

It is a very privileged place for you to enter into the Sahasrara of the Virāta, to reside in the brain as cells of that Sahasrara. Let us see what is the quality of the cells of Sahasrara. These are *specially created cells* through the working of the Swadhisthana. Passing through all the chakras, when they arrive at Sahasrara they are equipped to handle the brain's activity without getting involved into other elements in the body. *In the same way the Sahaja Yogis are not to be involved with the other cells—human beings, of the body of this universe.*

The first thing that happens to a Sahaja Yogi at the Sahasrara level that he becomes—beyond—"ateet". So many things he transcends: "Kālāteet"—he goes beyond time. Time is his slave. If you have to go somewhere then suddenly you discover that everything is working about the same time when you are able to do it. Like you are, say, to catch a train and you arrive late at the station, you find the train is late for you. Things work out in such a way that you feel they are all active for your complete convenience. So you go beyond time—"kālāteet".

Then you go beyond dharma—"dharmāteet". Means, dharma becomes part and parcel of your being. Nobody has to tell you, you do this or you do that—you just don't do it. Whatever you have to do it, you do it.

When you go beyond all these dharmas, that are the human dharmas—human dharma is that his attention gets attracted either with lust, greed, at something, and then he cannot pull out his attention. But now the attention becomes dharmāteet—means the attention loses its dharma. *The dharma of the attention are such that we have to put the dharmas taught by the prophets to control them.* Because we are coming from the lowest level. So these dharmas exist in our being and start showing, and when they attack us, then we have to have some measures to control it. So we build up our dharmas, our own self-regulation, and control them, the dharmas which have come to us from lower conditioning. This is the greatness of human beings, that they have made their own dharmas, established on top of the lower dharmas. Like carbon has, say, four valencies, it has to be in four valencies, it acts according to the four valencies, it cannot make it six. But human beings can make those valencies established which are supposed to be representing the human dharma, the "Manudharma". *But with the Sahasrara ascent the attention loses that quality, means, you don't have need, there is no need, to put dharmas, restrictions upon yourself. You don't have to discipline, but you get disciplined automatically. That is the first sign of a person who is belonging to Nirmal Religion. That is pure. Attention doesn't get attached or attacked by anything whatsoever, it is so pure. Like the Lotus leaf, the water doesn't stay on it. So you become kālāteet. You become dharmāteet. You become gunāteet.* Means, the three moods in which you are born, left, right and centre, you go beyond them. The left one is the one by which you have emotional attachments of your attention. The second one is the physical and the mental attachments. And the third one, the attachment to the dharma. Attachment to be righteous and making others righteous, of disciplining others and disciplining yourself, which is Sāttvika. Where a person tries to control all his enemies of lust, anger, pride, vanity, attachments and greed. *All these restrictions on the attention get lost and you become a free person of complete wisdom. Your attention itself becomes dharmic. So you lose all your gunas and you become "Satgunis", means virtuous, but not by discipline, but spontaneously. You become righteous spontaneously.* Sometimes such people puzzle you; like Christ took a hunter in his hand and beat people who were selling things in the presence of God, in the sense, in front of the temples. According to laws, we should not have temper, but this temper is a temper of a Gunāteet and such a temper is a spontaneous happening, which is not to be analysed, has to happen. The temper of the Devi on the rākshasas, the killing of the rākshasas, Krishna's samhāras, Krishna telling Arjuna that you have to kill all these people, they are all dead already. They all get explained because you go beyond. So in the 'Ateet' beyond conditions arise. *Only the one who can control is beyond. The one who is in it cannot control it.* If you have to pull out a ship you have to be on the shore. The one who has gone beyond can only do that. So you go beyond, that is in *ateet*. But, when it comes to the knowledge about such a person, you cannot think, because such a person is beyond thinking. You cannot describe because such

a person cannot be described. You cannot say why Socrates agreed to take the poison. Why Christ agreed to get crucified. That's beyond human comprehension. That's how you behave beyond human comprehension and you are not to take certificates from human beings. Your certificates come from God Almighty and not from these human beings who are at a lower level. It would be like a dog writing about human beings.

So you reach a state where it can be described with the word "a", means "without"—without. So such a person is without thought, he doesn't think. Such a person is without greed, such a person is without lust—devoid of. Such a person is said to be "ashesha"—out of which nothing is left out. Like when you want to make a vacuum, you go on creating the vacuum, reach any point and the vacuum cannot be complete because it reaches a point all the time where you find some part of it has to be remained. You cannot have a complete vacuum. But such a person has a complete vacuum—vacuum of all the negative, aggressive qualities, it doesn't exist, complete.

Such a person is eternal being, nobody can kill, nobody can harm, nobody can hurt. The anger of anyone or respect of anyone does not touch such a person. He is not disturbed by insults or non-insults. He is not elated by praises. Because he is devoid of the capacity to enjoy the boons of the ego.

So the third state where he reaches, he gets the blessing of the word "Nihī"—Nihī is the first word of my name, but in Sanskrit, when you combine it with "Mala", then it becomes "Nirmala". But the word is 'nihi'.

Ni which shakes a little—Ni-i. That means "sheer". Or when an "i" is added to it, but the first Nihi means without—devoid and "Nira" means sheer. Like when you say *Nirānanda, Nirātma—Shreeatma*, sheer joy. *Kevalam*, the only, there is nothing but joy. But this word is used, nira or nihi, used in two forms as I told you. One for say, without or devoid of. Then another form is: the only, absolute. The absolute. So here the joy becomes *Nirānanda*, absolute joy, nothing but joy. It's complete freedom.

So you have all kinds of joys, as I told you before, you have *Swānanda*—the joy of the Spirit. Then you have got *Brahmānanda*—the joy of well-being. You've got *Leelānanda*, *Krishnānanda*—where you have the joy of the play. *But when you reach the state of Sahasrara it is Nirānanda—means, sheer absolute joy. Though the name "Nira" is my name, it means absolute. So when you put such an adjective before anything else it becomes absolute. Thus you become absolute.* And when you are at that state of absolute then there is no place for anything else to be there but yourself.

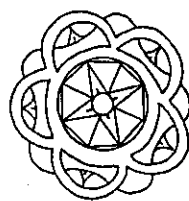
But let us see what is absolute. That means it is not relative, it has no relative qualities. Absolute cannot be compared, "atulniya", it cannot be compared. It cannot be related to anything, it is absolute. It cannot be comprehended because it cannot be related to anything else through which we can comprehend. It is absolute. Whatever way you try to know it you go away from absolute. Wherever you try to analyse the absolute you are away from it. So this is what at Sahasrara you get—*Nirānanda*.

In different stages of Sahaja Yoga we had to start from *Shreeānanda*, means the ananda of the body, *manasānanda*—the joy of the manasa—is the psyche. Then you can say *Ahamkārananda*, where you have to have the satisfaction of the ego. *But the state has now to be established within us is of Nirānanda.* Then what is the question of fear? What is the question of talking about it? You cannot talk, because how will you relate it? I cannot say it is like this, it is like that. *There are no words for absolute to describe. Only by negation, "not this, not this", what remains is absolute. So you reach the state of absolute and that is the state a complete communication is established and in that communication you have nobody else but the Absolute within you.*

That is the Sahasrara Pooja you are here for. *That is the level to which you should aspire. That should be the ascent. We should be established within ourselves. We don't have to go to Himalayas, we don't have to do anything drastic. Remaining in this world we have to become the Absolute. The only, 'Kevalam'. There is nothing like "how" for it, you just become. You just become, like a flower becomes the fruit. It's all built in, within you. Allow it to work out.*

Just by surrendering you become. Surrender it and you'll be surprised you will be at the state where you will enjoy your absolute-ness. It is absolute love, it is absolute compassion, it is absolute power. The words stop, the description stops. You just become the absolute and feel your absoluteness through it with that oneness. If somebody is not with you, you don't worry. There is no company needed. You're alone, enjoying the absolute. There only you can enjoy the absolute in others also, in the best form. Without seeing anything else but the absolute.

May God bless you.



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SAHASRARA DAY 25TH ANNIVERSARY

5th May 1970 - 5th May 1995.



She spent the whole night on the sea shore contemplating and in the early hours of the morning, the disgust of falsehood and the compassion to save Her children, impelled Her to open the Sahasrara on 5th May 1970.

She described the opening of the Sahasrara;

"I saw the Kundalini, which is the primordial force within us, which is the Holy Ghost within us, rising, like a telescope opening out. And then I saw the whole thing open and a big torrential rain of beams started flowing through my head all over. I felt I am lost, I am no more. There is only the grace. I saw it completely happening to me."

This was to be the commencement of Sahaja Yoga, the work that She had come to fulfill, which only She, the Adi Shakti could accomplish.

