

Stories

SHRI MATAJI NIRMALA DEVI

SHRI GANESHA AND HIS MOTHER

a story about auspiciousness

YOU CALL ME “HOLY MOTHER,”
but are you respectful like that? Do you know
what I am?

Ganesha knew. Once his Father said, “Whosoever
goes around the Mother Earth first, I’ll give that
person a present.”

So there was a race. Shri Ganesha had a brother,
Kartikeya. Now Kartikeya, he had a nice *vahana*,
a nice vehicle – it was a peacock – while Ganesha
had just a little rat, a mouse. He could never have
competed with him in this race to go around the
Earth.

So Ganesha said, “Who is greater than my Mother?
She’s the greatest of all. What is this Mother Earth
or anyone compared to Her? She can create so
many Mother Earths just like that.”

So He just went round Her right there where She
was, on his little mouse, in no time at all. He got
the prize and all the time this Kartikeya was still
in the air flying.

So that is what it is: to understand the auspicious-
ness. It is a subtle thing.

SHRI MATAJI AND THE ELEPHANTS

a story about attention

THERE IS JOY BEFORE REALIZATION AND AFTER REALIZATION, but before Realization there is no capacity to enjoy. That capacity of joy comes to you after Realization and the main thing that happens to you is the discretion. Then, like the swan, you just take the milk of everything. Your attitude towards everything becomes very different. You start seeing things from a different angle.

Once we had to go to a very ancient temple to see some art. I, My son-in-law and My daughter were walking about. We had to walk for miles up the hill and then, when we were very tired, we went into a temple and just lay down. They were so tired.

At that time I said, “See these elephants here, how beautiful they are. Every one has a different type of a tail and a different type of a trunk. All the poses are different. So many of them are like that.”

My son-in-law said, “We are so tired. How can we look at these things?”

Because My attention didn't go to My tiredness, but to those beautiful things, same thing – you start sucking in the milk. There is joy, but you cannot feel the joy because the power – that subtle power of divine discretion – is not there. Once that comes in, you start enjoying everything.

Things are just the same. Life is just the same. Nothing has changed. Same house, same family, same city, same environment, but you start enjoying because the sensitivity of your Hamsa chakra is now only for divine discretion and you immediately know and then you don't want to do anything with the thorns. You only want to gather flowers and you know how to gather flowers and you are in joy.

THE SAHAJA YOGI AND THE DRUNKARD

a story about being tested

THE DIFFERENCE BETWEEN A HUMAN BEING AND A SAHAJA YOGI is the same as a human being and a drunk fellow.... I'll give you a joke of a drunkard:

There were two drunkards who were drunk. They went to a hotel. They wanted to have a room for themselves. God knows what they wanted. They did not know. So they went and told the clerk, "We would like to have two beds with a room."

So he didn't understand, you see. "No, two rooms with a bed." He said, "All right, you want to have a room with two beds. All right."

So he opened a room and said, "These are the beds for you."

So fully clothed as they were, they slept in the same bed. One calls to another. Says he, "There's somebody in my bed!"

The other one says, "I too have someone in my bed."

So the first one says, "What should we do?"

The second one says, "Let's try to throw them out."

And there was a big struggle and a lot of noise in the room.

The first one says, "I've got him out."

The second one says, "But he has thrown me out."

So the first one says, "All right, you can come and sleep with me," because he has thrown him out. So what to do?

This is what they are. This is the difference. So what's the use of arguing with them and getting angry, getting into tensions. I mean they are drunks.

If you see a drunkard, run with the speed of five hundred miles per hour. That's My principle. No use arguing with a madman or a drunkard. Maybe a madman may be all right, but a drunkard, until three hours he won't digest his drinks, you see.

So that is what is the difference. They are drunks. They are drunk by power, drunk by money, drunk by that. Something is there. And you are filled with the light of God Almighty. That is what it is, the difference is.

If you understand the difference, you will realize that there is no use fighting with these people. They are drunk. They are like that. If you talk to them, what can you say? I mean they don't understand you. They just don't understand, so forget it.

I will give you such tests and things by which you will come in contact with them, see them and get out of it, without any harm being done to you. It's necessary. You have to touch them. You have to go near them. You have to be with them, but you are outside. I give such tests to people and that should work out. I know you can. That's why I give such tests only to people about whom I'm sure that they'll come out.

SHRI RAMA AND THE BOATMAN

a story about maryadas

SHRI RAMA WAS VERY MUCH LOVED BY THE PEOPLE IN THE STATE where He ruled. He had the most beautiful wife, of the most venerated father, Janaka. But He was such a humble man that in all His whole character you see this beauty.

He was going by a little boat when He went for His exile. And the one who was taking Him was an ordinary boatman. The boatman was feeling very much upset that he was sitting before the king of Ayodhya and he didn't have proper clothes. Shri Rama was Himself wearing nothing but *valkalas*, the clothes which are worn by the village people or which are worn by the people who live in the primitive areas, only a kind of leaves that they have. He had to wear that because His stepmother asked for that kind of boon from the father.

And then Shri Rama just told him, "Why are you worried? I am wearing this. I am no more a king. I am sitting before you like this. You should be quite comforted. And I really don't know how to steer the boat, while you know how to steer the boat. So why should you be worried?"

Like that, He kept even the people who we would call as low in society on a very high pedestal, which shows that He respected human beings. He Himself is called as *Maryada Purushottama*. It means He was the one who knew how far to go with someone – maryada, how to talk to someone, how to approach someone.

ALEXANDER AND THE THREAD

a story about the rakhi

WHEN ALEXANDER THE GREAT CAME TO INDIA, he conquered quite a lot of our country. There was one King Kuru who defeated him and put him in jail. Alexander had married an Indian lady, so it was on a day of this Rakhi Purnima that she put one rakhi on one plate and covered it up and sent it to this king. So they said, "A rakhi has come."

The King said, "All right, tie the rakhi." He didn't know who's rakhi it was and it was tied. He said, "Who sent this rakhi?"

"It's your sister's."

"Who is my sister?"

"She is the wife of this King Alexander."

"Oh, my God! How could I do such a thing. He is now my brother-in-law."

He immediately went to the jail and prostrated before him. He said, "I'm sorry. Whatever I –" This is the graciousness, you understand. "How could I be – how could I be so stupid as to arrest you?"

Alexander was flabbergasted. He couldn't understand this reaction. He said, "What's this going on?"

And the king said, "Now, I ask for your forgiveness. Please come out." With great pomp and show, with ornaments for his sister and all that, he sent the brother-in-law home.

Now Alexander could not understand this. He went in and his wife was smiling. He said, "What's the matter? How am I here?"

She said, "Do you know, I have saved you with one thread?" She showed him a rakhi.

"With this thread you saved me? How?"

She said, "You know what today is? It is a day when a sister can tie this to a brother and the brother has to do what the sister wants. So I sent it to this Kuru, the king, and he has released you."

Alexander thought, "What sort of people are these Indians? On one thread they release such an enemy like me. How can I rule these people? They'll put me out any time, so symbolic they are." He said, "All right, I am sorry."

He took one fellow called Chandavardai. He took him with him. He was a poet. He said, "Now, you write poetry because Indians are very subtle people." He said, "I can't understand. How can they release such a horrible enemy like me only on a thread?"

Such trust, such understanding of a brother for a sister – and the sister has to have the trust also.

THE KING AND THE BLIND MAN

a story about knowledge and humilitty

THERE IS A SAYING IN SANSKRIT, which is very common: “*Vidya vinaye na shobhate.*” Even the knowledge is decorated. *Shobhate* means “gets decorations” or “beautified through humility.” If there is an educated man he has to be a humble person. If he is not a humble person, then he is not educated at all, in any way.

I don't know if I have told you a story about one saint who was meditating and was blind. A king came there and asked him, “Did you see some people around?”

The saint said, “Yes, my King. Sit down. I saw your servant come in and then your minister came and then the prime minister came and now you have come.”

The king said, “You are blind. How did you know? Through your meditation?”

“No, common sense.”

“What is the common sense?”

The blind saint answered, “First the servant came in. He said, ‘What, you are a bogus fellow sitting down here, wasting your time.’ He gave me two or three abuses, used bad language and said, ‘Have you seen any person here?’ So I said, ‘No.’ Then the minister came in. He didn't abuse me, but he just asked me. Then the prime minister came. He said, ‘sir’ to me and he might have also said ‘thank you’ perhaps. And then came the king. You were extremely humble. You first touched my feet. You sat down on the Mother Earth, waited for me to ask, ‘What do you want’ and in a very humble way you said, ‘If you have heard people around you – ’ Because I am blind, you didn't say something that would hurt me. You spoke in such a humble way. At least a hundred and eight names of the Guru you took before you asked me this. So I know you are learned, you are the humblest. So you must be the king.”

From this story, we have to derive that the more we are learned into vidya, into the technique of Sahaja Yoga, we have to be humble. That is our decoration. That is our certificate. That is the path into the entrance of every human being.

Shri Rama and the fight

a story about sankocha

THE SOFTNESS OF SHRI RAMA goes to the extremes which I call the *sankocha*, the formality, the formal....

Once when He was fighting Ravana, He was taking out with His arrows his ten heads one after another. And if He took out one, then took out the second, the first one would come back because he had a kind of a blessing that nobody could kill him by hitting him on his head.

So Lakshmana said, “You know for definite that this Ravana cannot be killed by hitting on his head, so why don’t You hit him in his heart?”

Shri Rama said, “The reason is this: that just now in his heart is Mahalakshmi, the Sita. Sita is sitting in his heart. And how can I hit him on his heart because She’s there? She might be hurt.”

“So what’s the use of hitting on the head?” he said.

He said, “Because, once I start hitting him on the head fast, his attention will go there. As soon as his attention will go into his head, then I can hit him on his heart.”

See the sankoch? See the sankoch, the way He talked.

BUDDHA and the villager

a story about forgiveness

TO BE A MOTHER AND TO BE A GURU IS THE MOST DIFFICULT THING.

I do not know what comes first, but, of course, every mother wants her child to be good and the Holy Mother wants Her child to be a holy person. The first thing is the holiness. Now for that, how can you compel someone? The only thing that makes you understand is this: if you don't become holy how will you get your ascent? We have to be holy. What discipline can one put for making a person holy? What can you force? What can you get angry for? The only method I use normally is to forgive. Maybe the forgiveness is the highest quality for teaching people. When they know that they have done wrong and they confess it, then you have to forgive.

In the life of Buddha, there was a man who was abusing Him without understanding and when he finished with his abuses and Buddha had left, people told him, "Do you know who you were abusing? It was Lord Buddha." He got the fright of his life.

He said, "Where is He gone?"

"He has gone to another village."

So he went to the other village and he said, "Sir, I am sorry for what I said. Please forgive me. It's all wrong and I should not have done it. You can punish me the way you like."

Lord Buddha said, "When did you do that?"

He said, "Yesterday."

Buddha said, "I don't know yesterday. I know only today."

You see, when you tell these things, how great one feels, isn't it? So your greatness, your nobility will definitely influence people. It's not by fighting, by quarrelling, by saying harsh things that it is going to work out.

Padmini and the palanquin

a story about chastity

WE HAD A QUEEN CALLED PADMINI and she was a very beautiful woman and one Muslim aggressor who became sultan heard about her beauty, so he wanted to see her. She refused. “I don’t want to see him...”

He said, “If you do not allow me to see her, I’ll invade your country.”

So she agreed that “All right, he can see me in a mirror, so at least his bad eyes don’t fall on me directly.” She agreed to that and he saw her in a mirror and he saw that she was even more beautiful than he had thought her to be. So now he wanted to have her – so physical, so superficial. And he said, “If you now do not come to me, I will again attack.”

They made a plan, “Let us now decide whether we are going to surrender our queen or not.” So everybody said, “Nothing doing. We are not going to surrender.” Because the chastity of a woman is very important and that of a queen – and a queen who is representative of all the womanhood – should not be sacrificed like this. They could not bear the idea.

So they said that “All right, we’ll organize something and cheat these people.” So they sent word, “All right, we are all coming and the queen is coming too.” And they sent a hundred palanquins. We use palanquins for ladies in India, covered. And inside every palanquin there was one warrior sitting with all the weapons. And there were four carrying the palanquin and all these four were also warriors. So thus, they had about five hundred warriors. It was a small kingdom, so when they went down, these people were very happy. “The queen is coming.” And they were all getting drunk and celebrating it. “The queen is coming...”

They had told these women that “In case we win, then we light a fire and you will know that we have won. But if you do not see anything like that, then be sure that we have lost the war.”

So the king sat in the front palanquin and with the rest of them, they went and attacked them in the sense that they first entered inside. And then, instead of the queen, the king came out and they all fought those people. But they were only five hundred, so they could not be saved and those people had better weapons, so they were killed. They did not light the fire.

Now the women knew that all of them would be coming. Now they were very rich sultans, very rich Muslims and things like that. But they thought that now their chastity is in danger, so there was a big platform and they made a big pyre on that. And they all entered into it and killed themselves, before they could enter and touch their bodies.

So for women especially, it is very important to have a great sense of chastity. And if they do not have the great sense of chastity, then they develop all kinds of funny ideas and mentally they become very imbalanced.

So we have to now understand how we have to build ourselves as Sahaja Yogis. Men and women, all of them, have to go hand in hand because the first quality I told is wisdom, but the essence of the Muladhara is innocence. They are made of innocence. The power of Ganesha is innocence.

Shri Hanuman and the necklace

a story about dynamism and humility

I MUST SAY YOU HAVE TO VENTURE. You have to venture without any fear, collectively and individually, forgetting as to what will happen. I mean you won't go to jail. You will not be crucified. Be sure on that....

You are not aware that you are angels and this is your work. You have to do this and nothing else is important. I hope ... that enthusiasm, that venture-some nature will vibrate your Pingala and, without feeling any ego about it, in the most humble manner, as Hanumana was, you will do the jobs.

Hanumana – imagine, He was given a beautiful necklace of gold with big, big balls for Him to wear, by Sita. And He opened all of them one by one. He said, “There is no Rama in this. What will I do with this gold?”

So She said, “Where is Rama?”

He opened His heart and showed it. “See, Rama is here.”

If Rama is there, you cannot have ego.

So much of dynamism and so much of humility – what a combination it was. And that's what you have to just manifest. The more you will work, the more you will assert yourself, you will find that humility is the only thing that helps. Obedience is the only thing that helps to carry out your work and you will become humbler and humbler. But if you think, “Oh, I am doing this,” then finished.

But if you know that it's done by the Divine – “Paramchaitanya is doing everything, I am just an instrument” – the humility will be there and you will be an effective instrument....

I hope today you have understood the subtle side of your being, which is there, which is exhibiting, which I can see clearly and that you will, all of you will in your meditation, become aware of what you have within yourself.

That's the greatest thing that will please the Divine. And the Divine will look after you fully. With the same confidence as the angels like Hanumana, you have to go further and work it out.

May God bless you all.