



# Nirmala Yoga

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

# NIRMALA YOGA

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## *Editorial*

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5th May 1983 was the 14th anniversary of Sahasrara day. Sahaja Yogis of Bombay had arranged a puja to celebrate the occasion, at a place quite befitting to the significance of the day. It was a very beautiful spot, on Sea shore, blessed by nature—God, and not very far from, yet unaffected by, the hustle and bustle, of the metropolis. Sahaja Yogis who attended the function were all in praise for their brothers and profusely thanked them, for sparing no efforts, in making the excellent arrangements.

Those days, Bombay was the holiest of all holy places as Shri Mataji was present in person. Besides, It was the most auspicious day of opening the Sahasrara. Orthodox Indians go to the places of pilgrimage to have holy dips in the rivers, and the sea, of that place, on certain auspicious days. Sahaja-Yogi-pilgrims, from the North and other Mid-land places, made the best of this opportunity to have holy dips in the Arabian Sea, that sucked all their bad vibrations and cleansed their physical and inner beings. As if, the spirit had washed the clothes of five sheaths and was, ready to worship the Supreme Goddess. Shri Mataji's blessings for the day had already reached to Sahaja Yogis all over the world, in the early hours. Those who meditated enjoyed them very much.

By the time all got ready, Sahaja Yoga-Swamini, Shri Mataji arrived. She spoke in Hindi, (English translation to be published in due course). She first explained the importance of number 14, being the fourteenth anniversary. There are fourteen lokas, viz. Bhu, Bhuv, Swah, Mah, Janah, Tapah, Satyam and other seven down-wards, as also fourteen Chakras, besides seven already known, others are Hamsa, Shri, Lalita, Ardha-bindu, Bindu, Valaya and Pradakshina.

At that place, Coconut trees have grown very tall and are quite inclined towards the sea, in spite of wind from the opposite direction. Shri Mataji explained, Coconut is a completely developed fruit and as it represents auspiciousness it is called, 'Shreephala' and our Sahasrara is like 'Shreephala' having outer hard shell and hair for protection and brain inside. She advised that we should protect our Sahasrara, as a Coconut tree, firmly holds its fruits at such height.

She pointed to the inclined trees and said that Coconut trees always grow along the sea

coast and those trees were becoming humble to their creator. The sea represents 'Dharma' and they were bowing before 'Dharma'.

Pleasant westerly winds, instantly carried the fragrance of Shri Mataji's presence and message of the Puja to Sahaja Yogis all over the world. Prompt as the elements are to please the Empress of the Universe ! Shri Mataji received the Puja and blessed everybody. Sahaja Yogis absorbed the vibrations. All the environments were flooded with the vibrations.

It was now getting dark. Shri Mataji walked to the sea that had considerably receded. In the sand She prepared with Her own hands an image of Shri Ganesha and vibrated it. She worshipped Shri Ganesha. The star which follows Her everywhere was twinkling alone on the pinkish looking horizon, just above Her. As She was looking towards the sea, it started rising again. Waves were seen rising far away. Slowly they advanced and came nearer. They receded for a while and again came and again receded, like a child playing with its mother, trotting, towards her and going away. Mother appreciatively walked further few-steps towards the sea, and lo ! Waves came one after another; they were rushing, but came closer gently and washed Her feet. Then further advanced and touched the image of Shri Ganesha but not beyond; lest the picture be defaced. 'Jaganmata Shri Nirmala Devi Ki Jai' resounded the shore. Then they stayed on till Shri Mataji was there.

It was a memorable day. Weather was unusually pleasant and so it remained during the days Shri Mataji was in Bombay. Wind was pleasant throughout the day. The Sun was shining but it was not hot even in the afternoon. It shows how the elements are devoted and loving before the Mother. This gives rise to one question; should we not follow their example ? She is their mother too, but how modest, humble, and loving they are, never complaining but always pleasing. Should we not emulate the attitude, of those Coconut trees; of going back to the source and protecting and developing Sahasrara ?



**Shri Mataji, we all the Sahaja yogis of the world desire Your good health.**

**Shri Mataji, we all the Sahaja Yogis of the world pray that Your forthcoming tour to U.S.A., Canada and other countries be a Grand Success.**

**BOLO SHRI BHAGWATI MATAJI SHRI NIRMALA DEVI KI JAI**



## Sahasrara Chakra

Hanuman Road, New Delhi

4th Feb. 1983

Today, I will be telling you about the last centre of Sahasrara. So this last centre, the Sahasrara, is contained in the limbic area of the brain. Our head is like a coconut. The coconut has the hair, and then a hard nut and then a black covering and inside is white shell of coconut and inside is the space, the water. In the same way, our brain is made. That's why coconut is called as "Shreephal". It is the fruit of the power, that is, Shree. Shree power is the right side power and the left side power is the Lalita power. So, we have two Chakras—left side, here, is the Lalita and the right-side, here, is the Shree Chakra. These two Chakras are working out the right side Mahasaraswati's power and left side Mahakali's power. Now, the central power is the Kundalini that has to rise and penetrate through different Chakras, enter into the limbic area and enlighten the seven Pithas-seats of these seven Chakras. So, it penetrates through six Chakras, enters into the limbic area, enlightens all the seven Pithas in the brain, which are placed along the mid-line of the limbic area. So, we start from the back, is placed here, at the back, is the Mooladhar Chakra, around it is the Swadishthan, then is the Nabhi, then the Heart, then the Vishuddhi and then the Agya. So, all these six centres are combining to make the seventh centre. This is very important point which we should know. Now, the Shree Chakra is right side working & Lalita Chakra is left side working. So, when the Kundalini does not rise then we do with our right side our physical and mental activities

So our brain is doing right side activity and that's why our brain is like 'Shreephal'.

Sahasrara is actually is the assemblage of the six Chakras and is a hollow space, on the sides of which there are one thousand Nadis (NERVES). And when the light penetrates into the limbic area, then the enlightenment of these Nadis takes place and you can see them as flames, very gentle flames burning and these flames have all the seven colours that you see in the VIBGYOR. But the last one, ultimately becomes again integrated and it is a crystal clear flame. All these seven lights ultimately become crystal clear.

So, you have Sahasrara with one thousand petals, as they call it, but if you cut the brain in a transverse section or horizontal section, you will be able to see that all these nerves are built like this along the limbic area, all of them are like the petals, and if you cut it like this, (vertically) you will find that there are many nerves in every bundle of nerves. So, when it is enlightened, you can see Sahasrara as a burning bundle of flames.

It is a very deep subject. So, when the enlightenment of the Kundalini takes place in the brain, then the truth is perceived through your brain. That's why it is called as 'Satyakhanda', means you start seeing the truth perceived by your brain because so far whatever you see through your brain, is not the truth. What you see, is just the outer side, say, you can see the colours. You can see

the different aesthetics of the colours. You can see the quality of the thing. But you cannot say whether this carpet has been used by some saint. You cannot say whether this is made by a devil or a divine person. You cannot say that this gentleman, is he a good person or he is an evil person. You cannot say if this Deity has come out of the mother Earth or not. Also, you cannot say about any person, who is your relation, whether he is a good relation or a bad relation or what sort of a person he is, whether he goes to wrong people or to the right people, whether he has connections with wrong side or with good side. Here, good means Divine. So actually you do not know anything about divinity with your mind. Nothing—it is impossible for you to judge a person about his divinity unless and until the Kundalini reaches at least this part, which is the limbic area. You cannot make out whether a person is real or not, whether a Guru is real or not. Because divinity cannot be perceived through your brain, unless & until this light of your Spirit shines into it.

Now, the Spirit is expressed in the heart, is reflected in the heart. The centre of the Spirit, we can say, is in the heart. But actually, the seats of Spirit is above here above the head and that is the Spirit of what we call of the God Almighty, say whom you call Parvardigar, you call him Sadashiva or you can call Him the Rahim and you can call Him by many names which are said about the Lord who is God Almighty Niranjan, they call Him Nirankar, every sorts of words which start with 'Nir', 'Nih'. Now, at every centre in the body you receive a different type of joy. Every centre has a different type of joy. And, there are names for every type of joy you receive at every centre when the Kundalini rises. But when the Kundalini comes into the Sahasrara, then the joy you receive is called as 'Niranand.' Niranand! The 'Ni' means—nothing else but Anand (Joy). Niranand!

Also, surprising, my name is Neera—also, in my family I am called as Neera. And 'Neera' also means Mary, Mariam. Because it means marine. Neera is water. 'Neer' means water in Sanskrit language. It's called 'Niranand' in the brain.

And, this stage ultimately unfolds. First what you know is the Satya, is the Truth—what is this another gentleman is suffering from, that you see on your fingers. First you see your fingers. With your attention, you know what Chakras, what fingers are catching with your attention. Then with your brain you can depict what centres it is catching. Because, if you say this finger, that does not mean it is Vishuddhi Chakra. But your brain can say that it is Vishuddhi. And that depicts it that this fellow is suffering from the troubles of the Vishuddhi Chakra. But still it is rational. Because, you see what finger it catches and then you say. But when the Satyakhand or the Sahasrara unfolds itself more, you don't have to think about it, you just say it. Then there is no difference between your Chitta (ATTENTION) and your Sat (TRUTH). The enlightened Chitta (ATTENTION) and the enlightened brain become one. There is no problem at all for such person. There is no need to see, on the fingers, no need to say anything on the fingers and then depict it through the brain which you have learnt in Sahaja Yoga, that if you find something wrong here, it means Agya—that is not necessary! You just say, Agya. And you just say it and it is there.

Then, it unfolds more. First it is integrated with, as I said, Chitta (Attention). Then when, it gets absolutely integrated with the Spirit, then whatever you say, is the truth. You just say, it is so. That is how, this brain unfolds into 3 new dimensions. First, it depicts the truth through logical conclusions. Because, I have told you that if this finger is catching then it is Vishuddhi. And then, you ask the

person "Have you got the problem, here?". He says, "Yes", Then, you believe in Me and then you believe, that this is the Vishuddhi Chakra, which is showing, is true. This is the logical conclusion, in a way, that you have experimented, you are seeing and still doubting whether Mother says is true or not. And then, you are sure, "Yes, it is so, we have seen that this is Vishuddhi Chakra". So, the truth becomes logically acceptable to this brain. But still, there is the brain working out on its gross level.

In the second stage, as I told you, where you believe, you know for definite that this means Vishuddhi Chakra, no doubt about it. Then we say that 'Nirvikalpa' has started, when there is no doubt about Me or Sahaja Yoga. But then, the new unfolding starts within you. For that, one has to do meditation. In humility, one has to do meditation. And then also, for this new dimension, when your Chitta (ATTENTION) itself becomes merged into your brain or into the enlightened brain, for that, one has to, very honestly and humbly surrender to Sahaja Yoga.

Now, what do we do when we get our vibrations. We have different-different reactions. Some people do not even understand the value of vibrations. Some people try to learn what it means. And some people, suddenly think, 'O, now they are realised souls, they can, go on giving realisations, this, that'. They go on a ride of a ego-trip. When they go on a ride of a ego-trip, they find that they have failed and they have then to come back, from the very beginning they start. It is like the game of Snake & Ladder. So, reaction to vibrations should be very humble, receptive reaction.

Now, on the gross level, because as I have told you that the brain is the one which holds the Father in it. So, if we commit any sins against the Father, then this unfoldment in the brain takes some time. So, we start reading

books. And though people have told that first see the vibrations and then read the books, still we say, 'O' what's wrong, we should read other books' You go down on snake and ladder as I've said. That is one of the snakes. We think that 'what's the need to do meditation, I have no time, I have this thing, that thing' You do not progress.

The other point which is very gross. Also, there are some very gross people in Sahaja Yoga who enter into it. Doesn't matter. But first thing you must know 'you have to be honest, 'very' honest in Sahaja Yoga'. The honesty is like—I have seen people. If we have a dinner, say for a marriage-party, they will just crawl into it without having any self-respect, without having any understanding as to, who is going to pay for all these things? They will bring all their family, come down and sit down. There are people who avoid paying money which should be paid, for Sahaja yoga. Supposing, they are eating food or they are travelling or they are coming from abroad, they have to pay money for their travelling, for their food. And, sometimes, you know I have to pay lot of money. Doesn't matter, I don't mind. But it's not good for you. The main thing is that it's not good for you. So, how you behave towards Sahaja yoga as far as money is concerned, is also very important, though it looks gross. But it can give a big trouble in the unfoldment because of the Nabhi catching—and, as you know, if the Nabhi catches it can spread upto the whole of void; and if the void is catching, Ekadasha rudra, which is placed here, the destructive forces, built-in.

So, before coming to Sahaja Yoga, it was alright, you were doing all kinds of things and you would have smoothly gone to hell without any difficulty. It is very easy to go to hell. You can take two running jumps and go to hell. The rest of it you should see. But going to hell is the easiest thing. For that, you

don't have to work hard or do anything about it. But, when you are ascending, when you are rising, then it is little difficult. You have to be careful that you should not falter, you should not fall and that you are ascending. So, you have to be alert about yourself that you are not falling into the same habits which you had.

Some people have a habit of saving money at the cost of Sahaja Yoga. Some have a habit of making money at the cost of Sahaja Yoga. Some people have the habit of not giving the due amount—and like that. It's something like cheating. They all go out of the Sahaja Yoga in no time. They may be looking like great leaders in the beginning but they go out just like that and many a times people tell me 'why don't you keep a proper account' and all that. But in Sahaja Yoga, I'm not supposed to keep any accounts or anything. Because, my accountants are Sahaja yogis. If you try to play tricks with Sahaja Yoga, immediately you are pushed out: in your awareness, in your Nabhi Chakra you never had—you may make thousands of rupees here, but you will lose thousands of rupees. You might get into troubles. You will have any kind of a problem that I cannot tell and then you will say how did I get this problem. So Nabhi Chakra if you are not honest in your seeking. Honesty of seeking not only means 'I want to seek'. It also means what your behaviour is, towards yourself and towards others. You have to be honest to yourself, that you sit down for meditation, try to improve your Antar-Yoga try to make your Thoughtless Awareness, this feeling of thoughtlessness, wider and wider. Try to achieve that state where you really feel thoughtless. So the honesty pays and you rise higher and higher, deeper and deeper into your own being. First you depend upon Me that, "after all, Mother is going to do everything. When I went to Mother, my Sahasrara opened out. This thing happened, then this thing happened". But

what about you doing something that helps you to open your Sahasrara. So, opening of the Sahasrara is very important:

Now, surprisingly, it is so placed that Sahasrara has got the Brahmrandhra at the level where there is, I mean, at the point, where there is the Heart-Chakra. So, we must know that Brahmrandhra is directly connected to your heart. If it is not done from the heart, superficially done Sahaja Yoga, you can not go very high. *You have to put the full heart—that is the main thing.* Like, people they come to Sahaja Yoga and they are murmuring behind, "This could have been like that, that could have been like that", all those things. All such people also, are, what Christ calls as, 'murmuring souls'. He said that, be careful about these murmuring souls—those who go on murmuring behind and taking advantage as if they are trying to save others. All such people also, can suffer a lot. Because, they are doing a double game. And such a double game, is very dangerous when you enter into the kingdom of God. Any kingdom you are member of, any kingdom, if you are treacherous to that kingdom, you are punished. But in the God's Kingdom, it's so blissful, absolutely blissful, complete blessings are poured on, absolutely, with everything—health, wealth, mental, emotional—all kinds of prosperity you can get in Sahaja Yoga, no doubt. But when you are so much blessed, you are also forgiven and forgiven, and there's a long rope given to you to hang yourself. But you really hang fully. It's not half way.

So, those people, who think, they can be dishonest with Sahaja, Yoga have to be very careful; please don't do it. If you don't like to be in Sahaja Yoga, you better go away, it is better; from your point of view and from our point of view also. Because, in case you are dishonest, you are trying to play tricks and games, and you suffer and you look funny and strange; then people will say, that what's wrong with



Sahaja yoga? So we will unnecessarily suffer. Because, we cannot show you in the mirror, that this man has been very very disloyal. We cannot show that! So, it will bring a bad name to us—first of all. And secondly, you will be harmed, by this kind of a thing. If you are harmed, then also we will have a bad name that how could it happen. *But if you are honest about Sahaja yoga and about your seeking, you don't know how much God looks after you. Anybody who tries to do any harm to you will be very badly harmed and removed from your path. God protects you out and out and he looks after you with 'complete' attention and care. And He is so loving that description of his compassion can not be given in words but can be only felt and understood.*

Now, the problem is, people who are dishonest are because of their background, sometimes, because of their education, because of their upbringing or may be because they are cowards. But there is also, another thing that can make you dishonest—is your 'Poorva-janmas' (PREVIOUS LIVES) and that's how you take your birth and your Kundalini is made like that.

But after realisation, those people who are of a great valour and great strength ascend so fast that all the problems of the stars, all the problems of your Nakashatras (BIRTH-STARS) and all that, Constellations everything disappears and you become a Sahajayogi means a newly born—absolutely a different personality; it has nothing to do from where you have come. Like an egg becoming a beautiful bird.

So, this Kundalini, when it arrives here, the first hurdle the Kundalini has, to enter into Sahasrara, is 'Ekadasha rudra'. These are 11 shaktis, 11 destroying shaktis placed here. Five on this side, five on the other side and one in the centre. These are obstructions

within us, built by two types of sins we commit. If we bow our heads to wrong type of gurus and submit ourselves to their viscious ways, then we develop rudra-problems on the right hand side—these five go out. If you have bowed—because I've never bowed to anybody wrong, to someone who is a wrong type of person and who is anti-God, then the problem comes on this side of the thing, on the right side. If you have, the sense that 'I can look after myself, I am my own guru, who can teach me, I don't want to listen to anybody and I don't believe in God, who is God, I just don't care for God, All such feelings, if you have, then, your right side doesn't catch, but the left side catches. Because right-side moves this side and the left-side this-side. So these ten things and one is Virata Vishnu, because also in the stomach we have got 10 Guru Sthanas (PLACES) and one that of Vishnu. So, the seeking is also wrong, as well as these 10 Gurus are out. Then you develop this Ekadash-rudra. When this thing is set-in within you, as I've said, one on this side and one on that side. So, those people who have bowed to wrong type of people develop a temperament or a kind of a personality which is very vulnerable for incurable diseases like cancer and all that. You may develop cancer or any such thing—those who have bowed to the wrong types of people.

Now, those who think, "I'm better than anybody else. I don't care for God, I don't want God, I have nothing to do"—all such people develop a left-side Ekadasha. And, left side Ekadasha is extremely dangerous too. Because, such people develop the problems of the right-side—heart-attacks, physically I am saying, and all other problems of the right-side. So, one of the greatest hurdles of Kundalini entering into Sahasrara is this Ekadasha rudra, which comes from Void. And which covers the 'Medha' (is the plate of the brain). And that is how it can not enter into the

limbic area. Even those who have been to wrong gurus, if they have reached the right conclusion and surrender themselves to Sahaja Yoga, accepting their mistakes and saying that 'I'm my own Guru', they can be cured. And those, who have been speaking that 'I am above all, I don't believe in God, who is God, I don't believe in any prophets or anything—anything against God or prophets is the same—anti God personality who talks like that develops the problems, gets alright if he humbles down himself and accepts 'Sahaja Yoga as the only way of entering into the superconsciousness'.

I have seen people who have been Tantrikas, are being saved. I've seen people who have done all kinds of wrong things have been saved. Those people, who were members of very funny, strange organisations have been saved. But it is very difficult to convince anyone that whatever they are doing has been wrong and they should come to right path.

So, a star came to play its part with Pluto, and this star is the one which has brought cancer-disease because, Pluto is the one, that cures cancer, or all such diseases which are incurable. So, those people who just go head-long into wrong path, suffer from funny type of heart troubles, palpitations, insomnia, vomiting, giddiness, all sorts of, we can say irrelevant talking. It is a very serious thing to go to a wrong guru and bow to him. Sahasrara becomes a closed area for such a person. The persons who are against Sahaja Yoga, have a very strong Sahasrara, like a nut, in the sense that it is such a strong shell that you can not just break it—the strong shell, like a thick nut. Even if you want to use a hammer, you cannot break it.

Today, the time has come, that you *have* to recognise Sahaja Yoga; you have to. You did not recognise any saint any prophets, anyone, any incarnation. But today, the condition is that, you have to recognise one. If you

donot recognise it, your Sahasrara can not be opened because, this is the time when the Sahasrara was opened and you have to have your realisation. It is very important thing that that you *'have'* to recognise Sahaja Yoga. There are many people who say that 'Mother, why to believe in Sahaja Yoga this way, we can just call you just 'Mother' you could be my 'Mother'. Alright, doesn't matter. But you can't get your realisation. And, even if you get it, you cannot retain it. *You have to recognise; RECOGNITION is the 'only' worship of Sahaja Yoga Recognition is the only worship when you want to know God in Sahaja Yoga. All the other Ganas, Devatas, Deities, Shaktis, are one in unison in Sahaja Yoga.* And, anyone who does not recognise Sahaja Yoga, they just are not bothered about you, what sort of a person you are. For example, a man who worships Shiva, he comes to me, and, I find his heart is catching—Surprising! He says. "Mother, I worship Shiva, how is it, my heart is catching?". I said, "you have to recognise Sahaja Yoga. Just ask Shiva". And when he asked the questions to Shiva, then only the vibrations started flowing. *So, Sahasrara takes charge that it makes you recognise and also, it convinces you, it proves to you. And by this proving, even if you are not recognising, then you cannot get your realisation.*

But those who recognise also, recognise partly—they take liberties, they behave in a funny manner-without understanding that Who is this 'Person' who is here? I've seen many a times, I'm talking, people are just putting their hand up, raising Kundalini; they are just talking, chit chatting—I'm surprised. Because, if you have recognised, then you should know whom you are facing. Because, it is not for My good; I'm not going to lose anything. But only you, in your ascent have not recognised. That shows that you have not yet recognised.

And the way some people monopolise Me

also, is absolutely wrong. There's no need to monopolise Me; 'nobody' can monopolise Me. There are some people who say that "Mother must have misunderstood". I never misunderstand; there is no question. Or, some people try to tell me, "Do this, do that"—that also is not necessary. *Try to open yourself to this protocol which is very important in Sahaja Yoga, which I have told for this first time—today, that you must TRY TO RECOGNISE IN A FULL WAY. And, if you do not recognise. I'm sorry, I cannot give you the realisation which will sustain.—and, it may start but it may not sustain.*

So, this is the simplest way of achieving your higher thing is by recognising gradually and recognising gradually. It is very difficult to tell anybody if something is wrong with that person—impossible. After Sahaja Yoga, I can tell you, this Chakra is catching, that Chakra is catching. But also because you know what does that Chakra means, you can come back on me. "No, no, Mother, see, it's not so. I'm not. That's not so." Why should I tell you are catching? You have to cleanse yourself with full honesty. *But first thing is to 'recognise' with full humility and understanding. Once you have recognised, gradually you will do everything that has to be done—you 'know', what is to be done.*

Now the essence of Sahasrara is integration. In Sahasrara all the Chakras are there, so all the Deities get integrated. And, you can feel their integration. That means, when you get your Kundalini in Sahasrara, your mental, emotional, and your spiritual—everything 'being' becomes one. Your physical being also merges with it. Then you have no problems, as to. "Yes, I love Mother But I'm sorry, I have to steal this money." "Yes, I know, I recognise Mother, Yes, I know She is great but I can't help I have to tell Her lies" or "I have to do this wrong thing, because after all, I cannot help it". *There is no compromise with*

*Me. It has to be completely integrated. Your Dharma should be corrected. You can not do anything wrong and then say, "I'm Sahaja Yogi". YOU CAN NOT.*

But for this, the strength comes from within. Your Spirit strengthens you. You must just put in your will power, that "Yes, Let my Spirit act". And then, you start acting according to the Spirit. Once you start acting according to the Spirit, you find you have no slavery of anything. You become 'Samartha', means equal to your meaning; Sam + Artha; also, 'Samartha' means powerful personality. So, you develop that powerful personality which has no temptations, which has 'no' wrong ideas, which has 'no' catches, 'no' problems.

'Swarthi' (SELFISH) people trying to play tricks are really harming themselves, not Sahaja Yoga. Sahaja Yoga is going to be established. Even if there are ten people in the boat, God is not bothered. It is only 'My' botheration as a Mother. As a Mother, I want many people to come up in the boat. But don't try to jump back by doing all dishonest things.

So, this is what it is—simple, that you are integrated. By integration, you get the power to do what you understand, and you have power to feel happy with what you understand. So, you come to a stage where you develop this 'Niranand'. And, this 'Niranand' you develop when you are absolutely the Spirit. In 'Niranand' state there's no duality left—is Adwaita, (WITHOUT DUALITY), is one personality. That is, you are completely integrated and the joy is not anymore dented—It's complete. It hasn't got a happiness and a sorrow aspect, but is just Joy. The Joy is not that you laugh loud, the Joy is not that you are always smiling. No. Is the stillness, the quietitude within your Self, the peace, of your being, of your Spirit, that asserts itself into

vibrations which you feel, that when you feel that peace, you feel like light of the sun, the whole rays of that beauty spreading.

But first of all we are cowed down by our own personal, selfish, stupid ideas. **THROW THEM AWAY.** We have them, because, we were insecure, because we have wrong ideas, throw them away. *Just stand along one with God.* And, you will find all these fears were useless. Our cleansing is very important, and that cleansing comes only when you *really* practise the cleansing as told in Sahaja Yoga.

The Sahasrara is the blessing of the heavens, I should say. It has worked out so well. It is very difficult to break the Sahasrara. And when I really broke it, I did not know that it would be that successful. First, I thought it is still premature because there are many 'Rakshasas' (DEMONS) still on the street, selling their goods; and there are many fanatics who are calling themselves by the so-called religions they are following not the real religion of the Atma. But gradually it has taken its roots. *Now, let this truth take its roots within yourself through your Sahasrara. And once, this truth becomes absolutely the light that guides you, the light that nourishes you, the light that enlightens you and gives you a personality that has the light, then only you should know that your Sahasrara is completely enlightened by your Spirit. Your face should be such that people should know that there's 'a personality standing before you who is 'Light'. This is how the Sahasrara is to be looked after.*

For looking after Sahasrara it is important that you should try to cover your head during winter time. It is better to cover your head during winter time so that there's no freezing in the brain because the brain is also made of 'Medha', means fat, so it should not be frozen. Moreover, you should not take too much heat on your brain. To keep your brain alright, you

should not sit in the sun all the time as some of the Westerners do. Then, your brain melts and you become a crazy person—is a sign that a person is going out for madness—is something which I have told you many a times that do not take too much heat on your head. Even if you are sitting in the sun, keep your head covered. Covering of the head is very important. But the covering of the head should be done occasionally, not all the time because if you just put a very heavy band around your head, then the circulation becomes poor and you may have trouble with bad circulation. So, it is an occasional opening of the head to the sun and to the moon, occasionally. Otherwise, you will sit in the moon and land up in the lunatic asylum. Anything I tell you, you must know that in Sahaja Yoga, we have not to go to anything 'Ati' (EXTREME). Even sitting in the water, some people will sit for 3 hours. I've never said so. Only for ten minutes you have to sit, but that with full heart. If I tell them anything, they will go on doing it for 4 hours; there is no need. Do it for ten minutes. Give your body different-different types of treatment not all the time the same thing. The body gets bored or gets absolutely overburdened. Now if you tell somebody, this is your mantra; alright; it is to be used till you get rid of your Chakra, finished. Suppose, some screw is to be put here; alright; what you do you put the screw to get fixity, you do not go on screwing even when it is fixed. Are you going to screw it more and more so that the whole thing gets spoiled? It is better, that you use wisdom. And for this wisdom, we must know that Shri Ganesha or Jesus Christ who are—placed on both the sides. Here is Mahaganesha; (back) here is Jesus. (front) Both of them help you to correct your vision, understanding and give you wisdom. So, the wisdom lies not in sticking on to something. Sahaja Yogis are not stuck-up people. If they are stuck up, they are not progressing. You are not to get

stuck up with ideas and stuck up with people. You have to be all the time moving and in movement, it does not mean that you should fall somewhere and people think that 'O', we are (learning) such a lot, because we are falling down". You have to *ascend*, not fall.

So, when you are achieving something in Sahaja Yoga, first of all you should see that your health should be alright. Your mind should be normal. You should be a normal person. If you are still barking at people, then know there is something wrong with you. Or if you sink, sulking and still tantrumish and if you are still in a bad mood, then think you are not yet a Sahaja Yogi. You can judge yourself. If you are free like a bird then it's alright. But that doesn't mean that on the road you start singing like a bird and jumping on a tree. You see, any analogy I give to a stupid man, he can behave in a very stupid way. But to a wise man, he discreetly uses it for a proper purpose. So, one has to understand, Sahaja Yoga is known by the discretion—discreet—persons.

Now, what happens actually that you get stuck with one thing, that is your 'Atma' (SPIRIT) and the whole your being floats like a 'Patang' (KITE) does, or a kite that floats, goes all over the places, everything but you are stuck to only one thing, that is your Spirit. And, if you could really do it, genuinely, and honestly not worry too much about your money, and your family and other mundane things; just don't worry about it, you don't have to worry; just give it a bandhan. If it does not work out, doesn't work out, finished. What's that wrong? If works out, well and good. Not that your desire is important, but '*Thy will be done*'. First you say, 'Thy will be done'—it is so suprising that your wills change your desires change and whatever you say, is done. *But when this also comes up, people develop an ego so be careful. It's all done by the Shakti and not by you, by your Atma' (SPIRIT) and not by you.*

*You have to be the 'Atma' (SPIRIT) and once you become the 'Atma', you become into 'Akarm' (BEYOND GOOD AND BAD DEEDS), where you don't know that you are doing, it just works out, you don't feel, you are not aware.*

I wish, after all these lectures, most of your Chakras must have been opened, But this is all My work. You have also to do some homework. And, you have also to work and see for yourself. *Be alert. Try to face yourself in the mirror and see for yourself. How far honest you have been, How far clean you have been, How much friendly you are in collectivity—which is a very important point in Sahaja Yoga.* If you are not collective, if you are funny, if you are strange, if you cannot communicate with others, there's something wrong. And then you should face yourself as you are and try to correct you. Because, you separate you from yourself like I separate my Sari from myself and try to clean it. In the same way, you separate you from yourself and try to clean it. *This is the way how Sahaja Yogis are going to ascend. When the Sahaja Yogis will ascend, the rest of the thing also will ascend. Many Sahaja Yogis of this kind will impress so many people that they will also ascend. So, the whole thing can ascend very fast. But you people who are rising higher should try to rise higher without being aware of it—that's very important.* Those who think that others are higher than them are also sadly mistaken, because that's not so. Because, it is the whole that is rising. Nobody should feel in that way inferior or in anyway low or feel insulted that somebody thinks him low. Let somebody think, what does it matter, Divine does not think so. So, all these little-little things, you should be careful about, and otherwise, very easy in this Kritayuga to achieve the ultimate goal of Atma sakshatkar (SELF REALISATION).

I think today I have told you quite a lot about Sahasrara.



## Translation of Old Marathi Letter from Her Holiness Shri Mataji

Man wants peace, wealth, power etc. but God is the origin of all these. Then why should not there be the desire for God? Why should there be no aspiration and ambition to meet the God? We should pray to the God for peace, and keep the desire to meet the God who is peace itself. This should be the difference in satisfaction of a common man and that of a Sahaja Yogi. One should be ready to surrender the very desire to meet GOD at the GOD's holy feet. All attention must be on Him. For that, one must have dedication determination and concentration (tapasvita) and in that all material attachments should be destroyed. What is there in this world to cling to? You must realise the glory of those feet in which all fades and becomes peaceful. Only then you will have your glory.

Why should one brag of one's achievements? You must understand that whatever is being done by you, is all God's power i.e. working of Adi-Shakti and you are only the witnesses to see these miracles. For achieving that stage you should pray "May our 'I consciousness' fade away, may the truth that all of us are small parts of your being, be assimilated within us, so that your Divine Bliss would resonate every particle of our bodies and this life would be filled with beautiful melodies enchanting the whole mankind and would show light to the rest of the

world." Let love flow from your hearts. Love is unlimited. Your attention is on material things and you are talking about eternity! Your attention should merge in eternity so that you will have eternal life.

You are officials of God's kingdom then why are you sulking? All deities are your elder brothers in this kingdom. They are present in many forms along the path of Kundalini. You should recognise them and attain them. Kundalini is your Mother. Learn to always remain under Her care. Be Her child and She will take you to the ultimate—Once you accomplish that from where everything is born you will have the rest very easily.

But you are not consistent in the practice of meditation, love and peaceful life. You are talking casually even to me. But how eager you are in worldly matters! How you become adamant on having what you want! Why are you not casual in that respect? Do not run away from the reality because I am Mahamaya. Attain me, I am yours. I am for you. I have given you that which has been beyond the reach of very great sages and saints. How will you make use of it? You have been given a big asset. Thousands of stars and planets were created with its just one wave.

There is great significance to your rebirth.

But you yourselves have to achieve that; find the meaning of 'SWA' (Self). Sahaja yogis can do it. It is a big contrivance. I have told you the secret but what have you achieved? Nobody sulks having been benefited. You are unhappy means you have not been benefited. If you achieve the trick, you will open the gate of joy and forget yourself while enjoying that bliss.

Nobody becomes happy from wordly matters. I have given you the key to the treasure, which others haven't got. But you must work to open the door. You have taken everything casually. You want Mataji to feed you, to wake you up in the morning and make you sit in the meditation, to clear you of your anger, hatred etc.

Today is the day of Guru Puja. What 'Guru Dakshina' (Gift to the Guru) have you given me? Understand, that your money is not worth the dust on the feet of your Mother-Guru. You should give your hearts; only clean and holy hearts. You must clean your physical beings. Do not be lazy in that. Make a vow. You must get up early in the morning and spend at least one hour on meditation and worshipping, Perform 'Arti' and meditation in the evening.

Satan's disciples work hard at a funeral place. I cannot understand why you are taking everything so casually. Stop all gossiping. Leave all jealousies and quarrels. Time never waits for anyone. Do you want to go empty-handed despite having the key to the treasure?

If you do not accept God's kingdom, satan's kingdom will come and you will have yourself to blame for it. Remember, because you

Sahaja Yogis are dear people, you have been selected as officials. If you ignore it, on one hand you will be deprived of great source of joy and on the other, you will loose your authority due to incomplete knowledge of Sahaja Yoga. Hence be wise and stand firm. Every movement has thousands of directions. Let your rays spread in different directions. You will do the welfare, to the whole world. Get over your inaction to act. You are to be captains. Let God's melodies be sounded from your flutes.

Transcend in your feelings above those who have not been realised and blessed and God's kingdom will be yours. May you get that auspiciousness. All my efforts are for that. You have been made like temples. Keep it clean.

Some of you are enjoying in the ocean of bliss. My blessings are that all of you should be happy. Your worldly life and satisfaction should be of the same level. Sahaja Yogi's satisfaction and the circumstances he is in, are balanced. Our both legs grow together. If one leg is shorter than the other, you will become lame. I do not want to tell you to lower the level of your circumstances if contentment is less. But Sahaja Yogi's satisfaction does not depend on the circumstances. He is happy in the circumstances that are prevailing. If he is not, then his satisfaction is superficial and not from within. May God grant you eternal place at His feet.

Yours Mother,  
NIRMALA





## Her Holiness Shri Mataji's Advice

1. Being a living force we should try to find out "Are we going to be the living force or the dead one." Now, when we live in the world, we start thinking about our comforts; where we have to live, what, we have to do. When we think of all these, you see, we are thinking of the dead. But when we think of having a place or a house or an ashram, from the angle that you will be doing some living work, then you are giving life to that place. That atmosphere should be created from all that is dead—to create the living force.

Now, this is a very subtle thing, which very few people understand; for example, somebody brings me a photograph of Shri Ganesha and says, 'Should I worship this Shri Ganesha's photograph or not?' First of all we should see if vibrations are coming from it or not. Supposing you take a house. You must see that the house is giving good vibrations. We see the comfort, we see other things. We might even see if it is good for other people to come in or not but we do not see the house from vibrations point of view. For anything that we do, we have, now, to think in terms of vibratory awareness which means awareness that is working upon living things.

Once you are realised, you have got that living force within you. This is the living force you feel. So, you have to know how to use this living force to keep your body, mind, ego, super ego, and everything in the enlightened state, by understanding the planning of the living force.

2. On the left side the problem starts from left Swadhishtan, because that is the first chakra that starts emitting the negativity

within us. Now, left Swadhishtan is actually under the control only of Shri Ganesha because Shri Ganesha is the beginning of life and also the link between the life and the death. So, Shri Ganesh is one who gives the balance, the 'Vivek' the understanding to you by which you know how far to go with things. But this left sided thing can also come from own desire for wrong things, we might be desiring something very wrong, some dead thing (a dead is that which cannot move by itself so, the 'self' part does not remain in it).

The best way to look at all dead things is not to go too far with them. If you have, well and good. If you do not have well and good. You can live with minimum of minimum or you can live with maximum of maximum. But when we start expanding our dead possessions, it is very much bad. Then our attention goes into the dead. That is how we move into our sub-conscious, then over to collective sub-conscious.

Then it moves higher to the left Nabhi and at left Nabhi we start becoming crazy about these dead things. Time is a dead thing. It is not a living thing. It has nothing to do with living thing.

3. By seeing to the needs of the Spirit you can overcome the left side. You start looking after your Spirit from which, you know, that you get your vibrations. If your Spirit is happy, you get your vibrations if it is unhappy you do not get vibrations.

People should overcome their left side by putting their attention away from the dead



things. You should watch from the centre when you are on the left side. You do not see what you want to see.

4. In Sahaja Yoga some things are prohibited that nobody should touch anybody's feet and no Sahaja Yogi should allow anyone to touch his or her feet. This is one of the great bandhans for all Sahaja Yogis. No one should touch other's feet and no body should ask other to touch his or her feet whatever may be your quality. Those who will touch will loose vibrations and those who will get salutation will also catch on the Heart.

We all are growing together. We are part and parcel of one personality Nobody is higher or lower. One who thinks even the slightest, like this will go down faster. This is the left side conditioning where people falter very much. So you must have very wide desires in Sahaja Yoga, that all of us must help get realization say as many as possible. We should try to save as many people as possible. We should try to improve ourselves as far as we can improve and have so many blessings.

5. Thoughts can come to you from the left side also, like if you have some bhoots in your head they can give you the thoughts 'Oh you are useless and good for nothing. Now raise your right side and put down the left. Now why do we do this? Because from your right side you get the grace and put down the left side. Such people who suffer from the left side should try this one more thing is that when these ideas come to you, that you are good for nothing etc. It is better to beat yourself (yourname) with shoes. Go and sing the praise of the lord and say I am so happy I have got everything around me.

In the right side, mostly you catch on 'Swadhishtan'. This is because you think. This is another kind of thinking that gives you catch at right swadhishtan. Thinking whether it comes from right or left will first give problem to your liver. The worst comes when both the sides are involved.

So one must understand that, in Sahaja Yoga, you are developing that sharp edge, that central point from which you do not deviate to the right or the left and to balance it you have to watch yourselves carefully. If going to the right, come to the left, if going to the left come to right, Now come to the centre you just separate yourself you detach yourself all the time. Use this point just to see and guide yourself. Guidance is very different from getting lost. Living force knows how to guide itself. In the same way you will learn to guide yourself. If you have learnt it, you have mastered Sahaja yoga.

7. If the Heart is catching, such people can never progress. The Heart is the source of light, it is the source of Brahma Shakti Heart is the seat of Atma. If in the Heart there is no living force, then how can you progress?

8. You must know what to choose. This is what sahaja Yoga should make out of you. You should grow mature to that point where you know what to choose. This is growth. Then you donot ask Mother. You do not ask any one.

This development should come to you. That what I do, I should know what I am doing. I should know what is correct. I should know how to correct it. I should know 'I' here, is the Spirit and not the ego. No more ego exists or super ego exists. It is the Spirit which guides you.

9. The God is the enjoyer. You cannot enjoy. You can enjoy God and it is the greatest enjoyment to feel what God has created for you. What a beautiful life he has given you in human awareness, by which you can know how much He has loved you, how much He has worked for you. He has brought you to this level. What He has given you, you can give to others and make others happy. If you think like that immediately both of your sides will be settled and you yourself will be filled with Divine Vibrations.

# Maha Sahasrara Day

## Gorai Creek

In the presence of Our Divine Mother, Shri Mahalaxahmi, Sahaja Yogis from Bombay, Pune, Ruhari, Dhulia and Delhi, together with representatives from the Mooladhara and the Heart of the Universe, gathered together on 5th May to celebrate Maha Sahasrara Day.

It was on 5th May 1970, at Bordi, Maharashtra—the Kundalini of the universe—that the Adi Shakti, Shri Mataji Nirmala Devi, opened the Sahasrara of the Virata and offered to humankind the gift of spontaneous self realisation. And, with this blessing of our Holy Mother to all true seekers, the blossom time of human awareness had arrived when we could all become fruits on the tree of life, children in the Kingdom of God.

This year the Sahasrara Day Puja was performed at Gorai Creek, a fishing hamlet on an island located 30 km or so north west of Bombay. The journey to the Puja site seemed a sort of pilgrim's progress—the physical journey reflecting the journeys of the seeker from his struggles through the Maya until that precious moment when he attained his Kundalini Awakening and felt the Joy of the Spirit.

We left central Bombay by train early in the morning and experienced—some for the first time—the rush hour of a crowded Indian metropolis. This seemed to epitomise in many ways the franticness and confusion of Kali Yuga. Having arrived at Borivali station, we disembarked and boarded a local bus for the ferry wharf. This was a more relaxed and settled section of the journey—and indicative, perhaps, of that level of human life where one has settled into a comfortable and complacent existence and is content with the status quo—that “comfort of the body” with which affluent Westerners are so familiar.

The jetty was soon reached and eager Sahaja Yogis crowded into the small weather-beaten ferry which was to carry us over to the island. The coast and landward side of the island were fringed by thick mangroves and swamps past which the boat safely sailed. So, too, must the pilgrim, the seeker, when in sight of his goal avoid the bogs and tangled roots of his conditioning and intellectualising that grow to the left and right.

An excited and happy group of Shri Mother's family alighted on the island, and to their delight found they were to catch “tongas”—colourful horse-drawn carriages—to the Puja site. A long, straight road led across grassy undulating land to the seaward side of the island, where the fishing settlement was situated. It may seem amazing but even the lightheartedness of this ride, the straightness and smoothness of the road, seemed an earthly parallel to that crossing of the Ocean of Illusion, the Bhava Sagara, by Mother Kundalini, a crossing which has brought us to the realm of renewed hope, peace and joy.

A short, pleasant walk led through the village—a Christian settlement pervaded by the briny odour of drying fish—down to the sea. On the beach, a stream of Sahaja Yogis—true “fishers of men”—moved towards the coconut grove and cottage where Shri Mataji's Puja was to be held.

What a beautiful spot Mother Earth had given us for this special festival of Sahasrara Day. The coconut trees, laden with many fruit, all leaned towards the ocean and toward the prevailing winds. Their fronds almost touched overhead shielding Shri Mother's expectant children from the heat of Lord Surya.

And it was like children, that many Sahaja Yogis greeted Grandfather Ocean—the

representative of Dharma—as they enjoyed His warm waters washing over them.

Our Divine Mother arrived towards midday and Her eager disciples welcomed Her. She seated Herself under the silk-fringed umbrella and accepted a coconut full of refreshing milk. The Bombay Sahaja Yogis presented Her with a pair of silver chappals embossed with auspicious signs in gold—a Sahasrara Lotus, the Shesha, sun, moon, swastika, cross, bandhan and lotuses representing the chakras. Shri Mother graciously wore these chappals and, after some moments of deep silence, She commenced Her wonderful Sahasrara Day Talk (translation to be printed soon) and invoked the blessings of the Deities and God Almighty upon all Sahaja Yogis. The significance of the coconut grove and the auspiciousness of the coconut fruit was explained to us. (One begins to realise how everywhere Mother Earth speaks to us the message of the Divine, humming with various but harmonious melodies, the hymn of creation.)

After lunch and a rest Shri Mother's Puja commenced.

Shri Mahalaxshmi, dressed in a deep red sari with a blue border and embossed gold motifs, was seated regally under the coconut palms heavy with fruit, and from the cornucopia of Her Love and Generosity, She gave beautiful opal rings to several Sahaja Yogis. Children came forward to wash Our Holy Mothers's Feet; curd, milk, butter, honey and sugar was applied and Shri Mataji's Lotus Feet and Hands painted with kumkum. The Queen of all the Prophets, Devas and Saints was crowned and adorned with necklaces, garlands, girdle, and fragrant floral armbands. Aarti was sung and the Devi, with the most radiant and sweet smile, invited Her devotees to obtain yet more blessings at Her Lotus Feet.

Dusk was approaching and many Sahaja Yogis had left for the journey home when

Shri Mother appeared, dressed in a simple white cotton sari with red designs. She walked sedately and solemnly towards the sea. Following Her were Sahaja Yogis carrying garlands and coconuts from the Puja which they gave to Grandfather Ocean.

Shri Mother stopped some distance from the retreating tide. She bent down and began to create a Ganesh in the sand and then ornamented it with flowers and kumkum. She moved a few paces forward and then stood quite still, with an intent expression, and looked out to the sea and the sunset-reddened horizon. Great power and majesty emanated from Her. To some present it felt as though the Adi Shakti was ushering out forever the dying embers of Kali Yuga and invoking the ocean, Dharma, to assert itself. The image of Shri Ganesh lay in the sand, a symbol of the advent of the age of truth, innocence and wisdom. Shri Mataji called upon the sea to wash over us all. We chanted the mantra to "Samudra Devata"—the God of the Ocean—asking His blessings. Several Sahaja Yogis saw the wave coming inward to the shore and leaving steps in the sand as they retreated. Then the sea came rushing up to Shri Mother, flowed past everyone present and encircled the Ganesh. The Evening Star, Venus—the Devi's own sign—was seen high in the twilight sky directly opposite the Devi, Our Most Beneficent Mother. At this auspicious moment a basket of marigold was brought to Her. Spontaneously, many took turns to kneel in front of Shri Mother to wash and adorn Her Feet. At these moments yet more miracles occurred, for whenever a devotee touched Shri Mataji's Lotus Feet, Grandfather Ocean responded by sending wavelets to wash over them.

The time of Our Blessed Mother's departure arrived. We, who had been so privileged and fortunate to witness this sea ceremony, wandered homewards down the lane lit only

# Christ in Kashmir

As reported in "the Advent", Shri Mataji declared that Christ came to India and that, after His resurrection, he lived in Kashmir. As documented by a report in a Swiss newspaper, the "Tages Anzeiger", there are more and more evidences pointing out towards His presence in that part of the world, which, however, did not appear in the gospels.

But unofficial gospels, that is, scriptures which are not recognized by church such as the apocryphal gospels of Saint Thomas and of Levi have already ascertained that Christ went to India before His short lived manifestation as spiritual leader in Galilea. This assertion, according to the newspaper, seems corroborated by some ancient Tibetan texts kept in the Himis Gampa monastery in Ladakh that the Russian scholar, Niklaus Notowitsch, could study. These texts speak of the "Child Isa" in whom the World Spirit had incarnated. He came to India from a foreign country, studied in the temples, entered in conflict with the priests of the Brahmin class (sounds only too likely...) and the caste system. He had thus to take refuge during six years in Nepal before he returned to Palestine. In the same vein, a Persian author who lived long time back, Mir Khwand, collected oral traditions. In his work, "Rauzat—aus Safa", he mentions that Yus Asaf (from the hebrew : Jesus the gatherer) travelled towards the East, through Mesopotamia and Afghanistan. He

mentions also, that his mother Mary is buried in Murree, north of Rawalpindi in Pakistan. Today, there is still a narrow valley leading to Kashmir which is traditionally called "Yus-marg" meaning 'Jesus way'.

The last bit of information we find in this article is rather interesting. The Eastern Institute of Bombay University keeps the fragmented remains of the manuscripts which had belonged to the earlier kings of Kashmir. In one of these texts the chronicler reports the following :

At a date corresponding to 76AD the emperor SHALIVAHAN met in Kashmir an aged saint "with a clear complexion and white clothes" who was calling himself "Isa Massih", (Jesus the Messiah) and the son of God. He told the emperor that he came from a far away country where truth had no more place and where evil knew no boundaries. He was preaching love, purity and the cleanness of heart. Now this emperor Shalivahan, ruler from Maharashtra, is the ancestor of Shri Mataji and, apparently, some Sahaja yogis got informed that he reincarnated as Mr. Salve, the very father of Shri Mataji. If this is the case it really sounds like God's family keeps meeting through lives and ages. But we, the children gathered at Her Lotus Feet, didn't we know this already ?

**A swiss sahaja yogi**

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*(Contd. from Page 17)*

by starlight. A car drove by and a beloved voice called out :

"Why are you walking? There's a truck waiting for you." Despite the fact all public transport had ceased at sunset, Our Great Mother, Maha Mata, ever nurturing

Her children and caring for our welfare, had attended to the smallest and most mundane detail : our transportation home.

BOLO SHRI MAHALAXSHMI SHRI JAGAN-MATA SHRI NIRMALA DEVI KI JAI

—BEOUGHONIA

# Letter from English Sahaja Yogi

Here are some extracts from the letter.

“It is impossible to describe in short the many meetings with Ma, Her powerful speeches and Her loving kindness to us all.

First of all there were about 150 people at the airport some of whom were seeing Ma for the first time. Mother left Her car waiting in order to see us. She looked pleased and had a loving smile and a kind word for many of us.

Then on Thursday there was a public meeting at the Friend's Meeting House in Hampstead (London). Mother spoke about our approach to new people. She stressed the importance of raising their even half frozen kundalinis above the Sahasrara instead of leaving them half way. Both the Westerners and the Indian Sahaja Yogis are at fault for being lazy in that matter and that is the main reason why people do not come back.

After Her speech Ma answered some questions, in particular about Buddhism. On several other occasions also Ma was very fierce about Tibetan Lamas and so called Buddhists. Three weeks ago there was Shri Buddha's Birthday Puja which was held in Brighton. Mother gave a very long talk about Buddha's life and the message of His teaching. 'Buddha means enlightened soul and I wish many people from your area could become real Buddhists. Buddha did not talk about God from fear of self appointed men of God and increasing ritualism. Buddha spoke only about self-realisation.'

Ma asked the English Sahaja Yogis to work out the ego in England. She gave us three mantras to be repeated every day in the following order :

- (1) Dharmam Sharanam Gacchami—I surrender myself to my virtues.
- (2) Buddham Sharanam Gacchami—I surrender myself to my Enlightenment.

- (3) Sangham Sharanam Gacchami—I surrender myself to collectivity, (The Virat).

There were various other public meetings and the last which was again in Hampstead, this time at the Town Hall, was great. The room was packed with new people who couldn't *quite* hear what Shri Mataji was saying because the microphone wasn't functioning properly. So no-one asked questions and all of them held their hands up to receive their realization, just like in India. Ma was very fierce in Her speech, telling the negativity that enough is enough. After the meeting the whole of England was covered with violent thunderstorms with flashes of strong bright lightning every five minutes and this went on right through the night.

About two weeks ago Ma went to Paris for a puja and a public programme. 150 people turned up for the programme and many were from previous meetings. During the Havan Mother threw some grapes into the fire saying that they will gradually lose their ability to ferment (and become wine and brandy). A funny thing has recently happened in Scotland; the water has suddenly become very hard which has made all the whisky companies up there panic because it means they cannot even produce medium quality whisky, let alone 'good' stuff. (It is vital to have soft water for whisky).

Many great people have recently come to Sahaja Yoga here but Shri Mataji isn't too pleased and says that we are moving too slowly. She has pointed out once more that the Australian success is largely due to collectivity which we still lack. However the new ashram is a place of love and laughter and music and warm welcomes. so that is good.

Om twameva Sakshat, Shri Shiva-Parvati Sakshat, Shri Adi Shakti Mataji Shri Nirmala Devi namoh namah.

## PARIS—IT'S DONE

After years of preparations, Sahaja Yoga in France is finding its cruising speed. Last year we felt it was starting; this year we felt it had started. From the 16 to the 19 June 1983 Shri Mataji blessed the French Sahaja Yogis and Paris with Her presence, Her masterful command over the power of love. Even the most yellowish livers of this place, somehow, must have felt it...

The Sahajas of various countries were received with great joy and care by our French brothers and sisters who had prepared the visit of Shri Mataji with efficiency and dedication. We could feel this dedication in so many little details, in beautiful decorations, in the poems they had composed in praise of the Goddess; we could feel their love in the food they had prepared for us; we could feel their confidence in the way they were addressing newcomers at the programmes. It was wonderful! Thank you, yogis of France!

It is not rare that Shri Mataji starts a statement by saying: "you will be amazed..." In Paris we were amazed to witness, once more, how truly amazing our Mother is; how, in a leisurely way, and, so to say, jokingly, She was handling so many situations, people and universes at the same time. On Saturday, 18th June, we had a Havan in the garden of the ashram and a puja. Thereafter the weather changed completely from cold-moody-cloudy to sunny and warm. A gentle breeze started fanning the branches of the trees and, on Sunday, we enjoyed the garden of Eden, laying around, chatting, everybody floating in the oneness of friendship, vibrations and gaiety. There was so much love around to give and take: We were bathing in the aura of Her PREM, of Her Divine Love, And, surely, God enjoyed that His children were enjoying themselves so much.

At the last public programme all the Sahaja Yogis felt that Shri Mataji was breaking into another dimension. Wrapped in a white silk saree, standing before a white wall, Her black hair, rivers of night, on Her shoulders, magnificent, She spoke with immense power; "In, the past, France has in many ways, given a bad example to the rest of the world. It is time that the people of France take to self realisation... The last Judgement has started. Don't worry whether you are ready or not; this is for ME to decide. It is your Kundalini who will judge you..."

Walking out of the conference hall Shri Mataji, with a laugh and a gesture of the hand, exclaimed: "We won Paris; it is done!" As She stepped out of the building on the famed place Saint Germain des Pres, a huge fire-works broke out. Multicolored rockets were exploding in the sky of Paris, one after the other, opening up in the night umbrellas of fire, Sahasraras of light! We all laughed aloud, cheered, applauded in a joyous tumult. Shri Hanumana was putting a nice dot at the end of His Mother's statement. Actually, with this fire-works, the city council of Paris was celebrating some important event of the French history. Sahaja Yogis guess they'll never quite know which one.

VICTORY TO THE PURIFIER OF THE  
EARTH'S PAINFUL LIVER!

VICTORY TO HER WHO RESTS ON THE  
COSMIC SERPENT!

VICTORY TO OUR EXTRAORDINARY  
MOTHER!

VICTORY TO SHRI MATAJI!

**The European sahaja yogis**

*Nirmala Yoga*

## Place of money in Sahaja Yoga

Sri Mataji has many times said that God does not understand money. This means the money is a human invention, an artifice, a means of tricking reality. What are Sahaja Yogis to do with such poisonous stuff? Does it mean we should get rid of it as quickly as possible? Or give it to someone else (our Guru perhaps)? Or pretend we haven't got any with us? What to do, is the problem.

Many people feel that the sensible thing to do with money is to live a normal life and spend only what is spare for Sahaja Yoga. They also feel that what is spent should be, at least partly, under their control and approval. Having parted with it, they still do not want to let go. These basic assumptions must be challenged.

Money is incidental to life. It is not the measure of life's value, nor is it the means of enhancing that value. This should be understood. By itself money cannot buy God. Love can, but money cannot. Love has no monetary value, it has no buying power, but definitely it can turn God's heart. Therefore money should be regarded as incidental to our purposes. If God does not want to fulfil our purposes our money will not get used the way we want, but God may indicate another use. Why should we get upset?

Let us suppose we have given money for a big advertisement about Sri Mataji's lecture tour, but the advertiser refuses to display it. Still the tour is a success. As far as God is concerned, we have paid and He delivers the goods. 'Yoga kshema vahamyaham': the wellbeing of the saints is assured—we have seen the proof. Then the question remains, what to do with the money that was collected and not spent? Who decides?

As far as Sahaja Yogis are concerned, the one who decides is our Mother. Why? Maybe people should decide for themselves. But one

thing is certain, is that according to vibrations our Mother is divine, means, is the Laxshmi, the source of all wellbeing, is the Power of God Almighty. Then why should we question?

Still some people will have hankering, that the money should go to a similar purpose to the one for which it was collected. For them, money was to be used in a particular way. It was to reach a particular audience with which they are identified. But suppose our Mother wants the money to pay for something else? What is wrong?

One thing we must understand. If we are petty about money and its use, we will remain petty-hearted people. Not only our Nabhi chakra will remain closed but our heart also will be tight like a stone. The whole creation has to glorify the Lord. Not just our little puddle. Like the frog in the well who thought he had found the ocean, we croak our songs of joy, little realizing that our voice is echoing in a deep pit which we have dug ourselves. Let us climb up and up until we can see over the edge of our own prejudices. And then we may not mind so much helping the one who goes from well to well, lowering a light down on a long rope to illuminate the little wicks that are trapped at the bottom. We may even want to help in the process.

This parable may help us to understand the purpose of money in Sahaja Yoga. It is to be spent in order to increase the light level. Whether the light is in Spain or Peru, makes no difference to the ultimate purpose, which is to light all the wicks. Wherever the wicks are readiest, is the easiest to light more. Wherever the darkness is thickest, is the most urgent to light lamps which can enlighten others. Time is short. So let us not be petty about money. Wake up Albion, arise.

JAI MATAJI  
Gavin Brown 8-6-83

## “BEGINNINGS”\*

I got my realisation around the 15th August 1975, in Hurst Green, Sussex, in the very house of Shri Mataji Nirmala Devi. The period following this turning point in my life can be said to have been most intense, no doubts, but pretty precarious also. I had to leave the shores of fair Albion to go back into boring daily life where, somehow, negativity was waiting for me... and I did not know then, how to deal with the multiplicity of its subtle and less subtle form. If I managed to swim through these troubled waters and survived as a yogi, it is, of course, thanks to the ever watchful Grace of the one who had given me my realisation. But, more precisely, I can hint here at two devices which proved to be useful in enabling me to stick to Reality. One could be called: *“charting back one’s path towards Self-realisation”*. The second: *“fixing the pole of the tent”*.

### Charting the path towards Self-realisation

We are all seekers. As such we are looked after. The Divine-or, in more secular terms, the Unconscious-has been working on us as a magnet mass does on iron dust; our movement towards Self-realisation expresses the impact of its gravitational pull. The Unconscious wants us to reach Self-realisation (nirvichara sammadhi). It paves our way towards it. Thus it carefully engineers moments and circumstances, it calls, it stages happenings and sends signals to the Atma, often long before we meet Shri Mataji. The Atma, the Self which is Truth-Consciousness-Joy is all what we want to be and Self-realisation is the first encounter with capital Reality, an encounter which has been discretely but lovingly prepared by the Unconscious itself. After

Self-realisation, when negativity tries to settle back into the half-cleared chakras, when doubts and fears rain from stormy ego cum super-ego, it helps to consciously call to memory the helping hand of the Unconscious, the gentle way in which it led us towards its most elusive, most effective incarnated form, Shri Mataji Nirmala Devi.

Here is an example from my own story.

I met Rajesh Shah at Berkeley University, California, in June 1975. He spoke, although carefully, about Sahaja Yoga and soon left for London while I went back with a friend and a trailer van for a tour of the Arizona and Utah deserts. Quite a few things happened during this travel, many signals were sent. For example, whenever I would fix my tent I would find the Venus star facing the opening. When I arrived on the Grand Canyon the sky was overcast. I sat on the ridge of the Canyon and prayed God that I should have a rainbow. Within ten minutes the sky opened, stream of golden light flew in, down to the Colorado river, and set on fire the walls of the Canyon. While some green black clouds were still rolling over my head, I was given the most beautiful of all rainbows, shaped like a horseshoe, stretching its colours from one side to the other of the Canyon. It was just too much. I felt the Universe was a house and I was the heir of this household. I did not feel lonely and lost anymore and, with tears in the eyes, I was just overwhelmed with love and gratitude. Fortunately there weren’t any tourists around for they would have wondered at the sight of a kind of drunken boy, hugging and kissing all the trees on his way.

I did not know that, by then, Rajesh had met Shri Mataji in London and had spoken

\*To be printed in book edited by Gavin Brown & Ray Harris.



about me, that is, I did not know that I had already entered Her omnipotent, omiscient attention. I did not know either, by the way, that the shape of the horseshoe or "bandhan" is the symbol of the Adi Shakti. But I felt : I heard a call, I felt a great, great, tremendous love, Her Love upon me.

Rajesh and I met again in Berkeley. He showed me a picture of Shri Mataji. A few days later, in U.K., at the appointed time, I found myself standing in the hall of Shri Mataji's house, ready for "my first encounter of the Atma kind".

Needless to say, later on, in moments of confusion, the recollection of these signals comforted my still vacillating faith in Sahaja Yoga. Each of us who know to search his memory has a provision of such signals before his realisation, before meeting Shri Mataji or, simply, before meeting Sahaja Yogis. There need not be rainbow everytime. But it's love all the time.

### Fixing the pole of the tent

When I left England I was eager to share the good news with others who I thought to be seekers. So, I briefed one of my friends who had much more experience of these things than myself as he had tried so many gurus in India and elsewhere. He was keeping the pictures of the various special masters he had met, stones they had given him and also a sort of mental decoding system whereby he could find out who was a genuine master and who wasn't. Despite this background however or, rather, because of it, he failed to grasp the point of Sahaja Yoga, passed on to me a few of his exotic-esoteric bhoots and got me quite confused. I then wrote a letter to Shri Mataji in which I expressed doubts as to how I could possibly be so deeply transformed through Sahaja Yoga and how could this yoga transform the world. I was drifting away.

The 25 September 1975 Shri Mataji was gracious enough to send me a letter in which

She very clearly exposed my inconsistency, how precarious my position was and what I should do to muster positivity within myself instead of siding with negativity. I take here the liberty of quoting a few lines of this extraordinary letter which saved my (spiritual) life for the second time :

"Now the time has come to tell you that Sahaja Yoga cannot work unless and until you completely surrender to "Me" without any more questioning. This "Me" means Mataji Nirmala Devi who resides on the "Sahasrara" of the VIRATA; This is the absolute truth whether you like it or not, whether your ego and super ego accept in or not. I am sorry I have to confess it."

If I take upon myself to publish these sacred lines which were not meant for the public it is because of their overriding significance :

"Gregoire ! You perhaps do not realize that all the Deities who reside in you and who are controlled in your Sahasrara are not at all interested in people who are not completely *surrendered to me*. I do not know how to convince them. They only look after those who take my name and accept that I am the Adi Shakti. This is the only way you can progress. What can I do ? Even the people who are cured by me have to keep the protocol otherwise the Deities sleep and they go back to their previous position.

So far I have not said this to anyone because I thought there was no need. Those who were wise realised it and those who are foolish have lost their chance in Sahaja Yoga."

I was stunned ! I somehow realised at once what these lines were meant to carry. I saw clearly that if this assertion of Shri Mataji's real identity was not true the whole

of Sahaja Yoga would fall apart. If this assertion was true the seekers of the whole world could be saved, I too. The golden Age would start. What was the matter with me? Yes, I had felt the vibrations coming from Shri Mataji, I had felt, inside, how She had opened my Sahasrara, I had seen Kundalini pulsating, I had registered Her movements under Shri Mataji's fingers... What more proofs did I want? what was this nonsense in my head, why wouldn't I recognise Her?

The statement of Shri Mataji helped me tremendously helped me, that is, to recognize. Realising its truth became the only relevant question, and all the other questions and worries in my mind instantly vanished, even those pertaining to Sahaja Yoga. The words of Shri Mataji had fixed the pole of the tent, the tent of Sahaja Yoga to protect me from the bad weather of Kali Yuga; the pole upon which the edifice of my yoga had to rely, on

which my confidence in Destiny and Self could be built up. It dawned upon me that the answer to one single question was providing answers to all other questions. And this question was: "Who is Shri Mataji?" The answer to it makes the difference between mystical sand castles and Reality; between salvation and doom for all of us. In it lies the key to the process of collective emancipation. Since the reception of this letter my only goal has been and still is to further penetrate the mystery of Shri Mataji's incarnation on this earth, to bring my consciousness closer to Her city.

This island city, vibrating with multicolored tongues of fire, we all carry it as the thousand-petalled lotus floating in the limbic area of our brain. It's gate is narrow, no doubt, but Shri Mataji had given me the password.

Vienna 5-6-83

**Gregoire**

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An appeal to all Sahaja Yogi brothers and sisters of the world  
Dear Brothers and Sisters,

Some of us are fortunate enough to hear Her Holiness Shri Mataji in person whenever She talks to us in our area on the various aspects of Sahaja Yoga.

It is fitting, therefore, to transcribe them from the original tapes in your possession for the benefit of all the Sahaja Yogis. Many Sahaja Yogis who are already contributing them have expressed that they are immensely benefited while actually transcribing it and understand the various aspects explained by Mother in detail. Besides one gets plenty of vibrations.

May we, therefore, request you to give a helping hand in this important task of spreading the Mother's Message.

The transcribed copies may please be sent to :

NIRMALA YOGA  
43 Banglow Road  
Delhi-110007 (India)

## Mother, dear Mother\*

Years back I had read a lovely story—by Anatole France, if I am not wrong—in which the central figure was an unassuming juggler in the brotherhood of a church's clergy who exhibited a consuming desire to please Mother Mary. All around him in the brotherhood were men of merit. Some were in the choir with melodious voices, singing the divine strains in praise of Mother. Some had the Midas' touch with which they used to create paintings which could please the Lord. Some were accomplished craftsmen who with infinite patience and skill would carve out miniatures of Mother or tableaux of the Lord's life. There were still others who distinguished themselves, either by their oratorical acumen, scriptural erudition or writing ability.

Amidst this galaxy of luminaries, this humble juggler felt awkward, embarrassed and even, in a way, guilty. Guilty, that when others had great personal attributes to fall back on to please Mother, he had none. He was the odd-man out among a crowd of chosen people, or so he felt.

His anguish was great and genuine. His burning desire to please Mother ultimately led him to a very touching but unorthodox solution. It was the classic case of a simple mind having a simple solution. He argued within himself that all prayers, all worshippings were in its essence the expression of one's heart-felt love, devotion, and gratitude for the Mother. By the same token, a man who was sculpting a statue of Mary with a master's finesse, or writing lyrics in Her praise or piping the noblest songs for the Divine Mother, was in fact worshipping Her in his own way. To the Mother, it hardly mattered who worshipped in which way or who knew what mantras

or not. What actually mattered was sincerity and devotion.

So he saw a ray of light. Quietly he slipped inside the church hall when nobody was there and began his show of juggling before the statue of Mother Mary. At last he was on his own again, completely in his elements. Reverent and immaculate as if playing in front of a royal audience, he proceeded step by step in this game of finest balance and exquisite timing. He threw the balls one by one, with gay abandon, then with equal deftness he ticked them off in the air as if they were bound by an invisible chain. He made infinite patterns in the empty space, his body twisting and turning in rhythm with the balls weaving kaleidoscopic variety, his trained hands questing in the vacuum for the balls dancing in the air, his face swathed in streaming sweat, but illumined in an ethereal glow—the juggler was doing 'Arati'.

But they found out one day. The whole brotherhood broke into the hall while he was thus engaged. He froze with fear and hung his head low. As one of the members began to reprimand him for his almost blasphemous behaviour in front of Mother, the statue of Mary came alive—with a benign smile She descended from the pedestal and, then with the sleeve of Her apron began lovingly wiping the sweat from the juggler's face. The priests knelt down in awe and reverence.

When I came into Sahaja Yoga I faced the same dilemma as the juggler. In fact my predicament was much more. The juggler was a blessed man because of his child-like innocence whereas in my case, my upbringing and the social compulsions had taken a heavy

\*The above is a transcript of a letter written to Shri Mataji from Australia some years ago, and is reproduced here at Shri Mataji's instructions.

toll of this Godly attribute. All around me I saw Sahaja yogis of calibre, each one of them much advanced than I am, all of them blessed sons of Mother. It was a mixed crowd of myriad personalities—distinguished men of public life, Yogis of high attainments, scholars of scriptures, instrumentalists of divine inspiration, singers of great distinction and organisers of exceptional abilities.

In the presence of this gathering, I also felt lost and awkward. Suddenly I realised that the qualities I had so assiduously cultivated for success in society have come to nothing in the face of a greater reality. I have to unlearn many things, and re-learn a lot. To begin with, I have to learn again to walk straight, on a straight path, without manoeuvring, without affectation, in a simple, normal way.

That was easier said than done. That called for innocence, devotion and total surrender—qualities I had thrown to the winds way back in life in my teens and out of it, like the proverbial Negro who threw the pearl away which was richer than his whole tribe. Today I have to walk back in time through the mazes and dark alleys to retrieve them, if I can. They are not on sale or show. Once you lose them, you lose them, perhaps forever.

So I had my share of anguish like the juggler. Moments, agonising moments, ticked by. Then I had a flash, a brainwave, like a silver-lining in the encircling gloom—I would write about Mother. That would be my way of pleasing Her, worshipping Her, proving my worth.

Clever, too clever! I had been clever with life; now I wanted to be with Mother also!

It was a trick of my ego. Having seen a few articles in print and a book or two, I had thought no end of myself. So now my ego was taking me for a ride, prompting me to take a short-cut to the Kingdom of God! (No wonder my Agnya chakra is not clearing).

Another phase of frustration, another round of gloom. Now I must go back to nature. I thought—to seek freshness from the morning dew, naturalness from the rippling river, steadfastness from the sun-flower, piety from the pelican, innocence from the children and bounty from Mother Earth. That would give me the depth of vision and insight so necessary to be able to write about Her. For, write I must to prove me, to prove my worth; that would be my puja, my humble service to Mother.

'Not required'—an inner voice assured me. Just then I remembered Milton's 'On His Blindness.' Light had gone out from his eyes much before the potentialities of the man were exhausted. Introspective by nature, Milton had suffered for days together in the belief that he might be brought to book for having failed to utilise his talent in the service of God. Then in a moment of inspiration, realisation had dawned on him that God does not need any man's service—he has his angels for that. But they also serve Him who only stand and wait.

So I got the message—a message to bridle my presumption and curb my ego. Now I am at peace—with myself and the world. I do not want to write any more. I am happy to stand and wait for command, if any, from my Mother, dear Mother.

## An Experience

Almost a year ago, in May 1982, I started to notice beautiful photographs of an Indian lady all over Brighton. In passing I read :

"She unites the essence of all religions.  
Awakens the dormant spiritual energy  
within us all.

THE PROMISED ENLIGHTENMENT IS  
NOW A FACT;"

I felt it just had to be the truth. The combination of this ultimate claim with the picture of Shri Mataji really spoke to my heart. Eventually one day I stopped at one poster and feeling rather embarrassed in the middle of the busy street, I noted down the time and place.

I went quite early to the programme, which was in the Royal Pavilion, a famous building built in imitation Indian style. As I arrived I noticed quite dignified people around the entrance. The room where the meeting was to be held was incredible. There were huge windows, chandeliers and the walls were decorated with pictures of bright coloured birds and flowers. I was impressed.

However I took my seat near the back, ready to escape if necessary and looked around at the other people. It seemed a bit strange to see so many people sitting with their hand palm upwards on their knees but they seemed somehow nice and friendly. I didn't realize that they were Sahaja Yogis but I couldn't help feeling that I was surrounded by happy, healthy, clean, and cheerfully dressed people.

I sank down in my chair. My body was aching all over and I felt scruffy and undignified in my jeans and short hair. I was quite surprised to be there actually. I'd never been

to anything like this before. I was nervous but definitely excited.

In fact there was a great air of excitement in the whole room, and it kept mounting as gradually people arrived, an introductory talk was given and we sat waiting for Shri Mataji's arrival. The excitement built up more and more until ...suddenly everyone was hurrying to their feet, turning to the back of the hall and..... 'what presence, what joy, what absolute authority filled the room as Shri Mataji stepped into it'.

As She spoke everything inside me said, "Yes.", "Of course." "Exactly.", and AT LAST someone who hits the nail on the head. Who speaks the truth, nothing more nothing less.

When it was time to meditate I was sure that everyone but me would get their realization, yet, although I'd never heard of it before, I knew that it was the one thing that I really wanted.

After the collective meditation people came and worked on me standing behind me. I felt very tense and a bit nervous about what they were doing behind my back. I was trying too hard, but then without me doing anything, I suddenly felt as if a lid was lifting inside my stomach and the joy rushed through and I burst into smiles and laughter. I realized; "There is someone who loves us. God is taking care of everything. It's not our responsibility" What a weight lifted off me. It seemed like such a long time since I had laughed, but now laughter kept on bubbling up inside of me. All at once I saw the joke.

I stayed in the hall till the last minute watching Shri Mother and listening. I didn't want to go away. When I finally did leave to go home through the Saturday night streets,

full of crowds of rowdy drunks, I clearly saw what a hell surrounds us, but I was no longer afraid.

The next afternoon they had invited me to go to a Sahaj Yoginis house to see a video of Shri Mataji. Everyone was in the garden. It was a lovely sunny day and the light shone green through the tarpaulin roof covering us. There were paper streamers of all colours decorating the roof and the centre pole. By the wall, next to a flower bed was a chair upon which Shri Mataji had been sitting during Her stay and where that very morning a puja had been celebrated. Although at that time I knew nothing of such things, I definitely felt the silence and the joy—the joy.

A crowd of happy smiling people. How often do we see that in the west? In Sahaja Yoga we may start to take it for granted, but for me it was really heaven. I felt so much love flowing. Some how you could really feel at home, as if you had found all your long lost friends again. At last people who were on your wavelength.

Not quite two months later I went up to London for Guru Puja. I was stunned to see the Nightingale lane Ashram, the smart way people were dressed, the women in their beautiful silk saris, the video, all the different nationalities represented there, and of course the most important thing, the way the people were. I was amazed. While I'd been plodding along the weary track of ego here were people who had been working on trying to improve themselves, not just with words but really doing it. All the Sahaj Yogis seemed so great to me.

I have no words to describe the Puja itself except to say that I felt overawed and it was a great privilege to be there. It was such a powerful experience.

I found it hard to believe that all this was happening, in the heart of London. How come

I'd never heard about it before? Why wasn't it in all the papers? Why wasn't it on the television news? Even now it sometimes seems incredible.

Since then I have really been spoiled. I went to Shri Mother's programme in Vienna was offered the chance to work for Gregoire de Kalbermatten as nanny for his two beautiful children Machinder Nath and Niranjana. I have learnt so much and had so many questions answered that I have at last almost stopped asking any. It has been great to meet the European Sahaja Yogis and the new people who have joined Sahaja Yoga in Vienna. I really don't know how to thank Our Mother for all Her blessings.

As a person who came to Sahaja Yoga from the street without ever having heard anything about it before I'd like to say how thankful I am to Our Mother for such great brothers and sisters who helped me with so much love over the stony path back to normalcy and beyond. After realization it becomes so easy to see the games which others play. We can so much more easily criticise and judge other Sahaja Yogis for not yet being what they should be. We can lose the perspective and start taking the blessings for granted.

Therefore I pray to Shri Mataji that we may learn to love each other more and more to see only the best in each other and to help that to grow; that we may become truly one collective being enlivened by our enjoyment of ourselves and of each other and thus worthy to represent Our Holy Mother to the world, who is the embodiment of that love itself, who is sakshat Shri Jagadamba, sakashat Shri Adi Shakti Mataji, Shri Nirmal Devi, Namoh Namah.

MARGRET

*Nirmala Yoga*

# 108 Names of Shri VISHNU

## OM TAMEV SAKSHAT

1. Shri Bhutih He is the source of all glory
2. Shri Maharddhih His glory is great
3. Shri Pararddhih His glory is supreme
4. Shri Amitavikramah His powers are immeasurable, of unlimited valour
5. Shri Sahasramurdhā The one with a thousand heads
6. Shri Sahasrākshah The one with a thousand eyes
7. Shri Anantarupah The one whose form is endless
8. Shri Anādi-nidhanah He is without birth and death
9. Shri Anadih He is without beginning
10. Shri Anantah He is without end
11. Shri Atulah He is without equal
12. Shri Ishānah The ruler of all beings
13. Shri Bhutamaheshvarah The great lord of all beings
14. Shri Sthavirah Ageless
15. Shri Sthānuh The firm, immobile
16. Shri Rudrah He who confers the good, or destroys sorrow and its cause
17. Shri Yogih The one who is realized through Yoga on knowledge, or the one with perfect self-possession
18. Shri Kshamināmvarah The Chief among the Yogins who have patience
19. Shri Mahātapah The Great Ascetic, the great knower
20. Shri Sadāyogi Ever Manifest
21. Shri Durgah He who is gained with difficulty
22. Shri Swayyambhu The self-born
23. Shri Mahādevah The Great God
24. Shri Ugrah The Fearful
25. Shri Amarah-Prabhuh The Lord of the Immortals
26. Shri Surānanda The delight of the Gods
27. Shri Devabhṛd-Guru The preceptor of the Gods
28. Shri Manoharah He is charming, being the Infinite Bliss
29. Shri Sumukhah Of Sweet countenance
30. Shri Aravindāksah His eyes are like lotuses
31. Shri Sughoshah Sweet in vedic chanting
32. Shri Hemāngah Golden in form
33. Shri Chaturbāhu Four-armed
34. Shri Shankhabhrt He who holds the conch in one hand

35. Shri Chakri He who bears the discus in one hand, Twirls the wheel of life-cycle
36. Shri Gadādharah He who carries the Club called Kaumodaki in one hand
37. Shri Padmi He who holds the Lotus in one hand
38. Shri Garuda Dhvajah His flag bears the Garuda emblem
39. Shri Vanamālī He wears the garland named Vajrayanti which stands for the subtle elements
40. Shri Bhagavān He who has beatitude, splendour, goodness, fame, auspiciousness, dispassion and freedom. He knows the origin of the things and their dissolution; He knows the coming of beings and their going too; He knows knowledge and nescience as well.
41. Shri Sripatih He whom SHRI chose as Her consort when She arose out of the ocean which was being churned for obtaining nectar
42. Shri Shrinivāsah Abiding among prosperous
43. Shri Shrivāsah Perennial abode of prosperity
44. Shri Kāmāhā The destroyer of evil desire
45. Shri Antakah The death of all beings
46. Shri Krtāntakrt The destroyer of all that is made, the God of death himself
47. Shri Sarvah Totality
48. Shri Hrshikesah The Lord of the senses, or the Supreme Self in whose control the senses are
49. Shri Yamah The inner controller of all beings
50. Shri Vasuh The one who exists in all beings without distinction
51. Shri Achyutah The one who was not, is not, and will not be shaken from His own glory
52. Shri Hiranyagarbah The Golden Egg whereupon all things emanate
53. Shri Vishnu He whose radiance pervades the firmament and transcends it. The All-pervading being, not conditioned by space, time and things.
54. Shri Purushottamah The Supreme Person
55. Shri Prajāpatih The Lord of Beings, the Father of all, Protector of all born
56. Shri Padmanābhah He who has the Lotus, symbolising the source of the Universe in his navel
57. Shri Sarvavid Bhānuh The Omniscient and Effulgent Sun
58. Shri Jyotir-Adityah The effulgence of the Sun
59. Shri Suryah He who begets prosperity
60. Shri Savitah He who generates the World.
61. Shri Vasuh Abode of all



62. Shri Skandah He who flows as nectar, dries up all things as wind and dries up the demons. Also a name of Kartikaya
63. Shri Adidevah He is all the gods, the first God, The celestial source
64. Shri Chaturvyuhah He is of 4 grouped forms; Vasudeva, Sankarsana, Pradyumna and Aniruddha
65. Shri Vāsudevah He dwells in and covers all beings; He sports, wishes to conquer, operates, shines, produces and moves
66. Shri Sankarshanochyutah He withdraws all souls at the time of Pralaya at aeon's end and is unswerving
67. Shri Pradyumnah He has immense wealth
68. Shri Aniruddha He is unobstructed in his manifestations by anyone
69. Shri Shringi The horned fish which was in the waters of the deluge of aeons
70. Shri Mahāvarahah The Great Boar
71. Shri Vishākapih He is of the nature of Dharma and the Boar
72. Shri Narasimhavapuh The one whose form is partly man, partly lion
73. Shri Vāmanah Shri Vishnu's incarnation of the Dwarf who asked for a gift of land from king Bali and checked his pride
74. Shri Trivikramah He who pervades the three worlds with 3 steps
75. Shri Khanda-Parasuh Parasurama, the son of Jamadagni, the wielder of punishing axe
76. Shri Rāma The son of Dasaratha. He in whom the yogins find constant delight. The Supreme Brahman of the Nature of Eternal Bliss and Pure Consciousness in whom Yogins revel
77. Shri Dhanvi The archer
78. Shri Maheshvāsah The one who carried the mighty bow
79. Shri Sumukhah The one who has a beautiful face, whose face remained calm and cheerful even when he was banished to the forests for 14 years on the eve of his coronation
80. Shri Suvratah He whose vow is auspicious, of righteous deeds.
81. Shri Shikhandih The one with a peacock feather on his head
82. Shri Yadusreshthah The chief of the Yadus
83. Shri Krishna He who has a dark blue complexion. He who is the Supreme Brahman, which is existence, consciousness, bliss
84. Shri Govindah The one who redeemed the earth, the Lord over the cows, over the Devas, over speech, the one who is known through Vedas and Vedanta
85. Shri Dāmodarah He who as a boy was tied with a cord around his waist by Sri Yashoda to two trees. Also, who can be reached by chastened mind
86. Shri Janārdanah He who punishes the wicked. He who is prayed to by men

87. Shri Trilokātmā                      The soul of the three worlds
88. Shri Bhurbhuvah                      The support of the earth
89. Shri Bhutāvāsah                      The abode of all beings
90. Shri Rtuḥ                                The seasons
91. Shri Mahibhartā                      The consort of Mother Earth, the Lord of earth
92. Shri Somah                              The Moon God, who nourishes the plants, or Shiva with Parvati
93. Shri Bsheshajam                      The medicine for disease
94. Shri Bhishak                            The prescriber of medicine
95. Shri Mahendrah                      He is Indra, Chief of the Gods
96. Shri Kālah                              He is time that measures all things
97. Shri Yugādikrt                        He who makes the yugās (aeons)
98. Shri Yugāurtah                        He who makes the yugas turn, i.e. mover of the cyclic aeons
99. Shri Lokādhyakshah                   The witness of the world
100. Shri Devaki-Nandanah              The delight of Devaki, mother of the luminaries of the universe, the three worlds, the protector of the worlds, the three Vedas, the three sacred fires, the five oblations, and all the Devas
101. Shri Vaidyah                         The Master of all knowledges
102. Shri Yajnah                            Of the form of Yagna (sacrifice). He affords joy to all the Gods; He is the One who leads the sacrificers to the fruits of their sacrifices
103. Shri Stavya Priyah                   Lord Vishnu is fond of the praise-chant
104. Shri Stutih                            The Act of Chanting is Lord Vishnu Himself
105. Shri Svasti                             He is auspiciousness
106. Shri Purnah                            He is the Plenitude of Being and Value
107. Shri Mukundah                        He is One who grants release
108. Shri Nandih                            He is the Nature of Supreme Bliss



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## SHRI MATAJI NIRMALA DEVI

### PROGRAMME FOR U.S./CANADA 1983

|           |                         |                      |
|-----------|-------------------------|----------------------|
| September | 15 16                   | New York             |
|           | 17 18 19                | Los Angeles          |
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|           | 30 Oct. 1-2             | Santa Cruz (Seminar) |
| October   | 3 4 5 6                 | Vancouver            |
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