



# Nirmala Yoga

## निर्मला योग

Bi-Monthly

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

# Prayer

दुरितांचे तिमिर जावो विश्व स्वधर्म सुयें पाहो जो जे वाळिल तो ते लाहो प्राणिजात ॥१॥  
वषंत सकळ मंगली ईश्वरनिष्ठांची मांदियाळी अनवरत भूमंडळा भेटतू भूतां ॥२॥  
चला कल्पतरुचे आरव चेतना चिंतामणीचे गाव बोलते जे अर्गव पीयूषांचे ॥३॥  
चंद्रमे जे अलांछन मार्तंड जे तापहीन ते सर्वाही सदा सज्जन सोयरे होतु ॥४॥  
किंबहुना सर्व सुखी पूर्ण होउन तिही लोकी भजिजो अदिपुरुखी अखंडित ॥५॥

Duritanche timir jāvo Vishva swadharmā soorye pāho jā je vānchila to te taho Prāṇijāta. 1  
Varshat sakal mangali Iswarnishthānchi māndiyāli Anavarat bhoomandali Bhetatu bhootā. 2  
Chalā kalpataruche ārava Chetanā chintāmaniche gāva Bolate je arṇava Peeyushanche. 3  
Chandrame je alānchana mārtaṇḍa je tāpaheena Te sarvahi sada sajjan Soyare hotu. 4  
Kimbahuna sarva sukhi Poorna houni tihi loki Bhajijo ādi purukhi akhandita. 5

## Translation :

- Sl. 1 May the darkness in the form of sins get destroyed and may whole universe be enlightened in the light of self. May every wish of every being be fulfilled.
- Sl. 2 May the concourse of saints (devotees of God) that shower down on all that is propitious in the universe, meet perpetually to the aggregate of being on the earth.
- Sl. 3 & 4 May these saints; who are the blossoms of walking kalpataru tree, or the towns of sentient Chintamani gems, or talking oceans of nectar, unblemished moons or heatless suns; be the constant kinsmen, of all beings.
- Sl. 5 In short, may all the three worlds be blissful and be the devotees of Primordial Supreme Being.

## FESTIVALS

6th October '81	Tuesday	Ashtami
8th October '81	Thursday	Dussehra
27th October '81	Tuesday	Divali, Lakshmi Puja
11th November '81	Wednesday	Guru Nanak Birthday
10th December '81	Thursday	Dattatraya's Birthday
25th December '81	Friday	'X' Mas

Subscribers are requested to renew their subscription in time and also extend their cooperation in making new subscribers from Sahaja Yogis. The magazine is posted promptly, however, if the same is not received please intimate us.

## EDITORIAL



Every year September and October are the months of PUJA festival. Although by itself Puja is not an independent path for God realisation, it is associated with most of the paths prescribed by the sages of antiquity. It constitutes an important aspect of the 'Bhakti' in which case, however, it is a daily routine of the seeker.

When a Puja is performed with concentration, synchronising ritualistic actions with the Mantras, with their full understanding, consciousness would attain subtle and subtler levels. Individuality would be gradually forgotten, ultimately uniting with the deity worshipped.

The lord says in the Geeta "whatever celestial form, a devotee (craving for some worldly object) seeks to worship with faith, I stabilize the faith of that particular devotee in that particular form". He further adds, "the worshippers of Gods attain the Gods whereas my devotees, howsoever they adore Me, attain Me". It is, therefore, important to worship the Supreme. But all along, common man has been unable to recognise the Supreme. To quote the Geeta, again, "veiled by my yogamaya, I am not manifest to all. Hence those ignorant folk do not recognise Me as the unborn an imperishable Supreme Spirit".

Divine incarnations like Shri Rama, Shri Krishna, were mistaken as ordinary human beings in their days. However, a few realised souls did see them in their true forms. The 'Adi-Shakti' has come among common folk to grant them the realisation. Next to realisation is the revelation that She herself is both "the veil and the Supreme". Hence She is the supreme deity to be worshipped—

सृष्टिस्थितीविनाशानां शक्तिभूते सनातनि ।  
गुणाश्रये गुणमये नारायणि नमस्तुते ॥  
*Sristi sthiti vinashanam shaktibhute sanatani  
Gunashraye gunamaye Narayani Namastute,*

(Obeissance to you O 'Narayani (shelter of mankind), the primeval power behind creation, sustenance and destruction, the shelter of Gunas and one who consists of Gunas).

# NIRMALA YOGA

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## REGRET

We are extremely sorry for the printing of the wrong advertisement on the back cover of July-Aug '81 issue of NIRMALA YOGA. We humbly pray to our Almighty Holy Mother to grant us forgiveness for the mistake and also request all our Sahaja Yógi brothers and sisters to do the same.

We sincerely hope and pray to be more careful and vigilant and no such advertisement will be accepted in future.

We humbly pray that the Divine Grace of our beloved MOTHER which enabled this magazine to start may continue to guide us and the magazine grows into better collective vehicle of SAHAJA YOGA.

JAI MATAJI



# Ego & Super Ego

Man is still in a transitional stage. Little more he has to jump and he becomes that, for which he has been created. Human brain and heart are the most evolved things. Human heart also has to be correlated with the brain.

From our stomachs fat rises into our brains passing through all the centres, evolving to be cells of the brain. The fat, to become brain, has to evolve, i.e., to achieve certain amount of charges of human awareness. Human brain has a dimension, which animals do not have, a mental or emotional dimension, with which we understand love. We understand how to receive and reciprocate. We understand beauty and poetry; and we also understand how to create these. Brain is triangular and prismatic in nature. When the rays of God's divine power flow in, they get refracted into different angles and by the principle of of parallelogram of forces, a part of the power escapes to left side and a part to right side. Therefore Man can think of past and future but animals cannot.

In the transitional period it is necessary to protect the brain carefully and make it independent of God's will and make it used by itself so that it develops another dimension of wisdom. For this purpose the system of ego and super ego has been created which is the by product or reaction, of human activities. Every activity has a reaction. If you say no to something, the reaction is ego. If you accept something the reaction is super ego.

Ego & super ego, completely cover fontanel bone and separate you from all pervading power giving you freedom, to act as you like, to use your brain as you like to learn; because if the evolution has to go any further you have to try. So, whatever God has done is for your good.

He has not given you ego & super ego to get spoiled and finished. You must have ego and do not have to fight with it. Your ego should become one with that of God. Once you are awakened once your light has Come, then you can do it.

"SHRI MATAJI"



## Advice of H. H. Mataji on Guru Purnima Day, i.e., the 29th July 1980 at London

Today you have arranged this worship of your Guru, that is your Mother perhaps.

Why this Puja is arranged ?

One should know that it is very important for every disciple to worship his Guru. But the Guru has to be real Guru, not a one who is just exploiting the disciples and who is not authorised by God. A PUJA is arranged, because you have been initiated into the Statutes of the LORD. You have been told what are the DHARMAS of a human being. For that actually you do not need a Guru. You can read a book and know what are the Statutes of the LORD. But Guru has to see that you practice them. These Statutes are to be practiced, to be brought into your own life; which is a difficult thing and without a Guru, a correcting force, it is very difficult to follow these Statutes of the Lord because, there is a very big gap between human awareness and Divine awareness and that gap can only be filled by a Guru, who himself is complete.

Today is PURNIMA, which means a complete moon. A Guru has to be a complete personality to talk about these Statutes and to elevate his disciples to this level of understanding by which they imbibe those Statutes. He is there to fulfil this gap and for that it is essential that every Guru has to be a realized soul of a very high quality and greatly evolved. He need not be a person who is an ascetic or a person who is living in a forest. He could be a common householder. He could be a king. All these outward manifestations of

one's life do not matter whatever may be your position, I would say the so-called position in this world makes no difference to your being a Guru, as long as you have imbibed the Statutes of the LORD.

Again, I say you have to imbibe the Statutes. Let us see what are the Statutes. The first is, 'you do not do harm to anyone'. The first principle is that we are not to harm anyone. Animals do harm without knowing that they are harming someone. If you go near a snake, he'll bite. If a scorpion is there he will put his poison into your being. Humans are not to harm anyone. They can correct but not harm. But the principle of not harming is taken to a point where reality disappears, e.g., when it was said 'do not harm anyone,' people started saying, 'alright we will not harm mosquitoes and bugs and will not kill them.' And there are some people who are following religions in which they preserve mosquitoes and bugs. This is absurdity. Taking anything to absurdity, cannot be reality.

First of all, we should not harm anyone who is walking in the path of God, the one who is a realized soul. There may be some mistakes in him. He may need correction. Nobody is perfect as yet. So do not harm. Always try to help. Secondly, anybody who is a real seeker, he may be wrong. He might have gone to wrong Gurus, he might have done wrong things. But have feelings for them because you have been going on wrong path yourself, sometimes. You have been misled before, so have more sympathies. That is why if you have done mistakes in a

way it is good because you have more sympathies for such people. Then you are not to harm human beings in anyway, you are not to cause them any bodily harm, any emotional upsetting just for harm's sake; for correction it is alright.

The second Statute is that you have to stand on your own legs and know that you are here one with the Truth, the testimony of Truth, that you have seen the Truth. You know what Truth is and you cannot compromise with falsehood. You just *cannot*. For that you need not harm anyone. You have to just profess it. You have to stand up and say that you have seen the Truth and this is the Truth, and you have to be one with it so that people see that light of Truth in you and they accept it.

It is not for telling others that you have to be truthful and this is the Truth we have seen and this is what God's Laws are, how they work out. Through vibratory awareness we have been able to see that this is the Truth. But be completely confident about it. But for that first of all you must test yourself completely, otherwise you might be playing into the hands of evil. It happens with many people who start doing Sahaja Yoga in the beginning. So be cautious. Be sure that you are telling the Truth and nothing else and that you have felt the Truth in full ways. *Those who have not felt the vibrations, should not talk of Sahaja Yoga. They have no authority. They have to receive vibrations. They have to fully imbibe within them and then they can say, "Yes, we felt".* This is very important task Sahaja Yogis have to do in these modern times—i.e. to tell aloud that they have found the Truth. That part is very weak. In whatever way you like

you can announce the Truth. You can write books, you can talk to your friends, relations and everyone and tell them, "this is the Truth now, that you have entered in the kingdom of God. That you have been blessed by the Grace of God. That you are realized souls, that you have felt the Divine power which is prevailing everywhere. That you can give realization to others". This you have to tell others and know that by your accepting the truth, you are not adding anything to the Truth but you are adoring yourself. One requires courage to enjoy the Truth. Sometimes people may mock at you, laugh at you and persecute also but that should not be any worry to you because your relationship is with the Statutes, with the Grace of God. When that is your connection, you should not worry about other people and what they have to say about it. You have to stand up, adorn yourself with that Truth and talk to people and people will know that you found it. With that authenticity with which you speak people will know that you have found it. The difference between a realized soul and a non-realized soul is basically this: He does not talk of woes and his separation with God. He says "I have FOUND IT NOW. THIS IS IT". Like Christ said, "I AM THE LIGHT, I AM THE PATH". Or anybody else can say that but you can make out that it is *not* Truth. With the confidence, with that complete understanding, coming out of your heart people can make out, 'this is absolute Truth' and then all kinds of falsehood must be denounced. Does't matter if somebody feels bad, because by telling that you are saving them and not harming them. But must be told in a correct way, not in fri-

volous way. In a very persuasive way, you must tell them that this is wrong. You must wait for the time when you can tell people, more in confidence. Tell them, "this is wrong, it is wrong, you don't know. We have done the same thing". This is how you are going to express your principle of Mastery or you can say "GURU TATWA". You have to be truthful. First and foremost thing is that, **YOU SHOULD KNOW THE TRUTH AND STAND THE TESTIMONY AND THAT YOU SHOULD ANNOUNCE IT.**

The third thing for Guru a Sahaja Yogi has to do is to develop DETACHMENT. Gradually you do develop it because you find that unless and until you develop that detachment, you are not receiving vibrations in the full way. All kinds of detachments have to be developed, means your priorities change. Once your attention gets fixed up with your spirit, the catch or the hold on things which are of no importance starts reducing by itself, e.g., you have a father, a mother and a sister. This is a bigger problem in India. Here, you are overdetrached. But in India, people are very much involved in their own children "this is My son" & others are all orphans. Only, your sons and daughters are the real children. "My daughter, I must do this for my SON, my father, my mother". Two types of attachments are there, one through (मोह) Moha—involvement into that. That you want to do this for them, that for them want to give them property, have insurance for them and every sort of thing.

And another could be the other way, as we have here. You hate your father, you hate your mother. You hate everyone. Both things are just the same. So, DETACHMENT

must be developed. The DETACHMENT is that you are your father, you are your mother, you are everything. **ONLY YOUR SPIRIT is EVERYTHING to you, only your spirit you HAVE TO ENJOY, then the DETACHMENT comes from them, then you really do good to them, because, by detaching you see the complete vision about them and about what is to be done.** For example, people have attachment with some crazes. Human beings a'ways become crazy about something. I mean it can be anything. One has to understand that there should be only one craze i.e. to be SETTLED, ABSOLUTELY SETTLED IN YOUR SPIRIT. All other crazes will disappear because it is the greatest joy giving thing. That's the most nourishing thing, that's the most beautiful thing.

So, all the other things fall off, you enjoy only that which is the source of all enjoyment. You GET YOURSELF ATTACHED TO YOUR SPIRIT, and DETACHMENT STARTS WORKING. Sometimes detachment is taken as a licence for becoming dry to others, which is absurd. This is a human quality to make everything dirty which is beautiful. Actually, a person who is DETACHED IS THE MOST BEAUTIFUL PERSON—IS THE EXTREMELY LOVING PERSON, IS LOVE. Look at the flowers, they are detached. They are dying tomorrow, they are not going to live but every minute they live they are emitting fragrance to you. The trees are not attached to anything; they will die tomorrow, doesn't matter. But if anybody comes to them, they give shadow, they give fruits. ATTACHMENT means DEATH OF LOVE, COMPLETE DEATH OF LOVE IS ATTACHMENT. For example, in a tree, say the sap rises, goes to all the necessary parts, all the flowers, all the fruits, then goes back

to Mother Earth. It is not attached to anyone, Supposing, the sap goes and gets attached into one fruit. What will happen? The fruit will die and the tree will die. **DETACHMENT GIVES YOU THE MOVEMENT OF YOUR LOVE, CIRCULATION OF YOUR LOVE.**

For things now. Things have no value unless and until there are emotions behind it. For example the sari, I am wearing today, was bought for Guru Day, Guru Purnima But they had no sari. The other day, they wanted to have Sari for Puja. Then I said if you insist I may have, but I wore it today just to say that this was bought with that devotion, that love that on Guru Day, Mother would like to wear something of a lighter shade; white—the pure colour of silk,—complete detachment. But in white all the colours are mixed, then only it becomes white—such a balance and unity it is. It should be that you should become white and whiter than snow. **DETACHMENT IS PURITY, IS INNOCENCE. INNOCENCE IS SUCH A LIGHT, LIGHT THAT REALLY BLINDS YOU TO ALL THAT IS FILTHY.** You would not even know that a person has come with bad intentions. A person comes to you, comes to steal. You'll say, 'come along, what do you want'. You'll offer him tea and all that, then he says, 'I have come to rob you'. "Alright rob me, if you want to", So he might not rob you at all. That is what is innocence, which one may develop, only through **DETACHMENT. DETACHMENT IS OF THE ATTENTION.** Do not allow your attention to get involved into something, even rituals of anything. Say, now we have not washed MATAJI'S FEET Alright it does not matter. You love ME, alright. If some mistakes may be committed,

what does it matter? If you see on the abstract plane **IT'S LOVE.** This is just a step forward, like somebody ran very fast and fell down before reaching ME and says, "Mother, Sorry, I fell down before reaching you, I should have not done that. But, Mother see, how I prostrated before you". It's a complete poetry—**DETACHMENT.**

So, one has to develop that **DETACHMENT** to be a **GURU. AND THAT DETACHMENT** does not mean **SANYAS** 'सन्यास' or anything like that. Sometimes one has to wear those dresses to announce to the world because if you have to work in a short time then you have to take to that intensive behaviour like **CHRIST**, you can say or **ADISHANKARACHARYA.** All these people had a very very short life. In that short life they had to achieve such a tremendous task that they had to actually take a military uniform just to avoid problems, **NOT** to impress others. Now-a-days people do it just to impress others that they are detached and do just the things opposite to it. So, we understand that first work is not to harm anyone—**AHIMSA.** Not to kill anyone. That does not mean that you do not have to eat meat and fish and all that. That is all nonsense. Of course you should not hanker after food, *no doubt about it.* You do not kill anyone means, you do not kill a human being. **THOU SHALL NOT KILL.** So first thing is not to harm anyone.

Second is to know that you have found the **TRUTH** and give the testimony of the **TRUTH.**

Third is the **DETACHMENT,** the way I've told you about **DETACHMENT.** Not to get attached to any one person because he is a relation or a something; but develop a

UNIVERSAL FEELING and also NOT TO HATE anyone. That is a kind of worst attachment. *This word* should go away from the mouth of all Sahaja Yogis 'I hate'. It is called as DANDAK, is the STATUTE. You CANNOT HATE ANYONE, even Rakshasas. Better not hate them. Give them a chance.

Now the fourth STATUTE of the Lord is, TO LEAD A MORAL LIFE. These Statutes were given by all the Gurus. Take them from SOCRATES onwards, MOSES, IZRAHIM, DATTATREYA, JANAKA, upto say NANAK, MOHAMMED SAHIB AND take up to the point when it was about 100 years back at the most-was SAINATH. All of them have said that you have to lead a MORAL LIFE. None of them had said that you do not get married, that you should not talk to your wife or you should have no relationship with your wife. All this is nonsense. LEAD A MORAL LIFE. When you are young and not married, keep your eyes on the ground, MOTHER EARTH gives you that INNOCENCE. Most of the confusions and problems, specially in the Western life have come because they have thrown morality to the sea and to accept morality as the very basis of society is very difficult for them. It is complete reversion. But you have to do it, you have to turn the whole wheel back. So many things were done in the beginning of the society to establish these pure relationships. There are laws which act, just as chemical Laws are there, Physical Laws are there in chemistry and Physics. THERE ARE HUMAN LAWS WHICH ONE SHOULD UNDERSTAND, THE RELATIONSHIP BETWEEN EACH OTHER. THE SUBLIMITY OF THEIR RELATIONSHIP, THE PURITY OF THEIR RELATIONSHIP must be under-

stood. Then only you can have a very very happy married life, which is the basis. "Thou shalt not commit adultery," Christ has said (Perhaps he knew the modern people as they would be using their brains for this). He said, "Thou shalt not have adulterous eyes". What a vision, in those days to think. Even, I could not understand it when I was in India. Only after coming here I could see, what it could mean. It is a POSSESSION on the EYES-Possession. It's a joyless, useless behaviour. ATTENTION is frittered away completely. There's no dignity. Eyes should be steady. If you look at somebody steadily, he should know that you have Sahaja Yoga in you. With love, with respect, with dignity. Not staring at people, which is just playing in the hands of these POSSESSIONS. The whole society is possessed. All the Satanic forces have been let loose, I think and the way the people are possessed, they cannot see through these things. They are supposed to be Christians. Attention is to be looked after. That is the most important thing. Because attention is the one which is going to be enlightened.

So, we have to know what MORALITY is. Let people laugh and say that these are GOODIE-GOODIES or this sort of thing. We are proud and not ashamed of being righteous people. This is a very important part of righteousness. Those who do not follow this, will lose their vibrations very fast.

Then for a GURU, He should not accumulate things; he should not have much possessions. If he has possessions they should be just what he needs. A Guru must give away his possessions. He should not

have stamp-collection and all such kinds of collections. Whatever things are useful and beautiful, which give happiness and joy to others, to their eyes, such things must be collected. He should have such things which give symbolic to his life, very symbolic, which suggest that he is a DHARMIC PERSON. He should not have things that are symbolic of ADHARMIKTA, of irreligious life. Everything that he has or wears or shows should be representative of his Dharmikta. I do not know the situation here but in India, when we were young we were not allowed to listen to all kinds of music. Not allowed, just not allowed to see all sort of filthy things, filthy documentaries e.c. Anything that is impure, giving bad vibrations should not be possessed. *Even whatever you have*, you should think whom you can give this. So, it means you should have possessions to express your generosity. Sahaja Yogi has to be generous like the sea. A miserly Sahaja Yogi—I cannot think of that—it is like mixing of darkness with light. Miserliness is not allowed in Sahaja Yoga.

Anybody, whose mind goes on how much money I can save, how much labour can I save—there are many labour saving devices, and money-saving devices—and also cheating others or making money out of few things here and there and all such things are against Sahaja Yoga. They will pull you down. Enjoy your generosity. How many times must I have told you about Generosity. I remember; once I wanted to give a Sari that I had from abroad. You see, in India, the people like that kind of a Sari very much, although I do not understand why they like this nylon sort of sari. A lady said, "I have not got a sari from abroad and I would like to have one

imported Sari". I had only one such Sari left with me because I am quite good at giving away. So, I told one of my niece in-laws that I want to give away this sari to her. On a holy day, we can give it to elders and so I'll give it to her. She said, "You have only one left now, why do you want to give away even that. You have given away all you had". I said, "Now, I feel like giving. I will give it away". And we were discussing this in the kitchen and I said, "why do you tell me, I am not going to take advice on this point". And at that time, the bell rang and a gentleman came. He had brought 3 saris for me from Africa and one of them was exactly the same as one I had. Because I had given some silk saris to this lady when she was going to Africa, she thought she could send me some saris, and she sent me these saris. You are just standing in the centre; from one door it comes and from the other it goes. It is nice to see all that movement. It is very interesting.

Apart from that the way you give it, the emotional side of it is so beautiful, you cannot imagine it. I met a lady after say 30 years of her married life in London, suddenly and she said, "Oh what a coincidence". I said, "why"? She said, "I am wearing the same pearl necklace you had given me on my wedding-day to day, and I should meet you". The whole thing, the whole drama changed with the meeting. It is how you give even a small thing. It is the greatest art of giving that one has to learn in Sanaja Yoga. Give up the mundane type of things, like if you go to somebody's birthday, you send a card, 'thank you, very much'. Make it a more deeper significant thing. Let us see how you develop your symbols of love.

When you have these things of vibrations and you will give it to a Sahaja Yogi, he will know what it is. Never lack in generosity specially among Sahaja Yogis. Gradually, you will be amazed how through small things you win over as if the vibrations flow through those things and work out for those people.

Then, for a Sahaja Yogi it is important to use things which are more natural in their character. Give up artificiality and be more natural. I donot mean that take out the roots and eat them or you eat the fish raw. I do not mean that. Always you must avoid going too far with the things. But try to lead a life which is more natural. Natural, in the sense that people know that there is no vanity about you. Some people can be the other way round. You see, they will dress up like a tramp, just to attract more attention. I mean there can be both ways. Then I find some people colouring their hair and all that. So you have to be a natural person; very natural in your behaviour. It can mean anything absurd also to some people who do not use their wisdom. **WISDOM IS VERY IMPORTANT IN SAH-AJA YOGA**, that you have to keep intact all the time. Natural Means you must wear natural dresses, which are suitable to you, e.g. in this climate there is no use to wear dress like RAMA used to wear. He will not wear anything on the top, there was no need. You have to wear the dress of whatever country you belong; whatever suits the occasion. Whatever you think is dignified and good. It speaks for your more elegance and your personality. Whatever suits you, you should wear, not like all the people wearing moss Colour dress, the great suit, a horrible looking and making clowns

out of them. No clownish things are necessary, no dandy stuff is necessary. Simple, beautiful dresses should be worn which give you dignity. Actually in the East, people believe that God has given you a beautiful body and it is to be adorned with the beauty of what human beings have created, just to respect it, just to worship your body. For example in India women wear their saris and saris are expressive of their moods and expression of their worship of their bodies, because you must respect your body. Dresses should be such that they should be for utility as well as dignity. There is no need to have uniform clothes for Sahaja Yogis at all. I don't like it. There should be variety as nature is. Everyone should look a different person. For Puja etc. all can wear something similar, it doesn't, matter where your attention need not be on the variety. But outside, you should be normal person. You are all householders, nobody has to announce something. For you people, I don't even advice to put the red mark when walking on the street. You should be **NORMAL PERSON**, not to be pointed out. You need not be dressed absurdly or in funny way but in a normal way as others wear. To be normal is very important in Sahaja Yoga.

Then we have to know that Sahaja Yogis have to get over all kinds of discriminations and indentifications according to races, colour and different religions in which you are born. As a Christian, you don't belong to a Church, you are not born in a Church. Thank God, otherwise all the spirits there will capture you, immediately. But these indentifications will linger on. To accept anything new, you have to be reborn and

you are REBORN NOW. Now, you are DHARAMATIT means you need not follow any particular type of religion. You are open to all religions and the essence of all religions you have to take. You have not to denounce any religion or insult any religious incarnation at any time, it is a SIN. It is a great sin in Sahaja Yoga and you know who they are. There should be no racial understanding of or self. You could be Chinese or of any group. You could be anything. As long as we are human beings, we should know that we laugh the same way, we smile the same way, we hold the same way. This is all conditioning in our mind of this SOCIETY that some are touchables some are untouchable. This is in our Indian Community, Horrible. Brahmanism of India has ruined India completely and you learn from for example, who was VYASA, the one who wrote GEETA, who was he? He was illegitimate son of a fisherwoman. That is why deliberately he was born like that. All the Brahmins who read Geeta, ask them who was VYASA? Brahmins are those who are realised souls and for realised souls, there is nothing like such non-sensical things like where and in what caste or community you are born. With all education and everything in the West, we find this nonsense of Racialism, I just can't understand. If somebody is fair or dark, after all God had to make variety, in colour, in every way. Who told you that you are the most handsome people going round. May be for some markets here or in Hollywood, it may fit but in the kingdom of God, all these 'so called' handsome people, will be denied entry-marrying seven susbands and all sort of things. They will all be put in Hell. The beauty is of the heart and not of the face, that shows and shines. May be, people are a little bit aware

of it, that is why they go and tan their faces. I do not know. They are quite aware but there is too much "Showing-Off" they are doing. Some people like black hair others like red ha'r, I mean there have to be all types of hair, why do you like a particular type of hair; this I cannot understand. There is nothing like or dislike. What God has created is all beautiful who are you to judge that I like or dislike, 'I', Who is this 'I', you see, is Mr. EGO, which is being tampered by this Society, which teaches you how to smoke cigar and how to have your lagar morning till evening. All this training and conditioning has to be thrown away just like filth and see that God has created all of you as his own children. It is such a beautiful thing. Why you want to make it ugly with these ugly ideas. All this ugliness of "I like or dislike" is nonsense. Only there should be one word "I LOVE". Forget everything. There is no need to remember what British did to Indians or Germans did to Jews. Forget everything. Those people who did it are dead and finished. We are different people, we are saints. This is for the STATUTES I have told you, which you have to imbibe.

But, today, I authorise you to be the GURUS, So that through your own character and through own personality, the way you practice Sahaja Yoga in your own life and manifest the light, others will follow you. And that you will establish the statutes of the lord in their hearts and emancipate them. Give them their salvation, because you have got, your salvation. You are the channels, without the channels this all pervading power cannot work out. That's the system. If you see the Sun, its light spreads through

its rays—from your heart the blood flows through arteries, they become smaller and smaller. You are the arteries which is going to flow this blood of my love to all the people. If arteries are broken the blood will not reach the people. That is why you are so important. The bigger you become, the bigger the arteries become. Then you encompass more people, by that you are more responsible. Guru must have the dignity. GURU means the weight, is the GRAVITY GURUATWA means gravity. You must have the gravity by your weight means the weight of your character, weight of your dignity, weight of your behaviour, weight of your faith; and your light. You become Guru not through frivolousness and vanity. Cheapness, vulgar language, cheap jokes, anger and temper—all must be avoided completely. Weild the weight of your sweetness, of your tongue, of the dignity, which will attract people just like the flower which is loaded with nectar. attract the bees from all over. In the same way you will be attracting people. Be proud of that, be very very proud of that and have sympathies for others and care for others.

Now, in short I have to tell you how you have to do it yourself. You have to WORK OUT YOUR VOID clearly. First of all you have to know that VOID catches when you had a wrong type of a Guru. *You must know about your Guru entirely.* Try to find out the character of your Guru. Rather difficult because your Guru is very elusive. SHE IS MAHAMAYA; not easy to find out. She behaves in a very normal way and sometimes you are outwitted. But you see how in small things also, She behaves. How Her character is expressed, how Her Love is expressed. Try to remember her forgiveness. Then you should know that you have the Guru that

many people must have desired to have, who is the source of all Gurus. It is the ardent desire of even Brahma, Vishnu and Mahesha to have a Guru like that. They must be all jealous of you. But this Guru is very elusive; so to Improve your VOID, say that, "Mother you are our Guru". Because of this elusiveness, that fear or that awe, that respect which is necessary, for the Guru is not established. Unless and until you develop that awe, complete awe within you, your Guru principle will not be established. No liberty is to be taken. I am telling you myself but I am extremely elusive; next moment I make you laugh and forget about it, because I am testing your freedom to do it—Complete freedom. I play with you in such a manner that you will be forgetting every moment that I am your Guru, every moment.

So first of all you must find about your own Guru, establish her in your heart. I mean you have a wonderful 'Guru' otherwise, I must say, I wish I had one like that myself. And she is desireless and sinless, absolutely sinless. Whatever I do it is not a SIN for me. I can kill anyone and do whatever intrigue or anything. I really tell you, that's a fact. Do anything, I am above SIN but I see to it that I do not do anything like that in your presence, so that you do not get one of these things, because that is my quality. You have a very supreme Guru, no doubt, but still you must know that those powers of supremacy you DON'T have. I am above all these things. I do not know what temptations are, nothing, I mean I do.

Whatever I like, it is all my Whim. But despite that I have made myself very normal because I must appear before you in such

a manner that you understand what is the STATUTES. For me there are no Statutes. I make these Statutes. Because of you I do all these things and teach you small things, because you are still children.

In the same way you must remember that when you are talking to other people about Sahaja Yoga, remember that they will see you all the time and try to understand how far you are in it. As I understand you, you try to understand them. As I love you, you try to love them. I definitely love you, no doubt but I am NIRMALA—I am beyond love. Different state altogether.

Under these circumstances you are much better off because no GURU ever goes to that extent. Apart from that I am the source of all the SHAKTIS-of all powers, so you can have all the powers from me, whatever you like. I am desirous but whatever desires you have will be fulfilled. Even about Me, you have to desire, look at that how much I am bound by you. Unless and until you desire My good health, I will have bad health. It is to that extent. But to ME, what it is bad health and good health. Under these beautiful conditions you should really prosper so well. There should be no problems for you to be GURUS.

Now, the VOID is to be established. First of all you must know your GURU and SHE is on every CHAKRA. Imagine what tremendous GURU you have. With that you feel the confidence and because of such tremendous GURU everybody is getting realization so easily. If go to a rich man for alms he is not going to give two pices only. Because she is so powerful you are getting your powers just like that. So you have to feel very happy, about it extremely

happy and beautiful that you have these powers. At least, those who have been in Sahaja Yoga will know it for certain. Those who have come to my lecture for the first time will be little puzzled. All of you know for definite what it is.

So, to understand for your own Guru-power, you first know who is your GURU-SAKSHAT ADISHAKTI, Oh God; it is too much. Then establish your VOID. A Guru does not bend his head before anybody else, specially MY disciples; except for mothers, sisters and you see in some relationship, if it is, so you bow to that. But they do not bow to anybody else.

Secondly, you must know that your Guru has been the MOTHER OF very great people. The thought of that itself should establish your GURU TATWA (Guru-principle). What tremendous sons I have had. What great personalities. No words can describe and so many of them, one after another and you are in the same tradition; My disciples. Keep them as your IDEALS. Try to follow them. Read about them, understand them what they have said, how they have achieved such heights. Recognise them, Respect them. You will establish your GURU-TATWA.

Imbibe all the STATUTES within you. Be proud about them. Don't be misguided by what the people are talking. We are going to pull the whole multitudes towards ourselves. First of all let us establish our weight, the Gravity. As Mother Earth keeps everybody pulling towards earth, we will be pulling all of them to OURSELVES.

Today, all of you must within yourself to your SPIRIT promise that you will be a GURU, worthy of your MOTHER.

May God bless you!

## निर्मला विद्या

निर्मला विद्या एक विशिष्ट शक्ति है जिसके द्वारा सम्पूर्ण देवी कार्य सम्पन्न होता है। यहां तक कि क्षमा यापन भी इसी के द्वारा सम्पन्न होता है। जब आप (प्रार्थना करते हैं) कहते हैं 'मां हमें क्षमा प्रदान करें।' वह तकनीक जिसके द्वारा मैं क्षमा करती हूँ वह भी निर्मला विद्या की परिधि में आता है। वह तकनीक जिसके द्वारा मैं तुम सबसे प्रेम करती हूँ, निर्मला विद्या है। वह तकनीक जिस के द्वारा मंत्र स्वयं प्रत्यक्ष रूप में उद्घाटित होकर स्पष्टीकरण करते हैं और प्रभावशाली (Effective) होते हैं वह निर्मला विद्या ही है। निर्मल शब्द की व्युत्पत्ति एवं व्याख्या सन्धि विच्छेद द्वारा होती है। यथा निः+मल=निर्मल अर्थात् जिसमें किसी प्रकार का भी मल (मल) न हो यानि कि विशुद्ध। विद्या का अर्थ है ज्ञान। अतः निर्मल विद्या विशुद्धतम ज्ञान है। दूसरे शब्दों में इसको तकनीकी ज्ञान। (युक्ति संग्रह ज्ञान की संज्ञा भी दी जाती है। यह लगाव अथवा मोह उत्पन्न करता है। शक्ति राग की जन्मदात्री भी है जिससे भिन्न-२ नाना प्रकार की आकृतियों का प्रादुर्भाव होता है। फलस्वरूप यह सक्रिय होकर अशुद्ध अनिच्छित वस्तुओं की ओर आकर्षित होती है और अपनी शक्ति से ओत प्रोत कर देती है। यह एक युक्ति है, (Technique) जो बहुत पवित्र है जिसकी विस्तृत व्याख्या मैं आपके समक्ष न कर पा सकूंगी। क्योंकि आपका संयंत्र सक्रिय नहीं है। अथवा आपके पास यह (विशेष) संयंत्र है ही नहीं।

परन्तु आप स्पष्ट रूप से देख सकते हैं कि यह कितना रहस्यमय है। निर्मला विद्या के उच्चारण मात्र से ही आप उस महान शक्ति का आह्वान कर

आमंत्रित कीजिये। वह सम्पूर्ण वस्तु अभिजात्य युक्ति (तकनीक) आपके समक्ष उपस्थित होकर अनुचर समान आज्ञापालन को तत्पर होगी। आपको चिन्ता करने की कोई आवश्यकता नहीं। यह घटना विश्व भर में कहीं भी—किसी भी गवर्नमेंट में घटित नहीं होती है। आप केवल उस गवर्नमेंट को सम्बोधित करें और सम्पूर्ण वस्तु सक्रिय (गतिमान) हो उठती है। विश्व भर में पूर्ण रूप से समस्त सृष्टि में इस तकनीक (युक्ति) को निर्मल विद्या के नाम से जाना जाता है (विख्यात) है। इस तकनीक में कुशलता प्राप्त करने हेतु तल्लीनता से समर्पण करना होता है। जहां कुशलता (Mastery) प्राप्त हुई यह तल्लीनता से आज्ञा पालन करने को उद्यत रहती है। यह श्री गणेश शक्ति है यह सरलता सह-जता एवं निर्मलता युक्त शक्ति है। यही सौजन्यता है। यह सौजन्यमयी सरलता ही सर्व शक्ति सम्पन्न है। जब सरलता बागडोर सम्भाल लेती है और स्वयं सब प्रबन्ध करती है तो इस प्रकार से सक्रिय होकर गतिमान होती है।

यह निरन्तर उच्चावस्था में प्रगति करती है तब इसे परा शक्ति कहा जाता है। शक्ति से भी परे यह मध्यमा का रूप धारण कर लेती है। वामांग में यह विशुद्धि तक आती है। वहां पाप स्वयं अपराधी बन जाते हैं। इसका कारण है आत्मीय अपराधी प्रकृति की भावना और आप कटु वचन कह कर दुर्व्यवहार करते हैं। वामांग की विशुद्धि श्री गणेश शक्ति की बाधा (व्याधि पकड़) है। श्रीगणेश सर्वाधिक मृदुल हैं जब आप श्रीगणेशजी के दर्शन लाभ करते हैं और विचार करते हैं तो आपको कौतुक दृष्टिगोचर होगा—यह सरल प्रशस्ति स्रोत

बहना आरम्भ कर देता है। आप इस पर विचार कीजिए। आपको महती प्रसन्नता एवं आल्लाह का अनुभव होगा। यह सरलता वामांग विशुद्धि में आकर कटु एवं कठिन कष्टदायक बन जाती है तो आप सब अपनी वामांग विशुद्धि पर नियंत्रण कर मृदुल वाणी द्वारा मंजुल शब्दों का प्रयोग करें। आपकी भाषा प्रत्येक व्यक्ति के लिए मृदु होनी अनिवार्य है। विशेषतया पुरुष वर्ग को अपनी सह-धर्मिणियों से मृदुल सभाषण (मीठी-बातें) करनी चाहिए। अब यह मृदुलता आपकी वामांग विशुद्धियों को शुद्ध कर देगी। आप सदैव मृदुल वाणी का ही प्रयोग करें। मृदुल प्रक्रिया से संबोधन ही सर्वश्रेष्ठ मार्ग है अपनी अपराध भावना को सुधारने का क्योंकि यदि आप किसी को भी कटुवचन कहते हैं तो आप अपनी चिर अभ्यस्तता के अनुसार ही ऐसा करते हैं तथा ऐसा कहने में आपको प्रसन्नता का अनुभव भी होता है। जैसे ही आप अपने कथोप-कथन की समाप्ति करते हैं तो आपको पश्चात्ताप भी होता है और आप कहते हैं कि—“हे भगवान मैं क्या कह गया।” यही सबसे बड़ा अपराध है। अतः सदैव प्रत्येक व्यक्ति को सुन्दर मीठे-मीठे शब्द चुनकर प्रयोग करने का प्रयास करना चाहिये। देखिए चिड़ियों का कलरव (चहचहाना) हो रहा है। इसी प्रकार आपको भी सब प्रकार की ध्वनियाँ सीखनी चाहिए जिसमें आप अपने मृदुल मंजुल वाणी से सबको प्रसन्न कर सकें। यह अति महत्वपूर्ण वस्तु है। नहीं तो आपकी वामांग विशुद्धि अत्यधिक बढ़ जायेगी और आप वार्तालाप का अलग मार्ग (डंग) विकसित कर लेंगे जिसके फलस्वरूप

आपके ओष्ठ (अधर) वाम विशुद्धि की ओर जाकर विकृत हो जायेंगे।

जब यह छाव उच्चस्थ आज्ञा चक्र में पहुँचती है जहाँ श्री गणेश शक्ति सर्वोत्कृष्ट क्षमा शक्ति बन जाती है तब यह फिर और ऊँचे उठकर अवयवी क्षेत्र (Limbic area) में पहुँचती है जहाँ श्री गणेश शक्ति जो सूर्य से परे है, विराजती है तब विशिष्ट अहं (Superego) ऊपर उभरती है। यह शक्ति चंद्रमा की शक्ति है। यही चंद्रमा की आत्मा है। यही आत्मा (Spirit) बन जाती है। यह सदा शिव के सिर पर विराजमान होती है। यह एक ही बात है। श्री गणेश की शक्ति की सम्पूर्ण उत्क्रान्ति, जैसा कि आप देखते हैं, अति सुन्दर है। इस प्रकार से हमारी इच्छा ही आत्मा (Spirit) बन जाती है। आपकी इच्छा और आत्मा का समन्वय (एकीकरण) हो जाता है परन्तु कभी-२ यह बाधा बहुत ही निकृष्ट बन जाती है। तुमने देखा है कि तुम सबके सब जिनकी वाम विशुद्धि है जब कठोर वचन बोलते हैं तो आपको जात होना चाहिए कि यह आप नहीं बोल रहे हैं। वस्तुतः नहीं क्योंकि आप आत्मा है और आत्मा कठोर वचन उच्चारण नहीं कर सकती और न ही भ्रष्ट कर सकती है। यह कठोर शब्द तभी प्रयोग करेगी जब इसकी अत्यन्त आवश्यकता होगी, परन्तु चिन्मात्र पुनर्निमित्त ही आप इस पर विशेष ध्यान दें। यह कार्य किसी अन्य शक्ति द्वारा सम्पन्न होना है।

माताजी राहुरी में दिनांक ३१-१२-८०



## MY Experience

Being a Wednesday, I was expected to go to Dadar Centre for the meditation programme. But, due to flue, as I was not feeling quite fit, I did not go for the meeting, but slept off. At about 7.00 P.M. I dreamt that I was sitting beside Mataji on her left-hand side in some meditation programme. Mataji told me : "Give him some vibrations." to the person seated in front of me; so I lifted up my hand to give him the vibrations, but Mataji said, "Hold his hand, hold his hand." I held his hand above his elbow and started giving him vibrations. But Mataji was not satisfied. She said : "Hold his hand here"; and held my wrist and electric-like vibrations started flowing through us. Mataji enquired : "Do you get the vibrations now"? We both replied, "Yes Mataji". At this time some door banged, due to breeze and I woke up from my sleep.

I immediately got up and sat in deep meditation for about 15 minutes with Mataji in front of my mind's eye.

It was an experience worth having. By not attending the programme, I atleast got Mataji's Darshan. Jai Mataji.

S. M. KARAKA  
Bombay.

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## Little Story for Busy People

And there was that man sitting. He asked: "Where am I?"

A man in his likeness came out of him and ran to see whether he was on the tree.

A man in his likeness came out of him and ran to see whether he was on the mountain.

A man in his likeness came out of him to feel the bitter sweetness of being in love.

A man in his likeness came out of him to see whether he was dwelling in the past.

A man in his likeness came out of him to explore the future where he could well be.

And that man is still sitting here; he is asking again "where am I?"

"I am here", says the man on the tree, the man on the mountain, the man in love, the man in the past, the man in the future.

That was confusing! "I beg your pardon?", he said.

But pardon did not come. As a matter of fact he is nowhere.

Moral: Stay inside.

"Tao is ever inactive, and yet there is nothing that it does not do" used to say the Adi Guru Lao Tseu. And our Mother, the Devi, goes on telling us, "My children, act from the center." How many time did we forget?

Gregoire  
Rome, 15-6-1981.

## A Reminder

A friend once said to me, "Mother just isn't possible?" of course its true: by our ordinary, everyday standards our Mother is incredible. She is beyond our comprehension. Every now and then she gives us a little peep at her fantastic nature. I would like to tell you about one such occassion.

I was sitting at Mother's feet in an apartment in Bombay. It was very hot. That morning the paper had said that the heatwave would last for another two days.

Mr. Pradhan came in and told the Mother how hot it had been in his car. Mataji put a bandana around Her agnya, with hardly a break in Her conversation. The ta'k continued. Within half an hour we Sahajayogis noticed a change. There were cool breezes blowing in at the window. The heatwave was already over.

Thus, with a movement of Her hand, the mother had called on the sun and the other elements to change the weather. In such a clear way Mataji had reminded us who She is. Such is Her Maya that sometimes I can catch myself taking even her for granted. It is the Mother herself who rescues me.

Let us praise the Mother as much as we are able.

Michael (England)

## SAHAJA YOGA—THE WAY OF PRACTICE

1. For those who are seeking enlightenment through Sahaja Yoga, there are three methods of Practice that must be understood and followed. First, rules for practical behaviour; second, right concentration of mind; and third, wisdom.

2. Every man, whether he be a common man or an ascetic, should follow the precepts for good behaviour. He should control both his mind and body, he should guard the gates of his five senses. H. H. Mataji has suggested the following simple guidelines for behavioural soundness:

- (i) A person who works too hard or is very lethargic must bring himself towards the centre and avoid extreme behaviour.
- (ii) A person who worries too much about money, possessions, or their upkeep or one who is vain about them can never rest in contentment.
- (iii) A person who pays too much attention to success, fame, outward appearance develops artificiality and lacks wisdom and profoundness.
- (iv) A person who thinks and plans too much ultimately becomes frantic and can never tune in with the Divine.
- (v) A person who leads a licentious life loses the awareness of divine qualities. Women in this world when regarded as mothers and sisters (except for one's own wife)

can be befriended in all innocence and spontaneity.

- (vi) A person who is religiously narrowminded has to open his sahasrara by believing in all great religions and all the great incarnations.

3. Concentration of mind means, not becoming attached to thoughts and desires as they arise then new thoughts do not arise as one becomes thought less and then the mind is held pure and tranquil.

4. It is wisdom to perfectly understand and patiently accept the four truths; to know the truth of suffering and its nature; to know what constitutes the end of suffering; to know the way that leads to the end of suffering. If anyone wishes to escape from suffering he must cut the ties of worldly passion which is the sole cause of suffering. The way of life which is free from all wordly passion and suffering can only be known by enlightenment.

5. Just as plants receive the patient care of the farmer after the seed has been sown and during the growth from plant to seed, so the seeker for enlightenment must patiently and perseveringly cultivate the soil of enlightenment by following the three methods of practice. If he does this he will surely see the weeds of worldly desires gradually disappear and in due time through Sahaja Yoga Sadhana he will receive the harvest of enlightenment and become a yogi in the true sense.

K. S. Aiyer  
Madras

## ॥ श्री ॥

- ॥ ॐ श्री आदिशक्ति माताजी श्री निर्मलादेवी नमो नमः ॥  
 "साक्षात् श्री आदिशक्ती श्री माताजीं च अवतरण "
१. सोनियाच्या पावलांनी, आदिशक्ति जन्मा घेई ।  
उधळित सुगंधित, कुंकूमाच्या ग पावली ॥
  २. सूर्यविंब सौभाग्याचे, लाल लाल रश्मी तेज ।  
सूर्य किरण वस्त्रांकितही, लाल शालू साज ॥
  ३. तूपुरांचे गोड नाद, भारुनी ग पदन्यासे ।  
दुमदुमले विश्व सारे, करी जागृती उल्लासे ॥
  ४. कमलनेत्र कमल चरण हे, कमलजाचही प्रकटली ।  
दरवळुनी सुगंधीत, पुष्प राशि कुमुदिनी ॥
  ५. ब्रह्मा विष्णू महेशादी, आदिमातेच्या अकीत ।  
पूजनादि करुनी अवधे, वदिती ग या जननीस ॥
  ६. शक्ति, स्फूर्ति, द्युती देई, आत्मचैतन्याने श्रम्टा ।  
चित् शक्तिचा विलास, दावि अज या बालका ॥
  ७. आदिशक्ति निर्मल माता, देवुनी हे वरदान ।  
अवतरली त्रिभुवनि या, दावुनी ग मंगलचरण ॥
  ८. चरण कमल युगलांचा या, स्पर्श सहज करि पावन ।  
उध्दरुनी मानवाते, आत्मसाक्ष दावी सुमन ॥
  ९. आधि व्याधो विरुनी जाई, आईच्या ग चैतन्याने ।  
कळवळुनी पदरी घेई, दुःख सारुनी दुरितांचे ॥
  १०. महाकालिच्या ग रूपे, ताडुनी ही दुर्जनाते ।  
रक्षि प्रेमे साधकाते, अभय देउनी भक्ताते ॥
  ११. महालक्ष्मीच्या कृपेने, उजळि भाग्य भावीकांचे ।  
चेतवुनीहृदकमली या, दिव्य ज्योत स्वप्रकाशे ॥
  १२. गुरू माउली निर्मलमाता, राहो चित्ति निरंतर ।  
वेड सेवा बालकांची, क्षम्य करुनि दिगंतर ॥
  १३. सहजयोग बहुराआला, आईच्या ग स्निग्धतेने ।  
वेड वेड वेने आता, आत्मतत्त्व अमृताते ॥

ॐ जय जगदम्ब ॐ

सी० मनोरमा भा० प्रधान

## WHERE ARE OUR PRIORITIES ?

When we get our realization, we are not yet aware of the fundamental inner-transformations of our being, we just realize that something beautiful and new has transformed us. Then, we grow and we see how the world changes according to our transformations, we get better jobs, better friends, more patience and calm. We see all these internal and external transformations as blessings of the Goddess. The blessings grow and we get accustomed to their manifestations, especially to the external ones, like good health, or success in emotional, professional life. But when these manifestations decrease or even stop for a while, when we get sick or have some troubles of any kind we start wondering why it happened to us, what we have done. Either we start blaming Sahaja Yoga or we develop a sense of guilt. With this sense of guilt insecurity grows in our heart and takes out our joy.

Why does it happen so quickly and so often? Because we do not see where our priorities are. At first we must be the witness of our blessings in order to assimilate them fully in our heart. In this witness-stage, we see that they are not the goal of Sahaja Yoga or the achievement of our spiritual growth, but the by-products of our inner-evolution which help us to have confidence and faith in the SELF and in our Beloved Mother. They are the foundations of our steadiness and straightforwardness in Sahaja Yoga. But when we do not wit-

ness these blessings we integrate them in our EGO if they increase and go to the left side and confusion if they decrease or vanish. We can never witness such blessings if we do not see our priorities. The priorities of every Sahaja Yogi should be to let these blessings be felt, received and nourished only by the heart, not by the mind otherwise we feel that we have failed in Sahaja Yoga because we could not bring our husband, mother or sister to Sahaja Yoga, because we had the illusion that to have a happy family-life is the purpose and the reward of every positive Sahaja Yogi. At this level, with such an attitude, we can never grow. We have to transcend this stage, go higher. *Our priority should be to see the SELF as the greatest blessing. This is where our priorities should be, in the SELF.* Our priorities are priorities of the manifestation of our spirit. Our priority should be to let express our heart, to act through him, to be guided by the sparkle of the spirit, ignited by the Pure Grace of our Beloved Mother.

Let us put our priorities in the spirit, then automatically we become the witness of the enjoyment of every blessing irradiated by the SELF. The spirit is the absolute blessing and our priority should be to feel this absolute blessing in our heart and forget the why's, the how's. Everybody is absolutely blessed, equally looked after by Mother's love, the day his spirit has been connected to ADI SHAKTI, the day the drop

has fallen in the ocean. So everybody's priority must be to feel his blessed spirit who is everlasting, absolute and of divine source. The only priority is to be aware of this blessing, the greatest blessing, to be connected through the spirit to the Divine. And by being connected to the Divine, the spirit needs nothing, because he has everything, integrates all blessings because he represents the Absolute blessing. Our priority is to understand our spirit and its love for the Divine Mother, to feel with tremendous joy and pride that we are the children of ADI SHAKTI. This is our key-priority to feel in the heart the joy of belonging to the family of God. Do we realize what it means to have been chosen as the children of God Almighty? What are we afraid of? Who can attack us? Nobody. everything is a myth, a play, a drama when we feel the protection of our Mother.

I dare go further. Our priority should be only to pronounce with all our strength, all our love, all our joy in an opened heart the name of the DEVI. Just to pronounce Her name is the greatest blessing, the incomparable joy.

In order to see our priorities we must train our attention and strengthen our witnessing faculty. The attention helps us to discover the beauty of the Self and its importance. When the priorities are being set by the enlightenment of our attention, we reach the state where there is no doubts, no questions, no answers, where we see through the opening of the heart the glory of the DIVINE MOTHER.

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## LETTER

Having been a Sahaja Yogi for only few weeks, my life has become so full and yet only a shadow of our Divine Mother's love have I felt.

Such joy to come!

So blessed by Mother's presence here in Australia, hundreds of people have received their realization and in our Ashram in Sydney, Mother's love is binding us more and more into a strong nucleus through which Sahaja Yoga can grow.

In this Ganesha's Land, Mataji has declared Herself openly in public, such blessings!

Through Her programme in Melbourne also she has gathered a group of seekers together.

As Maha Yoga blossoms, how important it is for us all to grow stronger each day in our Mother's love. To constantly look to Her in our hearts, like little children, asking for Her guidance and protection.

Brothers & sisters we are cradled in our Mother's arms; let us share with each other and experience that wonderous unity, through correspondence and in our meditation.

For all the joy, You have given, Mother, we can only surrender before Your Feet and ask that you teach us to worship you.

*Om twameva sakshat shri adi shakti  
Mataji shri Nirmala Devi Namoh Namah*

*Jai Mataji,*

CHERYL HYNES  
SYDNEY.

---

I came to say a word and I shall say it now. But if death prevents its uttering, it will be said by tomorrow, for Tomorrow never leaves a secret in the book of Eternity.

×

×

×

I came to live in the glory of love and the light of Beauty, which are the reflections of God. I am here living, and the people are unable to exile me from the domain of life for they know I will live in death. If they pluck my eyes I will hearken to the murmurs of love and the song of Beauty. If they close my ears I will enjoy the touch of the breeze mixed with the incense of love & the fragrance of beauty. If they place me in vacuum, I will live together with my soul, the child of love and Beauty.

—Khalil Gibran

## EULOGY TO MATAJI

She walks  
God-haired, God-fingered  
Touching Autumn into Summer  
with the silence of her smile.  
She sings,  
Lark-solemn, high, exultant,  
Sweeping snowlight into Spring.  
She smiles  
Sun-blue, sun-brilliant  
In the shelter of the storm.  
She speaks cool clear  
Soul calming  
In the music of the mind.

*Judith Bell; Sydney*

---

Therefore, at all times, do thou direct  
thy thought unto Me and fight: With thy  
mind and thought dedicated unto Me, thou  
wilt, without doubt, attain to Me exclusively.

*Jnaneshwari (VIII) (7)*

It is the richest food served to the  
happy soul, the Mother's love to the Blessed  
poor spirits who do not worry about life's  
cares; and the royal road to this Supreme  
Abode is devotion.

*Jnaneshwari (VIII) (21, 22)*

When the FACT becomes fact.  
None shall deny it is a fact,  
abasing, exalting!

When the Earth shall be shaken in a shock.  
And the mountains shall be powered in  
Powder.

And become like flying dust,  
And Ye shall be three kinds.

*The speeches and table-talk of the  
Prophet Mohammed.*



## My beloved Mother

### NAMASKAR

As beauty to the flowers and pleasantness to the breeze,  
As coolness to the moon and rays to the sun;  
As waves to the ocean and creatures to the earth;  
As rivers to the mountains and Gods to the humen,  
Oh Devi, I am to my Mother.  
No force in any form from anywhere can deprive me,  
Oh Mother, let divineful arts be created with deities of heaven  
Finer ever for the benefit of great humen;  
Let loveliness be enriched on this beloved Mother Earth  
For the evolution of human even to become worth;  
Let there be no hatredness, no sinfulness, no imperfectness,  
Oh Mother,  
On this earth which reduce the human beings to wither.  
OM is the language of the Universe with power  
And no other language equal to Sahaja to cover  
The Mankind with virtues and magnitude in values.  
Ever to enrich with kindness to cows and to the calves.  
Virtueless humanity venerate it never  
And fanaticism is the folk of life for ever  
In the name of language and land  
And in the name of religion with brand  
Oh Mother, when they realise that the humanity is one  
With kindness and help and values to win  
Over the race of time and change of all,  
Oh Mother, let there be fearless society that never fall.  
Ever to live happy, healthy and gay in the ways of divine.  
Let there be love for each other to enrich themselves finer and shrine,  
let there be trust and truth in the paths of life.  
Let there be no mis-identifications that kills the humanity with ignorance as knife,  
Let there be true knowledge for the seekers of truth,  
without this what can I pray on this Mother Earth,  
Ever with thy grace.

Thy loving son

S. GANESHAN  
WARSAW