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Nirmala Yoga

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EDITORIAL

सुधाधारा सारैश्चरण युगलान्तर्विगलितैः

प्रप्रंचं सिचन्ती पुनरपि रसाम्नाय महसः ।

अवाप्य स्वां भूमि भुजग निभमध्युष्ट वलयं

स्वमात्मानं कृत्वा स्वपिषि कुलकुण्डे कुहरिणी ॥

Sudhādhārā — sārāishcharana — Yugalāntarvigalitaiḥ

Prapancham Sinchanti Punarapī rasāmnāya mahasah

Avāpya Swām-Bhoomi Bhujag Nibhamadhyushṭa Valayam

Swamatmanam Kṛitva Swapishi Kulakunde Kuharini.

Oh glorious one drenching the universe with nectar dripping from your lotus feet, you descend from the dizzy heights to your abode and turning yourself into serpentine coil sleep in the fine hole of lotus-root-like mooladhar

That is how Shri Adi Shankaracharya says, the Kundalini has come to reside in Mooladhar of cosmic being and this would apply equally aptly to individual being. In the sixth chapter of his commentary on the Geeta, Shri Jnaneshwar has beautifully described the Kundalini as ; She is the cosmic Mother Jagadamba she has protected the Universe from the time when it was just a seed, the receptacle of Param Shiva, the Mother of Pranava. He then explains how Kundalini ascends, enters the Brahmarandhra and removing the veil of 5 elements unites the individual consciousness with Universal consciousness. He also explains that the Yoga of Kundalini is the safest path that leads to God realization and many great saints and seekers have followed it in the past. He has made the following prophesy :

बाहेर युक्तीची मुद्रा पडे । तव आत आत सुख वाढे ॥

तेथे सहजेचि योगु घडे । नाभ्यासिता ॥

Bāher Yuktichi Mudrā Pade—Tava āta āta sukha vādhe

Tethe sahajechi Yogu Ghade—Nābhyāsita

As the balanced state (in which all extremities are avoided) shows its effect externally, then the inner happiness grows. In that person, Yoga takes place spontaneously (Sahaja), for which no efforts from the seeker are required.

Note the words, "Yoga becoming Sahaja" According to him, this Yogi has steady mind like the flame of a lamp, in still air. However the prophesy could not come true for another 700 years, as in Kaliyuga, balanced living, avoiding the extremities, is difficult for a common man. It became possible only after the advent of Adi Shakti on the spring equinox. Before that she came as virgin Mary, for opening the Agnya Chakra of Cosmic being. Perhaps, she chose equinox to arrive amongst us again, in order to correct some imbalance at Cosmic level which would facilitate enactment of the final act of the cosmic play.

Mahakundalini then further ascended and entered the Sahastrar chakra of Virata, i.e., Universal being, true to her name Sahastrārām-bujā-roodhā (one who resides in Sahastrar lotus). At microcosmic level awakenining and raising of the Kundalini to Sahastrar, has become thereafter, child's play. She is Sudhā-sārā-bhivarshini (one who showers nectar), whole universe is filled with nectarine vibrations and every seeker can now enjoy its showers from our beloved Mother's lotus feet.

May the darkness of evil be dispelled from the Universe. May the pure-desire be awakened and fulfilled in every human being, may the aggregate of God-realised souls, live on the back of the Mother earth, in everlasting oneness with the Primordial Father.

Om twameva Sakāshāt Shri Sahastrār Swāmini Moksha Pradāyini

Ādi Shakti Mataji Shri Nirmala Devyai Namah.

PREDICTIONS*

And here they have tried to establish how astrology is so correct and whatever is predicted 14,000 years back is also coming true today. About 2000 years back one of the great astrologers of this place, not Sholapur but a little downward in Karnataka; he has described it so clearcut that you will be amazed.

He said that this Great Yogi will come on this earth on Pisces and so I am born just on the cusp of Pisces and Aries but that is not so important.

Then he says gradually we will start seeing some miracles from 1964 to 1966. He says that it may be little bit but he says that real change in the age (MANVANTAR), the new age will start from 1970 and by 1980 it will take its grip. That time, by this new method, new age will be formed, the old one (VAIVASTA) be over. You see we have the 'YUGAS'. One of the Yugas will be over and that Yuga is in KALI-YUGA. That is how KALI-YUGA will be finished from 1970—will start receding back, the Kaliyuga and a new age of active divinity will start (Krita Yuga).

That time the Sun will rule in a new way. The axis of earth will be reduced and the speed of the earth will be reduced gradually. And at that time a great MAHAYOGI will be born who will be completely PARBRAHMA completely PARBRAHMA; that's Me. (JAGATMATA NIRMALA DEVI KI JAI)

And he will possess all the powers to do or not to do, that means MAHAKALI AND MAHALAKSHMI—all the powers. Before this the people used to go into BHAKTI (devotion), GYANA means reading PATANJALI-Yoga and then they used to get their Mokshas. But with this new method that this MAHAYOGI will bring in the pure power within you, in your Chakras will rise and as a result the KUNDALINI SHAKTI will be awakened and will be enlightening. Because of this new method of MAHAYOGA, you will see with your own eyes and you will get in this body in your lifetime the realisation, you will get in your body the joy of realization in your lifetime. Imagine 2000 years back, he is greater than BLAKE, I must say. His name was ACHARYA KAKA BHUJANDER TATWA-CHARY.

You don't have to sacrifice this body. Many people, great saints, sacrificed their body in living condition. They went into a cave and shut themselves and died. That is not necessary with this new method. You won't die either, means you will achieve your spirit and (SAKSHATKARI SANT) realised souls, the saints who have realized the BRAHMANANDA, the joy of BRAHMA, by this new YOGA and they won't have to go into SAMADHI. Samadhi is where people just sit down and go on meditating for hours together and the ants grow upon them, and all that. Just without doing anything like that they will get their realization.

**These words of H. H. Mataji were recorded at Sholapur in January 1982, when She spoke about predictions done long ago, about Her Advent and Sahaja Yoga, particularly by Acharya Kaka Bhujandar Satwacharya, in his book "NARHI GRANTH".*

And they will enjoy the joy of BRAHMA—the SAHAJA-SAMADHI. This is SAHAJA SAMADHI, according to him.

Amongst millions, first one will get realization. So you understand your own position. You see the way sometimes we fritter away our attention in nonsensical things you realize that among millions you are one. This is written here. WE fritter away our attention in useless things like my wife, my husband, my children, this, that. It is written here that among millions only one will be selected. Do you follow that point?

Then all the human race can get over their death i.e. destruction, through this Yoga. You will have to lead a life, a married life, a normal life, may not be married but like a life of a normal householder otherwise you cannot get this Yoga. Like, if you become a big 'SAINT' or a 'SADHU BABA' or a 'GURU' or something great, then you cannot get this Yoga. You will have to be a normal householder may be married or may not be married is not the point. SAN-SARIK means living on this earth, living down to the basic grassroots level.

Then all the diseases will disappear, so fast in this Yoga, that you will not need anything like a hospital. Great. In the beginning this great Yogi, (now you people also) only by touching people, can cure people. This is a fact. Like a ARDHNARINATESHWARA (is like SHIVA), that will be this thing for human beings. The old age will disappear, their body will remain as it is and they will have a body which is divine. What a promise! So don't worry too much about your bodily comforts. Alright!

May be that some of you, if you want, can fly in the air also with that body. Also they can become subtle and enter into the body of others to get them cured. That you are already doing.

They will not be touched by the fire and by any weapons. Also you will be able to see these subtle things with your own eyes. You can see them. This will not only happen in India but all over the world.

India is a country of great PUNYAS. That is why there are powers which will look after the afflictions of this country and this country will gradually rise.

He says that the third world war, they may go for the 3rd world war and they will have to suffer for it. After that this Great Incarnation will interfere and all the countries will come together, with a understanding of collective oneness and they will understand that war is so horrible. In a very big city (I don't know which one) a conference of all the countries will be held. There, not the politicians but the yogis will direct them. Yogis, he calls them yogis throughout.

This third World War might be the one we had with China, may be China, because he says that because of China's aggressive policies and the 3rd World War we will have to bear lots of problems and will have to fill the gaps. But through prayers, we will be able to unite all the countries.

By the new inventions of Science, the divine knowledge and the science will become one. With the science we will be able to establish the existence of God and death. That is how there will be coordina-

tion, there will be correlationship between the science and the spirit or the divine knowledge.

Already we are getting it because you see on my photograph people get vibrations. It is a science on televisions, mantra, and all that. If you start curing people through scientific methods, you are using science for that purpose. We can prove that these things can be carried by magnetic forces, by sound etc... all these things. We can prove it.

Then he says that because of MAYA, yogis had to suffer a lot to become collectively conscious—BRAHMET (ब्रह्मेत) i.e. to feel the BRAHMA and they had to do lots to penance, that was so difficult. It has become, SAHAJA. This is the word "SAHAJA" (SAHAJA PRAPT), "SAHAJA", and you don't have to give up anything to achieve BRAHMA.

In the new Yoga system, when it will manifest in the different countries in the new age, the administration will be governed by people, who will have their own powers of yoga depending on how far you are in your yoga and their quality as yogis. That will be the determining factor.

They will be able to create a society which will completely fulfil their desires and necessities and people won't need money accumulated with them. Poverty and sickness will be completely finished and in their absence the country, the SAMAJ, (the society) will be healthy and restful and without any anger.

He has described here about the china's attack on India.

They have also given the name of Jacqueline Murray. She is an American Lady. This woman had predicted about me and she had said that a great personality will be born in India, a lady; she said in 1924 but I was born in 1923, about correct.

But Cheiro has said about 1980 the new Advent will start a new age. There is a difference of 10 years.

There is a lady called Alice Bailey. She is supra-conscious, I believe. In the supra-conscious state she has said that since Indians have all their attention on Yoga, that a new Yoga will come by which the people will be connected to Holy Ghost. She has said, this horrible one, Alice Bailey, that there is a danger of third World War. It may be inevitable but that can be avoided if people develop love for each other with this Yoga.

There are lots of things but I have said a part of it.

Then, here is a tape of what Gyaneshwara has said about this new age. What will happen? How people will become realised? The translation of it is with me but in Marathi. I have to translate in English that how people will become realised and what will happen and how they will love each other and all these things he has said, Gyaneshwara.

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SHRI JESUS CHRIST ANNOUNCES THE INCARNATION OF SHRI MATAJI

From **"The Aquarian Gospel of Jesus the Christ"** by Levi.
(the Supraconscious inspired author got the records of some of Jesus' teachings.)

Section XVIII

4. And Jesus spoke again unto the eleven and said, "Grieve not because I go away, for it is best that I should go away. If I go not the Comforter will not come to you.

5. These things I speak while with you in the flesh, but when the Holy Breath shall come in power, lo, she will teach you more and more, and bring to your remembrance all the words that I have said to you.

6. There are a multitude of things yet to be said; things that this age cannot receive because it cannot comprehend.

7. But, lo, I say, Before the great day of the Lord shall come, the Holy Breath will make all mysteries known-

8. The mysteries of the soul, of life, of death, of immortality; the oneness of a man with every other man and with his God.

9. Then will the world be led to truth, and man will be the truth.

10. When she has come, the Comforter, she will convince the world of sin, and of the truth of what I speak, and of the rightness of the judgment of the just; and then the prince of carnal life will be cast out.

11. And when the Comforter shall come I need not intercede for you; for you will stand approved, and God will know you then as he knows me.

12. The hour has come when you will weep. the wicked will rejoice because I go away; but I will come again and all your sorrows shall be turned to joy;

13. Yea, verily, you will rejoice as one who welcomes back a brother from the dead'.

14. And the disciples said our Lord, speak not in proverbs any more; speak plainly unto us.

For Sahaja Yogis, at last, these words are plain enough.

BOLO JAGATMATA SHRI MATAJI SHRI NIRMALA DEVI KI JAI

*DeVorss Publishers (Marina Del Rey, California, 1972).

8th March, 1980

THE VALUE OF MARRIAGE

Sahaja Yoga, is first, to start your germination; then it grows; in that growth you have to become a wider personality and a wider personality.

With a marriage you become even a better person, or you develop a better personality. Now, why marriage is necessary for Sahaja Yogis? First and foremost thing, it is the most normal thing to do, is to marry. God has given you this desire to be married for some purpose, but this same desire if you do not use it for the purpose it is given, it can become a perversion, it can become a nasty thing, it can be very detrimental to your growth; so one should understand this desire within us to have a marriage.

Marriage means, wife who is a part and parcel of your being, a wife on whom you can depend; she's your mother, she's your sister, she's your child, she's everything; you share all your feelings with your wife; so it is important that the wife should be such that she should understand that this is the need of a marriage.

Now in Sahaja Yoga, as you have seen, all of you have problems either of the left, or of the right. Now when these marriages will take place, mostly spontaneously it will happen, by Nature's Plan itself, that you will marry a person who is a complementary personality to you. Because supposing you are a left-sided person, and if you have a

person who has a left side which is very strong, it will compensate, and that's how you will make a good marriage.

But, for that, one thing is very important, that you must share. You must share life, every moment of it, every bit of it. If you do not know how to share life it's going to be very difficult. When it comes to love, how do we express our love?—by sharing all our joys, all our pains, all our problems..... But in Sahaja Yoga it is a little more, I think quite a lot more, much more. Here you have to share the community, the marriage is not for individuals in Sahaja Yoga, not at all. If anybody has a feeling a marriage in Sahaja-yoga is between two people is a wrong thing; it is two communities, it can be two Nations, it can be completely two universes. So it is not to be enjoyed between yourself. If you are good husband wife to each other, it is not sufficient in Sahaja Yoga. That love should be enjoyed by every one else in the society, in the community. If you cannot do that then you have not achieved Sahaja-yoga marriage, it is just an ordinary marriage as people have, it's just that. There's nothing special about it. Such marriages should be able to give chances for very great souls to come on this earth. A person who is married in Sahaja Yoga, who are Sahaja Yogis, who are sharing their love equally with the Sahaja Yogis and the society that is Sahaja Yoga, then only great people will be born. I would say Bohdan has done that, Bohdan and Mandy, they have done it. It's

something surprising, you see they were engaged before Sahaja Yoga, they were married after realisation, and I don't know how it has clicked in their life that they really share companionship with other Sahaja Yogis. Whenever he writes to me he always writes about Sahaja Yogis, he'll ask about every one of them, he'll ask about them how are they, what are their problems. Unless and until it happens the marriage has no meaning in Sahaja Yoga, at all, no meaning. So first test of a Sahaja Yogi marriage is how much you have been able to share by this marriage other people.

Now for example in a normal marriage man is the person who is the head of the family, as you say. Now he has to be the head, the man has to be the head, for certain reasons. There is nothing wrong in man becoming the head, it's alright, you become the heart. Heart is more important than the head is. Perhaps we do not realise that, how heart is important; you see even if the head fails the heart can go on. We can always go on up till the heart is going on, but if the heart fails, the head fails too. So you are the heart as a woman and he is the head of the family. Let him have that feeling that he is the head; it is a feeling, just a feeling. Like the head always feels he decides, but the brain also knows that it is the heart one has to cater, it is the heart which is all pervading, is the real source of everything. So the woman's position, if she understands how important it is, she would never feel let down or dominated, if she knows she is the heart. I think this is the point people, women especially, in the West, have lost and have forgotten and have not realised. If they had

realised this point there would have been much less problem.

Now see it is not the way people think they control others, or dominate others or sort of try to suppress them. It is not that way. It is heart which really governs everything. Heart rules out everything else, it is heart which has got the power to envelop the brain, to soothe it. Brain is a headache, you know; it works, works, like mad. But heart is the one which really covers the body with its love and can soothe, can give it joy and happiness. It is the heart which contains the spirit. So heart is a very important thing, which is the power of the body, like ultimately you have to become the Spirit, which is in the heart.

With brain you notice, and that's why man has to become the head, he has to go out, he has to work, he has to deal with people, he is an extrovert as you call it; and a woman has to work sometimes, if there's difficulties and troubles are. But the woman should not feel dominated if the man says 'Alright you don't work'. But if he says it in love! Now, if the brain starts dominating the heart too much, what will happen? Then, there will be dryness. You see, like many men are very meticulous, very particular—they are headaches, absolute headaches to themselves, to others, and to the whole society. Such people can become extremely dry and they can be all the time, you see, like they can never enjoy their wives, they cannot enjoy their children, they cannot enjoy anything whatsoever because you see they are so particular; like they say, 'Come at five-ten'. If you reach there at five-nine or five-eleven you have had it; they

are just watching time, just to find out the faults, you see as soon as the wife comes in they'll be shouting 'what, you come so late!' How many? Forty-five seconds—lost! You see, the wife is coming, the expectancy, the meeting of it, the joy of it, you are going to meet your own heart! It's lucky! You miss your luck!

Now this brain can go all off the rule, you see, it can go off, and it can be very, very taxing; it creates tremendous problems with it. So, heart must be respected, heart must be obeyed. That's the point. Heart must be obeyed. But that doesn't mean that the women should dominate men, it doesn't mean that. Obeyed means, you must understand what your love says. You see, do it in love. If you do it in love is very good.

For example I am lecturing you morning till evening, you are not tired; you are not tired of My lectures. Normally people should be.... What's this sermon going on? This lady all the time talking to us?.... But you do not mind it, for one reason. Why? Because you know I love you very much. In the same way the woman must establish the role, that she loves. The man may become a little funny, but he'll come round. He'll go a little astray but he'll come round. But do not judge him in outward dominations... Like you see if he says 'This colour is not good,' 'Alright, whatever you like I'll put it.' Then he'll say 'Oh, I think the one you have put was good. You know I was really foolish'. He would say like that. You just agree to them you know. I mean I have experimented this in my own life. I have done it. For example my husband doesn't know much of roads. So, supposing we are going somewhere, and he says 'I think this is the

way you have to go'. I say 'Oh alright, you can go ahead, and I'll walk with you', but I said 'You know I think it's not the road, I'll have to walk back again I know for definite, but alright if you want I can walk with you. All right I'm walking, I'm just enjoying, I may have to go this way only, so'. Then he starts wondering 'Is it true? Is it correct?'..... Then he starts thinking, you know, that..... Is it really? Or may be, because She has instincts? You see. Because She has intuition, She has so many things, She gets that, what you call a hunch'..... They get a hunch of it and that's what it is. And once they start understanding that the hunches of the wife are correct, then they follow her in a way. But what is so great about making your husband follow you? It's wrong, I think. There's no need for him to follow... 'You go this way'; what need is there to do all that? We are going the same way, but we must know that somebody is on the left, one is on the right. The left has to be on the left; supposing the left wheel starts going to the right, we'll have only one wheel left. What are we going to do about it? We are all going the same way.

There are no two ways about it, there are two wheels needed to give it a balance, but we are going on the same way. These people don't realise. They think one wheel has to go on the right, another has to turn to the left. So imagine what will be the condition of such a family. We are going on the same way. Only understanding is needed, that one has to live with the powers of heart, and another has to live with the power of rationality, of understanding. Now when it comes to rationality, ultimately it will turn to heart. Because it reaches a point when it does not know, you see, then

it comes to heart. Once women realise this that they have this within themselves—but you must nurture your power of heart. But you compete with them in everything; 'If he goes on the horse, why can't I'? If he can do this, why can't I? If he can drive, I can drive'. You see, wisdom lies in doing things—many things—by avoiding them. You see, for example, I don't drive, so everybody drives me around; I don't type—very good, everybody types for me.

But I do some things which nobody can do as well as I can do, like I can cook very well, so when it comes to cooking they have to come to Me. It's like that. But you don't do everything that the men want to do, or you don't do everything that the women want to do. For men will be cooking and women will be driving is a wrong thing. Men should know all manly things and women should know all womanly things. They must learn. They must put their hearts into it. I mean women can be equally intelligent, men can be equally intelligent. Women can go on the right hand, men can go on the left hand. No doubt about it. But, you put imbalance to the whole universe by that; that's the point. Is not that by doing that you are in any way less or more; this idea should go out of your minds absolutely, that men think 'I am the man who wears the pants' Alright, you wear the pants, but we wear the beautiful skirts, alright. That's the way it should be looked after.

You see once this goes away Sahaja Yoga will work out better. The domination is felt only when there is no love. You see, sometimes people like to dominate, isn't it. For example they say now come along, have this food, you must have this; and you like

it, because somebody cares for you, there's a concern, somebody loves you, wants you to have this and wants you to do that; you like such a person, you want somebody to do that.....You do not want to be left to dogs, that 'Do whatever you please'. That kind of thing is no good. And once you develop that feeling 'Oh that person cares for me, you see, that person loves', then you start also caring for the feeling of that person. You also start to understand (Now again the guilt is working, now will you stop feeling guilty about anything. I do not say these things to make you feel guilty, but just to understand you have to be in a very light mood, in a very light mood). This balance has been created long time back—a very long time back. Say, even when Radha-Krishna existed, Radha was the power and Krishna was the one who was expressing it. It's as you say, the potential and the kinetic. People only know about Krishna, but Radha was the power. When He had to kill Kamsa He had to ask Radha to do it. It was She who did everything. She had to dance and He pressed Her feet and He said now You must be tired. Why did She dance? Because without Her dancing thing could not work out. So it is so interdependent, it is so interdependent, as you cannot have only a wick and you cannot have only the light. You cannot have these two things separately. If you can understand that then this balance is completely harmonious, it is between God and His Power: absolutely One—you cannot imagine how it is One!—with God and His Power. His Power, His desire is the same as God, there's no difference at all.

But in human beings you are disintegrated people, your desire is different, your

thinking is different, your asking is different, everything is so disintegrated. That's why marriages are absolutely disintegrated. The complete integration is the intermingling. If the wife has to work, one need not worry, if the man has to work it does not worry, as long as there is complete understanding of integration, of balance, within you. Of course women are responsible—the grace of the family, she has to be gracious, it doesn't look nice for a woman to behave like a man. Because man need not be that gracious as a woman is, he's after all a man, so it's alright in his behaviour—he need not be atrocious—but I mean sometimes if he swears sometimes, doesn't matter in a way for a man. But for a woman it does because she is a gracious thing. But there are some things a man cannot do. You see like taking an interest in women, you see. Some men are so hot, you know, horrible, absolutely I cannot understand the way they take interest in women, What dresses women wear, what perfumes, all this sort of thing. All this rat-like behaviour, is horrible, and this cannot be manly. That means they are such slaves of women, they may call themselves something, this and that. You know, I heard that this Mrs Kennedy's underclothes were for sale, and people from Australia were flying out to buy them. I mean, think of these men, what do you call them? I don't know what you call them in English language, but they are just worse than earthworms. I don't know from where they come.

So, man has to be a man and man is a person like Rama. You have heard about His life, how He was, you see, how He loved His wife, respected His own chastity. A man who cannot respect his chastity is not

a man, he is absolutely an earthworm. So this is what it is, a man has to have character, he has to have that chivalry in him, he has to have that courage in him, he has to have that protective thing. If thieves come in the house the man tells the wife 'Oh, you go and open the door, and I'm going to hide', and when the thieves go away he says 'I am going to dominate'. That's not the way. The man has to protect. The man has to look after. That's why doesn't matter if he is a little crude sometimes, doesn't matter, because he has to face, he's, you can say, he's like a thorn, and women are like flowers.

Now in the thorn and the flower you would like to be the flower, isn't it? But in a man and woman you would like to be a thorn. So it's wrong. He has to protect, he has to look after the invasions on the family life, and other things. On the contrary they are the ones who allow infiltrations by wrong people in the family, is the man. They bring in horrible women they bring horrible people through their domination. 'Oh, she's my friend, how can you object?' But what sort of a friend is she? He has to say 'No, I do not like these people to come into the house, they're not the right type, they have to get out., It is he who has to say. And the woman has to understand. But if he says it just out of domination, it is nonsense.

So everything has two sides, you can see clearly; if it is done in love it is perfect, but if it is done in domination it is nonsensical. Why dominate? I mean I don't understand the word domination. When there are two wheels do they dominate each other? Can they? If one dominates, say one

becomes bigger than the other, it will go round and round. Won't it? There's no question of domination in this, but is a question of integration and understanding and complete cooperation with themselves—which must permeate into the society, into the family.

The marriages which are not helpful to the society are of no use; they are just a waste, just a waste, you see. We have so many marriages like this; people get married, live well, happily among themselves and finish off. These are the marriages which are going to change the society, with their joy, happiness, make a home where everybody is expected, look after them, do for others. You see there are many people who think nobody's doing anything for us. What have you done for others? What have you done? Have you done anything for them? This, once you start deciding and understanding, it will be very good. Normally a woman is, if not brought up properly, can be very very conceited, and can be very selfish and self centred. Man can be also, but women can be because, if they're not brought up properly, I am saying, they might not like to spend their money on others, they wouldn't like others to come into the house and share this and that. But again we have to judge it, is it done in love or not? Like the husband, you see, brings his friends, and they may not like the friends coming in, because it means money you see; they would like to have more ornaments to themselves, than to have some friends for their friend. Can be, can be like that. Some men could be like that also, but both the things are wrong. This should be shared to be understood, and the whole thing is that you must lavish your love on others. Need

not spend money for that, need not, you can just be kind to them, nice to them, and little money too; you see there's no harm in spending little money for othersand expressing your love. You see we are still very meticulous in our Sahaja Yoga, as far as money's concerned, as far as love is concerned, we are very, very cautious, we have so much of fear within us

Now domination should never come in Sahaja Yoga at all. For example when I am telling you anything an outsider might think that I am dominating you, because really I am touching very sore points within you, if you see it clearly. (It is there putting the left side too much, you are all feeling guilt, that's not good, come along.....) So the—this is also an escape, you see, that you start feeling guilty and then you just don't cure yourself. Just don't feel guilty about anything. You see I am just telling you this because I have to tell you. Now one can feel that this is domination if they do not see the love behind it, the beauty behind it, the compassion there. So never to feel that anybody dominates you it is the best way.

You see, how can you be dominated? You are the spirit. Your ego can be hurt; you are the spirit, it cannot be dominated. But you are the spirit? Are you feeling your Spirit? If you are feeling your Spirit you can never be dominated, no one can dominate you. But if you feel that way all the time, that you are dominated, you will become a very very nervous person, you can be a horrible person, you cannot face people. So it is time that you realised you are Spirit and your husband is also Spirit; or if you are the husband you must know the

wife also is Spirit. And a mutual respect must grow in that level because both of you are Saints, you are Sahaja Yogis. You must respect each other, because you are Sahaja Yogis. Everybody respects you because you are Sahaja Yogis, who have not achieved self-realisation, 'Ah, they are Realised Souls'Just think that. when you were not realised somebody tells you he is a Realised Soul, how you would have felt about that person, You are not conscious of that. But you should be conscious. By that you should not become vain; but you must respect others, those who are realised souls. They're the children of your MOTHER. When talking to each other you have to understand that; more so when you are husband and wife.

The whole understanding that you had so far of husband and wife must be given up, it is I think a contract sort of a marriage; in the marriage you see how much he dominates, what are his powers, what are my powers, how much money I get, how much he gets where the money is kept, what's all that. You See it will only happen when you do not trust each other. But go on trusting more and more; there should be a competition in loving, there should be competition in trusting, in being honest, in being kind, in being in service. Let there be a competition like that and you'll achieve results. The competition should be on the other side, instead of dominating, instead of being afraid, instead of sharing all nonsense.

That's another thing which I must point out. which happens to a married couple and which is very, very wrong also, that both of them take up the role of very miserable

people, the Les Miserables, you see, they sit down crying, boo-hoo-hoo for nothing at all you see, the whole world is collapsing before them. Now there are some great poets like Lord Byron maybe or someone, horrible people who have written horrible poems like that, and then they will recite those poems, 'Oh the sweetest songs are those; and all sorts of nonsense. Now for Sahaja Yogis—you are not to indulge in this kind of nonsense, of sitting down and indulging into this kind of enjoying the miseries of each other. For the present you have no miseries. Whatever has been there is passed and finished. Now you are new people, with new awareness, with new things, you have no miseries. So forget all those things and try to enjoy each other's company. And if you start doing that sitting down and enjoying the miseries, you get out of it immediately and say 'Oh, we are getting into the same play of Lord Byron'. I do not want to create Lord Byrons out of Sahaja Yogis any more. So please remember that, don't sit down and discuss and analyse your miseries, you have no miseries of any kind... ..You are the Spirit, you are the source of joy for yourself and for others and you have no business to sit down and cry and weep. And I don't know what's happening, I don't know why you don't know your Spirit. Don't you know your Spirit? You know? Then why don't you know? You have your vibratory awareness, and why is it you are saying you do not know? You have to know everything, it has to be a very positive act to be happy, to be fragrant with joy and to give joy to others; that has to be with you otherwise everything has no meaning. You see I try My level best to make

(Contd. on Page 31)

DEDICATION TO SHRI MATAJI

Read at the Easter Puja, Sunday 11th April 1982

MOTHER,

For your Birthday we have made a pledge. We shall dedicate our life to Sahaja Yoga. What is this pledge and to what extent can we follow this pledge?

We have to be collectively surrendered to our beloved Mother. We are collective the moment our spirit rejoins Your heart, Mother; we are collective the moment Your smile irradiates our beings; we are collective the moment Your eyes of love and compassion pour into our heart their Divine flow of unequalled beauty; we are collective the moment Your heart touches with softness and peace the inner part of ourselves.

Collective means one heart in the heart of the Divine, one smile in the smile of God Almighty, one joy melted in the Divine joy of Your Glory, You, our beloved Mother, one sound expressed through the extremely beautiful melody of Your voice.

Then we surrender to You. Surrender is a happening, it is the exchange of love between the Mother and the child. Let us melt Your heart, let us dissolve ourselves in the inner part of Your heart, so that we can see and feel the Glory of Your Becoming, the tenderness of Your face and the grace of Your hands.

But surrender is more. Surrender is action magnified through collectivity. How can we love You, Mother, if we do not act? How can we follow You if we don't fight? How can we be the golden builders if we do not build Your love and compassion in

our hearts! Let us pray to You, Mother, to be Your soldiers, the soldiers of truth and righteousness. Please take out our passivity, kill our inaction, destroy our apathy.

My brothers and sisters, let us wake up to gain the battlefield. Are we Sahaja Yogis or are we cowards? Do we realize that we are the children of ADI SHAKTI? Do we see every second our life that She is Almighty, that everything which lives and pulsates comes from Her and goes to Her, that the whole Universe is in Her command and bows to Her Lotus Feet, that all the angels are protecting us to win the war? We are not allowed to sit down. We have to stand up, to take the sword, to hold it firm in our hands. What is more glorious and beautiful than to fight beside our beloved Mother! And when in the middle of the battlefield we feel that the fear gains us, let us just pronounce Her name in our heart.

Your Name, Mother, like a pure river cleans and eliminates all our fears and doubts, fills us with confidence and joy, courage and faith, because Your Name is the Name of God Almighty. Let us collectively surrender to You. Extreme Beauty, extraordinary Glory, eternal Purity, Cosmic Power, Greatest love, unsurpassed splendour shining all over the Universe, Mother, Mother of All the Mothers, Mother of Your devoted children.

This is our pledge and with Your grace and blessings it will reside in our hearts forever.

—Arneau de Kalbermatten

PLEDGE

Most worshipful and beloved Mother

Thou art birthless. But Thou hast come within time so that we could fulfil our old dreams, behold Thee and celebrate Thy birthdays.

In this year 1982, we Thy children by the grace of Thy love are gathered here on behalf of the Sahaja Yogis of the whole world.

And we say this :

Mother of God, in the name of all the sacred deities who are Thyself, we solemnly pledge ourselves to build Thy Jerusalem with all our desire, heart and consciousness; to dedicate our life to Sahaja Yoga so that, O beloved Great Goddess, through Thy love and power, the world will know that You came to give the meaning to Thy creation.

AUM AMEN

TO BE OBSERVED

1. In general, no one should close the eyes when Mother is personally present. When Mother tells you to close eyes then only you must.
2. Those having problems of left side should meditate keeping their eyes open.
3. When problem is on left side right hand should be placed on affected chakra/ part and vice versa.
4. When worshipping the Mother's photo, never use for yourself the vermilion left on your finger after applying to the photo. Clean your hand and then apply fresh vermilion to yourself.
5. At the time of collective meditation at centres, vermilion should be applied to Her Holiness Mataji's photo by only one person and not by every one.
6. Never show your back to the Mother or Her photo at the time of collective meditation/pooja.
7. While receiving or seeing off the Mother garlanding should be done by one or two persons representing all Sahaja Yogis of the place. All should receive Her with folded hands and no one should fall on Her feet without Her permission.



With April on our doorstep, we're looking forward to an active and energetic month working for Sahaja Yoga here in Canada.

Before we left London, Mother instructed us on how we should go about our work in Canada. She said that the time was short and there was much to do and suggested :

1. Holding public Meetings
2. Going to already established seeking groups and talking to them
3. Getting out to the media

We've approached the public Meetings in this way : Choosing a neighbourhood or area of the city, finding a central community meeting place, postering the local area and advertising in the local press as well as getting free listings in Community Events media. This past Monday, 29 March, our first meeting drew five seekers and six Sahaja Yogis, a result we were very pleased with. It allowed us to give better than one-to-one attention and gave us a gentle introduction to the art of public meetings. We have two more meetings set up and we plan to do one a week, moving around the city. Advice sent to us on strategy, tactics and protocol would be greatly appreciated.

We plan to write and call the established healing groups, psychotherapy groups, hatha yoga and tai chi groups etc. Where

possible we'll use personal contacts. Our first talk to such a group will be tonight, to a Hatha Yoga group that Lori formerly belonged to, in White Rock, a suburb of Vancouver where Lori lives. Mother said this course of action was a success when used by, if memory serves us, Warren and Mateus for the Santa Cruz, California meeting. Again, send any advice based on your experiences that you can.

Our media contact has been limited. We will draw up a press release to accompany each notice placed in a local paper. Mother suggested writing articles on our trip to India and on the false gurus, and approaching the local press for interviews and articles. We would appreciate greatly any press releases which have been written as well as photocopies of articles written by Sahaja Yogis and others about Sahaja Yoga and about false gurus.

Mother also said we should, if we can, move into the neighbouring parts of Canada and the USA. We hope to hold meetings on a Friday, Saturday and Sunday in Victoria, BC, in April. Victoria is the nearest major Canadian city and the capital of our province, BC (short for British Columbia). We live on the mainland, while Victoria is at the southern tip of Vancouver Island, a ferry-trip away. Soon we'd like to go to Calgary, east of here, and to Seattle, to the south, in the USA. We have a large area in

which to spread Sahaja Yoga when we include the whole of Canada. Mother said she is coming to North America in the fall, first to New York, then to Boston, Toronto (Canada's largest city), Vancouver, then to California, Houston (Texas) and back through New York. A visit to Seattle would be added if we set things up there and stops in other cities are possible.

One cannot sum up the tour in India in words. One cannot reduce to a description the all-encompassing care we received from our Mother. The love and attention to our comfort we received from the Indian Sahaja Yogis was so subtle and unobtrusive, so profoundly bountiful and sweet.

We take into our lives from the Indian Sahaja Yogis a deep inner tranquility and balance. We want very much to unlearn our Western inhibitions and complicated concepts, and be able to enjoy, to laugh, and to express our collectivity with the same spontaneity and humility we found throughout India.

Our return trip from India was extremely pleasant. We stopped only one day in Paris, but oh what a day! With six French Sahaja Yogis and four English, the four Canadians participated in the pooja to establish the French Centre, a very special blessing from Mother. We received terrific French hospitality and got some of the rich French food that makes French lovers what they are.

In England we were taken in typical warm Sahaja style, leaving us wondering why the English are always telling us they have bad hearts. We returned to Vancouver one at a time, Lori on 7 March, Patrick on the 14th, and Mark on the 23rd after participating in Mother's birthday pooja.

Here in Vancouver we did pooja with all the other Sahaja Yogis across the world. It was very strong, very beautiful, although there were only five in the room. We have about half dozen solid people here. Predictably a few got stronger and some fell off altogether while we were absent. With our base stronger and more doubtless we reach out and Mother works through us.

Mother called Vancouver 'virgin territory' relatively untouched by the history of our founding countries (England and France) or the materialism south of the border in the USA.

From our front porch here you can see a formation in the mountains to the north. The lions, named for the lions which guard Nelson's statue in Trafalgar Square in London. It's not hard to believe that Mother placed them here long ago, these giant symbols of courage and Kingship, to guard us and give us strength. In Canada, we're going forward confidently, knowing Mother is taking care of us. But we're still very young and need all the help and advice from our brothers and sisters that we can get. Please write!

Being back home, reading the newspapers and watching TV (Nicaragua, Guatemala, El Salvador) it's hard not to feel the overwhelming urgency of our mission. Sahaja Yoga is here to transform and change the world. The degree to which we do that is dependent, Mother tells us, on our desire and our will. We must put our attention and desire on World Peace, do pooja for it, shoo the world leaders and the bhoots of the countries themselves, pray for it. Our desire must encompass the whole world, for Mother means us to be universal.

—JAI MATAJI

FROM MASS PREACHING TO MASS REALISATION

Shri Jnaneshwar who wrote about the Kundalini Shakti. In the language of masses witnessed its awakening in his devotees and their mass realisation with the blessings of Shree Mataji, the Adi Kundalini; वैकुण्ठ लक्ष्मीचो सोबा. Beauty of the emperor of Chaitanya (consciousness).

It happened at Nevase, a village near Aurangabad (Maharashtra, India), where about 700 years ago, Shri Jnaneshwar had explained the Geeta in Marathi, the language of masses, for the first time. Till then knowledge of the Geeta remained confined to only priestly and elite class. This work, later, popularly came to be known as Jnaneshwari and is being read, every day, with great devotion, by lakhs of people in Maharashtra. In its sixth chapter Jnaneshwar has explained in detail about Kundalini Shakti.

A temple has been built on the spot where the Geeta was explained. About 50 Sahaja Yogis from Australia and Europe visited the temple in Jan. 81. As the village is not a tourist spot, the visit by the foreigners, with such simplicity and having red markon their foreheads, made the villagers very curious. Moreover, the Sahaja Yogis' regard towards Jnaneshwar was clearly seen from their faces and the garlands they were carrying. When a few villagers enquired, they were told that the temple has a great significance from spiritual point of view and Shri Jnaneshwar is still present in the temple. They were also told to ascertain the fact themselves.

It was an Open Invitation

Some of the local devotees were already attracted towards Her Holiness Mataji's photograph. As they sat down, with their hands stretched towards Shree Mataji's photograph, others also followed one by one. The only information about Shree Mataji that was given by the Sahaja Yogis was that she is their spiritual Guru and with Her blessings the realisation takes place and those who sincerely desire to have supreme experience may pray to Her for the same.

As a matter of fact practically for all of us it was a first experience of mass Kundalini awakening and more so nothing was thought or planned about it in advance.

It was all spontaneous and Sahaja. The photograph of Shree Mataji was placed in between us and the new seekers. The Sahaja Yogis and Sahaja Yoginis started giving vibrations to the aspirants. Pindrop silence prevailed in the temple within the shortest time.

After about 10-15 minutes the Deities of all the respective chakras were invoked through the MANTRAS. The seekers were also prompted to ask clarification within their hearts from Shri Jnaneshwar as to whether he also regards Mataji Nirmala Devi as the incarnation of Adi Shakti Bhagwati?

This was responded very quickly and many of them confirmed that there was a

sensation of tingling on their palms. Within next few minutes one of the seekers informed us that he was feeling cool breeze over his palms. The man sitting next to him was requested to check up over the head of the person who was feeling cool breeze.

He expressed his great surprise and reported that a forceful draft of cool air was coming out of the head of his neighbour. As a result all of them started checking their Sahasraras and dozens of seekers confirmed that they were feeling cool breeze over their palms and heads. We all felt extremely grateful to Mataji for fulfilling our desire under the circumstances to help the seekers for getting Realisation.

The remaining seekers were helped collectively as well as individually and about more than 250 seekers of all ages and sex were found realised with the blessings of Shree Mataji.

This experience further strengthened our confidence in the great power of vibrations given by Mother. The experience of the actualisation in the process of the Rea-

lisation is indeed most important in Sahaja Yoga.

If there is a desire, Mother gives the Realisation. After Realisation a person is transformed absolutely. He can give Realisation to people, he can cure others, he can know his own problems, his own surroundings, he can clean himself and others. Once this is experienced, the faith remains no more a blind faith. Sahaj yogi experiences that a photograph of Mother is just a representative of Adishakti Mataji Nirmala Devi because her attention is there. But for this purpose one is required to be settled down in Sahaja Yoga seriously.

Though we were not accompanied by Mother in our journey, we realised that we are in Her and she is in us and that we are aware of our wholesomeness and she is our wholesomeness. The faith started growing stronger and stronger and in a real sense this is Becoming.

Jai Mataji

Gopal Patankar

You yourselves are lamps. The lamps that burn high cannot be pressed by cover. They become much more forceful than the cover. It is their own achievement. When they are struck, they are disturbed and extinguished.

Why are your lamps disturbed? It is necessary to think on this. Is there no transparent sheath of love around them? Have you forgotten your Mother's love for you? Are you disturbed because of that? As the glass cover protects the lamp, in the same way my love will protect you.

But, how to keep the glass clean? How can I explain? Shall I say like Shri Krishna,

—SHRI MATAJI

PRAYER

देवि प्रपन्नातिहरे प्रसीद

प्रसीद मातर्जगतोऽखिलस्य ।

प्रसीद विश्वेश्वरि पाहि विश्वं

त्वमीश्वरी देवि चराचरस्य ॥

Devi Prapannārti-hare Praseed

Praseed Mātār-Jagatao-Khilasya |

Praseed Vishve-Shwari Pāhi Vishvam

Twamee-Shwari Devi Cha-ā-Charasya ||

Translation :

O Devi, you, who removes the distress of your suppliants, be gracious. Be gracious, O Mother of the World. Be gracious, O Queen of the Universe. Protect the universe. O Devi, you are the Ishwari (the Goddess, the queen) of all moving and unmoving things.

आधारभूता जगतस्त्वमेका

महीस्वरूपेण यतः स्थितासि ।

अपां स्वरूपस्थितया त्वयंत—

दाप्यायते कृत्स्नमलंघ वीर्ये ॥

Ādhāra-Bhootā Jagatas-Twametā

Mahee-Swaroopena Yatah Sthitāsi |

Apām Swaroopa-Sthitayā Twayait

Dāpyā Yate Krutsna-Malangha-Veerye ||

Translation :

You are the only support of the World, because you are in the form of earth. By you who exists in the form of water, is the whole universe pervaded, your powers are unsurpassed.

Devi Mahatmayam Chap. XI

Dear Brothers and Sisters of India,

Having already been back home for a while, it is hard to tell you in words what was our experience in India. So better to let our hearts speak :

You have given us so much, so much in all dimensions. Every day, every minute you were taking so much care of us, organizing, arranging everything so well. You were treating us like "princes" and we do not know how we deserved it. Because you were taking off our shoulders the worries of accommodation, transport and food, you were giving us the grace to put our attention only on the essential : our spirit, our Divine Mother.

We have learnt so many things from you :

The Power of Love

Love is our most powerful weapon; it does not fear anything, it overcomes all the obstacles :

levels the mountains of hate and arrogance,
fills the ditches of despair and loneliness,
softens the corners of life.

Love is the key to the heart. When it opens, it lets the flow of joy pour with abundance and life. Like the stream, it runs through the fields, nourishing the grass, allowing new seeds to take birth and grow.

Like the sun, it just emits, emits everywhere without expecting anything back, shining with glory.

And the one who is sensitive will be attracted by this force and will desire to stay in this light.

Love is the bond among men which will bring peace on earth.
It is the basic structure of our collectivity.

You have also shown us what humility was.

Without humility how can we reach the Almighty ?

What are we so far ? What have we done to deserve the Grace to have been chosen by the Adi Shakti ? Nothing.

She is the Embodiment of all the universes, of all the powers, of all what is breathing and living.

So, what can we pretend to ?

Better let our balloon of ego deflate and pray with humble heart that She, in Her infinite Compassion, will remove all the clouds of our ignorance.

(Contd. on Page 23)

THE COLLECTIVE JOY

"You cannot love me if you don't love your sister and your brother". These are the words of the Goddess and Her Maya makes us forget that we can only come closer to Her Heart when we come closer to the hearts of our brothers and sisters. The protocol is a dead ritual when it hides behind it the Ego of the Sahaja Yogis. "I'm doing the Pooja of Mother, so I'm greater than the others and Mother looks after me better". Many so called great Sahaja Yogis used to put themselves on the front stage, crushing the newcomers from their mythical heights. They believed, they were the ones who had access to the Goddess, who were the confidants, the great heroes of the modern times. If they were married, their wives would help them to assert their nebulous depth and arrogant behaviour. It might start a game of competition where the Ego had the lead. But one day they also might realise that they lay down on the street, deprived of the Essence of joy, abandoned by themselves in the darkness of solitude.

As Sahaja Yogis we should ask this question in our hearts, why did it happen? and why so quick?

The answer is very simple: because we have forgotten the existence of our spirit. How can we come close to the great Goddess? If the spirit shines, we become the drop which rejoins the ocean and we become the ocean itself; so, we actually never move towards our Beloved Mother, for when we become the ocean we reside in Her Heart, and her tremendous love pouring in our being is Her Divine Reflec-

tion in our hearts. It is not my spirit, it is the Spirit, eternal, pure, loving, joyous, innocent which lights up everyone of us. It is absolute, therefore the spirit is collective. The channel of this collectivity is love and its foundation is our enlightened awareness. As this Spirit is One and Absolute, Undivided and Indivisible, it cannot shine only in Mother's heart: the Spirit is unlimited only when it shines for the joy of shining, because it is its essence to shine and glow. So how can our spirit love Mother when it does not shine in the hearts of other Sahaja Yogis? Do we realise that the same spirit sparkles its glimpses of love in the heart of every Sahaja Yogi? Do we see the beauty of its expression in the heart of our brothers and sisters? Do we see the spirit of all of them eager to flow into our hearts, respond to our invitation to love and joy, and circulate like a river which has discovered a new way to reach the ocean of love?

Why should every small, tiny stream flow alone to reach the ocean? It may dry and disappear before reaching the shore where there is the new life of compassion and bliss bestowed upon us by Adi Shakti. How can this tiny stream enjoy the movement and the music of its waves when it must struggle alone against the danger of nature? Why should not all these small streams rejoin together joyfully so that the water of life gets stronger and stronger, so that every stream melts into each other in one wave, one music, one grace, one love, one combined purity and lightness before reaching the shore and losing itself into the Ocean of Beauty and Bliss?

Let us, with all our powers kill, with great anger and courage, all our misidentifications, jealousies, envies, rivalries. Let us destroy everything which prevents us from sharing together the brilliance of our Spirit. We should, with the Help of the Divine Mother give no chance to the Satan any more and unite together under the protective arms of Adi Shakti. Let us irradiate the whole world through our collective spirit !

There are not 100, 1000 or 10000 Sahaja Yogis and Sahaja Yoginis, they are only 100, 1000 or 10000 spirits dissolved in One Divine Spirit, enjoying the manifestation of the Self. There must be one light, because there is one love, there must be one joy, because there is one Absolute. Let us strengthen what is imperishable, let us destroy what is fake. We should in our prayer of togetherness associate our great Brother and Protector Shri Ganesh who incarnated

on this earth as Lord Jesus Christ. He is the One who will bring all the little streams together at the Lotus Feet of His Divine Mother. This is the joy of collectivity. This joy should lead us to a state where there is only one smile, for we smile together; only one glance, for we see together in the same direction, only one sound, for we sing together; only one prayer; for we adore the Divine Mother together, only one movement, for we bow together at Her Lotus Feet, only one joy; for our spirits manifest at the same time for God and only one heart, for all our hearts reside in the warmth and Divine Smoothness of the heart of the Eternally, Glorious, Victorious, Magnificent Adi Shakti.

Victory to the spirit,
Victory to the collective being,
Victory to Mataji.

—ARNEU

(Contd. from Page 21)

And above all, we saw that it is a reality that the Kingdom of God is established on earth. Let us enlarge it to the whole world.

This is our duty. This is the only way to thank our Beloved Mother for all Her Blessings. You are supporting us by your vibrations, by the depth of your meditations and we have to fight.

Together we will win.

And let us pray that the next time we will see you, we will be able to say to you :

"You have thousands of new brothers and sisters."

"Om Twamev Sakshat Shree Adi Shakti Shree Nirmala Devi Namonamah".

With all my Love and thankfulness
Marie-Laure
Brighton



Thank You, Mother !

Thank You, Mother, for having brought us to sleep on the Kundalini of the world.

Thank You, Mother, for having demonstrated by means of vibrations the Oneness of God through various worshipping sites and temples.

Thank You, Mother, for having soothed our Nabhis with delicious meals prepared by sahaja loving hands.

Thank You, Mother, for having reminded us through thousand and one little tricks that our attention is to sit on the top of our heads.

Thank You, Mother, for having imparted us Your eternal Knowledge, seated in the middle of us, under a tree, at candlelight or basking in the glow of our uncle Shri Chandra, just like the Masters of all times, You who are the Master of All the Masters.

Thank You, Mother, for having given us the parents we had always dreamt of in the person of Your Indian children, bestowers of familial security.

Thank You, Mother, for having so often spread into our hearts the Joy of the Spirit.

Thank You, Mother, for having taught us through practical exercises what it means to be collective, feel collective, speak collective.

Thank You, Mother, for having made the present so attractive for us and thus we forgot a tiny bit about those egos and conditionings wandering into our heads.

Thank You, Mother, for been such a Beautiful, Wonderful, Perfect Mother with unbelievable patience, while supervising at the same time this whole earth and fourteen entire universes.

Thank You, Mother, above all, for being our Mother and for allowing us to be Your children.

Back from India !

RUTH L.

Rome, 1st March, 1982

FIRST LIGHT

Some are awake though it's still dark
They wander round, some bleary eyed
As those just roused from millenia long sleep
Whilst others sleep on regardless
Not even knowing that they slumber.

There are those, but few, who have always been awake;
Who can do naught but watch wisely from the peaks
While on the stage the new actors stumble
With the weight of little understood insight
In the valleys it is still dark

Not the rustle of a leaf or the twitter of a bird—
The deep black grey of 6000 year night
wreaks its weight on the human spirit
as it moans wretchedly beneath the load
of insufferable indignity

But high on the mountain tops it's already quite light
and a distinct glow is seen in the east
Here on these few high spots
the night is already a bad memory
an illusion that evaporates as mist with new day

Here you can see everything clearly as crystal
in the incomparable brilliance of the dawn
Here, how can you lie or deceive
Here, it is obvious, plain, even blatant
How could fear or corruption survive the glare !

The Angels take positions in crystal glass
galleries of multi-rainbow hue
painting the infinite blue backdrop
with glittering festoon

Up here it will always be daylight
But down there it will not much longer be night.

—Ray Harris

THE VISHUDDHI AND COLLECTIVITY IN BRIGHTON-(I)

Introduction by —RAY HARRIS and JASON COPELAND

The purpose of a seminar is for Sahaja Yogis to come together for a couple of days and collectively explore an aspect of Sahaja Yoga, and concentrate on going deeper into the vibration particularly in that aspect. The theme of this seminar was the Vishuddhi, the well-being of which is the source of successful collectivity, which is something we still need to work towards.

The vishuddhi is a sixteen-petalled lotus at the back of the neck, at the cervical plexus. The deities seated there are Sri Radha Krishna, Shri Sarva Mantra Siddhi, and Sri Viratanga-Virata. The great Incarnation of Krishna 6000 years ago brought enlightened knowledge of Almighty God to India via Arjuna on the battlefield of Kurukshetra. Sri Krishna, although an incarnation of the Father, is an aspect of the Son, Vishnu the preserver. The absolute limitless God is impossible for humans to comprehend, and difficult even for an incarnation to demonstrate—humans can only be guided towards knowledge of the infinite by the system which is born within them. Generally it is the Mother incarnations such as Mary who show surrender and humility, the Son incarnations who show us how we can and should behave, and the Guru incarnations which give us the knowledge of the divine and our sustenance in the form of the dhar-

mas, the rules of living by which we protect and nourish our spiritual growth.

Krishna however showed Arjuna a vision of the magnificent awesomeness of God that created such an impact that thousands of years later the Hebrews were able to expand on this knowledge by the grace of Abraham, Moses and Christ. Before Krishna revealed God to Arjuna, few people had any idea of the all pervading oneness.

In order for us to take up our place as a unified, i. e. a Yogic, part of this all-pervading oneness, it is essential for us to activate the qualities of the vishuddhi, and starting from correct self-respect, to develop proper detached, loving, non-possessive relationships with our brothers and sisters as Krishna himself had. In the west we act in very adharmic ways, so the vishuddhi catches. This is especially acute when we compartmentalise, label or otherwise misidentify people, e.g. as strangers, potential lovers, friends, or "our" family, rather than as brothers and sisters which is what we all are. People in the west are encouraged to attract, and be primarily interested in attracting the opposite sex (with the accent on sex) which is an obsession which utterly sabotages the natural

state of collectivity. The objectification and excessive individuation of people brought about by the protestant ethics of private capitalist effort has undermined collectivity throughout the world, and has prompted the illusions of communism, socialism and hippy communalism as its antithesis.

However it is only the rising of the Kundalini through the vishuddhi chakra which enables us to transcend our possessiveness and emotional attachments to others and to rise above our usual ways of seeing people as different kinds of people, so that we can relate to each other in a calm, dignified and compassionate manner.

Speech and communication commence in the vishuddhi, and hence all our relationships. Being the source of mantras, the vishuddhi is also the seat of our relationships with all the deities, and in particular is the seat of the Virata, the ether element which is the oneness of the whole manifest universe, the "glue" which not merely holds the quarks together but in fact is the stuff of which other, transient states of manifestation such as the temporary whirlpools of energy which we feel as solid matter, are made. Through the ether travel all forms of energy, such as gravity and radio waves—so when we try to spread Sahaja Yoga either in unaided speech or using the electronic media, our success is directly related to the strength and clarity of our vishuddhis.

In the body, it is at the vishuddhi that nerves of the arms join the spinal column, and thus on the health of that junction depends whether or not we feel the cool breeze on the hands or read accurately the

state of our own or others' chakras and vibrations. If one smokes or behaves in an undiplomatic manner, the vishuddhi will catch and our chances of feeling vibrations will decrease.

Let us look at the left vishuddhi in detail, since that is the seat of so many problems for us in the west. The deity of left vishuddhi is Sri Vishnumaya. Now when a seeker specifically involves himself in adharmic activities, he usually knows inside that it is somehow wrong, so he starts to feel guilty and loses his self-respect. Guilt however is often instilled in a religious upbringing in the west, usually for the purpose of stabilising societies in an unhealthy state of subservience to all too human interpretations of what are alleged to be God's laws. The result is an enforced slavery to an external set of rules rather than a voluntary, even joyful, cleaving to what is known from within the heart to be right—the furtive, negative avoidance of that which is forbidden rather than the happy involvement in that which is healthy. Thus develop alienated people who alternate between cringing subservience to human authority and the only possible unenlightened response to that, resentful and angry rebellion against it.

The fact that today people are breaking their dharmas is as much a reflection of the adharmic state of the religions which have diverted them into guilt as it is of the the unbalanced emotional state of the people in charge of them. It is a fact that only if one breaks the dharmas the spirit will be adversely affected; for that to happen is bad enough by itself without humans imposing a crippling set of neuroses and repre

ssions on top of it. Mataji has shown us that we are merely the spirit and nothing else. Since our spirit just watches, we do nothing, so what have we got to feel guilty about? If you keep the dharmas, you don't need external religion to control your behaviour.

Our spirit can only desire, and the rest of the universe, being Mother or the Power of God, fulfils our desire, even if we desire the wrong thing! If you ask forgiveness for these wrongs, She will forgive you totally; nothing is permanent or unforgivable, so what is guilt about? The worst you can do is to destroy yourself, and since that affects no-one but you then there's no need for guilt there either. Regret your wrongdoings, pull your ears and ask for forgiveness, then forget about it! The negativity loves you to degrade yourself with breast-beatings of remorse and unworthiness—it stops you spreading the vibration of God's love!

Let's consider the nature of Sri Vishnumaya: she was the baby girl who was put into prison with Krishna's mother to replace Krishna, when the wicked king Kamsa had killed all her previous babies since the prophecy that one of them would conquer his empire. When the guards came to kill the new-born baby, Vishnumaya flew out of the window; she was merely an illusion for the wicked King, enabling Krishna to survive. The qualities she embodies are self-respect, correct relationships with women and respect for one's mother. (Sri Vishnumaya is also known as Yogamaya.)

On the right vishuddhi we find Sri Yeshoda, the Mother of Krishna, and Sri Vitthla Rukmani, these being incarnations

of Laxmi and Vishnu. The other side of self respect is respect for others, and lack of it will give rise to resentment. Irritability, anger and shouting will result in a catch in this chakra. From the healthy state of this chakra stem divine diplomacy and correct interrelationships, and respect for our fathers.

So what outward manifestations of Vishuddhi qualities do we need to consider? Firstly, we must develop self-respect—get rid of guilt and all ideas of unworthiness, cleave with joy to the spontaneous promptings of the dharma from within instead of sticking in fear to the bindings of the word "should" or "shouldn't" from without. We must develop confidence that if we truly ask for forgiveness we will get it and then forget our sins. From self-respect and the feeling that we are beings of true worth comes respect for each other. From the vishuddhi comes correct detachment as taught by Krishna:

"The wise grieve not for those who live; and they grieve not for those who die—for life and death shall pass away. Because we all have been for all time: I, and thou, and those kings of men. And we all shall be for all time, we all for ever and ever."

So we must attach no perceptions to each other apart from that of the spirit within, and when dealing with each other never speak harshly, speak and deal always with consideration compassion, generosity and love—all the ingredients of divine diplomacy. That way we will develop, starting from each individual's internal process, true collectivity, and Sahaja Yogis will then mesh together as

an organic unit moulded by Mother. We will still be groups of individuals, but united by the vibration and by our common understanding of the spirit and actualisation of the spirit's qualities, and united in pursuit of the common aim—God-realisation for each one of us and the spreading of Sahaja Yoga so that all souls have a chance to attain union with God now.

In the next four years all the world must get to hear about Sahaja Yoga. Caution is necessary in order to spread the message correctly, but Mother has already approved the idea of us appearing on the media ourselves talking positively about Sahaja Yoga. We must hype it up a little bit, each of us must take individual personal responsibility for pushing the issue to the fore. Sahaja Yoga is the most fantastic thing that ever happened since the beginning of history, and we must say so in so many words.

We must also take collective responsibility; we must at all times help and encourage each other to stand up and do this great work. At all times with diplomacy—we must think constantly "how is my brother or sister feeling—are they hurt or offended by the way I am putting my point over? Can I say it or put it across in a different way which will achieve what I'm trying for without offence?

We must use, each of us, all our life experience, even from before realisation, in the struggle to spread the message. After realisation our previous experience is not written off, it becomes a tool to use to speak to the world. We have found the way, now we must show everyone else, and we can use any tool in our armoury of

experience to do so. After realisation we become instruments of God, we can rely on Mother to ensure that what we say will be the right thing. This is the true meaning of surrendering to Mother. We surrender to Mother the direction of the action, but we must do the actions! We must perform the tasks, we must do the work! All of us must speak in public, take the lead, become bold and resolute, take responsibility, sharpen our intellects and shout from the rooftops!

To sum up the theme of this seminar then, let us ask the spirit of Sri Krishna for his presence and blessings upon us by hearing His words to Arjuna when the aforesaid brave warrior was cowering on the floor of his chariot in understandable horror at the thought of slaughtering his teachers and close relatives in the coming battle. These words seem to banish forever the spectre of guilt and the feeling that we are unworthy. Of course we are worthy! Mother, the greatest and most powerful incarnation of God that has ever appeared, has personally hand-picked us, and in so doing She has said for all the universe to hear that in Her opinion we ARE worthy of the task She has given us. So who are we to say or think otherwise?

So let us remember what Sri Krishna considers a suitable attitude for bold missionary warriors and apostles of God; as Sri Krishna said to Arjuna after he sank down in the chariot, his soul overcome with despair and grief, his eyes filled with tears:

"Whence this lifeless dejection, Arjuna, in this hour, the hour of trial? Strong men

know not despair, Arjuna, for this wins
neither heaven nor earth. Fall not into
degrading weakness, for this becomes not
a man who is a man. Throw off this igno-
ble discouragement, and arise like a fire
that burns all before it!"

कुतस्वा कश्मलमिदं विषमे समुपस्थितम् ।
अनायं जुष्टम स्वर्ग्यं कीर्तिकरम् अर्जुन ॥
लोकं मा स्म गमः पार्थ नैतत्स्वयुपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परंतप ॥

Shreemad Bhagwat Geeta
(Chapter II)

The Moon is full
the sky's alight
the City slowly sinks from sight
Upon the deep I look above
and see Her face—a star of love
Oh would my soul in rapture rise
to meet the challenge in Her eyes
And leave behind my earthly form
to gain forever my longed-for home.

—Joseph Pomerance
Brooklyn, N.Y.

TENTATIVE PROGRAMME of Her Holiness Mataji Shri Nirmala Devi for 1982

27th May to 3rd June	...	...	...	Lisbon and Madrid
4th June	...	...	...	London
August/September	...	...	...	Geneva, Baseland, Freiberg (Germany)
October	...	...	...	North America
November	...	...	...	U.K.
December	...	...	...	Australia

FESTIVALS

6th July '82	...	...	...	Guru Purnima
25th July '82	...	...	...	Nag Panchmi
4th August '82	...	...	...	Raksha Bandhan
12th August '82	...	...	...	Janmashtami (Sri Krishna Birthday)
22nd August '82	...	...	...	Sri Ganesh Chaturdashi
2nd September '82	...	...	...	Anant Chaturdashi

Experience

This is a dream that I had, about a year after my initiation in Sahaja Yoga, but I had kept quiet over it, since I felt that it had some bearing to one of my past life. Here it is !

.....

I saw myself walking in a bamboo forest by the side of a mountain and suddenly came out of an opening where there were no trees, for about 50 feet, since a black lava had flowed from the mountain top down below, some ages ago; and a natural platform had formed, small in size, where I was standing.

I sat a little away facing this platform, in meditation. I was a six footer Sadhu, of brown complexion with tuft of long hair which had thinned up at the top of the head. After a little while, Her Holiness Shri Durga Mata came over seated on a tiger and got down and sat on this platform and the tiger sat at Her feet. Durga Mataji looked at me for some time and said : "Go to Mataji". I replied : "I will not go". She again repeated in anger : "I said Go to Mataji". I asserted with pride within me : "I will Not go". Then Durga Mata lifted up Her sword and struck me on my shoulder and I fell down bleeding in front of the tiger. The tiger atonce started licking the blood and in three licks, the wound completely healed and I got up. Then Durga Mataji pointing up Her finger said : "Now go"; that is, go to Mataji Nirmaa Devi.

I walked away with ego and pride uppermost within me and as I was entering the forest, and without looking back, I raised my right hand and shouted : "Durga Mataji-ki-Jai". But that "Jai" was so loud that I woke up from my dream with a start. I looked at the watch to see what time it was and found it to be exactly 4.00 A.M., time to get up for meditation.

.....

This dream remained lingering in my mind for a very, very long time and felt that it had some significance, a sort of reminder to me, to be always in touch with Sahaja Yoga and be implicitly guided by Mataji's instructions.

—S. M. Karaka
Bombay

(Contd. from Page 13)

every marriage a very pompous thing, a very beautiful thing, but ultimately what I find, two crumpled up people sitting down there, you know, sulking.....Then imagine the children who are going to be born. They will think what, these sulking parents, Oh God save us from these crying babies !

So don't put all my hopes to a complete shattered state, by this kind of attitude,..... Now if you have any questions, ask them, because I don't know how far to say.....

ON BLAKE'S BIRTHDAY

On 10th November 1981, birthday of the great William Blake, prophet and poet, a small band of Sahaja Yogis honoured the occasion by attending a recital of Blake's works at the church in Picadilly, St. James's, where he is supposed to have been 'baptized'. Vibrations flowed from the beautiful marble font where the 'baptism' took place and from paintings of Blake's, set up on screens round about us.

While most of the readers in the recital alas had little idea of the essence of the words in front of them, there were one or two whose Spirit shone through and whose inspired renderings were great and we Sahaja Yogis thankfully drank the vibrations of those Divine moments.

The following verse is taken from Chapter Three of a section of JERUSALEM titled "To the Christians", which was read on Tuesday by Rosemary Leach :

England ! awake ! awake ! awake !
Jerusalem thy Sister calls !

Why wilt thou sleep the sleep of death
And close her from thy ancient walls ?

Thy hills and valleys felt her feet
Gently upon their bosoms move :

Thy gates beheld sweet Zion's ways :
Then was a time of joy and love.

And now the time returns again :
Our souls exult, and London's towers

Receive the Lamb of God to dwell
In England's green and pleasant bowers.

by **KATHIE DUGG**



WARNING

THE THIRD WORLD WAR, SAID SHRI MATAJI, IS NOT AN ELEMENT IN THE PLAN OF GOD TO BRING ABOUT SATTYA YUGA. IT WOULD ONLY CREATE MEANINGLESS DESTRUCTION AND SUFFERINGS. YET MEN'S MADNESS IS PRESENTLY CREATING THE CONDITIONS WHICH MAKE THIS DREADFUL CALAMITY VERY LIKELY. IN ANY CASE THE SAHAJA YOGIS WILL BE PROTECTED BUT THEY SHOULD CLEARLY UNDERSTAND THEIR RESPONSIBILITY. IF ALL THE SAHAJA YOGIS DO NOT PUT ALL THEIR ENERGY AND AVOID THIS BY ACTIVELY SPREADING SAHAJA YOGA IT MAY WELL HAPPEN AND SOON.