



NIRMALA YOGA

निर्मला योग

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H. H. MATAJI SHRI NIRMALA DEVI

"Unique Magazine of Maha Yoga that crowns all the religions and seekings of Yoga by actualizing the Experience of Yoga—THE UNION"



Words of Christ the Lord, the Aum and the Amen,
the beginning of the Creation, the most beloved
son of Shri Mataji

On Vibrations :

"I am the living bread which came down from heaven; if any one eats of this bread, he will live forever; and the bread which I shall give for the life of the world is my flesh".

John 6.51

"If any one thirst, let him come to me and drink. He who believes in me, as the scripture has said, "Out of his heart shall flow rivers of living waters".

John 7.37

On Agya Chakra :

"Strive to enter by the narrow door; for many, I tell you, will seek to enter and will not be able".

Luke 13.24

"I am the door; if any one enters by me, he will be saved, and will go in and out and find pasture"

John 10.9

On Kundalini's Action

"To what shall I compare the Kingdom of God? It is like leaven that a woman took and hid in three measures of flour till it was all leavened;

what is the Kingdom of God like? And to what shall I compare it? it is like a grain of mustard seed which a man took and sowed in his garden; and it grew and became a tree, and the birds of the air made nests in its branches"

Luke 13.18

(Contd. on 3rd Cover)



EDITORIAL

We are glad to bring out the second issue of *Nirmala Yoga*, following H. H. Mataji's programmes of Kundalini awakening in Delhi. She has been visiting different places in India since December. Thousands of people attended the programmes and got realisation at Her lotus feet. They are really lucky to get it without any efforts from their side, as, for ancient seekers Kundalini awakening and rising was the only achievement of their lives for which they left all mundane affairs and lived at secluded spots.

Centuries ago Gyaneshwara said 'भवधात्रिं संसारं सुखात्वा करीत' (I will make the whole world happy). H. H. Mataji's granting mass-realisation is the dream coming true for all great saints who wanted common man to be emancipated and evolved. It is said in Kaliyuga, God is having more compassion on man and is responding to sincere prayers of Seekers. Indeed it is true. Divine Mother is going from place to place inviting Seekers to have realisation and know the self.

In the days when Adharma is overshadowing Dharma H. H. Mataji is keeping the promise, 'वर्मरक्षणार्थं कार्यार्थं संभवामि युगे युगे । (I take birth again and again to protect Dharma.) Many people in India and abroad have given up drinking and smoking, many boys and girls in Western Countries have gone back to their parents, after getting realisation from the Mother.

It, therefore, behoves for all those who have got realisation recently to preserve this precious gift and evolve themselves further. They should also awaken Kundalinis of others and bring more and more people to Sahaja Yoga. It is their Guru Dakshina (an offering to their Guru) to H. H. Mataji. We congratulate our Australian brother Sahaja Yogis, particularly Dr. Warren and Mr. Terence who met H. H. Mataji only last year in India and on returning gave realisation to large number of people, of course, with the blessings of Divine Mother. This year, we were glad to have amongst us about 35 Australian Sahaja Yogis who came to India to meet the Mother for the first time. Their faith and devotion to the Mother are exemplary.

NIRMALA YOGA

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*Advice given by Her Holiness Mataji Nirmala Deviji on 15th February
1977 at New Delhi, on Sat-Chit-Anand in English*

DOES everybody follow my Hindi? If I say in English will you all follow? I am not in opposition for English language, but the language of *Atma* is Sanskrit. They have never bothered about the Spirit. So we have to use some language which speaks about *Atma*. English language is not adequate enough. They do not have those experiences since so far they have not gone deep enough. We are very old ancient people. Our culture has been to know God. Everything has come in Sanskrit, because Sanskrit is really a *Devavani*. Apart from that, when the Kundalini moves, she makes vibrations. She makes special sounds, which are Devnagri Sounds on different Chakras. If I have time, I will inform you all about it. Even when you recite Mantras through the Sanskrit language or Devnagri pronunciations only, you can exite them better. Try to learn, if not Sanskrit at least Hindi, because, it being a phonetic language, it has a sound and that sound gives that vibratory effect. You try to learn this language. Hindi is not my mother tongue. My mother tongue is Marathi. I speak Hindi because after all I know the importance of Hindi. I also know a little bit of English. So it is better to know at-least Hindi. What I want to say is that for speaking in Marathi is all right for me. Bengali I know a little bit. You can convey it in Tamil or Telugu or in any other language of this Yoga-Bhoomi. This is a great country of Yoga. Every particle of this Bhoomi, you will be surprised, is vibrated. The scientists cannot understand all this. When we start accep-

ting all that the West is saying, we will lose all that we have, which is so great. Of course it is not going to be lost, but we are not going to utilise it for our purpose. We have to ignore all that on oneside, and we have to accept something which is just a foreign alien thing and nothing so much comprehensive. It is not '*Samagra*'. It doesn't envelop everything. Therefore, I will request you to learn a little of Hindi language also. One speech of mine, which was in English has been translated into Marathi, and what a tremendous thing it was! What a poor show it was in English! May be my English is very poor, be it so.

Now we were talking about '*Sat-Chit-Anand*'. Again I have to use Sanskrit words. '*Sat-Chit-Anand*' is the 'Super Consciousness', the all pervading power. '*Chit*' is the attention, the 'Consciousness'. You are just now conscious and listening to me. Every minute, you are conscious. But every moment is becoming dead into the past. Every moment is coming from the future to the present. But you are conscious at this moment and are listening to me. A thought rises and falls. You can see the rising of the thought, but not the falling of the thought. In between these thoughts, there is a space called '*Vilamb*'. If you can stop for a while, you get to the Conscious Mind and there exists the '*Sat-Chit-Anand*'. You can say '*Sat-Chit-Anand*' is the condition of the mind or the state of mind, where there is no thought, but you are aware '*Nirvichar*'. This is the first stage, where you jump into; into

the 'Super Consciousness'. Some people may think, that by realization you must achieve something as Adi Shankaracharya did, but it is not possible. With some it may be, but with everyone it is not possible. Your first stage is Nirvichar. You become thoughtlessly aware. That happens when the Kundalini rises above the Agya Chakra meaning enters into the limbic area, when your attention just touches 'Sat' point. The reality separates from 'Mithya'. You become two personalities. At that state you start separating—like putting lime in the milk when it starts separating into curd and water. In the same way the beginning of reality starts. This is the state when you can say that the Kundalini has awakened only. We must understand the different stages, as it happens. I am giving you a very detailed picture but normally the Kundalini shoots off to 'Sahasra' in most of the people. In some people it does not. It takes time. It is either lost into the Swadhishtana or the Nabhi. It does not go much higher. It is arrested by 'Anahata Chakra' or it may not even rise at all. But in case it crosses this 'door' of Agya Chakra, then you get into the state of 'thoughtless awareness'. With this thoughtless awareness, you get certain powers. Supposing for example, you become the Governor, you get certain powers of the Governor. Similarly you attain certain powers. But at this stage to leave the Kundalini is not proper, because the Kundalini can start moving to this side or that side and can thus go to the supra conscious or to the collective sub-conscious. The 'Siddhis' are mostly available at this stage. Not minor Siddhis but higher Siddhis, e.g., if the Kundalini moves to supra conscious one gets the Siddhi of predicting the future. If the

Kundalini has moved to the Collective Sub-conscious, they can start seeing things in the past. A person like that, when he comes to me, can see who I was in my previous life. I do not have to convince him. This is the same thing as anybody who is possessed. A person who takes to drugs and is an alcoholic to the last word, but is a good soul and is still seeking God, such a person can see me, in a different form. He can see me past, he can be very much enamoured by me. He would know who I was. People think that the past is greater than the present, always, because the past has been much greater than today, though I have never given realisation to anyone previously. He, therefore, gets enamoured when he sees things like that. This happens to people who are on the Supra conscious level if they move out on the left hand side i.e., into the past. Those who move out on the right hand side can see me as light. They see all the five elements, they see me as a waterfall or as an iceberg. They start seeing the 'Tanmatra' namely the casual essence of the elements. It may help them to get convinced, because such a person gets convinced about me and such a person is much more convinced than you are. There are good many Tantrikas who know who I was. They are afraid of me and they talk about me. There was an ordinary maid servant who came to my programme and she got into a trance and started speaking Sanskrit and she described me completely in fifteen 'Shlokas'. She said this first time although I had never said anything about myself. This is how it started.

So at this stage, I would not like to leave your Kundalini, because you can cure

people and curative can be done with your Kundalini even when it is in the limbic area. I am very anxious always that it should come out of the Brahmarastra. At that stage you start getting the vibrations; but at this stage you are just a '*Chita*' only and you just touch the '*Sat*' point. Your attention is only charmed by the Spirit. Only the attention part as I told you is like a flicker or light in a Gas lamp, and Kundalini is like a gas which touches the spirit and the light of the spirit spreads in the central nervous system. '*Chit*' part, the outer core the '*Chitta*' means the attention part. At that stage the Kundalini opens the Brahmarastra when you feel the vibrations from your hand and you can feel another person's also; because you become 'collectively conscious'. Collectively conscious again out of *Sachita-Anand* that you just touch the '*Chita*' part. Thus you start feeling the *Chit* of your *Chitta* becoming the '*Chitta*' of the collective consciousness—means that you drop into the ocean of *Sachit Ananda* in which you only feel the collective consciousness. That means you can feel another person's Kundalini.

Yesterday there was another gentleman, as you have seen it, who was arguing with me that we have suspended intelligence but all that I said was "what is the suspended intelligence?, I do not know about this thing". So I told him this. He said that, "I am in a '*Turiya Dasha*'" I said "if you are in '*Turiya*' you can feel the Kundalini of another person and you cannot certify yourself like that but can you feel the Kundalini of another person". But he said 'no'. Then I asked him "how can you be in *Turiya*?" If you go in *Turiya*—i.e., if you cross this stage, then you have to feel the Kundalini of another person. Now you have seen there are many people who can feel the

Kundalini and they all say the same thing. They talk the same language—whether they do so in English, Indian or any other language. They say the same thing i.e., this chakra is catching or that chakra is catching. This is because you start seeing your own Kundalini thereby seeing the Kundalini of others, because through the fingers you can feel what is happening. You just feel the *Chita* and not the *Anand* part of it. First stage is through *Chitta* that you feel the Kundalini of another person thereby you can raise the Kundalini of another person. After a while, you can give realization also to another person with the assistance of my photograph. But the *Anand* stage is not yet reached. In the beginning you just feel the cold breeze in your hand. You feel peace and tranquility and also there is no thought. You feel the 'thoughtless awareness' but the *Anand* part is not yet felt at this first stage. Because now I have studied thousands of human beings and their problems, I know; this is the fact. But there are some, who have reached the last stage, though they are very very few.

Thus at the first stage when you come, is the '*Chit*' stage, the consciousness stage. You touch the '*Sat*' which means you start seeing the reality, is one thing you feel is flowing. At this time you start saying it is coming or it is going. Just now you said, it is coming. You didn't say that '*I*' am receiving, I am giving. That '*I*' goes out of your language. But still the Ego and the Super-Ego are not completely gone down. They are still there, but your attention has come up and you feel the '*Chitta*'. With this 'Collective Consciousness' you can cure people, you can give them Realisation as I have told you and also you can feel the

Kundalini of any person in the whole world; and cure the Chakras of that person. You can tell the condition of another person far away by sitting down here. Wherever your attention goes, it works thereby your attention becomes Universal. A drop of your attention becomes one with the ocean of the 'Sat-Chit-Anand'. Listen, to me carefully because many people at this stage drop out and only the attention becomes effective. I will inform you about a disciple of mine, who has come here from England. One day he was sitting and thinking about his father. Suddenly he got a burning on his index finger. Hence he rang up his father. His mother told him that his condition was not good. He was suffering from a bad throat. This boy did something to his finger and his father got well. Now he might think that he is powerful and all that but he is not. He cannot think in this manner because his Sahastrara has opened up. He just said, "Mother, I felt it and I did like this, and my father became all right". He never says I did it. 'I' goes out. You never say 'I' did it but you will say, "Mother today my Agya is catching", "Mother my heart is catching". They come and speak like this about themselves. Agya is catching means you will be going mad. But one does not feel bad about it since he is not attached to it. He is attached to his *Atma*. So he says, as an *Atma* this Chakra is caught or that Chakra is caught. A person who is suffering from cancer, does not know it. But to a realised person his attention will tell him that so and so Chakras are out of gear—and so many Chakras out of gear means cancer. He need not go to the doctor but he can diagnose it himself. He will not diagnose himself as the doctors do; saying you have the cancer

of the heart, the cancer of throat etc., but he will say that it is the Chakras that are caught up, either the left or the right side.

Now from where the vibrations are coming or how far it is going and can give the depth of such Chakras. There are many abstract important happenings taking place.

Once you get the realisation, the '*Chiranjivas*' surrender to you. They are watching you. You are their responsibility. All the '*Deities*' are awakened in you. If you do anything against the '*Deities*' immediately they will harm you. A person who has got Realisation, goes to a place which is not to be seen or which is not to be felt or which is not a good place, or to a fake Guru; immediately he will feel heated up. If he does not run away, and if he still goes on and on he will lose his vibrations and he will become like another ordinary person.

Initially it is in a very transitory stage. Still, I would say at this point that the repulsion is not so very great that the man does not accept it. Because, if you accept it, you become completely realised. If you do not accept it, then there might be a little bodily problem that you might have. You might harm your own fingers, or you might get little burning sensation here or there. But if you are not afraid of these bodily sensations and if you ignore them, then you start rising higher and higher and I have already informed you that all the '*Chiranjivas*' start guiding you and looking after you. If there is One realised person in the train, there cannot be an accident and if there is an accident, nobody will die in that train. If a realised soul is walking on the road, and if he sees a mishap, his attention goes there

immediately and the mishap is averted. His attention is being blessed. All this, a scientist cannot understand. Somebody just now asked me, "if he is guided by internal God, then he cannot do anything by himself". It is not so! The internal Gods are his own part-and-parcel. You can say that I am guided by my brain hence I cannot do anything else. You can see, the Gods are in your internal parts, by yourself. What is this self left with then? When you are united with this Self, you become a hollow personality, then you do not have this feeling of the self. All the time you will say "it is going, it is happening, it is flowing". You start looking at yourself as a third person. You do not identify your self with yourself. It happens. You can see these people how they are working.

There is also a part of little enjoyment, the 'Joy' or 'Anand'. Normally you will find that most of the 'Sahajyogis' will gather around a person who is realised and is not a difficult person. Moreover, if there is somebody who comes at my feet, who is a very great soul, then the Sahajyogis, enjoy it all the more. Once we were at Calcutta staying in a hotel. There was a very nice man who came to see me. He was not a realised person but a very saintly person with a great Purva Sampada. He just touched my feet. The other Sahaj Yogis were in the other rooms. They all rushed in. I said, "why did you come?" They said "a great joy started coming within them so they came". He was all the time on my feet and they were standing there. I said, "neither he is going to leave me nor are you going to leave me". For fifteen minutes he was enjoying the Nectar of my feet and they were enjoying, his nectar and the fragrance of it.

So the 'Joy' of enjoying another Human beings, joy also starts. These are the feelings this is how you enjoy 'Nirvichar' or 'Samadhi' Samadhi does not mean going into unconsciousness but the unconscious becomes conscious. The universal unconscious becomes conscious. So this is the first stage. There are many things like this and a variety of things happen. Supposing you were doing a lot of 'Jyoti Pooja' in your previous life, then you can see my vibrations coming and going. Supposing you have been doing Devi-Pooja, then you can do something of 'Devi Praman'. You can see that also. If you see like that before realisation, it means you are a possessed person. Somebody is giving you ideas. After realisation you start seeing certain things, then it has some meaning. So the gradual growth of the flower starts manifesting.

In the second stage, you become 'Nirvikalpa'—where there is no 'Vikalpa'. Just now in Delhi there are very few Sahaja Yogis like that. First of all, by temperament they are *Vikalpi*. The reason is a complete atmosphere of *Vikalpa*. If you say something, another will pull you down by saying something else. So the thing is that the whole atmosphere is so *Vikalpi* that you are not yet settled down in Sahaja Yoga. But, we have also got very great 'Sahaj Yogis' in Delhi as well. Now you will ask, how do you become *Nirvikalpa*? Supposing you are in the water, you are afraid of being drowned; therefore, you are picked up and put in the boat, then you are no longer afraid of being drowned. Now you can settle down firmly.

You have to be firmly settled and with that you get certain powers—your Kundalini starts moving. We have in Bombay certain

people whose Kundalini rises at least one foot high. They are very developed people. At the '*Nirvikalpa*' state, the collective—consciousness becomes subtler and subtler. At that stage you can understand the very deep significance of things when the reality starts becoming clearer. For example, you start understanding the working of the Kundalini. You start understanding how it penetrates. You can understand how it works out. You can use it for experimentation with your own hand and you can move it as you please. You can cure people and you can show the Kundalini's working in different ways. You can combine in permutations and combinations of the Kundalini. You can say that in the first year of music, you just learn seven notes and two other notes and ordinary ragas. But when you grow subtler and higher, then you know all the minute points of how to create music.

At the '*Nirvikalpa*' stage you need not put your hand towards the person. By sitting down you know where it is, what is happening where he is catching, what is the problem. What is the 'Collective Problems'? You have no doubts about Sahajyoga, nor about Kundalini nor about anything else. There are no doubts at all. At that time you start experimenting about it and you start using it. Mastery of Kundalini starts. At that stage the '*Chitta*' the consciousness becomes subtle. Somebody was sitting with *Me* and outside the Sahajyogis knew that this gentleman is going to get realization and they knew that Mother is giving the realisation. Such Sahaja Yogis are extremely pleased at such time and they do not grudge or grumble about small matters. They are carefree and live in a big way. They are not touchy. Their attention is in the subtle. They

have no time for outside gross matters—so their attention is always deep into the subtle part. They are not bothered. Such people are the satisfied souls. Such people are the ones, who are going to create the Pillar for Sahaja Yoga. Because, when somebody sees such a person, a transformed person like that, they get shocked. "Just look at this man. He is such a great person. He was a very horrid man earlier and how he has changed like this. See how is he transformed." At this stage, at the '*Nirvikalpa*' stage, the vibrations emit, then there is—no questioning at all. But such a man gets into a terrible temper if he sees somebody is misbehaving with me and cannot bear it. Christ has said, "forgive all those, for they know not what they are doing." But supposing they had done any thing against his *Mother*, he would not have forgiven in the least. In the Bible it is written; "Nothing will be tolerated against the Holy Ghost". And the Holy Ghost was his *Mother*, which is *Adishakti*. Hence you cannot tolerate anything against your *Mother* or *Sahajyoga* and one can get into a tremendous temper or a "*Sanharshakti*" which they develop. It is said that such a man if anybody tries to do some harm he will immediately bring him down through their devotion towards their *Mother*. We have a notion that a realized person should never lose his temper. It is a very wrong idea. Then you will say, "why Krishna killed Jarasandha, why did he kill *Kansa*?" How do you explain the violence of Krishna? How do you explain *Devi* who killed demons when She came and got into Her Temper? She used to get into tremendous temper and then she used to kill. The temper of *Shiva*! How do you explain this? It is a foolish idea to say that they should not get into the temper even if someone

tries to kill them. Even Christ had to take the whip (दण्ड) in his hand and drive them away. You have a right to get into a temper, if you are in a *Nirvikalpa* state since you are given that right of even raising one's own voice when need arises. I am using all the *Ayudhas*, if you have noticed in my hand, the Chakra, the *Parasha* etc. They are there and I have to use them and you cannot stop me from using them. This is what I say that by reading people don't understand things. A man who is quietly sitting and is being pestered by every body is called a realized person—what nonsense! How dare you spite at such a man? Is the spite of a Devi to be borne by a realised soul? To say that a realised soul should not get into a temper is a wrong thing.

Now all those Rishis I have talked about and all those people who have talked about me and whose names I have given you, they are all above *Nirvikalpa*, but they are very hot tempered. These saints cannot tolerate hypocrisy but I can and I have to. No 'Rakshas' can go near them but if anybody goes they are put into a noose and are hanged on the tree. That's why I say never go near the 'Babaji'. They are higher people, no doubt, better than you all are and they know me very well and they fall at my feet. They are very innocent and simple like children to me. More important is Shri Ganesh. If he gets angry it is not so easy to control him. It is easier to control Shri Shiva's but not *Ganesh's* anger. Beware of him. That is why during Kundalini Awakening, you get burning sensation and you start dancing or jumping, all this is *Ganesh's* anger. If you have insulted him by any chance, or insulted his *Mother*, He gets into a tremendous fury.

It is true that after *Nirvikalpa*, the *Ganesh* becomes really *Jagrut*. Such a person is not tempted by any women. No temptation for another women will exist, except for his own wife, where he goes on living like a celebrated husband, because husband and wife are united in a bond of matrimony. Otherwise, he is a sanctified householder. He does not have temptation for—any alcohol or anything like smoking and is beyond temptation. A *Nirvikalpa* man cannot have any temptation. One man came to me and told me that he was a realised Soul. I said, "how can it be? If you are a realised Soul, how are you taking to these things? You cannot". Now for me, I will tell you it is an impossibility. I have never taken anything. Once my doctor gave me a little brandy as a medicine. I don't know why but he felt like giving it to me without informing me, due to which I vomited so much of blood since my stomach is religious or sacred. If I see a woman who has dressed provocatively or something like that or sometimes I have to accompany my husband to parties and they start a *cabaret* or some such thing. Immediately, I start getting vomiting, sensation like hell and more so when we are the chief guests. I make their lives miserable, since something happens in my stomach when I see these half-dressed women. Now what can I do with my stomach is the point because the *Dharma* is born within our stomach. So the stomach becomes the *Dharma* itself. At this stage the subtle style of things starts. Your *Muladhara* becomes chastity itself. It just cannot bear these things. You don't have to tell them. They have just no interest in such women. They do not flirt nor have they any interest in all these things. They do not bother too much to dress up in such a way

that they would be very attractive to other women or men and at that time they believe like very simple people. They get to simplicity dignified. Then suddenly they become very creative also. There is one gentleman in Bombay who got into 'Nirvikalpa' State. He came to me when he was jobless. So I told him "why don't you start interior decoration work?" He said that he did not know different types of wood nor could differentiate between one type and another so what could he do? I said, "now, you are in *Nirvikalpa* so start it". Today he is a very rich man. It just becomes dynamic, because you start seeing the beauty, the 'Saundarya' of the nature. You see—aesthetics are born in a person who is a realized Soul. He starts seeing aesthetics in everything. The beauty of talking improves. The movements of the hands improve and your style also improves. You become a beautiful person— aesthetics come in. You can become suddenly a great poet. We have two people like that who have written beautiful poems and you can also be a great painter if you already a painter. You get new ideas about painting, new aesthetics. In music, you start understanding absolutely. You may not know what classical music is but you will start understanding the subtle music. From the classical music you will know which is the best for your *Atma*. You see the *Atma* starts judging everything on that level. If you appoint such a person to judge a drama or a painting, whether it is good or bad, he will correctly judge it good or bad. Then you put his selection to all the critics of the world and they will say it is the best judgement. Now, you will ask me "how does he know?" Because he can feel by vibrations and complete harmony in everything.

You give him a Statue of a deity and ask him all about this statue whether it is alright or not. He might say that it is not alright. You can feel the subtle vibrations, whether it is in *Dharma* or otherwise. Now can we say that *Ashtavinayaka's* are living Gods. How do you know? *Jyotirlingas* are living. How will you know? Unless you know the integrations of all the great souls together and how are you going to judge them? That is why you must get Realisation. This is what my father told me. I should say he was my first *Guru*, as he was a realised soul. He told me it is of no use talking about realities etc., because you will create another *Bible* or *Gita*. You do a practical thing. You find out 'A-mass-media' and I knew that was my mission. So I worked on everybody's Kundalini and tried to find out permutations, combinations, of their mistakes and why these people are like this. You will be surprised that so many—people never knew that they were even in *Nirvichara*. They did not know that they were highly placed spirits. If they would have known, then they would not have told many things which have conditioned you. They have said, "*Sach Bolo*". Who is going to speak 'truth'? They did not know what Human beings are? They are 'Incarnations'—a great people. They did not know much about the Human beings and how cunning they are or how they are all the time against each other. They could not come to the subtle human level. For that one has to have a Human self-realisation, as I now have. As such I know human beings but some things, of course, I do not understand.

When you get into the *Nirvikalpa* state, the *Ananda* starts settling in you. When you see cities, any beautiful picture or scene,

Immediately what you find is a great flow of *Ananda* coming down. This is the Grace that you are just lost into it; like the Ganges flowing over you, you are completely drowned into it. Your consciousness becomes *Anand*.

In reality you come to know that till now we have never known there is a '*Sarvavyapi Shakti*' but now we are aware of the same. We can feel it coming in our fingers. This is the *Reality*. There is *Chaitanya* all around us, which thinks, which understands, organises and loves us. All this you come to know the knowledge part of it. Then the *Anand* which is the *Hridaya* starts emitting it. Later on what you get is *Vilaya* into *Ananda*. At that stage complete *Self-realisation* takes place. At that stage you can control the sun, you can control the moon, you can control every element.

Beyond that there is God's *Realization*. There are three stages to that also, but just now I have told about this. '*Sat-Chit-Anand*' state. The '*God's Realisation*' is the stage which, *Gautam Budha* and *Mahavira* only had

achieved and settled down in our brain. *Christ* is also here. These two are not incarnations. They are born as Human beings. They were born to *Sita*, as *Lava* and *Kusha*. Then they were born as *Buddha* and *Mahavira* and '*Adishakti*' was their Mother once again. Later on they were born to '*Falimabi*' as *Hasan* and *Husain*. They are the two milestones you have got, by which you can know to what height a Human being can rise. Now today they are like incarnations. There are other styles of personalities like *Chiranjivas*, *Bhairava*, *Ganesh*. There are all incarnations. *Hanumana* later on appeared as '*Gabriel the Angel*'. '*Bhairavnath*' came as Saint Michael. The names are different, but they are the same personalities. *Devi* has also incarnated. There is no doubt about it. The scientist will not understand this but a *Sahaja Yogi* can. Because they can immediately feel their *Vibrations* and can ask questions. You can ask questions about me also and you will get the vibrations. For that at least your Deities have to rise and say 'Yes'. You may or you may not get '*Realization*' but the answer you will definitely get. May God bless you.

21st March 1923 was the most auspicious day in the history of the World, when H.H. Mataji condescended to save mankind from Adharma and help him to realise Divinity within himself. What pooja can we offer to ADI SHAKTI, the creatrix of the Universe! On this occasion all Sahaja Yogis express their deep feelings of gratitude and rededicate themselves to the cause of Sahaja Yoga.

Pray, Mother kindly accept this Pooja, howsoever, imperfect it is.

Our Position in Sahaja Yoga

In speaking of the Kingdom of Heaven, Christ says in the Gospel :

"The last will be first and the first last"
(Mat 20.16)

and also *"For everyone who exalts himself will be humbled, and he who humbled himself will be exalted"*. (Luke 14.11)

Seen in the context of Sahaja Yoga this means that those who, according to their own "ego", are the first are, in fact, outside the Kingdom of Heaven, in which there is no place for the "ego", while those who are humble and willing to receive the Divine Grace (the Vibrations) shall have a place in the Kingdom; they shall be the first.

We know that there are "categories" if not an hierarchy in Sahaja Yoga. What does this mean? These categories or hierarchy can certainly not be appreciated by our minds. In other words, the "first" will not necessarily be those who first joined Sahaja Yoga, nor those who "think" that they have "done" a lot for Sahaja Yoga, nor those who "consider" themselves to be better Sahaja Yogis than others because they have no problems. All these attitudes are generated by a very subtle and even pernicious "ego". No, our position in Sahaja Yoga depends on a completely different type of principle; that of our *thoughtless awareness* when, by the Grace of the Holy Spirit, the Heart, the Self, is truly awakened. Then there is no question of being superior or feeling that one is more advanced, etc... One does not occupy a

"position" in the human sense of the term, because the "ego" has vanished. It is replaced by a *state of consciousness* pervaded by purity, sweetness and a more authentic and profound understanding of a new Reality which is delivered from the constraints of the "ego". This "state" sends forth the vibrations of love of Mataji, and one surrenders oneself to its support and its guidance. It will also act on our brain when it is time to engage in action. *That is our "position" in Sahaja Yoga*, which will in effect be established by deepening this *stage* through an evergreater capacity to absorb Mataji's Vibrations in order to send Them forth, and through the development of our Selves by our communion with the Collective Self made up by the other Sahaja Yogis.

—ANTOINETTE SUSSEX
Switzerland

*"Laziness is the worst enemy
of Sahaja Yoga"*

SHRI MATAJI

Correction

Birth place of H. H. Mataji Shri Nirmala Devi is Chindwara, near Nagpur and not Nagpur as mentioned in "Mother's Horoscope" in Jan.—Feb. '81 issue.

Letters

Zuerich, 10th February

My dear sisters and brothers,

Back to Europe, back to the cold, the snow and the wind. But it is impossible for us to forget your evershining sun, your unforgettable sunsets, the light and the brightness of your country. Colourful countrysides, unspoiled villages, the freshness of your atmosphere and the daily life of all the people we have met have invited us to peace and deeper meditation. And the Sahaja Yogis we have seen have led us to discover the inner joy of the inhabitants of your blessed country.

We know that we have got, in the West a bad habit to thank for everything. So we don't let speak our mind but our hearts. We would try, through this letter, to express on behalf of all the western Sahaja Yogis that you have earned so much our gratitude for the way you have welcomed us in your great country, for the way you have given us so much love, joy and brotherhood.

You, all of you, have been so sweet with us that really we could see how our beloved Mother acted through your smiles, attitudes and generosity. Our heart is filled with thankfulness and admiration. Your devotion to our Mother has been a perfect example of surrender and love. And we have felt the reflection of your devotion on your own behaviour, how wise you are, how confident you are, how you begin to master the intensity of the present! Here in the west we see the future, we foresee, we plan and our speedometer goes mad. We don't have time to realize the beauty of the present and it is only through the present that we can enjoy our Mother's creation.

We have seen you for the first time, and very soon we felt that you have resided in our hearts for ages and ages and in the first acquaintance we have recognized you as our brothers and sisters, out of joy and eager to share it with all of us. We had just to receive and let us be pushed by this dynamics of affection. Our greatest experience is that we have seen for the first time intermediates between our Beloved Mother and us. Through your awareness you understand much more and you discover much more easily the Divine Beauty of The *Adi Shakti*, because you feel much more and you absorb through your acting spirit and not through a tired mind. At the same time your *ego* is deflated and your humility greater. Thanks to your behaviour we see Mother higher and higher, more divine and more powerful, because we see how you behave with Her with full attention, respect, devotion and adoration. You speak to Her when She speaks to you and you would never begin to speak at once, or interrupt Her. You respect the protocol.

May we follow your straightforwardness and your enthusiasm in order to glorify the One who is worthy of being seen and understood only by our spirit.

It was a great time where the West and the East dissolved in our Mother's love, when we discovered our own beauty enlightened by God and learned how to respect each other and how to show affection to each other. This feeling of togetherness and communicative love, bestowed by our beloved Mother is our goal and achievement. It is through this circulation of love and joy among us that the collective being manifests more and more, that Mother's divinity penetrates into us deeper and deeper.

We all pray the Creator of this Universe and we make altogether this absolute promise that we shall see only the beauty which is sparkling in us, we shall love each other with more intensity remembering how much our Mother loves us, we shall share among us the feeling of belonging to the children of God.

Let us put ourselves under Mother's protection, let us meet again and again under the intensity of Mother's presence and let us glorify Her all together all the time because it is only through Her Grace that we were able, my dear brothers and sisters, to discover your own beauty and the sparkling of your joyful spirit.

Much much love and

Jai Mataji

Arneau, Maria-Amelia, Marie-Laure,
Gregoire, Catherine, Christine



Brothers and Sisters of India

With open arms and open hearts you welcomed us from the west. With Mother's love and grace we have been invited and your giving of love has showed us much more about the beauty of life. The past weeks have been filled with many experiences. From the mass realization in Kadus to the making of a film 24 storeys up in Bombay. You have given us so much from your beautiful hearts and taught us the love, missing from our society. Thank you for it all and thank you dear Mother for making it possible.

Jai Mataji
Phillip.

Dearest Brothers and Sisters of India

Our stay in India is now drawing to an end and it has been such a rich and deep experience for us all, we have so much to thank you all for. We thank you for the warmth of your hospitality, your love and your patience. We will be returning home with such respect and love for Mother India and her people.

For most of us it was our first meeting with our Mother and what a perfect backdrop India has been for this great occasion! We thank Mataji, our Mother with all our hearts for the joy and learning of the past two months and we thank you too for your great generosity, and for all that you have done to make us so welcomed and so at home.

With our deepest love and gratitude.

Jai Mataji

An Australian Sahaja Yogini

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Devotion

ALL Sahaja Yogis become twice-borns when they get realisation from the Divine Mother. It is only the Divine Mother who can lead them to salvation because she is one with Primordial Father 'Shiva-Shaktaikya-roopini'. Sahaja Yogis have a glimpse of the ultimate stage of the evolutionary process, when they go into the thoughtless blissful awareness at Her lotus feet. Each one therefore knows the goal and depending upon physical and mental conditions, may have a long way to go. Having got this never-before-experienced, realisation from the Mother, the conviction should be firm in mind that devotion to the Mother and meditating as per her instructions, is the only way to salvation (*Jeevan Mukti*).

The mother's powers are all pervading and distance cannot inhibit the spiritual communication between Sahaja Yogis and the Mother; collective consciousness is Her precious gift to them. Her presence can always be felt through vibratory awareness. She knows the activities of each of Her sons and daughters through Her all pervading powers, takes care of their well being, prevents and corrects the disorders in their systems and keeps raising their Kundalinis. Her response to their call is always assured. She is keeping Her promise of '*Yogakshemam Vahamyaham*'.

It is incorrect to assume that Gods and the Mother are different. All Gods fully manifest themselves within Her and They do not like to be distinguished from Her. Any such notion is bound to cause damage to

the respective chakra. Devotion to the Mother amounts to devotion to all Gods.

Devotion has many aspects, some are gross and some subtle. It may not be correct to consider one to be better than another, as all are necessary in the interest of spiritual progress. Meditation in the early hours of morning is of immense importance. Before leaving the bed, one should bow with great regards to the Mother Earth. It may be useful to meditate in the bed itself for sometime before leaving the bed, but after cleaning oneself one should meditate before the Mother's photograph. '*Bandhana*' to self and to the seat should be done before starting the meditation. Bow before the mother in great reverence and beseech Her forgiveness for wrong doings and the blessings of becoming Her worthy child. The Pooja should be performed after bath using good quality material and a clean cloth. It is advisable to sit in meditation after Pooja also, for some time. In the evening perform '*Arti*' and meditate. Attending the programmes of collective meditation in a centre once a week is necessary for well being and progress.

External and internal purity are of utmost importance. However going to an extreme in respect of superficial cleanliness is not desirable as it may detract the attention from *via media*. Nevertheless, salt water treatment before going to bed (*i.e.* meditating, with feet dipped in lukewarm water with salt, in front of the mother's photograph) should be taken regularly. It is the specific

instruction of the Mother to all Sahaja Yogis. It keeps away physical and other disorders.

It is necessary to be always alert as regards the chakras. They should be always kept cleared of the external '*badhas*' and catches. Regular salt water bath shall help ensure this. More often than not, ingress of '*badhas*' which cause physical and other ailments, is through eyes and food. Special care in this regard is always advisable. Deities are awake when the chakras are open and help Sahaja Yogis. Getting in '*Bandhana*' before going to bed also protects from '*badhas*'.

A devotee always likes to please his deity. Our Mother is so kind that she is pleased to see Her children happy and progressing well in Sahaja Yoga. She visits different places and countries to meet them and solve their problems. They should be equally responsive and show more progress every time She meets them, instead of telling Her the problems. Undoubtedly, by practising Her teachings Sahaja Yogis will be the happiest people in the world.

It is natural to feel love for the Mother. Silence is the best expression of it, as she understands the subtlest things from the heart of hearts. Rushing forward to touch Her feet without permission, attempting to attract Her attention, speaking unasked, meeting Her at Her residence are undesirable manners of expressing this love. Our Divine Mother is the quintessence of purity. While it gives others great pleasure to fall on Her feet, she may find it troublesome due to '*Badhas*' in their beings. It is customary in India, for the young to serve the elders by pressing their feet who in turn bless

them. This courtesy is often extended to the Mother but, being different from others, She does not need it. If she asks someone to do so, it is for clearing the chakras of that person and not for Her personal pleasure. All should therefore make it a point not to touch Her being without Her permission.

Using symbolic gestures of hands to clear own chakras, raising the Kundalini, getting into Bandhana, raising left or right side to correct imbalance should be desisted from when we are among non Sahaja Yogi audiences. All these can be done equally effective with the attention. It serves no useful purpose to throng the gate of the hall to receive the Mother at the place of Her discourse. Preferably all should be seated before Her arrival and respectfully stand up as she enters the hall and receive Her with folded hands. It is imperative to seek Her permission before garlanding. Generally she allows it soon after the arrival when she also enquires about the welfare of the people. Problems, if any, should be explained briefly at this time. If she does not tell the solution to any problem immediately it should not be insisted upon. Her silence indicates that she has noted the problem and a solution is soon to follow.

Her modesty and easy approachability and respectful treatment to all tend to be misunderstood. It is necessary to observe all decorum and protocol in Her presence and be humble, respectful, attentive and responsive to Her. All deities always attend to Her and do not tolerate even the slightest disrespect to Her. They may show some restraint in Her presence out of modesty and love for Her but beyond a certain limit they may act, in which case punishment is ines-

capable. All personal discussion should end as soon as she enters the hall and should never be done in Her presence. Disturbance in Her speech must be avoided. She does not need any explanations, suggestions or comments.

Devotion is not possible without surrender. Ego and Super ego are the obstacles to surrender. A western Sahaja Yogi truly says, "I look at my ego and smile, What tricks will you not try to keep me from myself?" Surrendering ego and super ego at the Lotus Feet of the Mother is an essential step towards self-realisation. Surrendering is accepting—that the Mother is supreme and the creatrix of the universe, that she knows what is best for us; that every spoken word of Hers is pranava manifest. Surrendering is forgetting past experiences, Gurus, and knowledge gained from reading books, and adopting Her teachings sincerely. It is leaving all the problems to Her instead of solving them through ego. An easy way to surrender is to emulate Her way of life and Her qualities.

In the moments of temptation, provocation, or tension or depression, one can always ask oneself, "Would the Mother behave as I am doing?". Remembering Her and thinking what she would do in the circumstances, should be a guiding force and a great help in keeping away negative forces.

For the twice-borns life is a constant struggle with the negativity, assisted by their own ego and super ego, which may confront them. Negativity may be inherent; existing within us in the subtlest form accumulated as a result of past Karmas, not only

of this life but also previous ones. Alternatively we may come across external negativity in daily life.

Inner negativity may identify itself with outer negativity, at an opportune moment and if not checked, may neutralise all the good influence of the Mother. It is therefore essential that after realisation, no one should go to any of the negative gurus, or read their literature. It is better to abstain from the discussions on negativity and mixing with negative people. Vibrations should be checked before entering a temple.

The Divine Mother should have a place in our hearts. Always remembering Her or maintaining thoughtlessness will cultivate an attitude of detachment towards mundane affairs. Daily shoe beating or chappal beating) of one's own name can remove internal subtle negativity. Bandhana to negative people and shoe beating of their names will keep them away and may even improve them. Ignoring other's mistakes and follies instead of criticising them or complaining against them promotes magnanimity. Efforts to inculcate these qualities may be very helpful.

Not-with-standing all that has been said, seeds of Sahaja Yoga sown by the Mother will germinate and grow into big trees only in the proper environments. The Mother protects them by her all pervading powers, but the individuals have to provide requisite environments. They have to make judicious use of the freedom of choice given to them and persevere along the path shown by the Mother. Almighty God is waiting to receive them. Those who cannot reach him will have only themselves to blame.

You are in my mind, You are in my heart,
You are in my brain, You are in me every where !

Think yourself what you are
Alive because I am alive
Where will you be if I am nowhere
You arego none can follow

Big or small what you may
You make your own way
One comes down for you
You arego none can follow

I laugh at you as I realise you
What a foolish thing you are
None can reach the real
You arego none can follow

Ages passed everybody knows
What is what and why is so
Slight a slip way for you
You arego none can follow

Follow me, Follow me
I have no place for you
I can rule, I can rule you,
You arego none can follow

U R OUT U R OUT
YOU ARE EGO

O'Mother my light is ON,
Know the source from Thyself,
Help me keep it on, keep it on.

—M. B. RATNANNAVAR

A Year of Great Blessings

1980 in Sydney, Australia, saw many great and joyous changes in 60 to 70 people from all walks of life.

With the return to Sydney after a two months stay in India with H. H. Mataji Nirmala Devi, Warren Reeves and Terence Blackly, by the grace of H.H. Mataji started giving Kundalini awakening. At first it was to close friends but soon blossomed to regular public meetings in a local hall.

I would like to relate just a few of the miraculous transformations we all witnessed in this short period of time. *Truly* all the transformations were miraculous but there are those, as will be seen that stand out as great examples of the power of our beloved Mother H.H. Mataji. It must be remembered that all of these transformations that took place happened in Australia while H. H. Mataji was residing in UK a fact which proves the all pervading nature of a great Incarnation.

Nova, a patient of Warren, or I should say, an ex-patient, arrived at the Sahaja Yoga centre in Sydney looking haggard, grey in colour, and totally depressed. She is a middle aged woman who had been undergoing electro-convulsive therapy (ECT) for several years as well, she had been prescribed 14 different types of drugs, which she had been regularly taking. After the first few weeks of being with the group, and receiving vibrations in front of the photograph of H. H. Mataji, we all started noticing natural colour coming to her face and her walk becoming that little but lighter. She continued, with

growing faith and love for H. H. Mataji to do her footbaths and sharing of vibrations. It was so wonderful to see the blossoming of Joy and faithfulness, showing so spectacularly on her face.

It was after only two months that she triumphantly arrived at the centre with her, she had brought all her prescribed pills. Handful of technicoloured poison were flushed down the toilet with praises of *Jai Mataji* at each flush. Nova cheeks blossoming with colour and youth had tears of joy and a very special enlightenment in her heart.

Wanda, a friend of one of the Sahaja Yogis, was a seeker who was desperately trying to find the answer to the purpose of her being. She also had breast cancer which the doctor wanted to operate on. She had refused permission for him to operate and soon after was introduced to Sahaja Yoga. She, like many ardent seekers, had been involved with many different teachings and although she knew she had not found the answer had become identified with some aspects of the different teachings. She was given by the grace of H. H. Mataji Kundalini awakening and slowly she came to see that a light had been switched on within her being. The faith she had held from all the past involvements she soon came to see mere misidentifications and they were unmasked and fell away. Life became much simpler and joyful. Very soon after joining Sahaja Yoga she returned to the Doctor for a check up. He was absolutely amazed that the breast

cancer had been cured and that no traces of the disease could be found.

Wanda, like all of us, found that not only had her cancer been cured but she had been given the greatest gift, the answer to all her prayers and the promise of all the scriptures. She had been given her second birth, actual contact and union with the Divine and is on the path to full realisation of the self. She does not have to read any more books or graze down any more alleys. Her path is there, in full light and all obstacles are removed. It is all done with such Love and Joy.

Such are the blessings of our beloved Mother H. H. Mataji Nirmala Devi. We can only pray that we can be forever at Her Lotus Feet.

David De Swardt
Sydney

To Mother at Puja

"Mother you are my heart,
You can give us food,

You are our heart,
You give us love,

And we give You flowers and honey,
And yoghurt and sugar and flowers again.

Mother you are our God,
And we give you presents,

And Kumkum and the mirror that you bought,
And a blessed comb to comb
Your beautiful hair,

I love Your beautiful hair,
Because it is golden and silver
and beautiful colours,

We love you very much, Mother!
Om Shri Mataji Nirmala Ma.

—LINDA PEARCE
(Aged 6 years)

H. H. Mataji Nirmala Devi...

THE HEALING TOUCH

It is natural in this world of suffering for people to think and act selfishly and egoistically and because of it, it is equally natural for suffering and unhappiness to follow. It is natural for people to favour themselves and to neglect others; it is natural for people to allow their own desires to run into greed and lust and all manner of evil but because of it they must suffer endlessly.

These things are natural but are not absolute, for, if people would listen to good teachings and do more considerate and careful thinking the suffering and unhappiness might be avoided. H. H. Mataji with infinite compassion has shown the world a safe path to enlightenment and emancipation. If people would believe in it and follow it all their suffering and unhappiness would be ended.

H. H. Mataji is truly an Avatar in the universal tradition. Therefore all may come to her for spiritual help and guidance.

K. S. Aiyer
Madras

Articles, Suggestions

&

Experiences

are requested

—Editor

सहज योग की महता प्राचीन काल से ही स्वीकार की गई है। उसे आत्म-साक्षात्कार का सबसे श्रेष्ठ साधन माना गया है। "अयं तु परमो धर्मः यद्योगेनात्म दर्शनम्" (मनु०) योग के द्वारा आत्मदर्शन करना सबसे बड़ा धर्म है। सहज योगान्तर्गत कुण्डलिनी जागरण विधि की दीक्षा बंदनीय माता जो द्वारा दी जाती है। जिससे साधक पल्लावित एवं कुमुमित होकर दिव्य आह्लाद प्राप्त करता है। मुदित प्रेरणाप्रद निरच्छल आशीर्वादात्मक प्रसाद वितरण कर अपनी अथाह अमूल्य संपदा का स्वामी बनाने में समर्थ है। समृद्ध अतीत का आकर्षण एवं बीते युग की भव्यता उद्भाषित हो उठती है। आधुनिक युग में समस्त विश्व के लिये सहजयोग महत्वपूर्ण देन है। शारीरिक और मानसिक समृद्धि का महत्वपूर्ण आधार "कुण्डलिनी उत्थान" प्रक्रिया ही है। आध्यात्मिक मूल्यों को जन मानस में पुनः प्रतिष्ठापित करने का प्रशंसनीय प्रयास पूज्य माताजी ने सहजयोग द्वारा सम्पन्न किया है।

निःसन्देहः प्राणिमात्र में मानव ही सर्वश्रेष्ठ है। और उसका आधार स्वयं उसका चरित्र है। इसी अपने चरित्र के कारण वह सर्वोपरि है। जब तक उसका चरित्र उसके पास है, तब तक उसका यह गौरवपूर्ण अस्तित्व भी अक्षुण्ण है। अन्यथा उसमें एवं अन्य जीवों में कोई अन्तर नहीं है। संसार में अब तक जितने भी चरित्रवान महापुरुष हुये हैं और संसार जिन्हें पूज्य मानता है एवं नत-मस्तक होता है उन सबने अनादि काल से ही सद्गुणों के आदर्शों की स्थापना की है। इस प्रकार उन्होंने ज्ञानी एवं बुद्धिमान देवात्माओं को बाध्य किया कि वे स्वयं चरित्रवान होकर उनके

गुणों का प्रचार एवं प्रसार करें जिससे मानव समाज अपना अस्तित्व बनाये रखने में सफल हो तथा शनैः शनैः मनुष्यता की ओर अग्रसर होता रहे। चरित्र की महिमा एवं गरिमा अपार है। इस का सांगोपांग वर्णन कठिन है। ऐसे ही देवात्मा पुण्यशीला माताजी श्री निमंला देवी जी हैं जो साक्षात् कुण्डलिनी माता का अवतार हैं। इन्होंने अपने अतूटे सम-सामयिक आचार विचार एवं सदव्यवहार से पूर्वजों के चारित्रिक आदर्शों तथा गुणों को ग्रहण कर संसार के समक्ष एक अद्भुत महान आश्चर्य प्रस्तुत किया है।

साधारणतया मानव जीवन के लिये धर्म अनादिकाल से गूढ़ एवं व्यापक विषय रहा है। विश्व का कोई भाग ऐसा नहीं जहाँ धर्म किसी न किसी रूप में विद्यमान न हो—देश काल एवं परिस्थितियों के अनुसार इसका वास्तविक स्वरूप बदलता रहता है। जिन लोगों के विचारों में किसी परम्परागत धर्म को मान्यता प्राप्त नहीं है वे भी व्यापक धर्म के किसी न किसी अंग को स्वीकार कर जीवन यापन करते हैं। धर्म के आरम्भ होने के समय के बारे में भी विवाद है, परन्तु यह तथ्य भुलाया नहीं जा सकता कि समाज व्यवस्था के आरंभ से पूर्व मानव की वह अवस्था किसी न किसी रूप में विद्यमान है। परन्तु स्पष्ट रूप से यह सामाजिक व्यवस्था के समय से ही मानव के समक्ष आया—आज भी समाज से अलग अलग इसका अस्तित्व स्वीकारा नहीं जा सकता। क्रमशः मानव जीवन का विकास होता गया और धर्म का स्वरूप भी समाज के लिये स्पष्ट होता गया। अतः समाज का अर्थ किसी न किसी धर्म से ही लिया जाता है। धर्म का सामाजिक रूप

निश्चित होते ही तत्समबन्धी विचार कि धर्म क्या है, उठता है। इस विवेचन में "जो धारण करे वही धर्म है"—धर्म का रूप निश्चित हुआ जिसके अनुसार संस्कृति का निर्माण हुआ। इसका सामाजिक व्यवस्था के साथ भी गहरा सम्बन्ध है क्योंकि धर्म, अर्थ, काम, मोक्ष में इसका स्थान प्रथम है। इसकी पृष्ठभूमि व्यापक है, युग के अनुसार परिस्थितियों में परिवर्तन होता है। इन्हीं के आधार पर उस विशिष्ट युग की मान्यताएँ बनती हैं। स्वधर्म सिद्धि इसके पालन से ही संभव है, पर धर्म से इसका विरोध संभव नहीं (गीता) आध्यात्मिक क्षेत्र में कर्म भक्ति और ज्ञान को सभी ने मान्यता दी है, अपने स्वभाव व अनुभव को आधार मान कर। यह ध्रुव सत्य है कि प्राणी बिना अपने को वातावरण के अनुकूल बनाये रह ही नहीं सकता—उसके अस्तित्व में ही खतरा पैदा हो जाना स्वाभाविक है। प्राणीमात्र आन्तरिक और बाह्य सामंजस्य की आवश्यकतावश अपने अंतर्जगत में अपने विचारों और अनुभवों के आधार पर विचरण करता है। मानसलोक की यही स्थिति है। अंतर्जगत की अनुभूतियों के आधार पर वह जगत का निर्माण होता है। व्यक्ति काम, क्रोध, लोभ, मोह, द्वानि, लाभ, जीवन, मरण, यश, अपयश से रहित शुद्ध हृदय से सुख दुःख आदि द्वन्दों में स्थिर बुद्धि वाला सिद्धि असिद्धि से समता भाव से सम्पन्न और निष्पक्ष भाव से लोक संग्रह की भावना लेकर अपनी आत्म तुष्टि में ही व्यावहारिक जीवन का संचालन करना है, जिससे अन्तर्जगत और बाह्यजगत में किसी प्रकार का असामंजस्य न हो वस्तुतः आत्म ज्ञान की यष्टि और समष्टि रूप में ठीक निरूपण इसी आधार पर किया जा सकता है। मानव जीवन का विकास और उसके उद्देश्य की प्राप्ति इसी में सनिहित है। वर्तमान जटिल परिस्थितियों में सहजयोगान्तर्गत कुण्डलिनी उत्थान की अनुपम प्रक्रिया जो माता जी श्री निर्मला देवी द्वारा अनुसंधानित एवं प्रसारित है वह धर्म की

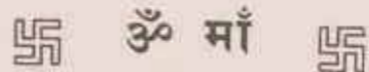
परिभाषा के अन्तर्गत है क्योंकि वे अनुप्राणित आनन्द लहरियों द्वारा "आत्मवेद सर्वत्र" तथा "आत्म दीपोभव" का बोध कराती हैं। जिस प्रकार अपने घर के दीपक को प्रकाशित करने के पश्चात ही दूसरे के घर का दीपक जलाया जा सकता है। आत्म-ज्ञान होने पर ही यथार्थ लोक संग्रह हो सकता है। आत्म ज्ञानी पुरुष दूसरों के कल्याण के लिये प्रेरित होता है। वैयक्तिक मान्यताओं के आधार पर सत्य निरूपण संभव नहीं—यह सब सहज योग द्वारा ही सहज मुलभ है। मन की निरोगता ही वास्तविक निरोगता है जिसका शरीर बलवान एवं हृष्ट पुष्ट है परन्तु मन में बुरी वासना, असद्विचार, काम, क्रोध, लोभ, मोह, घृणा, द्वेष, वैर, हिंसा, अभिमान, कपट, ईर्ष्या, स्वार्थ आदि दुर्गुण और दुष्ट विचार एवं विकार निवास करते हैं, वह कदापि निरोग नहीं—मन का रोगी सदा जलता रहता है। वह माताजी द्वारा दशयि सहज योग द्वारा ही अमोघ ज्ञान्ति की उपलब्धि कर सकता है। सुन्दर वही है जिसका हृदय सुन्दर है। इसको शुद्ध करो एक-२ दोष चुन-२ कर निकाल बाहर करो सद्गुणों को हृद-२ कर हृदय में बसाओ। माता जी का कथन यह भी है कि "घरती का धन-धन नहीं" सच्चा धन हृदय में रहता है। उत्तम विचार और चरित्रबल ही परम धन है। सुख न पहुँचा सको तो दुःख तो किसी को न दो; पृथ्वी पर से पाप का भार हल्का न कर सको तो पापमय जीवन बिता कर उसके भार को मत बढ़ाओ। जीवन को निर्मल, सादा, स्पष्ट, सरल, श्रद्धायुक्त आनन्दमय बनाओ और विवेक को सदैव साथ रखो क्योंकि एक सच्चिदानन्द धन निर्गुण निराकार ब्रह्म के सिवा और कुछ भी नहीं है। अतः उस आनन्दमय ब्रह्म का मन से कुण्डलिनी योग द्वारा इस प्रकार मनन का अभ्यास करना कि पूर्ण आनन्द, अचल आनन्द, ध्रुव आनन्द, नित्य आनन्द, अचार आनन्द, अचिन्त्व आनन्द, ज्ञानस्वरूप आनन्द, परम आनन्द,

महान आनन्द वस एक आनन्द के अतिरिक्त कुछ भी न हो—ब्रह्म ध्येय है बुद्धि की वृत्ति ध्यान है और साधक ध्याता है। ध्यान करने पर बुद्धि तन्मय होकर तद्रूप हो जाती है तब यह त्रिपुटी नहीं रहती एकमात्र ब्रह्म ही रह जाता है और साधक की ब्रह्म में स्थिति हो जाती है और तब वह निर्मल आनन्द स्वरूप बन जाता है इसी को अष्टांग योग में सविकल्प समाधि की संज्ञा प्रदान की गई है। 'तत्र शब्दार्थ ज्ञान विकल्प संकीर्ण सवित की समापत्ति' (पातजली योग दर्शन १।४२) उनमें शब्द, अर्थ और ज्ञान इन तीनों के विकल्पों से संकीर्ण मिली हुई समाधि सवितक है इसके बाद जब साधक स्वयं ब्रह्म में तद्रूप हो जाता है तब ये शब्द अर्थ ज्ञान नहीं रहते वरन केवल ब्रह्म (आत्मा) का स्वरूप ही रहता है। यही निविकल्प समाधि है। 'स्मृति परिशुद्धो स्वरूप शून्येवार्थ निर्मासा निवतंको' (पा० यो० दर्शन १।४३)

शब्द और प्रतीति की स्मृति भली भाँति लुप्त हो जाने पर अपने रूप से शून्य के सदृश केवल ध्येय मात्र के स्वरूप को प्रत्यक्ष कराने वाली चित की स्थिति ही निवितक समाधि है। इस समाधि वितंडावाद के चक्कर में न पड़ कर सन्त कबीर जी कहते हैं कि "साधो सहज समाधि भली है" जो सहज योग द्वारा ही सम्भव है इसमें अष्टांग योग के यम नियम आदि कठिन साधनाओं के फेर में एक गृहस्थ को पड़ना उचित नहीं जान पड़ता।

सर्व खल्विद ब्रह्म (छान्दोग्यपनिषद ३।१४।१) जड़ चेतन चर अचर सब में ब्रह्म का ही स्वरूप है। हृदय प्रदीप को प्रज्वलित कर जीवन सफल करने में ही भलाई है।

आनन्द स्वरूप मिश्र



पाहिली मी डोळा विश्रची ही जननी

हृदय सिहासनी विराजीत ॥ १ ॥

क्षमेची ही देवता, दयेची ही मूर्ति

कृपा दृष्टि सदा लेकरां वरती ॥ १ ॥

शुभ्र वस्त्र नेसे निर्मला माता

दिसे प्रेमळ शांत हास्य वदन ते ॥ २ ॥

जडावाचे असे गळा मंगल-सूत्र

भाळावरी टिळा कुंकवाचा ॥ ३ ॥

लाल चुडे यांनी मंडीत ते हात

पायांत जोडवी शोभतांत ॥ ४ ॥

मधुर वाणी एकूनी निर्मला मातेची

होत असे आनंद माझे मनी ॥ ५ ॥

प्रसन्न वदन दिसे महादेवी

तिच्या चरणी लीन होऊं सर्व जण ॥ ६ ॥

सौ० मुधा गिजरे

नवी दिल्ली

On Mataji

"Truly I say to you, all sins will be forgiven the sons of men, and whatever blasphemies they utter; but whoever blasphemes against the Holy spirit never has forgiveness but is guilty of an eternal sin".

Mark 3.28

"And whoever says a word against the son of man will be forgiven; but whoever speaks against the Holy spirit will not be forgiven".

Matthew 12.32

"I have yet many things to say to you but you cannot bear them now, when the spirit of truth comes, he will guide you into all the truth".

John 16.12

"These things I have spoken to you while I am still with you. But the Counselor, the Holy spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you."

John 14.25

On the Collective Consciousness of the Sahaja Yogis with the Virata

"In that day you will know that I am in my Father, and you in me, and I in you".

John 14.18

"Father, the glory which thou hast given me I have given to them, that they may be one even as we are one, I in them and thou in me, that they may become perfectly one, so that the world may know that thou hast sent me and hast loved them even as thou hast loved me".

John 17.22



*Om Twamewa Sakshat Shri Mary Jesus Sakshat Shri Adi Shakti
Bhagawati Mataji Shri Nirmala Devi Namoh Namah*

A CHALLENGE TO SCIENCE

(and an appeal to Sahaja Yogis)

Science is a form of seeking. It confines itself to the external world and to 'objective phenomena'. It is interesting for us to see that philosophers of science themselves have realized that there is no such thing as an objective fact. So Sahaja Yoga presents a dilemma; the experience of realisation and the perception of Chaitanya is subjective and yet it is something of such importance that science cannot afford to ignore it.

Perhaps, if no way is found to solve this dilemma, science will become an irrelevance as the drama of these last days is played out. At the same time, science plays a very important role—especially in Western society. It is by appeals to Science, rather than to Religion, that actions and ideas are justified. So, if science can be brought up to the level of Sahaja Yoga, then we, who are realized scientists, should try to do it.

Although the scientist can not measure or even objectively detect the vibrations of the Holy Spirit, all the Sahaj Yogis know that these vibrations, although subtle, do affect the physical, body. Perhaps medical science will be able to measure this healing that Sahaj Yoga produces as a by-product, and so begin to solve the dilemma.

A collection of the case-histories of people cured by Mataji or by the Sahaja Yogis has been started. If any one knows of such a case, could they please send as

many of the following details to my address given below ?

1. Name of patient
2. Address of the patient
3. Occupation of the patient
4. Age of the patient
5. Name and address of patient's doctor and details of any hospitals visited (i.e. doctor in-charge of admission, dates of admission and any known record or bureau number)
6. The patients symptoms
7. The doctor's diagnosis
8. The doctor's advice and treatment
9. The details of any Sahaja treatment
10. The patient's progress
11. A photograph of the patient and any other information that seems relevant :

—David Spiro

17 Crescent Court, Park Hill,
Clapham, London SW4 8HR England.

Jai Mataji

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