

LOVE IS THE ONLY WAY

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The basis of collectivity, the foundation of collectivity is very deep; and the deep understanding can only tell you that the basis of collectivity is detached love. Love is the only way.

It's not possible to have collectivity unless and until you have detached love. French have been good at so many types of love that they have been talking about; and they have written books after books, novels after novels and have created lots of romantic and unromantic and all kinds of atmospheres to talk of love. But the pure love, as we understand in Sahaja Yoga, is to be now expressed by Sahaja Yogis among themselves.

After all, we are all human beings made by one God. And, that we are all Sahaja Yogis created by one Mother, so there should be no misunderstanding between us of any kind. But we must know what sometimes makes us a little different. If we can understand the problems that we face, then it would be much easier for us to see why our love becomes so attached and not so detached. It starts becoming smaller and smaller. Then, a person just starts loving oneself only.

One of the main reasons that we have this problem is because of our conditionings. We are conditioned the way that we don't know how to love. When I see the advertisements in the West, I don't know from where the West starts and where it ends and from where the East starts. But they talk of West and East, but I don't know which is the demarcating line. Can anybody tell me that: where do we start East and West? Because it's one round world, you see. But somehow or other there is some line, unknown line, underlying line, which creates sometimes this East and West: two types of conditionings.

So, when I see some advertisements they show about, recently I saw, about James Bond, that he is free to kill and the best film for revenge. This is the advertisement!

If revenge is the best way of fulfilment then how can we love someone?

So, this kind of conditioning comes to us from outside: that we should not forgive anyone, we should take the revenge. And, if you do not take the revenge then you are not worthy of your name. So, if you cannot take the revenge, like a duel that they used to have in France quite a lot between the two persons. They would take two guns and kill each other. I mean, what a stupid idea it was. Just think of it, in modern times. But it was so. So, if the revenge is not taken then it was thought to be something very sly, very low level. So, a person must take revenge.

History shows, also, the same things, that one had to take a revenge of another person who has harmed you — in any way troubled you. I think it's the quality of a snake. They say that if you step onto any snake, it follows you all his life to take the revenge. The only thing that it does all its life is to run after that person who has by mistake put the foot on its body. In the same way, a human endeavor, I have seen in so many novels it's suggested, how a man gets after a person who has some way or other harmed.

If we go on like this, there's no end to it. Firstly, it is absolutely absurd. For that, I will give you an example of Buddha. Very much I have been impressed by the way he said once to somebody who insulted him and abused him and said all kinds of horrible words. Then Buddha went to another village. Now, this fellow felt the remorse and he went back and said, "Sir, I am sorry I have said these things to you. I am really very sorry." He said, "What? When?" He said, "Yesterday." He said, "Yesterday is finished now. You are now with me today. So, why are you talking about yesterday? It's finished!"

So, with this kind of idea that somebody has harmed us, somebody is horrid to us we linger on in the past.