

HUMILITY

SHRI MATAJI NIRMALA DEVI, GANAPATIPULE, INDIA, 25 DECEMBER 2000 (EXCERPT)

Sacrifice all your six enemies. But with the Kundalini awakening all these six enemies completely get detached. Depends on how your Kundalini has risen. If she has risen in a perfect manner, then I have seen people at the first shot they just become completely self-realized people. Of course there are very few, but there have been. While I see most of you have little problems, and for most of you it is the problem of the agnya chakra. How do we get the agnya chakra working so much is this: that we think as a reaction, as a reaction to anything outside. We react to everything.

While I see here all these lamps, I can react by saying, "From where did they get all these? How much it must have cost? Where are they kept all the year round?" All kinds of things. I can react. This reaction comes from our conditionings, or from our ego.

Egoistical people are extremely sensitive. If you give them, say, something that they think is not very dignified, they can feel hurt. They can feel hurt for anything, because they have a consciousness that they are something special, something higher people, and one should behave with them when they are dealing with anyone. And that's how they get absolutely disturbed if they find anybody in any way degrading them.

This comes from ego. Ego is a part and parcel of this agnya movement, and the second one is your conditioning.

Now you have a conditioning. Say you are an Indian, now the conditioning is that a person who comes to meet you should touch your feet, supposing, that's your relationship. And the person doesn't touch your feet, then you are angry.

Anything like that which is your conditioning gives you an idea that you are been insulted or in any way you have not been respected, then you feel bad. The other reactions are of ego are like this, as I said; I see those lamps and I can say, "Why not I have it?" Or if I have them, "Why will I give it to anyone?" Ego reactions are there, or conditioning reactions are there.

These two were to be finished, and that was done by the sacrifice of the life of Christ. Christ Himself was a divine person, and a divine person is like the sea, because it remains at the zero point, at the lowest point. It does all work from

that point. It will make clouds, it will make rain, and when all the rivers are in spate they'll run into the sea, because the sea remains at the lower point.

So humility is one of the criteria of a Sahaja yogi. A person who doesn't have humility cannot be called Sahaja yogi. I have seen even Sahaja yogis get very angry, sometimes start shouting and getting angry and misbehaving. That's the sign that he is not yet a Sahaja yogi, he has to still mature.

So this humility of a person will give you more stationary, I would say, more permanent state by which you will not react. You will not react.

You look at anything, you react. But then you don't react, you just watch, and that is how the new state of witness state comes into you. When you become the witness, you are just watching. Just watching, not reacting, not thinking about it, but you are in the present. And in the present you just watch; watch and really enjoy it.

The enjoyment of all the creation is not within your mind when you are thinking. And when you are not thinking, the whole enjoyment of the beauty of all this creation reflects in you, and gives you tremendous joy and peace.

So one has to learn that we should not react. The today's problem is, all human beings are very good at reacting. Reaction is a basic principle of today's life. You see any newspaper, you see any book, you meet anyone; what I find that they are experts on reacting. They react, and by reaction, what happens, they never achieve any essence of the thing. Essence is only through witness state that you can achieve.

This is what we have to learn from the crucifixion of Christ, from His birth; that He was born in a very humble family, very poor family, in very adverse conditions.

The reason was to show that all these outward things and all these outward glories do not make you great. The greatness is within, and when that greatness is there then you don't care for anything, because you are so much enriched within yourself that you don't bother about other things. You don't think about these things, and you live in your own majestic life. This is what we see in His life. He was a very majestic person.