



The Leader in Sahaja Yoga  
chapter five in the book  
"Sahaja Yoga"  
created from the words of Shri Mataji  
Divine Cool Breeze Books  
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# SAHAJA YOGA

Shri Mataji Nirmala Devi

DIVINE COOL BREEZE BOOKS

## **SAHAJA YOGA**

The words in this book were collected  
from the recorded talks and advice given  
by Shri Mataji Nirmala Devi

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## CHAPTER FIVE

# The Leader in Sahaja Yoga

To be leader is a much higher test than just to be a Sahaja Yogi because the leader has to be an ideal for others to follow. He should know and master all the knowledge about Sahaja Yoga, the modus operandi of awakening the kundalini, giving Realization to others with all patience and love. Because Sahaja Yoga's foundations are divine love and divine benevolence and if you are really earnest that the whole world should be benefitted, then you have to develop a beautiful loving patience to achieve the Realization of others and to lead others.

So, a leader has to have an approach towards other Sahaja Yogis in the centre that he leads from the heart and does not pay a lip service.

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The leader should be a patient listener, not criticizing or jumping to conclusions.

The leader should have a quick understanding of the complex problems which are facing an individual or the centre.

The leader should know every member very, very deeply.

He should always try to find out why there is a problem and how it can be solved extremely gently, with care.

The leader should never rationalize his mistakes, which can be just a cosmetic appearance and not the truth.

The leader has to first face himself and has to purify himself so that his own purified life will enlighten others much more easily than giving lectures. So whatever are your precepts, they must be practised by the leader with great zeal and with great joy.

That means the leader should become first his own leader, experimenting all his beautiful ideas upon himself, so that he should know how he can manage himself before he tries to handle others.

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The leader should be very active, efficient, prompt, forgiving, generous, respectable and loving. If he is not respectable, then respect cannot be demanded from the other members. The Sahaja Yogis will definitely respect him and trust him automatically because he manifests respectful qualities. The leader should never try to enhance his own credibility by diminishing that of others, but must always build up a democratic style of leadership that is a collective one and should not assemble “yes men” or coteries around himself and should not give way to false praises. In case of a problem, everyone must have access to the leader.

The leader must understand the process of growth, which is a living process that unfolds itself like a seed becoming a tree. So, forcing or manipulating will not work out the unfolding. On the contrary, it will hamper or may kill the living process. The best way is that the leader should also introspect and watch the natural process which is unfolding beautifully within himself.

If there is a storm or chaos around, just calm down, station yourself on the axis of peace. A leader must know that we have achieved a state by which we can put our attention absolutely on the pivotal point of

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peace, which he should practise again and again and master. The leader must, through his experimentation and the proofs he gets, believe as reality that we are now in the kingdom of God and the power of His love, the paramachaitanya, is completely knowledgeable and absolutely efficient.

Gradually, the experience of this divine love, which acts, makes a very strong group. They will lovingly adhere to each other and feel the collective force as a living energy. The leader should try to live and to be like everyone else, not to be extraordinary, knowing consciously that if you are ordinary, that is extraordinary – in Sanskrit: *samanya asamanya*. Awareness is the source of your ability to lead.

So the leader must try very carefully to watch the growth of his awareness of things. It is very easy because you can depend on your kundalini, who will make you aware of whatever subtle area you want to be aware. You can achieve it by using your power to project your attention to whichever area you want to know about and it will work out. This modus operandi of your attention can be mastered by you as a leader and then you can teach all other Sahaja Yogis how

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to master this art of directing your attention through your kundalini.

The leader should not stir up any emotions violently, but delicately allow the emotions of the yogis to come up and allow them to calm down by themselves. If the Sahaja Yogis are heated up on some point and even if you know they are right in their anger, try to understand the whole problem and make a drama as if you are also angry with them for the same reason. You should not suddenly drop cold water on the heated minds, but, after acting with them, try to bring them around and cool them down, then sit down with them and coolly discuss and decide whatever is the best way of solving the problem.

The modus operandi is to know how this divine power is to be used, is to be manifested and is to be respected. The leader should not stoop down to get after or fight any one person among the group members because your weapon is the light of the Spirit, which is the ocean of forgiveness.

The leader must step back in silence and be gracious. Your silence will definitely calm down the fighting spirit of any angry group member. So the leader

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must know and master the skill of silence, which makes the divine power take over.

Sahaja Yoga is to be mentally understood and is practised by the heart. For some people it is the other way around. There should be no hypocrisy about the knowledge. If someone in the group finds out or experiences anything subtle, it should be listened to and very much appreciated by the leader and the group.

The leader should know himself and not indulge in sycophancy at any cost. He should not have any favourites. The leader should have his absolute values and divine experiences intact. He should never project them or give his own colour to them. He should not try to outshine the teachings of Sahaja Yoga and never entangle Sahaja Yoga in the network of words that is *shabdajalam*. The leader should not try to be spectacular or a show-off, but should be innately humble. If he seeks fame, he will be carried away from reality and his great task of the emancipation of human beings.

The leader should nourish his or her group and make all efforts to make every individual grow and also to make the collective grow in divinity.

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The leader, when not able to handle anyone, should inform the world leader. Without the permission of the world leader, he cannot ask anyone to leave or take anyone back into the group.

The leader, in silence, can feel the content and the concern of the group and also the mood, like the seasons of the year. Sahaja Yoga is a living process, so it is to be worked out like an expert. Like a flower, if someone is losing one's freshness, then find out the root cause and help the individual. Sometimes the whole garden could be under attack, so find out the real problem and try to solve it through Sahaja Yoga methods.

The efforts of a leader should be to create an honest and an open group. His job is to facilitate and illuminate what is happening, having very few rules and taboos. Too many rules reduce freedom and responsibility. Moreover, enforcement reduces spontaneity. Remember that all of the people of the group are yogis. They are enlightened people. Manipulation will breed evasion. Every law creates an outlaw.

In the light of the awareness of the leader the group will grow as an honest, open, loving group, acting in a wholesome manner. Their behaviour towards

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each other, towards the leader and towards others in the society will be very peaceful and gracious.

The leader should be softly-spoken, but strong, like water which can cut rocks, but cannot be cut. The leader should know that we are all part and parcel of one unity, one body. Any harm anywhere in the body hurts the whole, so he has to be very careful not to take sides or hurt anyone who is yogi. All things which are against the whole create bad vibrations and negative forces build up and sometimes they might explode and become a very big force against Sahaja Yoga.

The leader should not fuss about food or comfort. He should express contentment. He should see joy in simple things. The leader should not indulge in any contest of eloquence, nor should a yogi be encouraged to pass blunt or sharp comments on others. Of course, subtle humour and sweet friendly mirthful relationships like “pulling legs” is to be enjoyed. Whatever is benevolent is good for everyone and not just for one person. If this principle is understood, then most of the things will become very much easier in detail.

The leader should follow Sahaj culture, which encompasses all the good and righteousness of all other

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cultures. The social cultures, political cultures, economic cultures, whenever they deviate from spirituality, lose their balance and their basic principles. They are not in the centre and so they will be thrown out of the circulation of evolution. Sahaj culture is in the centre, is dharmic and makes you ascend in your spirituality.

The leader should know about and respect all traditional religions, all the incarnations, prophets, seers and all the realized souls of the past and the present. They should be aware of these religions, which have been in their purest forms once upon a time and might have deviated from the right path. That deviation can be easily detected by an enlightened soul. The people who have deviated go into a kind of a conditioning, which creates a blind faith and a complete halt to the further progress of spirituality. When the religion is professing about one person, then especially it can create people who start despising other religions and criticizing others and finding faults with others. So whatever religion they might profess, if they are criticizing each other, they are just the same. One must realize that they have lost the sense that all religions come from the same source. They have only partial knowl-

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edge, which should be expanded and is to be verified through Sahaja Yoga.

Every religion has said that you have to have your Self-realization, your second birth, but these people can just brand themselves as self-realized or selected or elected people and can go ahead with their blindness into the darkness of destruction. That is why sometimes we are amazed how certain people who are professing a religion are creating a society which is completely decadent. Those people who just believe in the Father, the God, are all right as far as their economics and politics are concerned. They might also, after some time, deviate very greatly because, after all, it is a movement towards the right side.

Now, if they believe in God Almighty as the Father and not in the Primordial Mother, then they can commit sins against their mother and the sins against the mother are absolute immorality. Such people will find their freedom to go into all areas of immorality, which will give them all kinds of horrible diseases and troubles. One has to be careful. Before criticizing these people, the leader must tell the group to take a very benevolent attitude towards all of them because, in any

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case, they are getting destroyed. Try to save as many as possible by telling them what these great saints or these great incarnations have said.

Also, the leader can read books which are written by some enlightened people to show where they have gone wrong. They should not say that "I say so," but they can use some other book, like that of Kahlil Gibran or William Blake or someone like that to show how things were said absolutely in a wrong manner by some of the people, who managed to enter into the scriptures and master them.

The conditioning of religion, although people are educated, is very strong and the strength of these religions is not of morality of goodness or righteousness, but of destruction because they think they are the best and they try to destroy others. Sometimes when these things come up with such a vengeance, people lose faith in religion as well as in God, but a Sahaja Yogi knows that there is God. A leader, when dealing with such people in the presence of other Sahaja Yogis, has to warn the Sahaja Yogis beforehand that they should not try to jump to any conclusions and should not say

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things that will upset those people who are already blind and who are going towards hell.

If you take a very motherly attitude, you will understand that these are like lost sheep and they have to be saved with great kindness, compassion and attention. But in case it is too difficult, you should not bother about them. Leave them alone and maybe one day they may work out better because, if the kundalini has started working in them, gradually they will come around.

Sometimes the people who are lost in blind faith are never seeking their enlightenment or their second birth. Leaders should not force the illumination of such people because it is a big task. Instead of that, try to look after easier people who are earnestly and honestly seeking the truth.

If we understand that all the incarnations are coming from the same source through their inner divinity enlightening them, then automatically we will know that there is a higher life than just blindly believing in some faith. Somehow they should know the basic principle that all religions are the same. They came in at different times and they had to work it out ac-

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cording to the times – *samayachar*. Knowing the Self. *Gnyana* is higher than reasoning. Reasoning comes from ego, but absolute knowledge comes from the Self. The leader should follow a spiritual life, enjoying his spiritual values and his gnyana will grow more and more on his central nervous system.

The leader should enjoy his selflessness. He must speak in the third person. For example, he should say, “It does not work” or “It works.” He should not say “I am doing this, this is mine, these are my things.” The word “my” should be dropped completely from the vocabulary.

The leader should develop himself fully, but if he needs to, he can take help from the world leader. He has all the freedom that gives him complete responsibility to decide for himself. But if he finds himself in a situation where he needs help from any other leader or from the world leader, he should go all out because they are all your own, part and parcel of the one whole.

The leader should not be a money-oriented, materialistic personality. He should not be rigid, tough or aggressive or demanding about material things. He should not ask for money, but he should give away his

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things and his money as presents to people or to help them. The modern materialistic society should never be a model for a leader.

The leader should lead a very clean, neat and artistic life. He should also respect tradition in his dress and household.

The leader should know about the worldwide growth of Sahaja Yoga and whatever is taking place.

They should keep all the cuttings from the newspapers. If the media is criticizing Sahaja Yoga, then it should be noted. It is good, in a way, that we can see our shortcomings. If the media is not honest, one should not worry about them.

All successful experiments of Sahaja Yoga in other areas of medicine, agriculture, sciences, music, arts and crafts, literature, drama, poetry, business, education and schools, photography and architecture must be recorded carefully. They should be reported to all the city centres.

The miracles of Sahaja Yoga must be recorded and should be reported to the world leaders.

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The miraculous photographs must be reported and shown. They should not be shown to people who are not seeking the truth.

There have been a few Sahaja Yogis who were leaders and who had to leave Sahaja Yoga. Some of them started becoming dictatorial and started making money on their own. Some of them had some physical weaknesses for some sort of carnal love and have also departed from Sahaja Yoga. But there are some who fell prey to their wives, who were not Sahaja Yogis and were nowhere near the quality of a Sahaja Yogi.

Such women have dominated their husbands for their personal needs and also dominated the group. Such women are like so many women, such as Mrs. Chiang Kai-shek or Marcos' wife. They are the ones who try to take over from their husbands by dominating the platform and want to assert themselves, while they have no capacity, no ability to be there.

The duty of a Sahaja Yogini who is married to the leader is first to understand that she is the mother of all the group and she has to look after the group with a very forgiving nature. Supposing a leader does not like the way one of the group members is behaving towards

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Sahaja Yoga, it is the duty of the wife to talk to this particular individual and try to tell him in a mild and motherly fashion that he should try more to work it out and gently reach a certain understanding through his efforts, meditating and reaching his divinity.

It is she who has to look after the comfort, the food, the clothing and the overall care of the Sahaja Yogis. But instead, if she starts using them as her servants or using them for her own demands and her own wants, if she starts using their money for a particular purpose, then such a person is absolutely incapable of being the wife of a leader. Such a leader should immediately find out what this woman is up to and then he has to tell her very frankly that he doesn't like all these things happening and, if she goes on like this, he will resign as a leader. After some time, even despite his warnings, if she doesn't accept what he says, then it is better to inform the world leader and offer your resignation from the leadership.

We have had really very big problems with two or three such women who have been extremely immoral, selfish and also anti-God. Such women can become very popular to begin with when they want to increase

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their popularity and then they come back as monsters, on the group or on one individual. This is possible because they are not seekers. I feel that perhaps they have been planted there by some devils, the way they have been behaving and acting and playing games with Sahaja Yoga.

The main source of a leader's wife is her immense love and immense power to sacrifice anything for the group leader. While the leader may not be able to really devote that individual time for the group, she can do it. She should never report against any one of the Sahaja Yogis, but always for them and, if there is some danger, she can warn her husband. In any case, she has to know that it is her responsibility, first, to verify that the danger about which she is thinking is not only to her, but to the whole group. All such situations can be handled very nicely this way.

The children of leader are nothing exceptional. They should not try to assert themselves on the Sahaja Yogis. They should not ask for any special favours or be treated like some Prince Charming. They should really live like very, very ordinary people, doing the work of Sahaja Yoga in a very silent manner. They should not

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be in the public eye. They should be behind the public eye, working it out in such a manner that the effects of that can be felt, but nobody sees these beautiful children who are enlightened souls.

Leaders should not get into quarrels about the property of Sahaja Yoga. They should know that this property belongs to God and they should in no way claim anything as their own, which is supposed to be that of the collective. They should, of course, be fully aware of the list of the things that are collective and all things should be kept in proper conditions.

The accounts must be absolutely clean and clear-cut. There should be no money collected without the permission of the world leader. All the accounts must be shown to every member of the society. All accounting should be done in such a manner that people should watch and see for themselves your expertise as far as the maintaining of the accounts are concerned and the honesty with which you have handled the money. The best thing is to give the money to some group of people who can be called the finance committee, who should look after it and decide where it

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should be spent. Of course, the leader should have the overall charge of the money.

One of the weaknesses of human beings is money and when they start seeing money they may try to take advantage of the human weaknesses. So a leader should be quite aware of people who have still got this lingering weakness for money and should try to put such people into places where they do not deal with money. After some time, with their growth, they will become extremely honest people.

A second weakness human beings have is for women or men. This can be overcome by the practice of Mooladhara cleansing. If the Mooladhara is cleansed, it will improve a person who has this kind of weakness. But if there is somebody with this kind of weakness, please ask such a person to go out of Sahaja Yoga because one bad apple can spoil the whole box of apples. But even if it does not, it can create a problem for all the men or all the women who are living in that ashram. So a man who is a flirt or who takes to women very much, such a man must be kept outside the ashram. That is the best way to save yourself from the dif-

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ficulty of handling people who are still not matured enough to be celibate.

Celibacy in Sahaja Yoga is that you live with one wife and with full confidence and it also means that you have to be with one wife all your life without even looking at another woman. That is the aim of Sahaja Yoga in the future.

Actually, this kind of attention, moving all over the area of women, suddenly recedes back into yourself and then you start seeing the good points of your wife and you want to lead a very good life. This happened in the case of Carl Jung, who suddenly became very friendly with his wife, absolutely attached to her and this must have come about because he became a self realized person.