

THE COLOR OF THE SPIRIT

SHRI MATAJI NIRMALA DEVI, PANDARPUR, INDIA, FEBRUARY 29, 1984 (EXCERPTS)

God Himself is capable of all kinds of miracles. We, who are created by God, are doing some things which look miraculous, say if you take about 100-year-old situation of this world. We can say that today we are seeing many things which could be miraculous. But all these miracles come from the power of God. So we are the creator of that very wee bit of that miracle. So all the miracles of God cannot be explained and should not be explained. They are beyond our minds and exist to make people feel the presence of God.

God can do anything. He can move into all of the three dimensions and also in the fourth dimension and can do whatever He feels like. That's what you have seen now in your every day-to-day life. how many miracles take place—to all of you—and you can't understand how it works out; even it works out on things which are not living, and people are quite amazed at how these things happen.

So we have to believe now, after seeing all this ourselves, that He is God. And He can do anything that He feels like, and we are nothing. We are nothing. There should be no rationality about it of understanding God's miracles. "How can it be? How could it be?" You can't explain. Only when you achieve that state of mind where you believe through your experiences that God is all-powerful. It's very difficult, this concept. It's very difficult because we are limited people. We have limited powers. We cannot understand how God could be all-powerful because we haven't got the capacity. So this God who is our creator, who is our preserver, the one who desired that we should exist, who is our existence itself, is all-powerful God. All powerful. He can do whatever He likes with you. He can create another world, he can destroy this world. It's only if He has to desire.

The Spirit is residing in all of you in your hearts. *Shiva* represents the Spirit. The seat of God Almighty—*Sadashiva*—is on top of your head, but is reflected in your heart. So to bring Spirit to your brain means enlightenment of your brain. Enlightenment of your brain means the limited capacity of your brain has to become unlimited in its capacity to realize God. I will not use the word 'understand.' To realize God. How powerful He is, how miraculous He is, how great He is. The brain of man can create—of course, out of dead things—but when the Spirit comes into brain, then you create living things, living work of Kundalini.

Like the nucleus inside every atom or a molecule has the Spirit of that molecule. The one that controls the nucleus is the Spirit that resides within the nucleus.

So now you have got the attention, or the body—the whole body of the atom, then the nucleus, and inside the nucleus is the Spirit.

In the same way we have this body, the attention of the body. And then we have the nucleus that is the brain. And the Spirit is in the heart. So the brain is controlled through the Spirit.

How? Around the heart there are seven auras which can be multiplied into any number. Seven raised to power 16,000 which are the ones which watch the seven chakras.

Now this Spirit is watching through this aura. This aura is watching the behavior of your seven centers in your brain. Is also watching all the nerves that are working the brain.

When you bring the Spirit into your brain then you go two steps ahead. Because when your Kundalini rises, She touches the *Sadashiva* and *Sadashiva* informs the Spirit. Informs in the sense: reflects in the Spirit. So that's the first state where the watching auras start communicating to your

different chakras in the brain and integrating it.

But when you bring your Spirit to your brain—this is the second state—then you really become self-realized, in the full way. In the full way. Because then your Self that is the Spirit becomes your brain. Action is very dynamic. It opens then the fifth dimension in the human being.

First when you become realized, collectively conscious, and start raising the Kundalini, you cross the fourth dimension. But when your Spirit comes into your brain, then you become the fifth dimension—means, you become the Doer. Our brain, now, for example says “Alright, lift this thing up.” So you touch it with your hand, you lift it up. You are the doer. But when the brain ‘becomes’ the Spirit, the Spirit is the doer.

And when Spirit is the doer, then you become a complete Shiva; self-realized. In that state, if you get angry, you are not attached. You are not an attached person to anything whatsoever. If you possess anything, you are not attached. You cannot attach, because Spirit is detachment. Complete detachment. You don’t bother about any attachments whatsoever. Even for a second, you are not attached.

Now I would say, to understand the detachment of Spirit we should study ourselves very well, clearly—“How are we attached?” We are attached, firstly, by our brain. Mostly by our brain. Because all our conditionings are in our brain and all of our ego is also in our brain. So emotional attachments are through our brain and all our conditionings are in our brain and all of our ego is also in our brain. So emotional attachments are through our brain and all our egoistical attachments also are through our brain. That’s why it is said that after realization one must try to practice the *Shiva Tattwa* by practicing detachment.

Now how do you practice this detachment? Because we get attached to something—of course through our brain, but through our attention. So we try to do what we call *Chitta Nirodh*, is to control your attention. “Where is it going?” In the practice of Sahaja Yoga, if you have to rise higher you have to improve your own instrument

and not the instrument of others. This is one thing one should know for definite.

Now, you just watch your attention, where is it going. Watch yourself. As soon as you start watching your Self, your attention, you will become identified with your Spirit. Because if you have to watch your attention you will have to be your Spirit. Otherwise how will you watch it?

So now see—where is your attention going? First, the attachment is, in all gross ways, to your body. So we see *Shiva* doesn’t know attachment to His body. He sleeps anywhere. He goes to the cemeteries and sleeps there. Because He’s not attached, He can never be caught up by any *bhoots* or anything; nothing of the kind. He is detached. The detachment is to be watched and seen through your own attachments.

Now, because you are realized souls,—not yet the Spirit—it has not yet come into your brain of course, but still you are realised souls.

So what you can do is at least to watch your attention. You can watch your attention very clearly by seeing where your attention is going. And then controlling your attention, also, you can do. Very simple. To control your attention you have to just remove your attention from this, to that. Try to change your priorities, all this has to be done now—after realization a complete detachment.

So the body demands comfort. Try to make body uncomfortable a little bit. Try. What you think it to be comfortable, try to make it a little uncomfortable. That’s why people went to Himalayas. “Alright, go through all this. Let’s see how you act.” So what you call the penance side starts now. In a way, it’s a penance which you can do very easily because now you are realized souls. With enjoyment, little bit try.

Where is your attention? You see that your human attention is hopelessly bad. Very entangled nonsense it is. “We did this because of this”—there is an explanation, or others have to give an explanation. No explanation is needed—to be given or to be accepted, or to be asked for. No explanation. To exist without explanation is the best way. In a simple Hindi language, *jais rakhahu tais hi rabu*: “Which ever way you keep me I’ll

remain in that state, and I will enjoy.” Further in this poem Kabira says “If you make me go on an elephant—means the royal conveyance—I’ll go; if you make me walk, I’ll walk.” *Jais rakhahu tais hi rahu*. So no reaction on that point—no reaction. First, no explanation, no reaction.

Now, second is about food. That’s the first seeking human beings had as animals. No attention on food. Whether you have salt or not, whether you have this or that, no attention on food. Actually you should not remember what you ate this morning. But we think about what we are going to eat tomorrow. We consume food not for running this body but for a sort of a more satisfaction of tongue pleasures. Once you start understanding that pleasure is a sign of gross attention; any kind of pleasure is a very gross sensationalization.

But when I say “No pleasures,” it doesn’t mean that you should become serious people as if somebody is dead in your family. But you should be like *Shiva*. So detached. But that doesn’t mean that you become hippies. You see this is the problem that once you start thinking like that you become hippies.

Many people believe that if you try to behave like *Shiva* you become *Shiva*. Many believe that way—that if you take *ganja* you become *Shiva* because *Shiva* used to take *ganja*. Because He was consuming all that to finish it off from this world. For him what does it matter whether it’s *ganja*, what does it matter, give him anything, He’ll never get drunk. No question. He’s consuming all that. Or they think if they live like *Shiva*, the way He was detached about things. He was least bothered about His appearance. What appearance *Shiva* needs is that whatever He appears as is his beauty. He doesn’t need anything to be done.

So attachment to anything is ugliness. Is ugliness. Is nonsense. But you can dress up whatever way you like. Even if you are in the most ordinary dress you look the most magnificent person. But it’s not, “Alright, so in these circumstances let us go about with one sheet wrapped around.” The beauty that has

evolved within you through Spirit gives you that power that you can wear whatever you feel like. Makes no difference to your beauty. Your beauty is there all the time.

But have you achieved that state? And that state only you achieve when your Spirit enters into your brain. With ego-oriented people it is more difficult. And that is why they cannot enjoy things. At the slightest pretext they topple down.

And Spirit, which is the source of joy, just doesn’t come, doesn’t show. The joy is beauty. The joy itself is beauty. But that is a state one has to achieve.

Attachments come by various methods. You go a little ahead with it, then you have attachments of your family. What will happen to my child? What will happen to my husband? What will happen to my mother, to my wife. When there is duality then only you say my wife. You go on saying my nose, my ears, my hands, my, my, my, my, my. Go deep down.

Till you say my, there is some duality. But when I say “I, the nose”—then there is no duality. *Shiva the Shakti. Shakti the Shiva*. There is no duality. But we live throughout on our duality and because of that there is an attachment. If there is no duality what is the attachment? If you are the light and you are the lamp, then where is the duality? If you are the moon and you are the moonlight then where is the duality? If you are the sun and you are the sunlight, you are the word and you are the meaning, then where is the duality? But when there is this separation there is duality. And because of this separation, you feel attached. Because if you are that, how will you be attached? Do you see that point?

Because there is a difference and a distance between you and yours that’s why you get attached to it. But it’s me—who is the other? This whole universe is me. Who is the other? Everything is me, who is the other? It is not that it’s a brain wave or an ego brain wave.

So who is the other? Nobody. That’s only possible when your Spirit comes into your brain and you become part and parcel of *Virata* itself. *Virata* is the brain, as I told you. Then everything

that you do—when you show your temper, when you show your affection, when you show your compassion, or anything—it is the Spirit that is expressing. Because brain has lost its identity. The so-called limited brain has become the unlimited Spirit.

I do not know, I really do not know how to give an analogy to a thing like that. But what we can do is to understand it: That if a color is dropped on the ocean, the ocean becomes colorful—is not possible. Try to understand: if a little color, limited color, is dropped into the ocean, the color loses its identity completely. Think of the other way round. If the ocean is colored, and is poured into atmosphere or onto any part any little wee bit, or onto any spot, onto any atom or anything, it all becomes colorful.

So the Spirit is like the ocean which has the light in it. And when this ocean pours into the little cup of your brain, the cup loses its identity and everything becomes Spiritual. Everything. You can make everything Spiritual. Everything. You touch anything—it is Spiritual. The sand becomes Spiritual, the land becomes Spiritual, atmosphere becomes Spiritual, celestial bodies becomes Spiritual. Everything becomes Spiritual. So it is the ocean: that is the Spirit, while your brain is limited.

So the detachment from your limited brain has to be brought in. All limitations of brain should be broken so that when this ocean fills that brain it should break that little cup and every bit of that cup should become colorful. The whole atmosphere, everything, whatever you look at should be colorful. Color of the Spirit is the light of the Spirit and this light of the Spirit acts, works, thinks, co-ordinates, does everything.

This is the reason today I decided to bring *Shiva Tattwa* to the brain.

The first procedure is to take your brain towards the *Shiva Tattwa* by telling it: “See where are you going, Mr. Brain? You are putting attention to this. You are putting attention to

that—getting involved. Now detach, become the brain yourself. Only the Brain. Detach, Detach.” And then take this detached brain, completely filled with the color of the Spirit. It will automatically happen. As long as you’ll have these limitations to your attention, it will not happen. So one has to really deliberately do this *tapasya*. Every individual.

There is no suffering in this kind of an ascent. If you understand that this is the complete joyous state. That is the time when you become *Niranand*. That’s the joy named in the Sahasrara, the name of the joy is *Niranand*, and you know your Mother’s name is *Nira*. So you become *Niranand*.

Try to detach yourself. Temper, lust, greed, everything. Try to reduce. Like in food: once in a while, on a day of a big banquet you eat more, but you cannot eat everytime like that. Try to control.

Try to control your speech. Whether you express temper in your speech or you express your compassion, or you are artificially compassionate. Try to control.

Try to go deeper. Everyone. For that you don’t need persons who are very well educated or well placed. No. Not at all. But people who meditate, dedicate, go deeper because they are like the first roots which have to reach, for others, much deeper so that others can follow.

I’m sorry I cannot tell you everything in one short speech all about this. But detachment must start expressing itself in your realization. Detachment. What is surrendering? Is nothing. Because when you are detached, you are surrendered, automatically. When you are holding on to other things you are not surrendered, that’s all.

So today I hope we all pray that “O Lord, give us strength and that source of attraction by which we give up all other attractions of all the pleasures, of joy of ego, of everything that we think of, but we should fall into the pure joy form of the *Shiva Tattwa*. Absolutely.

May God Bless you.