

A GURU USES LOVE, NOT ANGER

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We have inherited this jealousy by our own reactions and thinking. People get jealous and they want to put down others. If they cannot achieve any height, they want to bring down the heights of others. This kind of jealousy, when it grabs human beings, they think whatever is done in the name of jealousy is alright. They become very conscious that we are lower than another person, we lack in some talents than another person, and they try to overpower that person because of the force of jealousy behind it.

Now the trouble is, though we are human beings, we have inherited so many animal qualities. Like, we are ferocious, we are angry, and we get upset, as animals do. But, additional to that, human beings can react because of their thinking. They think, they can think, and by thinking, all these inherited properties become perverted. Like a person wants to put down another person. Then, he doesn't behave like an animal, in a straightforward way, but he will find out a device and method. He will think it over, how to do it.

The main problem with human beings is that they still have inherited a very violent temper. This violent temper has to be controlled; has to be seen. When you see something which you don't like, which is against your will, maybe something like that, immediately you flare up. Just now I saw, instead of the camphor, they had put a sugar candy. To sugar candy they were putting the matchbox, you see — a match into it; a matchstick. It would not take the fire. They tried and tried; it would not. So I said, "Let me see what is that."

So that was a sugar candy. If it was camphor, it would just flare up.

So the quality of the person is known in the same way. If with the slightest provocation, he gets into temper and gets annoyed, then his quality is not very good as a guru.

As a guru, we should not flare up. We should not get angry. We should not try to oppress others. "But what can we do then?" people will ask. We have another method — what we call is *love*. Love.

Instead of getting angry, you show love and compassion to that person. So what happens? That it doesn't give you any anger and the other person, you don't make him angry also.

The anger begets anger. If you get angry with somebody, that person may not retort because he is afraid of you, maybe. But in his heart, he will keep a revenge in his mind, that, "One day, I will show him: why should he get angry with me?"

So, in Sahaja Yoga, please remember that love is the only way we can solve the problem. Now, if something goes wrong, say, in the ashram, if you get angry with that person, what will happen? That person will bear a grudge against you, perhaps. If he is a good Sahaja Yogi, he may realize that it was a wrong thing to do. But, if he is a bad Sahaja Yogi, not yet fully equipped to understand, then what he will do? He will just feel that, "This man has insulted me, he has deliberately put me down and all that, and I should try to take a revenge."

Among animals this activity is very limited. I don't think they believe in revenge, except for a

few animals. They say that if you hurt a snake, it will take its respite. It will come back on you. That's what is said. And this is one quality of the snake. But as we have passed through all these different categories, we might be having some of the qualities of some of these animals within us. We may be even snakes. If the snake is within us, then anybody who hurts you, you will remember it all your life: "He has hurt me, so I'll put him right one day. I'll take a revenge." If there's a snake within us.

But now, if there's a tiger within you. So, you will become very ferocious. At the smallest thing, you will get angry, lose temper.

Now, this is not a very good situation, that we are still at the level of animals and our inheritance is still working in us. So we have to keep a watch, we have to be good gurus. And for a good guru, you have to have a very peaceful, compassionate,

loving temperament. After all, one has to understand that people have this inheritance and some people have more, some people have this or some people have that. For that, if you get angry with that person it's not going to help him or help you, but if you are loving and compassionate and you explain to that person what the problem is and what you want to do, I tell you, it will improve. He'll definitely improve and he'll feel your love.

Of course, sometimes, sometimes it's necessary to also forgive such a person. Such a person is to be forgiven, absolutely. In that, it doesn't mean that if he has done wrongs, all kinds of wrongs, you forgive him and he goes on still with the same. It doesn't mean that.

Forgiven means forgotten. Such and such a person has been misbehaving, so just forget. Forget it, completely forget it. For a guru it is important, for a Sahaja Yogi guru.