

THE COMPLETE INTEGRATION

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We have to understand that so many people came on this earth at different times in different countries, and they talked to different people about righteousness—that is *dharma*—about how to elevate yourself. And all of them have said that you have to be reborn. That is, you have to become the Spirit. They have all said the same thing, because they knew without the attention being filled with the light of the Spirit, you will not be able to understand spirituality.

You have the Spirit within you, which is all the time in a witness state. Why all the religions have failed? Because they did not get their self-realization. They did not become the Spirit. So they look as if they are hypocrites. They intellectualize it. They explain it very well, but you can see very clearly that they haven't absorbed spirituality.

That absorption was impossible without self-realization; this everybody felt. Buddha went to this limit and Mahavira both, to say, "Forget about God. Forget about God Almighty. You just get your Self, your self-realization." So they are called as atheists—*Nirishwarvadi*—they don't believe in *Ishwara*. But they felt that the way people are—just talking about God Almighty and talking about what the books have said. These books also speak of righteousness, except in some books

there has been some sort of interference. But most of them speak of spirituality and what you have to achieve, what is the purpose of religion. All that is spoken very well, written very well. They'll tell you, "You have to be this, you have to be that. This is not good, that is not good."

So even the first state, where the *dharma* has to be established, was not established. Where people are not supposed to cheat each other, there has to be justice, there has to be collectivity, there has to be love and understanding, no jealousies, no hypocrisy. Where it's a different race, a different community, we can call it a different civilization, is to be created.

Everybody claims that they are the chosen ones, but they are just the same. There's a tremendous achievement of Sahaja Yogis that they have achieved this state of Spirit. So now you can absorb *dharma* without any difficulties. You would not like to cheat your neighbor. You would not like to kill anyone. You would not like to be violent with anyone. You will stick onto the truth. Very few people can stick onto the truth. Then you are not people who are going to rob others. You have no intention at all—doesn't come into your mind—that you are tempted to take away things from others.

First of all, which is the most important

Dharma – code of right conduct; living within boundaries

Ishwara – God in a human form; an incarnation

Vishwa Nirmala Dharma – Universal Pure Religion; the name given by Shri Mataji to the organization that sponsors Sahaja Yoga worldwide

thing, that you have a rapport with God Almighty; that you are, in a way, in awe about God. There is awe—not, I would say, fear. Because fear is all dispelled. There is no more fear for you. But you have awe for God that He is God Almighty. You won't cheat people. You won't cheat Sahaja Yoga for money. You won't fight for power or for something that is material. All your attention will be towards the expansion of your awareness in the light of the Spirit. This is the vision of your Mother.

Once you have self-esteem you will have the wisdom to understand what is your role in this lifetime.

Now whatever are *dharma*'s aspects, you can imbibe them *Sahaja*. *Sahaja* has a very special meaning: spontaneously. You do not have to exert. You do not have to go into a penance or work it out. In a *Sahaja* way you can do it. *Sahaja* also means easy. You can have it in your heart, all these qualities, without any difficulty whatsoever. It's the easiest thing for you to be righteous than to be otherwise. It's easier for you to be honest than to be otherwise. So this speciality that you have got is the vision of all the saints, of all the prophets, of all the seers, of all the incarnations—is you.

There are lectures and lectures people give. "You must do like this, you must do that." They think that by educating people into these principles people will be alright. They cannot. If you try to educate them it will go as an ego into their heads. Because you get educated only through your ego. Is not *Sahaja*. Is not *Sahaja* sustenance—*Sahaja Dharana*. It is something that is put onto you from outside. But for you it is very easy that you can imbibe all the aspects of *dharma* very easily. Don't have to do anything, you'll just not do it. I have known people who used to

take drugs, who used to abuse people. There's one fellow he said he used to carry a revolver always with him. He has become such a quiet, silent, beautiful person, that it's unbelievable, but his wife tells me that he was like this. And those people who have not got their realization cannot get to *dharma* easily.

Then the second point which is very easy for you is to love another person, to care for another person. Is very easy. You would love to do that.

Gradually I have seen also *Sahaja* Yogis are becoming extremely conscious of the ecological problem all over the world. They have started using things which are natural, which are artistic. It's something so surprising, that suddenly they have taken to artistic things. I know of a gentleman who had arms, ammunitions in his house; everything like that. But now he has beautiful things. Of course the arms and ammunition are one side. But such beautiful artistic things he has collected. So I said, "How did you get this?" He said, "Mother, I was thinking that you would like to see them and you will feel happy, so I have brought for you to see."

You don't only read about *Vishwa Nirmala Dharma*. You don't only know about it through your mind. You don't only try to follow it, but you have imbibed it within yourself. Which is so *Sahaja*, which you are not aware of it—how in a *Sahaja* way it has come to you.

Whether it's a Hindu, Christian, Moslem—anyone—they are fundamentalist because they are reading one book. And that too, just reading. The book also doesn't go inside. If the book goes inside they will realize that all these books are telling the same thing under different names, that's all.

But that universal thing you have got,

thanks to your Spirit, that was there, quite intact, and has started shining within you. So we have now a new community, a new civilization of people who are extremely honest with themselves, honest to each other. They are extremely righteous and good people. They are absolutely non-violent, absolutely law-abiding, very loving, affectionate. At the same time extremely constructive, and at the same time very intelligent. They understand Sahaja Yoga.

It's such a subtle subject. Sahaja Yoga is such a subtle subject, because you know everybody has failed to make people understand anything about truth. Impossible situation. But this was the trick: your Spirit. Once your Spirit is enlightened it goes into your head without any difficulties. Absolutely Sahaja. You don't know how difficult is this subject of Sahaja Yoga.

It is such a fulfilment of the desire of the Divine that your divinity is now expressing itself. When you are collective you are more enjoying each other. You enjoy collective life. Individualism is against the spirit of the whole.

Also you are becoming archetypes, I should say, in the real sense of the word. When people will see you they will think, "What a model it is! What a model of life! They don't drink, they don't smoke. They don't boast of it. They don't hate anyone. They love anyone. They are so dynamic. They are so creative. They are so constructive. They are so self-contented. They are not at all competitive. They cause no problem to nature. They cause no problem to anything. They have become such beautiful people. Who are these people?" Such beautiful people are the models. Models of good behavior, good language, decent life, decorous life. Not fighting with husband, fighting with wife. You

see you open any television, just get a headache. I mean there's no other thing but a husband fighting wife and wife fighting husband. There should be wisdom about it. Fighting among yourselves. You see so many people have gathered in a pub. What will happen? That pub will burst out. We can never sit silent.

We have now very beautiful families, very beautiful children. Just think of it.

Moses saved some people. Then Christ came and talked about this. Mohammed came and talked of very nice things, I must tell you. He never made it a rigid religion. Never. It was very flexible, and he said, "You must get the knowledge." After that came Guru Nanak also. Sikh means the person who has learned, learned the divine laws.

If I say, "You have to follow the divine laws." How? You are not connected. You don't know what the divine laws are. "Just we want to follow divine laws." Now you are hanging somewhere on this earth. The divine laws are working there. How are you going to work out the divine laws if you are not connected? But you know immediately what are the divine laws. You are going against it. As soon as you go against it you know you can feel it on your central nervous system. You can feel it on your hands, that you are doing something against the divine laws. Immediately you know. And if you are alert, you'd immediately try to change. You'll think, "That's not correct. This is the truth about myself."

You start judging yourself all the time, and you want to put yourself right because you don't like it that way. How? How these flowers have come out—that's how. It's all innately built within you, all this beauty. You just start showing. But it has to sprout. It has to come up.

But the greatest thing you have got is the complete integration within your being. Your heart, your mind, your liver—I should say your attention—are all integrated. There's no quarrel. There's no struggle between your heart and your mind, heart and your brain. Whatever your brain thinks, your heart accepts. Whatever your heart wants, your brain accepts. Whatever your attention is there, is completely integrated with your heart and with your brain.

You must see other people. They don't want to do something, but they have to do it because they are habituated. So many people told me, "We want to give up this, but we can't." Once you have got the Spirit, you get that power that you can surpass all the temptations. Not only temptations. Also the differentiations that you always make. But you integrate. You integrate among yourselves. You integrate among different states. You integrate among different countries. The whole cosmos seems to be integrated, woven and governed by the divine laws. This integration gives you a complete understanding of Sahaja Yoga—mentally, emotionally and spiritually. Is not by some sort of a brainwashing or bombarding, but just through the light of Spirit you have seen

the truth and you have understood it.

But you have to desire. You have to pray. You have to ask. And the wider you become, your prayers will be wider. For a wider world, wider vision. Not limited to your children, not limited to your family, not limited to one place. But unlimited areas you will cover.

So we become very conscious and alert about whatever is happening in the world, to put our attention there. We try to find out what's wrong with this and what's wrong with that. We are worried about the whole world, to find out what's wrong, what can we do, what can we desire? Because if we have the power and if we can operate the divine power, then why not we work it out ourselves? We can. So your attention can go to any place. It can go to Nicaragua, it can go to Israel. It can go to Saddam Hussein—to any place that you want to work it out. It moves, it's mobile, it's universal. Just start expanding your heart, your mind and your attention.

Look after your vibrations which pulsate in your being. Because the Spirit is awakened in your attention, in your central nervous system. That's the most important thing you have to do. The rest of it is Sahaja. The rest of it is absolutely Sahaja.

May God bless you.