

# ALL IS SO BEAUTIFULLY MADE

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If you look at this tree you will be amazed how the different channels that take the sap upwards are so beautifully placed that there is no problem for water to rise. The suction of the water takes place because the sun shines and the water is sucked in.

Nature is so nicely built up, absolutely harmonious. When it is wintertime, the leaves drop off because the Mother Earth requires nutrition and, as the leaves are not getting so much sunshine, so there should be less surface exposed. The same nutrition is taken up again in the spring, when you find the beautiful leaves breaking through. It is so beautifully worked out, the whole situation, the whole universe is so beautifully made and the infrastructure is so made that it receives all the blessings of the Divine without any difficulty.

It rains and the nature receives it. If you ever go to any forest you will be amazed at how clean it is. The fragrance of that place is so clean, nothing stagnates. How it operates! How it works out through sunshine, though rain, through wind.

In this whole universe now man has been created, which is a problem. The infrastructure of man can be ruined by him. It is only he that can do it. The trees cannot ruin themselves, can they? They stand like witnesses. They just give. They just give. Even when they die they give their wood. When they live they give their flowers, they give their shade, they give their beauty. They are giving, giving, giving all the time; and the one who takes is this great epitome of creation: the human being. He is the recipient of all that. Then he has got his own purpose. That is how we are exploiting, I would say, exploiting the blessings of nature. That is

good. That is what God wanted: that we should really have the blessings of nature; that you are the monarchs of this universe. So everything stands at attention for your needs.

Why does only man go mad with this extreme behavior? He doesn't think of this infrastructure, which He can ruin. The problem is that only man can ruin it. Not only that, but also the outer structure which is the atmosphere. You send one man to a forest and it is all right. If you send two hundred tigers to a forest, it is all right. But, if you send ten men to a forest—finished! All the beauty is finished.

On one side, only human beings have got a sense of beauty. Only human beings have got a sense of understanding cleanliness. So they are the only enjoyers. They are supposed to enjoy all this but there is something lacking in them which does not give the full enjoyment. When you look at a tree—today cherry blossom is everywhere—thoughts start coming, "how much must they have paid for this tree? How many years must it have taken to grow?" All these mundane types of questions come into your mind. But supposing that, by any chance, no thoughts come into your mind, then you just see and witness. If you could just witness, then the joy that they are trying to give you would be expressed, would be complete within yourself.

We have not yet achieved that state. We always have thoughts; thoughts which are all artificial. Thoughts that make you some sort of an imaginary person, or if you do not go to the subtler side, a very gross, materialistic person. It is no reality. Imagination is not reality, nor also is the grossness.

Like a poet might see a flower and describe it, how it emits so much beauty and so on, and may

build up all sorts of stories about the flower. But a person who has no imagination might say, "I wonder how much it will cost, how to cut it, what use is it, how can it be economic?"

Poetry, of course, touches the subtler side of life, no doubt. But still it is imaginary for other people. What you look at and what you think may not be true for others. For example, all that a person like William Blake wrote was poetry. Nobody understood him. You have to have realization, otherwise you cannot understand him at all.

So whatever is surrendered on the gross level or on the imaginary level by nature cannot be enjoyed by human beings to its full extent—cannot be. We think so. Look at the laws of economics. They are: wants in general are not satiable. I mean that is what they say, what they confess to: that material things do not bring satisfaction. Today you want to have a car, then you want to have an airplane. All right you have an airplane, then you want to have some sort of... anything. There is no end to it.

So it proves that the joy that you get out of material things is not satisfying, because at the state at which human beings are, they cannot enjoy. They cannot enjoy anything although they are supposed to enjoy everything, because only they have the capacity to enjoy. But there is something lacking in them by which they cannot enjoy anything. And what is that quality? What is that state? It is that the connection for extracting joy has to be with the Spirit.

Spirit is the connection which emits joy. There is no other way to enjoy a life without remorse. To be connected first with the Spirit is the only way that we can enjoy, because it does not have a double side. Like people go to, for example, ballroom dancing. They are supposed to be enjoying themselves. They come home and a big fight starts. God knows what they have enjoyed for.

The enjoyment of life is only possible if we can get connected to the Spirit, and that

connection to the Spirit is only possible if we sprout into it. So we become the Spirit. As Christ said in simple words, you have to be born again. Very simple. Looks very simple. But how? You are to be baptized. But how?

Say I go to a theological college or some other sort of a college. They say, "Now, you have got the right to baptize." Can it be possible? That does not appeal to any intelligent man. If baptism is a living process in which you have to get connected—connected with the Spirit—what then do you do about it? That means that you have to achieve a state of mind where you become the Spirit. That connection has to be established. If that connection is not established, then you cannot be twice-born by certifying yourself. I have seen many people who said, "Mother, I am twice born." I said, "how do you say you are twice-born? What is the certificate you have got of being twice-born?" You cannot just certify yourself. This is not a self-certification.

Supposing a dog says, "I am a human being." Will you accept that? No. I mean it can go around and say, "I am a human being" but it does not become one. Becoming is a state. It is an evolutionary quality. A fish which has to become a tortoise, has to become a tortoise. She cannot just say, "Oh, I am a tortoise! I am a tortoise!"

This is where human ego comes in. By saying something you do not become. And this is one of the basic things we must know—that we have to become in actuality, in reality.

We have to face up to it and not believe in something because we hear it said. Anybody can say anything. What does it matter? Say what you like. What does it take to write a book? You take a printer. You give him something to print. You can write any trash, anything. You can write about God, this and that, and give big sermons, have big organizations. But it is nothing of that kind.

Just supposing you have some animals, like dogs especially, and you dress them up like little

babies and make them dance. In a circus you might find, that they have become a little bit like human beings, you know. They might carry letters or bring your children from the school. I mean they can do lots of such things. But, will you call them human beings by any chance? I am not saying that the difference is so much, but one has to understand one thing: that we have not yet become the Spirit.

In all humility, let us accept this fact: that we have to become the Spirit. Now, supposing that is the only source of joy, it is your own real property within you, it is the thing that you have to achieve. Supposing for that you have become a human being. Then must you not all do that? It is logical that life has no meaning without it, you see. You make a candle. You put a wick in it and do everything with it, and when there is darkness you say, "What are we to do?" Light that light! It is so simple. The whole of existence itself will have no meaning if we do not become the Spirit. We all have to become the Spirit, otherwise we are useless. We are good for nothing. Our life has no meaning.

Now, when somebody speaks like this, they could be another hypocrite. Or could be—what do you call them?—a false, fake guru. I could be like that myself, telling you big stories. That could be possible, all right? Anybody could be like that. But why cheat yourself? That is the point. Let anybody try to cheat you, but do not cheat yourself!

Accept one simple point, that you have to become the Spirit. In all humility, that is one wish a seeker should have. I have known seekers, they try all kinds of things. Like a gentleman had a very bad agnya center, and I asked him, "what have you been doing?" He said, "There's a man who has written some books on the third eye and I am going to have an operation and my third eye is going to open out." I said, "What? Who has told you that?" He said, "There are books after books about this." I said, "Really? And how dare this fellow

do this thing of operating there for you to get the third eye?" And he was doing all kinds of nonsensical things believing in that man, and this center itself was ruined. I asked about that fellow, what is he doing himself, you see?

That is the best part of it. See, God has given us not only brains but wisdom. God has given us wisdom and we should use that wisdom and judge these people on these lines to see what they are telling us.

Most of them are ruining your infrastructure. I would not care about any one of them if they were just smuggling money or making you poor, doesn't matter. All right, if they want money, give them money, finished. There are many smugglers, thugs and robbers and swindlers. All sorts of people are in this world, see? There are a thousand and one words to describe them. But they are spoiling your infrastructure and when they spoil that infrastructure, then this happening of Kundalini awakening takes time. That is the problem. People develop diseases. They develop emotional problems, mental problems, all kinds of problems with all these things.

Actually, you must know that if you are a seeker, if you seek, you have to become absolutely a normal person. All your abnormalities must drop out. If they don't drop out, then you should know that you still have some horns coming out. But people do not understand that being abnormal takes you down. Anybody who paints his hair or walks around wearing funny dress thinking that he will achieve God, I don't know how to tell them that this is not the way. Nor is it possible for anybody who thinks that he will go to God if he behaves in a funny manner, or shouts and screams and says prayers very loudly in the street and does all these shows.

The only way is to keep your wisdom intact—your steadfast faith that you are the Spirit and God is compassion and that He will make you the Spirit. This is the only thing that

is needed in a seeker. But without wisdom, when you try any one of those things, then you have to go a very round circle to come to the same point—but completely bruised, wounded and sometimes absolutely sick to death.

The problem today is very complex. Your infrastructure is spoiled not only by these pseudo-people, but also by so many other things which we have taken to. Society, family life, the addictions, the habits and so many things have crawled into us and have woven such a net that to get out of it is not possible. There's only one way to get out.

Once as a child I read a story about some birds. A net was cast, and many birds were caught in the net. And they discovered that, "We are misled, misguided." They had seen some grain and had been misguided. So to get out of the net was impossible for them. It's an impossibility. One person cannot get out. One person tries to get out, others get more entangled and he gets even worse. So, what to do? The whole said, "Why don't we all fly off with the net itself? And then with our beaks we'll cut out this net and we'll be free. But first, get out of here. Put our energy together all of us and let's fly out." And that is what they did. They spread their wings, all of them together, and took off. And away they went, and they were freed.

Today Sahaja Yoga is that kind of a trick. One person cannot work it out. It is impossible. If one person has to do it, it is an impossibility. He has to go and live in a cave permanently. Any one person, even endowed with powers like Christ who comes on this earth, is crucified, finished. Three years—then He was crucified. Nobody understood Him.

So we have to have many more to get out of this net, which is created through the efforts of

the pseudo-people, through our stupidity, we can say, our wrong doings, misguidances, all kinds of problems which are against evolution.

One has to become a whole group to lift up society higher, so that you can really get rid of the shackles of this bondage. Could be there are some gurus in India who are good gurus, who are realized souls who have taken many lives to be realized. They are very clean people. Of all that there is no doubt. But they are very few and they all live in the forest, hiding in the caves. I even told them, "Why don't you come down from your hiding?" They said, "it's better. We're safe here." Their legs are broken, hands are broken and so on—people have never tolerated them, according to them. After twelve years—I think during all my stay in England perhaps—they will be better off to come down. People won't hurt them so much. One fellow was beaten up so much that all his backbone was finished.

So real gurus are just hiding and the fake ones are out with just money-making propositions. It is as simple as that. Because they know how to pamper your ego, to play upon your weaknesses, to make you more imbedded into that net, into that mire, and to take full advantage of you. That is why they are there. People get identified with that, but that is not freedom.

Freedom is when you really get your own powers, which are within you. Once you have got your own powers, you have got to become your own guru. You must reach that point from where you guide yourself in such a way that the guiding lines become part and parcel of you. That means in your central nervous system, in your conscious mind, you must feel the existence of the Spirit.

May God bless you all.