



Nirmala Yoga

Bi-Monthly

Year 2 Vol. 11

Sept.—Oct. '82



*Om Twamewa Sakshat, Shri Kalki Sakshat, Shri Sahastrar Swamini,
Moksha Pradaini, Bhagwati Mataji Shri Nirmala Devi Namoh Namaha.*

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

To my flower children

You are angry with Life
Like small children
Whose Mother is lost in Darkness
Your sulk expressing despair
At the fruitless end of your journey
You wear ugliness to discover Beauty
You name everything false in the name of truth
You drain out emotions to fill the cup of Love
My sweet children, my darling
How can you get peace by waging war
With yourself, with your being, with joy itself
Enough are your efforts of renunciation
The artificial mask of consolation
Now rest in the petals of the lotus flower
In the lap of your gracious Mother
I will adorn your life with beautiful blossoms
And fill your moments with joyful fragrance
I will anoint your head with divine love
For I cannot bear your torture anymore
Let me engulf you in the ocean of joy
So you lose your being in the Greater one
Who is smiling in your calyx of self
Secretly hidden to tease you all the while
Be aware and you will find Him
Vibrating your every fibre with blissful joy
Covering the whole universe with light.

--MOTHER NIRMALA

With the blessings of our Divine Mother, regular meditation centers at the following places have been established.

- | | | |
|--|-----------|-------------------|
| 1. Universal Sahaja Temple
78 Krishna Nagar
Opp. B 4/29 Safdarjung Enclave
New Delhi-110029 | Sunday | 10.00 A.M. |
| | Wednesday | } 6.00 P.M. |
| | Saturday | |
| 2. Poona Club Ltd.
6, Bund Garden Road
Poona-411 001 | Sunday | 8.00 to 9 00 A.M. |



EDITORIAL

Navaratri Puja ends on Dussehra day, which is the tenth day. This day is also known as 'Vijaya Dashami' i.e. the tenth day of victory when it is said that Shri Rama returned to Ayodhya, his capital, after killing Ravana. As a Mahabharata story goes, on this day Pandavas came out openly in arms against Kauravas, after the exile of 12 years. Navaratri Puja itself is performed in the memory of the victory of Adi-Shakti over demons and to pray for Her continued protection.

'Devi-Mahatmya' tells us how Gods beseeched the supreme Goddess to protect them, every time demons vanquished them, and they could win back their kingdoms only after She came to their rescue. It is Her powers that acted through Shri Rama and Shri Krishna and other Gods. Satanic forces could not be defeated without her blessings. According to 'Devi-Mahatmya' She has promised to take incarnations whenever asuras would create 'badhas' in this world.

In ancient days, as we know from various scriptures, asuras could be distinguished and also they attacked openly. Now they have come back in subtle forms and with most deceptive appearances. They attack the inner systems, our thinking and lure us into their traps. In order to counter their tricks, Mother has come back to distribute the bliss en-mass to Her children, to make them spiritually strong and to make them saints, so that the false sadhus and gurus would vanish. She has given Brahma Shakti (Vibrations) to detect, and drive away the negativity, 'bandhan' to use as shield against the attacks and as noose to bind it. The shakti increases with progress in Sahaja Yoga. More we give, more we get. More we fight more we are protected. Sahaja Yogis are the soldiers of Her army, and the channels for Her powers. With every person that gets realisation, demonic forces are pushed back.

She is the Deity of all Gods and they are happy when She is pleased. She is within us and all pervading but it is our individuality that is separating us from Her.

Pray, Mother, may we get over our 'I consciousness' so that the drops that we are, integrate with the ocean that is You.

इन्द्रियाणां अधिष्ठात्री भूतानां चाखिलेषु या ।
भूतेषु सततं तस्यै व्याप्तिदेव्यै नमो नमः ॥
चित्तिरूपेण या कृत्स्नमेतद्व्याप्य स्थिता जगत् ।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥

*Indriyānām adhiṣṭhatri bhootānām chākhileṣu yā ।
Bhooteshu satatam tasyai vyūpti devyai namo namaḥ ॥
chitiroopeṇ yā kṛtsna—metadvyāpya sthitā jagat ।
Namastasyai Namastasyai Namastasyai Namō Namah ॥*

Translation

Obeisance to that Goddess who is foundational to all organs of beings and who is ever present within all beings.

That Goddess who has pervaded the whole universe in the form of consciousness, obeisance to Her, obeisance to Her, obeisance to Her.

Mother Mahalakshmi

सिद्धिबुद्धिप्रदे देवि भुक्तिमुक्ति प्रदायिनी ।
मन्त्रमूर्ते सदादेवि महालक्ष्मि नमोऽस्तुते ॥
आद्यन्तरहिते देवि आद्यशक्ते महेश्वरि ।
योगजे योगसम्भूते महालक्ष्मि नमोऽस्तुते ॥
पद्मासनस्थिते देवि परब्रह्मस्वरूपिणि ।
परमेशि जगन्मातर्महालक्ष्मि नमोऽस्तुते ॥

—PADMA PURĀNA

*Siddhibuddhiprade Devi Bhuktimukti pradāyini !
Mantramurte sada Devi Mahālakshmi namostu te !!
Adyantrahite Devi Adyashakte Maheshwari !
Yogje yogsambhute Mahālakshmi namastu te !!
Padmāsan sthīte Devi Parbrahma swarupiṇi !
Parmeshi jaganmātr Mahālakshmi namostu te !!*

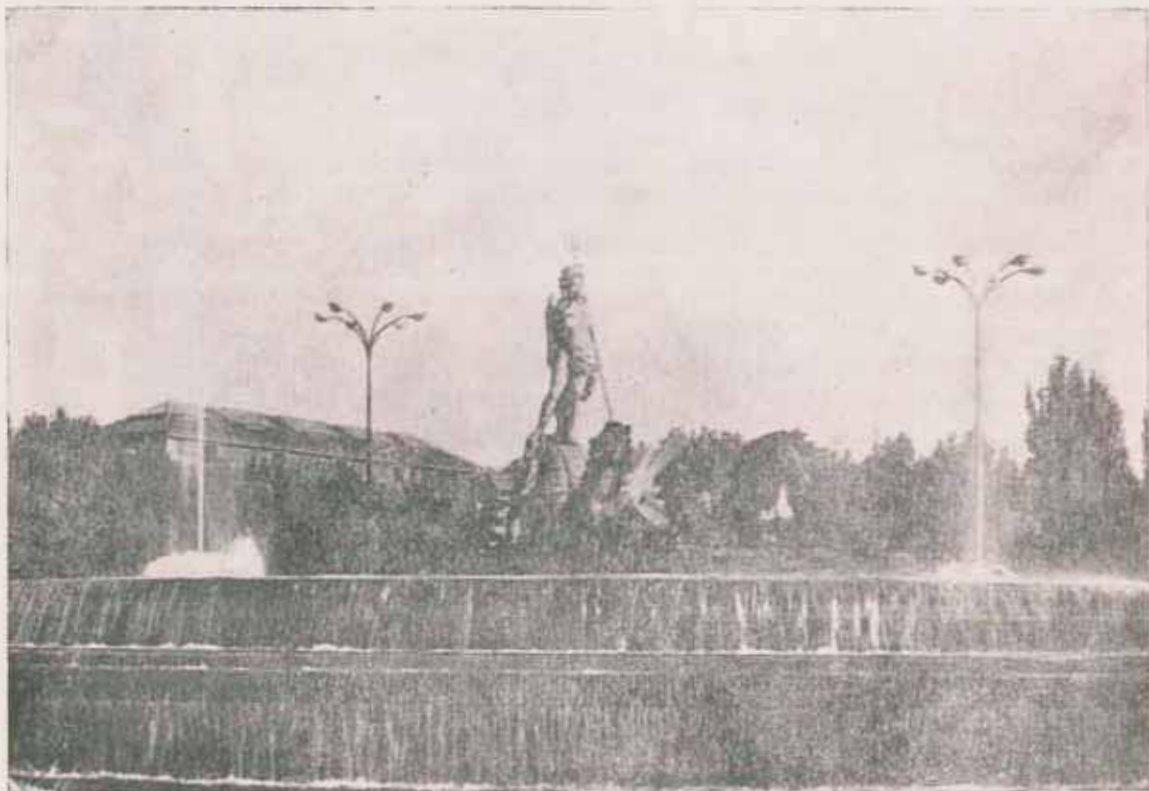
Translation

O Devi, giver of intelligence and success and of worldly enjoyment and liberation (as well), Thou hast always the Mantras as Thy form, O Mahalakshmi, obeisance to Thee.

O Devi, Maheshwari, without a beginning or an end, O Primeaval Energy, born of Yoga, O Mahalakshmi obeisance to Thee.

O Devi, seated on the lotus, who art the Parabrahma, the great Lord and Mother of the universe, O Mahalakshmi, obeisance to Thee.

Letter



Dear Mr. Subramanyamji,

This is a statue of Neptune (God of the Sea) that we can see in Madrid, Spain where we went with some Sahaja Yogis to prepare Her Holiness Mataji's visit. It was a beautiful experience to see so many seekers coming and through Her Holiness Mataji's grace get their realization. Sahaja Yoga is spreading much quicker in the West. It is a new speed. Her Holiness Mataji was talking these last days about dedication. She said, "**dedication to ME, not to Sahaja Yoga is the only way you can evolve**". To be one with spirit is such a beautiful state as the heart lets all the love flow. This is what we have discovered in India. In Delhi heart is very opened. We enjoyed so much our stay. Hope to come next winter. Now we are going to Switzerland and Austria for Her Holiness Mataji's programme. Let us pray that many seekers will come. With all our affection.

—Philip and Marie Laure

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Her Holiness Mataji Shri Nirmala Devi

Dollis Hill, London

June 8, 1980

SUBTLETY

And it is only possible for people who are of a subtler nature to understand the value of Sahaja Yoga, to hold to the values of Sahaja Yoga, and to retain it in this fragmented world.

The world is fragmented and everybody is acting towards one's own destruction. All the values which people follow are gross values. Most of the values are absolutely gross. So for Sahaja Yoga we have to have people who are trying to justify their subtleties. Such subtle people have always been a little different from the mundane crowd. These people always express themselves in such a manner that their existence itself suggests that they are trying to cement the whole world. Sort of, you can feel that those who can feel that there is an element within us which makes us laugh at the stupidity of others who may appear to themselves very seriously doing things but to us it seems as if its rather stupid to waste their life. This is the calibre of different people. First these people, with that calibre, with that dynamism within them, will be settled in Sahaja Yoga. Not the ordinary or gross type.

But because our doors are open to everyone, because there is no charge or anything, for anything, all sorts of people come in. And when they come in, they do not know what they want. Out of them some could be the grossest of all. Some might be just walking in to take out something, just to steal something, possibly. I have seen all kinds of people come to Sahaja Yoga. Such

people when they find there is something available, come in and go away. Another kind may be which is coming here, is the one which is extremely gross, can think that he can make some living out of our work here by having connections with different people, he can exploit it and make some money out of it. So money-mindedness is a very gross thing. It is very gross thing. If people are money-minded then Sahaja Yoga does not work out well with them.

If you always think about money, of your insurance, about how the carpet is spoilt, this has happened, that happened; such people are very difficult. But lower than this are the people who come here to have some sort of an exploitation out of Sahaja Yoga. Such gross people also come in and when they find that they cannot work out their plans, they walk out. Now the third type of people who come here come for some material gain from Sahaja Yoga. May be physical gain also. Like somebody is sick so they come for their sickness. A very gross way of looking at things is to come to Sahaja Yoga for getting cured. So when they get cured they disappear. *Quite stupid* isn't it? Then some people come with the idea that may be with Mother's blessings our financial problems will be solved; only with that idea. Then they also get their financial problems solved and they get out. But some of them do not. Some of them cannot manage to get what they want and they get upset.

Now the best calibre of the subtlest form is that, which is just seeking "Sahaja Yoga", which is just seeking "Union with God". Nothing else. That is the best calibre. That calibre works hard, it has very concentrated effort. It understands Sahaja Yoga very quickly. Only thing is that because of western habit of thinking some of the people, though they have a calibre, circulate around themselves. They go on thinking about it, discussing about it, arguing about it and then they become stationed at a point, otherwise it goes little round and round itself. They have a calibre, they have a height, they definitely have. As we call they have that 'weight'. They can feel their element, but still they go on as a habit, you see, because they are used to it they go on encircling round and round. They have to steady themselves. (But calibre of a person who just wants to 'be', to 'become', can never be deterred by anything. Because he is subtle in a way. In his life-time he feels the subtleties of the Unconscious.) He has felt his archetype images of these deities. He has known them. He has these eruptions within him. He identifies and he recognizes the subtleties he has felt and he tallies them with Sahaja Yoga and Sahaja Yoga gets him like that. Now these subtleties which I am describing to you, come to you, not through your mental effort of this lifetime. But comes to you from the experiences of many lives you have gone through. And as soon as you come near Sahaja Yoga you start sucking. That is the best calibre.

But because the door is open ajar, the grossest of the grossest also come. But sometimes they come this way and go back the same way. Some of them, come half

way and rush back. Some of them come this side and get out from the otherside. But those who stay are people who are subtler by nature. It is a very subtle happening. If you have lost your subtleties, say some people, as I said, even doing hard work with your fingers, you become insensitive, even physical disrespect to your fingers you become little bit insensitive. Even when you get your realization, you may not feel your vibrations that good. But that is not important. Of course, vibrations you must feel for realisation. But may be due to some external reasons also, or may be due to some physical problem you may get a situation where you may not feel vibrations so much. But doubts would not rise in your minds because there are not vibrations. You would just think that 'the vibrations are not there. I must get my Vishuddhi Chakra all right. But it is there'. And even if the doubts come in, a subtle person will fight it, will argue it out, but a gross person would not.

(The subtle person is a brave man, and his bravery comes from his built in capacity of these subtleties. He does not succumb to doubts. He just sees it, he fights it. He does not succumb to it. But Sahaja Yoga is such a wonderful thing that even those people who at one time looked very gross, suddenly came out with such beautiful manifestation of subtleties that it is surprising! But that is exceptional.

The mind in the human brain is subtle on certain points and gross on some points. It's most surprising! May be the background. It is a very subtle subject you see. Please pay attention.

If a genius is created. Now we can say we call it a prodigy. But I would call it a genius. There is a difference between a prodigy and a genius. Prodigy is a person who, for a short time of their life span, suddenly become very talented and after some time the talent goes away. And a prodigious person may be mentally absolutely very-very low, low very low. So it is done by some sort of a spirit possession. But a person who is a genius is a person who has those sensitivities. The mind which is covered with thoughts, which is thickened, which is gross can be thinned out at certain points and can be very sensitive at certain points. For example, some people could be very sensitive to music. Some could be to art. Some could be to human beings. Some could be to other things which might make them something of rare people. But these subtler things which create your personality always indicate in your being that there is something of the beyond which is throwing some images within you. Such people are conscious of that—that there are some images which are throwing these subtle ideas within you, they are erupting some new commotion within you and once you start seeing them you are compelled to put them down somewhere. That's how the poets are created, musicians are created, great masters are created.

Now, the fashioning of these subtle ideas is another job. But the beauty of these subtle ideas is that they are universal in nature. If they were not, they would not be so much appealing to every one. So there is something universal in these. And that universality when manifested or fashioned into some expression then it is absorbed universally. Now it depends on the person how much he is closer to those images and

the images of his Spirit. If such a person is a realised soul, then the expression is 'heavenly'. The fashioning of his expression is of course determined by the surroundings, the different atmosphere, the traditions and all that in which the people have lived. That is the fashioning part of it, but the universal essence of it, that element which is universal is manifested in a particular fashion. The more a person is nearer to his Self even the fashioning is universal in nature. Then such a person does not try to be moulded by tradition so much. But tradition which have come through meditateness or through realised souls definitely give him a better chance of expression. So the fashioning also evolves gradually in every country, in every place, till it reaches the point where people start understanding them in meditation.

Now there are two types of fashioning. One is the fashioning that comes from outside, the other from inside. The fashioning that comes from inside could be the teachings of the "Great Masters", who are realised souls and your own understanding of the work of these Great Masters. The another style, type, could be, you see what the people have been producing all of them and you gather out of that and fashion your manifestation accordingly. In the second type of thing they may be realised, they may not be realised.

Now when we go to Sahaja Yoga even a person who is not a genius, who has never been a genius, who had no idea of any special expression in life can get realisation and of the highest type. May be much more than a genius, because the genius may have become a geni-ass by now. You see his ego must have bloated out and he might be a geni-ass instead of a genius.

But a Sahaja Yogi when he gets his realisation, this realisation is a sign not of his subtleties but of his Kundalini—in what condition She is. If the Kundalini is absolutely frozen that means the person has no desire to have realisation. He is coming to Sahaja Yoga to make some money out of it or to make some name out of it or he could be a burglar coming as a Sahaja Yogi to burgle away, say, My shoes. Such a person can be very difficult for realisation, but may be with some people who have some basic problems also can have their Kundalini completely frozen up.

But people of very ordinary appearances, of very ordinary life, could be very subtle. Much more than these geni-asses and geni-uses put together. Because they can feel this *Self*. Such people do not cheat themselves or others, no question. *Their whole attitude towards Sahaja Yoga is like a person who is dying and gasping for air, they are, just struggling to get the Truth.* They have no other interest in life, but to get to the Truth.

Such people could be very strong headed, could be very different from normal. They may think many things stupid. Even, you see, just to have a wife, and children, and family, is quite stupid, isn't it? That's not the end of life. That's quite a stupid thing to do. I don't say you give up that. But is not the end of life. It's all right, it's a part of it. You are not to be lost in it.

We believe that marriage is important. We believe that in the marriage husband and wife should be very much understanding of each other. There should be love between the two, there should be enjoyment so that children also feel the security

of the family so the society improves—all this is all right. But that's not the end of it. In India you will find many families like that. Husband, wife are carrying on nicely, children are nice and money is in the bank. When they die money goes to the children. Then the children are married nicely, then they have their children. Money goes to the bank. When they die the money goes to the children...Goes on day in and day out. Nothing. It is so mundane. That does not mean I believe in divorces. Of course, that is something nonsensical. But to be married means you have entered into life. At least you should enter into life. That is important. As far as entering is concerned—basic. But that's just the basic. That's not the end of the life.

If you are a subtler person, you will not think what is your advantage monetarily or what you are doing, what is the thing, what gains you have got. Of course you will see that, as Yoga is established, Kshema will be established, your well-being will be established. You will see that clearly. It is to be seen, to be thankful. And the Kshema is alright because you should not have worry, Kshema. But you should have free time to devote yourself to meditation and to Sahaja Yoga. So that you do not have too much worry. That is how the Kshema comes in. But when the Kshema comes in also one may start going into the same circle of greediness having more and more money, more and more this, better clothes, better house, how to get this? This circle may start. There is no end to it. So you have to cut it down. I am not saying that you just have one dress and all your life you end up with one dress. It doesn't mean that. Because you know if I say anything people will shoot off to the other end. I am

Kshema

trying to keep it in the centre. That not too much attention would be required on one side or the other of indulgences or of asceticism. None of these. You are not to announce anything, neither you have to indulge into anything.

But feel your subtleties, Feed them, nourish them. Look after them. You should be proud of your subtleties, that you have these subtler values while others don't have. And that itself will be so self-sustaining, that you can withhold all these values which you get from your subtleties against the whole world. Because the world is so fragmented, so cut off, that everybody feels lonely. But that does not by any chance mean that you should be arrogant to others, you should be fighting with others. No. But in darkness a light shines. The whole is darkness. If the light accepts darkness then it becomes dark. The light must accept that, "I am the light. I am the path," and should stand. That does not in any way mean any arrogance to others, any showing off to others. But it is the light and the light by itself emits.

When this happens to you, you will not hate yourself, first of all, but you will laugh and respect yourself and respect the virtues in you and not your grossness. Kundalini itself makes you subtler and subtler. But if you are a stone what can Kundalini do? Now it is for you to see where you are stone. There should be a lot of heart-searching... The greatest 'stone-age' is now-a-days! Heart is like a stone. Doesn't move. When talking to others it does not move. It has no ripple in it. There isn't any joy in it. It is like stone. Sitting there to hate everyone. If any one sees you—'Oh

baba! he's coming; go from the other road. Ooh! that fellow with the stone heart!' And you feel you are all right, you are a very good person because you are stone-hearted. You think you can dominate the whole world because you are stone-hearted. You can give psychological treatment to others,—'keep quiet, don't talk to anyone,' shout at others, do whatever you please, because you have a stone heart. Nothing happens to a stone there. Now this stone-heartedness is the sign that you should not be any more in Sahaja Yoga.

You must have a heart as your Mother has. Pulsating with love, with Compassion, with Joy, with Happiness, with Giving. That should be the attitude.

Not rationality. Nothing. It is to feel. Feeling for the pains of others. Feeling for their longing and feeling for their aspirations. *Just feel within yourself, 'Is there Desire to be the Whole,' to be the Ocean itself is so fulfilling.*

We should not have our ideals among ourselves. Like, she does this so why should I do. He does this so why should I do. It's very mediocre. It's a very low-grade business. To see others, to worry about others, to talk about others is extremely low grade.

A person who is of a calibre has his standards much higher that he cannot compare himself with others. It's really true.

So if I start comparing Myself with you, what will be My position? I can't do it, you see.

Then you say it's all right for you, Mother.

It's perfect, I agree. It is all right for Me as I am, but, you can be like Me also. But if I start comparing and thinking 'Oh God! What is this!' Then I should give up doing anything, thinking where have I come.

But when you know that you are not comparing, you are just Giving, question of comparison should not arise at all. At all. It is just 'feeling'. I just feel. In the same way you feel each other.

Not in a artificial courteous way. Some people think that if they have given seat to some one, they have been really the generous people, the greatest generous people. *Just be yourself now. Let's see. Just be yourself. And that you are the light! What is the comparison! The comparison exists when our calibre is low. If it is 24 carat gold. What is the comparison? It's Absolute. If you are at an absolute point there's no comparison. So try to see that your calibre is that. That you are of that calibre. And don't worry about gross people. Gross are gross, will remain gross, you just don't worry about them. You keep your calibre all right and that is the most essential part of Sahaja Yoga.*

Thank you very much.

Paul: They always tell me you are actually God. Well I can't see that at all.

Mother: All right. Put your hands towards me. Ask the question, It's simple, like computer. Work out your computer. Just ask the question. Finished.

She (Kundalini) is the one who is the desire of God Almighty. She is the power of God and it is only She who incarnates. If you read the Vedas it is said that She crea-

ted Her child, and the first sound that was created was the Child and that sound is the sound what we call as Brahma or the Logos as they call it. So now what is the difference between God and God's desire? What is the difference between Sun and sunlight. What is the difference between Moon and Moonlight? What is the difference between the word and the meaning.

So the God Almighty, Him, who people understand is just a witness. The day the two Things will meet, there won't be a world left. Till they are separated all the things happen. When they meet and merge into each other, there is nothing left. It just becomes the sound, Brahma—nothing.

We cannot understand these things because we have never seen two things that merged together as God and His Power. We cannot understand anything like that because there is no parallel. Now, you can rationally also see things; that people, when they bend before me, their Kundalini starts moving. It is written in the scriptures on the feet of Adi Shakti this would happen. Not only that, but you people who have not been through any austere life have got your realisation and that your own power is giving them realisation. Isn't it? There is only one in the whole world today, there may be some realised souls, who can give the word, you give realisation. You go and talk to some great Gurus, they are jealous of you. They know who I am. They have told people who I am. But they are jealous that they don't understand why of all the things I have given you these powers while they don't have; they can't give realisation the way you give; in a second like this, nobody can. You can go and have a look at them. The

are great people no doubt. But your Kundalinis work like jets. They move like elephants from one Chakra to another Chakra. The Kundalini does not move that way as it moves, because I have given the Authority. You can go and meet them and they will tell you. There are thousands of people they have got disciples. But they don't send them to me. They say 'Mother' you will find your calibre! These gross people you leave it to us. We will manage them. We will send them later on, just now you find your subtle people.

Why Sahaja Yogis are few is because there are very few subtle people in this world of that calibre. That is why I am always requesting you, do not divert your attention here and there. Settle down. Become good Sahaja Yogis. Unless and until you really become good Sahaja Yogis I cannot move to the second strata because the first strata is not yet settled down, they are worrying about nonsensical things I mean I just sometimes feel very unhappy to see you fight amongst yourselves. I mean this is something so painful; that you say harsh words to each other, I mean you are the cream for Me. You go and ask any one of the Gurus if they can move the Kundalini on their fingers as you do it.

These powers cannot be given by an ordinary person. I look ordinary no doubt, I have to, but also you have seen Me in other forms—that's not important. *The important thing is you should see your own transformation and how many powers are manifesting.* If you go and tell somebody that I have started giving realisation and raising Kundalini they will say 'You are mad, How can this be? Impossible.' Nobody is going to believe you at all. You see, you

have got it so easily. Why? Because I recognize that subtleties in you. These Gurus recognize Me. They know about Me. They know who I am. They are telling others. They're so many of them like that.

First of all know that you have these powers within you. Then know that you have got them because I have Chosen you. All right. Good, see now.

Only thing you get rid of your egos which give you ideas. Sometimes they come like big balloons, so *tell yourself, "Mr. Ego, Please get out. These powers I have got because Mother has chosen me, has loved me, has nourished me and has accepted me as Her child."*

It is a fact. Nobody can believe that you give realisation, I tell you. You go and tell anybody. You should; but they are not going to believe you. If this flower says that I can become the lamp in a light house, nobody is going to believe it, because the light in the lighthouse is made in a special factory. But supposing this flower says, or if this flower says that I can cure your diseases, then nobody will believe you, but it may! When some thing fantastic happens, *we have to believe that there is Divine acting and acting so dynamically! Only thing, do not waste your energies in gross hankerings and gross wanderings and ramblings. Try to be subtler and subtler.*

There is nothing that I have to ask for. Now you think it from God's point of view. You are to be given realisation, first job. It's a headache, you know. Somebody has to take up the headache of Giving Realisation. It's much easier to be crucified once but to be giving realisation a hundred times.

to all kinds of funny Kundalinis to be raised, you cannot imagine. And then after giving realisation to tell you all about it. To decode all chakras, to show you all the chakras to tell you all about Deities, these archetypes and everything. And *every word of it is true and Acts and Works*. You have experimented and found out. Somebody has to come down.

It has been My lot to come. I don't mind and as I told the other day, one of you takes my seat I'll be very happy to be a Sahaja Yogi sitting down there. I will be the happiest person. I will give you fine garlands like this and all the flowers from the market, I will bring for you—if you could sit here and do the job for Me.

It is very easy to doubt, but can you do the job? You can not. This is the trouble with the western mind, is—that it doubts. What are you doubting about? What is there to doubt? I cannot doubt Myself. That's very difficult. When you know that this is the Truth how can you doubt?

Now if you doubt what can I do? How to prove it? *Best way is to understand My*

Love, through that you will understand Me better. Its much easier to understand Me through your heart than through your brains. Because I am very good at blasting them; and I play about with you lots of things by which I really give you a very difficult time. Because if you start thinking, I make you think more. If you start doubting I make you doubt more. So best thing is to see. As I told the other day that whatever is in the next room, better to go in and see, than to sit down here and doubt. Or to accept it and sit down here. No. Go and see for yourself.

You have seen it yourself. *But just think how Tremendous It is! Just sit down and think how great It is, how Dynamic It is, that you have seen It with your Own eyes. Just think that you have Felt it, that You are the people who have got it. You are the first few who have known It. They may be thousands and thousands later, the whole Universe may take it up but you are the first few. You prove your calibre.*

Come up.

May God bless you.

MANTRA

Om Twamewa Sakshat Shri Mahalaxmi, Mahasaraswati, Mahakali, Trigunatmika, Kundalini, Sakshat Shri Adi Shakti. Shri Nirmala Devi Namah.

Om Twamewa Sakshat Shri Kalki, Sakshat Shri Adi Shakti, Shri Nirmala Devi Namah.

Om Twamewa Sakshat Shri Kalki, Sakshat Shri Sahastrar Swamini, Moksha Pradaini, Bhagwati Mataji, Shri Nirmala Devi Namah.

JAI MATAJI

*Translation of Her Holiness Mataji's Speech in Marathi,
wherein she has explained the meaning of her own name Nirmala.*

It is good that all Sahaja Yogis have come together. When we meet like this, we can discuss many things of mutual interest and tell even small details about them to each other. The other day I told you how to clean yourself as your Mother's name itself is Nirmala and it contains many powers.

The first word is NIH (निः) which means not. Something that actually does not exist but appears to exist, is called *Mahā-māyā* (illusion) and the whole world is like that. It is seen but it is not true. If we are involved into it we feel that it is the only thing we have to live for. Then we feel that economic conditions are unsatisfactory, social and domestic conditions are bad, everything around us is bad and we are not happy about anything.

Water on the sea surface is very dirty and turbid. Many objects are seen floating on it. But if we go deep into the sea there is so much beauty, wealth and power that we forget that on the surface the water is so bad.

The point is that everything that you see around is illusion. You must remember first of all it is all nothing. If you have to establish 'NIH' you have to tell yourself, whenever a thought comes, say it is not there, another thought comes, say it is not there. You have to feel this again and again. Then you will understand the meaning of word 'NIH'.

The illusion that you see is not just the illusion, but there is something beyond that. However, we have wasted so many years of lives in it that we give importance to all that actually does not exist and in doing that we have made heaps of sins. We have tried to derive the pleasure from many things. We have received nothing from whatever we have tried to enjoy. Essentially, it is all nothing.

So, the outlook should be, it is all that nothing, it is all false. Only Brahma is real the rest all is false. You have to adopt this view point everywhere in life. Then you will know what Sahaja Yoga is. What happens with most of the Sahaja Yogis after realisation, is that they think, "now that we are realised we have Mataji's blessings. Then why are we not prosperous?". That means they think God is in the prosperity. If you find out why your nature does not change even after realisation you will know that our 'Swabhāv' the nature of our spirit, does not change. See, how beautiful is this word 'Swabhāv' 'Swa' is Atman i.e. the spirit and bhāv is the nature. Have you become the nature of your Self? If you become your self there is so much beauty within, that all that goes on outside would appear like drama. So long as this witness state is not fully awakened within you, you have not followed the word 'NIH' (निः) and also you have not practised it. Suppose you are aware that you have not established 'NIH' within you and even now you become some-

time emotional or egoistical, coercive or submissive and feel sad about it, then the state of being on 'NIH' is at the centre of these extremes. You are neither in this state nor in that. This state can be best achieved in the meditation. Just by following the idea of 'NIH' in your life you will become (*Nirvichar*) thoughtless.

First of all you should become thoughtless. Once you start jumping on a thought however good or bad it may be, you go into some sort of inertia and in that state you jump from one thought to another. So some people have said that a bad thought should be opposed by a good thought. In other words if a vehicle or train coming from one direction, is pushed back by another one, both will stop somewhere at the centre. It is good but occasionally it can become harmful. A bad thought when put down by a good thought remains suppressed but it can suddenly come up and it happens with many people. They press down their normal thoughts and always tell themselves that they must be good to others and must be well behaved etc. These people can sometimes be in trouble. Suddenly they get exasperated and others cannot understand, why these well behaved people are annoyed. Also they lose their inner peace. All the beauty within them is destroyed. So we should be always thoughtless. Ban all thoughts from your mind and then you would automatically remain at the centre.

You must make all efforts. Now you would ask "Mother how can we do anything without thinking?" But what are thoughts? They are hollow. In thoughtless state you are one with the God's power that is, the drop, which is you, comes in the ocean

which is God. Hence His power also comes to you. Does this finger think? Is it not still moving? Give your thoughts to God and ask Him to think about you. But it is rather difficult, because you are not thoughtless.

Many people say "we have surrendered everything", but it does not happen because they do it only in talking. Surrendering is not talking. You have to surrender to attain thoughtlessness. That is you have stopped thinking. When you stop thinking you come to the centre. When at the centre, immediately you go into thoughtless awareness, i.e. become one with God's power and when you are one with the God's power, He looks after you. He takes care of your small things also. You will be amazed. It is worth trying and after that you will realise that what you were doing earlier was wrong. So once you are in thoughtlessness you will get all inspirations, all powers and everything. The idea that you get in thoughtlessness is an inspiration. You will be surprised. Everything will come to you as if on a plate. You are standing to give a speech. Just be thoughtless and start. Although you have never given a speech earlier or do not even know how to do it or have no special knowledge of any subject, you will speak so well that others will be astonished how you know so much. But once you are deep in the thoughtless state all comes from there and not from your brain.

I tell you about Me. You pray 'Mother kindly see that such and such happens to me' and I do not think about that. It is amazing. I put all that in the thoughtlessness. All machinery is working there. Just put it to that machinery and it is all ready. Allow that machinery, you can call it silent

machinery, to work. You should put all your problems to it. But it is very difficult for intellectuals because their habit is to go on thinking about everything.

You should be able to go into thoughtlessness while trying to understand a subject, all becomes clear automatically. Research that you are doing should also be in thoughtless state. Let your hands work while you are thoughtless. You can do your research extremely well in this way. I tell you many things. I have never read science in my life and know nothing about it. Still I tell you all that. Where does all the knowledge come from? From the thoughtlessness; I only speak and see all that is going on. It was all kept ready in that computer which is speaking. If you are not in the thoughtless state you do not use your computer and put your brain on top of it. It is such on old computer and lot of accurate work has been done on it. You are bound to make mistakes if you use your own brain and do not consult the computer.

All that happens in the thoughtless state is enlightened. Whenever suffix 'Pra' is used (in Sanskrit, Hindi or Marathi) it means enlightened. Light never talks. If you switch on the light in the room, the light won't speak or give you any ideas. It would just make everything visible. Same is about the light of thoughtlessness. That 'NIH' is common in all such words like 'Nirvichar (Thoughtless), Nirahankara (egoless) you establish it and then you come into doubtless state. First become thoughtless and then doubtless (Nirvikalpa). Then all your doubts go and you know that there is some power that works. It works very fast and is all subtle. You will be amazed how it happens.

This is also about time. I never see watch. Sometimes it stops and shows, when the time is 3 or 4. But my real watch is in the thoughtlessness. It is permanently stopped. If anything is to be done, it takes place at the right time. Then there are no regrets whether it is late or not. Whatever it may be I am not bothered.

Yesterday my car failed but I was relaxing because I wanted to see the stars. That beauty is not visible in London and I wanted to see it. Its splendour was spread all over the sky. The sky thought Mataji should see it. Sometimes I must look at that also! I was enjoying it. In short, you should not be a slave of anything.

If you are thoughtless God takes you everywhere as if on his hands. He makes all arrangements. He knows everything and there is no need to tell him about anything. But you must see whether you are in the main stream or not. If you are not in it then you are stuck up somewhere on the bank; then current comes and takes you in, twice or thrice but again you are on the bank. Then you say 'Mataji nothing goes smoothly for me'. It won't. Because you are entangled.

Shri Ganesha's praise that you sing is excellent. It says, "flowing in the main stream (*Pravāha*)" which means enlightened main stream. You should not bring your own separate, current in it. The Arti of Shri Ganesha also says '*Nirvāni Rakshāve*, i.e. protect me when I am dying. You also pray '*Raksha Raksha Parameshwara*' O God protect me, but you want to protect yourself. Why should, then, God protect you? He says "let him protect himself." What I want to emphasise is that you must learn to go deep and realise all this in the thoughtless-

ness then you can become Nirvikalpa (doubtless).

You must have no attachment (*Nirāsakta*). We have here, (India) 'my son, my daughter'. In England, it is just the opposite. There, they are not attached to son or daughter. They are worried only about themselves. Here you have this attachment; my son, my daughter, my house etc., everything is mine and at the end you are left only with mine. You should say "Nothing is mine and everything is yours." Kabir says "so long as a goat is alive it is bleating 'main, main' (I, I) but when it is cut the taut strings of its guts sound on an instrument", "Toohie, Toohie" (you alone are.) You must become like that. Once you are established in the idea I am nought, I have no existence, then only you will understand the word 'NIH'.

Let us consider the word '*LĀ*'. It is Lalita's word. My second name is Lalita. It is the blessing of Devi. It is Her weapon. When *LĀ* i.e. goddess becomes Lalit or when the Shakti becomes *Lālī*, which means active that is when the vibrations rise within Her the vibrations which you are feeling on your palms that shakti is *Lalitā Shakti*. It is full of beauty and love. When the power of love becomes active, it becomes *LĀ Shakti*. She envelops you from all sides. When she is active, what is the worry? What is your power? Can you make even one fruit from tree. Leave fruit, you cannot make even a leaf or a root! Only '*LĀ*' shakti does all the work. The realisation that you have got is also from this power. From this Shakti have come '*MA*' Shakti and '*NIH*' Shakti. '*NIH*' Shakti is Shri Brahmadeva's Power Shri Saraswati Shakti. And in Saraswati Shakti you must attain the qualities of '*NIH*'. Attaining '*NIH*'

is becoming completely unattached. You must become completely unattached.

'*LĀ*', shakti has love in it. She relates us to others. Word *LĀ* comes in '*Lalām, Lāvanya*'. Word *LĀ* has a sweetness of its own and you should impress others with it. You should use this Shakti while speaking to others. What should you do when this Shakti the power of love, is spread everywhere in moving and non-moving things? You should leave all thoughts to the first power because thoughts come from the first power. What should you do in the last power, i.e. *LĀ* Shakti? You should enjoy the bliss of love. How? By forgetting yourself. Has anyone measured how much one loves others? It should grow. How you enjoy it? Does it occur to you, how much you love others? I always enjoy loving others; feel, how the love is flowing everywhere. I do not know whether you feel or not. I cannot understand much about human beings. But I feel how the love is flowing all over. Like a musician who forgets himself in his own melodies and feels how his music is flowing everywhere. Similarly love must flow without any interruption. That is, you should achieve *Lalām Shakti*, which is the power of vibrations, i.e. Lalita Shakti. Therefore, you should first achieve Lalita Shakti.

You must first find out how you view others. Some people of low category look at others with an idea to steal something or to get some benefit. There are some, who are interested in finding other people's faults. I do not know what pleasure they get, but they keep looking for other's shortcomings. This way they become aloof and then suffer. Only

man can teach how to invite troubles. It is not possible for Me. How glad am I to meet all.

You should use *Lalām Shakti* in such a way that you should go into thoughtlessness while looking at other person. That person also will then become thoughtless. Hence I ask you to do 'bandhan'. It is helpful to do 'Bandhan' to 'NIH' Shakti and 'LĀ' Shakti which is transferring 'LĀ' Shakti into 'NIH' Shakti. I have to tell many people to raise their left sides. I tell those people to raise their left sides, who are very proud or think they are working very hard or are very busy. It is filling our own love into own five elements. Love in our hearts or the power of that love from our hearts should be filled into the power of action as if you are painting with colours on a canvas. When the power of love is filled in the power of action in a person, he becomes extremely loving and that love gradually shines through his behaviours and in his personality and flows to others. It makes his every action enjoyable to others. Such person becomes so alluring that you feel relaxed and happy in his company for hours. So, your love should become enjoyable and winning other people's hearts. This becomes useful in such a way that we get friends and the affection for each other grows. Everyone feels that there is a place where one can get all love and affection. Hence we must cultivate the God's power of Love.

If we get any thought we must tell ourselves that we are throwing dirty things in the Ganges of God's power. With this attitude of mind our 'LĀ' Shakti the power of love will remain absolutely clean and we will enjoy that cleanliness.

You should never be critical of others. If you ask me about some person, I can only tell you regarding his kundalini and on which chakra he is caught at present or gets frequently caught. I cannot understand anything beyond that; how he is or how his nature is etc. If I am asked, I say 'what is nature?' It is so changing! River is flowing here. Who can tell where it will be in future? You have to see where you stand. If you are on this side, you are bound to feel it unusual that the river is flowing here. I see from the side of the ocean so I know where it comes from. So never brand anybody as useless. Every person changes and he must change. The work of Sahaja Yoga is to bring about the change. Those who believe in Sahaja Yoga should never say that such and such person has become useless. Everybody must be given the freedom. You all know how we stand now! If you think this way you will not only respect yourself but will also respect others. One who has no regard for himself never gives regards to others.

We must develop '*Lalām*' Shakti. I cannot adequately describe the joy of it even by writing a book, because it cannot be expressed through words they are very much inadequate. In other words if you have to describe smile you can only tell how the muscles move but you cannot tell the effects of the smiles. You should allow this power to be effective and develop it.

Man gets a kind of beauty, an elegance and good nature from '*Lalām*' Shakti. You must see that this power grows through your speech, behaviour and other activities. Some person's annoyance is also pleasant. That sweet and pleasant power is called

Lalita Shakti. People have completely distorted its idea. They say that it is the power of destruction. But it is not at all correct. This power is extremely beautiful, creative and artistic. Suppose you sow a seed, then some of its parts get destroyed this is '*Lalitā*' Shakti. But the destruction is very gentle and easy. The seed then grows into a tree that has leaves. Those leaves also fall, which is again very simple and easy. Then come the flowers. When the flowers become fruits some of its components fall and then come the fruits. Those fruits are also cut for eating. The taste that you get after eating is also this power. In this way these two powers work. You should understand that you cannot make any statue without cutting and chopping. If you understand that this chip-chopping is of the same kind, you should not feel bad, if you have to do it sometimes. That is also necessary. But an artist does it artistically whereas an artless person does it bluntly. So this power depends on how much art is in you.

Some times you look at a picture and you want to keep looking. If someone asks you what is so nice in that picture, you cannot express it in words. You only look at the picture. Some pictures are such that you become thoughtless just by looking at them. In that thoughtless state you are enjoying the whole pleasure of it, and this state is the very best. Instead of comparing it with something or describing it with similes you should enjoy the bliss of this state, to your hearts' content. There are no words or no expression to describe it. You have to experience it from within. All should have this experience.

Word '*MA*' which is between '*NIH*' and '*LĀ*' is very interesting. '*MA*' is the word

of Mahalakshmi. '*MA*' is the power of Dharma (Righteousness) and also the power of our evolution. In '*MA*' Shakti you have to comprehend, assimilate and get Mastery. For example, an artist conceives the idea of his creation with his '*LĀ*' Shakti, he makes it with '*NIH*' Shakti and then uses '*MA*' Shakti to bring it in conformity with his idea. At every stage he checks whether it agrees with his idea and tries to improve, if it does not. He does that again and again. This is '*MA*' Shakti. That is, if something is not good do it again, once, twice and so on.

This job of improving involves efforts. We have to improve ourselves also. But for this, the evolution would have been impossible. God has to make enormous efforts. We have to accomplish '*MA*' Shakti and preserve it. If it is not done, other two powers fall off, because this power is the centre of gravity. So you should be at the centre of gravity, and the centre of gravity is '*MA*' Shakti of our evolution. Other two powers will become active in you only when you grow along the power of evolution. But you must fully understand and develop '*MA*' Shakti.

So long as you are not realised, it is alright to say that if God loves you He should come to you, but thereafter you cannot say so. For with '*MA*' Shakti you have to balance other two powers. In melody you balance the tunes; while painting a picture you bring about the balance of different colours. Similarly you have to achieve the balance of '*NIH*' Shakti and '*LĀ*' Shakti. You have to work for attaining this balance. On many occasions you lose it. That

Sahaja Yogi who can maintain it, rises to a very high level.

Very emotional Sahaja Yogi is not good. Similarly very busy Sahaja Yogi is also not very good. One should activate one's power of love and see how it has worked so far. Suppose I follow certain method but even in that every time I do something different. You must have seen that everytime, I come out with something new, some new method. If this does not work, try some other thing. If that also does not work, do something else. Nobody should fix his method. You rise in the morning apply vermilion, pay obeisance to Mataji; this is all mechanical. It is not living process. In living process you should find out different new methods. I always give the example of the root of a tree. It penetrates deeper and deeper into the soil circumventing the obstacles. It does not fight with them and it would not have been able to hold the tree without the obstacles. Hence the problems are necessary because you cannot progress without the problems. The power that teaches you how to overcome these problems is 'MA' Shakti. Therefore it is '*MA Shakti*' i.e. Mother's power. For that first thing required is wisdom.

Suppose a person is very mild natured and says, "Mother I am very soft what can I do?" I tell him to change himself and become a lion. If some other person is a lion I tell him to become a goat. Otherwise it won't work. You have to change your methods. Person who cannot change his methods cannot spread Sahaja Yoga because he sticks to only one way, with which people get bored. You should find new ways. This is how '*MA Shakti*' works.

Ladies are expert in it. They make different recipes everyday and the husbands are eager to know the menu.

This is the shakti with which you accomplish your balance and concentration. When you take it to the highest state, you get the vibrations flow from your balance and wisdom and will not flow if you do not have wisdom. Person from whom the maximum vibrations are flowing is a wise person; in fact it is his wisdom that is flowing. On this basis, it can be assessed how great Sahaja Yogi you are.

You will naturally be caught on your chakras. You should know when you are caught that you have lost your balance. The imbalance shows that *MA Shakti* is weak in you. The first letter from any real name Mataji is *MĀ* that is mother and this work has been done only by '*MĀ*' shakti within me. This was not possible if only '*LĀ* shakti' and '*NIH* shakti' were there. I have come with all the three powers but *MĀ* shakti is on top. You have seen that *MĀ* shakti is Mother's power. It must be proved that She is our Mother. Will you accept if someone comes and says "I am your Mother." You won't. Mother must be proved.

What is Mother ?

We have a place in Her heart. We have every right on Her and She has on us, because She loves us very much. Her love is absolutely disinterested. She always wishes well of us and has nothing in Her heart except love for us. You will have faith in the Mother only if you understand that all that decorates you i.e. your spirit, is in Her. You should prove all these to others. Sahaja Yogi should be able to do that. Other peo-

ple should know that he is a wise person. For that you need the balance; the balance between the powers of love and action and it should be so beautiful that people are influenced by such person without their knowledge. Sahaja Yogi should accomplish it.

You think at home how to activate these three powers and use them. 'NIH' Shakti should give all beauty and gravity to your homes. You should device new ways and means of contacting the people. These powers should be used to propagate Sahaja Yoga. For their proper use your 'NIH' Shakti i.e. the power of action should be very strong. Albeit, you must have main 'LĀ' Shakti that is the power of love. But LĀ Shakti is to be activated with 'NIH' Shakti. But if one way does not work, find some other way, try first red and yellow if it does not suit, take red and green and if that also does not help do something else. It would be wise not to be adamant. An adamant man cannot do anything in Sahaja Yoga. All that you want to do is to spread Sahaja Yoga, then try different ways. I agree to do what you insist on because I know that human beings are not like me. You can never tell what an obstinate person will do, you should not allow him to go to an extremity. I know all this from 'MA' Shakti. But you should not insist on particular things. Mataji does not insist. Whatever is there, you should accept. Whatever you do you should have in mind that you are doing an important work. I have

no desire. There is no 'LĀ' Shakti or 'NIH' Shakti or 'MA' Shakti within me. There is nothing. I even do not know that I am these powers. I only witness all the play.

When the life is changed like this there will be 'Siddha' Sahaja Yogis (i. e. those who have complete mastery over Sahaja Yoga) among human beings. So far they have not become siddhas. You have to achieve the mastery. Siddha Sahaja Yogi is the one who becomes completely one with God and wins Him over. He has to do everything for that. I am now going After that, it is to be seen how and where you use your mastery.

Some times I tell you not to do certain things. You should not feel bad about that. You should not feel sorry in 'MA' Shakti because I must tell you all that. Some people feel sorry. You must remember that you have to become master (Siddha). All others must accept that you are Siddha. It should be clear to them the very moment they see you that you are Siddha. You must ensure this. If it happens everything will be fine.

One day I told you that you should invite your friends and relations for lunch or dinner or for some function or tell them that you are arranging a big puja. Also call some Sahaja Yogis on that day and 'give realization to all your guests. If you do this for one year it will be very beneficial.

May God Bless You.



COWLEY MANOR SEMINAR

Cowley Manor is set amongst some of England's most beautiful green pastures and clouded hills. Near Cheltenham, in the West Country, the manor lies in its own parklands, with lakes, fountains and gardens. This was the venue for the July week-end seminar, graced by the presence of Our Divine Mother, and attended by Sahaja Yogis from Britain, Europe, America and Australia.

Mother's arrival was greeted with flowers, victory cries and a Ganesha made of flower petals.

In the afternoon Mother presided over a question and answer session. Assisting Her with the answers were Warren Reeves from Australia, Gavin Brown representing England, Robbert Ruigrok from Belgium, Christine Rieger from America, Marie Rouger from France and Marie Laure Ward from Switzerland. Topics discussed included the proofs a Sahaja Yogi could give when challenged to state to what Sahaja Yoga offered that other "religions" and "cults" did not, the way to raise born realised children and how to handle parents who are unsympathetic to Sahaja Yoga.

DEDICATION

In the evening Shri Mataji spoke to the assembly about dedication. Slowly and

powerfully, Her eyes closed for most of the time, Mother talked of the need for complete dedication to Herself, rather than Sahaja Yoga which is just one of Her aspects. She asked why we were not progressing as fast as we should. People get caught up, She said, and they go down because their dedication and reverence is not established. Why is this dedication such an important part of the ascent? Because at this time when the world is in a precarious position, when it could be destroyed completely, it is important to cling on to that which is going to save us - complete faith. We must cling to it with all our might. Possessions, family, job and finances all must be forgotten. Devotion must be sustained and ever-growing. Only through dedication can we grow to full maturity and become capable of fulfilling the plan the Divine wants to work out through us.

To gain full freedom, Mother told us, the ego must be surrendered, otherwise freedom becomes disfigured, disgraced, made ugly. The surrender of ego can only happen in meditation. It is only when we have dedication in meditation that the melody of God can be played through us.

We are in the maya of ignorance and sin, Mother said, and the only way to get out, the only way the Parabrahma Himself can

pull us out one by one, is for us to be completely dedicated.

There is complete surrender to the false gurus. Mother said, but Sahaja Yogis do not surrender completely. We still cling to possessions, family, and finances. But even so we are nourished. The blessings flow. Health, wealth, the mind, relations, conditions, all improve. Ashrams, advantages. But we forget what this nourishment is for. It is for our higher ascent. For getting out of the maya.

And basic to this ascent, Mother pointed out, is the love Sahaja Yogis must have for one another. All of us are Her children. In Mother's womb of love we have all resided. From Mother's heart we have all received blessings. We must get out of the maya of the part. Must climb. The ascent has to come from us. Has to be worked out by us. Dedication, without fanaticism, gets rid of all problems.

As an example, Mother talked of a fanatical person who quotes Mother as saying that Sahaja Yogis are not to go to doctors. When the fanatic is sick herself she will come to Mother and demand to be looked after. Surrender means accepting whether Mother cures or not. If She wants to cure, She will. If not, not. It is Her whim. Dedication is accepting either. Or both.

Christ was crucified for His Mother. Christ was so sure of His devotion and dedication that Mary Mahalakshmi could ask Him to sacrifice His life. How many have the dedication of Christ, Mother asked. He went through horrible sufferings for His Mother, yet She suffered more than Him.

We must become the spirit, Mother said. Then sacrifice is not sacrifice because the spirit's quality is to give.

Dedication is getting out of the maya. Is rising, steadfast. Is preparing to fight the battle against the negativity that is out to destroy God's work. We are the ones capable of God's joy on earth, Mother said, and we are the flutes that are going to play the melody of God.

Where there is a life of dedication, of understanding, extracting all the nourishment, then everything works out. "You become the ocean, moon, sun, earth, ether, firmament and spirit. You work for all of them. All the stars in the universe you become. Take up their work. Jump on to the tatwa. Surrender to your subtler being. Your kundalini is the same as the Adi Kundalini, and the power is the same. The ship is built, brought to sea, tried and found to be seaworthy. Now the second phase. Sail out to sea. Set out. You know everything about the ship, you know everything about the sea. There is no need to fear the typhoons. There is no need to fear anything.

May God bless you".

PUJA

On Sunday morning Mother graciously allowed Puja to Her as Adi Shakti to be performed. During the evocation of Shri Ganesha, the children washed Mother's feet. The day, which had started misty and cold, burst into joyous sunshine as the Puja progressed, and this joy was felt by all who shared the blessings which flowed.

After Puja Mother spent time with each of the babies and young children.

HAVAN

Before the Havan in the afternoon, Mother talked about the word 'swaha'. How it is a capacity, an essence of the nabhi chakra. How it burns like the fire burns. How it purifies by discriminating between things that burn and things that do not. It has the power, like Kundalini, to go against gravity. It can give brilliance. It can join things by melting them together.

Mother pointed out that fire has been worshipped by Gurus and Prophets for a very long time.

We should have the qualities of fire, Mother said. When a Realised soul invokes the essence of fire, which is swaha, and this essence, once evoked, grants to him all the subtle qualities of fire. It burns away negativity (like a candle in front of Mother's photograph will become enlightened, will assume the swaha state, and will be capable of burning away any negativity present). The fire within us, when enlightened, enlightens our attention. It discriminates between what is inflammable and what is not. It gives brilliance to the face and a glint to the eye.

Mother told us how food is digested by the fire within us. When an enlightened person digests food, whatever is produced from that power within, is pure. When we vibrate food and it goes to the stomach, it excites the swaha shakti — all the good powers of the fire—and these powers make the food act like medicine.

At Havan, Mother said, we put everything to the universal nabhi, which, using its discretion, burns out all that is bad. It cleans the atmosphere, purifies the ether, chases away the negativity, the lethargy and inertia.

It enlightens plants and animals, and all that has been created.

Only those who are strong in their faith should invoke the swaha shakti at Havan, Mother said. Those who are weak in their faith spoil it for all those others who want the atmosphere cleaned, want the emancipation of human beings, want peace to descend and the blessings of God to come.

PUBLIC MEETING

A public meeting was held in Cheltenham on the Sunday evening. The hall was full. Many Sahaja Yogis had to listen to Mother's talk from outside. Mother spoke of the nature of seeking and the happening of Self Realisation. Many received the gift of their Moksha, and Mother spent time with each, clearing chakras and giving advice.

RIVER THAMES

On Monday morning, after most of those attending the seminar had returned to their homes, Mother drove to Seven Springs, which is the source of the River Thames. She stood in the pool where the springwaters meet and Rustom Burjorjee washed Her feet and invented appropriate mantras. Mother asked how many Sahaja Yogis were present and, when it was found that there were thirty five, She pointed out that there were thirty five crores of Devas.

It was a wonderful experience witnessing Mother vibrating the most important river in the United Kingdom, the river on which London stands.

After a visit to Cheltenham Spa, Mother returned to London.

The whole weekend was a remarkable event, and all who attended (nearly a hundred and fifty) were deeply appreciative of Mother's generous blessings.

A Prayer to Sri Bhoomi Devi

OM Sakshat Sri Bhoomi Devi Namoh Namah.

Upon you beloved Mother Earth we stand at this the crossroads of man's destiny.

Only through your kind love of your children are we here now.

You have graciously sustained us thus far.

You have given us food, water, clothing and shelter.

'O' beloved Mother Earth, with our heads bowed we thank you.

And with our heads bowed we come humbly to you asking further sustenance and strength for the many long days ahead.

'O' beloved Mother Earth, now that we have grown a little and stand firmer each day,

We pray to you to help clear the way as we begin to march forwards.

We long for the cleansing of all lands, so that upon you beloved Mother Earth the righteous may return to their divine home.

We hope to be many.

'O' beloved Mother Earth, give us patience as we search for our brothers and sisters.

Give us detachment from all distractions.

Give us perseverance in our task.

'O' beloved Mother Earth, most of all, help us, as your seas cleanse the shores, to clean our hearts, so that we may desire only that which is right.

'O' beloved Mother Earth support us to that we may soon stand upon you in great numbers and invoke with one mighty voice the dance of Lord Shiva.

These things we most humbly pray.

OM Sakshat Sri Bhoomi Devi Namoh Namah.

Bolo Sri Bhoomi Devi, Sri Mataji, Sri Nirmala Devi Ki Jai.

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*Translation of Her Holiness Mataji's Marathi letters
of 17th August and October 1978*

I

Many blessings,

Received your Rakhis conveying your deep love. Rakhi is protecting power. It's bond is very strong and extremely tender because it symbolises the noble love of sister. Customarily, tying a Rakhi to someone is establishing a place of pure protection. However, man's ability to understand love has become so feeble that tying of Rakhi has become merely a mechanical process. All beautiful human traditions become lifeless and dry formalities if there is no warmth of faith in them.

I have taken birth in this world in the binding of Sahaja Yogis and have been moving around only in their binding. I am desireless and hence my everything depends upon your desires.

You have to ask something with Rakhi. Please consult all Sahaja Yogis and ask what you want by writing a collective letter.

I am keeping good health because you are desiring it. There will be only minor operation on my ear and it should not make you anxious at all. Moreover, I have no trouble whatsoever. So do not worry.

Rakhi Purnima is a day of great significance. On that day you should ask for perfection, make big decisions and keep attention on high ideals. Sahaja Yogis should not destroy their attention on trifle issues. Lot of work has yet to be done. Those Sahaja Yogis who have progressed should get busy. New centres should be

opened. People should be cured of their diseases and their attention should be drawn towards God realisation. Please show this letter to all Sahaja Yogis.

Always remembering you —Your Mother
Nirmala

II

To,

All Sahaja Yogis,
Many blessings

Today is the first day of Navaratri. Today your attention should be on Shri Ganesh. His devotion is infinite. He has never worshipped anybody else except Mother. Hence He is so great. All other Gods appear very strong. Everyone has some speciality. What is Mother's speciality? Her ego (aham) is nowhere felt by others. Hence Shri Ganesh who has surrendered to such Mother, is so wise and venerable. Mother has nothing with Her. Her very name begins with 'Ni' e.g. 'Nishakanchan'—having no wealth, 'Nirlepa'—unaffected; Nirvichara—thoughtless; Nishprayojana—having no motives, Nigarvita—egoless—Niriccha—desireless etc. Therefore, surrendering to such Mother, who has nothing with Her, needs some kind of subtle thought, in that, Mother has nothing with Her and therefore, nothing can be asked from Her. It shows how Shri Ganesh by himself, is fully satisfied. Where does this contentment of Shri Ganesh come from? It is own power.

When the gate of the Self opens, nothing else is required. It is the Mother who opens this gate and therefore, She is so dear to

Shri Ganesha. Complete Self-Realisation is that stage attaining which nothing else is required. Thereafter, only enjoying the bliss and the satisfaction of fulfilment.

You are made in the pattern of Shri Ganesha. Therefore, your power is unmatched, but for that, you should have devotion and innocence like Shri Ganesha's. Then Mother would admire you and the whole world would witness that beautiful sight.

I have worked in the operation and Ida Nadi of all has become much lighter. Ida means past and all good and bad impressions. All that is bad should be removed like cleaning of an excellent cloth that gets back its colour and new look, thereafter. But right side improves by discipline. I

myself will observe fast and clean your right side, so that your power to do the work increases and you start Sahaja Yoga work with new vigour. However, left side can be kept clean by discriminating between good and bad deeds and strictly doing only that which is good. That means you have to do only that which is auspicious and helpful. Right side can be activated by discipline. Balance is very important in Sahaja Yoga. Age old maxim, "Ati Sarvatra Varjayet" (extremes should be avoided everywhere) really holds good.

I am very eager to meet you all.

Your Mother
—Nirmala

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THE FIGHT FOR COLLECTIVITY

(Part three)

Politics is no longer the boring, yet noisy tale of the conflicts which are tearing apart the city of men. It has become the unifying factor of the City of God... Er, we are talking about sahaja politics of course.

Being collective is a new Art which Shri Mataji's yoga opens for us, in a way which can be said to express the pure aesthetics of a new kind of human behaviour. We, the Children, are learning to smoothly complement each other and to articulate our various qualities into one manifestation, one community, one togetherness. As a matter of fact, this had always been, through the millenia, the basic riddle which puzzled political thought: how to bring together conflicting egos into one optimal, harmonious society? Should it be the polity, the empire, the nation state?

If History is "a tale told by an idiot" as old brother Shakespeare wearily noticed, it is because it could not provide any answer to this question. Well, someone did recently provide the answer and that is why the course of History is going to change. This someone, this rather special someone is Our Mataji.

Indeed when the Goddess grants us our rebirth the following changes do take place within us.

I can put my attention on the sahasrara. When my attention is there I cannot anymore be lured by individualistic motivations. As sahasrara is the chakra of integration what I do then is necessarily integrated

with what the Unconscious wants me to that is "the bonum commune" (the common good). I aim at the greatest well being the greatest Whole. Hence whenever we for the collectivity we should really descend from the sahasrara: our action will rightly inspired.

I become collectively conscious: it does not mean only sensations in fingertips! Gradually I realise: as a cell bathing in the blood of the body I am bathing in the vibrations of Chaitanya and the vibrations are the blood of someone's body. My fulfillment as a cell is not therefore to assert my individuality which would lead to cancerous disorder of human politics but to work out the greater order of the organism. Implementing the laws of the organism is the beginning and the end of sahaja politics.

Sahaja politics could be framed, for instance, in a few principles:

- As Shri Ganesha is the darling child of Shri Mataji I better try to emulate Shri Ganesha.
- As Shri Brahmadeva is the Doer I better allow Him to act through my own detachment.
- As Shri Vishnu is the Master of the Play I better learn from Him some tricks (that's already going into applied courses of sahaja political science ask Narada!).
- As Shri Shiva is the Enjoyer I better realise that it is He I feel whenever there is joy within. O Lord!

—As Shri Ganesha so is Lord Jesus,
And I am silence.

—As Shri Krishna is Virata sahasris are
the Orchestra (not only flutes but vio-
lin, sitar, cello, drums, shehnai and
even, why not, pianos).

—As Shri Mataji Nirmala Ma takes
seat in my sahasrara I better lose
myself in Shri Mataji to be seated in
my sahasrara.

And as you are me there is no "you"
nor any "me". O brothers and sisters, at
this stage the words become silly. Let us
love, let us love as much as we can. After
all, we are Her children, we should be good
at it. They will recognize the mother in the
children, they will see the difference, they
will come to us, they will be convinced.

Seekers of the last days, come to Mother's
shelter. For if you stand in the rain we are
drenched, if you are hurt we feel the pain.
For you also are part of us. Who are
WE ?

The 5th May 1970 Kalki married Padma
in Shambalpur, the sahasrara of the Adi
Shakti. We are born of this Union, born in
streams of Amrit and cosmic rays of light.
Lao Tseu said : come to the children, you
will know the Mother accordingly.

*Om Twamewa Sakshat Shri Sarva
Sahaja Yogi Sakshat Shri Sarva Sahaja
Yogini Sakshat Shri Adi Shakti Bhag-
wati Mataji Shri Nirmala Devi Namoh
Namah.*

—Gregoire

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Shri Mataji in the Temple

Sahaja Yogis poured from Italy, France, England as Mother arrived in Geneva for a Sunday Ganesha Puja. In this joyful ceremony followed by a Havan Mother emphasized how much the Divine was fond of "FUN": we did not guess then how much of it we were to enjoy the next day.

Could you imagine Mother preaching today in front of the Kaaba in Mecca or within the Saint Peter basilic in the Vatican? Unlikely isn't it? Yet that's exactly what happened in Geneva, the intellectual capital of Protestantism where Shri Mataji delivered three stunning speeches in the famous Temple de la Fusterie.

"A guru woman in the Temple", "Shri Mataji who are you?", "The amazing Sahaja Yoga of Shri Mataji". Such were the headlines of some articles which came out in the big French speaking newspapers. Most of the eight articles or so were very positive! Somehow people felt that something historical was happening. But what was it?

The first evening, in front of three hundred people, some "christian" fanatics tried to disturb the meeting. There was a big turmoil for about fifteen minutes but the magic of it all appeared in the fact that the more negativity manifested, the stronger came the vibrations from Shri Mataji. She was extremely majestic and absolutely powerful. After sometime the whole audience sided with Her; the intruders left. Hundreds of people got their realisation in less than five minutes. We could hardly

believe it. A sahaja yogi said later to Shri Mataji: "Mother, this meeting was historical not only for Sahaja Yoga but also for the city of Geneva". She, the Magnificent One, answered: "It was historical for the whole world. Because, after having declared war on the false prophets, we have now declared war on all the religious fanatics." And then She added with a smile: "I enjoyed myself quite a lot with this incident; it was all getting a bit too mundane for me." And we thought we saw a mischievous twinkle in Her eyes.

The next programme proved to be equally tremendous. We witnessed in this Temple the Vishnu tattwa manifesting itself to a stunned audience and to world history. She, who guides Evolution, defiantly raised the banner of Dharma. Shri Mataji forcefully blasted the hypocrisy of the Western nations, the racism of the British, the licentiousness of the French, the brutality of the German, the aggressiveness of the United States and last but not least, the Swiss banking system which works as a hiding place and as a laundry for all the dirty money of the world, money of thugs, money of exploiters. "I admire this woman for the courage she is showing in saying such things here" said a puzzled listener.

From the Geneva Temple the Goddess warned the whole world: "When Christ will come some Protestant will still be protesting. But He will just chop you off into hell. Please, understand, get your realisation now. Now it's the time of the judge-

ment, now is the time of resurrection. Be careful: I see what is coming. It will be very serious!" This evening again, many got their realisation. A deaf heard, a blind saw, a paralytic walked away.

To the Devi, to the Mahadevi, we bow again and again.

Let those who have ears hear.
Let those who have eyes see.
Let She, the Auspicious one, the Great Queen, grant us to be victorious in spreading Sahaja Yoga.

—The Sahaja Yogis of Switzerland

OBSERVANCES

1. Meditation does not end when all chakras become pure, but begins from that stage. Therefore, all precautions should be taken to avoid catches and to clear them. Those, who are established in Sahaja Yoga, know various methods and treatments to clean themselves. They should help and advise new comers about these.

2. No Sahaja Yogi should feel diffident to help another Sahaja Yogi having a problem or to a new comer, for the fear of attracting a problem. It must be remembered that our beloved Mother is always protecting us. Moreover, for one who is established in Sahaja Yoga, catches become merely recordings which fade away in no time, without giving any trouble. After passing the vibrations, 'shoe-beating' of one's own name and also of that person's, would be very useful.

3. However, while handling a very bad case, it is better to give 'lime and chille' treatment, to evict the 'badhas' before extending personal help through vibrations.

4. While helping others it should never be forgotten, that it is the Mother who in effect is helping that person and we are merely the instruments in Her hands or channels to pass the vibrations, which are

coming from Her. We should begin with praying to Her to kindly grant realisation or cure, to that person.

5. However, undue importance to inner cleanliness, even at the cost of meditation, is not advisable. If chakras are subtle, the spirit is subtler still. Hence attention should be on the spirit, in which state the cleansing is effortless.

6. The Mother is the ultimate truth. In the context of meditation, is reproduced below a passage from Advent.

"The Divine Mother is the quintessence of truth, existence and bliss. When we keep our attention on Her we keep it on the Self which is of that same nature. When we meditate on Her Holiness Mataji in relation to the seven chakras we start experiencing that our seven selves are indeed part of the deities and that the deities are one with Her Holiness Mataji. Meditation on this identity opens the deeper stage of doubtless awareness. As we try to meditate on Her Holiness Mataji's Kundalini, we really get lost like a drop in the Ocean; we are absolutely silent." (Note: This should be practised only on Her Holiness Mataji's photo and not when She is present in person).

OUR HOLY MOTHER

Our Holy Mother,
Who resides everywhere,
Holy is your name.

Truly you are Nirmala,
And the three worlds,
Sing your fame.

You are Mahashakti,
You are Kalki,
Yours is the last judgement.

You are the Creator,
You are the Preserver,
To destroy the evil you came.

You are the teacher,
You are the knowledge,
You are the literature,
To understand the knowledge

You are the poetry,
You are the literature,
You are the speech,
And you are the silence.

You are the Sun,
You are the Moon,
You are the Star,
That shines in the doom.

You are the living,
You are the life,
And you are the Earth,
That bears life.

You are joy,
And you are Happiness,
And one who prays to you,
Gets Eternal Happiness.

The Mother of Lord Ganesha,
Kartike and Jesus are You,
O' Mother accept us sahaja yogis,
As your children too.

—Jayen Modi
Guru Purnima, 1982

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Victory in Vienna

Shri Mataji Nirmala Devi arrived in Austria for the first time on the 25th Sept. 1982 and stayed until October first. Sahaja Yogis came from Italy, Switzerland and other countries; for the whole week we enjoyed "the nest of the blessed ones", that is, a joyful, very loving and family like atmosphere in the direct proximity of the Great Goddess. True are Her names which express how She radiates fulfillment and bliss around Her!

Collectivity among us worked out smoothly and efficiently; the work to be done was done swiftly and well with a special word of praise to our great Italian cooks. But this collectivity went, of course, beyond the human race: all the devas were most helpful. Shri Indra got the sky overcast during the week end so that people would not be tempted to escape to the countryside instead of coming to the programmes. But Shri Surya shone magnificently when Shri Mataji decided to visit the Schoenbrunn palace where we discovered that the 18th Century ruler of Austria, queen Maria Theresia was a born realised soul.

Shri Mataji gave four public programmes. Everytime the hall was jampacked. Over 400 people attended the last programme. The public was respectful and disciplined, obediently following Shri Mataji's instruc-

tions at the time of the collective rising of the Kundalini. A great number of people got their realisation. We organised follow up meeting right after the departure of Shri Mataji and, yesterday evening, sixty people came to the second follow up meeting and ten new people got their realisation. It should be mentioned here that, on Sunday the 26th September we celebrated a tremendous Durga puja with the worship of different weapons. During the aarti the Goddess held in Her hands the conch and the sword. At this occasion Rustom recited a new series of Nirmala Mantra which touched the core of Shri Mata's Adi chakras.

Really things are moving fast now! As Europe is the void Shri Mataji was quite prassanna that everything went so well during Her very first visit to Austria "it has to spread from the void" She said. We should recall here that Her 1982 visits to Rome, Paris, Geneva had also been very successful. In Vienna we were helped by a very positive and intelligent article on Shri Mataji which appeared in the leading Austrian newspaper and by an excellent interview of Shri Mataji on "Blue Danube Radio" which was broadcasted for half an hour at peak time. A full reportage with pictures is due next week in a big magazine. Once more the proof has been given: to get people to the programmes, to do some justice

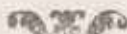
to Shri Mataji we have to use the medias ! This is very important.

All these dynamic developments have allowed us, sahaja yogis, to clearly understand one simple truth : *We are not the Doers !* Indeed the organisation of the programme was so sahaja that we could not miss the point : all the ganas, all the angels, devas and devatas are to be very humbly thanked for their brilliant orches-

tration of Shri Mataji's visit. As for us, we were merely privileged to be the instruments and, above all, the witnesses of sakshat Shri Jayashalini, the royal and victorious One.

O Mother, from the bottom of our hearts, we thank You for all these new born brothers and sisters.

—Gregoire



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Edited & Published by Sh. S. C. Rai, 43, Bungalow Road, Delhi-110007 and
Printed at Ratnadeep Press, Darya Ganj, New Delhi-110002.
One Issue Rs. 6.00 Annual Subscription Rs. 30.00 Foreign [By Airmail £ 5 \$ 10]