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Ganesha Atharva Sheersha

Om Namastē Ganapatayē Twamēva Pratyaksham Tattwam asi. Twamēva Kēvalam Kartāsī. Twamēva Kēvalam Dhartāsī. Twamēva Kēvalam Hartāsī. Twamēva Sarvam Khalvidam Brahmāsī. Twam Sākshāt Ātmāsī Nityam.

Ritam Vachmī. Satyam Vachmī.

Ava Twam Mām. Ava Vaktāram. Ava Shrotāram. Ava Dātāram. Ava Dhātāram. Avā noo chānam. Ava Shishyam. Ava Pash chāt tāt. Ava Puras tāt. Avot tarāt tāt, Ava Dakshināt tāt. Ava Chor dhvāt tāt. Avā Dharāt tāt. Sarvato Mām Pāhi Pāhi Saman tāt.

Twam Vāng mayas Twam Chin mayah. Twam ānanda mayas Twam Brahma mayah. Twam Sat chit ānandā dvitīyosī. Twam Pratyaksham Brahmāsī. Twam Gyāna mayo Vigyāna mayosī. Sarvam Jagadidam Twatto Jāyatē. Sarvam Jagadidam twat tas tish thati. Sarvam Jagadidam Twayī Laya mē shyati. Sarvam Jagadidam Twayī Pratyéti. Twam Bhoomī rāpo nalo nilo Nabhah. Twam Chatvāri Vāk Padāni.

Twam Guna trayā teetah. Twam Déha trayā teetah. Twam Kāla trayā teetah. Twam Moolā dhāra sthītosī Nityam. Twam Shakti trāyat makah. Twām Yogino Dhyāyanti Nityam. Twam Brahmā Twām Vishnus twam Rudras Twam Indras Twam Agnis Twam Vāyus Twam Sooryas Twam Chandramās Twam Brahma bhoor bhuvah Swarom.

Ganādīm Poorva much chārya Varnā dim Tada nan taram. Anus vārah Para tarah. Ardhendū lasitam Tārē na Ruddham. Etat tava Manuswa roopam. Gakārah Poorva roopam. Akāro Madhyama roopam. Anuswārash chāntya roopam. Bindu rut tara roopam. Nādah Sandhā nam. Sanhitā Sandhih. Saishā Ganēsha Vidyā. Ganaka Rishihi. Nich rid Gāyatri Chandah. Ganapatir Devatā. Om Gam Ganapatayē Namah.

Eka Dantāya Vidmahē. Vakra Tundāya Dheemahi. Tanno Dantih Prachodayāt. Ekadantam Chatur hastam Pāsham ankush dhārinam. Radam Cha Varadam Hastair bi bhrānam Mooshak dhvajam. Raktam Lambodaram Shoorpa karnakam rakta vāsasam. Rakta gandhānu liptāngam Rakta pushpaihi Supoojitam. Bhaktānu Kampinam Dévam Jagat Kāranama chyutam. Āvir bhootam Cha Srishtyadau Prakritéhé Purushāt param. Evam Dhyā yati Yo Nityam Sa Yogi Yoginām Varah.

Namo Vrātapatayē Namō Ganapatayē Namaha Pramath Patayē Namastē Astu Lambodarāya Ekadantāya Vighna Nāshinē Shiva sutāya Shree Varada moortayē Namaha.

卐 Sakshat Shri Adi Shakti Bhagawati Mataji Shri Nirmala Devi Namō Namah

Read :—

t—as in Shakti and not as in talk ; d—as in Devi and not as in dawn ; E,é—as in Devi
o—as in gold ; u-as in Upanishad, put ; ā—as in star ; a-as in among, alive

Shri Mataji has advised that it is important that everybody learns to say by heart this Atharvasheersha to Shri Ganesha. The English translation "To the Divine Essence of the Prayer" was printed in Nirmala Yoga, Vol. No. 17 (Sept. Oct. 1983) issue.



Editorial

योगश्चित्त वृत्ति निरोधः ।
तदा दृष्टुः स्वरूपेऽव स्थानम् ।
वृत्ति सारूप्यमितरत्र ।

(Yogāshchitta vṛtti nirodhah
Tada drshtuh swarupēva sthanam
Vṛtti sarupyamitaratra)

Yoga is the control of the activities of Chitta. Then the seer rests in own form, otherwise identifies with vṛtti i.e. identification with Chitta.

All have experienced that the Ātman or the Spirit alone is real. By the grace of Shri Mataji, we know what are mind (the manas) or super ego, ego (the ahankār) buddhi (the intellect) and Chitta. She has advised us how to stop the activities of these. She has repeatedly emphasised the need of taking care of our attention or chitta, as it is the chitta that will be enlightened. In succeeding paras efforts have been made to understand the chitta and its activities, to enable it to be watched. Attention or the chitta, is the expression of consciousness. Even in a child in whom ego, super-ego, and buddhi are not yet developed, attention is active in its own way. Chitta is the medium for perception, and expression, emotions, experience, thoughts, analysis etc, as it identifies itself with different faculties and activates them. Thus it manifests one's individuality and with cessation of its activities, the Spirit would shine in its own form.

Activities of the Chitta originate, basically, from right side and vary in every person, depending upon the extent to which his or her right side is active. Every person has his orientation as an inborn characteristic towards left or right side, in that the person is prone to get imbalanced towards left or right side. Imbalance may not be there, or may be there for a short time, in childhood. However a person's response to environments and atmosphere in which he or she is brought up, would strengthen his or her nature and the person would tend to be imbalanced more frequently and for long time. In a right sided person attention is very active extrovert and engaged in right sided activities.

On the other hand a left sided person would be introvert with the chitta moving more on the left than on the right side. Sahaja Yogis must have observed that attention is difficult to control when fresh and gets tired after a day's work, and becomes stable soon. A tired attention may even move towards the left invoking sub-conscious whereas it would stimulate supra-conscious when it is fresh. One's age and physical health have also their effects on activities of Chitta.

Continuous identification of the Chitta with something or with an inner faculty, can result into an inertia in which it would resist being withdrawn from, or would repeatedly reidentify with, the same thing. This tendency, unless checked, can cause over-activity of the particular side and consequent problems.

Attention can work simultaneously on many faculties of inner being and while associating with one, can generate reaction from another e.g. memories of an incident of long past make one happy, sorry, or angry. The reaction may not necessarily be the same as in the past and may change according to prevailing circumstances, but it is always simultaneous. Once attention identifies itself with a sense-object, it sends an information about it, which is analysed by the Buddhi (intellect) and the reaction is produced in relation to past experience and it's stored up impressions, thus correspondingly inflating ego or super-ego. However the three actions take place unnoticed almost at the same time.

According to Patanjali's aphorisms on Yoga there are five kinds of activities of Chitta:

Pramān (Proof) : Activities of getting knowledge through direct perception, inference and from the experience of learned people. It also suggests the nature of searching proof for everything and rejecting that which cannot be seen or does not agree with past experience.

Viparyāya : (Contrariety, reverse) It is accepting a wrong thing as a right one.

Vikalpa (Doubt) : This activity would create doubts about the validity or correctness of a suggestion and bring forth an alternative to it by jumping to a conclusion which in fact may be wrong. According to Patanjali, it is that idea or information which is conveyed in words but does not exist.

Nidrā (Sleep) : All other Vrttis are in suspended state in which mind remains in subtle seed-like form having all impressions uneffected.

Smṛti (memories) : Perceived subjects do not slip away but remain stored up in the form of impressions in sub-conscious, and become active.

If seen in the light of Sahaja Yoga knowledge, Vrttis, first three above, seem to originate from right side. Vibratory awareness enables discrimination of real from unreal and verification of truth. The remaining two would arise from left side. Indeed, these would impede the progress of Sahaja Yogi, in that the attention would go to left while in meditation giving rise to sleep or memories, as we have seen earlier.

What Ādi Shankarāchārya says, in Vivēk choodāmani, which can be said to be the cream of Vedantic philosophy, is equally interesting :

"The inner organs (antahkaran) are manas (mind), buddhi (intellect), ahankar (ego) and chitta according to their respective functions; mind from sankalpa and vikalpa, buddhi from the nature of determining the truth, ego from the identification with the body, and chitta from the nature of remaining attached (anusandhān) to things of interest" (verse 94). "The inner organ has its seat in the organs such as the ears, nose, tongue, the eyes and touch as well as in the body, identifying with them as 'I' but endued with reflection of Atman." (verse 103). "It is the ego, which identifies itself with the body and becomes the doer or experienter. It is happy when sense objects are favourable and miserable when contrary. So, happiness and misery are the characteristics of ego and not of the Atman" (verse 105).

According to Patanjali's aphorisms on yoga, the Chitta can be controlled by continuous practice of restraining its activities and imbibing the 'Vairāgya' (detachment), the latter may follow without much efforts after the attention can be effectively controlled. However, owing to its self projecting nature it is extremely difficult to restrain the movement of attention, without watching it, which is possible only after separating oneself from attention. Thereby it would also be possible to observe three stages of one's involvement in sense objects, as explained earlier, (viz, identification, & registering the impressions and reaction) and separate each from the other two.

It is a general experience that when a person is engrossed in a mental activity his attention dissociates itself from the surroundings and is not easily attracted by anything else. Thus, by fixing the attention on heart or Kundalini or chakras, its vrtti would be minimised and with the Joy of the Spirit emanating, it would get progressively stabilized. Attention can also be engaged in enjoying the Divine Bliss of Chaitanya Lahari, that beloved Shri Mataji constantly showers upon Sahaja Yogis. Remembering the deity, is one more way. As all the deities are awake on their chakras, they need not look anywhere else but within themselves. Besides, the Deity of all deities, Adi Shakti, is their Guru and Mother and fixing the attention on Her Lotus Feet the heart is liberating oneself from the bondages of ego and super ego and buddhi. Attention stabilized on any of these would become one with the Spirit.

However as each Sahaja Yogi still carries with him some of the habits of his past life, although all misidentifications of life are getting dropped, at a pace peculiar to each, keeping the attention fixed is also found difficult. Add to it the exposure to worldly matters during non-sahaja activities that one has to do at one's job, in markets, in meeting and tackling non-sahaja people, etc. These difficulties could be overcome by time and again reminding oneself of illusory nature of the world and the Spirit being the only reality.

Sense-organs have no impulse if delinked from the attention and these are verily the door-ways for the attention to go out. Thereafter follows the fulfilment of old desires and generation of new ones. New desires cause the attention to go out to sense-object for their satisfaction, through sense-organs. Sahaja Yoga has taught us that whereas it is incorrect to starve the physical and mental beings of natural requirements, it is also equally wrong to hanker after sense-pleasures. An ideal state would be that in which desires for gross pleasures do not arise. A desire arises in the mind as thought and can be cleared off the same way as the chakras. Shri Mataji has advised that the place of mind is between Agnya and Vishuddhi. Thus by clearing those chakras temptations can be overcome. Desires

that repeatedly disturb the serenity of mind can be put down by raising right side. One may always tell oneself that body, mind, intellect, ego, sense-organs, and the fulfilment of desires are gross, transient and false, and the only reality is Atman, Sakshat Shri Shiva, the Truth-Consciousness-Bliss, Sakshat Shri Adi Shakti Mataji. She is 'Indriyānām Adhishthātri, foundational for the functioning of all organs. Hence all objects of pleasure can be received as offerings to Her.

As Shri Mataji has advised us and as everyone has experienced, that one starts jumping from one thought to another resulting into an inertia. Hence She has further advised that thoughts must be stopped immediately by ordering the mind to be quiet. Besides, one should tell oneself whenever a thought comes, that it is all false, illusory, non-existent i.e. establishing the 'Nih' Shakti.

All functions of 'antahkarana' i.e. the mental faculties, including that of attention, are the product of 'I' Consciousness. 'I' identifies itself, along with the attention, with the object from which it has derived a degree of pleasure--impressions which create an attachment for the object. Hence the propensity to possess. All thoughts come up only in relation to 'I' consciousness.

As Shri Mataji has advised, we should pray that our 'I' consciousness should fade. Adi Shankaracharya's words in the following lines are worth imbibing :

"From the enjoyment of unreal things there is neither satisfaction nor a cessation of miseries. Therefore being satisfied with the realization of the Bliss Absolute, the one without a second, live happily in a state of identity with that reality."

"Beholding the Self alone in all circumstances, thinking of the Self, the one without a second, and enjoying the Bliss of the Self, pass thy time, O noble soul."

How eternally gratefull we all are to Shri Adi-Shakti Sakshat Shri Ātmānand Pradāyini Sakshat Shri Nirānand Pradāyini, Sachhidānanda Pradāyini. Salutations to Her again and again.

धन्तोऽहं कृतकृत्योऽहं विमुक्तोऽहं भवग्रहात् । नित्यानन्द स्वरूपोऽहं पूर्णोऽहं त्वदनुग्रहात् ॥

Dhanyo aham Krtakrutyo aham vimukto aham bhavagrahāt
Nityā nanda swaropoham poornoham twadanugrahāt (verse 488 Vivekchudamani)

Blessed am I, I have attained the consummation of my life, I am liberated, I am the essence of eternal bliss. I am complete,—all through Your mercy.





“SHRI MATAJI NIRMALA DEVI”

MAHA SHIVRATRI PUJA

Pandharpur
29th February 1984

In these modern times, a place which is supposed to be a holy place becomes the most unholy place. It's such a topsy-turvy condition these days. And when we are trying to establish something very fundamental that's like a little seedling that has to come out of the stones, it has to fight lots of things; so we have to keep our brains intact and be sensible about every thing, and try to see what we can achieve through our patience and understanding. It's very important.

Today I think is a very great day, for all of us, because this place is the place of Virāta, of Shri Vitthala. It is the place where Shri Vitthala appeared to a devoted son and when he asked Him that, “You better stand on a brick”, He stood there. And they say that He stood there, waiting. Some people say that the statue that we see came out of the Mother Earth on this sand and that's what Pundarikāksh carried saying that, “These are the ones who came to see me and my parents when I was busy with them, so they are standing on the same brick which I threw”.

Now the whole story has to be taken in a very sensible way, with the common-sense in it. That God Himself is capable of all kinds of miracles. We, who are created by God, are doing some things which look miraculous say, if you take about 100 year old situation of this world. We can say that today we are seeing many things which could be miracu-

lous. 100 years back no one could have thought that we could have all these arrangements done here in such far-fetched places. But, all these miracles come from the power of God. So we are the creator of that ‘wee’ bit—very wee bit of that miracle. So all the miracles of God cannot be explained and should not be explained. They are beyond our minds, and, to make people feel the presence of God, God can do anything!

He can move into all of the 3 dimensions and also in the 4th dimension and can do whatever He feels like. That's what you have seen now in your every day-to-day life, how many miracles take place—to all of you—and you can't understand how it works out; even it works out on things which are not living, and people are quite amazed at how these things happen. So we have to believe, now, after seeing all this ourselves, that He is God!

And He can do anything that He feels like, and we are nothing! We are nothing. There should be no rationality about it—of understanding God's miracles. “How can it be? How could it be?” You can't explain. Only when you achieve that state of mind where you believe through you experiences that God is all-powerful. It's very difficult, this concept. It's very difficult; because we are limited people. We have limited powers. We cannot understand how God could be all-power-

ful, because we haven't got the capacity. So this God who is our creator, who is our preserver, the one who desired that we should exist—who is our existence itself, is all-powerful God. All powerful. He can do whatever He likes with you. He can create another world, he can destroy this world. It's only if He has to 'desire'.

My idea of coming to Pandharpur for Shiva Puja was this—that Shiva represents the Spirit. And the Spirit is residing in all of you in your hearts. The seat of Sadāshiva is on top of your head; but is reflected in your heart. Now, your brain is the Vitthala. So to bring Spirit to your brain means enlightenment of your brain. "Enlightenment of your brain" means: The limited capacity of your brain has to become unlimited in it's capacity to realize God. I will not use the word 'understand.' "To 'realize' God". How powerful He is, how miraculous He is, how great He is. Another is that the brain of man can create—of course, out of the dead—but, when the Spirit comes into brain, then you create Living things, Living work of Kundalini. Even the dead start behaving like living, because 'you touch the Spirit in the dead'.

Like the nucleus inside every atom or a molecule, has the Spirit of that molecule. And if you become your Spirit—we can say the 'brain' of a molecule and an atom is like the nucleus; body of the nucleus. But the one that controls the nucleus is the Spirit that resides within the nucleus.

So now you have got the attention or the body—the whole body of the atom, then the nucleus, and 'inside' the nucleus is the Spirit.

In the same way—we have this body, the attention of the body. And then we have the nucleus that is the brain. And the Spirit is in the heart. So the brain is controlled through the Spirit. How?—That around the heart there are seven auras—which can be multiplied

into any number. Seven raised to power 16 thousand which are the ones which watch the seven chakras—raised to power 16 thousand.

Now this Spirit is watching through this aura—watching, I am again saying 'watching' through this aura. This aura is watching the behaviour of your seven centres in your brain. Is also watching all the nerves that are working the brain. 'Watching'; again. But when you bring the Spirit into your brain, then you go 'two' steps ahead. Because when your Kundalini rises, She touches the Sadāshiva and Sadāshiva informs the Spirit. Informs in the sense—reflects, in the Spirit. So that's the first state where the watching auras start communicating to your different chakras in the brain and integrating it.

But when you bring your "Spirit" to your brain—this is the second state—then you really become Self-realised, in the full way. In the full way. Because then your Self, that is the Spirit becomes your brain. Action is very dynamic. It opens then, the 5th dimension in the human being.

First when you become realized, collectively conscious, and start raising the Kundalini, you cross the 4th dimension. But when your Spirit comes into your brain, then, you become the 5th dimension—means, you become the Doer. Our brain, now, for example says "Alright, lift this thing up". So you touch it with your hand, you lift it up. You are the doer. But when the brain 'becomes' the Spirit, the Spirit is the doer.

And when Spirit is the doer, then you become a complete Shiva; Self-realized. In that state, if you get angry, you are not attached. You are not an attached person to 'anything' whatsoever. If you possess anything—you are not attached. You cannot attach, because Spirit is detachment. Complete detachment. You don't bother about

any attachments whatsoever. 'Even' for a second, you are not attached.

Now I would say, to understand the detachment of Spirit we should study ourselves very well, clearly—"How are we attached?" We are attached, firstly, by our brain. Mostly by our brain. Because all our conditionings are in our brain and all of our ego is also in our brain. So emotional attachments are through our brain and all our conditionings are in our brain and all of our ego is also in our brain. So emotional attachments are through our brain and all our egoistical attachments also are through our brain. That's why it is said that after Realization one must try to practice the Shiva-Tattwa by practising detachment.

Now how do you practice this detachment?

Because we get attached to something—of course through our brain, but through our attention. So we try to do what we call "Chitta Nirodh" (चित्त निरोध), is to control your attention. "Where is it going?" In the practice of Sahaja Yoga, if you have to rise higher you have to improve your 'own' instrument and not the instrument of others. This is one thing one should know for definite.

Now, you just watch your attention, where is it going. Watch yourself. As soon as you start watching your Self, your attention, you will become identified with your Spirit. Because if you have to watch your attention you will have to be your Spirit. Otherwise how will you watch it?

So now see—where is your attention going? First, the attachment is, in all gross ways, to your body. So we see Shiva doesn't know attachment to His body! He sleeps anywhere. He goes to the cemeteries and sleeps there. Because, He's not attached, He can never be caught up by any bhoots or anything; nothing of the kind. He is detached.

The detachment is to be watched and seen through 'your own' attachments.

Now, because you are realized souls,—not yet the Spirit—it has not yet come into your brain of course, but still you are realised souls.

So what you can do is at least to watch your attention. You can do that. You can watch your attention very clearly; by seeing where your attention is going. And then, 'controlling' your attention, also, you can do. Very simple. To control your attention you have to just remove your attention from 'this,' to 'that.' Try to change your priorities, all this has to be done 'Now',—after realization a complete detachment.

So the body demands comfort. Try to make body uncomfortable a little bit. Try. What you think it to be comfortable, try to make it a little uncomfortable. That's why people went to Himalayas. You see, coming to this place itself has caused us lot of problems. So going to Himalayas—you can imagine. So after realization they used to take their body to Himalayas: "Alright, go through all this. Let's see how you act". So what you call the penance side starts now. In a way, it's a penance which you can do very easily because now you are realized souls. With enjoyment, little, try to make this body... For shiva, it doesn't matter whether He's in a cemetery or in his own Kailāsha or anywhere.

Where is your attention?—is, you see, that your human attention is hopelessly bad! Very entangled non-sense it is. "We did this because of this"—there is an explanation—or others have to give an explanation. 'No explanation' is needed—to be given or to be accepted, or to be asked for. No explanation. To exist without explanation is the best way. In a simple Hindi language. जैसे राखहु वैसे ही रहहु (jaisé rākhahu vaisé hī rāhu):

"Which ever way you keep me I'll remain in that state, 'and' I will enjoy". Further in this poem Kabira says "If you make me go on an elephant— means the royal conveyance—I'll go; if you make me walk, I'll walk", "Jaisé rākhahu taisé hi rahu"—So 'no' reaction on that point—no reaction. First—"No explanation', no reaction!

Now, second is about food. That's the first seeking human beings had as animals.

No attention on food! Whether you have salt or not, whether you have this or that, 'no attention' on food. Actually you should not remember what you ate this morning. But we think as to that we are going to eat tomorrow. We consume food not for running this body but for a sort of a more satisfaction to tongue pleasures. Once you start understanding that pleasure is a sign of gross attention; 'any' kind of pleasure is a 'very gross' sensationalization; sensation. 'Very gross' it is.

But when I say "No pleasures," it doesn't mean that you should become serious people and people of sort of—as if somebody is dead in your family! But you should be like Shiva. So detached.

He came on a bull, which was running very fast, to get married. He was sitting on a bull with his two feet like this, you see. And the bull is running fast and He is holding the bull; the feet like this!—And He's going for his wedding! And with Him are coming people with one eye, without noses, all kinds of funny people coming with Him; and His wife feeling quite embarrassed at the non-sensical things people are talking about Shiva.

He's not bothered what his reputation would be, this thing..... But that doesn't mean that you become hippies.

You see this is the problem is, that once you start thinking like that, you become hippies.

Many people believe that if you try to behave like Shiva, you become Shiva. Many believe, that way—that if you take 'gānjā' you become Shiva because Shiva used to take 'gānjā'—Because He was 'consuming' all that to finish off from this world. For him what does it matter whether its gānjā, what does it matter, give him any thing, He'll never get drunk. No question. He's 'consuming' all that. Or they think, if they live like Shiva, the way He was detached about things. He was least bothered about His appearance. What appearance Shiva needs is, that whatever He appears as his beauty. He does'nt need any thing to be done.

So attachment to 'anything' is ugliness. Is ugliness. Is nonsense. But you can dress up whatever way you like. Or, even if you are in the most ordinary dress, you look the most magnificent person. But it's not that if you say that, "Alright, so in these circumstances let us go about on a one sheet wrapped around."

The beauty that has "evolved" within you through Spirit, gives you that power that you can wear whatever you feel like; makes no difference to your beauty, your beauty is there 'all the time'.

But have you achieved that state? And that state only you achieve when your Spirit enters into your brain. With ego-oriented people it is more difficult. And that is why they cannot enjoy things. At the slightest pretext they topple down.

And Spirit, which is the source of joy, just doesn't come, doesn't show. The joy is beauty. The joy itself is beauty. But, that is a state one has to 'achieve'.

Attachments come by various methods. You go a little ahead with it, then you have attachments of your family. What will happen

to my child? What will happen to my husband? What will happen to my mother, to my wife, this, that nonsense.

Who is your father and who is your mother? Who is your husband and who is your wife? For Shiva—He doesn't know all these things. To Him—He and His Power are *'inseparable'* things. So He stands as singular personality. There is no 'duality'. When there is duality then only you say—'my' wife. You go on saying 'my' nose, 'my' ears, 'my' hands, *my, my, my, my, my, ...* go deep down.

Till you say 'my', there is some duality. But when I say "I, the nose"—then there is no duality. Shiva the Shakti. Shakti the Shiva. There is no duality. But we live throughout on our duality and because of that there is an attachment. If there is no duality what is the attachment? If you are the light and you are the lamp, then where is the duality? If you are the moon and you are the moonlight then where is the duality? If you are the sun and you are the sunlight, you are the word and you are the meaning; then where is the duality?

But when there is this separation, there is duality. And because of this separation, you feel attached. Because if you *are* that, how will you be attached? Do you see that point? Because there is a difference and a distance between *you* and *your's* that's why you get attached to it. But it's 'me'—who is the other? This whole universe is me. Who is the other? Everything is me, who is the other?

It is not that it's a brain wave or a ego brain wave.

So who is the other?—Nobody!

That's only possible when your Spirit comes into your brain and you become part and parcel of Virāta itself. Virāta is the brain, as I told you. Then 'everything' that you do:

When you show your temper, when you show your affection, when you show your compassion, or anything,—it is the Spirit that is expressing. Because brain has lost its identity. The so-called "limited" brain—it has become the unlimited Spirit.

I do not know, I 'really' do not know how to give an analogy to a thing like that. But what we can do is to understand it: That if a colour is dropped on the ocean, the ocean becomes colourful—is not possible. But—try to understand; if a little colour, limited colour, is dropped into the ocean, the colour loses its identity completely. Think of the other way round. If the ocean is coloured, and is poured into atmosphere or onto any part any little wee bit, or onto any spot, onto any atom or anything, it all becomes colourful.

So the Spirit is like the ocean which has the light in it. And when this ocean pours into the little cup of your brain, the cup loses its identity and everything becomes Spiritual! Everything! you can make everything Spiritual. Everything. You touch anything—it is Spiritual! The sand becomes Spiritual, the land becomes Spiritual, atmosphere becomes Spiritual, celestial bodies becomes Spiritual. Everything becomes Spiritual!

So it is the ocean—that is the Spirit, while your brain is limited.

So the detachment from your limited brain has to be brought in. All limitations of brain should be 'broken' so that when this ocean fills that brain; it should break that little cup and 'every bit' of that cup should become colourful. The whole atmosphere, everything, whatever you look at, should be colourful. Colour of the Spirit is the light of the Spirit and this light of the Spirit acts, works, thinks, co-ordinates, does everything.

This is the reason today I decided to bring Shiva-Tattwa to the Brain.

The first procedure is to take your brain towards the Shiva Tattwa by telling it: "See where are you going Mr. Brain? You are putting attention to this. You are putting attention to that—getting involved! Now detach, become the brain yourself. Only the Brain. Detach, Detach."

And then, take this 'detached' brain, 'completely' filled with the colour of the Spirit. It will automatically happen. As long as you'll have these limitations to your attention, it will not happen. *So one has to 'really deliberately' do this tapasyā. Every individual.*

I'm with you; so you don't need any puja—that way. But that state has to be achieved, and for achieving that state, you need the puja. I hope so many of you will become the Shiva-tattwas in my lifetime. But don't think I'm asking you to suffer. There is no suffering in this kind of an ascent. If you understand that this is the complete joyous state. That is the time when you become Nirānand. That's the joy named in the Sahasrara, the name of the joy is Nirānand, and you know your Mother's name is Nirā. So you become Nirānand.

So today's worship of Shiva has a special meaning. I hope whatever we do in the outward way, in a gross way, happens also in the subtler way. I am trying to push your Spirits into your brains, but I find it rather sometimes, difficult because your attention is still involved.

Try to detach yourself.

Temper, lust, greed, 'everything': Try to reduce. Like in food: today, I told Warren, "Ask them to eat less, not like gluttonous people". You see, once in a while, on a day of a big banquet you eat more, but you cannot eat everytime like that. It's not a sign of a Sahaja Yogi. Try to control. Try to

control your speech: Whether you express temper in your speech or you express your compassion; or you are artificially compassionate.

Try to control.

I know, some of you may not do much. It's alright. I'll try to tell you—many a times; I'll try to help you—but, 'most' of you can do it. And you should try that.

So on a deeper level, from today we start our Sahaja Yoga, where some of you may not attain. But most of you should try to go deeper. 'Everyone'. For that you don't need persons who are very well educated or well-placed. No. Not at all.

But people who meditate, dedicate, go deeper, because they are like the first roots which have to reach, for others, much deeper, so that others can follow.

Now for today's Puja we'll have a very short Ganesh-Atharvasheersha. Not to wash my feet or anything much on it but is a saying of Atharvasheersha, and you can put

Shiva is all the time clean, pure, immaculate. So, what are you going to wash the immaculate?

One may say that "Mother when we wash Your Feet, we get your vibrations in the water". "...But its so detached that there is no need to wash; at a state where you get completely washed, completely cleaned out.

Then we'll have a Devi Pujan because Gauri who is Virgin, is to be worshipped so we'll say the 108 names of the Virgin. Then we'll do a Shiva puja.

I'm sorry I cannot tell you everything in one short speech all about this. But *detachment 'must start expressing' itself in your Realization.* Detachment. What is surren-

dering?—is nothing. Because when you are detached, you are surrendered, automatically. When you are holding on to other things you are not surrendered, that's all.

What is there surrender to me? I am such a detached person I don't understand all that. What am I to get out of you?—I am so detached.—Nothing.

So today I hope we all pray that "O Lord, give us strength and that source of attraction by which we give up 'all' other attractions of 'all' the pleasures, of 'joy' of ego, of every thing that we think of, but we should fall into

the 'pure joy' form of the Shiva-tattwa. 'Absolutely'.

I hope I've been able to explain to you why I am here today and why today is a very big day. You all who are here are specially very lucky people, who should think that God has been kind to you, that He has chosen you today to be here, to listen to this. And then, once you get detached, you'll start feeling responsible—*Abhiyukta*; Responsible. Responsibility, not giving ego but responsibility which is executing by itself. Which is expressing by itself—manifesting by itself.

May God Bless you.



THE CALL SAHAJA YOGIS

The call Sahaja Yogis, wherever you may be,
Is now its time for us all, to work collectively,
The Yoga that our Mother brings, spreads spontaneously,
Still many seekers lost there are, who seek our Mataji.

They're lost on many pathways, yet they so want to grow,
Some are caught up in the past, or their emotions slow,
Still others are futuring, are lost in thought, and so,
They haven't found the here and now, Sahaja they do not know.

We know Shri Kalki on His steed, is riding soon this way,
And whilst for us this news is good, some others fear the day,
But still they're pitched in battle, they lead seekers astray,
Yet they must pay their karmic debt, for He will come what may.

Meanwhile, the time is pressing, let's all join in the fight,
The Devi is now with us, so, let's all push back the night,
Of Kali Yuga, the false gurus, and everything not right,
Let's spread Sahaja Yoga and enlighten with Her light.

JAI MATAJI



MATAJI SHRI NIRMALA DEVI

ASSUME YOUR POSITION

LODGE HILL SEMINAR 23-7-83

(First, Sahaja Yogis sang the following song to Shri Mother) :

- Bhaiyakāyataya prabhu jāchāri (4)
Sarva bhi saraghi prabhu mayexari (2)
Purna jaya ji vachari (2)
Bhaiyakayataya prabhu jachari (2)
Jagat vichere upakāra sau (2)
Parina jaju jag kāchāri (2)
Bhaiyakayataya prabhu jachari (4)
Ithi nirdhana paratra jacha (2)
Sarva dhanāchā sāchari (2)
Bhaiyakāyatayā prabhu jāchāri (2)
Adhi vyādhi varana varati (2)
Pāya ashā purushā chāri (2)
Bhaiyakayatayā prabhu jachari (4)

Shri Mataji :

The song is written by a relation of ours. He was a convert to Christianity, but a realized soul, and he could never cope with the system of conversion and also the way Hindus were treated among themselves, with the caste system, and all that. And he has written very good, some of them very good—hymns, I should say. This is one of the hymns.

The song is something I really always used to sing in my childhood very much. And the

theme of the song is like this : "The one who has got God, or the one who has owned the God, why should he have any fear ? The one who moves about, or the one who goes about—I don't know what is the English word for extensive travelling—the one who moves about extensively, for the sake of God and for doing good to others, but he does not belong to this world—such a person has no fear. He stands above... the language, Marāthi language, you see, is a very intense language, I should say, and it touches many corners when you say a word to it.

It's like this one is : Ādhi Vyādhi Varanā Varati Pāya Ashā Purushā Chāri. It means : a person of this calibre is standing 'above'. His foot is above the sickness, the mental problems, and the death itself. But when you say that such a person has the foot on top of this, means also, you see, it's meaning is, that with the effect of his foot, it can get over it. It's a double language you see. Like such a person has his foot on top of all these three things;—is, the sickness, the mental problems, and the death. The foot is on top of that. It means that such a person is above this. Thus, if you have somebody of this calibre and the foot touches the sick, or the mentally disturbed people, or the dead, such a person can raise them higher, can take them out of it. It has a double meaning.

So the whole thing works out this way : that the person who 'belongs' to God, who 'owns' the God, should not have fear, should not get frustrated.

I needed it very much today! Because— one side of course, is the joy of seeing so many Sahaja Yogis, real Sahaja Yogis, not artificial disciples or dramatists, but real Sahaja Yogis of very high calibre,—and some of the people who stand on the periphery, have been on periphery for such a long time, sometimes is dangerous for me to see they will be destroyed.

At this time, you need a song like this ; and in childhood whenever I felt really desperate, I used to sing this song. It's a very touching song. Alright ? But word by word (translation) I could not, I'm not in sort of a proper mood I think. So it's touched me very much. This is Ritumbharā Pragnyā. I wanted it very much today.

So this morning I was telling you about this new awareness—Pragnyā, * 'gnya' means the knowledge and "Pra" means the awakened knowledge, which comes out of meditation, sustenance of meditation ; and then the Samādhi—is the effect of that. It's a kind of a fruit ripening. When this ripens, then you get the taste, the sweetness of character. And then you start seeing around, how the Nature, the Divine, is sweetly playing with you. This state must be achieved. *For every Sahaja Yogi, it is 'important' that they must achieve this state. Because unless and until you have minimum achieved this stage, you'll be still in a dangerous zone, which, as I told you, upsets me very much.*

So, everybody must decide to reach a state where you everyday see the blessings of God manifesting. That means you have entered into the kingdom of God. This is the kingdom of God, in which you are looked after,

protected, guided, and properly taken to the place of heavenly bliss. Through material manifestation, through mental manifestation, through financial manifestation, through relationship manifestation ; through so many things, and also the natural manifestation by which you see the sun, the moon, the stars, the heavens, and all the five elements help you. This state, all of you must achieve. 'All of you'. *Again the word is 'all' of you should achieve. And then only the higher ascent works out.*

Now, "how to 'achieve' this state," is a common question. Now, the first thing as I told you today that you are 'extremely' fortunate people, compared to all the seekers of the world, who have been, who will be, and who are. Because so many things are, which were used by seekers to overcome, you don't have to overcome. For example they used to meditate, say, on some name of God, and the attention would go on, say—repeating the name of, praying to that God, or thinking about that God and all that—but the whole thing would be mechanical, and always they would jump into some sort of a low type of a siddhi, so-called ; means they get possessed. Those people who start taking the name, say, of Rāma, you have seen so many of them, they start jumping, and they start behaving in a funny manner.

So the attention instead of being—becoming concentrated, would become extremely disturbed, very disturbed, and a funny attention, wobbly-type. And when they become wobbly, and a kind of a left-sidedness came into them, they would go on enjoying it, just like a drunkard enjoys. Then such people would weep, cry, enjoy their crying, trouble others by their crying, and they would not have power to overcome that, so much they would be possessed.

*Ritambhara Pragnya. Nirmala Yoga Vol. 19, Page 40

Then another kind, who were say, ambitious people ; like we have many scientists, and these kind of people, ambitious people, they would get auto-hypnotised. Thinking no end of themselves, behaving in the most stupid manner ; and also they would get possessed. And you can see people like Hitler, and all sorts. So many of these people today, who are ruling the world, supposed to be in democracy or, say, communism, or anyway; most of them are actually the despots. And that's why the chaos today. And they think like nationalistic-spirit or something like that they would develop, and try to take the advantage of people's right-sidedness and involve them into wars, and all sorts of destructive things.

This kind of attention is possible for people who think they are very great, say, Hindus, Christians, mostly they are warring people; Muslims... Nowadays the muslims are all warring ; imagine ! Among themselves. That's the best part of it. And the Christians are all warring among themselves. And the Hindus are all warring among themselves; like there are only two nations where there is Hindu majority, so called. Is one is Nepal, and one is India. And all the time they are quarrelling. There is not one day passes without hearing some news of some sort of a quarrel, because Hindus won't use the swords, but a very cold-blooded quarrel is on.

So this is the situation. In the name of God !—again I say. Because they started on a very different level, and their attention goes left or right, and they develop those siddhis.

So what have we to do ? First of all, by God's grace, as I told you, you all are realized people, so your ascent is made in the centre, which is a 'very, very, difficult' thing. Absolutely difficult, no doubt. *But you should*

learn to keep in the centre. But how to keep the attention in the centre is the problem for many people who are still not above themselves.

Now when you meditate, try to meditate in a sustained way. First of all sustain it. Then you find that you are getting into the state of Samādhi, means at a state where you start feeling the joy and the bliss of God's blessings. And then you start saying "O God, what a blessing, what a blessing, and what a blessing". Once you have reached that state, then you have to realize : "Who am I." *Who are you ? What are you ? You are the Spirit.* After establishing your sustained attention on the Spirit you'll develop a state where you'll be in a complete state of witnessing, with joy.

Now those, say, who are here, can judge themselves very simply in a way. Those, who tried to have the best rooms, they must have booked ten days ahead of time, then must have done, this, that, to get a good room. Those who want to have the best food, or the best time, tried to have a position, in the mind. The best privacy for themselves. *Face yourself. Honestly. Sahaja Yoga is an honest endeavour.*

You all should face yourselves. Then the husband wife, they want the privacy to themselves. This is not the time for husband wife to be gathered ; or for you to talk loudly and move about, and have fun. No, this is meditative time you have come. Is very short time, according to me; because people spend thousands and thousands of days to establish their meditative mood. But in this speedy life, you have to have intensity, to establish. So get into meditative mood. Some people feel that they have come for a proper holiday-making, and there's no sea here, so, how will they have a swim,—sort of temperament.

Those who are not so badly off, would be asking for more comfort: "I couldn't get food, I should have this, the best to be given to my child, or to my husband, or to my wife. My." It doesn't matter for one day on night—you sleep, boys together and ladies together. If there are children, alright. But there's no need, for husband wife to sleep together in this time when you are meditating all in one room, at all. You have come for a very special purpose here. You have paid for it! *So be meditative.* What I find? Everybody was talking loudly. I didn't find them in that meditative mood. Everybody was thinking they are enjoying, here, very much nice, good, you see. All these ideas are old ideas.

The Silence must be established within and without. I must say, for this,—of course, Indians are, they know all that; so I would not say Indian qualities,—but Australia. Australia, I stayed there in all these Ashrams, and Sydney we had fifty to sixty people living there everyday. I 'never' heard a voice or even the movement of the foot till I was there when I was there. And I was not there for a day or so, I was there for about ten fifteen days. Not even the movement and the children crying,—nothing, I never heard a sound.

This was one of the ways you can control your attention, that in my presence, what do you speak; what do you say. You must know the protocol part of it. Whom are you talking to? You can't make fun. You can't joke. I can joke with you. You can sometimes smile, alright, or laugh sometimes, 'but' it has to be done with a weight. Whom are you talking to? The reason is, I'm talking to you all this, because it's only all this rapport, all this behaviour is going to help you. I'm not going to be helped. I'm not going to be saved, I'm not going to get my realization. *It is 'you' who have to*

gain something out of me. So try to settle your attention with that.

I've seen people who stay with me sometimes. Sometimes I deliberately called them to see what's the problem is. Some of them who stay with me, I find, become subtler and subtler and subtler and deeper. And some of them start taking advantage, taking liberties, then taking a kind of a course of life which is so mundane, and so stupid, that I can't understand.

So this awareness should be within your heart: that the time is 'very important'. You have come here at a 'very, very' important time. And that when you are with me, is the 'most' important time, of that important time. 'Historically' this is the most important time. And take 'full advantage' in the real sense of the word.

Some people think if they can get some money out of me then it's a big advantage. Alright, you can take it. Some people think if they can take some of my time, they are at a very great advantage. Alright you can have it. Or some people think if they can take advantage of me, sort of feeling ego-pampered or something—"I'm a great lord" and some sort of a thing, you know; alright! But those who are wise take the best advantage. *And the best advantage is the growth within.*

So the first awareness has to be: that you are such lucky people that before you stands someone, who has the control over all the centres, over all the powers, or say, who is all-powerful. How much advantage you have taken of that, is the important thing. Now where I stay—there are two places you can say, in England, and in India, mostly. And the contrast I feel, English and Indian thing is, in India the more I've stayed, they become more protocolish because they have old traditional training. But in England I

find, people start taking advantage, making fun, joking. 'You cannot.' You see, it is different to please, but it is different to be frivolous and shallow, with somebody so intense. For example if there's a tin-board, and you take it under the Niagara fall, what will happen to the tin-board? It won't be able to bear even the slightest shower of that.

So, despite the Ritambharā Pragnyā, like the sun today, you must have been upset yesterday, thinking that now we have come here, we have to live in the tents, and the water is raining,—I know many of you must have been. But the one who has achieved that state, would not be: "*What is there? If I've to live doesn't matter, I'm here for a 'special' purpose. As long as I achieve that purpose nothing matters to me; what discomfort, what all these things happen to me, I have to achieve that purpose.*" Some of you people cannot see me so closely. Some of you are still not capable. *Doesn't matter. What is most important is: 'I should achieve that state, I've come here for that. Not for fun, not for food, not for comfort. Not for 'anything', but for achieving a special state where I become the Guru. What is my preparation for that?'*"

We have to be extremely careful. Because the attention of the Divine is not raising you directly. It is a balance. You are 'all' the time in a balance. Remember that. And you have to be 'extremely' careful how far you go with that balance. So now, how do you develop? ... (It's alright, don't worry, about the sun, I like it; I only called him this morning.)...

So how do you manage this attention.

Now let us see what are the states of attentions are. Either your attention would be a cunning attention. Anything you see, you see from a cunning angle; many people

develop that, in an ego-oriented society, and moreover if you are sort of possessed by cunning bhoots, then God save you, and save others. Like the cunning attention would be that, anything you see, you start thinking what advantage I can take out of this. How much money I can save—you see, it's very very quick. It would be cheaper this way. If I go by this way I'll save some time. You see, save pounds, save time, shave everything, and shave your own Self.

So just to save, you are going on. The attention becomes cunning when you try to save money. Save here, save there, 'with your own calculations'. *But if you try to save your money spontaneously: actually there is nothing to be tried, just it happens that you save.* But the cunning attention tries all the time to be smart, about things; it argues, it gives explanations, "Is it better?"

These days it's such a cheap, cheap, cheap, cheap thing that you go mad really. Like I had a ticket to go to America. I said, 'Don't give me an expensive ticket, first class, or....I'll go by a cheap ticket.' "So they gave me a ticket, of such a kind that, I would never have come back to London, at least for a year, and I would have lost in that American English, I tell you, somewhere. So it's so much; had worked out, into this, into that, into that. That kind of a 'horrible' attention, is useless. 'Leave' it. 'Forget' it. With that saving also I've not seen anybody becoming rich.

Like you want—I want to go and buy some paint. So we buy some paint; then they think, "Alright, if you bring it back, then how can we return it, what should we do, this, that" nonsense. All the time the mind is on that level. I'll give you an example: the other day, we got some paint to paint the glass—see the subtle part of it, you see, in the gross there is a subtler indication—and the

paint was brought. And then, it was worth nothing, eighty "p" or something; alright, I mean I can afford it. So that's why I bought. If you can't afford don't buy. So they said, "Now we should return". I said, but why? Now it's come out, now go and return, you spend so much petrol going there, if you want to calculate, also it's 'stupid,' and the time you will be wasted! "No but Mother, you see, ultimately we save two "p"." I said, alright, now I'll save a lot of money, and I'll show you how. I took that paint and painted many things which looked like glass, or which was stone-like, and the whole thing looked 'so beautiful.'

So the mind that is destructive is only calculating. If you have such a mind, know yourself that you have to get rid of that kind of a calculation. Cheap, cheap, cheap, cheap, cheap cheap, things you should just give up. Keep in the centre. You should not be, of course, over-indulgent. But you should not be also going for, all the time, for this kind of a calculation. 'Because you are wasting your important awakened attention, which very few people have in this world.' Must know that you are realized souls, you are not ordinary mundane type of people. You are special people and you are not to waste your attention in useless calculating—money, "p", and this and that. "Let's go ahead, what happens, let's see." I never calculate you know that, but I live very cheaply. And you can also do that.

This attention, cunning attention, is also very 'fussy' attention. Here it starts saving money, and then, there it is in the evening, it must drink. So all the saving of "p" "p" "p" "p" goes into the gutters of drinking. Just see! The sum total of such a personality is what? So, this mentality has to be controlled, specially for ego-oriented people are extremely calculating, most surprising it is.

But the people like Indians, who are not calculating, are not so rich. They are very generous, they always have money, for Sahaja Yoga. I have had never a problem of money with them. Never. Because they are not so calculating. To them, to do for others, not for yourself, but for others. To spend for others. If they have to come to your house: "Alright, open your heart, now this is the time to spend!" Not for drinking and self-indulgence, but for the indulgence of doing for others; that's their practice and tradition. So in this respect, you have to take to that tradition: "Oh they have come! Let's spend now what can we do." This is the main thing one should understand, those who are mostly self-indulgent are 'extremely' miserly people.

So the attention which is cunning, is the worse attention, because you see, cunningness also cheats yourself, it is cunning with you, and you think: Oh I've been smart enough, you see, I've saved two "p". *But you have lost your soul. You are no more a Sahaja Yogi.*

I'll give you an example! I told somebody, that keep the van down there, go by train, this van seems to be an horrible van. And there was a lot of a, you see, explanation, with both the fingers going on like this to me, you see. And I got so fed up with the bomb shells coming on me, that I said, "Go ahead". And the thing fell. And the thing got spoilt or whatever it is—it is out of order now, so they had to do what I was telling them. Without the bomb shell, if they had listened to me it would have been alright with it.

So your attention should not be on saving 'material' things and 'wordly' things and all that. 'But' attention 'itself' must be saved. Ask a question, "Where is my attention"? I've seen in the programmes some people are

concentratedly listening to me, but some people cannot. Some are concentrated for a short while, and some get disinterested after some time. Some are looking there, some are looking there. *So how much attention you have saved is the 'only' concern of a Sahaja Yogi. Forget about others, they are all garbage cleaners, you see. Forget about others who are not seeking, who are not of your quality, but you are a quality.*

Now what do you have to save? For example somebody is a king. He doesn't bother of two "p" being saved—I don't know baba, these days, I can't say definitely! They must be also doing that kind of a thing, you know—But what is he bothered to save his Grace, to dignity.

But for a Sahaja Yogi the most important thing is : 'you must save your attention'. Is called as Chitta Nirodha. Nirodha : saving, of your attention. "Where is it going, It's such a precious thing for me. Were is it running" ?

Then how do you save your attention ? Is through concentration. Concentrate. Try to concentrate. Don't allow your attention to wobble. Gradually you will develop concentration. You can watch my photograph, that's the best. Concentrate, bring it in your heart, let it be integrated in your heart.

You are lucky people. You don't have to build up a photograph, and then give it up because it is just a "avalambana", means it's just a dependence, and then you remove it. *It's a 'complete' dependence for you. And a load for me—of a 'complete' joy.* So when you are concentrating in Sahaja Yoga, 'absolutely' 'fully' in Sahaja Yoga, then you are controlling, saving, your attention—one. This is one type of people.

Then the another type of an attention, what we call, are the people who are sort of—take

a very 'negative' attitude. The first are the positive, so called, positive, who are saving money, saving everything, that is useless. Now the second type are the archbishops of all that is disaster, misery, mishaps—this type of an attention. If you read newspaper every morning you will have an attention like that. All the newspaper people have that kind of an attention : to find where is the disaster. I mean, in a sinister way, they feel happy there's a disaster. I've seen people : "Oh Mother, I came to the seminar but the problem is, you see, there was no water." The attention is in finding disasters within and without : What happened ? "There's a disaster !" What happened ? "I lost a pin". *'Absurd,' to have such stupid ideas.*

They will cry and weep and make everyone miserable, "Oooh I I'm so miserable." What ? "My husband doesn't talk to me, or my child is not with me". Such people are 'extremely' self-indulgent as far as their relationships are concerned. They make 'everyone' like that : "Oh the person didn't talk to me nicely and he was this way and that way". They feel hurt at the slightest touch. And by that, they think they are saving their emotions, if not the material things.

Such people are very frightened people to talk to anyone, and anybody says nice things also, they get a fright, like this—they'll frown. The reason is they do not know what they have to save—is not their emotions 'at all'. There's no need to save your emotions, you are protected. What does it matter if somebody says anything to you ? You are 'above' them, nobody can 'touch' you ! *You are wasting your attention all the time by trying to save your emotions. There's nothing to be frightened of anyone, because somebody is going to say something, harsh word, that's why you don't want to do something—such compromising people, so called, have not understood Sahaja Yoga. There is 'no' com-*

promise in Sahaja Yoga at all. 'It is just like a diamond'. Diamond will remain a diamond, whatever you do, it's for ever and ever. It's like that.

So one has to understand that the attention should not be allowed to drift into this kind of an indulgence which is of a drunkard. That they are the most miserable people, the drunkards are, just imagine. They'll be always crying, weeping, and people would think they are very miserable. *So what you have to save at that time is your attention, from such indulgences into 'useless' expression of your fear about your emotions.*

See now, today they sang the song. The song did fill me ; completely brought out some of the expressions which would not spontaneously come out at this time. *But the greatest thing it has done is to remind me "that You are God. You are not to get frustrated, You have to look after all of them, and You are powerful when You talk".*

So such people should always keep a mirror and feel elevated. *'You are a Sahaja Yogi'. And the mirror, in the reflection, you should see me and not yourself.* Sometimes I mean I get 'really' frustrated with Sahaja Yogis, very much. Then I just stand before the mirror and I say: "Now, come along. You are the one who has all the powers, who has all the chakras awakened. None of the Advēts had this. You are the one who has created this world, and You are the one who has to save it. So now, get up". Not to lose courage. Not to worry. Only in the emotional things I sometimes feel that now I'll have to give up some of them, 'completely'. They are my children, as a Mother, not as a Guru. For a Guru they don't have problem. And then the stirring up comes in, within myself that, "No, even if I have to give up, doesn't matter, I have to raise, absolutely". And with that power it works.

So the reflection should be of me, of something that is ideal before you ; the one that gives you energy—like this song,—and not the reflection of a miserable person. Christ standing before you, as in the Sistine Chapel; and not some miserable skeleton, which is even worse than you. So create those images of your Mother which you should see in your emotions, and 'rise'. This is the second type of attention you have to control.

The third one is a very 'horrid' idiotic one. The idiotic one comes from the second type, where the person is emotionally indulgent. That is the "A" of the third. And the "B" of the third comes from the first type, which is stupid. So we have two types of people ; one idiotic and another are stupid. But in Indian language there's only one word, specially in Marāthi—is 'mūrkhā', for them both categories are the same, as if the circle meets at the same point. I mean English language in some ways is good at least it differentiates between the mūrkhās, like they can be stupid or they can be idiotic, you see. Because of psyche being so confused here, that psychologists have brought out : some are schizophrenic, some are idiots, some are stupid, some are donkeys.

So, this, the third type is the 'worst,' is 'most' frustrating for me. They'll stick onto me like leeches, they'll be saying stupid things all the time. Just can't bear an idiot, isn't it ? They can bore a person. I mean all sorts of this put together is called as mūrkhā. So I don't want to analyse it, it's a bit too much.

So that kind of an attention you have, then you better keep quiet. Don't talk. Just listen to others what they talk, what they say. There are some people who will just go on talking, talking, talking,—irrelevantly, uselessly, wasting their energy. And such people are always friends of the cunning. The cunning and such people go hand in

hand, because the cunning wants to befool someone, and the fool wants to be befooled. Like a king will have a jester. It's like that you see, these combinations work out. So for such people the best thing is—to keep quiet, preserve all their attention, all their energies just for cleansing. All this idiocy will pass away very soon if you try to preserve yourself. Don't talk. Don't say things which are stupid. Which are idiotic. Just keep quiet, and watch others. Sometimes such people can become very great vehicle of God's power, but if they do not take to stupidity and idiocy.

This is the type of people, three types I would say; but the fourth type are the people who lead a life of concentration. I mean a person who is working very hard—say, in the office—is a very remarkably successful person, and this and that, and that, and that, and that, is also very concentrated. Somebody who works very well, anywhere, with a concentrated mind, is concentrated. A housewife who looks after her husband and children is very concentrated, and a husband who looks after his family and his things in a very concentrated way; they know how to paint well, they know how to do things, and their hands are deft, and they know everything. But such people can have a very immobile attention, very immobile, like plastic, or you can call it, like rubber. At the most, to improve on it, we can say, like some of the things I have seen which you use for damp-proofing, you see. You just apply it, after sometime it's just parched, into it. They just can't get out of it. They just can't. They can't enjoy anything. Unless and until you show them a file you cannot talk to them. You see, if you have to talk to such a person, better take a file before you. And before starting, you put the file before you. If it is on the file only, they will see. But if you talk, they say, "Make a file". Very parched. And they cannot en-

joy life. There's no mobility. They cannot be 'creative'. They can be creative only as far as their style is concerned, but not the creative of the 'joy'.

So that kind of concentration is there. 'Concentrated' effort people put in. Like there are people who are fanatics. They are very concentrated in their effort. 'Extremely'. That's how all these religions have spread, like Christianity, Islam, Hinduism and all that, because they had a concentrated effort of fanaticism. 'Concentrated' effort. If you read the letters of Paul in the Bible, you will see the concentration of it: You go there and you go there and establish a church and do this and what you have done—very organized, very systematic, absolutely moving like a belt on a machine. And they all the time have that after-effects of that movement. Charlie Chaplin has shown in his picture "Modern Times"—I used to enjoy that very much,—that he used to tie up a belt, standing you see, for about an hour, and then after some time when he was released of the job, he used to go on like that.

That kind of an attention, that is concentrated, means 'stuck' onto something. It's not that, it's not 'penetrating'. Because if your attention doesn't become by concentration subtler, and subtler, then it is not that, but it is getting 'stuck'. And the stuck attention is of no use for Sahaja Yoga. Such people, I do not know, will never be saved perhaps. So called successful! They'll go with all their badges, everything, and God will say, "Go back gentleman, you are not yet been passed through the customs." *There is another organization, which works much faster, much smarter way, and a 'very' 'specially' 'efficient' thing.* So these people will be just stuck people.

Now there are fourth type of people which are concentrated. They are 'intense', 'deep'. They penetrate; because they are living minds,

they are not dead, parched minds, they have living mind; they penetrate. I watch sometimes, I ask some people what do you think of a particular person? Immediately I know, what they talk. If they just talk in a mundane way: he is a fine person, he is a bad person, this thing, that thing, then I know what it is—very superficial, shallow.

But a person who sees the possibilities and the potentialities of it's awakening, and the problems a person is facing; then I know that he is the one who has that concentration into the subject.

And the subject of Sahaja Yoga requires the 'maximum', 'maximum', penetration. Because Sahaja Yoga, if you have understood—I don't know if you have understood or you are aware of it or not—but is learnt through experience, and through 'nothing' else.

You have to experience and then believe into it. It is not that what I told you is a conditioning on your mind, nothing; you experience it yourself and learn. *But those who have that penetrating intelligence, who have that penetrating love, emotions, and those who have that penetrating movement of their understanding—they are the one who experience, learn, experience, learn, experience, learn.*

They do not allow their mind to play on them: "No. No. No. This mind of mine has got experiences of the past, and is based on that. *No, I have to take everyday a new experience. And that experience must be 'silenced' within me. Must be 'sustained' within me. Must be 'conditioned' within me.*

Sahaja Yoga experiences are the good conditionings: "How can it be? I've seen it, I've faced it, I've had it. How can it be." But for that, also to have the best experiences, first condition is of Ritambharā Pragnyā, where you should be of that level that you

really get those experiences, otherwise you'll be just a mundane type of person all the time. And you may live with me, but you will not have those experiences, you'll not have that blissful feeling, nothing, that joy...

So this penetration starts by your meditation and sustainance of the meditation, and the Samādhi. Seed sprouting, manifesting the new dimension within. This sort of an attention, one has to develop, by watching the attention—Chitta Nirodha. As you watch your money, as you watch your road when you drive, as you watch your child when it is growing, as you watch the beauty of your wife, or the care of your husband. All put together, you watch yourself, your attention. "Where is it going? Where is it lagging behind? What is happening to my attention?"

Such people have no problems. You'll be surprised, that such people when they want to do something, it becomes 'dynamic'. They can work it out. Nobody has any problem. *And if there is a problem, which you are facing all the time, and you then know, there is something wrong with you. Something is wrong with the instrument.* If you don't have a tin cutter and as you start using a knife to cut a tin, doesn't work out, then you'll say the tin—is something wrong with the tin! Or something wrong with you? No. It's wrong with the instrument and that instrument has to be corrected.

When the instrument is alright, after all, with all the powers you have, with all the blessings you have, 'and' the source of power behind it, everything should work out. It should work out. You have had experiences of things working out. You have had experiences of many of miracles happening before your eyes, but still the attention has not settled down with those experiences. Still *gatānubhavas'*,—means the old experiences—continue, old identifications continue. *You still con-*

tinue with that, and the filth of that is still on your being.

Change everything. Become a fresh new person. You are blooming out as a flower, and then as a tree and assume your position. Assume your position, as the Sahaja yogi. So this attention must be brought round. You judge yourself where is your attention? And what is the point of understanding? What is the measure of understanding?

It's very simple. I have to be pleased, because I am the attention. If I'm pleased then you have done the job. But I can not be pleased by mundane things, by any arguments with that, but only by your ascent. So you judge yourself on that.

Whether you give me a flower, or anything I'm only pleased when the essence of that doing, has that height, has that special manifestation. You say "I love you very much, Mother". Alright, you say. But I must see, that love that you are saying, or doing, has that essence that gives me joy. It's such a mutual thing between us, you can't imagine. I can't live without you and you can't live without me. Its 'so' mutual. But, from one side it is 'absolutely' hundred per cent benevolent. Whether I get angry with you, whether I scold you, whether I pamper you, whether I say "Don't do that," if I tell you "Don't come very close to me, keep away"—'anything' that I do like that, is benevolent to 'you'.

And to me the benevolence is only one, that you should be emancipated. That you

should gain something out of 'me'. That you should prosper out of me. Like the Mother Earth feels so elated to see Her manifestation into these beautiful green trees. It's like that. She is nothing. We stand on Her. We walk on Her. Where do we see Her? But She sees Her, in those. It's a same sort of a situation. She is the one who changes all the seasons. Ritambharū means the one, the attention, which changes the seasons. Ritu means the seasons. So all the seasons are created by Her, just to please us. But what do we do, to please Her? We exhaust Her, torture Her, take out everything from Her, pollute it, do all kinds of nonsensical things. And then She gets angry.

The same thing that She is Love, in the same love, She becomes angry. And then you have volcanoes and you have earthquakes, and all kinds of things happening to you. But of course your Mother takes time to get angry. Takes time. That doesn't mean 'you' take time. *Look after yourselves. Is very important. 'Suddenly' you will find elevated.*

Some people will 'just' elevate themselves and others will be 'completely' cut out. So be careful. I'm warning you.

So today is the day, previous day to this fifteenth day. And the fourteenth day, one has to become a killer. *Killer of all that is ignorance; of all that is stupid, idiotic; all that is cunning and all that is emotional. Kill that part. Become a Sahaja Yogi, tomorrow, to receive the blessings.*

May God Bless you.



Her Holiness Mataji Nirmala Devi

Dorset, England 2.8.1981

“OPEN YOUR HEART”

What a beautiful place we are all in. Its a real blessing of Sahaja Yoga for all of you to relax. Relax well, because in relaxation only you realise that “we are now realised souls, that we have entered into the kingdom of Heaven, that we can see the beauty that God has created all around us, that we have become sensitive to His grace and to His kindness and to His love.”

It's a seminar that you have arranged and I am very happy. I always wanted you to arrange seminars and that you all should meet together and live together and understand each other.

The seminars, on the gross level they work out many things no doubt, but on subtler levels seminars of the Sahaja Yogis mean a lot. It means that strong nuclei are being consolidated in various places in a country and these strongholds, or the strong nuclei, which are created like this can form a mechanism by which beams of strong vibrations can flow or can be thrown all over the place. It is a very great task to build up these divine mechanisms in different parts of your country.

For example Mother Earth has done Her job. Where ever it was possible for Her, She has created living deities to show that God exists, that you can now test their vibrations and

See how She has worked very hard. She has created all this beautiful universe, She has created you also, She has created the Kundalini within you, She represents the beautiful nature.

In Her company, in Her bounties when you are drenched and you all meet each other, you see for yourself how She blesses all of you just the same. There is no difference between you and any other person for Her. But those who are sensitive, are subtler people, enjoy Her much more than you people do.

Now the problem that exists in every country has its own style I have seen, and in this country we have a style of problems which comes, gradually it is changing its form. In the beginning I found that people were over-aggressive, sceptical and also could be rude sometimes. It's alright. It makes no difference to me. Now, gradually, they've started changing over. Now they're becoming aware of what they've got, what role they are playing, how important it is to be an Englishman (when I say Englishman I mean all the English people, not Wales or anything different) and how they have to become part and parcel of the Heart of the Universe. I wonder how many of you really realise how important it is to be an Englishman. That everything that happens in this

country circulates. For example, if this wedding* had taken place in any other royal family it would not have circulated so much. Everything circulates from this country. May be you may not think much of yourself. You may think that what is so great after all, England is like any other country! But why do people accept so many things from you?

Like even a monarchy. I mean, most of the countries have thrown away their monarchies and in this country it exists and it has a respectable position and the symbol of a monarchy is still lingering here in a very proud way. Then the marriage itself. The marriages of royal families are already tested, protested and detested and nobody is interested. And that such an auspicious thing should take place here, and that everybody should see it, so many countries should watch it and appreciate it and ENJOY it of all the things, is something surprising. It transcends all rationality, all understanding of even logic. We can say, "What is the logic behind it?", but if you are enjoying you just want to enjoy, you don't want to think about why you are enjoying.

So one has to understand that you are part and parcel of the heart of the universe. One thing is essential that you have to be very flexible people. You have to have the flexibility of the heart cells. Now heart has to pump. It has to be strong, and surprisingly the lion is your emblem, so you have to have a lion's heart. And lion's heart means he's not afraid. He's the king and he lives like a king, like a lion. And Leo as in astrology is a man who is extremely generous. Lion-hearted. Not afraid of anyone. There should be no fear. But English language if you read anyone or if you listen to anyone, every third sentence he'll come out with the words, "I'm afraid..." "I'm afraid to say..." "I'm afraid this is so". These words must be dropped out from

the vocabulary of Sahaja Yogis. What is there to be afraid of? Some people say that this is said because we do not want to hurt other people. There are so many other ways of saying things without hurting others.

Now what is there to be afraid of? *A man who is weak cannot love. Only a strong person can love.* If you talk of love, first of all see whether you are strong enough to love or not. Loving is not an easy thing, even carnal love, even loving your beloved in the ordinary sense is not an easy thing. You have to have a very strong moral concept. Otherwise every third minute people start changing their loves. That kind of a love has no meaning. You have to have very firm ideas. Not only ideas in your brain but built within you. Very few people can have a love as Romeo had, I can tell you this. It's easy to think that you are a Romeo. It's different. You can think you are the King of England, it's alright, but you don't become that way. So to be Romeo itself you have to have a tremendous character, a tremendous sense of sacrifice and love and understanding of what you want. You want to love that's all, nothing beyond or before. I mean a man, when he falls in love, he falls in love for ever and ever and ever. If he falls in love many times it can not be love. So that experience also is a sort of a forbidden fruit for most of you.

So to love God is even more difficult without seeing Him, without knowing Him, without knowing His bounties. Without getting realisation it is very difficult. But today that is not the case. But still you have to have no fear in your mind. *Trust. You trust yourself and trust others.* First of all try to trust yourself. If you have made mistakes you have to say, "Yes, I have made mistakes. So what."

Trust yourself that you can correct yourself also. Trusting doesn't mean a

*The wedding of the Prince of Wales with Lady Diana, who is a realised soul.

blind ego-trip. It does not mean that. It means that, "Yes, I can correct myself. I can improve. I can do better." Some people think that if you trust yourself then you should never confess anything that you have done wrong. That you should never say that it was wrong and I can correct it. These are wrong ideas. You have to trust yourself, saying "Yes, I have made mistakes. I have been doing wrong. I've been faltering, but I can correct. I have that strength within me. I can rise above all these things. I have that thing within me that I can use to my advantage."

Trust yourself. *Trust that you are realised souls. Trust that God loves you. He has chosen you to be His instrument. Love yourself. You are unique. No doubt.* As it is, human beings, every individual is a unique personality. But after realisation you are definitely unique. One has to use discretion about understanding. It never means ego trip. If you cannot correct yourself, you are not master of yourself. *Yes, you are not perfect. You are unique, but you are not perfect. You have to perfect yourself.*

These words can be very confusing. When I say you are unique, immediately you think you are perfect. These are two words. Unique and perfect. Somebody can be unique, but he can have imperfections. *So you have to perfect yourself and trust in yourself that you can perfect yourself through your Kundalini awakening, clearing your chakras, by understanding yourself you can perfect yourself.* You have to perfect.

I have so many ways. I tell you directly, sometimes indirectly, through friends, somehow I point out that this is the problem with you. *You should think that I'm within you. I'm that part within you which is discretion. When you do not understand your own discretion I try to give you the direction by this way or that way.* But people feel hurt,

people feel bad, or some of them accept it. If you are seekers and if you are ascending you are definitely unique, you are specially blessed and you have to pay special attention to yourself. You can't afford to play with yourself. So you have to discriminate between ego—or ego-trips as they call it—and ascent. *Ego-trips bring you back with the worst hurting.* It would be something like throwing you in the air and again you come back with a bump and break one of your legs or something like that. That's what an ego-trip is. *But ascent is when you really rise above. Not only that you rise, but, with you, you make others rise. In your ascent you develop tremendous powers. The higher you ascend the better it is. But it's not by thinking that you are perfect, that you can ascend.*

There's a story of a teacher and his student. The teacher was very kind to his student and he would come and show him his creations. He was very kind to him. And every time he would say that, "I have done this well, and this is the thing that I have not been able to do, so will you please tell me how to correct it." And the teacher would say, "Yes. Good. You'd better correct this part. Then do this." And one day the student came and said, "Now this is perfect.", and the teacher said, "You are no more a student now. No more. You are not to come to me anymore." There was another student who was coming everyday and correcting himself and he told his teacher, "Today I think I can teach others but not yet perfect." and he said, "Alright, you go and teach." The third one was a student who came and he was always trying to see what was the mistake and how he had to correct it and he worked very hard, very assiduously and he came to his teacher one day and he said, "Sir, I will not trouble you any more now." He said, "True. Now you take my seat."

So this is what one has to understand. If you ascend, you will become humbler. It is

just the other way round that people understand. When they ascend they think they have achieved some special powers. I don't know, suddenly self-certification starts, you see, "I'm very good in spirituality. I'm very high up", and all that. This self-certificate starts and then it can reach such a point where suddenly you find that you are on the earth again. This kind of thing is not the way it works out. Actually there are certain qualities that show on people who ascend.

The first thing is their collectivity. How collective you are. How many people you can get along with. At how many things you can laugh. That is one of the biggest qualities.

The second quality is that how much you accept another's domination who cuts down your collectivity. You must have your personality separate from everyone. If you allow others to cut your personality ; say for example there's a boss and you are an employee and both are realized souls and one of them is ascending then he becomes humbler, he becomes better. They have a congenial relationship. But to a point. *He will never compromise with his boss when it comes to his ascent, to his collectivity, to his giving, to his doing things for others. On that point he'll never have any domination.*

How much you feel responsible about yourself is the second point. How much you are responsible to be there, to be a cell in the heart. Any cell that fails, fails the heart. Every cell in the heart has to be extremely sensitive, and extremely obedient to the Self, to the Spirit. It has to activate, work harder when there is need or emergency, and it enjoys the most.

And no impurity should be allowed. The third point now. As I told you, *first collectivity, secondly your responsibility and third point is purity, Purity of your*

own heart, first of all. Of your own heart ; without insincerity, cunningness. As I'm saying this you will realize that all Englishmen believe in the contrary. Nowadays, not olden times but nowadays.

Clean heart, Transparent. Open heart. Trust others. Talk to everyone with an open heart. Trust others. Why do you doubt ? If you do not doubt yourself you will not doubt others. What are they going to take away from you ? What have you got ? Nobody can take away your nose, eyes, nothing. It's all quite intact. It's all nicely glued down so nothing is going to disappear. How are they going to hurt a person who is a realised soul ? If your heart is clean you can see the other person clearly through and through. *Innocence is such a powerful thing. Such a powerful thing that even a glance is sufficient to kill a satan. Purity of heart.*

Actually, when the heart becomes impure the impurity flows down to other places. It is not the other way round. It is from the heart. Many people believe it's the body that becomes impure. I think it is the heart which becomes impure and then it starts trickling down and then it is residual there. It settles down there.

So have a clean open heart like a child's heart. Open heart. What is there to be afraid of anyone ? What is there not to trust anyone ? What is there to be angry with anyone ? Talk to everyone, shake hands with everyone, be nice to everyone. On the way you find somebody with difficulty. Give him a hand. If someone cannot sit properly or has a problem you try to remove the problem. If someone cannot stand, give the place. Try to give from your clean heart. If your heart is not clean it can never give.

Now, how do you clean the heart is the subject. There's no broom available for that

in the super-market! There are no Fairy Liquids or anything to wash it down! But there is a way.

Allow your heart to be drenched in your Mother's love. Just allow. See how much She loves you. I trust you. People laugh at me sometimes. Some of these saints who are supposed to be very great people. They can't understand how I trust you. They say that, "Oh, these are all lost races. These are horrible people. How do you trust them? They are not sanyasis, they are not sadhus, they are nothing. They are ordinary people." For them your value is nothing. If you go to them they will make you stand on your head for three months. For three years they may hang you in a well. I don't know what they will do to test you.

But I trusted you the day I saw you. The day you came to me I trusted you, and I worked on you from the very first day, knowing what you are, but I trusted your Spirit, that it would shine. In the same way, trust. We laugh at others. I have seen Sahaja Yogis laugh at others, make fun of them when they come to me. Trust them. When you trust them you will respect them also.

So you have to believe in yourself and enjoy the way gently you are sweeping into the current of your Mothers' love. Just enjoy that. Like a flower that falls into the current and flows and enjoys all the beauties of that current. In the same way you should enjoy. When that enjoyment comes into you, you will start trusting. And trust your Mother.

I try many things to correct you; but trust in one thing, that whatever I try for you or do anything, anything I may do for you it is just to cleanse you. That's my job. Maybe some-

times you might feel I am publicly saying things for you. Maybe your images are being ruined by that, or whatever you may think. That's not the way. It's for your "hita" (हित), it's for the well-being of your Spirit and that is the most difficult job.

With all this trust in your heart, first trust yourself, trust others, other Sahaja Yogis. "Love thy neighbour as thyself." Who is thy neighbour? It's a Sahaja Yogi. Stand by him.

And trust Your Mother. As I have trusted you, you have to trust me and it will work out. Open your heart to this trust. You should not worry whether it would be absolutely respectable or not, because heart knows. Whatever your heart will do in its genuine form will be respectable because there resides your Spirit which manifests. That will look after it. By outward forms whatever you try it's not going to work out. *It is that trust in your loving heart that is going to do it.*

It doesn't matter. You see today she brought some flowers. There were some supposed to be weeds according to her. She went to the station and there she was taking some flowers out and the station master and his wife were very sweet. They said, "Go ahead. They are only weeds. You can have them." And they are so fragrant! One of the most fragrant flowers I have ever seen. They are just weeds. They do not conform to any formal flowers or anything but just a few flowers attached to other flowers were most fragrant.

Love gives all the sophistication and the fragrance and the breeding which is required. Not talking of love, but really loving is the way. Its most enjoyable.



Her Holiness Shri Mataji

Ekādasha Rudra Puja

17th September 1983, New York City

So today is a day, according to the Indian calendar, called as Parivartini Ekadashi. Now, today is the 11th day of the moon. 11th day is Ekadasha. Also, in Sahaja Yoga you know about Ekadasha Rudra, which is here, (forehead), which will ultimately destroy all those things which are not required anymore. That is Ekadasha here, that is the 11th. But today is a special day. Where we are going to use the power of Ekadasha to do the transformation. It is not for destruction but for transformation. Is such a day to be here in New York where we use the destructive powers for the transformation of the universe. So it's a very great day today that we are going to transform people by the manifestation of the Ekadasha's powers. And they are 11 placed over your forehead here, and you know how they work out. So that these 10 come out of the destructive powers of the Void. Void has 10 destructive powers also. Out of those 10 the destructive part settles down here. So when a person is on his destruction, say for example a cancer has set in, then you might feel a throb, here at the apex of your Void, the throb. And it doesn't logically mean that if there's a throb there's a cancer, but if there's a cancer there'll be a throb in here going on. That means the force of life is trying to push it. But the obstruction there starts accumulation on both sides and in the centre is the centre of Vishuddhi, of the Virāta. Shri Krishna has become the Virāta, the Great Primordial Being.

So this is the 11th power of destruction. He has the power called "Samhāra Shakti"

Read Ekadasha as ekadasha

by which he kills people. So before killing them and finishing them off, in the compassion of your Mother, we have to first try to transform them. If they cannot be transformed then it's alright, then let Ekadasha take over. So these 11 very great destructive powers will be used by the Kalki, the One who is going to manifest on a white horse. Before that, today is a very great day that these powers we are going to use for transformation.

Now how can destructive powers be used for transformation? First of all, when people know that there are destructive powers manifesting, they start fearing. They get afraid. That we'll be destroyed so we must take to God. That's one of the ways. Secondly, if a person comes to know about any destructive disease like cancer, he wants to find out a method. And there is no method available on a human level. So then he thinks of God and wants to come nearer to God. The fear brings him closer to God. He depends on God more than on his rationality, than on his ego, or superego. And he wants to depend on God's powers to cure him or to save him from this destruction. Because he is now on the brink of destruction, as soon as cancer is set in he knows that there's no end to it and he has to be destroyed. So, this is another way people take to transformation, change their attitudes, change their value systems.

I've known of many husbands and wives who got cancer and their counterparts became very mild, gentle, kindly, romantic.

They tried to give all the love, all the protection, all the good things to a person who is going to die now of Ekadasha. So a kind of a transforming temperament starts coming in a man that he sees that a person with whom he has lived all his life is now going to be no more. So a kind of beautiful feeling towards the person, of giving whatever you have beautiful within you, starts. And that's how people develop a new kind of personality which was never apparent before. So all harshness drops out. And all the sweetness starts pouring in. So the compassion in a man is awakened, by which he gets transformed. Many people who lost their relations, kith and kin, become much more gentle, kinder, because Ekadasha has expressed its awe. And also another kind of a fear comes into the mind of the people, "that tomorrow this can happen to me also! So I must do something about it." So at this time Sahaja Yoga helps them a lot. They come to Sahaja Yoga because such an emergency is created within themselves and thus they are thrust for their transformation to Sahaja Yoga.

But there's another subtler way that this destructive force helps: by destroying all that is negative within us. Because unless and until that negative is destroyed within us, we cannot become people who can enter into the kingdom of God. We have our ego, we have our super ego and both can be represented here. When you have your ego very much great ego, then you'll find a big blob-like ego coming out on left side, a very big one, here. Or if you have a super-ego you can see another big thing jutting out on the brain on the right side. So on both the sides you might get both the things if both the sympathetic are over-active. If you are not a very collective person also you might get a blob here. So you might get all the thing filled up with your ego, superego and this Virāta centre again blown up in a way that a person develops a face like a monster sometimes! This portion

becomes too big, thick, jutting out. There's a character I've seen like that, I think it is Frankenstein or someone. Is it? Frankenstein; yes, that has come from the Unconscious; Frankenstein character. Is all this is swollen up, jutting out, and this place like that. That's really the one that happens to human beings, when he becomes a devil himself.

So this is how the Ekadasha works within us, to destroy our negativity within us. In India, so many people fast on this day, for atonement, on 11th day is very common: "You must do Ekadashi". All the Hindus and all these people do Ekadashi. That is, the 11th day they don't eat anything at all. But you shouldn't do it after the Advent of your Mother, because, I'm the Ekadasha Myself! So why should you do it now when I've come? It was done when I was not here, just to call me, so now I'm back here, you need not do this anymore, the penance of Ekadasha. But you have to be careful.

Now Ekadasha comes, as I told you, from the Void. So firstly, it comes when you accept someone as your guru, say, who are false, who are anti-God, anti-Christ. So you develop a kind of a thickness on right side, it is the person who you are worshipping as a guru, respecting as a guru, who is a guru to you who is not really a guru, so you develop a superego which shows on this (right) side, this part. Now the other side of it shows when a person says "I'm my own guru, I'm practising my own meditation, I've nothing to do with anybody's guidance, I'm quite alright as I am". Such a person develops the left half. So you have (left) half developed because of that, and this half developed because of the superego that you get from these false and fake gurus. Now what happens sometimes that when you get involved into this kind of superego behaviour, at that time, it so happens that you might take over from there and start using it for your ego.

That's the worst time for it. At that time what you do is to act like the devils yourself. And once you start doing that, your Ekadasha is completely finished. And then I don't think it's easy to get rid of it. It's very difficult. Like if it is one-sided it's much easier.

So today is the day which is called as the Ekadashi which is going to bring the transformation. When you are transformed, so many things are automatically destroyed within you. As you can see very clearly that all your misidentifications drop out. The misidentification that "I'm an American, I'm a Christian or I'm a Jew, I'm this, I'm that"—all these false misidentifications drop out and you become a naked human being: first of all you are a Human Being. And then a super human being, without the ego, WITHOUT the ego. So your ego is destroyed, your superego is destroyed, your conditionings are destroyed and all your false ideas about knowledge are destroyed. So what remains and emerges out is the reality. Now see when a flower becomes the fruit. Everything practically drops out of the flower, we can say. Like the calyx is dropped out, then the petals are dropped out and then the epicalyx is there, that is also dropped out. But what remains is the seed, actually if you see. Around the seed all these things developed and the fruit remains, the rest of it drops out. In some fruits some part is used, in some fruits nothing is used, a very little growth comes out as fruit and becomes a fruit while the flowers are there. So in us also whatever becomes Spirit, remains. The rest drops out. And that is what it is when we call it the Ekadasha which brings forth the transformation. And one has to understand we have to drop out many things.

Some people I've seen they say, "What's wrong? I'm smoking, still my vibrations are there". Some say, "What's wrong? I'm drinking, still my vibrations are there. I'm

going to this guru, still my vibrations are there, I'm having the same type of licentious life, still my vibrations are there." Now it goes a very long way, the vibrations are still there. But suddenly they stop, and you find you're out of the bounds. You're thrown OUT, completely. But you do not feel how you're thrown out. Gradually you find, like a tangent you go out. And so one has to be careful about it. So within us lies a force which is centrifugal and a force that is centripetal. So Ekadasha's force is centrifugal, by which you are thrown out. Sahaja Yoga doesn't fall onto anybody's feet. Doesn't request anyone, doesn't flatter anyone. If you want to be there you have to be POSITIVELY there and if you don't want to be there it throws you much faster than what you want. *That's the trouble with Sahaja Yoga is and this is the loophole of the Sahaja Yoga which I have to tell you as a Mother that it's very anxious to throw you out.* I'll tell you when Christine—just now she told me—got engaged to Micheal, half of them were thrown out. Because they had a conception that you must have a romance before marriage. Without a romance, if you have a marriage, then there should be no marriage. I don't know on what conception it is based. But if you have the romance before the marriage, what's the fun of having the marriage? I mean it's like—if you have to give somebody a present, you hide it, you see; keep it to that date, and give the surprise to the children! In the same way if you have the romance already done, what's the marriage? What's the celebration for? It's absolutely illogical. There is no romance in such cases. Actually you have seen that after the romance, the marriage and then the divorce. It's always like that. Because you become stale, and you find that the romance you had before marriage was something, a fantastic fantasy that has dropped out, and now after marriage there is nothing left to enjoy so you are fed up and next month

you are now in the divorce court. But the marriages that skip this without the romance kept all reserve for a particular day. Just for that day when you are going to have the real romance, and real feeling of oneness, everything. In India it's a very big thing, you see, the first night of the married people. And that's why your marriages—lost. You know—I would say I'm an old woman of 60 years my husband is 63 years and you can see how romantic he is still. *You see the romance never finishes. Because it starts on the auspicious day with the sanction of the collectivity everybody taking interest in that romance. It is such a big thing to be married, all the people enjoying the marriage, and enjoying.*

So now this kind of thing when happens to the people who are western people think romance is very important. But I don't think one can learn anything from the marriage system of the western people. Because all their marriage systems absolutely dwindle down. There is nothing to be learned from them as far as that is concerned. We can learn many other things, for example we can learn how to operate a camera. But to operate a marriage is better you learn from Indians. They have a very solid system of marriage. First of all the way they are trained from childhood how to make a marriage successful, such a lot of importance is given. Then without the horoscope we'll not marry, without the auspicious day they won't marry. Everything they work out in such details so that the marriage cannot fizzle out. Moreover it is worked in such a collective way. For example, supposing my husband wants to trouble me. Say for example. So the sister of my husband will take him to task. Everybody can interfere if they try to do anything against the marriage. Everyone in the family will be after the person who tries to break the marriage. And so everyone knows that I'll be left high and dry, you see, if I have a divorce. No

body has place in the society. But in England when we went first we were shocked! They had no shame about this, they said, "I'm already divorced thrice and this is the fourth woman I'm living with." So shocking for us, Oh God! To us a divorce means worse than leprosy! "Why are you divorced? What's the problem? How can you be divorced? Such an auspicious thing is the marriage! How can you do it, is such a big fall!" And that's how it works out. And in no way we are less than you people as marriage because we can produce much more children than you. And children only want to be born in India not anywhere else. You'd be surprised. That's the problem we are facing. Our population problem comes from the point that the marriages are so successful, the people are so peaceful that children hate to be born in NIGHTMARES of NEW YORK. Naturally, because you don't know where will be the mother tomorrow, where will be the father. Now we are blamed for a high rate of fertility, but what to do? Children don't listen, they don't want to go to all such places where there's no stability for them to exist. Especially the realised children, if they are of a very high quality, they do; I mean, they have to be like devils to get into this thing so they may try. Or maybe real devils—to take advantage of it. But normally, people who want peace in life, who want joy in life, and want the love of their parents, want to be born in India. And that's why recently we find that India is growing so fast in population that we don't know what to do.

So this marriage system came in which shocked them because they couldn't understand, there has to be a romance, and this and that.

Now the more understanding of Ekadasha that should be there that we should not allow it to be built within us in any way, because

these are self destroying things. It starts with doubting. When you start doubting Sahaja Yoga, the build-up starts. And, the doubting starts building up throughout the "medha" —is the plate here, you see. And it can become a big plate here. Like today I saw that lady saying touch wood, you see touch wood means this wood. Touch wood means there should be no wood in here any more, you see. Or you can say touch stone. If you say something like a bragging you can say no, no, touch wood. I am not meaning that. People are quite conscious, unconsciously they say, but they are quite conscious not to say something that would sort of give an idea of postpone nature, or something bragging, or something big so that it may go wrong. When they say touch wood, this is the wood. You say touch, there.

So we are quite conscious of this force building within us. And now we have to be conscious that this force is going to transform the universe. So today we are going to pray that this force has to transform America through its capacity to frighten people so that they come to Sahaja Yoga. Because when things have reached this stage of ego, then when people say "What's wrong?"—Like in England when I started talking first, they said this is Victorian woman, out of date, absolutely useless. I said alright, I don't say anything. But you'll have such diseases that you'll have to come back. That was the time they pass—the law that homosexuality should be allowed,

permissiveness should be allowed, and all these things should be allowed. And now you have A.I.D.S. You have AIDS now here already operating. Now the AIDS has given the fear of the Ekadasha. Now have it! What's wrong! What about that? So this awe and this fear is very important. Is an extremely important thing that you must have the awe and the fear that God is Almighty, and we are nothing before him. Here we have to remember that we are part and parcel of that God, and that we have to awaken ourselves to the consciousness that He is the Whole and we have become one with the Whole. That's how we are going to overcome our Ekadasha. So today I bless you all with the power of Ekadasha which is going to transform.

May God bless you all, in your work which you are trying to do for the good of Americans. It is a responsibility to save America. You know it is the Vishuddhi chakra and all the responsibility of Sahaja Yoga rests on Vishuddhi chakra. So how important it is that this transformation is to take place. Unless and until the transformation comes in, you will see it will not work out. You cannot talk to people, you cannot communicate with them. So you must pray that transformation process must start, must trigger, and must gallop, and must go on spreading like wildfire. This should be your prayer today.

May God bless you.

MORNING PRAYER

May I this day, be what you'd have me be:
May I this day, say what you'd have me say:
May I this day, be 'part and parcel of the whole;
And may my thoughts be of a realized soul:
May I this day, have love for all mankind:
Shri Mother, be in my heart and in my mind.

VISHNU-TATTWA*

They say that the 1000 heads of Lord Shesha hissing above Lord Vishnu represents the constant mental activity, a brain constantly trying to sustain and balance the world. Lord Vishnu is Vishwapāla and the Lord of the Sushumnā Nādi. He is the essence of the nervous system controlling all the different angās or limbs of the Virāta as the nerves penetrate every last, minute portion of the body, so he permeates every last portion of the Virāta and, like the nerves, receives, transmits, and integrates information. All the great chakras, and nerve plexuses are placed ultimately in the Sushumna and it is He who, in various forms, and using various powers, controls them. In the Nabhi, the Void and Swādishthāna, in the Anahata, the Vishuddhi and eventually as Maha Vishnu, the Agnya and the two cerebral hemispheres. He is the Sūkshma Sūkshnottama, that penetrates the deepest levels of the Sushumnā—the Brahma Nadi and it is through His Grace, by the ascent in the Brahma Nadi that we get and give realization.

Hence He is the co-ordinator and there is no detail too small to escape His attention—by Him the beggar is fed and sustained, the family and planetary horoscope of every birth is approved and arranged, marriages take place etc. In a sense He is the great bureaucrat organising every aspect of the universe. If we were idle or inattentive for one moment, think what the consequences would be; He is the one who, in constant 'leelā' and 'Māyā' maintains the creation and writes the drama. For without 'leelā' and 'Māyā' there would be no creation and no drama, only Atma. It is He who stands in the middle between the Māyā of the Adi Shakti and the pure witness

of the Paramātmā Shri Shiva Sadāshiva—neither one, or the other, connecting them both. It is thanks to His sense of responsibility and detached balance from both left and right that we are sustained. *Hence to develop the Vishnu-tattwa in one, one needs to be both responsible and balanced.*

It is very easy for a Yogi to say, "I am a Yogi, I am not interested in material things"—and it is true that one should remain detached. But yet Lord Vishnu is a far greater Yogi than most of us and yet through the nerves in the body of the Virāta his energy flows to every minutest aspect of material nature—transforming, enlightening, and making all auspicious. So, while detached, one should pay attention to one's sustenance, for, as realised souls, we are like the nerves in the body of the Virāta and that enlightened energy that flows into matter through our attention can enlighten it, so we act as instruments of the Lord.

This is a very subtle point and one should not underestimate it, for the key words are *detachment and responsibility; and there are many dangers for those not absolutely in the centre.* If one is not detached there is no point pretending one is, for in the end one's suppressed attachment and greed will rise up and hit one on the head when one least expects it. Rather one should acknowledge what one is and witness it. *We cannot fight ourselves, we can only leave it to the Kundalini and the Atma to work things out for us, by the constant practise of Sahaja Yoga—shoe-beating, foot-soaking, Dhyāna etc. and since it all happens automatically, there should be no room for ego intervention or mental activity.*

*This article comes out of a conversation Dr. Rustom had with Shri Mataji, in London, in which She wondered why Sahaja Yogis are not more blessed by Shri Lakshmi.

Lord Vishnu is the one who oversees the four Ashramas or stages of life—and one of them, is 'Grihastha' or house-holder. For a man who is Atmasākshātkāri and a realised soul—such a thing can be a great Tapasyā—but without the collective cannot survive and it's evolution and the drama, which is the basis of the creation, is harmed. This drama is born of Divine Will and Desire, and therefore that is opposed. In the West, one has an idea that 'Grihastha' and marriage are given to us to enjoy—and it is true that this is the outer manifestation—but there is a deeper hidden meaning : *that, by it we fulfil our duty to our God who has manifested as the Virāta—so that inspite of being one with the Atmā, we accept the burden and responsibility of matter, to be one with Him and prove our Love and Bhakti for Him.* There is a very subtle and twisting play here, for, the sādhaika seeking the Atma gains it, but with it also matter—as *tapasyā this time and not indulgence.*

If one accepts one's material responsibilities, then one has to go down into the world of filth and commonness—and our vibrations get spoilt. However, we have been given the *capacity to cleanse ourselves and by doing so, we cleanse also that, from which we caught—and by doing so, we clear our Mother's creation and, in some small part, repay to Her the enormous debt we owe Her.* If we are not prepared to face the world we go against the Vishnu tattwa, and His shakti Shri Lakshmi forsakes us. Further, we deny the fact of our birth and material

existence in this world gained through the grace and auspices of Lord Vishnu supported by Lord Ganesha. If we do not accept our responsibility to maintain our Lakshmi, it will be hard for Sahaja Yoga to penetrate the material universe, for who will build the Ashrams and hold the programmes ? Often in Sahaja Yoga one is asked to pay for this and that and people grumble. But they see only the gross drama—not the deep subtle meaning : that one is being asked to pay attention to the Lakshmi Vishnu tattwa so that the Virāta can be enlightened by the enlightened Atmas we all possess by Shri Mataji's grace. It is a very small thing we are being asked for, to help enlighten our Mother's universe. The attacks of left and right that endanger this are familiar to all—and I will not elaborate. But we should know that the Lakshmi of Sahaja Yoga is our responsibility, not our Mother's. We should shoulder the burden, not our Mother—and we should find ways to work it out somehow or the other. As I said, *Lakshmi is a tapasyā and we should not expect to earn money easily or effortlessly—except by our Mother's grace.*

For the enlightenment to have meaning, we should enlighten the universe and enter Gross matter regardless of the consequences for we are pure Atmā. We should not forget that our Mother, who is the Purest of the Pure, took birth in the darkest night of Kaliyuga to help us, and we should now stand by Her side and fight it out. Let us hope we can all work it out.

Jai Shri Mataji

The Heart Chakra and its afflictions

The heart is the centre point of the creation—and hence all chakras are subservient to it. It is the power-house of the body and from it energy flows to all other points. It is the seat of the Spirit, the ultimate source of all power, manifested as Shri Shiva Shakti Vāhi (The power holder or carrier). A block in any chakra or nādi in the body will put some pressure on the heart. The centre of the heart, the 'bindu' is on the left. It is the source of all things and is the point at which the desire of the divine to manifest and begin the creation manifests to begin the creation initially. At the dawn of creation, the Adi Shakti, manifesting in the bindu or loop of the heart, makes $3\frac{1}{2}$ coils around it—and descending from the top, bisects them to create energy foci of the 7 chakras, before settling in the first—the moolādhāra—to begin the actual substance of the creation—its strides and storms, so to speak.

The reason there are $3\frac{1}{2}$ coils is that '3½' represents the nature of Shri Adi Shakti as Kundalini and represents both Her manifest nature in the 3 gunas of existence—and Her unmanifest nature as the Ardha-mātrā or $\frac{1}{2}$ syllable. A $\frac{1}{2}$ syllable cannot be pronounced, yet it exists—it is the point of junction between unmanifest and manifest. Thus, in the Devi Mahātmyam: "*You are placed in the Ardha mātrā*" and "*you cannot be specifically spoken or pronounced*". The meaning of $3\frac{1}{2}$ as the number of Shri Gaurishwari Nityakanyā Ādimātā can be understood only by Sahaja Yogis, for it is very subtle.

So the whole divine Tantra or instrument of the cosmos, of which we are all a part, is manifest as an expression of divine desire through it's power. The slightest block or irregularity in the flow of power in the system will put pressure on the heart, just as the

slightest puff of wind will flurry the surface of an absolutely still, clear and smooth pond. Reflected through the heart is the quality of pure existence—smooth, clear and unruffled beyond any of the other spheres of existence, beyond even the subtle and causal bodies—and therefore beyond catches and blocks in the system. They are a result of one's present situation and previous existence—they are ephemereal and constantly changing; they have no meaning in the meaning of the divine—except as the flashing lights and sounds that accompany the divine Drama of existence. As realised Sahaja Yogis we should be the witnesses comfortably seated to witness the drama—masters of everything—Bādshāh's or Emperors, in the words of Shri Mataji; we may act but we are not the drama.

It is when this fact is forgotten that the problems begin, for then the awareness is sucked through all the twisted spirals and loops of the damaged instrument, is caught and gets stuck—then cries out in pain and loses it's awareness of it's divine nature. It is only the deft fingers of Shri Mataji like a master weaver's, that can unpick and untangle these knots and get the machine moving again. If, however, one's attention is dearly and deeply rooted in the heart, and in the consciousness of being the Ātman then it becomes smooth and protected and can enter any tangled skein to unentangle it—without itself being caught.

The heart is the seat of one's security. The ultimate security is to know "I am that". Or in the words of Shri Shankarāchārya: "Brahmādvityamevāham" (the undivided Brahma alone am I). At a more material level this manifests as the protecting power of the Spirit, manifest as the Goddess Shri-Durgā—fierce in Her protection of Her universe

and Her children and associated in the body with blood and the thymus centre heart. This explains the relation between Shri Pārvati and Shri Durgā—for in Her quiet form the Shakti remains as the companion and consort of the Atma. At the gross level this protection of the Spirit is expressed in the fact of Motherhood. The Mother is the first relationship one knows, in this life—and it is a Mother's instinct to protect Her child—at any cost. The experience of this existence is built up in us at the gross level through countless lives beginning at even the animal stage. This is to give us an inner sense of security, so that when we see the ultimate protecting power of the Atma as Jaganmātā, we can recognize it immediately and jump into it. *It is important to recognise that the first, and also the highest manifestation of God Almighty is as Mother—for it leads one to recognise the protecting capacity of one's own Spirit through its Shakti.* This union of Atma and Shakti as the protector of one's existence is important to understand; as the Shri Shiva Tattwa also expresses the quality or tattwa of pure existence—in complete security.

At a practical level, what this means is that if one goes against the Spirit, identifying with anything apart from it, the heart catches. On the one hand we have the ego, "I am this" or "I have done this" rather than "this has been done (by the Spirit)". "Aham" means "I" and "kāra" - "the doer" or Ahamkāra "I, the doer". At another point: "This has been done to me, therefore I suffer", is the left, super-ego stand point. Both are illusory. One cannot do, it is the Shakti alone that acts as the vehicle of the Divine desire. One should identify with that collective, great, divine being and its desire; and watch the play of its manifestation rather than concentrate on "I do". Similarly it is above all things, and nothing can effect it or make it suffer.

When we come to Sahaja Yoga, the tantra is damaged and impure and the heart catches. There is nothing to be upset in that. One should settle down silently and work to undo the catches—gradually and slowly. The whole library of divine knowledge is at one's hand, and if the heart's desire to evolve the being and achieve the absolute is pure, the solution to every problem will occur automatically, effortlessly and spontaneously "Sahaja". There is no need to involve the ego with too much effort—for effort only builds up the consciousness of "I do" of the ego.

"I do not do, I act only, in accordance with the Atma" is an attitude that develops with the growth of the Vishuddhi and involves detachment from the fruit and results of one's actions.

The ultimate act against the Spirit is to worship that, which has no Spirit—gross matter or Rākshasas. Shri Mohammad inveighed against both—and took a powerful 'avatāra' accompanied by the three great shaktis (of Shri Mahakali, Shri Mahasaraswati and Shri Mahalakshmi)-Shri Brahmadeva and Hassan and Hussein to block this artery of negativity into the Virāta through the left swādishthāna, nābhi and void. Much of the Kurān is an expression of Nirmala Vidyā—compassionate, clear and uncompromising, which is the support of the Atma tattwa in this material universe. There is either reality or unreality—there is no half reality. The Atma and its expression is the sole reality in the universe—identification with anything else causes the heart to catch.

The Shiva tattwa or power of initial and primordial desire in the heart, having caused all things to be and be complete and fulfilled, ascends eventually to sit and dance on the Sahasrāra or apex of the creation—as Shri Sadāshiva tattwa. There it is the purely

(Contd. on page 39)



Shri Mataji's Advice

Sanskrit is really Deva-vāni (language of Gods). When the Kundalini moves, she makes vibrations. She makes special sounds, which are Devnāgri sounds, on different chakras.

Even when you recite mantras through the Sanskrit language or Devnāgri pronunciations only, you can excite them better.

Sat-Chit-Anand is the super-consciousness. A thought rises and falls. You can see rising of the thought but not falling. In between these thoughts there is a space called 'vilamba'. If you can stop for a while, you get the conscious mind and there exists Sat-Chit-Anand. You can say Sat-Chit-Anand is the condition of mind, where there is no thought, but you are aware—'Nirvichār'. This is the first stage where you jump into the super-conscious. Your first stage is 'Nirvichār' (thoughtless), you become thoughtlessly aware. That happens when the Kundalini rises above the Agnya chakra; meaning enters into the lymbic area when your attention just touches, 'Sat' point. The reality separates from 'Mithyā' (illusion). At that stage you start separating—like putting lime in the milk when it starts separating into curd and water.

You can cure people and curatives can be done with your Kundalini in lymbic area. I am very anxious always that it should come out of 'Brahmarandhra'. At that stage you start getting the vibrations, but, at this stage you are just 'Chit' only and you just touch the

'Sat' point. Your attention is only charmed by the Spirit. Only the attention part as I told you is like a flicker of light in a gas lamp and Kundalini is like a gas which touches the Spirit and the light of the Spirit spreads in central nervous system. 'Chit' part, the outer cover, the chitta becomes the attention part. At that stage the Kundalini opens the Brahma-randhra when you feel the vibrations from your hand and you can feel other persons also, because you become collectively conscious, collectively conscious again out of Sat-Chit-Anand, that you just touch 'chit' part. Thus, you, start feeling the 'chitta' of your chit' becoming the 'chitta' of collective consciousness, means that you drop into the ocean of 'Sat-Chit-Anand' in which you only feel the collective consciousness. That means you can feel another person's 'Kundalini'.

Thus at the first stage when you come, is the 'chitta' stage. You touch the 'sat' means start seeing the reality, is one thing you feel, is flowing. The ego and the super-ego are still there, but your attention has come up and you feel the 'chitta'.

There is also a part of little enjoyment, and, the Joy or Anand, that is the joy of enjoying another human being starts. These are the feelings; this is how you enjoy Nirvichār samādhi. Samādhi does not mean going into unconscious, but the unconscious becomes the conscious. *The universal unconscious becomes the conscious.*

In the second stage you become Nirvikalpa where there is no 'vikalpa' (doubt). At this stage the collective consciousness becomes subtler and subtler. You can understand very deep significance of things, when the reality starts becoming clearer. You need not put your hand towards the person. By sitting down you know where it is, what is happening where he is catching, what is the problem, what is the collective problem. You have no doubts about Sahaja Yoga, nor about Kundalini not about anything else. At that time you start experimenting about it and you start using it. Mastery of Kundalini starts. The 'chitta', the consciousness becomes subtle. Such Sahaja yogis are care free and live in a big way. They are not touchy. They have no time for outside gross matters, so their attention is always deep into the subtle part. They are the satisfied souls. But such a man gets into a terrible temper if he sees somebody misbehaving with me and cannot bear it.

After 'Nirvikalpa' the Ganesha becomes really "Jāgrut" (awakened). Such a person is not tempted by any woman. No temptation for another woman will exist, except for his own wife where he goes on living like a celebrated husband, because husband and wife are united in a bond of matrimony. Otherwise he is a satisfied house-holder. The stomach becomes

the Dharma itself. At this stage the subtle style of things starts. Your 'Mooladhara' becomes the chastity itself.

When you get into the Nirvikalpa stage 'the Anand' starts settling in you. Your consciousness becomes 'Anand'. There is chaitanya all around us which thinks, which understands, organises, and loves us. All this you come to know—the knowledge part of it. Then the Anand, which is the Hridaya (Heart), starts emitting it; later on what you get is 'vilaya' (dissolved) into Anand. At that stage complete Self-realisation takes place. At that stage you can control the Sun, you can control the Moon, you can control every element. Beyond that, there is God's realisation.

Sometimes when we are shallow, we don't act from the heart. Sometimes when you say a mantra, you are just saying it outwardly, you are clearing out outwardly, you are meditating outwardly. But when you say that, you are just using your right side or your left side, but not your heart. So, what you have to do is to balance it. When you say something, say it with devotion, with dedication, with understanding and try to put it in your heart that whatever I am saying is a mantra given to me by Adi Shakti Herself, and is a mantra, very powerful. We must establish our 'Ishwara Pranidhān' (ईश्वर प्रणिधान).



(Contd. from page 37)

balanced witness composed of all three gunans and witness of all. This, in the individual, approximates to the stage where all desires completed, one may identify with the collective absolute and in fulfilled joy witness the effects, efforts and completedness of one's desire; pure witness beyond all things and activity.

JAI SHRI ADI SHAKTI MATAJI SHRI
NIRMALA DEVI JAI SHRI SHIV SHRI
MAHASHIV SHRI PARAMASHIV SHRI
SADASHIV PARAMATMANE NAMAH

SAKSHAT SHRI ADI SHAKTI BHAGWATI
MATAJI SHRI NIRMALA DEVI NAMO
NAMAH.

—Dr. Rustom

THE SECOND ERA

At the Sahasrara Day 1984, Shri Mataji has opened the second era of our evolution. Whereas the first internal growth was vertical, through the spinal movement of the Kundalini, the second is horizontal and its guiding force is the Compassion. What does this word Compassion hide ?

Only the attention directed towards the heart allows us to approach with humility and devotion, this quality of Compassion. The Compassion is Shri Mataji and Shri Mataji is the quintessence of Compassion. So the Compassion is the integrating force of all the other qualities, the colour dissolving in the infinite purity of the white all the colours, the gathering of all the deities for the coronation of our Mother in the Sahasrara. It is the seven-colour rainbow, drawing its bandhan of love and protection in the heart of the children of Adi Shakti. It weaves in the universe the golden threads of the Holy Ghost, letting sparkle everywhere in a cosmic glance the Divine language of God Almighty.

Is it possible to penetrate in the absolute Realm of the Divine Compassion ? Can we have access, with humility and devotion, to the power of Compassion ? Are we ready to shift from the mere concept to the state itself, where we become fully Compassion ?

In order to enter into the state of Compassion, we Sahaja Yogis, have to pray humbly our Beloved Mother to awaken within us all the constituent qualities of the Compassion.

Which flowers shall we pick, how to select with skill and love the colours so that the bunch of flowers decorate with dignity and light the sacred Feet of Adi Shakti ?

The first flower is given by Shri Ganesha if we know how to awaken within us the constructive qualities of the deity residing in our Moolādhāra chakra. He is the embodiment of innocence. But innocence is not only the reflection of the purity of the child in us, the wisdom which guides and the discrimination which selects, but also the ability to feel the intensity of the present. The present is the central path leading us to the surrender, to devotion. This present unites innocence with wisdom, for innocence is the force which takes us to the Sushumna Nadi. Only in the present can the Kundalini manifest and open itself to the unlimited field of the collective Unconscious. The work of our Kundalini opens the gate to adoration and Shri Ganesha becomes the undisputed king of his Kingdom.

Adoration magnifies attention and broadens the narrow road which takes us to the Self. The enlightened attention becomes the eyes looking at the Creation and its Creator. The sight of the greatness of his immeasurable work incites us to sing the glory and the majesty of the Lord, to discover through "Bhakti" the Divine Organiser of the universe, the incomparable choreographer of the play of the planets and the varieties of the seasons. (This is the second flower).

This discovery and the amazement at His Divine Manifestation awakens the desire to come closer to God by respecting His Laws and choosing the sinuous road of Dharma. (This is the third flower).

The respect of the family-laws, the control over oneself, the training to the discipline of the body and the heart leads us to the Ātmā, the Self, the shining diamond, hidden behind the veils of our illusions. The Spirit

in our heart opens the door of the realm of the Self to Shri Shiva. He immerses our heart in the untouched lake of joy and beauty, reflecting at the surface the immensity of the Creation. The eternal glory of the Creator fills our heart with confidence in the handling of the cosmic play. (This is the fourth flower).

The joy and the fullness of the discovery of the Self gain the sanctuary of the heart, irradiating our Spirit with the permanent flame of the primordial Atma. We become the witness of the play of love, the circulation of peace, and we become aware of enchanting music performed in the melodious rhythm of the flute of God, inviting us all to become, in full detachment, the breath spreading in the flute and the everlasting notes of his songs. He takes us in the collective dance of the celestial Union with spontaneity and fun. (This is the fifth flower).

Then the children of Adi Shakti discover the power of forgiveness. Forgiveness is the expression of detachment. Let us leave the fruit of our deeds at the Feet of the Lord and let us strengthen our detachment, this love which does not let the impurities and the aggressions of the outside world filter into us. These impurities dissolve themselves

through the dynamism of the acting Spirit, disintegrate under the power of forgiveness. Forgiveness opens the door conducting us to the Realm of God. (This is the sixth flower).

Let us take, with devotion and attention, care and softness, each one of these flowers, let us combine its perfumes and its colours to the shape of its petals, let us tie up each stem in a beautiful tree of life and we have the bunch of flowers of Compassion.

We become such a bunch of flowers, we become Compassion. As we become the fragrance of the flowers, the light of its petals and the beauty of its corolla, in the same way we become Compassionate, without the awareness of integrating within us the constituent qualities of the Compassion. These qualities act for themselves, without any bondages or limitations whatsoever, lost in the bliss of God's Compassion.

At last, we become one with this Compassion, dissolving ourselves in the Sahasrara of our Divine Mother. The colours and the shapes melt and from them emerges, in a horizon of twinkling lights and glimpses, a sea of Lotus-petals whose extremities, crowned with gold and brilliants, raise towards the sky to adorn the Divine Feet of Sakshat Adi Shakti.

—Arneau

To Shri Mother

I am a humble little flower
blooming in your Garden of Divinity
Your Holy grace and unending Love
makes me grow stronger and stronger,
Until I have become a great honourable tree,
who manages to reach with my
powerful branches, at last...Eternity I

—Belgian Sahaja Nathalie

The Shri Lalita and Shri Chakra Centres

Recently people have expressed an interest in the Shri Lalitā and Shri Chakra centres that reside above the Left and Right Heart respectively.

Shri Lalitā is the moon and contains the power of the Left Side, Mahākāli power. The Shri Chakra contains the power of the right side, the Mahāsaraswati Power. These points can be thought of as starting motors for our own use and experience of the left and right sides.

Shri Lalitā is the point where sacred union of Shiva and Shakti, and their joy, becomes expressed within us on our level of earthly existence. In themselves they—Shiva and Shakti—are totally beyond, but they have to make themselves felt as joy in Human beings. It is best that this is in our left side so that we can experience the joy spontaneously and desire to seek it. Shri Lalitā is placed at just this level where She can divide the second and third states of awareness. Those described by Adi Shankarāchārya—Tajasa or emotional dreaming level and Pragnya or deep sleep mental level. In other words one learns to surrender emotional attachment to the Māyā. As a result we are emotionally attached solely to the attainment of joy, to God Almighty. Since this point is between Heart and Vishuddhi it can work out our guilt feelings and deep insecurity by establishing that link to Almighty God which gives security and self-respect. The joy that comes, gives such a feeling that one is just not bothered about listening to any self-doubt or temptation to be pulled down. In a sense it is like a transformer which steps that divine joy, that is beyond the level of human experience, down to our level. Divine joy can only come with the full recognition of Adi Shakti and settling into a doubtless

state. This itself gives the witness power which helps the attention to remain firmly in Sahasrāra.

The catches of this point can be caused by a false guru, notably Narakāsura. When one feels that one can intellectually know and possess God, then one can do what one likes without 'fear' of God. The joy goes and one feels alone and remote, and can become very gaunt. Also deep left Vishuddhi and lack of joy of Self, is a constant cause of catch. As the centre releases in accompaniment with left Heart one can often feel a shiver and then the joy is really ignited.

Here we are reminded of Kārtikēya and His Rudra Power, and that he only knows awe and love for His Father Lord Shiva. Any lack of fear of God or inauspicious behaviour before God, which causes lack of joy is going to offend Shri Lalitā. Once the starter or transformer is caught then the power of desire is severely limited. Not because the left side is not functioning, but because it is only because of the joy of the Spirit that we desire the Spirit, so when it goes then we forget to desire the Spirit and become attached to sensual and material pleasures. This is characteristic of the whole complex which exists at the boundary between Tajasa and Pragnya states or the level of the Vishnu Granthi. When one does not want to or even dares not desire, the energy to achieve spiritual goals is lacking and lethargy sets in. Good mantras to use would be Shri Shiva Shakti Putra Kartikeya i.e. Kartikeya the son of Shiva and Shakti, (to be said 11 times) and the mantra of Shri Lalitā.

On the equivalent position on the Right side is the Shri Chakra. Here we really are the instrument of the Divine. This provides

the source of the Kriyā Shakti, the power of action. This is the Holy Ghost, and it is here that we see the creative power of the pure Holy Spirit come to physical realisation. In doing Puja to our Holy Mother we paint the cross on Her Right Hand. This represents power over matter and the Ego. In order to attain this power we must become detached and also be an instrument for the power of the Holy Ghost which is trying to work through us all the time. The Holy Ghost knows everything and knows how to achieve everything. Our egos know very little and will soon forget things. The total power of the Holy Ghost fully evolved is represented by the Shri Chakra. This can be visualised by imagining looking down on a person sitting in lotus position. The Moolādhāra forms the outer square and provides the person's physical and spiritual support. All the Chakras are represented as being concentrically arranged within this square with each of their petals giving its own quality or blessing as it opens out nourished by the Parabrahman energy. The brahmarandhra or centre of the Sahasrara is represented by a point or Bindu as it is known. (A good representation of this is presented in the Theosophical Society's edition of Saundarya Lahari or Bharatiya Vidya Bhavan's Shri Lalita Sahasranama.)

When all the Chakras are fully opened and the Kundalini fully awakened, we become the perfect instrument—the hollow personality. This is a very alive and blissful state of awareness where one acts with total spontaneity and fearlessness, where our actions are completely pure and our very

existence is a blessing. It is interesting to watch just to what extent we are showing signs of this (without feeling guilty) and how we need to be aware of ourselves and others all the time (without thinking about it). This is the way in which the Nirmala Vidyā gets expressed in actions and day to day life.

Causes of catches on this centre are related to Right Heart i.e. feeling of tremendous personal responsibility and duty to sustain others. This abuses the Guru and Father qualities, which leads to ego and catches on Ekādasha Rudras as we think that we are doing everything. So we lose respect for God and the Divinity in others. Hence we cannot enjoy others and nor can they enjoy us. How can we be instruments for the Almighty Father whose every play is just for our joy, and whose love and fulfilment sustains us. As the Shri Chakra contains the power of Mahasaraswati, so we enjoy our creativity. We now become the tool of pure grace, dignity and artistic expression for everybody to enjoy.

Finally these points are not represented in the Sahasrara as they pertain to our physical expression of spirituality in the world. They are the Sun and the Moon so just as these two lights give their character to us as Day and Night—they don't give the quality of Day and Night to themselves. So in the same way these points within us take our inner state and give light to our physical being and joy to our Spiritual existence.

JAI MATAJI

Letter From Switzerland

We, the S.Y. of Switzerland would like—through this letter addressed to all our brothers and sisters of India—to express our gratitude and deep love for the way you welcomed us in your holy land as well as in your hearts. This trip allowed us to strengthen the ties and bondages of brother-sisterhood relationship and to go in the field of the Self.

Here in the West, the whole society looks outside, lives for the outside world and is only interested in the superficiality of the matter which is a dead, outside creation of the human mankind. Therefore the attention is so weak, shadowed by the clouds of money, greed and lust. We, the S.Y. of the West have to find our way among the thorns of this hurt attention and remove the clouds covering our Spirit.

Only the attention of our beloved Mother and the Power of Her unlimited compassion makes it possible to take to the Spirit and enjoy the bliss of the Self. She builds with care and Divine skill the protection around us so that we can feel Her Realm of Peace and love residing within us. She has created this island for us to enjoy and glorify Her, even if darkness and confusion is at our doorstep.

Then comes India and our brothers and sisters of India. Your country projects us to the reality of a new perception of life. We discover together the priority of the inside world. While the matter overpowers the Spirit and the human beings in the west, still He prevails in India, giving an intense potential of harmony. Even the streets, in the jam of the big cities, we found no aggression, no harshness, but a peaceful stream of civilized people. Then how much is profitable the meeting with our brothers and sisters, bound together by the love of ADI SHAKTI. We discovered your sweetness, escaping the abrupt tongue of the western people, we got to know your discretion, forgetting the pompous pride of the West, we learnt how to enjoy your modesty and how to feel within us the expression of your heart. Your language

is from the inside and its reflection is your shining Spirit. We could find our way to our heart by exchanging with you the words of the Self and feel the flow of your joy touch the deepest side of our beings. We could feel, through you, as instruments of God, the power of the inside world, the realm of our Lord where all the deities are crowned in their own glory and eternal majesty.

To close the circle, your country has been blessed by the presence of many incarnations who kept you away from madness and extremes. Your cultural and religious background allowed you to find out the path of righteousness and dharma with less hesitation and doubts than we did. You could share with us this confidence of your way and the faith in the new manifestation of the Holy Spirit within You.

But above all, you were anxious to take us by the hand leading us in the field of bliss where only the lotuses grow and where only their smells permeate the whole atmosphere. You were eager to make us discover the nectar of the "ATMA" and to bring us to the level of the expression of the Self. You showed us, in your own modesty how to manifest devotion and adoration, praising in full attention and joy the glory of the Mother.

We thank you for all these qualities of yours, for this readiness and generosity and for your concern of transforming our trip into a real dream of love. You allowed this dream to become reality and it is difficult to express through words our gratitude.

May however the blessing of our beloved Mother shower upon ourselves and enlighten our hearts so that you will feel His purity and His thankfulness in your hearts, May the attention of God allow us to be united with you in the realm of the inside world where all-together we can sing in one song, one prayer, with one smile, one heart the Majestic Divine Name of ADI SHAKTI.

JAI SHRI MATAJI