

Nirmala Yoga

Vol. 3 No. 16

Bi-Monthly

July-August 1983



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

NIRMALA YOGA

43, Bungalow Road, Delhi-110007, (India)

Founder : Her Holiness Mataji Shri Nirmala Devi

Editorial Board : Dr. S.K. Mathur, Sri A.S. Mishra, Sri R.D. Kulkarni

Representatives

- Australia** : CHERYL HYNES—1267, Burke Road, KEW 3101, VICTORIA.
Austria : ZORANA BEDKE Gartnergasse 17/10, 1030 VIENNA.
Canada : LORI TODRICK—4518 Woodgreen Drive, West Vancouver, BC. V7S2V1.
France : MARIE ROUGER—175, Av. Ledru Rollin PARIS-750001.
Italy : RUTH LEDERBERGER : via Mercalli-46, 00197 ROME.
India : M.B. Ratnannwar—13, Merwan Mansion, Genjewala Lane, Borivali (W),
BOMBAY-400092.
RAJARAM SHANKAR RAJWADE—840, Sadashiva Peth, PUNE-411030.
Spain : DANIEL & ROXANA DEVINE—Angel Luis De Herran, 38, 6°, 4,
MADRID-33.
Switzerland : CHARLES & MRS. MAGDA MATHYS—5, Chemin Des Mouldins,
1256, Troinex (Canton de Geneva).
U. K. : GAVIN BROWN—Brown's Geological Information Service Ltd., 160 North
Gower St., London NW 1. 2ND.
M.J. MURDOCH, 14A Bourne Ave, S. RUISLIP, MIDDLESEX, HAH 6TZ,
ENGLAND.
U.S.A. : CHRISTINE PETRUNIA—225 Adams St., 1/E BROOKLYN, NY-11201.

CONTENTS

	<i>Page</i>
1. Editorial	1
2. Mahalakshmi	3
3. Anupama's Poem	9
4. Spirit	10
5. Ekadasha Rudra	12
6. Importance of Havan & Puja	13
7. God's Work & Negativity	15
8. Shri Mataji's Advice	19
9. Leaders in Sahaja Yoga	21
10. Sahaja Yoga & Physical Cure-III	22
11. The Sahaja of Physics (Part I)	24
12. Installation of Shri Ganesh	27
13. Mother's Love (Poem)	28
14. Advice to Sahaja Mothers	29
15. Sahaja Yoga & Nursery Rhymes	32
16. A letter from Italy	34
17. Sahaja Yoga Archives	34
18. 99 Names of Allah	35
19. The Joy of Sahaja World	3rd Cover 4th Cover



Editorial

ब्रह्मानन्दं परम सुखदं केवलं ज्ञानमूर्त्तिम् ।
द्वन्द्वातीतं गगन सदृशं तत्त्वमस्यादि लक्ष्यम् ॥
एकं नित्यं विमल मचलं सर्वथी साक्षिभूतम् ।
भवातीतं त्रिगुणरहितं सद्गुरुं तं नमामि ॥

Brahmā—nandam Parama—sukhadam Kevalam Jnāna Moortim
Dwandwā—teetam gagana sadrusham tatwa—masyādi lakshyam
Ekam nityam vimala—machalam sarvadhee sākshibhootam
Bhāvāteetam triguna—rahitam sadgurum tam namāmi.

TRANSLATION

I bow before Shri Sadguru who is verily the bliss of Brahma, knowledge personified, giver of supreme happiness (who is) like sky, beyond all dualities (who is) the first manifestation of tatwa, (principle) (who) alone is eternal, Pure and undisturbed, witness to everything, (who is) beyond all emotions and without the three gunas.

Shri Namdeva was a great saint of India, at the time when galaxy of saints like Shri Kabira, Shri Nanaka, Shri Jnaneshwar and others, decorated the holy land of India. He lived at Pandharpur in Maharashtra, where age-old temple of Shri Vitthal and Rukmini (Shri Krishna as the king of Dwarka is known as Shri Vitthal, and Rukmini his wife) is situated. Shri Namdeva's devotion to Shri Vitthal, from his very childhood was of such a high order that Shri Vitthal talked to him, played with him and even took food from his hands. As he grew-up, his devotion became lop-sided and he developed ego that Shri Vitthal was the only God and he was the only devotee.

Shri Vitthal then directed him to meet Shri Jnaneshwar, but seeing the latter's young age, Shri Namdeva did not believe him. It was therefore suggested that Shri Namdeva would meet another saint Visoba Khechar an octogenerian devotee of Shiva who lived in a Shiva-temple, engrossed in meditation. Shri Namdeva found him sleeping with his feet resting on Shivalinga and rebuked him for doing so. Visoba requested Namdeva to put his feet at some other place provided there was no God at that place, since he himself was very old and unable to lift

his feet. Shri Namdeva moved Visoba's feet from place to place and found to his great amazement, that Shiva-linga was under his feet at every place. This completely deflated Shri Namdeva's ego and he was convinced that God was present every where and he himself was not the only devotee of God. Instantly he accepted Visoba as his Guru and surrendered to him. Later, Shri Namdeva, got the true knowledge and attained complete God realization.

In ancient days, many great saints, and sincere seekers, had to make tremendous efforts to meet their sadguru, and they gladly passed through all the difficulties. They were aware that howsoever evolved a person was by birth, without the correcting force of sad-guru, real spiritual growth and Ultimate unison with the Supreme was not possible. Shri Ramdas says "Can anybody explain in words how that indescribable Parabrahma is? But even 'that' is known just from the casual talk of sadguru. By the grace of sadguru we get the realization which we could never imagine will happen and from that we enjoy inaccessible nectar-like supreme bliss". Having this experience, is the fulfilment of the desire for many lives, of the Spirit, to unite with Paramatma, the Supreme Spirit. It is accomplishing the happiness, par excellence.

Sadguru however would not accept them easily as his disciples. He would test their dedication and earnestness of seeking in very difficult ways. Only those were entitled to receive his blessings and guidance, who could satisfy him. But the disciples did not hesitate to even stake their lives, in order to please him, because they recognised his ability, powers and greatness.

It is in response to our desires of past many lives that Sakshat Adishakti, Sakshat Parabrahma has given us the shelter at Her lotus feet. It is for Her limitless compassion that She is not giving to us severe tests, and accepting us seeing the desire of our Spirits. But She is watching and correcting us through Her all pervading powers. Being our mother, She is pleased to see us happy, prosperous and progressing to accomplish the desires of our Spirits. Let us therefore surrender our 'tan' (physical being) 'man' (mind) and 'dhan' (wealth) at Her lotus feet. "Tan" (physical being) cannot be parted with, She does not need our 'dhan' (wealth) as entire creation is Hers. All that we can really surrender to Her, is our 'chitta'. When that is given, completely, once surrender is total, we can establish yoga with Her, the Paramatma.

She has complete command over the entire creation and would move the universe with just a thought. But it is for our own inner evolution that we should work for Sahaja Yoga and request Her with all humility to accept what ever services we can render.

May we be in everlasting yoga with You.

May everything we have be utilized in the service of Sahaja Yoga.

Mother, kindly keep your this form, which is quenching the thirsts of our Spirits, in good health for years and years.



Shri Mahalakshmi

KOLHAPUR
1st Jan. 83

नमस्ते गरुडारूढे कोलासुर भयंकरि । सर्वपापहरे देवि महालक्ष्मि नमोज्जुते ॥
Namasté garudārūrē kolāsura-bhayankari, sarvapāp-harē Dēvi Mahā
Lakshmi namostu te
—Padma Purāna
(Salutations to thee, who is mounted on the Garuda bird and is terror to
Raksha Kolhasura. Who is the remover of all sins, O Devi Mahalakshmi,
obeisance to thee.)

Today again is a new year's day. Every new year comes, because we have to take to something that is new. It has been so arranged that the sun has to move for 365 days and again a new year has come. Actually the whole solar-system is moving in a spiral way. So, there is definitely a higher, higher state of this solar system. Every year it is rising higher in a spiral way. So it is not only that—it is because 365 days have passed —, because it has moved a step forward higher than what it was. Now, we can see that in awareness, human beings have definitely risen much higher than what they were, say, about 2000 years back. But, the first system that started the whole universe was the first model, you can say was created. And that model has to be perfect. And that was a perfect model which then started perfecting the rest of it. So that is the perfect model which is in the principle of this ascent. And that is working out this ascent. Now, the perfection of the rest of the universe takes place in various directions. But today we

Mother Earth, in this particular place. That means this place has got a capacity to give you a force. You can say, an additional force or an intensive feeling of evolution. If you are sensitive enough you can see that, you can feel it and you can do it. If you are not so sensitive you are still so conditioned and still outside, that may not work out. I mean all kinds of things can be done, but if somebody wants to remain a stone you cannot do anything about it.

So this Mahalakshmi principle is working out in this place Kolhapur. Normally, this place should be very very warm because of its position. But even in summer this place keeps very cool because of the vibrations, from the temple that is emitted. The people in this place may not be so aware either. We cannot say if they are aware. Because as negativity has to come forward, there are lots of sugar factories and lots of alcoholism going on here. But we have to take the best advantage of every place which is created specially for a particular purpose. So, it is a challenge to a way that we are here. That we have to look after our Mahalakshmi Principle of our ascent. As you know, this ascent starts on the North and is surrounded by the South pole.

Now Mahalakshmi Principle. Now Mahalakshmi as I told you, is a perfect principle. It's a perfect principle, it's perfect. It is born as perfect, will remain perfect, will be always eternally perfect, so that it is not necessary to be corrected. Now this Mahalakshmi thing I am discussing here because you may do not want today to see the temple of Mahalakshmi. Now the temple of Mahalakshmi when you go there, you have to know that the body has come out of the

Now the Guy Fawkes matter. It will be open if it is a good thing, it can be done in any position where it is not already embedded within us to the nerves of this consciousness through our character and behaviour. Mahalakshmi

lakshmi tattwa cannot be established. Mahalakshmi tattwa is strengthened through Guru principle. Now we are lucky today because there was the birthday of Dutta, the Duttatreya just the other day when we had the Pooja, and today is this Mahalakshmi puja. So two things together we have got together. First was the Dutt puja and today is this puja of Mahalakshmi. So, to have the Guru principle all right, we must make our Dharmas correct. Now these Dharmas, as I have told you many times, are ten, and we should look after these ten Dharmas in a very careful manner. These are expressed outside, but whatever is inside comes out. Now I find when you people talk, and you say things, I know that this person is negative, that person is definitely positive. There are so many ways of expression of positivity. But how I know that, I cannot tell you, because I just don't know how to tell you that. But I just know that such a person is definitely positive and such a person is negative. The positivity lies in understanding why are we here? First of all, why are we on this earth? Why are we human beings? In understanding what are we doing about it? Why are we Sahaja Yogis? What a Sahaja Yogi has to do? What is his responsibility as a Sahaja Yogi? Then he moves forward to understand, why Mother is so kind to me? Why have I got vibrations? Why am I among very few who have got this special blessing, the special knowledge of vibratory awareness. And then to ask yourself, what am I doing about it? Am I still very much embedded in my cheapishness or in my childishness, in my stupidity, in my harshness, in my aggressiveness. We always see these things in other people, not in ourselves. So we are not Sahaja Yogis. We should understand at that point, when we start seeing these things in other people, then we are not Sahaja Yogis. We should see in ourselves and emit pure compassion to others. But always people

see that, it is in another person this exists. Whatever I may try to say they always see in other person. Now supposing there is a negative person amongst us. You need not be compassionate to that person. On the contrary better be away. Get rid of that person, as far as possible don't have anything to do—is a definite sign of great compassion to yourself, if not to others. Better not have anything to do with the person who is negative, if you have to come up. He may be your brother, sister, anyone. But try to be away from a person who is not positive. It causes lots of problems. I have been telling you this and I have been requesting you, but conditioning is such that still though you have become a Guru tattwa, you don't understand that you have to be detached. For a Guru there is no brother, sister or any other relationship except for the relationship of the Mother. There is no other relationship. One of these principles are to be understood. Very important I feel is for all of you. "That our relationship is only to Mother and to Sahaja Yogis and not to any relationship which has come to us. Whether through Sahaja Yoga or whether through anything else". Now this I have been explaining because our Mahalakshmi Tattwa is not all right. That is why we get sort of fritter away, lost into these things.

And the Mahalakshmi tattwa has to be like an ascending force, all put together. Like my father used to give an example. That supposing you have collected lots of wheat and you spread it on the ground, it will be all lost. It will be spread out like this; this side, that side, it will be all lost. But if you put it in a bag, it will rise. In height, naturally. It will have those *maryadas*; *मर्यादा* it will rise and it will go higher and higher. In the same way this principle of Mahalakshmi can spread just across like that and can just destroy all that Mother has given us and all that we have had all these years, only by spreading it out.

Now to collect it inside, is to pay attention to yourself. First of all, try to clarify your ideas and your understanding 'in brain,' is important. Because Mahalakshmi tattwa ultimately works in the brain. Is the enlightenment of the brain, is done by Mahalakshmi tattwa, It gives you the Sat, (सत्) the Truth, you see. *So in the brain you must clarify. Reach logically; Logically we must reach the conclusion 'I don't have to do these things, I have to do these things. I have to ascend. This is why I am here? What am I supposed to do?' Now logically you convince your brain, first of all. It is very important now after realisation. Because if logically your brain does not understand, it will always be cheapish, childish, indignified or could be harsh, horribly oppressive. It could be one of these.*

So, in Guru tattwa, there are ten elements. Five of them deal with the weight. "Weight". Guru is the weight. Weight of a person. How much weight you have got? The gravity, as we call it. Person has a gravity. When he talks how much balance he has got. See in Indian Music, we call it वजन (Vajan) means the weight. The weight of the person, means when he is dealing with himself or with others, how much weight he carried. In English also they use this—weight. How much weight he carries with others? Means, how much he can really impress others? If you impress too, all right, then the person will say, 'Oh! it is too much.' That is a very big quality with western people, is, "Oh! that is too much!" They have an idea, you see this is all ego oriented. That is too much. If you tell them too much, 'Oh! that is too much'. She is too much. I move slowly, slowly. 'It is too much for me'. It is very common. It is very common reaction. So how much weight you have. And the second one is the quality of magnetism. Two things—weight & magnetism. First is the quality of weight; that's how much dignified you are. How you talk. How your language

is. How your behaviour is. You should be human. But sometimes, even with me, I find people talk in a very funny manner. I just don't understand, how it is that always they say the wrong thing, I mean, even if they have to say one sentence, they will say a wrong thing. It is absolutely with them. It is also Vishuddhi, which is also Nabhi. Comes from Nabhi, because you must know that Vishuddhi Chakra is the ascent of the Nabhi Chakra. So what happens, that a person whatever he is, is expressed through his language, through his behaviour, through his face, through his nose, his eyes, everything, through the Vishuddhi Chakra. So the ascent of the Nabhi is expressed, shown, through the Vishuddhi Chakra. Now whatever you have in the Nabhi, is shown here. Supposing, now a person who has the Mahalakshmi tattwa properly developed, such a person will have a way of dealing with another person where he will have the weight, as well as the understanding, how far to go with the person. How far to carry on with that person. How far to talk to a person. How far to think about it. How much importance to be given. That is one point, is very important.

And the another point is how much magnetism you have? So you reverse back to yourself. The magnetism is a magic, is a magic of a person. A person is magnetic because he has certain magic. Now this magic comes from your own personality. From your own personality. So the basis of magnetism on the left hand side starts and that is basis is Shri Ganesha. Shri Ganesha is the basis of that magnetism. So your innocence; innocence is the best way to have that magnetism. Magnetism you cannot explain in material way. It is not a material stuff. But it is something abstract, comes from your quality of Ganesha, Shri Ganesha. Such a person is magnetic. Magnetic means such a person attracts other person because of the weight of the person,

because of the quality of the person. Such a person attracts, but does not attract for lust, greed and non-sensical things. But attracts another person because of the fragrance of love in the subjects. Now it is always confused, confused because it is such an abstract thing. So one must understand it in a very subtle way. What is this magnetism?—that one should understand. You see, there some gestures people use artificially which normally they have been using just to attract other people, the way they walk, the way they dress, the way they live. All these things are of no use. It is something so inner, that fragrance is so inner which must be developed. But in Sahaja Yoga I have seen, people just do not bother about it, just do not bother. They think the way they have been living, the way they have been doing this—say if they are English, they are English, if they are French they are French, if they are Indians they are Indians, if they are from Kolhapur they will be from Kolhapur. These ideas first must be curbed off. Because the fragrance spreads everywhere whether you are English or anyone. So the fragrance of a person develops through first of all the Ganesha principle within. Ganesha principle is to be first of all seen to. Now a Ganesha person is not a person who is absolutely a remorse type or a person who is such a gone case that even if you beat him up and make him into a complete mised thing, he will bear it. It's not like that, it's not that. On the contrary the quality of magnetism is such that it attracts you, to a point where 'you' are not disturbed. Now this is a very important point we should know. You see, if you have other loves, love like carnal love and all other love you have, then that love you may attract the person, then that person can destroy you and it destroys you, always. But this attraction does not destroy, does not destroy. The attraction is upto that point that you are not destroyed, because you being much higher much deeper

and much weightier, you cannot be destroyed by a thing that, whom you are attracting. Always the greater magnet attracts the smaller magnet. And that is what one should understand. This magic and this charisma, charismatic temperament of a person, comes by, first of all, the Ganesha tattwa, innocence. And secondly by complete dedication and devotion. Those who are 'completely' dedicated and devoted to Mother. Not to 'anything' else. Ganesha tattwa again. Not to your wife, not to your husband, not to your sister, not to your country, not to anyone but to Mother. 'Complete dedication' gives you that charisma, or that attraction. In Sahaja Yoga such a person becomes really attractive and such a person has it.

Now some people think that if you are a very passive person and 'if anybody says anything to you and you don't mind,' sort of a person you are charismatic. It is not. People like you because they can dominate you. They like you because they can dominate you. Now if you think that by your aggressiveness and by your shouting and by your screaming at these people, you will achieve that charismatic temperament, you cannot. You cannot achieve that height. So how do you achieve it? By becoming more innocent.

Now how innocence develops in a person is by not thinking about it. Like you see somebody asked me, 'How do you manage your Income Tax?' I said, 'By having no income at all'. Then they ask me, 'How do you solve your car problem?' By not having any car at all of mine. They said, 'What about your house problem?' By having no house of my own. "Nihi, Nihi." Everything Nihi for me. Then how do you solve your this problem. By not having it, just have no, not have it, Don't take up headaches upon yourself. See when you take up headaches upon yourself, then only the innocence is reduced. That headaches like this, that this is my shawl, this

is my sari, this is my thing, this is this, this is this, this is this. *But only one thing is that 'this is my Mother and I have to proclaim Her', that is all. If that is the way it is, then innocence starts rising like Shri Ganesha, and by leaving no other headache.*

This is 'mine', that is mine, This 'mine' business causes the problem, I think. Personally I think this must be the reason. That this 'mine' business. 'This is mine.' Because whatever is mine, somebody told me,—this is very good argument she gave,—“Whatever is mine is not I, means that is not Sahaja. My body' my head, my everything—'my'. But 'I'?"—she gave me this idea—'I'. What is 'I'? Then 'I' is separated, *Whatever is not mine is 'I'. So what remains is your Spirit*". Somebody gave me this argument. I said this is good argument to work it out. Then whatever remains is the 'I' and that 'I' is the one we have to see to. So you go on reducing all these mines, 'mines', 'mines'. So the pure spirit of innocence will rise. So the idea about Spirit also, people think that if you become spiritual—I mean, I don't know what people think about spiritual people. But the idea about spiritual people is that you have to be something terrific like a bull or I don't know. You have to be sharp like a fox or you have to be intellectual like Freud or something. All sorts of ideas people have! No, it is not! *Spiritual person is just innocent, 'just' innocent.* There is no intelligence, nothing. Just innocence. The whole thing is innocence. So whatever he talks or says comes through innocence. It does not have intellect as such, which here people have it through reading and through understanding and by analysing. Nothing of the kind. It just has 'pure' and 'simple' innocence and it all works out very well. It is so clean. It just says what it knows and what it knows is the highest.

So this deconditioning has to be brought within us. But you should not discuss it among yourself also. Once you start discussing

then you also—it becomes sort of a theological argumentation. There is no theology about it. It is very simple. It is the simplest thing—'is to be innocent'. But the innocence is lost, why? Because our attention is in different way, we are attentive to other things. We are looking at other things. It is so simple, you know. Today I was thinking I have to buy three nine yard saris. A simple question as it is, because there were three ladies who wear nine yard saris and I had to give them three nine yard saris. That is all, I just thought of it. All right. I came here, I saw very nice saris being put here. So I asked her, 'Where do you get these?' She said 'You get it here'. I said 'All right'. So you go and buy these three saris. No analysis, nothing of the kind. It just came into my mind that I have to buy three saris. Finished. The answer is here. So even the atmosphere is so innocent, the whole situation is so innocent that the solution is presented by innocence to innocent. Innocence works out in everything, you see because every body has little bit of innocence in every one, isn't it? So you can,—it is like a fifth column, you see. The innocence is a fifth column within you. So if any person is innocent, you see he will work on your fifth column and will make you all right. When you give bandhan (बन्धन) to others, what happens, you actually bind him by your innocence and the poor fellow does not know. He has his innocence within him, you capture that innocence, that is all you have done, that's how you manage. It is very simple to work out things. *Only principle, the tattwa, the whole thing rests on what 'tattwa'—is nothing but innocence.*

So try to develop this by all these things नेति नेति (Neti, Neti)—saying not this, not this. Not this, not this 'to all your faults.' 'Not this not this, not this, not this,—you reach there. 'Not mine, not mine not mine, not mine'—you reach there. And that is how it is, and you see the whole material world is not attacking

the innocence, because they are frightened. You cannot attack. Innocence cannot be destroyed. It cannot be destroyed. Innocence is something; is all prevailing and it cannot be destroyed. So whatever, people may try, it cannot be destroyed. But it can be covered, it can recede, but it cannot be destroyed. It will act, it's own way. So try to develop that innocence which is the basis of Mahalakshmi Tattwa, we should say, 'or that is essence of Mahalakshmi tatva'. So the outward things, the weightage, the weight, the dignity, the behaviour everything. It is outward thing and the inside thing. The tattwa, the pinciple, on which it is based is innocence.

Now if it is this, if we understand Mahalakshmi tattwa within us, how it has to work out. It is not intellectual. Again I would say that, I don't want you to project your intellect into it, and to find out. But just remain where you are and you will find the answers; just coming to you. Automatically. Just don't project your minds into it. Just you will get answers to every question just like that. Because innocence in everyone is the simple answer where all the complications drop out innocently.

And that is what is the love of God, is the love of God. So don't confuse this with love, with all your non-sensical love, ideas you have about people and identification, misidentification. This is pure love within us, the purity, the innocence is love and which is life itself, we should say, is a part of that, the prized. But pranashakti is not Mahalakshmi, So Mahalakshmi is the 'essence' and 'essence' of everything. Because if creation has to take place, also, if desire of God is there, and if there is no Mahalakshmi tattwa, then what is the use of having desire,—is finished. Supposing even if you have creation and you don't have Mahalakshmi tattwa, how will you work it out? You cannot work it out, You have to have Mahalakshmi tattwa. Because they don't have any meaning,

So outwardly it is Mahalakshmi tattwa, but inside, inside is, we can say, there are three cores. The first core is Mahalakshmi tattwa, outside to look at, you see the growth all right. But inside is the creation, that is all the elements being created and all that. But inside that is the desire and inside the desire is the half-one, you can say, is Ganesha. So this Ganesh tattwa ultimately overpowers everything and permeates through everything. And this is, I would say, that don't think about it. Just allow your innocence to grow, Simple innocence and your dignity. That is very important to have your dignity. Like some people think if they wear tall clothes and walk about on the street, and all they are big sanyasis. It is wrong. Why? You are not being dignified and God has given you so much why should you try to show that you have not got anything? Just to show off that you have not got anything. God has given. This is just a sort of thanksgiving to God you have given me so much. You have to wear the best. Like in Puja if you see the ladies here wear all their noserings and all their ornaments and everything, in the temple, everything they wear. And in the same way, men also wear their very clean dresses, very clean things, whatever they have, they wear simple clean dresses, whatever they have. But no austentation; it is just a thing by which you express. The God has given you this. 'O God! I. thank you'.

It is such a great day today to be the new year, on the new year day to be here on Mahalakshmi's place of Kolhapur. And this is also called Kolhapur because Kolhasura was killed here. Kolhasura was horrible fellow like a fox and he was born again. Now he is again dead. Thank God! He was here and now he is dead. Kolhasura died. You don't think about, it, again your mind goes out. Don't think about it, I will tell you about it. I have deliberately avoided the name. He was born again and was pitched out. So

this is the place where Kolhasura was killed, where this was established. So Mahalakshmi incarnation came in and that is how this place has a special value, that we have come here for a pilgrimage and let us be in a humble way think about it. Actually these things could not take place in the West. Because even if they had come out of the Mother Earth who would have recognised them? Who would have known about them? Who would have respected them? Who would have worshipped them? That is why it did not happen in the West too much. But it is there, little bit is there, no doubt. But here now we have these all these temples and the attack on the innocence has come from the tantrikas. And so the tantrikas rented out this temple and

they tried to establish themselves. And gradually they are being neutralised and cleaned out. These tantrikas have gone into every temple of all the Goddesses. And they will be gradually all out, straight out. So this is the attack that came through and that how these brahmins came down and settled in these places—'so called' brahmins—and tried to preach about all tantrik method and things here in the temple and they'really' spoil the atmosphere here.

So may God bless you all. I want you people to develop concentration of mind so that you rise above all other misidentifications and get identified with the 'pure Spirit' through your Mahalakshmi principle.

May God bless you.

ANUPAMA'S POEM

Shri Mataji has three very beautiful grand daughters who, to the sahaja yogis, are little goddesses. (Perhaps, after all, the sahaja yogis have just there the right insight.) The youngest one, Anupama, has written the following poem :

"I am a little cabbage
Divided into two
I give my leaves to others
And my heart to you."

London, July 83



SPIRIT

Spirit is the most precious thing that we have within ourselves. The preciousness of your Spirit is immeasurable and that is why it is called the thing of eternal value. Because it is infinite, we cannot measure.

Now, God the Almighty we say is 'Sat-Chit-Anand'. Sat (सत्) means the 'Truth', The truth, we understand, in human terminology is relative. But the 'Truth' I am telling you is the absolute, from where all the relations start. Example, I will tell you, how to understand. This Earth has got oceans and rivers and all kinds of waters you can say. But the earth is enveloping all of them. If the mother Earth was not there, there could not have been any of these existing. So we can say, that the mother Earth is the support, of all the things that exist on earth. She is enveloping us. In the atoms, she exists, in the big mountains, she exists, because the elements are part of that Earth. In the same way is God Almighty. The 'Sat' part of Him, the 'Truth' is the support of all the things that are created or not created. Another example; you try to understand. How, the 'Sat' is the 'Purush' (पुरुष), is the God who does not take actual part in the creation itself, but is a catalyst. The example can be like this. That, I am doing all the work I am creating every thing, but I have a light in my hand. With out the light, I cannot do anything. Light is the support of my work. But the light does not in anyway do anything about what I do. In the same way, God Almighty is just the

witness like a light.

But His another quality is the 'Chit', (चित्) It is 'Attention'. When it is excited (in sanskrit there is a very good word for excited, it is स्फुरण i. e. the pulsation) or when it is pulsated His attention or when it pulsates, then through His attention He starts creating.

And He has third quality which we call 'Anand', (आनन्द). Anand is the feeling of 'Joy' that He gets by His perception, by His creation, the joy that He gets. All these three things 'Sat Chit Anand' when they are at a zero point where they meet, then they become principle of 'Brahma'. When these three things are one, where there is complete silence nothing is created and nothing is manifested but the 'Joy' is one with the 'Attention' because the 'Attention' has reached to merge into 'Joy' and 'Joy' has become one with the 'Truth'. This combination of three qualities separate and create three types of phenomena. 'Anand' the joy inwards merged with His creation and with the 'Truth' When 'Joy' starts moving with the creation, the creation starts, moving down from first, the 'Sat' or 'Truth' stage to Asat i.e. 'untruth' to 'Maya' i.e. 'Illusion'. And that time, the creation starts on working out and when it starts working out, the 'Joy' which is on the left hand side the emotional side of God also starts becoming grosser and grosser, till they reach a stage where there is, we can say, a complete darkness of Tamoguna, the complete ceasation of the creativity and the complete, sleeping

of the joy. Is it clearer? You will understand now Mahalakshmi, Mahakali and Mahasaraswati. That is why Christ said, 'I am the light.' Because He represents the 'Sat' the light of God. And when the light of God becomes absolutely gross, dormant or dead, then it reaches the second stage of creation. All these things go deeper and deeper and become grosser. That is one part of the parabol.

Now the another part of the parabol starts when you are attaining back to God Almighty. That process now gradually starts becoming higher and higher, subtler and subtler and finer and finer. In that refinement ultimately the light works for the evolutionary process. Gradually the grosser parts start becoming enlightened. You find the lower animal is not much enlightened as the higher animal. Gradually even the 'Joy' starts becoming subtler and subtler. We can call it beautiful. Human joys are much more beautiful than that of animals. So the 'Joy' also start changing their manifestation. In the sense, you start more and more and wider range of 'Joy' comes into your hands. For example, to a dog beauty has no meaning; decency has no meaning. So at a stage when you reach, when you are a human being, to that extent you develop your 'Sat' which is awareness; to that extent you also develop your 'Joy' and to that extent you also develop creative action. Now you see how the 'creativity' of God passes into the hands of Man, when he turns out; how the 'Joy' of God passes into the hands of Man and how His 'Light' comes into the heart of Man as 'Spirit'.

It is beautiful. I have just touched, when you have become a human being, people say human beings have a soul, not that others do not have, but light starts burning in a human being only.

Because of that 'light' we talk of religion, we talk of God and we talk of eternal things. But it is really a precarious stage, that is, to

be human being. Because at this stage, you have to jump only a little bit that side, while you start jumping this side and that side. Because this jumping is not possible unless and until the awareness reaches that stage, where you become independent and in that independence, you find your own course. This is the position. Because your 'Self' cannot be yours until and unless you are independent. As long as you are slave or under bondage or something that is gross, how can you enjoy that eternal joy that is within you? So it is for you to expose yourself more to that joy by opening out your 'Self' more and more and getting subtler and cleaner; so that you feel that 'Divine'.

Once you know this point that, after getting self realisation, unless and until these three things start merging together, you cannot feel that you have established yourself. The Joy within you, must be felt through your awareness, otherwise you cannot see it. Suppose you have no eyes, then how can you see? If you were not aware to see me, how will you see me? If you are not aware to hear me how will you understand me? And once that awareness comes to you, then only the 'Joy' awakens within you. Because only through these subtle feeling of the awareness, you are going to absorb the Joy. Just now you felt, you said "what a beautiful thing it is!" You felt very happy. You are feeling the joy of creation at this stage and Man is the summit of creation. But only the 'crown' part is such a little thing. Very little it is. Very little distance it crosses in no time, but only thing is that, three things have to be combined. And that is why you find even if you get Self realisation, you do not feel the silence. Because you have not become the 'Light'. You do not feel the 'Joy' because you have not become the 'Anand'. That is the left side of you. In everything, there is 'Joy' as a human being, you start seeing 'Joy' in patterns. You see a key box, you open it

out. You see the patterns. You call it the veneer. You call the roughness and things, the smoothness and the harmony of it.

You start feeling the matter, the Joy of His creation. But after realisation, you start feeling the 'Joy' of creation. The summit of creation is the human being and that is why for a Sahaja Yogi he must realise, if he tries to be friendly or interested or involved in a person who is at a lower level, he can never get the 'Joy' from that person. Only thing what he can do is, to raise that person higher to his own level and make him also feel the same 'Joy' as you are getting. Supposing a man who is an artist marries a blind girl. What is the use? She cannot enjoy the Arts created by this man. In the same way, if you are interested

in your family people, in your relations, in your friends, the first thing and the finest and greatest thing you can do is to give them Self-realisation which means the 'Joy' of your Spirit. Expose them to the joy of their Spirit, which is the most precious thing. And this is the reason, why people flicker and they fiddle and they feel uneasy and they lose their joy very easily at small things that has parts of it and finished.

It is like the ocean before you, where I am there and I want you all to come into it and enjoy. It is all for you. Whole thing was created for your enjoyment. You have to become subtler and subtler. You are wasting lot of time here on very gross things, you have noticed.

EKADASHA RUDRA

Some notes from Mother's advice on how to correct problems with the Ekadasha Rudra (given in Delhi-1981)

- 1) Establish your innocence. Put your eyes to mother earth.
- 2) Cleanse your void. If you went to a false Guru beat him with shoes.
- 3) Put your attention more to Nature than to other people.
- 4) Be careful when organizing; stop organizing if you are catching on this centre, and don't speak in public.
- 5) Obstinance catches here.
- 6) A half-hearted commitment to Sahaja Yoga can cause a problem with the Ekadasha Rudra.
- 7) The Ekadasha Rudra collects from the left and the right sympathetics. Therefore the combination of a left catch with a right catch will particularly affect it.

—David Spiro



Importance of Puja and Havana

*I am so happy and joyous to be here with so many Sahaja yogis and so many of them are very new, not very new to me, perhaps I have known all of you thousand of years back. *In Sahaja Yoga, you have all to understand one simple thing, that you are the Spirit, and whatever is not the Spirit is not yourself.*

We can compare the Spirit with the sun: the sun can be covered with the clouds. There can be superimposition on the sun, but sun remains as it is at this point. You cannot enlighten the sun. It is illumined by itself. Now, when the clouds are removed, the superimposition are removed, the sun shines through the atmosphere. So our Spirit is also superimposed by ignorance. As long as there is superimposition, you cannot see the Spirit. And even when few clouds disappear, the superimposition exists. *One has to have a clear sky to see the light of the Spirit shining through.* There are many ways by which we can try to remove the clouds.

The first and foremost *thing is the assumption, the faith, that we are the Spirit and that the rest is superimposition.* You have to assume that within yourself. After realisation, it should become very easy. That you are something much more, something very different from what you have known so far.

So now the new situation arises : that you do not have a blind faith, but you have a faith that has come out of an experience. So your intellect should not fight it. It should not try to challenge it. If it start challenging it and if you hear to your intellect, you will again go down. Even if you get the glimpses of a star in the sky, then the scientist believe that there is a star. So in the same manner, even if you get the glimpses of your realisation, you have to at least believe that you are also the Spirit. *You go on sticking to that experience and keeping your attention on the fact that you are the Spirit. Tell your intellect not to cheat you anymore.* You can turn the face of your intellect by this.

Now your intellect will start working for the pursuit of the Spirit. *This is what faith means. Faith gives rise to pure intelligence.* Now once you have seen clouds removed, still there are clouds. So you have to use the wind to remove the clouds, wind of the Holy Ghost. And—that you know—there are many ways of taking advantage of the wind. So the wind comes from some other source. *That is the source of the Holy Ghost, your own Kundalini. And also you have in person the Primordial Kundalini before you. Compared to many other seekers who came before you, you are very fortunate.*

Because worshipping any vigraha, any statue of self-created vibrations of the Mother Earth people had big problems. They had to first of all do a meditation which was called as Sarvikalpa Samadhi. That means in that state you had to concentrate on such a statue, vigraha. Vigraha means the one which is a vibrating statue. And then go on looking at that statue, and try to raise your Kundalini. And Kundalini used to come up to Agnya, but the jumping beyond the Sahasrara was an impossible task because one has to go from form to formless. And it was so difficult to get out of form to formless, and even to concentrate on abstract or formless was another impossible task. As the Muslims did or many others tried to do. Under these circumstances it was necessary that the formless had to take a form so that there were no more complications. As soon as you concentrated on the form you became formless. Like if you have ice before you, as soon as you start touching the ice, it melts away and you start feeling the cool.

So the problem is very easily solved now. *Puja is one of the things by which you can excite the forms into formless.* Now your centers are the centers of energies, but they too have a guiding deity sitting on all these chakras. They are also the formless made into forms. And when you do the puja, the forms melt into formless energies. And these formless energies start flowing, and then blows the wind. And that is how these misidentifications, these superimpositions on the Spirit are removed.

Now you cannot think about the puja. *These are things which happen into a realm which is beyond thinking.* So you have to understand that you cannot rationalise the Puja. You should have the maximum advant-

age on your chakras. For that, you must fully just concentrate on the puja, and how the wind is blowing. And the wind will see to it that it drives out all the clouds. *So your only work is—your only method is—just to concentrate on the puja and witness. You are a seer.*

Seer has double meaning. The one who sees only, just sees and he is only knowledge, he is a seer. Without any thought, without any reaction, just sees and absorbs automatically, spontaneously, he is the seer. For me sometimes it is burdensome because there should be some parity between you and the deities, some balance must be there.

Here you are saying all the mantras and the deities are awakened and there you are who do not want to receive any thing within your heart. So I am the One who has to stock up all the extra energy that is produced in my Body. *So it would be better if you all keep your hearts opened and watch the puja without thinking about it.* Today we will reverse the method of the Puja. First we will do the Havana and then the Puja, it will be better. Because by that we will evoke the fire element which burns away all the evils. When you wash my Feet you do the same thing and even when you evoke the fire you do the same thing.

Today first we will have the havana and then the puja, both are just the same. You can worship Me with water or with fire. *The essence of fire is the glow, all that is wrong, all that is evil is burnt off and then the glow shows on the faces and on the bodies of the seekers. And also the atmosphere is charged with the beautiful vibrations when you have the havana.*

May God bless you.

God's Work and Negativity

I realise that when something is very important from God's point of view all the negative forces work out their plans on how to delay, how to put obstructions how to deviate or how to bring hinderances. It is very surprising. Today, it would be best if I tell you about God's will and how, we the human beings, try to go against it all the time.

God's will is extremely simple. His is divine love ; He is compassion and He is the ocean of mercy. He created this world and then created human beings just to give them the highest thing in life—joy. Joy which is a simple thing, does not have duality like borrowed happiness. But how are we anti-God and anti-joy, and why does it happen ?

Our awareness, as you know, grows through our brain downwards. And what starts growing downwards takes us away from God. Ultimately we have to achieve God. But first we go a little away from that awareness of being one with God ; just to understand that freedom has to be used properly. Without that training, without that education it is no use giving freedom to human beings. You have seen the free countries. In their freedom what have they achieved, atom bombs to kill ourselves ! It is stupidity. It is foolish. It is absurd. But we have done it. We are proud of it and are still busy on how to make it worse and worse for ourselves. This is how we move. The awareness that was our own, human awareness, was given to us for our freedom to be tested, to be experimented and to be seen. And finally, to have ultimate freedom by which you become the Spirit.

You have to become the Spirit ultimately.

But as we start growing in our awareness so-called, our concern is not for the Spirit. I would say that we are like a tree which pushes its roots down into the earth so as to stand and grow; so also the roots we have are in our brain. And then we start growing upwards and upwards till the leaves emerge, flowers bloom and fruits are created. But on the contrary before reaching the fruit stage what happens to us is that we start creating artificial leaves and enjoying them. We take to artificiality. Once this identification with artificiality starts, we begin to move away from reality to negative thoughts or to over-positive thoughts which are actually anti-God because it is with them that we make atom bombs and all that.

So, there are really two branches into which we branch off. Some people like to go towards the left side or the negative attitude. They destroy themselves, trouble themselves and do all kinds of things by which they can die and in the most miserable manner. They get all kinds of diseases upon themselves. They torture their body ; they torture everything that they have. Then the other side is the right hand side in which they move to torture others, to destroy others, to overpower others. Both the ways are away from God, His mercy and His grace. The concern throughout should be towards the Spirit. Only then is the movement in the right direction. But this concern breaks up very easily in human beings because they have the freedom to do it. In their ego they break it up so much that when you develop the artificial way of easy-going life, then even the consciousness of God is lost, that He exists, that He is the one who is running the show. We

become so conscious of ourselves that we think there is nothing wrong. We do this, we do that and plunge into all kinds of problems. What we are doing is really against ourselves, and ourselves means God because God has created us and He loves us. We don't love ourselves. If we had loved ourselves, we would not have abused our body and our own systems and everything that we have by saying "What is wrong? Why not do it?" You must love this body of yours, this mind of yours and this society. You must love everything you have, because God has created you in His love. But love itself has become a much perverted word. Now what is wrong in promiscuousness? Is it love? If I tell you that it is not because it is against nature and it gives you trouble, you will be in a mess. But people may think that this lady is matronly she is old-fashioned and Victorian. Listen. It is a fact. Why do we do things which will destroy. You can't create yourselves. You can't even create a rose for yourself, leave alone the whole body. Then why should we be anti-ourselves? Why should we be anti-society which we have created? Or against the whole nation or nations that we have created? What are they doing—all these politicians—today? Fighting. For what? Just look at them. I can't understand what the fighting is for—to create more destructive forces, more horrible things to destroy innocent human beings? Those who are innocent are simply warned. They don't know what to do. They don't understand why they are to be dead tomorrow because some people have gone off their heads! And those who have gone off their heads are sitting at the helm of our affairs. That is how the negativity grows within us. We become negative. Both are negative attitudes because they negate God.

Negation of God is the first crime we have committed. We are not afraid of God. He is

Compassion; He is Mercy; He is everything. But in His mercy only, He is going to destroy this world. He won't allow more sins to be committed against Him. Even otherwise He destroys. What is cancer? What are all these diseases that are coming up in our body? They are nothing but our own destructive forces that we have built within ourselves. There is no fear from outside ourselves or any star or any extra-terrestrial attack. No, there is none. It is within us that the attack is built, of which we should be aware. In the name of freedom we have gathered within ourselves all the germs of destruction. It is such a built-in process that we are not even aware that these attacks are coming, that they are there. We are quite satisfied with ourselves, our artificial life, etiquettes and superficial mannerisms.

Innately, within us, resides the Spirit which wants to enlighten you, to give the peace, the bliss and the joy of our being. This beautiful lamp of yours has been created with a purpose. It has to be enlightened. Respect yourself. There is no word called 'respect', left in the dictionary today! Respect yourself. We have to respect this lamp which has the light of the Spirit and it should be enlightened. And let us be that lamp which shows the glory too. It is such a beautiful world God has created for us but we in our ignorance, in our so-called freedom, have ruined so many things.

It is shocking to see where people are going—just towards hell directly. For a mother it is a thing of great concern. How to stop this fall? How to get them out of it? How to make them understand what is their worth, their value. You should not take human life for granted. It is a very precious life which was created out of many processes. It was created with great difficulty. Don't forget that you have to become the Spirit without which your life is a waste. Nay, the whole creation

is just a waste because you are the highest in creation. You are the epitome of that creation.

And what are you upto ? We have to form nucleuses that will talk openly about God. I was amazed to see that in this country people do not like to talk about God. You cannot talk about God. Can you imagine such a state of affairs where you cannot talk about your creator or that religion means nothing ? Either you form some sort of a secret organisation which everybody cannot enter into and say "now we belong to a certain cult". How can God have cults ? Just think of it. How can He have separate churches, separate temples and separate mosques ? How can we become fanatical in the name of God ! Can you imagine, this is what we have done to God ! We have become fanatics. There is a stone which when He touches it becomes gold. When he touches anything it becomes gold. But there must be a stone ; when He touches human beings, they become like prisoners. That is why there is so much fanaticism. It is a problem how to give this news and this message that you are the Spirit and you have to become the Spirit.

My mother-tongue is Marathi,-and thank God, I have been born in Maharashtra. Because it is a country of saints. Thousands of saints live in that country. It is the tradition ; it is so spiritual. Spirituality is the tradition of the place where I was born. 'Maha' means great and 'rashtra' means nation. The tradition there is of spirituality and not of alcoholism, drugism or any other 'isms'. Spirituality is the tradition of that country where a very simple poet called Namdev was born. He was a tailor, just an ordinary tailor. But he has written many sweet poems. I will explain what he says. "A little boy is flying a kite in the sky. He is looking at the sky ; he is talking to his friends ; he is moving up and down and

discussing things here and there. But his attention is always focussed on the kite. Then, he says, a lady is carrying her little boy and doing her work in the house—giving water to her husband, sitting down with the kid, cooking and then rising up to do washing. The child is on her waist, resting. But her attention all the time is on the child. There is a woman holding a pitcher of water on her head delicately balanced. She is walking with other women. As they are walking together laughing, smiling, and talking to each other their attention is always on the pitcher of water, in the sense that the attention is on the Spirit."

In the same way, though we have to lead a life here, it is absurd that we do not have our attention on our Spirit which is the giver of the ultimate in life. But as soon as you begin to talk about something spiritual, people think that it is a lot of trash which should not be listened to. They want to hear the same mundane things again and again. If it is a broadcast, say, the Conservative party or the Labour, they will listen to it for hours—such mundane stuff. Every year you hear that. But if someone says "No, this is all artificial you have something more worthwhile within you and hearken to it" they think they have not come to hear all these things. "What is it that this mother is telling us ?" But now awaken and arise. On a different level we have to understand what these people have done so far and we have accepted it. What we have taken for granted for all these years is beyond the horizon. A star is shining within us and that is our Spirit.

People talked about it, talked about God, made another cult which said they were doing God's work. In 'God's work' the ladies are tying up their thighs and polishing their own flesh. Just imagine ! In the name of God doing such horrible stuff. The explanation is that 'you must undergo mortification'. Why

should you mortify yourself? 'Because Christ did it'. Are you Christ? And that means whatever Christ did was a waste so a little bit of yours was needed to add to it! Whatever has been done has been more than sufficient because Christ was the Prince. And if a prince has to undergo mortification what is so great about it? He has already done it and He has worked for us. He is to be enlightened within us and that is how we have to get our realisation.

The easiest thing to do is to sit down and ask questions, but it is best to get your realisation. That is the most important thing today. Of course, under the circumstances, as human beings are, it is not going to work very fast. I am very sure of it. I have tried my level best. Like mountains you have to raise the Kundalini. It is really like raising mountains. You feel so tired and worn out. But then they don't want to appreciate it. So do not feel disappointed; do not get hurt about it.

Slowly and steadily I am sure, in your own eyes, people will see how your life is transformed into joy and bliss and understanding. They will see how loving and delighted you have become and then they are going to believe that there is a better life for you. Some people are in such a bad state that they see a black picture of everything. They are so disappointed that they have given up. They have just given up. They say "Now we have just finished with it. We have done everything and now we do not want to do anything more". I have seen in France. They are discussing about the collapse and the imminent destruction of the world. They are discussing that "Let us be finished now. We have had enough of it. Let us have the ultimate destruction whether it is an atom bomb or anything else. Let us be finished". It is so desperate! I can understand the desperation of those who are thinking about, of those who are concerned about it. I am

bothered about it. I have no doubt one should feel desperate. Even the Sahaja yogis sometimes get very upset and become extremely desperate saying "Give up, Mother. We have finished with it and no more". But I do not know how to remove my attention from the Spirit. If you can try, try your level best to remove it. You cannot, for you are there. So, whatever it is, you will fight to save as many as possible. So, all these Sahaja yogis who get frustrated at certain intervals, I have to say, you should not be frustrated. You have to keep your courage and understanding if you have feelings for others and if you show concern for them, they will understand you and you will be able to get more and more people saved, emancipated and they will enter the Kingdom of God. As you are enjoying, they will also enjoy.

The only snag is that you will feel so many are still lost. It does not matter. You have to work hard. We have to understand that there are negative forces which are pulling them down. They are ignorant and they do not know there is a life beyond this mundane strife. The eternal life of beauty and glory. But gradually, I am sure, it will work out. Especially, for this meeting. They have lots of ups and downs and the whole thing was discouraged.

But one must still understand that God's work is blessed by God. He will bestow all His blessings and help on you so that you will perform your desired duties. The time is passing; very little time is left now. It is running out and that is why there is increasing desperation. The desperation itself has brought forth the advent of Sahaja Yoga on this earth. And you should feel more strong to fight these obstructions that, you feel, are around and work out the Ultimate Goal of this Creation.

May God bless you.



Her Holiness Shri Mataji's Advice'

You should be like a king sitting on his throne. Instead, you are sitting on the throne and weeping and begging! What should be done to such foolish people? You are king and you should order your five organs that you have been tolerating them and now they should behave. When you command yourself like this, bring yourself under control like this, then only you have become a good Sahaja Yogi. Otherwise, your mind goes somewhere and you say "Mother what to do, I control my mind so much but still it goes there". Then, what is mind? It is a living force, it will go. It will go only at that place where it should go. Our organs will be awakened and we will never like to wander here and there, and we will give up many things.

Among all the things we must remember only one: keep our hearts clean. Those people whose hearts are clean have very few problems. That does not mean that you are thinking of bad things. Clean heart means dedication. You cannot grow in Sahaja Yoga, if you lack in dedication or if you think that you are some special kind of a person. There is no need for someone special or being some learned person. You say, "Mother I have not felt anything, I have no experience". It is due to your fault and not that of Sahaja Yoga. Sometimes, people talk as if I have taken a contract or they have paid money to me, "Mother we are coming to you for very long time." However long you may come, you may come till you

become old still you won't get anything. That's why, if you have not got anything, it shows that you are lacking in something. The moment you are separate from yourself, your faults will be immediately seen to you and as they are seen, you will feel as if you are a king on throne. If you find your subjects are creating disturbances, order them "Be quiet, you will not do it" and not just in a persuading way "don't do it." Only that person is powerful, who is keeping himself in full command.

Let us take an example of how people talk. When they talk, even to me, they forget whom they are talking to. What they say is really surprising. They do not at all understand what should be said and what should not be. We must control even our tongue. It becomes possible, only after you become separate from yourself and watch. You have to be careful of what you say and see that it is all right. Slowly you will form new habits, new ways, you will make new judgements and then you will be able to order yourself, always in 3rd person. A realised person never talks in first person. He tells himself, "Please go there, please sit down", etc. Generally children speak in 3rd person, they say "Nirmala will not go now. She will stay here itself". Sahaja yogis should also speak in this fashion. Slowly, you should become separate from yourself. Leaving aside your desires, your materialistic ideas, or some other ideas, say, your ideas regarding power etc, you should think as to what you are doing for Sahaja Yoga and what you should do.

*Translation of Shri Mataji's advice given in Hindi at New Delhi on 11.3.81. Also see NIRMALA YOGA Vol. 3 (May June 81).

This dedication is very less in India, even now. It is much more in the West. They never come and request me to cure their relations. They never tell me their material difficulties and problems. You get the realization very quickly and those people, poor things, they take long time because of their mistakes.

You get realization very fast but you don't value it much. They are realized late, but they have great value for it. They know its worth. Just see in their eyes, their concentration. They listen to me attentively, even though I am speaking in Hindi. Though they don't understand the language, their attention is fully on how the vibrations are coming with it, how they are felt on the palms, and what is happening, etc. Now, they have dedicated their lives to Sahaja Yoga. They never think that they will do this as well as that. Only then you will go deep. You must understand that you will grow only by dedicating your life in Sahaja Yoga. You don't lose anything by doing that, on the other hand, all well being comes in you.

You should devote the whole life to Sahaja Yoga. You should give every moment to Sahaja Yoga. That means living spontaneously. Where will the spontaneity come from? It comes from the living force. It comes from that living force which is ever present within you. You should not think of anything else.

Even otherwise, you cannot enjoy. Only God is the enjoyer. You are under wrong impression that you are Enjoying. God is the enjoyer and He alone is the Creator. You are just in between. You are just like pipes. If at all you enjoy something, it is God who has unending love for you. This is the truth, with

which you can remain ever-blissful. You can never get joy from anything else. Whatever, may be the thing. He is the enjoyer.

So, the point is, today you get something you want, but you are not happy. Tomorrow, you would like something else and even though that is given to you and you will not be happy. Thus, you will never become happy from worldly things.

Paramatma is the enjoyer, and therefore all should desire Him. We should enjoy the God, who is the enjoyer of every thing. If we start enjoying Him, what else do we need to enjoy? We should enjoy His bliss. What is God's creation; what a beautiful world He has made; how many things He has given to us; now we have become Sahaja yogis, God has given this shakti in us; now we can know our Atma, and can recognise the Spirit in others, how much unending grace God is showering on us; with these thoughts you should grow in inner happiness. If you start enjoying the God like this, then you will find that your heart is growing and still more growing and you feel as if it is encompassing entire creation.

Today, my message to you is: start enjoying the Paramatma, leaving aside all other things enjoy God, have that joy everywhere, of what God has given to you, what are the things He has given to you, be joyous about them. Then you will find that your attention has stabilized. In this way you will progress in Sahaja yoga.

Every minute you should appreciate, "I have received this. I have received such and such blessings etc." Otherwise your complaints will never end and your aggression will also not stop.



Leaders in Sahaja Yoga

"O Devi you are modesty in the heart of the high born"

Devi Mahatmyam

Let us do something which is not very sahaja, that is, cast a glance at the future. Sahaja Yoga is now taking momentum and we can easily foresee the need of the coming years. The new Sahaja Yogis of today will have to be the leaders of tomorrow. As the collective organism is growing, more and more cells are required to perform key functions. There will be a need for Sahaja Yogis to run ashrams and schools, to talk to the public and to the media people, in a position, above all, to deal with newcomers while displaying the required mixture of love and firmness. The blending of these two qualities is important: love attracts and consolidates positivity. Firmness keeps negativity at bay. As already mentioned in this magazine*, the inside (meditation) and outside (action) growths of the Yogi will complement each other.

Yet Shri Mataji has warned that leaders in Sahaja Yoga are particularly exposed and should thus move about in the various fields of life with full awareness. For a Sahaja Yogi, full awareness ultimately implies Atma-consciousness, that is, receiving, giving, perceiving through the Spirit, realising thus the higher synthesis of the Vishnu-Shiva tattwa within himself. Then the fruit of spiritual maturity, i.e. detachment, will free him once and for all from the various bondages which can ensnare him, such as materialism, possessiveness in family life, job's worries, sex in the attention etc, etc...

But besides these classical traps a leader has to watch very carefully difficulties which could stem from the very status of leadership

when the latter is not really understood. Of course the mischief maker is—guess what—capital E capital G capital O. We find in the Gospels this lively story of the apostles quarrelling about who was the greatest among themselves and Christ took a child and said: "If you are not like a child..." It was nice of them to play this rehearsal because Christ could thus warn the leaders in Sahaja Yoga not to again spoil the show. It is good for them to remember the story; a child is simple, spontaneous, he likes to play...he also plays the role of the leader, but it's a play!

Looking at my brothers and sisters who are in Sahaja Yoga since years and assume leadership functions, I could propose the following description of the good leader: he does whatever the Unconscious expects him to do, without false pride and without false humility; he doesn't do but he is; he doesn't perform but he vibrates; he doesn't appear but he shines (with, of course, the reflections of his Mother's qualities). Thank God, he has a sense of humour: He becomes a bit suspicious when his Mother starts praising him (although he just loves it) and extremely suspicious when he forgets to praise Her; when he cares about his "position", when thoughts of leadership come into his mind. He does not push himself forwards but, sometimes, the wind swells his sail; he does not climb the mountain but, sometimes, he finds himself sitting on the top: someone has done it for him. He smiles: his Mother did it again: What a wonderful sightseeing: His programme is to enjoy and he doesn't even feel sorry about it. He is neither guilty nor responsible. He is most responsible. His

*Balancing the Internal & External Growth' NIRMALA YOGA, vol. 13, (Jan-Feb. 83).

compassion is not his. He doesn't help anybody; everybody is helped. He carries with great pride two diadems, two bandans of sparkling snow and gold; the gratification of his Mother and the love of his brothers and sisters. These are the magic of his strength and the secret of his confidence. Anyone who is adorned by the contentment of the Goddess and shielded by the love of the Sahaja Yogis will become immortal.

A last word. Shri Vishnu is the Leader of Evolution, the Master of the Quest. It is written in the Puranas how Shri Vishnu propitiated Shri Shiva in the Himalayas. He undertook to chant the thousand names of

Mahadeva, offering Him thousand lotuses. His beautiful and melodious voice enchanted the higher worlds. As the last lotus was missing, he who is pushpalochana i.e. lotus eyed, plucked out one of his eyes and offered it to complete his worship. Shiva was enamoured and gave to Vishnu the absolute weapon, the Sudarshana chakra. Shiva is said to be Naranarayana priya i.e. fond of Nara and Narayana. We shall all go into our depths and experience the relationship between the two Lords. When the leadership of consciousness surrenders itself to the Atma all temptations of the ego are finished.

A disciple

Sahaja Yoga of Physical Cure—III

Let us consider diseases. Diseases can effect us either through the Ida or the Pingala Nadis, since both are affected by hordes of dead beings. Especially the Ida.

For a disease to enter the body, its vibratory defences must be weak. The strong points that protect the body are the Mooladhara and Agnya Chakras and the Left Heart. These three Chakras have, above all, deities that stand for Spirit, Purity and Truth and transcendence over matter. Of these three, the most basic is the Mooladhara Chakra.

The Lord or the Swami of the Mooladhara Chakra is Shri Genesha. His outstanding quality is respect for the Adi Shakti in the form of the Mother. This is the aspect of the Goddess which is paramount. With it go qualities such as absolute faith and trust in the Mother whose instinct is to sacrifice for the sake of Her child. An innocent child knows this and puts his faith and trust, his whole heart at Her Feet; with it goes devotion

and love and adoration of a simple innocent sort—spontaneous and without forethought, afterthought or ritualism.

The being, whose attention is fixed so closely and focally on the Mother, automatically develops other qualities such as pure wisdom, knowledge, chastity, obedience and love and above all, purity. This is because the Mother is the only source of these qualities in the entire cosmos and what does not emanate from Her is not true.

As beings created by the Goddess, we worship Her, but as Her children we have direct access to Her, to place at Her Feet, our perplexities and our confusion, our weaknesses and our strength so that She, carefully, as Mother, may nurture and integrate them and educate and re-evolve us. To have such a direct relationship to the supreme evolutionary power of the universe is a very great thing and in some sense condenses and summarises all that there is in our existence. In resonance to this, Christ was born to Shri Maha-

laxmi to stand at the ultimate gate of reality and ultimate truth.

The Goddess is the Creator and Preserver and Destroyer or Liberater and Evolver of this Universe, and a wise child knows this, and nothing else, and knows that She stands at every door and turning point of human existence, placed by Herself there, in various forms and different in powers and attributes. There is nothing else in the Universe—Only the Paramatma—And any one who puts thoughts and attention on wordly matters eventually weakens both the Agnya and Mooladhara. Be it on well-meaning things such as Science or Literature or Politics, or anything. Anything that doesn't reflect the Spirit and its great Shakti, has no meaning in terms of development and eventually shifts one off balance.

Any shift off balance as one knows can lead to collapse. It is only the constant flow of our Mother's Kundalini and It's powerful force constantly rebalancing that which unbalances itself, that maintains, furthers and pushes forward Sahaja Yoga.

The essence of human beings is their awareness or attention, that decides what one is or what one becomes. Shri Mataji said that where one's awareness goes 'that' one becomes. The seats of power in a human being are not material or gross, but subtle and immaterial, bound together by the subtle filaments of the awareness. If the attention is pure, then, the being is not affected by

gross impurity. But if, impure, then any state of gross purity is only transitional and cannot last. There are only two things worthy of contemplation in this universe—Paramatma and its surrounding Shaktis, both of which are really one and have incarnated in the form of our Holy Mother Mataji Shri Nirmala Devi.

Let us consider our position, it is very great indeed for we have been privileged indeed to know the absolute in human form and to have been given the chance to recognise HER—as SHE is. This is opportunity and privilege so great that words cannot express or encompass it, and we must place our attention and feeling on it. Initially I thought to describe the various illnesses separately but that would distract our attention from the essential to the non-essential, so I will not speak of it.

The attention is seated in the stomach through the Nabhi and when centred rise effortlessly through the smoothness of the Sushumna to touch the Feet of Shri Sadashiva Himself at the Sahasrara and then to continue its ascent to the highest levels that man can aspire to. So do not waste the attention. Keep it pure—and no disease can assail you—and no power in darkness can hinder your rise to the Absolute.

JAI SHRI MATAJI SHRI NIRMALA
MATREYA NAMOH NAMAH.

—Dr. Rustom

The Sahaja of Physics—(Part I)

INTRODUCTION

Seen as a yoga of knowledge (jnana yoga), Sahaja Yoga is known to us as the knowledge of integration. It should thus be possible to integrate through its scope the various fields of the human knowledge, to grasp these fields in their essential principles or tattwas, to understand how these principles relate to each other and to God. This synthesis with the higher spiritual plane is conceivable because Sahaja Yoga is above all "Nirmala vidya", that is the science of the living, the science of the immaculate working of the Adi Shakti. The time is ripe for the integration of all previous knowledge in a higher synthesis: many people who are not yogis have already started working on it. For instance, in his book *The Tao of Physics*¹ the Austrian physicist, Fritjof Capra, attempted to show that the Eastern mystical tradition and the Western new physics were describing the world in strikingly similar patterns. It is quite reasonable to expect that Sahaja yogis who are scientists will be able to go quite far in this direction of enquiry once that they have grasped the principles of Sahaja Yoga. Even a layman like myself can play a bit further with Dr. Capra's correct intuition because the knowledge granted to us by Shri Mataji has opened fascinating horizons!

Classical physics had found its most elaborate expression in Newton's mechanical model of the Universe. In this deterministic model, matter was made of solid stuff or substance evolving within the three dimensional space of Euclidian geometry. Masses and motions, material particles and the forces between them were governed by clear,

mathematical, immutable laws. It was all very satisfying for the intellect: matter was matter, God its creator was something else, somewhere else, removed from the field of science's confident observations and from man's enquiry. That is why the French physicist and mathematician Laplace could tell Napoleon that he did not need God as an hypothesis to explain the Universe.

Relativity theory and Quantum theory have shattered these beautiful certainties of the 18th and 19th centuries and, with Albert Einstein, have laid the foundations of a sahaja physics, that is a physics which embraces the Universe as a vibrating, organic Unity, where, so to say, the shape of God can be guessed. How?—Modern physics shows at work in the matter patterns of phenomena that can be found again through Sahaja Yoga in the more subtle, higher spiritual plane. These patterns within the physical world are, so to say, projections which reveal something about the archetypal patterns of the causal, spiritual reality. And thus God is no longer in the eye of the scientist, an hypothetical primordial cause. His ways, His play (leela) unfolds itself even in the very laws of matter. It is, this time all very satisfying for the intellect, . . . and for the heart. As non physicists and, therefore, with due apologies for superficiality, let us pursue in this article some such analogies between the science-revealed physical Universe and the sahaja-revealed spiritual reality.

THE PARABLE OF THE SUBATOMIC MATTER

Let us make a quick plunge in the strange underworld of the infinitely small to find out what is the nature of the subatomic units of

1. Fritjof Capra 'Tao of Physics' Fontana Collins (Suffolk, 1975).

matter, or, in other words, to find out what stuff is matter made of?

And here is the first surprise! Matter is full of tricks; these units are very abstract entities and have nothing to do with the solid objects of classical physics or with our every day perception of matter. Depending on how we look at them, these subatomic units appear as particles, that is, as entities confined to an extremely small volume, or as waves, stretched out through larger portions of space. This dual picture provides us with an unexpected concept of the reality of matter. Its smallest components identified by atomic physics are, so to say, "identity" as particles *and* "energy" as waves. But according to Heisenberg's famous "Uncertainty principle" these two aspects can never be perceived simultaneously. Either the observer focus on the location of the particle and he loses sights of its wave like momentum; or he measures the momentum but loses the particle's position. That is, from the experimenter's standpoint, the subatomic unit is identity *or* energy. The particle perception and the wave perception, as Niels Bohr saw it, are complementary. Both are needed and both provide only a partial description of the same atomic reality. Quantum theory reveals a basic elusiveness in the very substratum of the Universe.

Without going any further in our exploration let us make an attempt at reading, in this finding, the parable of one very important aspect of spiritual reality which was the subject of Shri Mataji's enlightening speech, on the 18th June 1983 in Paris.*

Before the havan and the puja ceremonies Shri Mataji spoke beautifully about the relationship between the formed and the formless aspect of God. For instance, She says, a chakra is both formed and formless. Its formed dimension

is the diety presiding over the chakra; its formless dimension the energy it emits. Hence both are one and the same thing. Like the subatomic particle the chakra is at the same time formed and formless, position and wave, identity and energy. Furthermore, in spiritual life also the The Uncertainty principle seems to apply and the devotee is caught in its limitations. Indeed he either usually focuses on the identity of a personal God (Jesus, Vishnu, Shiva) and his consciousness loses tracks of the all pervading cosmic manifestation of Divinity outside of this very form; or he focuses on the abstract, undifferentiated aspect of the Divine (Buddhism, Taoism, Advaita Vedantism, forms of Islam) but his heart cannot find the bliss at the Lotus Feet of the identified, recognized Beloved one. The perception of the formed Identity drives away the perception of the formless Energy. And vice versa. As the physicists say, we can't get at the same time location and momentum.

For a Sahaja yogi the question becomes a very practical one. He feels the relationship to the Formed when he has the darshan (physical presence) of Shri Mataji. He feels the working of the Formless when he feels the vibrations and the consequent mutations in awareness. Yet the full identity of these two aspects, although perhaps understood by the mind, is not fully realised. Indeed it is one thing to rationally grasp this truth that the two aspects are one —and here I could refer in passing to Hegel's central paradigm in *The phenomenology of Spirit*: IDENTITY (Brahman, Ultimate Reality) IS THE IDENTITY (one-ness) BETWEEN THE IDENTITY (the Formed) AND THE NON INDENTITY (the Formless),—But it is another thing to experience this truth as a state of one's own consciousness. The dilemma is not without importance: If I do not realise the Person of Shri Mataji within the formless energy of

*See Page, 13, 14

vibrations I will pine and feel separated from Her when I am not physically with Her, I won't be so aware of Her PREM (Divine Love) upon me. If I do not realise the formless energy within the person of Shri Mataji I will constantly forget the true magnitude of Her personality, the perception of Her divinity will escape my awareness and I will behave with Her as if She were a human being. In other words, we could say, perhaps, that the Uncertainty principle is one aspect of Maya, embodied as a law of nuclear physics as well as a inherent limit of the human psyche. Can it be overcome? —In physics, no; in Sahaja Yoga, Yes.

The key to this answer is to be found in the words "from the observer's stand-point". Depending upon his standpoint, the physicist can measure the location or the momentum of a particle but not both at the same time. It is not in his power to alter his experimental standpoint in a way which would enable him to do so. While the Sahaia Yogi, through slow but steady growth, can alter his epistemological standpoint. How?

It is of course Shri Kundalini who is the magical doer. We could say, may be, that the Sahaja Yogi, at the level of Nirvichara Sammadhi, perceives more the localised darshan of Shri Mataji through the mana shakti of his Ida nadi and more the vibrations through the Prana shakti of his Pingala nadi. But a day

will come, by the grace of sakshat Kundalini when a Sahaja Yogi will be able to perceive at or above the sahasrara level, in Nirvikalpa or beyond. Then many things change: these two shaktis flow into each other, all the deities of the sahasrara are integrated within the formless and the attention has reached the seat of the Atma at the center of the Brahma-randra. At this highest stage the Yogi becomes what he perceives. Instead of saying "TWAMEWA SAKSHAT SHRI MATAJI" he says "AHAM SAKSHAT SHRI MATAJI". While saying "you are" the distinction between the yogi and Shri Mataji prevents him to perceive Her formed and formless aspects in one integrated act of consciousness; while saying "I am" he has no difficulties, from the inside, to experiment these two dimensions; this is probably the state of "God realisation". ONE HAS TO BECOME HIM IN ORDER TO KNOW HER.

The author of these lines, for instance, certainly doesn't see himself entitled to say, "aham Bhavani". He knows fully well that he is not at that level. But in Sahaja Yoga even the most crazy hopes are allowed. And we know Her generosity! The greatness of the blessings that The Great Goddess wants to bestow upon us challenges the sheer capacity of imagination.

Vienna 7.7.83

—Gregoire



Our Mother is unique and desireless. Her advent is fulfilment of the desire of all seekers; and Sahaja Yogis are specially being looked after by HER overflowing love and Compassion, every moment. Let us all pray collectively every day after Arti, three times:

"Shri Mataji, we the Sahaja Yogis of the World desire your good health".

Installation of Shri Ganesh

The establishment of Shri Ganesh marks the advent of sahaja. Shri Ganesh is the son of Adi Shakti Shri Mataji. She bestows upon Him great powers when She sits him on the earth as its guardian.

Shri Ganesh symbolizes the love of His MOTHER hence Sahaja Yoga is to be spread through love.

As the guardian of the earth Shri Ganesh has the special power of gravity which maintains our balance. In our body His chakra is placed outside the spine where the body is sewn together and this forms our foundation. Any disturbance in the foundation reflects in the chakra. It is therefore important that the foundation should be strong and well grounded. With the spreading of Sahaja Yoga, many Sahaja countries will spring all over the world. However their efficiency depends on the strength of this foundation which is Shri Ganesh. If the foundation is weak, the negative forces can easily attack, and render us ineffective, the instruments of Shri Mataji's love. If Shri Ganesh is strongly entrenched then no-one dare attack. Thus the inner weakness attracts the outside negativity. Shri Ganesh is the protector of the Devi's protocol. If we seek His protection then we have to be very careful of the protocol of Shri Mataji. When we are not careful there, He is angry and if He withdraws then we become vulnerable to the attack of the negative forces. The most important aspect of the protocol is absolute obedience and surrender to Shri Mataji. Shri Ganesh does not know any other authority except His Mother. He is so devoted to Her that He does not even know His father—There is a story about how even Shri Shiva Himself could not enter Parvati's abode because Shri Ganesh guarded the doorway. He destroyed the entire army of

Shri Shiva to protect His mother's protocol. Why should the children disobey when they know that whatever Shri Mataji says is for their benefit? Often Sahaja Yogis say, "but Mother why don't we do it the other way :?" Are we to teach the Adi Shakti, who has created the universe? But She is Maha Maya so She plays with one's ego and consents to one's wishes and suggestions. Organisers of Sahaja Centres have to be very careful about giving suggestions to Shri Mataji or interpreting Her instructions because they are too close to Maha Maya and can easily fall into it. The importance attached to the work often throws the veil of Maya. We forget that She is Maha Saraswati; the source of all arts and planning. Her instructions are from the supreme view point, whereas one's intellect is limited to 3-dimensional and hence cannot realise its total implications. In one's obedience one remains connected to the mains and the vibrations keep flowing. In disobedience or censorship the work snaps, the vibrations cease. Without vibrations there cannot be Sahaja Yogi thus Shri Ganesh gets upset with the organisers, thus the growth of Sahaja Yoga suffers a set back. Hence it is sometimes better to be a nobody, than a big busy body. A dispute among the organizers reflects a decline in their vibrations. The organizers should then withdraw for a while and ask the collective body of Sahaja Yogis to decide the issue through vibrations, then it comes under the attention of Shri Mataji. She works it out. When the decision is based on conditioning She does not work it out.

Shri Mataji does talk about Her time yet we should not trespass it with Mundane Matters, like personal finances or family problems. Though She may graciously listen to everyone for a while, yet She has already taught us the method of dealing with them ourselves. If

anyone tries to dominate Her attention or divert it into Mundane matters, the deity gets annoyed with these people. If a deity is upset, then He plays games with our ego. We should always be mindful of Her time and that Her attention is not brought down from the collective level. When inter-personal problems arise among Sahaja Yogis it causes great pain to Shri Mataji to have to witness Her children quarrelling. The senior Sahaja Yogis should resolve the issue among themselves as far as possible. Sometimes we go on complaining to Shri Mataji but we forget that She is all knowing and in complaining too much we only reveal our own weaknesses.

The purest quality is innocence. This is the purity of our vibrations. Shri Mataji is pleased with this innocence., hence always be truthful to Her. Never use devious means or

conduct talks to cover some folly. She forgives all folly committed in innocence.

To maintain the balance of the universe Shri Mataji bestows wisdom on Shri Ganesh. Wisdom is not intellect. Wisdom is born when our intelligence is connected with the Spirit. Through wisdom our discretionary power develops. In the absence of any precedence regarding protocol, wisdom guides us, infact we must observe the protocol spontaneously.

With the grace of Shri Mataji we have come a long way. Shri Ganesh is being established all around the world. By being always mindful of the protocol the dieties are pleased and we can also save ourselve the excercise of falling in and out of Maha Maya constantly.

Yogi Mahajan.

'Mother's Love'

O! my beloved Mother!
When I go out for work,
I get heat of the world.
When I come back home,
Your Love cools me down.
Your love dissolves all that I gather,
your love refreshes me.
When I get injury outside,
When I come to you.
I get healing touch of your love.
The world though full of miseries,
your love makes it peaceful.
There is no place in the world to hide,
when I come to you, you conceal me in
your depth,

You make me forget all the pangs and sufferings.
There is no better place than your Lotus Feet,
Where I find my sole refuge.
I pray not only for me,
but for the whole world.
To extend your soothing Love to all
To fill the whole Universe with your infinite joy, that you are.
That who is infinite joy, Love, peace and beauty is going to make the whole creation manifested with His real nature, the eternal happiness.

Aum Amen
JAI MATAJI

Advice Given to Sahaja Mothers by Shri Mataji

"To be a mother—it's a most responsible position, that of a mother, it is even more responsible than that of a king—to be a mother"

—Shri Mataji.

Becoming the mother of a realised soul presented most of us with practical questions which before Sahaja Yoga would probably not have occurred to us. Here in London, Sahaja Yoginis were specially blessed to have our Holy Mother to advise us. Knowing how thirsty we were for these tips and guidelines, we have collected together all the points Sri Mataji has told to individuals; as far as we are aware, all the information given below was meant as general advice and does not relate specifically to individual cases—we hope it may prove useful to you.

During conversations with Sahaja Yogini mothers, Shri Mataji has told us that in the Western society, the children are born with our ego and superego—this is the reason they are often born with little or no hair—in India, Shri Mataji tells us, the babies are always born with hair. Once the child has all its needs seen to, i.e., changed nappy, feed, he shouldn't be picked up all the time as this encourages ego to develop.

Shri Mataji has strongly advised us to feed on a regular basis from the beginning and to establish a flexible routine for the children—it has been stressed that to a reasonable degree they should adapt to our life-style and should not begin to rule us!

Shri Mataji has also explained that God can protect the children from most harmful vibrations, but cannot protect them from the

vibrations of the parents—therefore it is important that the parents cleanse themselves as much as possible—from our practical experience, almost all vibrational problems that the babies and children have is that of the parents—

"It is a very special responsibility, that of having children."

Shri Mataji has also advised the reading of books about mother and childcare in order to educate ourselves in the absence of sensible parental advice, which in a society such as India would be available—the Grandmother playing an important role.

Another point which Shri Mataji has mentioned on several occasions is the way in India that the whole society trains the attention of the child—by continually pointing the attention to the correct things.

THE PRACTICAL ADVICE

During Pregnancy

It is very important that the mother's mental and spiritual health is kept clean and full of positivity.

"Whatever's going on in the mind will affect the child—the mind has to be happy—you cannot be with artificiality or fantasy."

On the physical side, if the mother is fit and healthy and the pregnancy is normal, Shri Mataji has advised a daily walk in the park or country throughout the entire pregnancy. This, Shri Mataji explains, will help towards an easier labour. (This advice would indicate that if the Swadisthana Chakra is in good condition, this will also help).

After the birth

The mother and baby should stay inside for forty days. Contact with non-Sahaja Yogis should be minimal during this period.

Sugar and boiled water can be given to the baby from birth onwards.

Treatment for colic: It seems that many of our babies have experienced problems with wind and colic. Shri Mataji gave us much advice on how to treat and prevent this:

- (a) ajwain treatment: foment ajwain by (i) chewing it yourself; or (ii) warming it in a dry pan. Place this on baby's navel with a warmed nappy over the top, holding it in place.
- (b) the mother should also chew ajwain—quite a good handful several times a day. Another good way of taking ajwain is in a drink that Shri Mataji has shown us how to prepare:
Use 7 fennel *सोंफ* seeds and 2 ajwain seeds with cracked block gugar (sugar candy)—make sure it is quite sweet (ordinary sugar can be used). Use this as baby's drinking water, and the mother may also take it, (in severe cases, Sahaja Yogis have found that increasing the amount of ajwain seeds can help).
- (d) when the baby is older, i.e., approximately one to two months, grips water can be given—say, twice a day—but it must be boiled first.
- (e) other preventative measures:
 - (i) the baby should be properly winded, even if he falls asleep.
 - (ii) when taking the wind out of the baby the hands should be moved in a downward direction from the neck to the base of the spine.

Mother's Diet

If your baby suffers from wind problems, your own diet is very important while breast-feeding, to help reduce this build-up of gases:

- (a) no rice should be taken;
- (b) root vegetables and all things growing below the ground should not be eaten;
- (c) no white flour or any produce made from white flour;
- (d) milk should be taken with something like cereal, never on its own;
- (e) avoid cold drinks;
- (f) also omit all generally well-known wind-producing food, e.g., beans, spices.

Good foods to eat are; semolina *सूजी* almonds (sugared or plain), an Indian sweet called Rasgullah (sweet, white balls in sugar syrup).

Bathing

When bathing the baby, we should keep them warm. If the weather is cold, they should not be bathed so often, Shri Mataji says it is not so necessary—but daily oil massage is.

Baby should be oil massaged every day as it is very good for the chakras. Use an oil such as olive, almond, mustard—not the proprietary baby oils, as they do not contain vitamins. Do not use olive oil on the hair, as this turns white. Massage with the oil towards the Sahasrara on the head, as if to 'fill' the Sahasrara with oil.

Do not pick baby up under the arms as this can damage his shoulders and be very painful for him.

Brushing the hair should be done even if their isn't very much. Brush it from the front

to the back on top of the head and upwards towards the Sahasrara at the back and sides. This is to open the Sahasrara and encourage growth of the hair,

Clothing

Shri Mataji has strongly impressed upon us the importance of the children wearing 100% natural fibres, and that only pure cotton should be worn next to their skin. Woollen cloth should be over this in the colder climates or part of the year. Most important is that the small indentation in the collar bone is covered up—this helps to prevent them catching colds. 'Cherub' wool vests are good for putting over cotton ones.

Silk is not a good fabric for babies. Regarding nappies, use 100% cotton only as they are much better for vibrations. However, in situations like seminars where washing facilities are very poor, we may use the disposable ones as a temporary measure.

To allow a good flow of vibrations, two-piece outfits are preferable to one-piece ones, and garments should end at the ankle. In cold weather, make sure the nabhi chakra is well covered, and keep head and feet covered. Girls should be dressed like girls, in dresses or punjabi suits, and boys should be dressed like boys.

Toys

Regarding toys, these should be also made

of natural fibres such as wood. Plastic toys do not have good vibrations and should be avoided.

Shri Mataji has commented that it is better for the children to have fewer toys of better quality than lots of inferior ones,

Weaning

Babies to be weaned at six months—fully weaned approximately ten months. All foods should be natural, no packaged or artificial ones to be given. Shri Mataji advises that the first weaning foods should be rice mashed up with sugar and milk. Do not start babies off on curd (yoghurt),

Feeding bottles should preferably be made of glass.

Vaccinations

Shri Mataji has advised us to get the children vaccinated against the childhood diseases, as this helps strengthen them against the negativity,

Meditation

Shri Mataji has recommended that children should meditate with us in the early morning from being young babies.

"One has to remember that motherhood is very important—it is the mother who created this universe, the father was just a witness," Shri Mataji.

Note : Most quotes taken from audiotape no. 164 "The Mother" Shri Mataji also talks on children in no. 255 "Marriage and Collectivity" and the Derby tape.

Sahaja Yoga and Nursery Rhymes

Now that Shri Mataji has blessed so many of us with beautiful children, we are starting to sing the age old nursery rhymes once again, remembering the songs of our own childhoods. Our beloved Mother once explained how one or two refer to Her or certain aspects of Sahaja Yoga, and the writer has taken the liberty of looking at some more from the angle of Sahaja Yoga. Hopefully the ideas will be enjoyable to all mums and dads and other interested parties.

Firstly here are three that Shri Mataji Herself talked about :

The New Jerusalem starts from London, England, which is the heart of the universe and at present the home of Shri Mataji. But when Shri Mataji came to London to call Her Children, many were damaged to the point of "falling down" and She has had to use every conceivable method, to build us up again. Someone made a song about this long ago and the children still sing it :

"London Bridge is falling down, falling down, falling down,
London Bridge is falling down, my fair lady.
Help to build it up again, up again, up again,
Help to build it up again my fair lady.
Build it up with sticks and stones, sticks and stones sticks and stones,
Build it up with sticks and stones, my fair lady."

Shri Mataji is the fair lady.

There is another very apt nursery rhyme about London, and this one is about lemons (chillies being unknown in England until recently) and bells, which have long been used to frighten off negative forces. The song happens to refer to bells of churches in the

city of London, which is nowadays the financial capital of the world and has, among other things, quite a nabhi catch.

"Oranges and lemons, say the bells of St. Clement's, I owe you five farthings, say the bells of St. Martin's.

When will you pay me ? Say the bells of Old Bailey.

When I grow rich, say the bells of Shoreditch.

When will that be ? Say the bells of Stepney.

I do not know, says the great bell of Bow."

The third rhyme that Mother commented on is also something of a warning, but has a sweetness about it too. It goes like this:

"Ladybird, ladybird, fly away home,
Your house is on fire, your children are gone."

Mother told us that She is the ladybird in the song. A ladybird is a little red beetle with seven black spots on its back. (It is very common in many countries including England and the Himalayas. It likes to eat damaging aphids which ruin rose bushes and is the gardener's best friend.) The second line of the rhyme is self explanatory to Western Sahaja Yogis who have seen the dreadful attacks on Shri Mataji's children which can even make them run away. Her house is perhaps the Sahasrara of the seekers, which is often burning instead of cool to begin with, when they first come for realisation.

There are a large number of nursery rhymes in English and here are a few more which would appear to be about Sahaja Yoga. Firstly, in case the ego should come up too much:

"Humpty Dumpty sat on the wall, Humpty Dumpty had a big fall,
All the king's horses and all the king's men couldn't put Humpty together again."

Humpty Dumpty was an ego.

Another very well known one is Baa Baa Black Sheep:

"Baa Baa black sheep, have you any wool?
Yes sir, yes sir, three bags full.
One for the master and one for the dame,
And one for the little boy who lives down the lane."

A black sheep is an expression used to describe the odd one out, the eccentric, the one who does not fit in with the accepted norm. Only too often the Western seeker are "black sheep". Perhaps the rhyme explains why. The wool may be the rubbish of conditioning and the unnecessary ideas with which we clutter up our egos and super-egos. The one bag is given to the master, the right side the other to the dame, the left. Surely the little boy down the lane is the Shri Ganesha.

Children manage to sing quite gruesome songs with great gusto and detachment, and this one is an example:

"Goosey Goosey Gander, whither shall I wander?
Upstairs and downstairs and in my lady's chamber.
There I met an old man who wouldn't say his prayers.
So I took him by the left leg and threw him down the stairs!"

The word "hamsa" is the hamsa chakra, the place of discrimination, means goose or swan. Perhaps the second line refers to someone who is wandering around and can-

not decide whether he wants to dwell in the Sahasrara (lady's chamber) or not. The consequences are revealed in the last two lines!

To finish, here are two rhymes which glorify Shri Mataji in two of Her many aspects. Firstly, as Shri Adi Kundalini:

"I had a little nut tree and nothing would it bear,
But a silver nutmeg and a golden pear.
The King of Spain's daughter came to visit me
All for the sake of my little nut tree."

The nut tree would be the Kundalini while the silver nutmeg is presumably the moon, which glorifies the left side. (Nutmegs are used as a sleeping draught, sleep being to do with the left side). The golden pear would be the sun whose place is the right side. In olden days Spain was supposed to be a source of great wealth and splendour so the King of Spain's daughter would be someone very special. Could it be that the princess is the Grace of Shri Mataji, which comes to visit the seeker because of the Kundalini, and to give moksha or realisation?

We have all looked into the sky just after dusk and seen Venus shining so gloriously for it is the brightest star in the sky. The planet Venus is one of the seats of Shri Mataji in the solar system. Everyone knows this one:

Twinkle twinkle little star, how I wonder what you are.
Up above the world so high, like a diamond in the sky."

How many of us cannot help wondering at Our Divine Mother, our guiding star who is so beautiful, so simple and yet so enigmatic?

Om Shri Mataji Nirmala Ma.

—Linda Pierce

A Letter from Italy

Aum Twameva Sakshat Shri Maha Buddha Sakshat Shri Adi Shakti
Mataji Shri Nirmala Devi Namoh Namah

Dear Sahaja brothers and sisters,

By the grace and with the blessings of Her Holiness Shri Mataji Nirmala Devi, a new Sahaja venture is under way in Italy. Near to Tivoli, famous for the fountains, there in the mountains to the east of Rome, by the river Aniene a tributary of Sri Tibur.

The venture is a hotel/pizzeria. So the work is directed towards Nabhi Chakra, Liver and Void. The business was launched by Guido (of Italy) and Isabelle (France) on their return earlier this year from India, where they were wedded in the presence of Shri Mataji.

The staff at time of writing consists of Guido and Isabelle, Billy (Irish) and Rosemary (Australian) and baby Sukanya (born in London), Akbar Amir (Iranian) and Pin (Sicily), not forgetting Gabriel from Rome.

Giovanni in Sicily is working very hard to build another similar concern there. He has been given some land with a dilapidated building and is gradually preparing it for occupation.

Please remember us in your prayers. especially void and ego are the obstacles up to now. We feel Shri Mataji's attention very much with us, particularly in the evening as customers begin to arrive in the Pizzeria. Also the Elements are very much with us and keep us clean.

May Shri Hanumana take this message with our love to all Sahaja Yogis throughout the world in the name of our mother Shri Nirmala Devi. Amen.

Jai Mataji.

SAHAJA YOGA ARCHIVES

Let it be reminded here that we have started a Sahaja Yoga archives project. All the material used in spreading Sahaja Yoga is being collected in *all* the languages: pamphlets, posters, letters, newsletters, songs, mantras etc etc. The file is building up and we have already collected some very interesting-and perhaps one day historical-material. So we would be grateful if all the Sahaja Yoga centers throughout the world could keep aside for us one copy of the material they are producing. Once or twice a year they could send it at the following address :

Sahaja Archive
Care A. de Kalbermatten
Chemin du Joran
1295 TANNAY-VD-
Switzerland

We are very grateful for your cooperation in this matter.

JAI MATAJI
Sahaja Yoga Switzerland.

Nirmala Yoga

99 Names of Allah

LA ILLAHA ILLA HAH

JAI MATAJI

MUHAMAD RASULLAH

1. Ar-Raḥmān	The Beneficent	29. Al-'Adl	The Just
2. Ar-Raḥīm	The Merciful	30. Al-Laṭīf	The Subtle One
3. Al-Malik	The Sovereign Lord	31. Al-Khabīr	The Aware
4. Al-Quddūs	The Holy	32. Al-Ḥalīm	The Forbearing One
5. As-Salam	The Source of peace	33. Al-'Aẓīm	The Great One
6. Al-Mu'min	The Guardian of Faith	34. Al-Ghaḥḥūr	The All-Forgiving
7. Al-Muḥaymin	The Protector	35. Ash-Shakūr	The Appreciative
8. Al-Aziz	The Mighty	36. Al-'Alī	The Most High
9. Al-Jabbār	The Compeller	37. Al-Kabir	The Most Great
10. Al-Mutakabbir	The Majestic	38. Al-Ḥafīẓ	The Preserver
11. Al-Khālīq	The Creator	39. Al-Muqīt	The Maintainer
12. Al-Bārī	The Evolver	40. Al-Ḥasīb	The Reckoner
13. Al-Muṣawwir	The Fashioner	41. Al-Jalīl	The Sublime One
14. Al-Ghaḥḥār	The Forgiver	42. Al-Karīm	The Generous One
15. Al-Qaḥḥār	The Subduer	43. Ar-Raqoib	The Watchful
16. Al-Waḥḥāb	The Bestower	44. Al-Mujīb	The Responsive
17. Ar-Razzāq	The Provider	45. Al-Wāsi'	The All-Embracing
18. Al-Fattah	The Opener	46. Al-Ḥakīm	The Wise
19. Al-'Alīm	The All-Knowing	47. Al-Wadūd	The Loving
20. Al-Qābīḍ	The Constrictor	48. Al-Majīd	The Most Glorious One
21. Al-Bāsīt	The Expander	49. Al-Ba'īth	The Resurrector
22. Al-Khaḥḥīḍ	The Abaser	50. Ash-Shahīd	The Witness
23. Ar-Rafī'	The Exalter	51. Al-Ḥaqq	The Truth
24. Al-Mu'izz	The Honourer	52. Al-Wakīl	The Trustee
25. Al-Muzill	The Dishonourer	53. Al-Qawī	The Most Strong
26. As-Samī'	The All-Hearing	54. Al-Matīn	The Firm One
27. Al-Baṣīr	The All-Seeing	55. Al-Walī	The Protecting Friend
28. Al-Ḥakam	The Judge	56. Al-Ḥamīd	The Praiseworthy

57. Al-Muḥṣī	The Reckoner	78. Al-Wājid	The Finder
58. Al-Mubdī	The Originator	79. Al-Mājid	The Noble
59. Al-Mu'īd	The Restorer	80. Al-Wāhid	The Unique
60. Al-Muḥyi	The Giver of Life	81. Al-Aḥad	The One
61. Al-Awwal	The First	82. Aṣ-Ṣamad	The Eternal
62. Al-Ākhir	The Last	83. Al-Qādir	The Able
63. Aḏ-Z.āhir	The Manifest	84. Al-Muqtadir	The Powerful
64. Al-Bāṭin	The Hidden	85. Al-Muqaddim	The Expediter
65. Al-Wāli	The Governor	86. Al-Mu'akhhir	The Delayer
66. Al-Muta'ālī	The Most Exalted	87. Al-Jāme'	The Gatherer
67. Al-Barr	The Source of All Goodness	88. Al-Ghanī	The Self-Sufficient
68. Al-Tawwāb	The Acceptor of Repentance	89. Al-Mughnī	The Enricher
69. Al-Muntaqim	The Avenger	90. Al-Mānī'	The Preventer
70. Al-'Afuw	The Pardoner	91. Aḏ-Ḍārr	The Distresser
71. Ar-Ra'ūf	The Compassionate	92. An-Nāfi'	The Propitious
72. Mālik-ul-Mulk	The Eternal Owner	93. An-Nūr	The Light
73. Dhūl-Jalāl-wal-Ikrām	The Lord of Majesty and Bounty	94. Al-Hādī	The Guide
74. Al-Muqsiṭ	The Equitable	95. Al-Badī	The Incomparable
75. Al-Mumīt	Creator of Death	96. Al-Bāqī	The Everlasting
76. Al-Ḥayy	The Alive	97. Al-Wārith	The Supreme Inheritor
77. Al-Qayyūm	The Self-Subsisting	98. Ar-Rashīd	The Guide to the right path
		99. Aṣ-Ṣabūr	The Patient

OM SHRI NIRMALA MA NAMOH NAMA
THE JOY OF SAHAJA WORLD

So much joy, love, sweetness is flowing, overflowing, flooding everything and every one :

Is it possible that we receive such Blessing ! Is it possible we would deserve such heavenly treatment ! Is it possible to be such a close collectivity-all over the world ! Is it possible to feel, to be in such overwhelming unity, all together, in One Body, One Ocean, One Breath, the Holy Breath !!

Sometimes I feel I am dreaming. Everything is so perfect, beautiful, well set, even with its crisis, attacks of negativity and all this stuff in fact so useful and necessary for our growth !

Gods' plans and the way He works them out are too fabulous !

Let our eyes be always more open, to see, let our ears be always more open, to hear let our hearts be always more open, to be drenched in our Mother's love, let our mouths be always more open to sing the Lord's Praise, to sing The Adi Shakti's Praises, to sing The Highest Mother's, The Highest Being's Praises.

JAI TO HER LOTUS FEET

—RUTH (ROME)

How lucky and fortunate we all are to be under the care and protection of Her Love.

Without Sahaja Yoga how could we all feel this closeness even thousands of miles apart, we are all one together in reality.

We realise how much we have to change inside, learn humility become more pure and subtle inside. With Mother's Grace it will all happen. Right now we try more to become deeper in Sahaja Yoga-treasure of Love !!

—Annick (Paris)

It is amazing how many people are taking to the path of seeking, despite the highly negative society and life style. It is really a very strong desire for realization that ultimately wins through.

It is really tremendous to see the new Sahaja Yogis giving up their old lifestyles and taking to the path of Sushumna and what, what a fantastic change there is in their complete nature, character and even appearance !!

—Karan, (San Diego) March '83

We are sure every Sahaja Yogi in the world today is offering support through their attention and desire, that this year in America will bring many seekers forth to our Mother's Holy feet to receive their realisation. It is only

through the desires of Her Children that Shri Mataji can, raise America to be the voice of spiritual wisdom on Earth and bring the collective consciousness to great reality with us all. JAI MATAJI.

We hope you are all enjoying your Selves, and not letting small things stop you from being near to Mother. Sometimes we have to fight hard, but our vibrations should be alright, the attention should be at the Sahasrara. The fight against the negativity is not fighting it, but keeping our Vibrations well, while facing it. Sometimes when one is not strong enough, one could get away, physically removed, from it.

But our vibrations, our attention is the first priority. Other things are mere excuses, not from the Spirit, but from somewhere else, to keep us away from Mother. If we do what the Spirit says, our vibrations are good and Mother takes care of everything. Even if we do not have anything we are happy and enjoy. That happens. Not a make-believe state. It lasts. It is everything. So when we face ourselves we are at peace with ourselves and God. JAI MATAJI

Ashram is really a nice place to be in. You are really enjoying with everybody all the time. Your attention remains more on the Spirit, you see clearly lots of things about yourself which tend to take you way from it, from Mother. It is not just a person alone, but the whole lot of people who grow and enjoy together !!

—Surabhi (Sydney)

Coming of Spring

It is Spring and Mother has filled it with beautiful flowers and green grass. It is a splendid day and all the west Australian wild flowers are out. All the colours of the flowers glistening in the early morning rays, the birds singing their tunes of joy, and 'the Silence'—that Joy of thoughtlessness—just looking, smelling and enjoying our Mother's wonderful creation—the Earth, the living sphere supporting our Mother Kundalini !!

—Glenda, (Perth) Sept. 83

Next Spring we hope to do programmes in Munich, Germany and in Budapest, the Capital city of Hungary. Perhaps you all could give bandhans. It all sounds very exciting—but then life in Sahaja Yoga always is, it seems !!

—European Sahaja, (Vienna) Sept. 83