



# Nirmala Yoga

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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"*



## Editorial

मनस्त्वं व्योम त्वं मरुदसि मरुत्सारथिरसि  
त्वमापस्त्वं भूमिस्त्वयि परिणतायां न हि परम् ।  
त्वमेव स्वात्मानं परिणामयितुं विश्ववपुषा  
चिदानन्दाकारं शिवयुवति भावेन विभूये ॥

*Manas Twam Vyoma Twam Marud Asi Marutsārthir Asi*

*Twam Āpas Twam Bhoomis Twayi Parinatāyām Na Hi Param*

*Twam Eva Swāt-Mānam Pari Na Mayi Tum Vishwa Vapushā*

*Chidā Nandā Kāram Shiva Yuvati Bhāven Bībhruṣhe*

You are the Mind, you are the Ether, you are the Air, you are also Fire and Water and the Earth. You manifest yourself as the universe, there exists nothing other than you. To transform yourself, who are consciousness Bliss into the universal body, you deem yourself the young bride of Shiva.

And she took many incarnations to save the world, gods and human beings from demons. In modern times, demons of the past have come with decent and attractive appearances. Man has become slave of his nature and goes to extremes to accomplish his ambitions, ending in disasters. Ocean of love as the Divine Mother is, she has again condescended in this world, on 21st March, 1923, to save mankind.\* Perhaps she has taken the birth on this day to correct imbalance even at cosmic level.

Adi Shankaracharya has said "Your right eye being the embodiment of the Sun creates day, your left eye being the embodiment of the Moon creates night, your third eye radiant like the slightly open golden lotus, creates twilight." He also says that due to collyrium that the Mother wears, her eyes become tri-coloured—the streak of red, the natural white colour of the eyes and the black of the collyrium. They look like the triad of the three quantities—Raja, Sattwa and Tama.

O Mother, you are not only correcting the imbalances of the people, but are also freely distributing the divine bliss which could be enjoyed by very few in the past after great efforts. May thousands and thousands more come and drink the nectar that is flowing from your lotus feet. Proximity to your lotus feet is Moksha and you are so kind that you are present in our hearts the very moment we remember you. O Mother, pray, kindly keep this form of yours for years and years, so that all seekers get their salvation and Mother Earth is relieved from all evil. What can we offer in Puja when you are everywhere and everything, including our Selves?

\*21st March is equinox when day and night are equal.

# ***Nirmala Yoga***

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# SAHAJA YOGA

## THE MAHA YOGA\*

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'Saha' means with; 'Ja' means born. Sahaja, is something that is born with you, that is innately built in you that sprouts by itself in you, which manifests itself. Like you can see a seed sprouting into a tree. This is what is Sahaja.

Now all other Yogas, which go along with it are part and parcel of Sahaja-Yoga. They cannot be separated from this yoga. I think the people have misunderstood that there are four limbs of Yoga. That would be a misundersanding as to think that they are separate or different. When we say that we have eaten this food, it does not mean that like a bolt it has gone inside the body and passed out of the body like a bolt coming out. Does it? It means that you tasted the food in your mouth; it means that it has secreted some saliva in the mouth, later on, it has passed through the trachea, oesophagus, going down into the stomach part and then to the intestines and then to the larger intestines. All this movement along this passage is done through the other kind of the movement which is existing in the organs itself like the stomach itself pushing it down, coming from your brain. The sympathetic and para-sympathetic coming into play and working it out. It is a big system and the organization that is working it out.

Now if you want to separate it; that the digestive system is different, the respiratory

system is different, and your heart system is different, other brain system or nervous system is different, I mean you can't take it out like that, your brain hanging on one side and your digestive system hanging on the other. It is one integrated form of organisation which is a living organisation, which understands each other, which reacts to the demands. You cannot separate the system, but as it is, our brains are so disintegrated or they are good at that disintegrating everything within us and without that we want to disintegrate the living thing which is Yoga.

Yoga is not a dead organisation. It is a living process. Absolutely a living process. When it is a living process, you cannot do anything about it. So it is Sahaja. At the most you can shift it a little bit and push it here or there, push it around and all that. If a tree is coming up, like in Japan, and they will like to give it a shape, then they will cut branch first and bend it a little more another one and bend it this way, that way and give it a shape. But whatever is living is working out spontaneously within us with many complicated organisations which are living themselves and are aware of what they are doing. For example your body is much more aware of me than your rationality. Say, you are a possessed person. You won't accept that you are a possessed person. I won't say myself also because I don't want to get very kind of thing which is in

*\*This advice was given by Her Holiness Mataji at London.*

They have to find out the means and methods. And as a result of that probe has brought forth other Yogas, which we call as Raj-Yoga or they call it as Hatha-Yoga, or the third one they call as Kriya Yoga (I think Kriya and Raj is about the same) and Bhakti Yoga and Gyan Yoga and Karam Yoga. All these are the methods human beings want to employ to make the bull rise. When they get frustrated, they want to hang themselves by the nearest tree. So, that also is another frustrated Yoga. Then Sadistic Yoga, then beating Yogas, then beating others Yogas then it goes on like that, you see, flowering into better and better things. Then fanaticism, because human beings find it difficult to sit still they get a challenge. "Oh this bull does not rise, I will make it rise."

Moreover they haven't got the authority. Even those who are self-realised they have no knowledge because Kundalini is not made by them. Like, even if I get this machinery, I do not know how to handle it, how to use it? I may try but I may burn my hands instead. Such a hotch potch of endeavour brings forth so many Yogas in this world. And everybody is baffled at it that how it is that there are so many Yogas and this Yoga and that Yoga and Buddha or Mahabir or Christ. Then Church Yoga "And what is wrong in witchcraft" somebody said the other day. Nothing wrong but the bull will settle down better, it won't rise then.

Now, so they have tried to find out what should we do? Stand on your heads, bull won't rise, it won't. So what should we do?

We should know what is the Kundalini that is within us. All these Yogas that have come up, have been depicted from the expe-

riences of people. Because some people when they try to raise the Kundalini "so called" say they started jumping. The Kundalini does not rise. Some people started taking off their clothes or may be some such sort of a funny thing. They felt heated up. So people thought let us take off our clothes and we'll find God. Some people felt some sort of a grip on the stomach or some of them did see also these things happening within. So they called it a Mool-bandha. The 'bandha' has taken place, something has gripped there. So the Kriya-Yoga is that, you take out your tongue from here. You cut this thread of the tongue from here and you push it back here, touch the tip of the tongue here where normally it is wagging. Push it back here at the Vishuddhi centre, they think the Vishuddhi is here. The problem is that they think the Vishuddhi is here. So they push it back here. They think they will achieve the raising of Kundalini by this. It is just the other way round, we are trying, you see. The effect cannot reach the cause.

You have to go to the root of cause to come to the effect. Did you see my point? Supposing the Vishuddhi Chakra which is here, a very subtle centre behind, is spoilt then the effects are felt, say, here. And your tongue gets affected, your eyes get affected, your nose gets affected, your cheeks get affected. There are 16 you see. All these can get affected. But by tickling your nose you do not touch the Vishuddhi Chakra. Isn't it? Did you see my point? For example, something goes wrong at the centre from where the electricity is coming here. By tickling it here you cannot correct that one there. You have to go to the roots. Or



on a tree you find a fruit. All the fruits are getting rot. So by treating the fruit, can you treat the disease? You'll have to go to the roots. So these people when they saw things happening to human beings they formed different type of methods. All are wrong and all are right.

Try to understand, this is a very simple thing. After realisation all of them are right. Before realisation all of them are wrong. Before your car starts, if you start turning the wheel, or using the brake, you are spoiling the car. When the car has started and you know how to drive and you have become a master of driving, then everything is right. Otherwise the same car which has to drive you from your house to this Ashram will land to somewhere. In the same way, the same thing before realisation has no meaning. After realisation only you start understanding.

So let us take the case of Hatha Yoga. It is based on centres, no doubt. It is based on "*Ishwar Pranidhana*", no doubt, all the Ashtangas, all the eight sides of Hatha Yoga. See from human point of view, I'm saying. For them why Hatha Yoga came into being.

It's first that they should fix their attention on Ishwara Pranidhana means they should fix the attention into the existence of God. Not blind faith. But to understand that there is God, so that you humble down yourself. Then you should go to the realised soul as a Guru. Guru means a realised soul minimum. Any Tom, Dick and Harry becomes a Guru, is a nonsense absolutely. He has to be a realised soul and if he is a realised soul he will say like that.

He doesn't talk of separation, he talks of authority, because he is there he has that authority. Those who talk of separation and crying and weeping and woes and all that are blind like all others. They have no business to be there. There is no humility about it, I mean if I have a red shawl, I should say, 'I have a red shawl.' What is there to feel humble about? I mean whatever you are, there is no harm in saying what you are. When you are not that, when you don't have that and you say that you have, it is arrogance. But when you are there, you have to say. That Christ said, 'I am the light, I am the path'. I mean he was not trying to be arrogant about it. What is there to feel bad about it? So Hatha Yoga itself is done under a person who is a realised soul. Not only realised but who knows. Who has mastered the art of Shakti-pat is the raising of the Kundalini minimum. Of course Sahaja Yogis just raise it like that. It is different. But no other Yogis can do that. It is only you, because you are authorised, that you can raise the Kundalini just like that. So what these Hatha-Yogis have done they have boiled it down to only the physical sense. So you have to have Ishwarapranidhana, Yama and Niyama and that too before 25 years of age, you have to discipline yourself in a way that you should understand, what is right and what is wrong. Now those who have done all the wrongs of the world before they are 15 years of age, now at the age of 25 are trying to learn what is Yama and Niyama. How can you do it? Just tell me now. Supposing you have spoilt the car completely. At the most you can ask for insurance, if you have paid for it. But how can you expect the car to come out absolutely new, as if it has come out from

the factory? A house which is being completely mutilated cannot be renovated. Isn't it? That would be madness. So one has to understand that these Yama and Niyamas and all these things are not meant for us. At least for the Western people, in any way. Let us accept it whatever it is in experimentation or whatever it is we have committed lots of mistakes or may be we have been experimenting, again I'll say the same word. Whatever we have done we have done a lot of harm to ourselves, to our body and to our mind. Because we had nobody to guide us. Alright. We didn't want to harm ourselves but by mistake it happened. Now what to do?

It is a very sad affair. People are sick. They cannot do Hatha-Yoga. The atmosphere is sick. The whole place is sick. They want love, they do not want exercise. They do not want scouts. They want somebody to love them, to heal them, to cure them to establish them.

There is no word of love in Hatha Yoga these days because you pay for it. One thing you cannot pay for is your love. How can you pay for love? And that's why this modern Hatha Yoga is just a misnomer. But after realisation you can do Hatha Yoga because you are purified, you are cleansed, you are healed, your wounds are alright. People are wounded, they are so much hurt. They are extremely unhappy. You touch them and feel it. Why talk about big things when they do not even have energy to sustain themselves? It is a strain on them. And none of them are realised souls neither are they masters of Shakti-pat. So that's why it was said, "you go to a Guru who is a realised soul. Go into the jungles before 25

years of age you should be there and practise under his guidance in complete celibacy in the atmosphere of complete celibacy.

Now come to Kriya Yoga. When we take to Kriya Yoga, it is taking out the tongue as I said cutting it out and putting it back here to tickle the Vishuddhi Chakra. I mean I don't know sometimes, your rationality also goes out, I think. By doing like that do you think you can excite this great power within you, which is discrimination, which understands each and everything; you cannot be fooled by that. So all these tricks which we have been trying by ourselves of poking yourself here and poking yourself there, we are just spoiling your instrument for nothing at all. But it happens, when the Kundalini rises through the Vishuddhi chakra, that when the dilation of the Chakra takes place it happens that your tongue is pulled inside. It happens that your eyes get dilated. I hope they do not put Atropin to dilate their eyes to get their Kundalini awakening. So it happens like that Bandhas take place the stomach holds the kundalini with the bandhas. It closes down the chakras when the kundalini comes up, it closes down automatically so that the energy is kept upwards it is not allowed to fall down. All these things happen within us. These bandhas happen which some supraconscious people might be seeing and they want to think that if you pull your stomach like this, put your tongue inside, kundalini is awakened These things happen as a result of kundalini awakening but by doing these things you do not awaken the kundalini. Now did you follow my point? Did you? It is clear now.

That is why these kriya yogas have star-



ted, this jumping has started. Even the nudity has started. All this as a result of some people who are trying to raise the kundalini. Even in the centre which it rises all these things happen. When your health is not alright you are sick, your heart is working, labouring very hard to look after your physical being, you try to make it even weaker by taking these strenuous things. And by using the other way round methods, as I told you, you also spoil your instrument like the electricity has to come so the electricity must flow from there. If I start blowing from here or poking from here, with frustration also breaking this one here electricity is not going to come, only this will be finished. Do you follow my clear cut idea? It is very clear that if you are going to spoil your own instrument you are not going to get the energy to rise within you.

But one who is a realised soul he would tell you first of all he may raise of your kundalini, minimum, awaken your kundalini and ask you to make way for the kundalini to rise gradually. Human beings when they raise their kundalini they raise it by every chakra. They bring the kundalini to, say, Mooladhara, of course they cannot touch it. The kundalini would come upto, say, nabhi at the most. Then how to keep it there so they will say, "eat less, do not take away your attention too much, you must eat very little food so that there is no much attention on food. You must be detached." This is before 25 years of age. "Do not strive too much. Eat at regular intervals. Do not pay much attention to anywhere outside" so that the attention is kept there so the kundalini does not drop down from the little inch of progress it has made in 25 years.

They are born again and they move at the

pace of an ant and they fix your kundalini by inches there and they say do not lead any adharmic life; you have to lead a very virtuous life, like a horse, you see, when you have to train the horse you put these two blinds around so they have to train the horse before it starts really running the race. But with this the most important is the love of the grand parents who are with them, in those days they used to be—to look after the children and the love of the Guru and the training and the discipline of the own self. The gurus who take money from you what are they going to train you up in? Business management or dubious methods of cheating? Their own lives were so beautifully blended with their love, with their knowledge and their whole understanding that it has a direct affect on the character and the personality of the pupil. While now in India no body can write epic like Rama's. We do not have any Ramas now. We won't have perhaps. They only write stories. Now we have poems coming out of India like your horrible Lord Byron, he is born in India now. He has left your country. So like that all the dynamism in literature is also finished because there is no ideal before the people. They cannot think of a perfect personality. So the epics are different and they say everywhere we go to learn these thing to our Guru (so called) we see their lives. The impression that we have within us is also just the same and they cannot teach anything unless and until they themselves have the light.

Now this Kriya Yoga is also just the same thing. It is described by great saints in India that those Jalunder Bandhas and all these bandhas take place, means the bondage take place in the stomach in



the heart and all these granthis are broken. Yes, it happens in you also when the kundalini rises. It does happen because I am quite a big master. I do everything myself. I do not leave anything to you, till you have got it. Only this thing you have to do is to freely choosing the path of self realisation. That is the only thing you have to do "to be absolutely free". In all your freedom you have to accept Sahaja Yoga. If I find you have not chosen it by your freedom you get out of it, very fast, you would not be there. You will simply run away. If not, I will see to it that you run away.

Some one has to understand all these Margas, all these paths, even like Bhakti. I have told you about three types of bhaktas. One who are asking for kama. So many have come to me for, say, cures, so many of them. It is a good thing. It is a good chance for me. Then they get cured; then they have that love since they are Mumukshus and they can become very great Sahaja yogis. In India there are many who have come like that they first come for treatment and become very great Sahaia yogis. So they can pass through all these various stages.

So one has to understand that this is the time of Mahayoga. Where all these Antar yoga means all these happenings inside take place automatically. I have something to do with your kundalini very much and she knows me very well too. So much so that as soon as she sees me she is up there so happy. And the first impact is so great you feel she is got it. She rises with such thumping joy, you get it. But again you go back to your crutches. Even you have lost all your troubles and everything finished.

Now still you want to have your crutches because you are identified with them. So you go back to your crutches and again want to become lame. This is just acting going on for some time. But if you act for a long period you become lame. Because you have been playing games, you see. And now the game is over. So you have to accept yourself that you are great. And that you have got it now within yourself. It is there now you are a light. You have to accept that you are a light now. You are not the same you were before and you are transformed into this flower. You should have faith in yourself and confidence in you. Because you have been identified with people like that with bad experiences, indifferent experiences, you do not want to believe that there can be an experience of that kind. You do not want to accept it. But if you understand it a little bit you will settle down nicely and I am here to make you the master of it absolutely the complete mastery over all this.

When Maha yoga comes in, you do not have to worry about anything else. All the yogas are at your feet. You just raise your hands just like this and the kundalini will rise. It is a fact you just try. Anybody is sick, you put your hands like this the person is going to be alright. Try yourself.

This is Maha yoga: The culmination point of Sahaja Yoga. Once you achieve it you do not have to do anything else. Then you become that because only everything works for the Becoming and if there is something that just gives you the whole thing, then why should you do it. All things that have happened to you after you have come to sahaja yoga I am going to give you

a list of those and what are they are called in Sanskrit language.

Thousands of years people have had to work for it. But you have got it just like that. It is a fact. It is difficult to accept that you have got just like that without doing any hard any big exercises, is not it. But just wait and see what you have got. Of course some people do not get it because there is a problem. Some problem is there. But do not bother, it will work out. But those who got it should know that they have got it because of something and that something you have to discover. That is what you have to find out for yourself. There is a reason why you have got it like that. Like mantras also, somebody told me that there is a guru who gives mantras according to the age. It is all nonsense. Complete nonsense it is. You see, even a realised soul would not give you a mantra, that is why it was regarded as a great thing if some body gave you a mantra. Now every Dick, Tom and Harry like a donkey brazes in your ears and you think, "I have got." They are trying to befool you, they do not know they are befooling themselves. Whatever they have done they will have to pay very heavily.

So mantras are never given just like that you have to know various points of a person, as to, who is your kula-devata, the worship of your family, what is your personal worshipping God, what is your horoscope, what are the stars you are catching. At this point giving of the mantras, the time is to be determined, at a particular time of the horoscope what is the time of the horoscope that tallies with the Guru's horoscope. That is why people used to have one or two people. Even a person like Gyaneshwara gave

a name to only one person in his life time. Here these Dick, Tom and Harry are giving names like they are distributing, I do not know what? Nothing is more easily available more than these names of horrible things. If I told these Indians they will know (इन लोगों को एक मंत्र दिया, 'आइन्गा', एक दिया 'हिगा'। तुमको तो मालूम है मतलब')

You should have some sort of an authority which you can use and every mantra which you say will be awakened. You know that after realisation it is such a wonderful thing to see that even if you are not yet out of your possession still you work it out. Still nothing happens to your kundalini raising system, nothing happens to that, still you can raise the kundalini. Isn't it? Still you can give realisation to people. You may be possessed all this time, fighting with the spirit but here with one hand you are raising kundalini automatically.

There are lots of spirits which are trying to possess you. You are feeling them with one hand that side and with one hand you are raising the kundalini. Nothing would go wrong with the person whose kundalini you are raising. To that purity. Otherwise to give mantra and to take mantra a person has to starve for seven days. Not to see a man's face or a woman's face. All sorts of vidhis (विधि) are there, then only you can get it. There some people tell the disciple to wash their hands 108 times every day. All sorts of these neti (नेति) kriyas and all that has to be done before a mantra is given. It is a big ritual. Why? Because you are so vulnerable. It is like a phosphorus. And you cannot put phosphorous into some body's hand. You have to make all arrangements till you can do it safely.



But supposing you become all powerful then what? Everything becomes a child's play. Everything becomes so simple. You are raising the kundalini. You know there are centres. You can raise it through the centres. You know how to awaken them. That is why it is Mahayoga.

It had to be this way, sometime, otherwise how are we going to save this world? How this creation is to be justified? We have to find. I mean God has to find some method by which all of you who are seeking Him are to be blessed, and that he should be manifested so that His work should be completed.

So this is Mahayoga which encompasses all the yogas. There is no need, now to go to stone ages to come back to human stage. It is something like that. Or else you can say that now if I have to go to India, I need not go like Columbus and end up in America.

Somebody who knows the way has come

to you. Who knows everything. All about it. Somebody who has done all this who knows all the tricks of trade and also knows you very well, though still I am learning.

About human beings I have still to learn a lot. They can be quite queer. I do not know why they behave like this. Cannot understand, Oh God! It is a great revelation sometimes when you see human beings, how they behave. Very interesting. Very interesting creature, I must say, they never behave the same way. You cannot predict. Most unpredictable. Do not know, what they will come out with? Very interesting. After Sahaja yoga you will also enjoy very much.

This is about so many yogas I have told you. Now if you have any questions ask me sensible ones, again I say. Ask me questions because I have told you in a short way but later I will give you the complete idea.

May God bless you!

## IN RESPONSE TO A QUESTION MOTHER ANSWERED THUS...

Now this lama business is all wrong; all I must say very frankly. They do some tricks to spoil this instrument. Hypnotise. Do all kinds of things. It has brought about lots of problems. Now everybody has got it. You have not got it so it is a little problem, does not matter. You have to little bit co-operate with me and you will get it. You must get it. It is my desire. That is your desire also. We meet on this point.

Kundalini is the desire of God. Is not desire for God—is the desire of God itself. So it can be only awakened by that desire. It is the desire of God within you that is

being blessed and the desire of God is the shakti. And the desire of God is that He loves you. His desire is to give you all His powers and all his loving capacity. This is His desire. It is placed within you and is dormant. So when it rises, His desire is fulfilled. And that is how you get your fulfilment. Unless and until you are God, you cannot command desire of God. But after realisation He gives you, bestows His power that you can manoeuvre His desire. You can raise the kundalini in the people which is the desire of God. And you can make Him desire. That is the greatest one can achieve.

# SEEKING AND FINDING

by

JASON COPELAND

When I look back at the longings and passions I felt before meeting Mother, it is hard to discern how I merited the title of seeker. I have to look closely into the jumble of aims and conflicting desires that moved my life then, and see if any of it had any consistent thread.

In fact there were several. Religion was not noticeably one of them; I was brought up a Catholic in the dogmatic Irish tradition, and hated the Catholic Church with a violent rage born of the brutal, insensitive, mindless terror I had received from it. I didn't grow up in a happy home, my parents broke up when I was small and after that all I remember is unhappiness and fear. Everything seemed to be a sin, especially speaking to adults they didn't want to hear what you said. Religion to me means black clothing, miserable old men putting the frighteners on small children, mystifying ceremonies in a long-dead language, and violent punishments for the slightest sin (especially if it was fun or involved thinking for oneself) and ultimately eternal damnation to a hell of sadistic tortures in which burning flesh seemed to be the main component, by a vindictive elderly male deity with no sense of humour.

That was my early view of religion. As I grew up and found out just how many true faiths there are, I concluded that Marx was right, and the whole and only purpose

of religion was to drug the populace into cringing submission to the property owning classes and bureaucrats with spurious hopes of a better life after death. It should be remembered here that Christians do not believe in reincarnation, so their despair—and drive to ingratiate themselves with authority—is thus total. Religion seemed to me to be the ultimate fraud, the sickest con trick played in the history of the universe, the cruellest and most foul traduction of the human spirit that the perversity of the human spirit could concoct.

So much for religion. That of course was entirely without prejudice as to the question of whether or not God exists. I went through several different stages on that one, sometimes believing that God doesn't exist, sometimes that he did but was busy elsewhere on a less ambitious project than trying to create intelligent life on Earth, sometimes just that God must be the essence of cruelty and hardness to allow such brutality, violence, injustice and savagery to continue. In 1971, having been a dope-smoking revolutionary hippie for some years, I looked at one of the varieties of imported oriental mysticism then available in England, a pouty-looking brat of an alleged Guru called Guru Maharaj ji, who was then about thirteen years old. His acolytes said many interesting things about spirituality and "the knowledge", and impressed me with what seemed to my misted eyes to be a degree of sincerity and depth that I had not



found elsewhere, so I decided to try it. I wasn't at all sure that I possessed the requisite degree of sincerity since my main motive for looking for God seemed to be a desire to escape from the suicidal lunatic asylum I found Earth to be, but I was sufficiently motivated not to want to miss out on God and real love at last if this was It, so I hung around for long enough to persuade the "mahatmas" of my interest and eventually asked for "the knowledge". On the appointed day, I was taken with several other postulants to an upstairs room, and after the introductory "satsang" was shown four meditation techniques with which I tried to meditate for a few months.

The movement in Britain was much populated by not very bright young people whose rejection of intellectuality seemed mainly to stem from their inability to pursue a thought for more than ten words. That was the first thing that made me suspicious. I could see the need in spiritual pursuits to bring the rational mind to a recognition of the narrowness of its own limits, but the extent of the willing mindlessness of little fatso's devotees seemed to me to mock the dignity of man and God, and to insult the tools God gave man. Secondly the abject abnegation of ego espoused by the premies seemed to produce an unhealthily degrading effect, an atmosphere of self-hatred rather than one of sincere and warm humility. I couldn't understand what sort of God would want to be worshipped by such cringing cyphers as the long-term devotees made of themselves—at any rate, such a mean, spiteful and power-hungry deity wasn't the God I wanted—the God I was looking for was warm and generous and full of love, which fat brat visibly wasn't. I had always envisaged saints and

large, loving, forgiving, great-hearted, generous people who shone with the laughter of infinite love. I was never very interested in the rest of the gurus that battened on the detritus of the druggy generation after that, so in the following decade I went back into the revolution in its many forms, hoping to build a better world. I got into the claimants' Union's struggles for justice for the sick and unemployed, into squatting struggles for justice for the homeless, into law centres, therapy and the "growth movement", housing co-ops, and lots of other efforts intended as blows against the empire of mammon. It was a great adventure and a great training ground; I learned much, became good at administration, law, writing and other tasks, and ended up making my living in housing administration and social security advice. I spent most of my spare time in meetings, and saw almost everything as a political struggle. The trouble was, most of the rest of humanity didn't seem to grasp that view, and the situation on the planet as a whole went on getting worse, with wars and battles on the increase daily, socialists and other fighters for human rights and dignity getting mauled, the rich getting richer every day by robbing the poor and the man in the street getting more insular and apathetic all the time. The result of that was that I took increasing solace in my other two consuming passions, alcohol and women, when I became too tired or despondent to work myself to distraction. Marriage as an institution had no credibility in my view; my parents were disastrously mismatched and couldn't cope with each other at all, and many friends had parents who stayed together for decades in silent misery and consuming bitterness "for the sake of the children" and multiplied every-

one's unhappiness by so doing. So life for me was a series of attempts to love a woman that failed or succeeded for only a short time.

That then was what my life consisted of: unending work in the cause of creating a better society—with fewer and fewer people believing in it, and me beginning to doubt the ability of humans to behave rationally in their own interest—booze taking its slow but mounting toll on my health, and women not giving me the warm and gentle love I sought nor accepting what I offered. A threefold path that led nowhere. But before I describe the simultaneous end of these paths, I shall mention a couple of incidents along the way which were to have a much greater significance than was at first apparent.

In spring 1979 my then girl friend showed me a small picture of Mataji. She had been taken to a meeting by a friend, and thought Mother was very nice but wasn't into having a guru at that particular moment. I looked closely at the picture and thought how lovely and warm She looked, and what a lovely idea it would be to have a lady guru if you were going to have one at all. I thought that was just the sort of joke that God (the warm loving God I was after that is) would play on people's expectations, as God is always thought of as exclusively male in the west. But I wasn't into having a Guru at that time either (Oh Mother, what an idiot!) so I just smiled and put the picture down again..... but there did commence then an unconscious process of anxiety-suppose this time it WAS a real incarnation of God?

Later that year I was languishing in bed

with one of the frequent colds that my imbibing and smoking habits left me prey to, when the same girlfriend dropped in with her Sahaja Yogi friend in tow. That lady breezed in smiling and laughing and saying encouraging things, and her freshness, purity and laughing warmth made the most profound impression on me. Thus were two seeds planted which were before very long to bear the greatest possible fruit. Though for the moment my conscious mind forgot about them (thank God it did that instead of messing the memory around with rationalisations) the impressions created by the two encounters stayed with me, quickening my vibrations, and were later to return to consciousness with devastating effect.

But let us return to what happened "before". In 1980 I knew much despair. Lunatics in governments throughout the world were talking increasingly loudly about nuclear weapons, and a climate of tension was being created which as a student of history I recognised, and which terrified me to the depths of my being. Meanwhile exploiters seeking profit continued apace to strip the planet of all the resources they could thief from it, whole species of animals were being wiped out, and the very capacity of the Earth to support life was being systematically destroyed. The burning of the Amazonian forests particularly frightened me—with the amount of foliage destroyed by that wanton vandalism, a shortage of oxygen to breathe was being caused. So which was going to happen first, was the planet going to choke on the pollutions and poisons of humanity's unfettered greed, or was it going to be a radioactive cinder by the paranoid genocide machines? All the



time people walked about apparently unconcerned, while at night I cried aloud in fright "God, if you exist, help I!" Through real and bitter tears I called out "God, please, come into my life, help me I!" In the summer of 1980 my fear quickened with every newspaper I read. At the same time, the negative process of my other passions quickened pace. On July 19th I got a rude brush-off from a woman with whom I was hoping to get off. I felt awfully hurt by the shock and got excessively drunk. This, and overdrinking of past 3 weeks caused nausea for alcohol and I swore it off on the spot. On the same day, I read an article in the news paper.

It was a fluent and well written travel piece by a writer who knew Russia well, and described at great length the moral corruption, self-seeking, time-serving, cynicism and general climate of pettiness and purposelessness prevailing in the showpiece of communism. The Russian people, he said, had a strong spirituality, but since the revolution religion had been forbidden in any form, and the nation's heart, deprived of an outlet for its aspirations, had turned black.

This article affected me to the core of my beliefs, and brought out the question I had been avoiding for years. Although I was never a communist, my political hopes for a better world were in general tied in with the struggle of the left for economic and political liberation for the world as a whole, and this article landed me squarely with the conclusion that self-government by humans was not possible, they always fouled it up, and thus there was no hope of improvement in the human condition by rational effort alone.

That was it. In three easy stages over less than twelve hours, my world had collapsed. I walked out into the rain with one thing left to check out, and that was a friend who had been telling me for weeks that she wanted me to meet her spiritual teacher. As I stumbled along, I was crying, and muttering myself through the pain "God, if this is all there is to life, you can stick it!" For the first time in my life, I actually wanted to die. The fight had gone out of me, I had no hope left. "If this is all there is," I sobbed, "I want out of it."

I arrived at my friend's house and she saw straight away the state I was in. She took me upstairs and made some coffee, and we talked a little. After a few minutes the mist started to clear a little and I noticed a small pink picture on her mantelpiece. I went over and looked at it a little more closely. Then I leaned forward to look at it a bit closer still. And closer... and closer... Kaboom! A thousand megaton explosion tore away the remaining vestiges of my mind and slammed the life back into my heart. A tiny voice within me whispered deafeningly "Mary I!" and I knew in that split second that I had found God's incarnation. The tears of joy and sweet, blessed relief ran rivers down the windows of my soul.

For the next twenty-four hours I was out of my head with joy, relief and excitement. There was no doubt in my mind as to precisely what I had been lucky enough to discover, and the importance of it, and the incredible fact that little me had been smiled on by God, that God had answered my anguished cry for help, sent me completely over the moon with excitement. I knew that this was the discovery of a thousand life-

times, and that certainty sustained me for much of the succeeding week during which time I had precious little interest in food or sleep or indeed anything at all save Mother and the vibration. I could hardly contain myself until the Monday night, when I was due to attend a meeting of Sahaja Yoga in Westminster, where Mother was expected to appear.

I took my place early in the meeting hall, and meditated on Mother's picture. When She arrived, my wildest dreams were instantly fulfilled; by Her gentleness, warmth, sweetness, joy, laughter, charm and general unbounded lovingness. I knew the Goddess of love was here, and I felt a great relief as all the terrors of the stern punitive masculine God of the Catholics evaporated—and I laughed with joy and freedom from fear. Mother sat down and gave a talk, of which I remember little, so wild was my joy, save that she was full of humour and laughter—and my cup of joy ran truly over at the amazing revelation of the Goddess of bountiful love and goodness I had always wanted. My exultation cannot be described.

After Her talk, Mother asked me which false guru I had been to, and I told her. She then sat me down on the floor in front of Her and laid Her feet on various parts of my back and front. I didn't know about bhoots then, but I did physically feel negativity, bad energy, leaving my body at various points, and pains and blockages moving about. Mother cricked my neck and did several other things to straighten my spine up a bit, and kept Her feet on my suffering body for what felt like at least half an hour. Great heat came out, and I became dazed with the

intensity of the operation as the vibration flooded through me. Afterwards, I felt much cleaner, much lighter, straighter of body and of mind, and filled with great love, peace, security and bliss, and a sense of the vastness of God and the permanence of the spirit. The presence of the kundalini was so palpable in all my sensations that I hardly needed to ask my hands whether they felt cool breeze—I felt strong sensations on my head, in my heart and throughout my body. The sense of well-being pervaded all over me, along with the tangible effects of the clearing-out Mother had given me.

On the way home, I threw away my tobacco tin and gave up smoking permanently, and then leapt in the air and swung round lampposts for sheer joy and exuberance. I felt like a long-lost son who had just been welcomed home by his Mother, and my awe and joy were uncontainable. The intense excitement continued as my mind began to grasp in a little more detail the implications and the enormity of what had happened to me. That night, like the night before and most of the succeeding fortnight, I slept hardly at all, and thought only about Mother, and everything that flowed from realisation. One by one pieces of my life came to consciousness to be completely re-evaluated in the new and searching light of Sahaja Yoga. I realised for example that I would not be in my current job for very much longer. The organisation I was working for was wrongly based—like all political initiatives it was based in ego, in the idea that humans could govern themselves, so that was out. Also, it contained people who took drugs, smoked and drank unrestrainedly, and followers of false gurus. My earnest



desire was to escape from that situation now--I didn't want to work for such people or be in contact with such rubbish. I wanted to live dharmically, but knew it would take a little while to find anew the right and wrong. In the meantime I learned also to put my trust in Mother's love, and not to feel guilty for real or imagined errors. The friend who introduced me to Sahaja Yoga gave much help over the first week, teaching me about bandhans, footsoaking and various mantras, and introduced me to the chakras and the Deities. It seemed so much to learn at first, and I wondered how I would ever remember it all, or cope with the great number of new things to do and changes to go through.

It did however cope with my life, and as time went on, had an increasingly wide effect on me. Now, a year and a half later, it has transformed almost everything. I no longer smoke or drink or take any drugs, I am physically, mentally and emotionally healthier, I've lost much of the neurotic way of life I used to pursue and most of the attitudes that went with it, I no longer waste my time on political endeavour. By Mother's immense and infinitely generous grace I am now married to a Sahaja Yogini, and we are a family of four, including two children. Some material problems remain, but far fewer than I had before. Very much remains for me to learn, and I feel I have barely begun to transform myself. It has taken this long for me to learn from the consequences of omissions that I really have to meditate regularly twice a day and shoebeat at least as often, and to be constantly aware of the state of my vibrations and chakras. Now, having learnt the necessity, I must learn to actually do these things !

I have the source of satisfaction of all my desires. If at any time I feel the necessity to change the world, Mother so arranges things that I give an introductory talk at a public meeting for newcomers, and I am filled with joy that my voice is used as a vehicle for persuading people to try the one thing that is worth looking for. I know that realisation will have a far greater effect on people's lives than any of the political solutions I used to advocate, and I feel privileged to be allowed to play a part in spreading Sahaja Yoga. Life is not easy, but now it is worthwhile, it is suffused with a glorious optimism and positivity that was totally lacking before. Every day there arises in some challenging form the struggle to curb one's ego and surrender to Mother, and the ever present necessity to inculcate discipline in looking after one's spirit in all the ways Mother has taught us; but all that happens in the context of great hope, joy and love, and the all-pervading certainty that one is on the right path at last. For me that certainty, in contrast to the agonising doubt that preceded it, is the greatest of Mother's magnificent gifts. I am, above all, profoundly grateful that I have at last been released from the mire of maya that the rest of humanity is still stuck in, and that I am now part of a growing, loving and supporting collective under the guidance and protection of our Holy Mother.

O Mother, from the bottom of my heart, I thank You !

Bolo Shri Bhagawati Mataji Shri Nirmala Devi Ki Jai.

Jason Copeland  
10.12.81.

# THE FIGHT FOR COLLECTIVITY

## ( PART II )

Let us have a closer look at good old tricky ego. No use fighting with it, says Shri Mataji, but, with a pinch of Shri Hanumana's inspired humour we can deflate it. The ego will end up looking like the Court's fool whose erratic jokes are meant to entertain the King. Between the king and the fool, the Self and the ego, there are indeed some very basic differences. In order not to take any more the fool for the king, let us now explore one of them.

The ego, by its very nature, seeks individual achievement; the Self, by its very nature, resists in the collective dimension. Why is it so? The body of the ego is that sheet of accumulated illusions through which we perceive ourselves as self-sufficient, individual identities without any link to the whole. The Self is this very whole within us, but recovered by the sheet.

When a Sahaja Yogi, unconsciously carrying on with old habits, seeks individual achievements in Sahaja Yoga (I have done this, I have organized that) he is still, may be, dancing on ego's clownish tune. The fool will bore the King, after all; for the Self knows the right tune, it knows the sound of the flute which enchanted the banks of the Yamuna, it stores the gopis' memory. The Self likes correct elegance and rhythm. The question is then: how to behave so as to please the Self?

The answer is: let us behave according to the Self's nature. The Self is Shiva. We are, within the Creation, the living contain-

ers of this silent and watchful totality. Now, Totality seeks itself. That means: *Shiva's desire is that Virata should manifest*. In other words, by actualising our collectivity we are pleasing the Self: the fight for collectivity is the fight for our own becoming.

Hence a Sahaja Yogi's perception of himself is different from a human being's perception of himself. The human being understands growth as the assertion of his limited identity. The Sahaja Yogi is not motivated as an independent actor aiming at his individual achievement. He is a part of the Whole motivated by collective achievement. He feels the identity between the 'I'ness of the Self and the 'I'ness of the collective being. He is like an antenna of the formidable cosmic horse of Shri Kalki merged in the Bhavasagara, sometimes activated, sometimes put to rest by the power of Shri Mataji. But ever aware and a witness. What does all this concretely mean in our daily behaviour?

### It means this:

1. I do not bother about my own salvation because Mother has accepted me and thus I am saved. But let me be an instrument for others to be saved.
2. I do not help anybody; assisting others I work at my own growth. I do not love: it is love which flows through me. I do not act, but through me things may work out;

(Cont. on Page 23)



# EASTER

Here; how people are playing around with Christ's life. They call themselves Christians and they show no respect to His life at all. He is the Becoming He talked about. He didn't talk about all those nonsensical things. Secondly, we show no respect. There is no awe in our hearts that He is the One who has created Universes after Universes. And what are we compared to Him? What ego human beings have, like bubbles. Of course, He was made of the Brahman itself, the Divine Love itself, so He could not be killed. Moreover, He had to be born after Krishna; because Krishna has said that this Divine power of God does not die. It is not killed. Just to prove that He took this form; this gross form of Christ.

He came on this Earth, but human beings, they have no eyes to see anything, they know what is a diamond, they know what a precious cloth is, but they don't know what a precious thing it was, that He came onto this earth.

Now think of it, the situation was horrible—no question of talking to anyone about God, or about realisation, but even to talk about dharma itself, righteousness was very difficult. I mean what ignorance must have covered those people, that they crucified Him. Then, even the disciples never recognised Christ. When He was crucified they said, "Now He's dead." Then, when He rose, nobody would believe it. They have all kinds of theories. Even about the shroud they have found out. Of course, there was a cloth which was tied onto His face, which was pulled up, that's why his face looks slightly

disfigured. But, that cloth was just left there. I mean, what is so important about the shroud, I can't understand it. It's the Blood of Christ. The ignorance with which people looked at him. One should be ashamed of oneself. You can't imagine if you see from that angle how people are managing themselves with their ego and living in complete darkness and self-certifying that they are the people who can judge even God and hardly they allowed Him to live for three or four years. He did not do any harm whatsoever to anyone. You cannot blame any community for that. If He was born in India, they might have done the same. What did they do to Mohammed Sahib? The same thing. But why there are so many thieves as shown in His life? Only as a contrast they were allowed to get out. Why this compromise was possible and why it was not with Christ? Do we also do with us the same thing, today? That we compromise ourselves with thieves—who are negative people and we do not mind Christ being crucified.

Now as you know, He created all the Brahmandas. Brahmanda means a Universe. Now the Universe of the Sun. Out of that Universe has come the Earth. Out of that, you have come out and in your agnya chakra He created a small virata as they call it. He exists within your agnya chakra. This sacrifice is very very significant and though it is gross, in subtle, it has happened to take the awareness through this centre of agnya; was done by Christ, by His crucifixion. He came as a gross person, just like a gross human being. His body died but did not die, because that body was also

made of that imperishable divine vibrations, as you call, the radiations or this Brahma. They did not die and that's why the body did not die and He resurrected with His body. He had to die to show that the body, though dies, can be saved. That's why he had to be crucified. Otherwise, He could not have shown you, but His actualizing that He died and then resurrected to show that this does not die.

Krishna has said, "It is not killed by any weapon, neither it is burnt by any fires. Nor it is blown by any wind. Nothing can suck it". That Spirit is He. When they saw His being resurrected, they started saying, 'Oh, He is the One.' Then His disciples believed Him. What ignorance, what darkness. It's like telling an ant about human civilization.

As this gross happening took place, when in the subtler also the same happening had to take place. Like when you say Moses crossed the river. This was the happening of the Void being crossed by the Primordial Master. So in the subtle whatever is done is expressed in the gross in this manner, and this is exactly what happened when Christ, was crucified. But again you cannot crucify Him. Now He has become Ekadasha Rudra as described. The eleven Rudras as you know very well. These are all the powers of Shiva given to Him. Up till now, till He was born, Krishna had given Him his powers and that He became Mahavirata, he was even placed above Krishna, but now when He will come He will be bestowed with the destructive powers of Shiva—eleven of them. One of them is sufficient to finish all the Universes and that's what is described as the coming of The Christ. You cannot crucify Him anymore and the time

has come for all of us to be prepared to receive Him. We are not yet ready to receive Him. Unless and until you are realised you cannot receive Him because if you remain unrealised till He comes, you'll be finished, you'll be gone, you'll be destroyed. He has just come to destroy all the nonsensical things. So this short time should be used for your emancipation and for your development. But, when we think of Christ, how human beings, you see, put up pretences. All kinds of pretensions you see, like, they act, and act, how Christ was crucified. They wear all the beautiful jewels and everything and they will enact. It's mockery going on. If you have to really come to resurrection, then you must awaken Christ within you, yourself, in the agnya chakra. If you cannot do it, then all this enactment even in Spain, they say are enacting as crucified, I mean, this is mockery going on in this world; we are living with pretensions and falsehoods all these things are going to take us nowhere. We have to face ourselves, we have to awaken Christ within ourselves. We have to bow to Him in full understanding of how great He is. Or the contrary, we always bend towards people who are pretentious, who make a circus out of Him—it's a mockery going on everywhere. This carrying the cross or an drama, I mean, it was such a miserable thing and to enact it, I don't know why people want to do that, I just can't understand I can't bear it. But I mean, if you have feelings, you can see within yourself. It cannot be a ceremony, a ritual, to be sacrificed and to be resurrected. It's the actuality, it's the becoming. It's not any drama, and people want to see a drama like that and be satisfied. For us, Sahaja Yogis, it is important to understand the significance of Christ's life that His body was the only body made



and idiots. Donkeys that He was riding is suggestion of these donkeys who are ego-oriented. He tried to control the donkey. But the left hand side are the people, these horrible negative people, they get frightened of Him, absolutely frightened, you take Christ's name and they just run away, depart. No, nothing doing, they're not going to face Him—"Oh! God." Now, this mark is the sign of His Blood actually. Even if you show this colour they run away, but one has to understand the significance of Christ, with patience, with humility, because He is the One who has created Universes after Universes. Here you cannot just sit on a table and say, let's have it out, let's discuss this. There's no dogma going on. He's a living God and Living cannot be discussed by human beings. You have to become superhuman beings to discuss Him, to understand Him. And, the more you rise, the more you are filled with awe. "Oh! God." And when you realise that He is the support of the Universe, He is our support, then you feel very powerful—that nobody can possess you, if He's your support. But you cannot just sort of possess Christ as your own, you cannot say Christ is mine, you cannot, nobody can, possess Him. You have to surrender to Him, so that you become His possessions. So that He looks after you. His greatness cannot be described in words. As a child, and as a Son, He is the giver of joy. One cannot describe how He looked after His Mother, it's impossible. No words can describe the understanding of Christ for His Mother, His love, His gentleness, His care, His devotion and dedication cannot be described. And you know that He came as an evolved Sri Ganesh, and at the back He's Sri Ganesh and at the front He's Kartikeya. Very powerful—eleven

Rudras, and this has, given Him the highest position. So on this day we have to think how He was resurrected for us.

More than Him His Mother had to suffer His crucifixion—it was too much; because She knew all these was going to happen and She was in human form as a Mother and Her only loving Son, being crucified in Her presence. We should not glorify the Cross for the one reason of Christ being crucified on that, but cross is the sign of the agnya chakra, also because the same swastika, which was equally distributed, is expressed as an evolved symbol that is a cross. So when we glorify cross, we are glorifying our agnya chakra by which we accept the life of dedication and of sacrifice. And if we look forward after the cross, we know that it is the Resurrection and the Resurrection that you are going to actualize in this life time. But now give up all nonsensical ideas about your seekings and useless ramblings *Seeking means not knowing about anything but becoming something.* For that, Christ crucified Himself. He resurrected Himself so that you all could be resurrected, so you have to, today, thank Him for giving you the lead of resurrection and in this lifetime only, you are going to be resurrected and you are going to see, with your own eyes, your resurrection as the disciples saw the resurrection of Christ. This is being all promised and this must happen to all of you.

So we should rejoice and be happy that the time has come for the resurrection and such a great event we are facing. We are such a people—give up our small vision and our petty hankerings, our small little lives in which we live like frogs. Expand yourself and think that today you are facing

the drama of mass resurrection, not only that, but you are manoeuvring it. So rejoice and be happy that what Christ did 2,000 years back, today we are going to do it. That's why Easter is a special day for all of us. It really is a very special day

because in our lives the death has died and we are resurrected.

May God Bless You.

April 6th 1981  
Ashram, London  
England.

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*(Contd. from Page 18)*

that's all. I am watching it. And I experience joy.

3. I do not belong to any clan, family, group or circle of friends. Those who are committed to sahaja yoga and devoted to Shri Adi Shakti Mataji Nirmala Devi are automatically my brothers, sisters and friends.
4. I will accept the natural leadership of those sahaja yogis who can best spread sahaja yoga. There will be no jealousy whatsoever. For, their cause is my cause: by promoting sahaja yoga they are promoting me. When sahaja yoga grows it is my true "I" who grows.
5. I will rejoice in the forthcoming manifestation of all higher realised beings because they will decorate our new Jerusalem of which I am a founding stone. Founding stones

do not necessarily decorate...

6. I will not seek to strengthen my relationship to Shri Mataji by trying to secure some kind of illusory "privileged position" near Her but by dissolving in the collective Being to whom She is giving birth.
7. I cannot know the Self without becoming collective. I cannot become collective without deflating the ego. And I cannot deflate the ego without surrendering to Mother.

In this winter of 1982, all of us should take the vow to fight for our Collectivity. There is the glory and the joy; After all, our most amazing guru the Divine Mothers is sakshat Shri Shiva Virata. In exploring the depth of the Self and the extent of our collectivity we start travelling in the arteries of Her cosmic body to visit the radiant aura of beauty of Her Adi Chakras.

—GREGOIRE



# LETTER

My dear Dr. Raul,

I received a very detailed letter from Damle. It was a very wise step on your part to have met Shri Gagan Gadh Maharaj. What he says about the miracle of Sahaja Yoga is absolutely true. The reason why this great sanctuary never manifested in reality was that whenever Adishakti descended as incarnation (She) did not have all the chakras integrated through Sahastrara. The complete harmony and unison merged into an integrated instrument of her personality is bringing forth these fantastic results. So much so that I am surprised at myself.

I think he (Gagan Gadh Maharaj) also cannot imagine the dynamics of this Discovery and hence he feels that 'Avdhuts' have to be away in the forests and that Cancer can give you reaction. You have cured the Cancer of Phadke's father. Did it give you any reaction? When you are at a giving end how can you receive anything? You are reborn as Lotus which does not take anything bad from muddy surroundings but transforms its surroundings with its beauty and fills it with fragrance. This is the magic of a realised soul. Do you think doctors will accept that there exists the Kingdom of God and that it creates us and that the Lord of our autonomous nervous system is our spirit which is the reflection of God? You can quote the names of people like Mr. Bose and Mr. Daftary and Mr. Sharma who are miraculously cured of his colour blindness through Sahaja Yoga. In any case I am going to America next year. One of my dear Sons Dr. Lanjewar has now become the president of the Medical Practitioners Association of New York and is very an-

xious to have a conference next year in New York. Due to our slavery for so many years, doctors in India have lost the capacity to know that we are the people born on the Yoga Bhumi. Their thinking is so slavish that they think all our ideas about medicine are stupid while western knowledge is very sensible.

I bless you with all my heart that Dr. Ramlingam has good vibrations. Shri Rama in him would have wisdom to understand the ways of God Almighty. I send you my love and protection so that you can break the barriers of ignorance of our medical men. Let them know that the time has come for them to accept that science is not everything. It only discovers whatever exists and appears before the gross being. Once we become subtle rising in the fourth dimension, we see the subtle being, the spirit and contentment and DIVINE working of this love, cannot be done by argument. One has to be realised. One has to evolve through Sahaja Yoga spontaneously as this is a living process. For Cancer best treatment is of water i. e. putting feet in the river, sea or in the water at home with the photograph. Water has the religion (Dharma) of cleansing and hence Shri VISHNU and DATTATRAYA responsible for the religion (Dharma) of human beings are to be worshipped. They help you to cure and also the local Deity of the Chakra that is attacked. Put the patient before the photograph with the candle and his feet being in the water, bring down your hands across the sympathetic nervous system towards the water. The patient will cool down gradually. If he gets realization, then he is cured. More in the next.

YOURS LOVING MOTHER  
NIRMALA







Basie, Dec. 16, '81

Dear Sahaja Yogi, Sahaja Yogini,

A central file is being built up in Switzerland on all the materials (posters, letters, leaflets etc.) used to spread Sahaja Yoga in various languages: English, French, Italian, German, Portuguese, Spanish... The material will then be available for people who desire the photocopy of a specific model: ex letter to a TV station (like the one we sent to the press in New York). It may be circulated whenever required. Also we will collect all press articles in the various languages. Above all, a record will be kept of everything that has been tried and done. Later on we will make an exhibition.

You are kindly requested to send any material (Australia) or any new material (UK, India) to :

Arneau de Kalbermatten  
5, Binningerstrasse,  
4123, Allschwil (Baselland),  
Switzerland.

We should not take too seriously these slightly bureaucratic activities ! Yet such a file may be of some help to our information network. And may the supreme Mother smile at the plays of her little children.

Jai Mataji  
much love, Gregoire and Arneau

## जय माताजी निर्मला देवो नमो नमः

“नजन” चाल : आम्ही बिघडलो तुम्ही बिघडाना  
आम्ही बिघडलो तुम्ही बिघडाना ।

माताजींच्या संगे मुले बिघडली, मुले बिघडली चेतन्यमय झाली ॥ १ ॥  
निर्मलच्यासंगे बाधा बिघडली, बाधा बिघडली प्रकाशमय झाली ॥ २ ॥  
सहजयोगासंगे 'मी' बिघडलो, मीही बिघडलो महायोगी झालो ॥ ३ ॥  
महायोगासंगे जन बिघडले, जन बिघडले सच्चीदानंद झाले ॥ ४ ॥  
माताजींच्यासंगे राग बिघडला, राग बिघडला अनुराग झाला ॥ ५ ॥  
शिवात्म्याच्यासंगे दोष बिघडला दोष बिघडला परमात्माही झाला ॥ ६ ॥  
मातेच्यासंगे विकार बिघडला विकार बिघडला निर्मलकी झाला ॥ ७ ॥

सहजयोगी—पंढरीनाथ जयवंत (मुंबई केन्द्र)