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NIRMALA YOGA

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Editorial

Pundalika, a devotee of Shri Krishna was in the past life infatuated with his wife to the total negligence of his parents. In his time, a pilgrimage was done on foot, or in a bullock-cart if one could afford. Pundalika carried his young wife on shoulders and had the aged parents walk after him. On the way he met Rohidas, a saint and a cobbler by profession, who was doing the work with hands while singing Lord's praise. Rohidas loved his parents so much that in order to entertain them, he had seated them on a swing and tied the other end of pulling-string to his hair-locks so that the swing would move with his head, as his hands were engaged.

This was an eye-opener to Pundalika and it transformed him into a great devotee and the most obedient and loving son. Immediately, he seated his parents on shoulders and took the wife along, on foot. On his return he busied himself in his parents' service seeing God in them. One day Lord of the universe, Shri Krishna, the Virāta, pleased with Pundalika's devotion, arrived at his place. However, Pundalika had no time to spare from the service of his parents and threw a brick towards the Lord to stand upon and wait. Pundalika remained engrossed in the work and Lord kept patiently waiting to bless him, and ultimately resided at the same place. Years rolled by. The famous shrine of Shri Vitthala was built there and Pandharpur acquired a unique importance in the spiritual world.

Pundalika also came to be regarded as the ideal son who preferred serving his parents to the Lotus Feet of Paramātmā. Parents told their young sons to follow the example set by him.

One more moral of the story, which people in general have missed, is "the compassion of the Lord". Saint Rāmdās understood it and expressed his disapproval in words "O Pundalika, how arrogant you are to keep Shri Vitthal waiting!". Compassion is the nature of the Lord. There are numerous instances of it in the lives of saints. He helped Kabira in weaving, scrubbed vessels for Janābāi, a saint and maid servant of Nāmdeva. It has been said that God is so tender hearted that He is compassionate without any reason. It has been amply proved by hard and tireless work of Shri Mataji for the past 14 years to awaken the divinity within mankind.

She has been travelling thousands of kilometres every year to take as many people as possible to the safety of Sahaja Yoga, and patiently, curing, correcting and improving hundreds of Sahaja Yogis.

No other Sadguru in spiritual history of the world, has worked so hard for the disciples. No other preceptor has accepted so many disciples and conferred so many powers on them. As we find from history, great gurus and even the incarnations were selective in this regard. Intention of writing these lines is to be gratefully aware of the troubles that She has been taking for us and introspect for our efforts to grow. A self search by everyone would be imperative as to whether we are working as much as we should, whether we are careful about our attention, whether, we have imbibed, even partly, the qualities She likes us to have, and what we have done to light the lamp in others. Shri Mataji has been working without any rest. Every sahaja yogi and yogini should pray from the heart that She should have enough rest. It is desired that Her tours this year, may be planned keeping sufficient time for rest during, and in-between the tours. Much as everyone would like Her to be 'prasanna' it behoves of all to find out for themselves, whether their/our own behaviour, made Her 'aprasanna'. It may appear to be natural to be desiring to have an audience but, in that case one would play in the hands of ego and negative forces. Hence it must be very clearly understood and inculcated that personal proximity is not, necessarily, being close in reality. Meditation is more important than a personal meeting, as it is the Spirit that communicates in the former, while in the latter, ego may possibly dominate on the person, making him casual and disregarding the protocols. Receptivity to the vibrations is more pleasing to Her than anything else and meditation is the only way to enhance it. She has bestowed upon all, enough powers to cure ourselves and others and solve other problems just by desiring a solution. All should therefore make a vow not to approach Her with a problem. Her grace is like the sun-shine. It is for us to allow it to come in through the window of our attention.

It is the duty of every Sahaja-yogi to behave in the manner that would please Her, albeit, not artificially. A genuinely pleasing nature emanates from within spontaneously. It is felt by others in one's approach, in conversation, in every act. Merely the presence of such a person can be joyous to other [Sahaja yogis. Perhaps, inner transformation that is brought about by intensive and extensive practice of Sahaja yoga, would give such nature, in that the Spirit would manifest itself, in every act, and give ideas as to what to do and what not to do in the personal presence of Shri Mataji. Divine protocols are known to the Spirit and are observed naturally in thoughtless state. Such a person becomes completely attentive, very humble, loving and enjoying, automatically, when Shri Mataji is personally present, for She is the deity of his/her meditation.

He would never try to attract Her attention, or make himself heard or press his point in conversation with Her. He never tries to be close or away, and is happy where he is, for he has realized Her presence within himself. He never tells Her his own problems, nor those of his relations. Sahaja yoga is the way of life for such a person. Shri Mataji's advice has permeated in every moment of his life. A group of such dedicated Sahaja yogis, loving and affectionate to each other, enjoying the divine bliss within and without is indeed, the bouquet of most beautiful, fragrant flowers that would please the supreme Goddess.

On the auspicious occasion of Her birthday, may it be our resolve to present Her with these bouquets and garlands: May every person be the Shrine of Adi-shakti, May our beings, our prānas, all that we enjoy be the offerings to Her in Puja. May whatever we do knowingly and unknowingly be dedicated to Her.

गतं दुखं, गतं पापं गतं दारिद्र्य मेव च ।

आगता परम चैतन्यं पुण्योहं तव दर्शनात् ॥

Gatam dukkham gatam pāpam gatam dāridryameva cha ।

Āgatā parama chaitanyam punyoham tava darshanāt ॥

With your Darshan great chaitanya' and' punya' have come, and grief, sin and poverty have vanished.

NIRVĀNA

From where I stand
In the sunrise
I behold a Land
Right before my eyes

She laughs in the leaves
of the trees as they blow
Her fragrance unfolds
In the flowers that grow

There attachments dissolve
The body is healed
Worldly riddles are solved
Sacred truths are revealed

From where I stand
In the sunrise
I behold a Land
Right before my eyes

In the present, in peace
Plagued no more by dreams
of what might have been
Or what yet might be.

I can reach that Land
By my dear Mother's grace
She takes my hand;
I set the pace

Subtle colour, subtle light
A land cool and pure
Joy by day, peace by night
Mother's presence is there

I can dwell in that land
Watch the Play from above
At one with the truth
In God's Kingdom of Love,

Her smile is the sun
Her radiance, the moon
In the waters She runs
In the clouds She moves

—CHRISTINE



Her Holiness Shri Mataji Nirmala Devi

Birthday Puja

SYDNEY
21-3-83

It is so great to be with you people today on this auspicious day; to be with Australians who have proved to be very good Sahaja Yogis and who have progressed in a very speedy manner in their spiritual life. It gives me greatest pleasure to be with my children here. As you know I have so many children all over the world apart from the ones whom I actually physically gave birth. We have to think of all those today who are away from us, thousands of miles, praying to God Almighty for their spiritual ascent. Because as you ascend you get all the rest—because you do not ascend you do not get what is needed. That's why there are problems. And even today I had to solve some problems before I could come to puja. But if you decide that we have to ascend spiritually within us then everything that you have to receive, all the blessings that God wants to shower upon you, to make you the citizen of His great Kingdom, where you are no more judged, you are no more chastised, you are no more put to any test, of where you will reside in eternal love of God and in His glory.

I could not believe about ten years back, that within ten years I'll be able to achieve this result. We should not judge the progress of Sahaja Yoga in relation to other plastic gurus. Even to create one saint will require thousand lives to pass, and so many have become prophets, it is a very big thing for you.

Let us forget about what dents we have within ourselves. We have to know that we are prophets. *This assumption has to be established—that we are prophets. If you could just assume what you are, what you have become, you'll emit the glory of God!* Like a flower when it blossoms, it has its fragrance which flows automatically; but it is only human beings who have freedom even not to assume. To deny or to assume what they are. Even if they have become prophets they still linger on with what they are not, in imagination and are still ego-orientated. Is falsehood. Is not your true nature. Its like acting in a drama, becoming the actor. Like somebody is acting like Shivaji so he becomes as if he's Shivaji. The whole lifestyle, everything changes—he becomes like Shivaji. But the same person if he's acting like Hitler, becomes like Hitler. Both are artificial. Artificial they become.

Now when you are really prophets you find it difficult to be the real person what you are, not the artificial which has gone back, which is no more there, all finished. The sinner is dead, the egoistical is not there, the frightened one is gone forever, you are a prophet. Rise in the glory of that personality. People who are not prophets who are not Godly, who are doing anti-God activities can assume to be prophets. But those who are really prophets do not want to assume the situation—that they 'are'.

As soon as you assume, you become that. We must today get over this kind of a play our mind has been doing so far. All falsehood has to drop out. Of course as I said, I could never have dreamt that in ten years I'll achieve these results, with so many devils around us to entice you. I'm afraid *it must go to you people also, that despite all hurdles and problems you had, you have ascended. Ascended so far, and have become beautiful prophets. You are so transformed that little more—just to assume what you are, will make you feel so sweet.* I talked to my granddaughter, elder one, and she's just a little girl, only 11 years of age, but she told her mother "Now I can't talk to Nāni (grandmother) because She's a Goddess. How can I talk to Her! I feel shy." At that age! While in her own life as they are saying she's top in all the class, she's the editor in a magazine in her school. She's tremendous. And she's so humble that she told her mother I feel shy to talk to Nāni, She's a goddess, how can I talk to Her. And Rustom told me that there are vibrations emitting from her.

That's how you have to grow. First of all you have to know you are prophets and you must know that I am the Holy Ghost. I am the Adi Shakti. I am the one who has come on this earth for the first time in this form to do this tremendous task. The more you'll understand this the better it would be.

You will change tremendously. I knew I'll have to say that openly one day and we have said it. But now it is you people who have to prove it, that I'm that. Christ had disciples who were not even realised souls and they have spread Christianity—whatever it is. Under such circumstances that Christ was crucified and they were left high and dry, just twelve people struggling but they put it up. They were very humble people, their

quality was extremely humble and they knew the difference between them and Christ and the Mother. Also they knew the difference between them and others and they took to lives which were pure, illumined by the name of Christ. They were not realised souls. They cleansed themselves and kept their lives beautiful.

So Sahaja Yogis can't afford to have these six enemies. First of all, the temper which really doesn't behave. Compassion. *Replace temper with compassion.* Today is 60th birthday and we have to just fight only six enemies within ourselves. Second is which you have, most of you have done it, is to *retract your attention from perversion.* Most of you have done it. Your eyes are better now, steady. But still you are egoistical. Vanity. Still people are jealous, competitive. You still have some lurking materialism. A new thing that is coming, you are getting attached to your families. So we have to change it now, in a different use. *Same thing can be used for doing God's work. They can be used as the six hands of Sahaja Yogis.* The first one is the anger. You have to be angry with yourself when you do wrong things. And not to feel guilty but angry with yourself for doing wrong things. Guilty is the best way never to get rid of it. It's like a store house kept for personal archives, locked up. I have suffered a lot because of your guilty business very much. And they come out one by one. *So you have to be angry with yourself when you feel guilty:* "How can I feel guilty? Why did I do such a thing? I'm not going to do it." So develop your anger against yourself and not against others. And anger could be reserved for the day of war. Otherwise when the war will break out all the Arjunas will drop their bows and it will be said that "Arjuna was a great warrior—till the war started." So we are not going to waste our energy in warring with things which are

just like shadows. Not to fight the shadow. Sex, the perversion, has to be diverted towards your family, your wife and you have to respect your chastity, you lead a chaste life. Not to be like a dog, but like—to be like a human being. *All that attention has to become chastity which is your power, which is your protection, which is your connection with the Divine. Not forced chastity but a chastity of balance and understanding.* With your family, with your wife, in a very chaste way you can live. Same with women—is more women I would say. That they should not join hands with other men who talk against your husbands, or who teach you against your husbands. *All such men should be thrown out of Sahaja Yoga who try to tell women against their husbands.* This is a very sanctum sanctorum place where you should not interfere against the husband. Nobody has right. If there is any problem you should let me know. Is a sign of stupidity. *Then the vanity must be made into pride. You should be proud that you are Sahaja Yogis, really proud.* Raise your heads with pride that we are Sahaja Yogis. Pride is never oppressive, it's a glorious thing to be proud. But vanity is.....Actually pride is nothing but the expression of self-esteem. Begging, borrowing, mimicry, all these things come from the less understanding of yourself. *So vanity should be the pride, and the pride should be the expression of self esteem.* Self esteem is very different from ego. One is reality, another is complete artificiality. Men now should behave like men and not like women, those, like slaves to be tied with a rope whenever their women want them to.. They have to lead the society. For the women's rights in India, the women never fought, with the men. They never fought with the men because men are also fathers, brothers, and they are concerned about the well-being of women. Women seldom fought there because they knew once they start

politics of this fighting men, there's no end to it.

This is basically, they knew they have to live with men, they can't fight them. But men themselves fought; even in America it was Abraham Lincoln who fought for the liberation of women, not women.

So you have to be not egoistical, but proud. Proud that you are Sahaja Yogis, proud that you have been born in such time when you have to carry on the duties of God's work. That God has chosen you! So that you should come up to that level. Like some people I find suddenly become morose, recluses, in Sahaja Yoga. They will never be forgiven because God has given you so much. Supposing somebody gives you a diamond, you are proud, you put it on and show off. But when you have been given your Spirit, you should be proud and not behave like recluses, some people feel "I shall not take any job now. I'll not go out, I'll sit at home and meditate." There's no place for such people in Sahaja Yoga. 'I can't do this'. *The word "can't" should go away from the dictionary of people who are supposed to be Sahaja Yogis.* You just can't say 'I can't do it'.

So the self-esteem will give you that kind of a dynamism which is needed for Sahaja Yoga, a discreet dynamism, a wise dynamism. I won't have to solve your problems any more. The quality of competition and jealousy should be brought round. There should be competition between yourself, the one who you were and what you are. Who wins? Whether your past or present. Your present should go fast, faster and faster, leaving your past behind as much as you can.

There should be no competition between Sahaja Yogis in acquisition. Sometimes I have also seen competition in shouting, screaming and being harsh to others—there's

a big competition on. *Let us have competition in compassion, in mildness, in sweetness, in beautiful behaviour.* Who is more cultured, who is more gentlemanly, who is deeper; keep somebody an ideal before you like that, whom you think is a very gentlemanly person or a lady who is really like a lady. But on the contrary if you have a lady who behaves like a man, as your ideal, that is also not right. Or a man who behaves like a woman, that's also not ideal. Or the other way round. A woman who tries to show that women are different from men and women must get this...In Sahaja Yoga there is nothing like women and men, that women must get this and men must get that. *Because you are Spirit. But the cover that you have, the body that you have, the light you have, the lamp that you have, is a different thing, and to keep the light on, a woman has to be a woman and man has to be a man.* As yesterday I told you that an apple should not try to be a mango and mango should not try to be an apple. It looks nice to be the best apple, and looks nice to be the best mango. So the recluses, those who say that you have to get out of it, behave really not like human beings but I think like—I don't know what animals do that way. Like when you get your doles you cannot become indolent, you cannot. As far as possible I don't like people taking doles. Not a sign of good Sahaja Yogis. *You all should be hardworking, you must have qualifications, you should be good people on top of everything.* Good student, good cooks, good mothers, good fathers, good administrators—from where are we going to get these people. We cannot be dishwashers, can we?

So the competition between women and men must be stopped. Women must have their own place and men must have their own place. And women must know that men are their hands. If you are the shakti,

they are the machines and don't kill your machines by shouting at them, by screaming at them and by putting them down, making them diffident. We'll have no place. We have to encourage them to do God's work. You have to support them, because they are the machines, they are the hands and you are the power. Of course if these hands go against the power they will suffer. So there should be no competition between children and you—my child, and his child, there should not be such competition, take out your mind from there. There would be complete sharing. *So the competition should end in sharing. How much we share? How much can we share?* See drunkards cannot sit and drink alone. They have to have some people to share. The thieves must have ten people to thieve. *But when it comes to the nectar of God's love how can we alone have it? Cannot enjoy. There's no enjoyment at all in it. So let us be gentle and kind with each other. The people who are going to enjoy the nectar by which they get more and more of that—who share more.* Who is more generous. Materialism should be taken to its beauty. You can have one thing done with your hand. That's much more beautiful than running after money, counting money, you become crackpots really, those who count their money morning to evening are real crackpots. They always lose money, there's something wrong with their brain.

Count your blessings. See life, the beauty in matter. How life has worked. See this wood. I see the pattern it has created on that, the life. But it's not morose, its not dead, it's not insipid, it's bubbling. You see in art, you can see in all that is beautiful, the reflection of God's creative power and the joy He wanted to emit for your happiness. While you become slaves of matter. He never wanted you to do that. You are the masters.

Last of all is the attachment to your children, to your wife, your, your, your... Whatever is mine is not 'I'. My house, that's not 'I'. My this, my, my, my, must be given up, is to be destroyed. Instead of that, you should say 'we'. We is a good word. I so many times say 'we'. And people start wondering what they—somebody asked me, "Mother, when you say 'we', what do you mean, how can you make us feel that way, that we are all one, the way you say 'we.'" I said why not? You are all part and parcel of my body. Aren't we 'we'? Do I separate my finger from my heart? If you are part and parcel of my body then I have to talk like "we" because I'm conscious of this collective being sitting here. So we have to talk like "we" and not "I, my" and when you have to address about yourself speak it in a third person, like you can say: "This Nirmala is now going to London." Really is true because this body's going there but my heart is going to remain here. *So to say that I am going is not true—if I am Adi Shakti where am I going? I'm going nowhere, I'm everywhere.* Where can I go? There's no place where I don't reside and if I have to go such a place, is Hell only where I don't want to go. So, what I say that "This Nirmala is going now. Leaving Australia." Tomorrow I'll be leaving. So what happens? Just this body has to go—that's all. Like that, you start saying about your body. This mind of mine, this mind of Mr. so and so. Is better to address yourself as Mr. or Mrs. or Miss. "So Miss, will you please get up now?" Better address yourself. Children talk like that. Like a third person. You'll be amazed, you will see the joke behind the whole thing. You'll know how to laugh at yourself. "O Mr. so and so, come along now, he's behaving like this." *And you'll really become a master of yourself, because you know how to handle this baby. It will give that sense of maturity.* So to say this is my child, this is my wife; of course you have to look after your wife and your children

because they're your responsibility but do for other children more than you would like to do for your own child. So this complete identification with your children, over-protectiveness, will give you trouble. *You have to believe that your family is the family of your Father, and your Mother is looking after it.* If you think you can look after your family by yourself—go ahead! So don't be over-protective, don't be too worried, too upset about your family.

And keep a very sociable temperament so that your children also don't become like that Tell them how to share. If one child has fallen off ask other children to help. Form plays in which you should show, how a child who is coming, who can't walk properly, how other children go and try and find out methods how to help him to come out. Teach them, through drama, through stories, through various things, what is goodness: You must help even without the idea of help. It's a pleasure, it's a privilege. It's a great honour that you can do. You must change your ideas completely. Many people have a habit to serve 'your' child first—is absolutely very vulgar, shows bad breeding. Must serve others first, and then your own family. Keeping back something for your children—is all a sign of a person who is like a 'frog who lives in small well'. Get over it. Try, men to form your own group of men and women should form their group of women. There should be no instruction to women from men too much. Is not proper. I have discovered so many funny things, I can't understand, how these things work out. But, it is because one side you feel your family is too much, your husband is too much, you must be absolutely secluded from all the rest, or on the other side it is that you give up your husband completely—he's no good, the marriage is unsuccessful, and stick on to something else which is supposed to be a something, higher goal,

of destruction. So both things are not good. *You must stand for your husband or wife or for your children, when it is right. But 'obviously' you should not do it, 'apparently' you should not do it.* If you tell your child, "Alright I understand, but I do't want to do it in the public..." People should not also know that he's your child. The way he mixes up with others, stays with others, shares with others, that's a Sahaja Yogi, should be. You know as for myself I've not even given realisation to my children so far. Can you believe it? Leave alone the knowledge of Kundalini. You can teach them. I know I can give them any time I want. I have not given them time at all, no time to them. If you see, how much time do I spend with my own daughters? Very little time. In the whole year, this year I was there for three days with her. *So the relationship at this time is the most important, is of Sahaja Yoga and Sahaja Yogis.* I have seen some Sahaja Yogis write to their parents to their mothers to their brothers, much more than they write to the other Sahaja Yogis. Its very amazing. To their fathers but not to other Sahaja Yogis.

You must start writing to other Sahaja Yogis. Those who have lived in London, how many of them are writing to people in London? Have they made any friends or anything?—nothing of the kind. They are so busy with their own problems, they're not bothered, to create that bondage of love. As if, they have no interest in Sahaja Yoga. They stayed in the ashram in London. How many of you are writing letters to them? To London people. How many letters do you write? Now you have met them in this programme, how many of you are writing letters to them and keep in contact. How much does it take to write a letter? Nothing. I hope as soon as you go back today you all should write letters about today's birthday—how it was celebrated, in a beautiful way. Not to your

family not to your people, but to others. All of them are all over, you know how they are. You write to them because you know they're heads of the thing. Like if you write to Gregoire, you can write to Ruth in Italy, you can write to Genevieve in Geneva. You have met all of them—you should write! Ladies must write to ladies and men must write to men. Arneau is in Lusanne why not write to him? He's there; now do you know that his wife has to go to America for a delivery? We should know about each other very intimately. *About how many people I know so many things, all the details. That's how; you must flood yourself with that love.* Tomorrow you go to America or to any one of these places, you have there your brothers and sisters already established. Write to them about your Mother what you think. You only write to me sometimes but never to each other. *Don't write letters to me especially. But write nice sweet letters, poetic letters, they'll feel happy, its like sending flowers. Taking ideas from there, it will be a very good idea.*

This will overcome these six enemies and make them your slaves and use them for your purpose. Then they'll become great things. Then they'll be your assistants, then they'll be your commanders of your army, they'll be your decorations. It is all in your hands, with wisdom, you have to do it. At this time, at the age where I've reached—I was always there, same age. I've always been mature like this, child like this, just like a young girl and an old woman, all put together and every year, every time. But I've definitely matured in understanding human beings. I've definitely got better understanding and maturity as far as my knowledge about human beings is concerned because they are—when I was born they were strangers to me—just strangers, imagine that Adi Shakti should say this, but it's true! *Despite I have created you, I was absolutely a stranger. But know, I've grown,*

I've understood you very well, know you are my children I know how much you love me and how much you are close to me.

(Why is he crying so much? "... he wants to go to the toilet" Let him go. "he wants me to go with him, he should go himself" Let him go, this is the thing you see these children are very obstinate. Its bhootish isn't it? Let him go. He won't listen. Better go. See. Alright take him down. What to do, you see, very obstinate. They're bhoots. Such a big boy can't go to the toilet. Just to disturb, that's all.)

You must really slap him now, if you give two slaps now, his bhoot will go away. Two slaps and next time he won't do it. You see at this time you must slap, not very hard but let him know that you don't like it. Bhoots can sometimes only go away with slapping I have seen especially with children it happens. Two slaps on the face and they're alright. Because they're bhoots you see and they have to go away.)

Now whatever I have said to you yesterday about children be careful. *You have to make your children assets and not liabilities, on Sahaja Yoga. So try to train them up properly. Bring them up, they deserve a good hand, to handle.* In the beginning you have to be very strict and punish them if they do anything wrong, so they know what is right, what is wrong. And once they grow up you'll be amazed what an asset they are. Some of them are very good children but if the influence of the bad children comes up too much they might spoil the good children also. So better encourage children who are good, who have been very sweet.

So I think of my young age, of my childhood and the dream, how it has come true. Whatever I have dreamt, is beyond my imagination. It's done now, as far as I'm concerned

you don't need me much any more. I've told you whatever was needed for your counselling. I have taught you the method, how to redeem others, and comfort them. You know everything. Now just become masters in this art. Forgetting your past. You are all great people, all of you. So, when next year, I should see you sitting on this seat, not in my lap. On your own, teaching your children. Let the second generation start now. *The first generation is ready, now the second generation has to come and you have to look after the second generation. I want to be a real grandmother of very grand children, that's a special privilege and real promotion and maturity. Look at this* (rain is pouring down) *He's going to flood your Parramatta* (river in Sydney). *Because I have said now I'm the Holy Ghost Everybody seems to be over-happy and joyous.* So thank you very much for having me here and think of all the Sahaja Yogis all round the world, all of them. Today I think we should send some telegrams, about twelve telegrams if possible, to all the centres, saying 60th birthday of Mother was celebrated with great joy. She sends blessings, or something. They'll be very happy. But according to Indian's method it's a 61st, because the day I was born, that was also a birthday. That was a real birthday. So they call it 61, and we are going to have a big programme in India also.

You are specially favoured people, and I hope you'll favour me specially too. This year I hope, all of you are going to take up a new role and a new style of life where you become mild people, not docile men but mild people and docile women. Women have to be more docile, domesticated. They look nice, They become gentle they'll smile better, they create such joy. We are here to create joy and not to enjoy some rights, which are artificial. To create joy. How much joy do we create.

How much joy do we give to others. So today on this great occasion we have to feel our joy within our heart. Very deep down within us lies that source of joy. So we have to go deep down within ourselves and feel the joy of this sixty year old Mother of yours, that I have within myself. Go deep

down, its there, enjoy it and then give it to others. Like a fountain of joy you should give. May God bless you.

Declare to all the nations now, that I am the Holy Ghost and I have come for this special time, that is the resurrection time.



FROM THE HEART

At Diwali Puja Shri Mother gave us a lesson. We recited with Shri Ganesha the mantra to Shri Ganesha. Once Shri Mataji stopped us and said "Do it again, but this time do it from the heart". We obeyed and there was a beautiful lift of vibrations and strong flow of the cool breeze. "You see how the vibrations respond" Shri Mataji said. Since then we have been learning every day more and more the depth, value and beauty of life when all thoughts, words and deeds come from the heart. Mother often exhorts us to use sweet words, to think of how we can do sweet things for our brothers and sisters. Acting from the heart one cannot do otherwise. We glimpse the possible depth of feeling that awaits us and anticipate with joy the realisation of it.

Astrologically the movement of Pluto—in many ways Mother's planet, though they are all Her planets—into Scorpio heralds this new exploration of the depths of our being and promises to bring the light of knowledge and maternal love to the dark corners that still exist inside us. All the bādhā of the past, karma and negativity will be brought up to the surface where it will wither in the face of a Spirit completely surrendered to the Great Mother of the universe.

Diwali Puja coincided exactly with Pluto's entry into Scorpio, also at this time Uranus—ruler of the water-bearer, and representative of us as Sahaja Yogis in Shri Mataji's chart—moves into Her sixth house, the house of Virgo. Leaving the fifth house (Leo) indicates that Shri Mataji can no longer be as gay and easy going with us. She has said that soon She will no longer be able to forgive She will only be able to destroy negativity in this manifestation. In the sixth house there is work to be done, purity to be attained, and preparation for the ultimate union.

Scorpio is the sign of transformation, death of ego to release the soaring eagle of the Spirit. Shri Mataji has said that Sahaja Yoga is changing, there are already enough people in the kingdom, now we have to go deep and those who cannot change must go.

Jai Shri Adi Shakti Mataji Shri Nirmala Devi Namoh Namah.

—U K Newsletter, 4, Dec. 1983



“What is expected of Sahaja Yogis and where are we?”

दुरितांचे तिमिर जावो विश्व स्वधर्मं सूर्ये पाहो जो जे वांछिल तो ते लाहो प्राणिजात ॥
वषंत सकल मंगली ईश्वरनिष्ठांची मांदियाली अनवरत भूमंडला भेटतु भूतां ॥
चला कल्पतरुंचे आरव चेतना चिंतामणीचे गाव बोलते जे अर्णव पीयूषाचे ॥
चंद्रमे जे अलांछन मार्तंड जे तापहीन ते सर्वाही सदा सज्जन सोयरे होतु ॥

—Shri Gyāneshwara

Duritānchē timir jāvo Vishva swadharmā sūryē pāho Jo jē vānchila to tē Lāho Prāṇijāta ॥
Varshata sakala mangalī Ishwarnishthānchī māndiyālī Anavarata bhūmandalā bhētātū bhūtā ॥
Chalā Kalpatarunchē ārava Chētanā chintāmanīchē gāva Bolatē jē arnava Pīyūshānchē ॥
Chandramē jē alānchana Mārtanda jē tāpahīna Tē sarvāhī sadā sajjana soyarē hotu ॥

‘Vishva swadharmā sūryē pāho’: The whole universe will see the light, the sun of One Universal Religion. ‘Jo jē vānchila to tē lāho’: Whatever you will desire, whatever they will desire, they will get it. ‘Prāṇijāta’: all the human beings. ‘Varshata sakala mangalī Ishwarnishthānchī māndiyālī Anavarata bhūmandalā bhētātū, bhūtā,’: when you will meet us, there will be a shower of blessings, and of course, of Chaitanya; when you will meet us—that’s Me!

‘Chalā Kalpatarunchē ārava’: This is the description of the Sahaja yogis, you must listen to this. That they will be the forests, Like forest—you’ll see many;—thousands. Like moving forests of huge trees of giving blessings. Trees that give blessings and can give—Kalpatarus are trees that give you whatever you want. So they will be like moving forests; means all of you are like that—great. That you will be like the great trees like these trees are—great trees—which are moving, but which are bestowing blessings upon others, giving them what they want. Kalpataru.

‘Bolatē jē arnava pīyūshānchē’: They will be—now, ‘you’ people. They will be the ocean of

talking—oceans of talking or bubbling Amrita. Amrita is the nectar, the nectar of life. You will be the oceans of bubbling nectar which are talking. Like this ocean is here. See the trees and the ocean. Ocean that talks in a way that it just emits nectar, the nectar of Bliss. That’s you people.

‘Chandramē jē alānchana’: They will be like the moon without any spots on it—immaculate moons— which has no spots. No blemishes, without any blemishes. ‘Mārtanda jē tāpahīna’: Like the sun without any heat in it; that is you.

‘Tē sarvāhī sadā sajjana soyarē hotu’: All such people who will be righteous—who will stand for the right, for the truth—are going to be related to each other. Going to be related—in the whole world.

Now, with this beginning we understand that the great saints of Maharashtra that time, the greatest was Gyāneshwara. Because he saw the future that is going to come. And he told people about you: that the men of God will become prophets and they will have powers to make others prophets.

Now we do not realise “What are we”, when we become Sahaja Yogis. We become

Nirmala Yoga

so much, still worried about things, which have no value. If you see, in the ultimate, all these things have no value, these are so temporary. And if you go on wasting your energy about things that have no spiritual value, that doesn't matter, you are going to waste your life. Because you have 'that' which is described. "The oceans which are talking nectar". Oceans of talking nectar. Nectar, not the nectar that we understand; nectar of spiritual Bliss, you are that!

And when you are that, what is expected of you about yourself? Just find out, you just find out yourself; reflect back. "What is expected of me; myself? What am I doing about it? I am worried about this nonsense, that nonsense, and I'm supposed to be the Ocean of Blissful Nectar! I'm supposed to be the forests of the Kalpatarus—the trees that give the boon to the people, huge, big trees! And then what am I doing?

"My giving capacity is so low! What do I give others? I don't even have attention that can absorb the energy of the Divine. The attention should be such that I should be able to absorb the attention of the Divine. Instead of that, my attention is on wrong things. And what am I doing?

What do I 'do' about myself is that, I'm not trying to manifest that special quality, the highest quality, the one that I am. I'm born after ages, I've been born so many times. I've been a saint, I've been going round seeking God. I've been going round, and again when I'm born in this life-time for a such a tremendous task, I'm again lost with the same non-sense. I'm still moving about with the same non-sense."

If you understand that, then you'll know that what importance it has today on this day of our International Seminar.

Internationally you are all related to each other and to nobody else—"Internationally".

You are all relations to each other. These are the relations which are relations of deep friendship. Friendship has no bias, has no lust, no greed, nothing. Its just friendship. It's 'pure' relationship. And we are that.

(I just don't understand. Am I talking just—I mean it has any meaning or not, in your hearts? Or I'm just talking without any meaning. Sometimes I don't understand if I'm talking to real Sahaja Yogis or I'm talking to some walls here who are not bothered about what I'm talking.

Bring down your attention to what I'm saying. It's important; otherwise how are you going to learn this?

Where is your attention? . . .)

So, its alright to say it is all Love, its all affection, its all goodness, it's all very sweet thing, you see. 'But', you must know that you have to come up.

These trees have come up after a great struggle against the whole atmosphere, against the whole surroundings. They have come up on their own, 'except for the Mother Earth to which they are connected'.

So you people must know that you all are here to come up, to fight yourself, to find out what's wrong with you. Where is your attention?

First of all "The attention has to move in such a manner that outward you grow and inward you hold fast to your Mother. With "complete" respect. Those who can not do, are absolutely useless. If any tree doesn't try to hold fast this Mother Earth, it will fall out. I mean, that is what it is doing and for what it is rewarded. It is nothing to do with the Mother Earth. This Mother Earth has this speciality. And if this Mother Earth is not going to be linked by you, by your purposeful adherence, continuous identification, you are going to fall off like a dead tree.

So, it's very important to understand that you 'are' great, no doubt. These trees are great. They have fought through, they have come up, but where is your 'attention'? And what are you here for? What is needed?

Sticking to things which are 'against' your growth. Bothered about things which go against you, all the time. The first and foremost thing that goes against us is our own non-sensical ego. We must understand this is the one, the greatest barrier within us. And we 'have' to get out of it. *The Kundalini has to rise like the tree has risen up. And the ego is the biggest hurdle for most of us.* It appears in many ways. We fight the Mother Earth which is giving you the source. You are the very being of that Mother. 'She' has created you, 'She' has made you. Because of Her you have come up, You are fighting Her! Arguing Her! Going against Her. This is your ego, how will you grow?

And once you start growing, the sun can help you, the sky can help you, everything can help you; the nature can help you. *But you must have the 'complete' desire to rise above your dwarfness, above your selfishness above your conditioning and specially your ego.*

All this when we say—that you are 'this', there's no need to be puffed up. You see, if I tell a little tree that you are going to be a big tree, doesn't mean that it has become a big tree. One has to become the big tree by pushing forward. And that quality like Gyāneshwara, like Tukārāma, like Rāmadāsa, you all have to become 'that' quality. They never saw me, I just nourished them, without they seeing me. But they nourished themselves, on their own virtues, on their own qualities, on their own greatness. You have to be great like that!

Instead of that if you live with false notions about yourself, artificial things, absurd ideas, all non-sense that we have

gathered through our up-bringing, through our rationality, through our reading, through other Gurus, 'and' our own mental projections, 'are' going to be extremely dangerous for every individual Sahaja Yogi and as a whole also it will effect.

So we have to take a vow today, that we are going to behave in a manner which behove 'our' Advent—not Mother's—'Our' Advent, at this time which is being described and prophecised. Prophecy was made long time back. If we understand that we have come on this earth for 'that' purpose, we 'really' separate ourselves from all the rest of the non-sense that goes on, and try to rise towards the sky—as these trees have done.

You should not follow any other Sahaja Yogi in all anti-growth activities. And anyone who tries to create a kind of a group, or tries to impress you by saying that he can teach you something higher, lower, all kinds of technique and this and that, you have to forget it.

First of all you must know that Sahaja Yoga is a growth 'within', and 'that' growth expresses itself outside. *So, that 'within' growth is to be done by you fully—with 'full' understanding.* Then I don't have to tell you about anyone. You won't be vulnerable to non-sensical talk and jabbering.

You have some people who are intellectuals. Intellectuals have a bad habit of intellectualising everything. Intelligence is nothing for God, because God has created it. So you have to see 'through' that.

There are some people who are very emotional, and try to express themselves emotionally. You have to get out of these ideas and you have to understand that emotions can play a very dangerous role in life.

Now, we have decided to have so many marriages in Bordi, which is a very nice thing and auspicious thing. I am very happy that

we are going to have so many marriages. It is auspicious. Because marriages are supported, blessed by God. Your's is special, because I'm sitting here before you for these marriages.

But don't make a fuss out of a marriage. Don't create a problem by being superficial about marriage. These are the marriages of Brahma-ekatva (ब्रह्म एकत्व) where one feels the Oneness of the Spirit, of the all-pervading power. Try to know that these marriages are done amongst saints and not among ordinary people. Try to respect the inner quality of a person. If somebody is a Sahaja Yogi of a high quality that must be respected and that must be loved. And not the outer qualities. The outward qualities are non-sensical. You 'must' respect each other when you marry, because you are all saints.

You are saints of very high quality, I've told you, and the potential is so great, which is already described to you—That only your 'assumption' can fetch you that greatness.....

.....The whole world is hoping this thing to happen—that they should get such people on this earth; those, which are described.

The 'whole world' is watching your progress, the whole world is 'expecting' this to happen. The whole world has already 'pronounced' it.

And where are we? where 'are' we? Our progress is so slow.

We're worried about stupid things, material things, worldly things, superficial things, artificial things.

So one has to understand that you are here today for this International Seminar to promise me..... everybody seems to be younger than me in this group—but you have to promise that:

"Mother, we will work with the same zeal,

with the same attention as You are doing, and try to settle ourselves".

Quiten yourself, be silent. We talk too much. Talk too much, do nothing. Try to reserve your energy in that silent dignity

You must have full idea as to what you 'are'. You must understand what you have been upto, what have you done about it? Talking, talking, talking! That's not the way it is going to work out.

The atmosphere is nice, everything is fine. The future seems very jubilant, everything is fine. *But the highest above everything is: "the hope of your Mother that you are going to emancipate the whole world" Give attention to that. Think about it; that 'you' are going to do it.*

You have to be the walking, talking, moving forests of that Divine Love, that Ritambharā Pragnyā.

I hope you understand today is a very important day. I feel that if this Bordin session works out well, may be we might achieve a lot next year.

Now, we look forward to a puja today; and try to absorb. My chakras work very hard and actually I find it sometimes impossible to accept a puja.

Today is a puja of a great day and a great time today. At this time a big reservoir has to be opened up. But it has to be channelised through people. And how can I channelise it through people who are filled with vanity, with stupidity or with small-mindedness?

You have to be 'large', 'huge', 'big-hearted', 'great' people. You are 'all' born-again, who were great, today again. But somehow you are still mixed-up with your surroundings. So try to understand your own importance and the importance of the time—is to worship yourself. To worship; 'but' to be worshippable!

You all think that only by dressing up properly, or by putting up any show like that, we become worshipping. We do not! we should be worshipping to ourself. To see, that whether we are doing, it has that grace and beauty, the love and the greatness of the saints, who are very great saints, not ordinary but 'tremendous' saints. It is being described —actually Gyāneshwara in this poem has really worshipped you. I wish we had people like Gyāneshwara, but they are all inside my body. You are all outside. And whatever he said has to be fulfilled. Not only that, but whatever he said is the Truth.

For all these pujas you must have that depth, that greatness of those great saints who came on this earth, worked for you, created this atmosphere. Think of them, what they have done. They have 'fought' all the time. They were tortured. They had none of these facilities that you have. They had nothing of this enjoyment; nothing of the kind. While you have got it all, everything on a plate. So, be deserving people, authorised people, and work it out in that way. Otherwise, this world we cannot change.

This puja has 'very special' significance according to me and has to be done by people who 'know' that they 'are' these great personalities. It has nothing to do with your so-called artificial positions in life; or anything that is outside. It's the inside.

In this seminar one must not, too much talk about outside things. But just talk about God, your Mother or about Sahaja Yoga. Best thing is to talk about your Mother, so it neutralises both the ends, and it works out. It works out better. It is the simple thing one has to understand, that, *God has been so kind to you, so kind. You don't have to fight for your saintliness, nothing. You are 'all' brothers and sisters. You are 'all' here, so*

much close to each other; you are not alone. You are so great that you can 'know' what you are. Who told them? Who looked after them? Who helped them? Today, you are just like VIPs!

So please try to understand that you have to have a 'very' humble attitude towards all the saints, and towards Sahaja Yoga. Try to absorb as much as possible. Be kind to yourself.

May God Bless you All.....

.....So keep that dignity, keep that feeling, that you have come here in a very big position. And so keep that understanding within yourself.

Now, people who come from Christian ideas, you see, identify it with Christ. Christ is Me, now, sitting before you. It is all said about Me. Try to identify it with Me. I can feel the attention. It's all said about me.

I have to say one thing, that when we are identified, say, Hindus are identified with some books. In the same way Christians are identified with some books. But because Christianity has been, like Islam and all that, an organised religion, the identification is much more in the brain. It's very difficult to get out of it. And you do not know that Bible itself has so much discrepancies. Every chapter, if you read thrice, you'll think there are three Christs born on this earth; because it doesn't tally with one Christ to another. If you carefully read about Christ, you'll be surprised that the way they have described Christ in one, must have been born 'before' John the Baptist, another one was born 'after' John the Baptist! Like that it goes on.

So there is a kind of an attack, even on the scriptures. We must understand as Sahaja Yogis because we are standing with

the light in our hand, we should try to understand that all these books have attack of all the negativity. Like in our Indian temples, you'll always find negative people going there and doing all the Tāntrik-Vidyā and all this base things. Even in the Churches you know we have got people now who call themselves "Charismatic".

So this is going on, and they are going to their own doom by taking to this kind of a wrong attitude. So it is to be understood that you should not be so much conditioned by those things. *You should keep yourself above to see what is the truth of every religion. That they belong to the same principle and we should not adhere to something because we were born in that, or we are conditioned into it. That's not a sign of a Yogi.*

A yogi has no religion outside. He has no nationality. He is rifted of all these things. *So try to understand that you are a yogi and you need not adhere to these psychological conditioning that are being created in your mind.*

You understand that, then you'll rise much higher. Because of the organised religion it is even 'more' difficult to get out of it. And that's what we don't understand. We want to bring everything to that, which is gone and which is being perverted, which is being spoilt and which is being misrepresented.

So try to have your own understanding of the whole thing of the past.

Advising the brides-to-be, Shri Mataji Said :

You're entering into a married life and you have been virgins so far and now you have to enter into the another life, of marriage. And its a great responsibility on all of you to see that you make your marriages successful. And you have to see that you behave in such

a manner that you create a proper Motherhood within yourself, and a discipline that you want your children to imbibe and your husband to have.

You've seen your Mother, own Mother—has been sitting for nine or ten hours sometimes at one place. Not even getting out of this place. But I've seen people, that they can't sit for two hours at a place, even if they are meditating. And they get up, disturb everybody else and come down—this is a sign that we lack in our discipline, that our parents did not discipline us, that we did not discipline ourselves.

So now the first thing is that you have to have perfect discipline of your temperament and is a sign that you are the people who represent this Mother Earth who has a special wisdom and a special power to express that wisdom. So all of you have to be 'extremely' careful that whatever you do will be reflected in the whole family and in the whole Sahaja Yoga system. Now, when you get married to your husbands, try to understand that you are the Mother Earth, and you have to give. And because you have powers, you can give. Because you have so many Shaktis within you, you have to give. That means you are superior in a way, that you can give. So that your ego should not stand up all the time and say "why should I do it? Why should I?" And then you start enjoying this womanhood.

So try to be good mothers, good wives, and responsible Sahaja Yoginis. Those who, after marriage, try to deviate their husbands from Sahaja Yoga are really the most cursed ones. You should have sweet tongue for others, you should be careful what you talk, you've to be responsible. You are special people that you are married in Sahaja Yoga.

I hope you'll keep this in mind.



ATTENTION-I

DOLLIS HILL
26-5-1980



Today I am going to talk to you about Attention. What is Attention what is the movement of Attention and what are the ways and methods of raising our Attention. Keep it in broad ways. Alright? But when I am saying all these things you must know that I am talking to you individually. It is not about others. Always the first thing human beings do is, when I am speaking to you, you try to find out about whom Mataji is speaking. This is the best way of putting your Attention on to something else. If you put your Attention to yourself—that *"this is for me, and me and me alone"*, then it will have an effect because these are 'mantras'. And that is why it is wasted, because whatever is given to you is thrown onto another person. *So the Attention that you have, is the only way to know the reality. Your own Attention is important, not the Attention of others or your Attention on others.* This must be 'clearly' understood. If you understand this point that the whole thing is to be consumed by you, through your Attention, to raise yourself to a higher situation, it will work out; otherwise, it is like giving food to you and going to another person who is getting nourished, while you are getting nothing. And that person also may not be able get nourished because he does not know that you are throwing it to that person.

So today as I am going to speak to you about Attention, you should know that your

Attention should absorb all that I am saying—*"it is not meant for anybody else"*. *You better sit in thoughtless awareness, that's the best way, so that it goes into you, otherwise it is like a lecture, you know.* That you listen to me has not effect. Every lecture will transform you because after all I am speaking. But because you always think of others and you think of your problems all the time—some thing non-sensical is going on, about which you are worried—and the Attention is so overloaded that whatever is said to you, does not go into you. *So just now utilise it, by being attentive and knowing that all these non-sensical things have no value. Is your attention that has to come up and has to grow.*

So, attention is the whole of the canvas of your being. Is a complete canvas—is the attention. Complete canvas of your being is the attention. How much you have gone into it, how much you have discovered it, how far you have raised it—is a different point.

Attention is 'Chitta' and God is Attention
How far your Attention has been enlightened is a different point. But your Attention is God; if you become enlightened to that extent. It is like a canvas; you can say, it is like a canvas; which is spread-out for a film; and whatever aptitudes or, you can say, the drags or movements of your Attention has, shows on that canvas. I do not know what

is the word for 'Vritti' in English language. It is not aptitude, but a person gets prone to, or his Attention is dragged to—I do not know there is a word in English language for 'Vritti'.

So our Attention is just a 'pure', 'completely' pure canvas, and is acted upon by the three Gunas we have, to begin with. And the three Gunas come to you, as you know, one from your past, one from your future sense and one from the present. Now whatever have been your experiences about a particular thing or a particular occasion, so far is completely recorded in your memory. For example, if you see the black colour, all that goes with the black colour is recorded in your memory. As soon as you see this black colour, quite a lot of it comes out. That means as soon as you see this with your Attention, the Attention gets muddled up or you can say the Attention gets coloured with all the memories about this black colour. And then your action takes place according to the way your Attention is effected. For example, just now, something was burnt by these flames. Now all of you became aware of it. Next time whenever you will see a flame, first thing will happen will be that you will be cautious about it. It is not going to happen again, but the whole memory will come to you and you will try to be cautious and warn others because your Attention will become 'aware' of that, as soon as you will see that; because that canvas of your Attention itself will start throwing out these pictures out of itself, through your past experiences, on to the canvas. This is a living canvas. Or may be, that if you have got some ideas which you have premeditated, or thought of, of the future—for example, you must have thought of somebody that if I meet that man I will tell him like this. As soon as you will meet that man, your Attention will start bubbling out with those ideas that are coming about this

man and you will start addressing to him accordingly. It is all stored up within you—whether it is about the future or about the past—is given out of the Attention through that bubbling process, which depends on your dragging nature, where you are dragged; that is called 'Vritti', but I do not know what you call it in English language, I do not know. 'What you are prone to'.

'Vritti' is a very neutral word. It does not mean anything bad. It means where you are drawn to. 'Vritti' means a temperament by which you are drawn to. Whatever is your temperament, it acts like that. For example, if you see a man walking, say blindly, he cannot see things. One person may get angry with that person. Another may have pity for that person. Third man may come forward to help him out. Is the 'Vritti', is the temperament that you have developed through your three Gunas. That is why this Attention becomes identified with you and when you are identified with this, your "Vritti", your temperament, then you are still in a mis-identified area. Let us take a case of somebody who has been possessed before. Now coming to Sahaja Yoga his possession goes away. But the memory remains in the brain that he was possessed and the memory is stronger in a person, left side is stronger, then that memory lingers on and as soon as that person comes in contact with anyone which has got something to do with the past possession it clicks, and the whole thing starts coming into you, bubbling out and you think you are again possessed. It is the memory which gives you, 'it is a myth'. It is the memory that tells you 'Oh I you are again possessed.' Because your left side is weak, means, you always live in your memory—your memory is stronger than yourself. If you could make yourself stronger than your memory, nothing can possess you. *But after you get your realization, you are not still identified*

with that state of mind in which you see your ego and super-ego as myths. Still you get caught up into your ego and super ego, and that is why your attention is still in a mess. In a pure simple way of Attention, in an innocent child, he sees everything in "Pratyaksha", means in actual experiencing of something, for a child, because he has no memory. So he will have to burn his hand to feel that this burns. He has to touch something cold to know that it is cold. His memory is not yet built up. So into the actual experiencing of it, he lives, but that 'actual experiencing' becomes memory. And once the memory is built up stronger, the whole personality is effected by memory. All the conditioning of all kinds comes through that. Your reading, even the whole atmosphere can come to you. You see sometimes you smell a particular soap, or say a rose you smell it, when all the memories of smelling such a rose sometimes comes to you and you may feel 'really' elated—sometimes, may be sometimes very unhappy, whatever may be the situation. So you may feel happy or unhappy. Because whatever experiences you have had, has given you a memory. This memory might have given you a super-ego, or might have given you a ego. This canning might have taken place. If it has been a ego and a super ego, then may be that if it was ego you must have felt happy. If it is satisfying to your ego you feel very happy. If it is not, if it is super ego, if you are suppressed by this then you feel very unhappy. So both things—like happiness or unhappiness are the states where you are still in the myth. Still the myth exists. You have to still go 'beyond'. So if you feel happy about some situation, you should know you are only happy before realization, because it is giving some support to your ego to bloat. And if you are unhappy, then you should know that there is some sort of suppression on your ego and there is a super ego developing.

So both the situations have been of 'no help' to you. Of 'no help' to you for your growth, except that both these institutions develop so much that you are away from the real experiencing. The real experiencing stops, because your Attention is so much, muddled up. So on one side if you move—on the left hand side—your Attention is muddled up with fear, with pain, with unhappiness, with hopelessness, dejection. The other side if you indulge too much—on to the right hand side—little bit also, you start getting elated, excited, over-dominating. The colour of the left side is blue, and the blue colour starts changing to the black. While on the right hand side it is, to begin with, yellow, light yellow or you can say golden. Then yellow, then orange and then red. So you go to aggression on the right hand side. On the left hand side you go into a complete state of entropy you can call it; or a state where you are separated from yourself into complete frozen state. *So one side you become completely frozen, on the other side you become completely heated up. Both these things are again movement on the wrong direction.*

Even in the centre when the Attention is kept, that you keep your attention 'more' in the centre; there also because it is a 'very' sensitive point it does not stay there. For example, when we say, use fire, we can use it for burning the house. In the same way we can use it for creating smoke. But we can also use this fire in its proper way, if we use it, in its proper proportion for cooking the food, for giving us light. If it is too much, it can burn like a big fire. If it is too little, it can burn like smoke. *But in the centre when you know how to balance it, then you can use it for your own purpose—for cooking or for giving light, and then 'or a Puja too.*

So in the same way when we 'really balance' our Gunas properly, then we become gradually the 'master' of the whole

situation. The Attention does not get dragged into things that we have been doing or that we have understood through our memories, or through our experiences or whatever it is. And is not also dragged towards too much on the right hand side that we try to overpower, or try to dominate someone. Because if you move too much that side you have seen it becomes blood. It is difficult for people to understand how, when we become very religious minded, like now Iran, the movement is on the right—all the austerities, all that, everything. Now blood-shed. Christians also did the same. Brahmins did the same in India. Buddhists did the same, even they talked of non-violence they got to blood-shed, because movement started right hand side.

Left hand side movement will take you to very sly and dark methods. So right handed sided people like big nations who are supposed to be developed nations, they justify war. "We must have weapons to face each other", but you all each other are the same people from God's point of view! Why are you fighting? I mean, God asks you, "Why are you fighting, what is the need? Why do not you sit down properly and listen to each other? What are you fighting about? You are fighting about land—is it your father's land? It belongs to God! God has created this land. Why are you fighting?" But your Attention is such that immediately you say 'Oh! This is my land, this is my mother-land, this is my father-land, this is my brother-land. But what about 'your' land which is within you? Is it not your own?

So if you go on telling these people that we should have no war they would not listen. Realisation is the only way. By realisation your attention gets higher and gets separated from that strata from where these things bubble in. You understand my point now?

The strata goes higher. The Attention goes higher. At a higher state, and these things that used to bring in—by right side movement you get विक्षेप (vikshēpa) confusion. Must you get *confusion*? Every intellectual, whatever brilliant he may be, he is confused. And the more confused he is, the more he asserts himself; because he is confused, he is not sure of himself, so he asserts: 'This is the thing, this is the thing'. I mean, if it is so, why should you assert it? But he goes on asserting "this is the thing". Then understand that he is now going towards lunatic asylum. Absolutely. And the way he asserts, and goes on talking about it, all the time, that means he is not sure. He becomes like a 'possessed' personality. When he explains everything through his brains. That 'this is the thing, this is correct, we must all do this is what...' and he convinces many others who are confused like him. They depend on him; he becomes a leader because you see they are much more confused and they find somebody who is not so much confused 'outwardly'. They stick on to him, and all of them get to war or some sort of a blood shed or some sort of—they want to see blood. They become heartless, passionless, compassionless, you can say 'Compassionless', loveless people.

The other movement is the blue side, the blue is like the blue moon-light? So further romanticism starts, you see. Sitting in the moon-light, you see! The ideas start coming from Lord Byron. And they come into your attention, then it becomes very 'strong passion' with you. You think, "Oh, I am still, you see, I have to find out my loves, you see," and you go on in search of your loves and this and that. These things really are not giving joy. That is why so many poems have been written that love is the 'most' painful thing, is worse than death and all sorts of poems are written like that, so why did you get in it? I mean, it is already written down. Books after books!!

Still why do you get into it? You are already warned about it that 'don't go after love, love is deception, love is this, that, it is very temporary, it is for the little while you get that ...' *By chance, if somebody could stop at a point by marrying somebody who is sweet enough and realise that love and marriage and all these things are in the 'centre';* are like the fire in the kitchen, are like the fire in the temple, looks after it and does not overdo something about it, then may be that this may be utilised.

In the same way the right-side movement of the Sun-Line, if people think that 'yes, Sun is important. We have to have Sun in the house, but you are not to become naked and insult the sun and get your skin cancer! Sun is not for your skin cancer. But if you over-do, it is also it is dangerous. A person who exposes himself too much to planning, and doing that, and doing this, and doing all this—can land into 'very' great difficulties. *So you have to balance that side also and this side and you have to be in the centre, in the 'equilibrium.'*

Now this word equilibrium does not exist in our day to day life, it exists only in the fiction or may be in the so-called scientific research. But as far as human beings are concerned, they do not know what equilibrium is *'Because' of this, the Attention, though 'after' realisation comes up, still on the sides they just go down—this side or that side according to your vrittis (वृत्ति.) And when these identifications still act in them, they are prone to go down again in their Attention.* And again start bubbling out the same thing as they had.

Now, one has to become lighter in one's own mind and should 'think that we have dropped all that now, why are we there?' One should become lighter, with all that load flowing out, because you are here to *raise your*

Attention to 'higher and higher' so that you come up to a point where you become One with the Attention of God. Already your Attention is sparkled because through your Attention you can see what is wrong with you, you can see what is wrong with others and you can see how far you are going with yourself. But the progress is retarded because you do not know that this Attention is pure form and all that you get into this attention is a mythical stuff, is a myth. *If you drop this myth gradually, treat everything as a myth, and not depend on becoming unhappy or happy, just seeing the thing, your Attention will take a flight and it will be at a much higher level residing there.* Instead of that 'every' movement you go this way or that way, you see, it goes on like that and the movement upwards is much less.

Even in Sattwa-guna, when you rise, you can go much worse in that condition also. For example, if you say that 'I am trying to be Sattwa-guni. In Sattwa-guni it is that you start seeing everything, discriminating through your understanding,—not through vibrations, through understanding— "Should we not somehow or the other take out our Attention from here? Should we not give up this? Should we be charitable? Should we go and serve the people? There are people, who think 'Oh, we are going to do something great', like your salvation army, you see. Let them be salvaged by themselves, I do not know what salvation they are going to do. So these ideas,—'ideas' I am saying—of Sattwa-Guna can also immobilise you and can 'really' freeze you down once for all and that also 'can' work in you in 'such' a sly manner, we can say, in such a secretive manner that you will not feel it. All these ideas of helping each others, being charitable, "lets have a charity association,"—finished I

Once you work in a charity association, your Attention is finished there.

But if your Attention goes higher, say my Attention is "I am only nothing but a charity, I mean what am I It just flows. You just become the charity. *So the difference between a person who is a realised and a not realised is this that the Attention which was giving myth as reality to you is gone now, is gone higher. It can see that it is myth, the Attention can clearly see that it is a myth. And you can see that yourself and you can remove yourself. That—of course I have to give you a push no-doubt and I am working hard on that: to give you a push—but you should also know that mythical things must be dropped out, otherwise you will not grow. 'All' mythical things must be dropped out. And the best way to do it is to be in thoughtless awareness; because as soon as you transcend these three Gunas you become thoughtlessly aware. You have to cross Agnya, and once you have crossed Agnya these three Gunas, 'absolutely' you go into a state where you are Gunātī, you are beyond gunas. So you do not deliberately do anything, but it just works out.*

But analysis is one of the diseases of the West. What are you analysing? What are you analysing—you ask yourself. I feel like laughing at the whole analysis that goes on. See, they will sit down take out a hair, splitting the hair into hundred, and—"great analysers are sitting now." They can not even say how the chromosomes have that spindle action and—I mean at that minute level the things are worked out. They cannot say how a cell divides. What are they analysing sitting down here?

Now, they have analysed for a purpose, also done for God. Through their analysis now my things are recorded. Through their analysis I can go to the TV—if they allow me

any time! Because of analysis it does not fit into me, they wouldn't allow, they may not. It might be expedited. But say, for example, if you had not discovered these things—for example take it like that—and the science was not discovered, your Attention would have been at least better off. *Because of science, your Attention is also very much in confusion.* So I do not know which one to praise—whether the science or the primitiveness. See when you raise yourself to science also, you got to another extreme as usual. Till you burnt out your complete Attention you were not satisfied. I mean if you had kept your balance in science also it would have helped, but the balance was lost there. Give anything to human beings and they know how to make the worst out of it. They will go to the extreme. You give them a horse, they cannot go ordinary trotting or galloping they must have a double gallop till they fall and die. Every thing you see, they are just on the run all the time. So first thing needed is to steady down yourself and tell yourself: "Now all these mythical things I am not going to allow to come to my Attention."

All these things are nothing but myths, but you are giving too much importance to myths. You are taking them bit too seriously. They are just mythical. Now, I mean, when you are realised now you laugh at people who just go mad over say, a moonlit night; alright? But ask the fellow who is doing that—he will say "you are heartless, you have no feelings", he will give you a big poetry out of it. You go and see anyone of these people who are riding a high horse, who are at the helm of affairs and you will feel like laughing at them. But they will think that "you are useless, you are doing no work, you are good for nothing, you are just wasters." *So now for you, because you are enlightened, now, is to understand that our Attention has to move higher 'and' higher, at a higher space.*

Now, actually what has happened in realisation—your Kundalini has risen and has come up. Just like you can say a small, thin hair—one hair, say. And that has broken your Sahasrara. And now the grace is flowing into it. But it is a 'very small' movement that has taken place—of course which is a very difficult movement no doubt; but it has taken place. Now you have not expanded like this. Your Chakras are only pierced in the center, but the rest of the Attention is still intact. Actually it is so intact, that you do not even feel that it is pierced. *Now you have to 'expand' that. Open it out so that more strands of Kundalini can rise and your Attention, which is in these centers, expands. By expansion it drives out all that is mythical on the sides.* On every centre we have our Attention which is being enlightened in the centre through this light passing through. But the light is too small for the darkness that you have collected. Specially for the people of the West I would say, your confusions—you must get rid of them. But still you identify. Because if I ask you any thing—"how are you." Means what? Means you are still confused. Alright? Confusion should go. One confusion was there that "this is realisation or not." I hope that is over now with you people. At least now you believe it is self-realisation, I had to tell people, "No, no you are self realised now, you 'are'" still they would jump up like a jack in the box. They will say, "No, we're, not Mother. How do you say this is realisation? We expect 'this' out of realisation and 'that' out of realisation, that we'll be flying out of the door if we are realised" or some thing non-sensical like that. Thank God, these ideas have gone away.

But when we are realised, there is light that has come in us, we have to grow it, 'only' by separating our Attention from the myths. It is 'all' mythical. I also play with you.

Because unless and until you are sure, I am not going to give you a wrong idea about yourself. I want to see how far 'still' your Attention is moving. And I know; still you are not sure. Still you are not sure of yourself. That is why the confidence is not there.

First of all you have to learn how to drive, then you are tested. There will be five stones put together, the distance will be only that hardly a car can pass through and the fellow will say you bring it zigzag—and you cannot do it. Why? That is how he makes you a master. *The mastery of your Attention will come when you will start 'seeing' that it is all a myth that upsets you. It is all a myth that upsets you. Just throw it away. Just throw it away and understand that you are "the eternal Attention." That you are the "eternal life." That only thing that keeps you away from it is ignorance, and the ignorance is too simple to understand that you have accepted myth as truth. Just drop it, it is all myth.* You will be amazed how your Attention will rise and you will see all these non-sensical things which used to frighten you or to elate you, will drop out, and you will just smile at it. And 'then only' you are going to enjoy yourselves fully because your Attention would be completely drenched into the bliss of "Self". I am saying: you will, I say: *you 'are' already drenched into that bliss. Keep it up.*

Now, how to do it?

Actually, in every day-to-day life how to kill the memory of the past? *To kill the memory of the past, is to have new memories.* You must remember when you first got your realization. Always think of it. Whenever any such memory comes to you, you try to think how you got realisation. 'Any' memory that is troublesome or even so-called elating, you just try to remember: *"how realisation has come to you."* When you feel aggressive

about something or angry about something, just try to remember how you felt the joy of surrendering. Just think of that joy of surrendering, of dissolving yourself. So the new memories must be built up. If you start building up new memories, then you will start collecting moments to establish other moments which have such memories. Like a memory when you tried to help somebody, you raised the 'Kundalini' of someone. Now the problem would be that when you would be raising the 'Kundalini' of others, you would be in thoughtless awareness—there wouldn't be any thought—and thought is the only thing which impresses. But that time you can 'record' the joy of raising the Kundalini.

If you could record the joy of raising the Kundalini of others, you will feel a new wealth of these beautiful moments will be accumulated. And all these moments which were giving you confusion or fear or so-called unhappiness and happiness will drop out and 'pure' joy will remain. Because now most of the experiences you have had are more of joy. Joy has no thoughts. It is just an experience—"Pratyaksha". That is why I said you keep your eyes open.

I hope you'll understand what I mean by that.

May God Bless you all.

PRAYER TO ALMIGHTY

You must pray to God and ask what you want. Ask for "Complete satisfaction in my heart, Joy in my heart, Bliss in my heart; so that the whole world becomes blissful".

"Give me Love, Love, that I could love the whole world, and that the whole world becomes one in Love".

"Give salvation to the entire humanity, which is suffering".

"Take me to your feet"

"Cleanse me with Thy Love"

Now see if there is God or not. You can feel it. Within yourself he hears you. He is the Glory of all the Glory.

He Loves you, He protects you, He Guides you. He has created you to be really His Love. But accept it.

Any time any thought is coming to you—pray; and you will be moving in the way of that Ocean which is Unconscious mind, which starts with thoughtless awareness.

If you cannot become thoughtless, you pray to Him: "Forgive me for what I've done, and forgive those who have done harm to me".

—Shri Mataji Bombay-9th Feb., 1975

"SHRI MATAJI NIRMALA DEVI"

ATTENTION-II

BORDI SHIBIR

27TH JANUARY 1977



The quality of attention changes according to the state of your condition. So where is the attention placed in the human being? It is not a fixed point! We can say attention is the surface or the edge of awareness; wherever we are made aware the attention gets diverted to that point. You can see from this analogy: All the filings of iron have got a power to be attracted towards the magnet. Where is that power, you cannot locate. It is all over. Wherever the magnet is placed the filings are attracted. Our attention is also like that; that wherever we are attracted our attention goes there. It is existing in the whole body, in the sense that it can be diverted anywhere outside the body. Also inside the body in case there is any pain or any trouble. It floats over the nerves, it floats over the whole nervous system; but there is a controlling centre in the brain. If it is hit then we can remain conscious—but without any attention. Also if somebody is hit on the Vishuddhi Chakra it can happen. It can happen even in the lower Chakras, if somebody is hit, that portion will lose its attention because you cannot feel in that part. The difference is this that you can pay attention to those points if you want to, even if they are numbed; for example, if any hand is numb I can pay attention to that; means I can look at it, I can think of it. But there is a point in our being; if that is hit, then we cannot even

think. We are just lying unconscious, they say, but eyes are open, hands are moving, legs are moving. That point is at the point of Vishuddhi chakra. If you can draw a line from here to the point where is the (pitha) of Vishuddhi chakra is inside the brain, along that line if you are hit anywhere you become attentionless, you cannot pay attention anywhere. This line also passes through Agnya chakra because when this point is connected with Vishuddhi chakra at the back if here, and at the pitha inside, a kind of triangle is formed and all this line on this area can affect your attention. Your heart is moving. Your limbs are moving but you can not pay attention anywhere.

So when you pay attention to something; actually you pay attention normally, when you are not realised, through your brain centres. After realisation you can pay attention through your other centres also, you do pay. This is a very big difference between a person who is realised and who is not realised or you can say that you can become effective through your other centres by paying attention to them. You can feel the centres which are obstructed in your body which you never felt before. Not only that, you can feel the centres of other people, that means your central nervous system is being blessed by a new awareness by which it can convey to you,

communicate to you the Attention paid by your centres, and also it can take your Attention in a subtler way into the centres of others. So first thing that happens to you is that your Attention becomes subtler. Attention becoming subtler means you start understanding deeper things. For example a bird can see a flower but cannot feel the beauty of a flower and a unrealised person can see the beauty of a flower but cannot see the vibrations of a flower. So you become subtler. Your Attention becomes subtler. You definitely are at a higher evolutionary stage than the other people are.

Now, we have to see how we use our Attention. You have seen even when you were not realised that supposing you start developing an art in your hand from your very childhood, then you develop the depth of that particular Art, because a kind of a Milinge grows on the nerves. In the same way when you are Realised, I would say 'when you are a newly born person', if you start respecting your Attention, then gradually you develop a depthness for Sahaja Yoga. But so many people when they get realised they hardly come second time, even if they come again they do not develop the feeling of vibrations more. They still go on being busy with their day to day work wasting their Attention on things which do not give you the subtler feelings. So the subtleness, the depth of the Art of Sahaja does not develop. For example a person who is over-read; as soon as he gets his realisation, he starts tallying it with what he has read. This makes his attention again wasted. As it is, his attention has been fixed by these conventional ideas, some of them are correct, some incorrect, some of them are absolutely false, some are useless, some are only because they wanted to make money, they have published some trash. As soon as you get Realisation you go back to your own gross awareness and start

tallying this subtle with the gross. You start again losing the vibrations. Actually after getting Realisation I've seen with small children they sleep for very long hours. They become little inactive for some time, but if an elder gets it he'll immediately go to the book-stall, buy one book on Kundalini and start reading about it. Then some of you, not understanding that you've become somebody else, take it for granted, already, "Mataji has been very kind She says I am Paar (realised), but how am I to believe." As if by believing it they are going to give some money to me or I don't know what they are going to give. "I can see the vibrations coming, but what is the use of getting the vibrations, why did She give us Vibrations?" Again come back to the gross idea of utility because that is human nature has been so far—to make everything into utility. Everything must be utilised. Man thinks no end of himself so he starts putting his realisation into utility. "What utility it has? How many people are going to get it? What is to happen? What is the schedule? What is this? What is that?"

You've been given this subtleness to enjoy, like if we enjoy the beauty of a flower, we just enjoy. Do we go to the books and find out what should we do about this enjoyment of ours, how to enjoy this flower and then what to do and who has described about the flower so that we can see if this is fitting into that. But it is done very commonly and I really don't know how to say, because it's a foolish thing and I am only afraid that sometimes if I say they will feel hurt. And as human beings are, they get hurt for nothing at all, that's very foolish. Children are very sensible that way. Once they get it they start enjoying it, they just enjoy, they just sleep off, they are not bothered. They think that something that is to be enjoyed, let us enjoy it.

So, at the very outset, it happens like that and a man doesn't know that how he has

made himself even much more gross than he was ever in this Kali Yuga—in these modern times. By organising things according to his own ideas and conceptions, he has become so unnatural, so foolish that discrimination between joy and ugliness he does not have. He is so confused. So first of all it is not only one reason but there are many reasons and as I described to you inherently it is the human gross activation before Realisation. If he understands the disease from where it has come sometimes it is easier to correct it. You cannot just correct the disease without understanding the history behind it. If you are a student of History you will know how human beings have behaved. You just start wondering what's wrong with these people. God created one world. Just think of a person like me coming on this earth; suddenly you will find there are so many countries being created. Alright separate countries you can have if you cannot manage the whole world together, but then the fighting goes on, killing each other. All kinds of problems for nothing at all. I mean it is such a mad house. So historically if you see how man has made himself mad, it is not easy to compile all that in one lecture. You will have to write volumes. I think there are already written volumes. So there is historical back-ground which has spoiled your attention.

Physically those who come for physical handicap or physical trouble or something like that, because they are, sick are sometimes little better than people who do not have this, because definitely they get the relief part of the joy. If they get the relief there is a little shadow of joy that they feel and then they start understanding that it is to be enjoyed. But I would say they too, once they get their relief they just disappear, not understanding that there is something greater than this to be tasted and enjoyed,

And the physical enjoyment in Sahaja Yoga itself is sufficient to keep your attention subtle. *You do not have to fix your attention but you have to get subtler and subtler in your attention.* Fixing up of your attention as you know is a very wrong method. That was done by some Yogis and you know what is the result of that. Their chakras were broken and finished. When they fixed their attention onto Agnya Chakra you've seen that Agnya chakra is broken. You have not to fix any attention but you have to make your attention subtler and subtler. As I told that a magnet when brought near the stones nothing happens to the stones, they are just there, you move the magnet anyway you like but when you take it to the iron filings only the filings are attracted towards the magnet. In the same way *the attention of a Sahaja Yogi should be so subtle that he should feel the vibrations, he should think of vibrations, he should eat vibrations, drink vibrations and enjoy them.* On the physical side many people tell me that he went to their house and, "they offered me laddoos and I had to eat, what can I do Mataji?" Actually they felt attracted towards the shape of the laddoos. They ate it. But they don't see the vibrations of those laddoos. They just ate it off and they had a stomach trouble. When they had stomach trouble then they said that, "Matāji we've lost our vibrations now what to do, we ate the laddoos." But if you have seen that there are no vibrations in those laddoos you should have said that "today, I am not supposed to eat anything" or something like that and you should not have eaten. If you see a born realised child, he will never eat. Even if the mother beats the child, it says "alright beat me but I am not going to eat." Because they are not going to eat the filth. Such children are supposed to be obstinate, they think they are obstinate because they know that there are no vibrations so why should we eat because we are not going to enjoy it.

So, on the physical side there are so many such mistakes you are committing. If you take to—now say, habits you have, Supposing you have a habit of say, pulling your hair. There was one lady who had a habit of pulling her hair and she used to become bald here and bald here, then the hair used to grow this side and she used to have a bald head here and would pull her hair here; such a person. So she came to me for treatment. Imagine! So, I told her why do you do like this? She says, "Now, my attention is like that, it always starts pulling my hair." What to do, such an attention you have got. So her elder sister used to beat here on her hand any time she put her hand. She says that you must beat me, if you don't beat me, I'll beat you. But the beating was on and everybody, used to look at them what are they doing to each other and still she could not stop it. All habits are like this monkey business. All of them are like that, because the matter is trying to sit on top of our attention all the time and so we form habits. Certain habits are alright convenient and convenience like that. Some people, to break habits, you know, they say "we'll not sit on the ground nor sit on the chair." So where will you sit? "We'll sit in a sitting pose and we'll practice that sort of a thing." You need not be such a non-sense. I am meaning that certain things are alright, don't go to extremes. But certain habits which we acquire are mostly because of fashions for example, if somebody is smoking he forces you, you say "Alright". And one bad habit we've got is not to say "No" to anyone. "How to say no, you see, they were all drinking and they offered us drinks and we said no, but they were just forcing us, then it looks very bad you know, not to drink and they gave one glass of drink to me and I said alright, I'll have very little sip you know. One day and I had it like that and then my relations, you see, they came and they invited us for dinner and we had to go and then they

started the cabaret dance you know and we had to see after all, it would look very bad not to see naked woman." We are very innocent people so we go on explaining "what to do now, this is the society, this is the fashion, this is the style," this is how it is.

But a Sahaja Yogi is a special one. He is a chosen one. Because you haven't got your own value, you have not valued yourself as I have valued you. This is a fact which very few realise really, that "to get realisation like this there must be something tremendous that Mataji must have done. She must have put in a lot of labour to work this out Herself. She must have done tremendous Tapasyās in all Her lives and even in this life. She must have worked very hard day in and day out, and here we are when we got it how commonplace the whole thing, how we are about it. I thought by giving realisation you will immediately see your value and you will think that you are something great and that you've got this realisation and the Sākshātkār. But it is not so and you start compromising with gross things in life. There is a huge populace which is to be led by 'one' of you. One of you can lead all of them. Leaders do not compromise, leaders do not solve the problems of the people when they lead them, but they give them problems to be solved. They stand above them. They are much above them. They do not compromise. They do not bend, others bend before them. If the light starts falling and faltering on the roads what'll the person do who is carrying the light in the hand. You all are like the torches and what kind of a life you should have and a personality you should have, it is for you to decide. Does the attention get the priority, when you understand how your physical being presents, this body of yours has to be cleansed, has to be beautiful, has to be soft, kind, elegant, dignified. I've seen people in groups when we

are sitting down behaving in a manner even an ordinary educated person won't behave. The reason is you have not yet realised that you are the leaders and people are watching you. There should be a kind of a 'Masti' in you, 'Masti' (मस्ती) as they call it, should be satisfied with yourself. So on the physical aspect what you eat, what you see, what you like, whole priorities must change. What should be most important is Sahaja, in every circumstance, in every method a habit—Sahaja.

Sahaja means "It's born with you." Sahaja doesn't mean easy. Many people confuse. You have now got your right that one was born with you so now, so for you it is necessary that to know that you are a Sahaja and that you are not going to accept anything that is Asahaja. Sahaja means that, Sahaja means that you take the light of Sahaja above everything else over the darkness and not to accept darkness which is Asahaja. So how can you have habits which give you sympathetic bondage? Sahaja means you have a special subtle awareness. A king doesn't clean the streets. On the physical side your attention is lost like that because you indulge into all Asahaja methods that you had before, that others have, you get lost into the Asahaja system of life. You have to change the complete system of the whole world in which people become Sahaja and not Asahaja, then only the whole thing will become Sahaja for you. It is a big misunderstanding about Sahaja-Yogis. They think "Oh! when it will come Sahaja then we will do this work, then we'll go round and talk to people—it should come Sahaja." Nothing doing! This is a very wrong attitude. Sahaja means that you have got the light of Sahaja within you and how can you tolerate anything else. Means you must know how to dress up, how to talk, where to go, whom to meet. Who are your mothers, who are your sisters, who are your

sons and who are your parents. That is how your attention is lost. Then your gross habits, your old life that was there that has to be chiselled out, is to be finished. And you cannot go on, for if you go on, you'll catch up here, you'll catch up there, you'll break your neck, then you'll come to me—"Mother! I've broken my back, this has happened that has happened. It's paining, I am getting hot I am getting headache, I am doing this." Till you become Sahaja it'll go on working on you. But why not become yourself? For example a human being cannot sleep like a dog, if he starts sleeping like a dog because there are all dogs around then he is going to get the pain. In the same way if you are going to be Asahaja, because all are Asahajas you are going to get into trouble; because the dog doesn't feel, though he might be getting pain but he doesn't feel it. You definitely feel it. *The person who is not yet reborn doesn't feel, he gets the problem but he doesn't feel; you can feel it and you jolly well have to give it up; sooner the better. If you don't give it up then you are again going back to the same darkness and this new darkness may be hellish, can be terrible.* It's better to die as human being because then you can go on being born again as animals, this and that. But to be born again and knowing you go on back again to your former habits, it can be very dangerous. That's how I fix your attention by a little fear into your mind to your subtler being, the subtler being can only enjoy. In the morning you did enjoy the meditation, you had become subtler, I pushed down there. But you have to keep yourself subtler by remembering what has happened, how physically you felt nice.

One of the worst habits that human beings have is to see the watch. It's so painful to me when I am talking people see the watch. I just can't bear it. Because now you are beyond time, beyond space, what are you going to do

by saving time? What have you done so far? That shows your priorities. *Our priorities must change and you can change them easily once you start enjoying, once you have tasted the nectar of Divine Love (Amrit, अमृत) then you are not going to drink dirty water. But you first of all remember that the joy that you enjoy. That is one way of fixing—so called fixing—your subtleties.* It's the attention that gets covered by the gross things of life, even in the emotional side of it for example you have relationships. We have seen some Sahaja Yogis being lost like that. They had some very gross relationships with people, even Gurus and some of them were friends and some other dirty relationships you can say and they couldn't give up and they are lost. So you have to sit down and find out "Why am I not enjoying myself? I am the loser, because of those things, if they were joy giving I would not have run towards them from one to another. They never satisfied me fully, so why to go back to them again?"

The emotional enjoyment; whom you regard as something very important are also to be weighed in the new dimension of your attention and the subtleties. You consider somebody as very near and dear and you have a business relationship or some sort of a—I don't know what sorts of relations people have. You must know that it is very superficial and you cannot have any joy out of it, like you drink water from a cup. Now the cup itself is superficial, the water is superficial, the most important thing is your tongue which can feel the water. If the tongue cannot feel the water and if the water feels like stones, what's the use of taking water? So the most important thing is the taste in the tongue in the essence. In the same way the essence of our enjoyment is the joy and the joy is in feeling the vibrations; so wherever you get the joy you should have it. But this new awareness is not so much gone into your being, that's why this is the

problem, otherwise for human beings, it is not difficult to tell him that "this is nice you drink." He takes it and he knows it is nice. He won't eat something that is bitter. If you have to give him something horrible-tasting, you'll have to give him chocolate first and chocolate later. But human beings when they become evolved, I've seen that they are more prone towards these horrible things because of their previous attractions. *So put your attention fully towards Divine, pull it out completely towards it so that there is no attention left towards the gross sides.* Even now I find people coming and asking me "Mataji I have a problem, I want a job, what should I do? This is to be done, that is to be done." Of course, that is by the way, is alright but if that attracts your attention means you have lost sense of your understanding that you are a Sahaja Yogi and that your joy is in the subtler form and you can enjoy it. *So these gross things are never going to give you joy so why not ask for something which will give you that subtle joy, which you can enjoy—only you can enjoy.* So this is what happens to our attention, we get lost because of our previous ideas and our emotional bindings and we can also say that our spiritual bindings—so called. We are Hindus, Muslims, Christians. We are vegetarians, Non-Vegetarians. We are Brahmins, Non-Brahmins and all kinds of things we are, but we are not what we 'are'; and all these things also come back to you that we are Jains so we are very great people! You get me any Jain from anywhere—or anyone from anywhere—does he have the sense of vibrations? Then how is it that person becomes your Guru or that person can teach you about these things? You are now a master. Does the headmaster come and learn from the boys who are admitted in the schools? I've seen even a newcomer, who comes in and if he has a bādā he can entice away at least 5 per cent of Sahaja Yogis easily. He will talk big, he will show off and he will bring

some Guru inside and 5 per cent will run after that—minimum. How do you explain this? Only thing is that you should not be one of them. *Everyone should think for oneself and not for others. You should think that this you are capable of or not?* So in spiritual bindings also your attention is lost like that and all these dimensions are outside.

Now, in description of Gokul of Vrindāvan, you must have read that when Krishna used to play His flute all the women who were working, the Gopis in the household would leave every work—everything, the milk would be boiling and the work was half done or full done, they were eating their food or in whatever pose they were sitting they would just get up and run towards that Murali (Flute); and when they would go there they would stand just like a picture—no movement in the body, nothing—just standing and listening with full attention, what was so? He was not even speaking—just a Murali being played and all of them just listening like a picture. What was it? The enjoyment that they were feeling—enjoyment they were enjoying within themselves, the joy that was pouring into them with that Murali, just standing and listening, that's all. What is that? That is the subtleness of that enjoyment just like meditation, they would stand. *In the same way your attention and mind should be on Sahaja, on your being with God. You are one with God, put your centrifugal force towards God completely. Put yourself in connection all the time with God and the rest of the work is done just like instruments. The whole thing will start working.*

The human mind is used to do things in a ritual way, that they think that if you have to raise this house you have to dig first the

foundation then the piling up and then you have those pillars and then you have to have the roof and that is how one after another they plan out things. But *in God's own Kingdom, there is no planning. You sit down and just enjoy. If your attention is there all the work is done, full attention; and then he take out work and give full priority to that, do not compromise your way through. You have to help others also to come up and so you must remember for that also your attention should be on your Atma, On your Spirit, on God, completely One with Him in that joy.* The whole heart is there—and with your both hands and your both feet, with all your attention you can pull out people because your attention is all the time fed, nurtured and looked after, then you will enjoy also the lifting of the people.

Nothing can be alright unless and until you develop the subtleties of your attention; and they develop by receding your attention from all that is gross. Recede your attention whenever it goes too much into a thought, like that—'Oh, forget it'. But into vibrations you pay full attention, seeing vibrations you pay full attention, seeing your own vibrations pay full attention, other things you need not worry they will be all looked after.

That is how your attention is subtler in the kingdom of God. When the lotus is in the mud and it has to come out it finds its way through many crevices and many holes in that mud but when it is out in the open—absolutely liberated free then it does not go on dashing here and there but just opens out and receives the beautiful dew, and the dew melts the fragrance in the lotus. Automatically the fragrance starts flowing. It's a different method, it's a different way of life that is being Sahaja.



Her Holiness Shri Mataji's Advice To Western Women

Now, this is in the West. Now, the women are intelligent and the women of the west being intelligent and educated have developed a kind of a very complex situation around themselves. These things have made them a kind of a man without manliness, and that is why their whole behaviour becomes extremely odd. Sometimes I just don't understand, but now I've started understanding, that the way the women are, they want to dominate men. But they don't understand that by dominating you cannot create good relationship.

Now, to dominate a man one way could be just to go on behaving like a man, you see, pushing him around and all that, saying, "Don't do this. I don't like it. This is not good. That is not good". But that is not so sophisticated. So, the other way is to all the time talk about the miseries of your past. "I am like this, This is wrong with me". All the time she's sick. All the time she's miserable. All the time she's insecure. All the time she's so dependent, she needs her husband. She wants the attention of the husband. The husband must look after her. Ultimately, I think the husbands must be getting absolutely fed up and running away from the wives. And that must be why the prostitution is so strong here, because at least the prostitute tries to please the husband and not to make him miserable, because she has to earn her living.

And I think it is just the other way round in India. There the men will fuss. The men will say, "This is not good". They will say, "We are sick and you must look after us", and all that. They don't say that we have to look after you. They say that you have to look after us. And the women think that, because they are their wives, they are their shaktis and they have to bear it upon themselves and give them the joy.

Now, the women here have another very bad capacity, in Sahaja Yoga I have seen it, that they always say that the negativity attacks, all the time, for any rhyme and reason. Like just now somebody told me that when you have a child you feel more attacked by negativity because you are on your own. Imagine! When you have a child you have such a great company of your child. I mean, for an Indian mother, as soon as she is pregnant she feels the happiness. When the child is born, she feels the company of the child. For her nothing more is needed than that her own child is there, and then, through her child, she learns how to love other children.

But here even when the children are born they put the same nonsense on them. "Oh, how bad is my husband, he has done so much to me, and how bad is this world, and how bad was my mother..." And this is how they try to dominate the children, making that

child absolutely miserable. That is how we get to these "Les Miserables". From where it has come?—the sources are here.

Now, if they are uneducated they are even worse, because they have a complex. If they are less intelligent there is another problem. They try to play all dirty tricks with the husband and with other people. If their husband has any relationship with anyone they don't like it. It is most surprising, isn't it? Like friendship; or if the husband wants to talk to some other men,—not women of course, women you can have some objection,—but I can't understand, that they don't like friends of the husband, to come in the house. It is the other way round in India. The husband's friends are very much welcomed and looked after by the wife, and there is a sweet relationship between them, and they call her the sister-in-law. It is very sweet.

But here it is just the other way round. They just abhor all the relations of the husband, and this is something most surprising because the husband is not single. All his relations are part and parcel of him. He is obliged to them, related to them, or he is attached to them, and if she really loves the husband, then she should accept the other relationships also.

Then, all their lives they have lived like this, by making, I would say, a show that they are miserable, and they continue with it after they are married. And in Sahaja Yoga also, I have seen the way they behave.

Towards any calamity an Indian woman will stand up. She is the one who will stand up, at the time of calamity. Otherwise she will not show. She is not on the scene. Nobody will know there is a woman working, she is not the one who will talk first.

For example, if my husband and I are sitting and there is an interviewer, he will say that this woman is deaf and dumb, she doesn't talk. Really, many people who have seen us together say, "We never knew about you. Your husband never said a word about you." You see, like that, it is very common, woman just keeps outside. People didn't know that I could be Mataji because those who had known me otherwise had never seen me talking, because you are not supposed to talk when your husband is talking, you just keep quiet.

Here it is the other way round. If there is an interviewer, the woman will talk first. The man will be sitting like a big mouse, looking round and opening his mouth a little bit to say something.

The aggression of these women is very subtle. They come up with such sinister questions, anything they say has a sting and then you get fed up of such a person and that is why there are divorces.

The men of the west are much better than Indian men. They are not dominating. They understand the value of women. They have given so much freedom to them. They have given them so much prestige and honour. But if you give something to women, they should be capable of bearing it up, isn't it? What is the use of giving everything equal to them when they have no capacity to bear it? That is why it is such an imbalance, I find, for women the way they are so sinister about the whole of life.

Life is beautiful, full of joy, happiness, bliss. Morning until evening if you go on making somebody miserable then you are against life. You are against God. This they must realise. The whole thing is that they have got equality without evolving themselves up to that point.

It is rather like the Arabs. They got the Cadillacs. First they were on the camels or on the donkeys, then they became rich Arabs and they had Cadillacs. Now, by sitting in the Cadillac you don't become a cultured man.

You see, in the same way if the women are suddenly made to feel, oh, they are equal, this, that; they have not developed that panache, as you say in your language. They haven't developed that sophistication. So the inferiority works out and they go on pinching the men all the time. Every word, and the tongue also doesn't have that sweetness.

But in our Sahaja Yoga we have seen some very great Sahaja Yoginis, who are really senior women, I would suggest. Like you can say....., a solid woman, very solid woman, very solid woman, and she understands things very well. Like.....she is a good wife, no doubt, she makes her husband happy. is another one. See, these people have that sweetness about their husbands and I have never seen them telling me about their miseries or thinking about their past or anything. Never. Never.

Always they said we were happily married.told me, "we were happily married". Her husband was a Russian, and they had a problem because of the war, but she never said that my husband made me miserable, or this thing, that thing. Never. I never heard them saying like that. And even if that is the case, or something is there, you should be happy. Even if, say, your husband is a bad man, he is not a Sahaja Yogi, you should be happy.

In Sahaja Yoga it is compulsory that you should be happy, you should be joyous and you have to be joyful. There is no place for people who are miserable. If they try to go on with this they will have to get out of

Sahaja Yoga. Take it from me. All of them will be thrown out. If you do not want to come up, you will be out for good.

So, it is a challenge for all the Sahaja Yoginis in the West that you must be joyous. You must be happy people.

Now, you see that in any case like this they build up their ego very subtly. If you just say that, "No, that is not good", immediately they start crying, you know they are upset. Men don't know what to do, because these women have picked up their own images and they want to do whatever they think, and if men see something more than they do, and say, "Do this, this would be better", they are finished.

They get identified with these things. So, you can't say that they are left-sided, but they are egotistical. And in this ego there is a sinister attitude by which they make the men and woman and children miserable.

So, this must be stopped now. Anymore of this misery is to be stopped in the West. Nothing. What is this misery you have got? You should go and see the women of India who are smiling and laughing. They have children to look after. They have ten, eleven, twelve children to look after. They have no money. Early in the morning, at four o'clock, they have to get up and take their bath because of conditions in India. They cannot laze out like you do. And then they go to the well, fill the water and bring it home. You see—beautiful, see their faces shining. They come home, put the food down there, slowly wake up their husbands, put things for his bath, look after their children, clean the house. By the time the children are up they see the clean house, you should see how much they work hard. And you will not know that they are working. Absolutely silent. You have seen how these

women used to cook. Did you ever hear any body outside? As soon as people are coming they are serene. They are looking after them. They are intelligent, I mean,..... is an income tax officer, do you know that?is an income tax officer. They are officers, but how do they behave? Have you ever seen them anywhere in anyway asserting themselves? Never.

In India education is very strong. Most of the girls in India are at least graduates, actually, at least. But there is no ego about it. They understand their position as wife and as a woman, and they know that they are the ones who are the source of joy, and they have to give that joy to others. Here the women don't understand how much they can give joy. After all your Mother is a woman and if She can give so much joy why shouldn't you be able to?

And this is what it is. I just don't understand, such a great potential. such a great source just cut. Just cut. That is why, you see, the motherhood is lacking, nothing else but the motherhood. The women are all right nothing wrong with them, it is the motherhood.

Even a little child in India—see our Anupama is hardly now six years old. She came to speak in my ear, "Who is this baby here sitting smiling?" I said his name is Machendra Nath. "Ah! this is Machendra Nath."! She is a six year old girl, she doesn't know how to carry, you remember, she took the baby. Then she wanted to give him something to eat. If you have any child bring it home. These two girls will look after it, give food to it, they will look after it. They are just all the time, you know, nursing the children. Even to the grandfather, "Now, can I feed you?" Grandmother of course, but to the grandfather! "Can I feed you? Would you like to have this?" I take my bath, I

come out and she is there with the powder to sprinkle on my feet and to wipe them with the towel. All the time they are running up and down. You can't imagine how motherly they are, to me. To me, they are motherly. To their grandfather they are motherly.

Early in the morning—this Shumi was about two and a half years old, very small—so early in the morning she used to see the grandfather sitting there. She used to go into the room, take his newspaper—just hardly used to walk, you see—and his spectacles and bring them to him. What does it take?

But if the attention is all the time to extract others, it comes from some sort of very sinister idea. It is very repulsive. It is not that I have seen it once, but when I talk to them, I really feel very disgusted sometimes. And I feel, oh God, these women when they marry what will happen? And when they marry, I see. And that is why the men here don't know what to do. You see, if you have any problem, a woman has to bear it.

Indian women have great courage. Like when the war started in India, a woman, who was a widow and a queen, she rode on horse herself, she tied her sari, she took her child at the back—she was a queen—and jumped from the fortress about a hundred feet down and she fought the British. She died, of course. The British killed her. But the Britisher himself—the general—wrote that, "We won the battle, but the victory and the glory was that of Lakshmi Bai."

Not only that but there are many women like that. Wondrous. But they would only show up if there is a calamity. When things reach the cusp of just drama, that time they come up. Otherwise they are quiet.

You see, that kind of thing should be the womanhood, I mean, if I have to tell you

about Indian women, I will have to give you a big lecture. Really. And you have seen how they behave, how dignified and how sweet and ...I must take my hat off to them. They are mature in the womanhood in the best possible way, the potential of women.

See they have worked so hard. If you remember a little girl who was married and she invited us for breakfast, about three years back, a little one, very small. We had gone to a canal and she said, "Tomorrow, Mother, you come and have breakfast at my place" and I said, "No, it is too much. We are so many people, about thirty five people. How will you feed us?," And apart from that the other leaders were also there. "Oh, I will manage", she said, and when we went there she gave us such a nice breakfast. And all the neighbouring women—you see, they got up at 4 o'clock, did everything—and all of them in really great joy, that Mother is coming to our house and they were so enamoured about it.

That is called as "fondness" in India. There are no words for joy here. There are no words for different joys, but it is this fondness of people, and they were feeling obliged that we were eating. And I ate and ate. I said, "No, I am too full, I can't eat any more," and they said, "Mother, you didn't like anything, or what?"—and giving and giving. So sweet. And so many, I think I told them thirty five, there were fifty. Arranged like that also, and in a small little house, they arranged in front of the thing. Very silent, very silent. Very efficient, because of the efficiency, you see, of love, that they could manage it.

It is so, sweet, and little, little things they do. It is so much energy that goes in. So nice. And this time I am going to write even to the Poona ladies, that they should arrange our food, not in the Rajwade Karyalaya and

you will see how they will arrange it. They will get all the best vegetables of the market, the best chickens of the market, and the best of everything and do the best that they can, put all their heart into it. "The saints are coming to our house, the saints are coming to our house".

The beauty is this, and despite this, many people think that Indian women are very much suppressed because of their goodness. They don't mind. They say our goodness cannot be suppressed. Goodness is a thing that is more important than suppression and oppression and all that. They don't take to all these nonsensical ideas. Not at all.

It is so nice. And then the husbands feel attached. You see, my daughter, now she receives her husband's phone calls practically every day from Saudi Arabia. Look at my husband. Now, he is an old man of sixty-five years. If you leave it to him he will telephone to me ten times. I tell him don't telephone all the time, but he will go on telephoning. You see, that is the source, so you want to talk and you want to have something.

But here it is the other way round, they want to extract from you. What is there for men to give? It is women who have to give. Women have to give. They don't realize their potential and they go on eating somebody's head all the time. How can they love him? They cannot.

And that is what I think of when I tell Indian men to marry western women. They shudder a bit, because why should they make themselves miserable? Just think, if they know about western women as they are.

So, this must change. We are Sahaja Yogis. We have nothing to do with western ideas of women and all that. I don't know, whatever book I have read about western

women, about the heroines and all that, they were never like this. This is something else I am seeing actually from what I have read.

(Question: Could western women imitate Indian women?)

Also they should, but there is no need to imitate, because you are Sahaja Yogis. You get it spontaneously. Just accept that. Now accept that. Whatever is the past is past. You can do it.

Our job is to make everybody happy and joyous. That is it. That is our job. That is

the source we have got. We are the source of joy. Accept this situation. We are the source of joy, of confidence, of love, and affection, and kindness and gentleness. Then, once in a while, if the husband does wrong you have a right to tell him. He will never mind it. But all the time if you go on coaxing him he will say, "Oh, this permanent, mundane, every day." This needed saying. Even Australian women should be told. This is very common. But they are very sweet, ah? Don't trouble the girls, if they don't trouble you, then you shouldn't trouble them.

MARCH in DELHI

This year Delhi was specially blessed by Shri Mataji. A 800 capacity hall was overflowing and people sat in the aisles listening in awe and spell bound silence to the Adi Shakti.

After each lecture Shri Mataji gave realisation and lifted the collective ego mountain. It was the most joyful and fulfilling moment to see 1000 people get their realisation. At the end of each programme people would rush to touch Her Lotus feet and seek personal blessings. The series of public programmes reached the climax on Her Birthday celebration programme. The Hall was overcrowded and it seemed that both man and the angels were struggling to grace the auspicious occasion. Of course Shri Mataji graciously bestowed many blessings on all Her children and said the most wonderful things. Every one enjoyed greatly the occasion.

A special gift to the Delhi Sahaj yogis came as the Holi celebration where all the Sahaj yogis sang and danced through a riot of Holi colours. All the ego melted and every one embraced each other with great love and

affection. Finally Shri Radha Krishna sakshat Mataji's leela led everyone into the 5th dimension of the pure spirit. The next day Shri Mataji announced that She has opened the Sahasrara of Delhi at the puja.

Before the puja, 2 sahaja marriages were performed thus integerating auspiciousness and festivity. She emphasised in the puja that love has to be the instrument to spread Sahaja Yoga. How we should not come across as dry and harsh people but be the living example of the warmth and love of our primordial Mother. It is important to be caring and considerate in our attitude to others. Sahaja Yogis are still weak in these aspects and should now pay more attention on it. It was indeed a very deep and moving puja.

There is no doubt that the time has come for Sahaja Yoga to grow in leaps and bounds. Already the Delhi Temple is bursting to seams and plans are over ground for the construction of a Big ashram. Let us pray to Shri Mataji that it should be ready to welcome Her in Her next visit.

JAI MATAJI

Austria-One Year Later

What a difference. The whole place feels transformed. The atmosphere is lighter and and happier, ever since Shri Mataji's first visit here in September 1982 the weather has been so dry and sunny that no-one can believe it. Day after day it goes on.

In contrast, on the eve of Shri Mataji's arrival here for the second time in September '83 Shri Indra blasted the negativity and the city was washed by a tremendous thunder-storm.

This time Austrian Sahaja Yogis were joyfully and proudly waiting to greet Their Mother at the airport, and no less than thirty of them at that. Only Shri Mataji knows how long we had waited for this moment.

The weeks leading up to it were packed with a tremendous buzz of organization in which everyone took part, taking responsibility upon themselves and pulling their weight. We learnt a lot about collectivity in practice and generally things went smoothly so that we could really feel that it is Our Mother who is the Doer and we just Her instruments.

We had no difficulty booking the hall for the programmes, which took place in a famous building in the centre of Vienna right on the banks of the river Danube, which is the longest river in Europe and which carries the vibrations all the way to Russia and the Black Sea.

Much time was also spent in scrubbing and painting our ashram which we received by Shri Mataji's Grace two months before Her visit. Just in time to welcome all our dear brothers and sisters from other countries, many of whom we had been able to meet in

Paris or at Guru Puja earlier in the year. Since getting their realization just over a year ago many of the Austrians have become suddenly "jet-setters" of Sahaja Yoga, and have done more travelling in this year than ever before in their desire to be close to Their Mother now that they have found Her again after so long.

And now here She was in Vienna itself. Everyone gathered at a Sahaja Yogi's flat to wait for Shri Mataji's darshan. Mr. Dhupal spoke some introductory words and the excitement mounted till, suddenly, Shri Mataji arrived; radiant, beautiful in a green sari, smiling and sitting to talk to us gathered eagerly at Her Feet.

She spoke to us about the subtle side of Shri Adi Bhoomi. It was she who created Shri Kundalini. As Mother Earth she gives food to the plants, animals and human beings. Shri Kundalini is the nourishing Mother within us all. The other four elements are the outwardly creative, the masculine aspects.

In connection with this Shri Mataji emphasized the special duties and characteristics of men and women, clearly stating that feminism is a misdirected consciousness of women. As Austria, and the bordering eastern countries which were formerly a part of it, represent the pancreas of the universe they are thus part of the Left Nabhi chakra and indeed the role of women is especially misunderstood in this area of the world and in northern Europe as a whole. Shri Mataji said that She will be dealing with such topics in the future and that She hopes that the Germans will take to it when She visits Germany in 1984.

We pray that the nourishment of Shri Kundalini may now spread into the somewhat

barren north of Europe, and intend to organize programmes in Munich and Budapest in order to express the key function of the "bridge", which Shri Mataji says that Austria has in the divine plan, between East and West, left and right.

At the public programmes all the Sahaja Yogis were taken thoughtless at the unsurpassable brilliance with which Shri Mataji worked out the whole affair. Just before the giving of realization at the last programme all the Sahaja Yogis stood up at the side of the packed auditorium and sang a hymn to the Adi Shakti written by seekers centuries ago.

"Come, O come my comforter,
Enter into my heart,
Come, O Spirit from above,
Inflame us with Thy love,
that we may be filled with holy bliss.
Come, O Spirit from above."

This came as quite a surprise to some people who were there for the first time because only minutes before, Shri Mataji had strongly attacked the "Christian Churches".

About a month after Shri Mataji's departure we wrote to all those seekers who had left their address with us and invited them to

attend a seminar in Drosendorf Castle, which is situated near the border with Czechoslovakia. Many new people came and all of us enjoyed a chance to really submerge ourselves in vibrations, outside of the city, away from jobs and non-sahaj family. For many people this proved to be a turning point and as a result some strong new Sahaja Yogis came up.

We offered a Puja to Our Mother on the Sunday and witnessed something remarkable; we started reading the holy names of the Devi and within minutes a fierce snow and thunderstorm had developed out of the blue. It was so powerful that all the windows started rattling like mad. Then, as suddenly as it had appeared, the storm departed taking clouds, both gross and more subtle with it and leaving us bathed in the heavenly blue of an autumn sky. Sunshine. Vibrations.

Shri Mataji we pray that the light may break through on more and more overcast corners of this Mother Earth, that all our brothers and sisters may know the joy of witnessing Your ever beautiful, always surprising and eternally splendid divine play.

Bolo Bolo Shri Jaganmata Shri Mataji Ki
Jai

A True Passage of India

During this extraordinary journey around the holy land of Maharashtra in India, we felt and shared so many experiences that it is difficult to give an account of them all.

For the first time I was leaving Europe, the "Western world". So I wondered whether I would feel a kind of cultural shock. But the very first thing I experienced, even in a city like Bombay, was that my ego gradually subsided and that my right side came back to normal: a growing feeling of the intensity of the present. I was already feeling the blessing of the vibrated earth of Mother India.

Throughout the journey, this feeling of the power of nature and the elements to soothe you, to purify you, to give you joy continued to increase and become more subtle.

Just the memory of our bathes and footsoaks in the dams and rivers! The water so pure and fresh, so vibrated. After a very hot day of travelling on the bus, we would just put our hands in the water of the river Nira, let it flow over our hands and faces, and feel absolutely fresh. We felt our skins sparkle. Miraculous water—in the true sense of the word.

A more subtle experience. One day, the dust blowing into the buses from the roads was making us all cough. After six hours we could hardly breathe. Suddenly, a sahaja yogi said: "If you just put your attention on the fact that this dust has been vibrated by Shri Rama's feet you wouldn't cough like that!" Immediately, all the coughing stopped. The pain in my lungs vanished. And for the rest of the journey there was no more coughing. The dust didn't bother me any more.

Chitta! Yes, the attention was the key word. Our divine Mother emphasised it and spoke about it in all the pujas. Our attention was also developed by our living together in a community: getting up very early, giving your attention to other sahaja yogis from other countries to help or share and enjoy something with them.

Our attention was educated by the tapas, which were not really very hard. Not to be troubled by discomfort, no "western" bathrooms, etc. Not to fall asleep during the beautiful but long bhajans, which went on till four o'clock in the morning.

Most important, we learned to give our attention to vibrations. All Shri Mataji's programmes were in Hindi or Marathi; they went on for at least three to four hours. So we had to give all our attention to meditation and the vibrations. Too bad for our western mind, which loves so much to enjoy the meaning of all Shri Mataji's tremendous speeches. Only in pujas would She speak to us in English.

But the marvellous delicacy of these events was revealed to us. The deep affection and love that grew in the community of sahaja yogis: Australian, English, Italian, French, Austrian, and last but not least, Indian.

We neither speak nor understand Marathi. But we communicated, with our Indian friends by smiles and vibrations. I remember one evening in Rahuri. We were sitting with Indian mothers, and children of about seven

to twelve years of age, and their baby brothers and sisters. The little girls, with their wide bright eyes, smilingly asked my name. That's the only thing they know how to say in English: "What's your name?" And then they asked me to check whether a cool breeze was coming out of their sahasraras. Shri Mataji had given a programme in the morning. So I checked one, two, three, ... little girls. Then I raised the Kundalinis of their little brothers. Their vibrations were beautiful. We were all so joyous. It was a beautiful game. A girl took my hand to bring me to her mother. She explained something in Marathi. The mother smiled and made me understand that she wanted me to raise her kundalini. The vibrations were so strong! It was so beautiful. I felt a deep joy. I said to myself: "This is the real India; the true passage to India." Just the vibrations of this young mother put me into meditation, we were both smiling at each other. Sisters, true sisters, at that moment.

Our sacred Shri Mataji bestowed us with such blessings! One was that the charming Indian girl who came to meet me when I first arrived in India was to become my "daughter-in-law" at the weddings at Bordi.

The weddings at Bordi were the climax of our journey. We felt, as a sahaja yogi said, as if we were in the old times of the kingdom of Seeta and Rama, which we have all read about in the "Amar Chitra Katha" comics. Indeed, the place near the sea; the high trees; the vibrations (it is near where Shri Mataji opened the sahasrara of the world); the big gathering of about 1000 sahaja yogis; the brides and bridegrooms looking like princesses and princes; the deep, solemn and dignified Vedantic ceremony performed before Shri Adi Shakti Herself—all this took us all beyond time, beyond space to a place where there is only sat-chit-ananda.

Jai Shri Mataji

Antoinette S.

Sahaja Yoga and Physical Cure—Part IV

When one is trained in medicine as an ordinary doctor, one is taught that this body is composed of organs, bones etc. One also learns by investigation and direction what appears to happen and why it appears to happen.

If one is a realised soul and a Yogi, one knows that beneath the so-called gross body is the subtle body and within that the causal body. The subtle body consists of Nādis and Chakras. The main ones are known to us. But in addition to the main ones, there are a total of 33 crores of lesser known ones connecting all the various Nadis and chakras to each other, in every conceivable way, which the human mind cannot grasp. This causal, sūkshma (सूक्ष्म, subtle) and Sthoola (स्थूल gross) Sharīras (bodies) are the Tantra or instrument of Ātmā which is itself the reflection of the Paramātmā, the supreme manifest reality in the universe and itself a reflection of the Parabrahma or Absolute.

The Sūkshma Sharīra, controlling the Sthoola or gross body is the means, whereby the desire of the Absolute is brought to play in the gross world of the material creation. These three bodies have no other functions. The connection between Paramātmā to Sthoola Sharīra is through Ātmā, the causal body, the subtle body and finally the gross body. If there is a block in any part of this system, one does not express fully the desire or drama of the Divine in one's existence.

In addition to the system outlined above, are the Five Elemental Sheaths or Koshas (कोष) starting with Ether as the subtlest and going down to Earth as the grossest. These surround the Ātmā or heart and stabilise the Sūkshma and eventually the Sthoola Sharīra

giving them their form. The interaction of the energies that flow through different parts or aspects of the system are used to influence the universe—in the subtle plane as vibrations and in the gross as activity. The causal works by influencing the tanmātrās or causals of the Elements. As all three are the manifestations of the Ātmā and hence Paramātmā's desire, they are ultimately under its control. The individual human being is like a cell expressing a portion of that absolute desire, power and control, in its own individual sphere. When the whole system is clear, this happens effortlessly and without thoughts. If it is not, thought and effort intervene; however they can in no way express the fullness, simplicity, effortless and directness of the Divine.

When the average Sahaja Yogi gets his realization, many of these channels, Nādis and Chakras are blocked and their points of interaction twisted. Furthermore, the actual paths of the Nādis, can be pulled out of alignments and twisted together like a knot of string. This blocks the manifestation of the Ātmā's power. Lord Shiva is known as Shaktivāhī. What this means is that all the powers in the universe are borne by Him or more exactly all the Shaktis in the universe are an expression of the Paramātmā, as the sunbeams reflect the sun or the moon-beams the moon. So, the Ātmā, through its Shaktis tries to manifest itself through the system and unblocks it using its powers. Sometimes when the block is too great, one feels pain and sometimes one gets symptoms suggestive of certain diseases. *Often, "the disease is the cure", in that if whatever inside is allowed to work its way fully to the surface and out of one's being, one becomes cured of that specific Bādhā or bondage.*

There are certain things that can be done to assist this process. First is to witness it without feeling sorry for oneself or proud of being able to bear such suffering. If one is a good Sahaja Yogi one knows that nothing evil can attend one—and even pain and illness are parts of the redemption brought to us by our Mother and should be borne. *If one cannot bear—it becomes hard to be cured, for the hand of our Divine Mother is blocked.*

Secondly, there are certain substances that have affinities for certain Chakras and Nādis. These when used or kept near one can emit their vibrations to the diseased part, sometimes strengthening it, sometimes shaking out the residue in the blocked Nādi. They sometimes act by giving the necessary shock to unblock a system so that the power of the Ātmā can flow and take over that system. Much of Homeopathy which uses the subtle constituent of substances works like this, for in Homeopathy the gross atoms and molecules of substances are diluted out. This second part requires knowledge and experience—but vibrations help.

Third, the various excretory manifestations. These substances loosened by the power of the Ātmā have to be thrown out. In addition to the obvious, bathing strips substances off the skin and hair. In relation to the Sahasrāra, Shikākāi (शिककाई) is useful, for it was used by the Adī Shakti as Shri Sita. Similarly, pus, is a form of excretion of Bādhā, as is breathing out, especially in Prānāyāma; looking at a flame in front of Shri Mataji's photograph etc. All five Elements can be used for this.

The fourth and final method to which the first three are adjuncts is the taking of vibrations. Vibrations are a manifestation of the Shakti of the Paramātmā. Shri Mataji as the incarnation of that Shakti is therefore the source of all vibrations. *Vibrations can be sucked through the fingers and Sahasrāra and later directly by individual Chakras. When they can be sucked directly through the heart, they work very powerfully, for the heart is the point of the creation and therefore of one's body.* For this to happen, the heart should be fully open to the Divine Mother's being. However, even the Vibrations of the heart can be blocked and then the above methods can be used.

Sometimes, modern medicines, being unbalanced, block the process—and instead of healing, prevent it. This is because they consist of single gross molecules which can act on a single point only. Herbs or natural remedies, however, are created by God and therefore, balanced by Him to reflect the needs of the being. They contain many substances in varying proportions which may also vary according to the seasons of the year or the phases of the moon. The moon, having the qualities of the heart, rules and has a powerful effect on various herbs, used individually. Although knowledge of pure medicine lies on the right, its power came from the left. Thus it was Lord Shiva, who allowed the Ashwins or divine physicians to drink Soma, i.e. it was He who gave them their power.

All that I have written applies to realised souls only.

—Dr. Rustom.

"KAVACH OF THE DEVI"

Amen in the Name of Shri Mataji Nirmala Devi, the Merciful, the Compassionate

The protection of Shri Chandi

Salutation to Shri Ganesha. Salutations to Shri Saraswati. Salutations to Shri Guru. Salutations to the deity worshipped in the family. May there be no obstacle.

Amen. Salutations to Nārāyan. Amen. Salutations to Naranarattam ie. Shri Vishnu. Amen. Salutations to the Goddess Saraswati. Salutations to Ved-Vyāsa ie. the Sage Vyāsa, the all knowing.

Now begins the "Kavach", of Devi

The presiding sage for Shri Chandi-Kavach is Brahmā, the metre is Anushtup, the presiding deity is Chāmundā; the main seed is "Anganyasakta mātā", the principle is Digbandha-devatā. It is recited as part of Sapta-Shati, to please Jagadambā.

Amen. Obeisance to Chandikā.

Thus spoke Mārkaṇḍeya:

1. Amen. O Brahmadeva, please tell me that which is very secret and has not been told by anyone to anybody else, and which protects all human beings in this world.

Brahmadeva said:

2. Brahmin, there is Devi Kavach which is most secret and is useful to all beings. Please listen to that, O great sage.

3-5. The following nine names have been told by the great soul Brahmadeva himself. Durgā is known by these names:

first Shailaputri (the daughter of mountain)

second Brahmachārini (one who observes celibacy)

third Chandraghantā

fourth Kooshmāndā

fifth Skandamātā (mother of Kārtikeya)

sixth Kātyāyani

seventh Kālarātri

eighth Mahāgauri

ninth Siddhidātri

6-7. Those who are frightened, having been surrounded by the enemies on the battlefield or are burning in fire, or being at an impassable place, would face no calamity, and would never have grief, sorrow, fear, or evil, if they surrender to Durgā.

8. Those who remember you with great devotion indeed have prosperity. Undoubtedly, O Goddess of the Gods, you protect those who remember you.

9. The Goddess Chāmundā sits on a corpse, Vārāhi rides on a buffalo, Aindri is mounted on an elephant and Vaishnavi on a condor (garuda).

Dear reader,

This "Kavach of the Devi" has been translated by our brother Mr. Kulkarni from Poona; many thanks to him! This text can be read during our pujas and there is no need to comment on its obvious usefulness. The Kavach has been sanctified and vibrated as it was read to Her Holiness Shri Mataji Nirmala Devi during Her Adi Shakti Puja in Bombay in January 1984.

JAI SHRI MATAJI I

Gregoire

10 Maheshwari is riding on a bull, the vehicle of Kaumāri is the peacock. Lakshmi, the beloved of Shri Vishnu, is seated in a lotus and is also holding a lotus in her hand.

11 The Goddess Ishwari, of white complexion, is riding on a bull and Brāhmi, who is bedecked with all ornaments is seated on a swan.

12 All the mothers are endowed with Yoga and are adorned with different ornaments and jewels.

13-15 All the Goddesses are seen mounted in chariots and very angry. They are wielding conch, discus, mace, plough, club, javelin, axe, noose, barbed dart, trident, bow and arrows. These Goddesses are wielding their weapons, for destroying the bodies of demons, for the protection of their devotees and for the benefit of gods.

16 Salutations to you O Goddess, of very dreadful appearance, of frightening valour, of tremendous strength and energy, the destroyer of the worst fears.

17-18 O Devi, it is difficult to have even a glance at you, you increase the fear of your enemies. Please come to my rescue. May Goddess Aindri protect me from the east. Agni Devatā (Goddess of fire) from the south-east, Vārāhi (Shakti of Vishnu in the form of the boar) from the south, Khadgadhārini (the wielder of sword) from the south-west, Vāruni (the Shakti of Varuna the rain god) from the west and Mrgavāhīni (whose vehicle is the deer) may protect me from the north-west.

19 May Goddess Kaumāri (the Shakti of Kumār ie. Kārtikeya) protect me from the north and Goddess Shooladhārini from the north-east, Brahmāni (the Shakti of Brahmā) from above and Vaishnavi (Shakti of Vishnu) from below; protect me.

20-21 Thus, Goddess Chāmundā, who sits on corpse, protects me from all the ten directions. May Goddess Jayā protect me from the front and Vijayā from the rear; Ajitā from the left and Aparājītā from the right. Goddess Dyotini may protect the top-knot and Vyavasthitā may protect my head.

22-23 May I be protected, by Mālādhari on the forehead, Yashaswini on the eye-brows, Trinētrā between the eye-brows, Yamaghantā on the nose, Shankhini on both the eyes, Dwāravāsini on the ears, may Kālikā protect my cheeks and Shankari the roots of the ears.

24-27 May I be protected by Sugandhā—nose, Charchikā—lip, Amrtakalā—lower-lip, Saraswatī—tongue, Kaumāri—teeth, Chandikā—throat, Chitra-ghantā—sound-box, Mahāmāyā—crown of the head, Kāmākshī—chin, Sarvamangalā—speech, Bhadrakālī—neck, Dhanurdhari—back. May Neelagreevā protect the outer part of my throat and Nalakoobari—windpipe, may Khadgini protect my shoulders and Vajradhārini protect my arms.

28-30 May Devi Dandini protect both my hands, Ambikā—fingers, Shooleshwari my nails and may Kuleshwari protect my belly. May I be protected, by Mahādevī—breast, Shuladhārini—abdomen, Lalitā Devi—heart, Kāmīni—navel, Guhyeshwari—hidden parts. Pootanā-kāmikā—reproductive organs, Mahishavāhīni—rectum.

31 May Goddess Bhagawati protect my waste, Vindhyavāsini—knees, and the wish-fulfilling Mahābalā may protect my hips.

32 May Nārasinhi protect my ankles. May Tajjasi protect my feet, may Shri protect my toes. May Talavāsini protect the soles of my feet.

33 May Danshtrākarālī protect my nails, Ordhvakeshini—hair, Kauberi—pores, Vāgishwari—skin.

34. May Goddess Pārvati protect—blood, marrow of the bones, fat and bone; Goddess Kālarātri—intestines, Mukuteshwari—bile (and liver).

35. May Padmavati protect the chakras, Choodāmani—phlegm (or lungs), Jwālāmukhi—lustre of the nails and Abhedya—all the joints.

36. Brahmāni—semen, Chhatreshwari the shadow of my body, Dharmadhārini—ego, superego and intellect (buddhi).

37. Vajrahastā—prān, apān, vyān, udān, samān (five vital breaths), Kalyānashobhanā—pranas (life force).

38. May Yogini protect the sense organs i.e. the faculties of tasting, seeing, smelling, hearing and touching. May Nārāyanī protect sattwa—raja—and tamo gunas.

39. Vārāhī—the life, Vaishnavi—dharma, Lakshmi—success and fame, Chakrini—wealth and knowledge.

40. Indrāni—clan, Chandikā—cattle, Mahālakshmi—sons and Bhairavi—wife.

41. Supathā may protect my journey and Kshemakari my way. Mahālakshmi may protect me in the king's courts and Vijayā every where.

42. O Goddess Jayanti, any place that has not been mentioned in the Kavach and has thus remained unprotected, may be protected by you.

43-44. One should invariably cover oneself with this Kavacha (by reading) wherever one goes, and should not walk even a step without it, if one desires auspiciousness. Then

one is successful everywhere, and all one's desires are fulfilled and that person enjoys great prosperity on the earth.

45. That person who covers himself with Kavach becomes fearless, is never defeated in the battle and becomes worthy of being worshipped in three worlds.

46-47. One who reads with faith every day thrice (morning, afternoon and evening) the 'Kavacha' of Devi, which is inaccessible even to the gods, receives the Divine arts, is undefeated in the three worlds, lives for a hundred years and is free from accidental deaths.

48. All diseases, like boils, scars, etc. are finished. Moveable (scorpions and snakes) and immoveable (other) poisons cannot affect him.

49-52. All those, who cast magical spells, by mantras or yantras, on others for evil purposes, all bhoots, goblins, malevolent beings moving on the earth and in the sky, all those who mesmerise others, of female goblins, all yakshas and gandharvas are destroyed just by the sight of the person having Kavach in his heart.

53. That person receives more and more respect and prowess. On the earth he rises in prosperity and fame by reading the Kavacha and Sapta-shati.

54-56. His progeny would live as long as the earth is rich with mountains and forests. By the grace of Mahāmāyā, he would attain the highest place, that is inaccessible even to the gods and is eternally blissful in the company of Lord Shiva.