARI PRASAD That's what pigeons are for. Now go quick and get it.

LAL BAHADUR No, I won't. You will kill it.

BINDESHWARI PRASAD Alright, go and get it, I won't kill it.

Lal Bahadur, still a child, thought he had won over Mama Bindeshwari Prasad. He jumped up, caught the pigeon and brought it down. But of course, Bindeshwari Prasad did not keep his word. He had the pigeon killed and prepared for the pot. Lal Bahadur was doubly aghast. His Mama had broken his pledged word, and 'his' pigeon lost its life. His conscience was up in revolt. What could he do? Bindeshwari Prasad was a strong-willed man and head of the family. Little Lal Bahadur could not carry on arguing. But he would not give up either. Even at that tender age, he did not act hastily or impulsively. After due thought, he decided to do what Mahatma Gandhi was to do years later when seeking redress for grave injustice, went on a hunger strike and abstained from food all day. Resisting all persuasion by his mother and the others in the household. Lal Bahadur, being much loved by all the ladies of the family, was joined in his brave protest and they too refused to eat. Next morning, Bindeshwari Prasad found himself facing the combined remonstrations of all the ladies of the house. When they had had their say, Bindeshwari Prasad summoned Lal Bahadur and addressed him firmly: 'You ate nothing yesterday. I'm sure you are very hungry. You will certainly eat something today.' Lal Bahadur looked at his uncle respectfully and responded without giving in: 'No I won't'. he said. 'Why did you kill the pigeon when you told me you wouldn't?' Bindeshwari Prasad had no answer. 'Nanku, you are right', he said finally. 'I should not have done what I did. I promise you I will not kill pigeons any more. In fact, I won't eat pigeons ever again. In fact, I promise I'll become a vegetarian.' Bindeshwari Prasad kept his word. This was Lal Bahadur's first exercise in Satyagraha.

From: C.P. Srivastava (1995), *Lal Bahadur Shastri – A Life of Truth in Politics*, Delhi: Oxford University Press.

QUOTES OF SHRI MATAJI ON LAL BAHADUR SHASTRI

My husband was secretary to Shastriji [Prime Minister of India 1964–66]. You know that and he went with Lal Bahadur Shastri to Tashkent at his last time. But also, he went once to Yugoslavia and there ... and General Tito's wife, you see, got very friendly with Mrs. Shastri. Both were very friendly. So Shastriji warned his wife, "See now! You are great friends and now don't start crying like an Indian woman when you leave." So, poor thing was controlling her tears all the time. But she told Me, "I was controlling but it is she who started crying and such a lot! And then she started crying loudly,

hugging Me. So, I just could not control Myself. I also gave in. I also started crying.” And both the husbands started looking at the ground! So basically, all the women, all the men, in the whole world, react the same way to a situation. And you can see their reactions very clearly when it comes to children. They all act in the same way, act in the same manner. [1983-0202]

Once Shastriji said that even the small thing can do great job. And that’s what we are seeing. That a small thing, only when you become humble, then the grace of God surrounds your humility, surrounds your personality. And you become really a personality that has authority of God. That is the greatness of God – in that humility it works, it just works. [1986-0120]

We had one prime minister, Lal Bahadur Shastri, and if he was sitting in the room and there are people sitting and there’s electricity was on somehow, say by light or something, and he wants to put it off, he would not ask anyone to put it off. Slowly, he’ll get up from his seat, walk up to the switch and just put it off so that he shouldn’t ask for anything. This is one of the greatest quality of Shrī Rāma that he would not make anyone do anything for him or order anything or would use someone for that purpose. [1987-1004]

After listening to all these beautiful things about Shrī Lal Bahadur Shastri, My heart is so full of gratitude to My husband that he accepted My desire that he should write a book about Lal Bahadur Shastri. The first day I saw him I knew he was a very highly evolved soul and to have such a person in the politics itself was a great vision for Me.

... As you know, I am full of compassion and Mister Srivastava has seen how I used to cry seeing people being starved and in, living in conditions which not even animals can manage. So, when I saw Shrī Lal Bahadur Shastri, I felt now, after Gandhiji, here is a man. Normally, you’ll be surprised. Most of these people, martyrs, even My father, mother, even Gandhiji, they never cared for politics, they never wanted to do anything with politics. They said, “We don’t want to do anything,” but here was a man who ventured himself into politics and who was a realized Soul, was a very big combination for Me. And I could see the potential of this. If you ask Me, I can’t join politics. Shastriji asked Me several times. He said, “Why don’t You come to politics?” I said, “It’s beyond Me. I just can’t.”

... I looked at Shastriji, I said, “Now here is someone!” I wanted someone to be like that, because there were so many I knew, who were very sacrificing, very detached, very honest, very dharmic, but somehow they didn’t want to do anything with these assemblies and elections and all that. Shastriji was already in office when I saw him first

and I think he recognized Me very well, no doubt about it. There're, two, three incidents I remember. First of all, he showed tremendous respect for Me, tremendous respect. I always used to go to the airport to receive him, always. Once I was not well, so I didn't go. So, he was coming with all the cars and everything, suddenly he stopped in front of our building and walked up to our flat, all alone. "Why didn't You come to the airport? Are You not well?" I said, "'I'm all right, Sir, but little unwell.'" "Na, na, every time You must come." So very sweet, he was so very sweet. Such small, small things he used to notice. Once, the children, his children told that, "We have seen Bhabhiji" – they call sister-in-law – "she's in the town." He said, "Really, where is she? Find out." He, he knew about. "Find out where is she." They found out and he said, "You have to be there for lunch." And he told his wife you make a particular type of food, call it Moong ki goli. One time they had made, I ate it, so he remembered. See, all these little, little things, you know, I'm surprised at it; and he would talk to Me on subjects – I was just an ordinary housewife at that time – subjects like economics. He would say, "What are Your priorities? You run Your household very well. Your husband is so busy, what is, what are Your priorities?" I said, "The first priority: that My children must get their food. First. Second: A house. Third: Education, and the foremost is their character. They must have good character."

... I saw the Union Jack coming down and I saw the Tricolor going up. That was the moment – it's beyond Me – even now I remember those days. Many of you who are Indians here may not have seen those days. That's why you're so careless. That's why some of you do not understand: out of what sacrifices this freedom we have got. It's not an easy freedom. It was very, very difficult one and Shastriji was one of them who gave up everything to join and he had a mother to look after. He was another one who just gave up all those things. Any young man would have ambitions: do this, do that – nothing. He gave up everything just to join Congress. Those were the days where people were charmed.

... It's very surprising, how with this subtle opening of your awareness, now you see what is wrong, what is injurious, whatever is destructive for your country and you want to improve it. Same with Lal Bahadur Shastri, he asked Me several times, several times, how to improve the food conditions of India. Now you know with Sahaja Yoga you can. I couldn't tell him about Sahaja Yoga, but I did say there is a divine method by which it can be done. But agriculture should be without income tax and maximum importance must be given to agriculture. Till today it is. Otherwise also he asked Me about various things, even about Kashmir. So, I told him that the biggest mistake was to make a separate constitution. By that you just give a gap to them. Just give them a gap and that's why the problem is there. His, you see, whole attention was so holistic, I would say, and he would always see how we can create beautiful relationship between people of different races, different religions, different ideologies, he had a knack of [everything], he had a knack. I think he must be raising their Kuṇḍalinī perhaps, but he had a knack that C.P. has said is true. He could transform a person into something

more. His style was so collective, so collective, that in the garden he would sit, stand there. And everybody who comes there he would meet.

He had a tremendous memory. I too have, so I used to wonder there's another one I found out, who has such a tremendous memory, because to Me it is sometimes embarrassing to have such a memory but to him it was such a blessing, I should say for people, because he would ask them for such small things. "How is your mother now?" or "How, did you get your house?" See, so much subtle. It was, like I tell you the motherly type of a love. Of course, he has been extremely, extremely kind to Me, except that he didn't take Me to Tashkent. He was to take Me; things would have been different, but it is all fated, you know. Can't help it. And once I did tell him that you should little bit take rest also, do little meditation. "We have no time." He said, "It's better to shine like a shooting star." I said, "Shooting stars are those which are no good as stars. But you are so important. You have no idea as to how important you are. And if you realize how important you are, you'll look after yourself."

He used to live in the last part of the houses, so humble, so very humble. Whatever you gave him, he would eat. His ordinary what you call khatiya in our language, he used to sleep on that. I said, "Why are you such a saint? Why can't you sleep on a proper bed, after all, we need you, for our sake you have to do it." So, he would say, "I feel more comfortable in this." See, he's just a man who is so detached. He was going to Russia and they all felt that the, he wore the coat he was wearing is not sufficient for Russia and must change it. So, they told Me. I said, "You better tell him. I won't be able to talk to him about it," so they approached C.P. They said, "C.P. told him that, 'Sir, don't you think we should make another coat for you?' He said, 'Ah, so they have come to you now?' He said, 'Whatever it is, but I think we have to make a coat for you.'" To make one coat for him was impossible.

He never carried any money with him. You'll be surprised and he didn't know what were the new coins are. So, at the airport I would always be there, you see, and he would tell Me. So, he said, "This lady is coming to me to put that piece of flag on me. I have no money. What to do?" So, I said, "All right. I'll give her something." So, I gave her one rupee. He said, "You have no coin?" I said, "The coin is for ten p." "What is that?" he says. I said, "It is one tenth of a rupee nowadays." "Oh, I see. It is better then you give her a note." But he wanted to give her a coin as an auspicious thing. So detached about things, so much.

At the same time, he was so diligently working out, you know, because the way he used to ask Me questions, I was surprised, I was surprised how diligently and subtly he wanted to improve everything. He said that, "What should we do?" I said, "First of all we must have water." I know that. We must have water in every village. Gandhiji always used to say. He told his wife that, "You go to the well and bring the water to me." I told her one day. "Ba, let Me do it." "Why are you doing it?" "So now my husband will be very angry. He has told Me, 'Till every village gets water, you fill in the water for me and bring it.' So, I remember that we have to supply water."

Shastri was very much on that. Also, he said that these people who travel by third-class there's no fan, nothing. We put fans, we put fans in the third-class waiting rooms. He, I mean he, you see, he started you can say, he was a communist in a way, because he was a capitalist. He was so full of love and so full of patriotism, that if his love would not allow him to see people suffer, so whatever he could do, he tried to do. He was really only for eighteen months he lived. Like a shooting star as he said and there are so many things one can talk about it which C.P. has kindly put it in his book also.

I know I, I put him onto an oath that he has to write this book because he has written files after files up to here and they're of no use. I said, "What's the use of all these files? You have to write Me a book on Shastriji." And I've been always insisting on him for helping Shastriji because I knew what he was. I had the image of a man who would do such revolution in this country and bring down people to higher values than money, money, money, money business, no, to the higher values because he was an evolved soul, he was detached man and what a caliber of intelligence he had.

... Shastri was so learned in all our scriptures and thing. He had studied Koran, he had studied Bible, every sort of thing he had studied. And I talked to him sometimes about what My father told Me. He said, "Correct. That's it, that's it." About Koran I told him. He said, "That's it. That's correct." Such a learned man he was. And his own capacity to convince others was something very special, very subtle and he would first listen, then smile, then wait, listen more, talk less but one sentence he'll say, and it would [stand]. There's something really absolutely divine. But I don't know, he showed this respect so much for Me, that I used to feel very shy, you know, extremely shy, but he's very sweet, he does it in such a sweet way ... He's the Prime Minister ... But in our country a saint is worshiped and respected.

... First time I went with C.P. to Russia I told him, "This is a very spiritual country, no doubt." And Shastriji went there. I was happy because I knew that Russians are spiritual, very introspective and they are not conditioned by any religion or anything. Now so many things, if you see, you can connect, how things worked out in Shastriji's life. Now he's no more, but this book, I hope, will go to all over the world and will really open the eyes of the politicians and they will have to revalue themselves.

Socrates talked about a benevolent King and Shri Rāma was that benevolent King once upon a time and when I saw Lal Bahadur Shastri, I said, "Here is a benevolent King who is come." He has lived very short. I don't know. That's our fate. [1994-1203]

We became free quite all right, but then – I don't understand how – people did not realize their responsibility. Some of them who were very sincere thought it's impossible to work out anything in this country. Then, to My surprise, I saw Shri Lal Bahadur Shastri, who was a realized Soul. He knew Me very well, and I was hoping that he will work out the spiritual side of our country and will try to bring a great name for

this great Yoga Bhumi. India, as you know very well, is really a country where so many saints, Incarnations, poets, of such high understanding and deep feeling were born. He died, and I felt that now all our greatness, all our traditions, all our culture, which has come to us from saints; Indian culture has not come to us from Freud but has come to us from saints. And gradually the deterioration, when I saw, I was really amazed how people are taking to things which are destructive for our country, no way constructive. [1995-0321]

I'll give you an example of Lal Bahadur Shastri, he was so fond of this wife. His wife was ordinary woman, not educated, nothing, from a very ordinary family. But once I was in their house, you see. So in the morning, about say ten o'clock I was there, and he sent a letter to her from the office that "I woke up early and as is usual my routine, I had a bath and everything and you were still sleeping, so I didn't want to disturb you. Because you didn't sleep last night, so I didn't want to disturb you. I'm very sorry, but I haven't taken my tea as yet, so can I come down to take tea with you?" We were very close. See how touching it is. He came down, I saw this, and I was amazed – in the Prime Minister of India; look at him, how he was concerned about her. So, he came down and then he had tea with her. I just hid Myself, I said "I don't want to interfere."

All these sweet, sweet things, you see, help you so much and, though Shrī Shastriji, was such a busy man, he always used to think about her and also the family. But then when I was there, I was surprised. He told his daughters, "You look after your children. My wife is not going to be like a maidservant. I'm not going to make her an aaya. You just look out!" So, what a deference was given to her, compared to the children. That should be the case. You see, that's how we learn to live with another person. Always if you are thinking about yourself, 'What comfort I have got. This food was not good,' you are not living like Sahaja Yogis. [2001-0923]

NELSON MANDELA



Nelson Rolihlahla Mandela (18 July 1918 – 5 December 2013) was a South African anti-apartheid revolutionary, political leader and philanthropist who served as President of South Africa from 1994 to 1999. He was the country's first black head of state and the first elected in a fully representative democratic election. His government focused on dismantling the legacy of apartheid by tackling institutionalised racism and fostering racial reconciliation.

CHILDHOOD STORY OF NELSON MANDELA

Mandela was born in 1918 to the Thembu tribe, part of the Xhosa people, as a member of the tribe's royal family. His father served as chief of the village he grew up in, and when he died, Mandela was groomed by a tribal regent in order to take a leadership position at a later age. He was a member of a royal family and was next in line to be chief of the tribe.

He had a very large family growing up. Nelson was not his real name. One of the more surprising facts about Nelson Mandela's childhood is that Mandela's given name at birth was Rolihlahla. In Xhosa, this means "pulling the branch off the tree" or "troublemaker". The English name Nelson was given to Mandela by a schoolteacher. This was a common practice among black South Africans.

From: <https://borgenproject.org/10-facts-about-nelson-mandelas-childhood/>

QUOTES OF SHRI MATAJI ON NELSON MANDELA

... Those people who are elected to power basically need to have concern for the well-being of the whole and the wisdom to function in a spirit of service. A benevolent ruler, in the form of a philosopher king (as put forward by Socrates), is the ideal person to be the head of government. Such a person must be an extremely wise, detached personality, without any desire for lust, power and money. There have been such persons in the recent past, people like Mahatma Gandhi, Ataturk Kemal Pasa, Anwar al Sadat, Lal Bahadur Shastri, Ho Chi Minh, Martin Luther King, *Nelson Mandela*, Dag Hammerskjyld, Mujibur Rahman and many others. To talk of political wisdom in these modern times seems quaint. Wisdom, it seems, is out of the question, because rationality has long since taken its place. Relying on the limited linear logic of mere rationality, purely egocentric solutions are put forward to justify the actions of those in power (which of course have a global mutual appeal to all the other egocentric people in power). In this way, there is a fraternity of negative thinking and they support each other in their parliaments, assemblies or senates. This is why nothing ... (Meta Modern Era, Chapter 3)

MARTIN LUTHER KING



Martin Luther King Jr. (January 15, 1929 – April 4, 1968) was an American Baptist minister and activist who became the most visible spokesperson and leader in the Civil Rights Movement from 1955 until his assassination in 1968. King is best known for advancing civil rights through nonviolence and civil disobedience, inspired by his Christian beliefs and the nonviolent activism of Mahatma Gandhi.

CHILDHOOD STORY OF MARTIN LUTHER KING

King became friends with a white boy whose father owned a business across the street from his family's home. In September 1935, when the boys were about six years old, they started school. King had to attend a school for black children, Younge Street Elementary School, while his close playmate went to a separate school for white children only. Soon afterwards, the parents of the white boy stopped allowing King to play with their son, stating to him "we are white, and you are colored". When King relayed the happenings to his parents, they had a long discussion with him about the history of slavery and racism in America. Upon learning of the hatred, violence and oppression that black people had faced in the U.S., King would later state that he was "determined to hate every white person". His parents instructed him that it was his Christian duty to love everyone.

King witnessed his father stand up against segregation and various forms of discrimination. Once, when stopped by a police officer who referred to King Sr. as "boy", King's father responded sharply that King was a boy but he was a man. When King's father took him into a shoe store in downtown Atlanta, the clerk told them they needed to sit in the back. King's father refused, stating "we'll either buy shoes sitting here or we won't buy any shoes at all", before taking King and leaving the store. He told King afterwards, "I don't care how long I have to live with this system, I will never accept it." In 1936, King's father led hundreds of African-Americans in a civil rights march to the city hall in Atlanta, to protest voting rights discrimination. King later remarked that King Sr. was "a real father" to him.

From: https://en.wikipedia.org/wiki/Martin_Luther_King_Jr.#Early_childhood

MIKHAIL GORBACHEV



Mikhail Sergeyevich Gorbachev (born March 2, 1931) was the last leader of the communist U.S.S.R., which he disbanded in favor of a more free Russian Federation. Gorbachev met with U.S. President Ronald Reagan to end the nuclear warfare that was always looming on the horizon, and end the enmity between the two nations. His policies of glasnost (freedom of speech and press) and perestroika (rebuilding the state) helped stabilize the country again. Gorbachev was awarded a Nobel Peace Prize for his work.

CHILDHOOD STORY OF MIKHAIL GORBACHEV

Gorbachev was born into a peasant family in a village near Stavropol. From a young age, he had an aptitude for learning and trained himself very well in operating machines. As a teenager, he worked driving farm machinery at a local machine-tractor station. He started contributing to the family's income and by 1948, became the youngest ever to win the 'Order of the Red Banner of Labor' for his active role in bringing in that year's bumper crop.

Gorbachev's experience here undoubtedly educated him well about the serious problems of food production and political administration in the countryside. He also became familiar with the control of the KGB (the Soviet secret police), knowledge which would serve him well in his future career.

He graduated from high school with a silver medal.

From: <https://www.notablebiographies.com/Gi-He/Gorbachev-Mikhail.html>

QUOTES OF SHRI MATAJI ON MIKHAIL GORBACHEV

The most important change was the arrival of Mr. Gorbachev on the world scene. When he assumed power, he obviously made a very thorough review of the situation in his country and came to the conclusion that the old political and economic structure in accordance with the orthodox communist doctrine needed to be changed and that change had to be fundamental in nature. So, he gave to the world two new words, perestroika and glasnost, which encompass some very radical theory.

Is this the beginning of the new age in accordance with the play of the Divine? First of all, perestroika really means restructure. Mr. Gorbachev is engaged in a really great endeavor in totally restructuring the Soviet political and economic [system]. Accordingly, he has made breathtaking changes within a very delicate period of time. He has also opened up Soviet society by using glasnost, which means opening. Now, the democratic world is getting far more news of the USSR and the people of the USSR are getting far better news about their own affairs and those of the rest of the world. Not only that, but many more people are now visiting the USSR without any difficulties.

I should mention that recently about forty Sahaja Yogis from the west went to Russia. The invitation came out of the blue. We had a tremendous success and thousands of people came pouring in and most of them got their Self-realization. Russia is the first country which has recognized the unique capacity of Sahaja Yoga by granting official status of absolutely independent organization. Perhaps they have realized that it is only after Self-realization that the inner transformation process is triggered through which ultimately you get your enlightenment.

This is our guess, but even on the spiritual level as far as international relations are concerned Mr. Gorbachev and his new policies have resulted in the lessening of tension between east and west. In fact, by a very wise approach, Mr. Gorbachev has taken a number of initiatives to demonstrate that he does not believe in East-West conflict at all, but rather in East-West cooperation. Perhaps he believes that by reducing pressure from the reformed Soviet side, the aim of bringing about a better relationship between the people of different parts of the world would be easily achieved by gradually creating, in this way, a deeper sense of security. World peace could be finally established.

He has shown by his initiative with regard to disarmament in particular that he no longer wants to take a stand on the basis of a mighty military force that has been perceived over the years as a threat to freedom in the west. He has shown remarkably his courage in the nuclear field and even in the field of conventional forces and has

continued [to favor] negotiations between east and west for overall [disarmament]. We should now appreciate how the apprehensions of the west are losing their substance. This is so obvious, today in the views that have been expressed by a number of countries in the Western alliance. For example, West Germany, who was once a bitter enemy of the Soviet Union now feels that the changes that have taken place in Russia are not merely cosmetic, but they are fundamental changes. The conclusion is that the west should now respond in a suitable way. [1989-0900]

As I have given another lecture about para modernism, in that I have talked about Russia, that Russia has now withdrawn. When one side has withdrawn, the rest of the people, now whom are they going to fight. If the other side is not going to fight, this side is left out and they don't know what to do with their armaments and everything. So, this was the great work of Gorbachev, I think, and he's a realized Soul, so he could see the point, and the way he has managed is tremendous. [1990-0107]

You see, Gorbachev has solved one problem, a little bit. Because these are two superior powers, you see: super-most, we can call, superpowers. So, you need two hands to clap. So, one hand has receded. Now this hand doesn't know what to do, what to hit, so it has to recede also. So, in a way, the pressure of war he has lessened, and he is going to lessen more. But I think today the world problem is, if you see internationally, is fundamentalism. Is fundamentalism. [1990-0316]

He [Gorbachev] is a realized Soul, no doubt, he is. That's why it's working out. He knows Me very well. He is a realized Soul. That you recognized him, I'm very happy to know that. He is and look at them, how lucky they are to have him there. And, he is a very sensible man, no doubt. Even Lenin was. Lenin was a realized Soul, you will be surprised, but he was forced by all his party members. He was alone, you see. And, all of them forced him to take a course of line which was really proved later on. But whatever was his state, talked about stateless state and all that was his dream and that's coming true. He was also a realized Soul. But he went onto a wrong line and it took so much time for them to come back and they had horrible despotic people, no doubt but the way the Gorbachev is doing is great and I have a rapport with him and he is a very great man, I must say. And he has tremendous respect for Me. Because we are of the same style, you can say, the same line, that's why. [1990-0811]

You see something, just see it, don't react. You hear something, you just hear, don't react. If you can manage no reaction business, means you do not react on that, neither emotionally nor physically nor mentally. Then spiritually you'll act, it works, that works. Like Mister Gorbachev's problems. I told them, "Give Me about two hours just; I'm

going to sleep now.” Because when I sleep then all My attention is on one point. So, I said, “All right Gorbachev, come along, sleep now,” finished. Problem was solved. [1991-0831]

Now there’s good news, which is very good I think, we can start the calendar from that date perhaps because such a transformation is coming, that the Russian Embassy has invited Me to honor Me for the work I have done in Russia. And the other good news is that Gorbachev wants to meet Me. [1992-0211]

The Communism was so power-oriented. It reached a place that person like Gorbachev was to be born who would put it in a proper sense, and he came on a central path. He didn’t want complete democracy as it is in America, it’s a demonocracy, but he wanted a balanced thing. So far, he has not been able to manage, but I’m sure one day he will be managed, but he will be known all over the world for his great, great thought and great work of reducing the pressure between the two great, or say, between the two ideologies. And he’s done such a good thing that now there’s no war, going to be no war, as I mean, not a very big world war but could be little bit here and there. That also is coming up which is a problem of fundamentalism, is not due to political but fundamentalism. [1992-0223]

I am surprised the way Sahaj Yoga is accepted in your country. I must thank Gorbachev for changing the country’s national policy that I could come here and talk about it. It is all Divine’s help that this country could get Sahaj Yoga. Now I find that Russians are much more spiritual than even Indians. They are very deep, not all, they have grown very fast. People in the West get Self-realization, but it takes time. They rationalize, etc. Here they just jump into it. In a way it was such a clean state. They were not materialistic. Most of them were just ready for it. [1993-0801]

Shrī Mātājī sent this letter to Yogi Mahajan. Yogi Mahajan personally handed it over to Mr. Khotsolev (who at that time was a close associate of Mikhail Gorbachev in Kremlin) in Moscow. Mr. Khotsolev confirmed that the letter was delivered to Mikhail Gorbachev. Mikhail Gorbachev did request an audience with Shrī Mātājī during Her next visits to USSR (October 1990 and August 1991).]

My humble plans for a future global system:

These are certain ideas I have for individual and social transformation after Sahaja Yoga has established awareness of ‘collective consciousness’. This is the state one achieves as a result of his internal transformation through Self-realization. He also feels the All-

pervading Power of Love that does all living work. As a result, one sees the world as one nation, one sees one truth about human beings and their different ideologies. One develops a truly global perspective.

I believe that you are very much a person who can have this perspective and that you can plan for our common future.

The state of 'collective consciousness' that I refer to will give us the sustaining strength and wisdom that we need in pursuit of Global Government. Through this state of consciousness, we can easily develop:

- 1) A political system that will easily secure effective participation in decision-making, not according to selfish Interest, but in accordance with the laws of Truth.
- 2) A balanced economic system catering for the essential requirements of human Consumption based on the barter system. A truly global system would provide the machinery for evaluating the right ratio of distribution according to supply and demand, but even more importantly, on a truly humanitarian basis.
- 3) A social system based on righteous and noble values can be developed without any problems or disharmony, because with collective consciousness each individual can feel contented only if the whole collective is contented.
- 4) The manufacture of machine-made goods should be balanced with hand-made products, with full consideration given to Mother Earth and ecological problems. If more artistic goods are produced, the consumption of matter will be less, because people will want to preserve such things.
- 5) Technological systems can be worked out by truly benevolent scientists to provide for the essential as well as the highest human needs according to the law of benevolence, instead of enhancing so-called progress which is fueled by the human weaknesses of lust and greed.
- 6) A global system can be set up to preserve all those cultures that are benevolent in nature and to foster mutual respect and cooperation between all kinds of races and cultures.
- 7) A global educational system can be made simpler for children and concentrate more on making them compassionate and dynamic, proficient in their own language, as well as one or two international languages.
- 8) An administrative system can be developed that is run by mature, saintly people, who are flexible and have a capacity for self-correction.

These idealistic ideas may sound fantastic and impracticable but with the dimensions that we touch in our awareness of collective consciousness, I have found from my personal experience that, they are in fact very easy to execute. In Sahaja Yoga we have thousands of Yogis from at least forty-five nations and I have found out that these ideas

are working very smoothly amongst them on a very down-to-earth level. Thus, the ideals have become concrete truths in the light of glorious reality.

The door of Sahaja Yoga is open to everyone and every human being can achieve collective consciousness. The only problem is, that the freedom of choice of the individual has to be respected because he has ultimately to enter the area of total freedom. Thus, there may be many who may not sincerely seek their salvation. But if later-on they see the multitude of realized Souls enjoying the bliss or collective consciousness, they may also desire to get into their higher evolutionary process. This is how all evolutionary processes have worked in nature.

The guiding and controlling force that acts is the Spirit. This is the collective being within us which manifests in our attention and makes us collectively conscious. We can then feel our subtle centers and those of others – on our fingertips. Once we learn how to correct them, we can easily overcome all our physical, mental, emotional and spiritual problems. In this way we are creating a new angelic society which ultimately solves all man-made collective problems: Immorality and poverty, violence and corruption, destructive personal habits of human beings like alcoholism and drug abuse, problems of ecology, of economic exploitation and aggression, narrow nationalism, religious fundamentalism and the scourge of war. These are the cancers of modern times, because so-called human freedom has allowed man to blindly jump into a greater darkness of ignorance.

My humble suggestions for immediate measures:

Privatization of the production of consumer goods in bigger factories by making the workers shareholders. In smaller factories give full freedom to the workers to open new factories.

For very big industries that are not producing consumer goods, foreign collaboration should be secured with regard to technology, management and capital investment.

There should be an announcement of global policy, with the government concentrating on improving the infrastructure: transport, communications, energy, water, special courts for industrial arbitration and conciliation.” [1990-0821: Letter to Mikhail Gorbachev]