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

# NIRMALA YOGA

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## Editorial

All Sahaja Yogis have worshipped Shri Adi Shakti on a number of occasions. The Pujas are received by Her in person or through Her all pervading presence. Established Puja procedure generally consists of the following stages:-

- (1) Dhyānam—Remembering the deity.
- (2) Āvāhanam—Invocation.
- (3) Āsanam—Offering a seat to the deity.
- (4) Pādyam—Offering water for washing the feet.
- (5) Arghyam—Offering water for washing the hands.
- (6) Āchaman—Offering water for sipping and rinsing mouth.
- (7) Ābhishekam—Ablution or consecration with water while reciting hymns.
- (8) Upchār—Offering of vermilion, sandalwood paste, scented materials, rice grains smeared with vermilion, offering the clothes, ornaments, etc.
- (8) Naivedya—offering the eatables and food.
- (10) Singing the 'Ārti' and prayers.
- (11) Salutation or prostration.

For a common man who is engrossed in his own affairs, and has no time to think of God ; God is often presumed to be away. Owing to inability of common man to comprehend all pervading presence of God or recognise His incarnations, it has become customary to worship the idols. Ignorance even led them to believe the almighty to be present only in a particular idol. It is assumed, after saying the relevant mantras, that God has condescended in the idol and further offerings are made. However, Sahaja Yogis know what response do the prayers of unrealised people, evoke. Nevertheless, God did appear in the idols, in response to the prayers of great realised souls. Namdeva, a great saint from Maharashtra, when he was a boy of 7-8 years, performed the puja of Shri Vitthala, the Virata, and insisted on the Lord to eat the food he had offered. When his repeated requests and crying did not move the Lord, he threatened to break his own head, if the Lord did not eat. Lo ! The Lord of Universe melted with compassion at his devotee and ate the food and as an evidence of it, left a small quantity near the mouth of the idol.

Sahaja Yogis, have tremendous responsibility when they worship the Adi-Shakti. It is undoubtedly the experience of everyone of them, that Mother is with us when we meditate and remember Her. Hence the puja must be performed with attention completely on the lotus feet of Supreme Goddess. Distraction from the puja, although not intended, may amount to showing disrespect. Mantras are chanted in the praise of Supreme Goddess and praying for acceptance of the offerings made with devotion. Pure devotion comes from the heart i.e. from the desire to please the Parameshwari whose reflection is the Spirit which is pleased when She is 'Prasanna'. Hence it is essential that the heart is associated with the puja. Mother has also emphasised it time and again. It evokes beautiful vibrations at every stage and Divine Bliss is enjoyed by everyone present.

It is the actual experience of unison of 'Jeeva' the empirical being and the Brahman. With the attention of everyone present totally on the puja of Mother's lotus feet in complete thoughtless awareness, the aggregate of consciousness of Sahaja Yogis worship the Supreme Spirit, the universal consciousness, the quintessence of totality of consciousness. It is the highest stage of oneness of the worshipper, the worshipped and the worshipping.

It should be possible for everyone to sustain this state during the entire period of performance of puja and even thereafter. Purity of attention is tainted by irrelevant thoughts pertaining to one's individuality, the product of ego and super-ego, resulting into separation of that person from collectivity. It would therefore depend on one's ability to remain thoughtless even --outside the state of meditation.

Pujas should become a part of the inner system. Shri Mataji has said in one of Her letters that Puja should be performed in the heart. Views of pujas should go to heart. Indeed, it becomes a permanent source of joy, Let the heart be the throne of Adi-Shakti. Pray to Shrimadsinhāsaneshwari to take the throne. Then worship Her lotus feet with the attention that has become pure and holy like the Ganges water and auspicious like 'Amrit'.

Adi Shankarāchārya has described Mānas Puja (Puja through attention) and Parā-Puja (Puja of very high order) which if practised, would be very conducive to the spiritual progress and would evoke the flood of blessings of Adi-Shakti. With slight modification these are, summarised in succeeding paras.

O Mother kindly come in my heart and take this throne decorated with jewels of love and devotion. I wash your lotus feet with the waters collected from all holy rivers. Permit me to apply sandalwood paste mixed with musk and saffron to your lotus feet and offer the flowers, vilva and basil leaves. Pray, kindly accept this beautiful saree and ornaments of gold and jewel that I have brought with love and devotion. Kindly accept delicious food and fruits which I am offering in golden vessels. O Mother, this being is your temple. Five Prāṇās (vital Forces) and five organs are your Ganas. My enjoyment is the worship of your lotus feet, sleep is your meditation, walk is the perambulation and speech is your praise. Whatever I do is dedicated to you.

In Parā-Puja, which is the meditation on infinite, Adi Shankarāchārya emphasise that Chitta which is one with all pervading, Sacchidānand Nirvikalpa Paramatma, transcends

above the duality of the worshipper and worshipped. Then who would worship whom ? Invocation is for one who is not present. When the Supreme Goddess is everpresent how can we invoke Her to come and receive the Puja. How to offer Āsan, to the supporter of the Universe ? There is no need to offer Pādyam, Arghyam, Snānam, and Abhishekam, to the Immaculate. How can the clothes be offered when the Universe is within Her being ? There can be no ornaments to the formless and Naivedya (eatables) to one ever-blissful in own self. Perambulation is out of question for Anantā (unending) and salutation is not possible to the Deity of Deities who alone is present equally everywhere.

How grateful we all Sahaja Yogis should be to our Mother for taking the finite form, for ordinary people, who are unable to visualise Her infinite form.

मनस्त्वं व्योम त्वं मरुदसि मरुत्सारथिरसि  
 त्वमापस्त्वं भूमिस्त्वयि परिणतायां न हि परम् ।  
 त्वमेव स्वात्मानं परिणमयितुं विश्ववपुषा  
 चिदानन्दाकारं शिवयुवति भावेन विभृषे ॥

Manastvam vyoma tvam marudasi marutsārathirasi  
 Tvamāpastvam bhoomistvayi parinatāyām na hi param ।  
 Tvameva svātmānam parinamayitum vishvavapushā  
 Chidānandākāram shivayuvati bhāvena bibhrushe ॥

You are the Mind, you are the Ether, you are Air, you are fire and water and the Earth. You manifest yourself as the universe, there exists nothing other than you. To transform yourself, who are consciousness and bliss into the universal body, you deem yourself the young bride of Auspicious one.

Verse 35 Saundarya Lahari

## PRAYER

“Mother please come into my heart.  
 Let me cleanse my heart so that you are there.  
 Put your Feet into my heart.  
 Let your Feet be worshipped in my heart.  
 Let me not be in delusions.  
 Take me away from illusions.  
 Keep me in reality.  
 Take away the sheen of superficiality.  
 Let me enjoy your Feet in my heart.  
 Let me see your Feet in my heart.”

Shri Mataji told the Sahaja Yogis to do this prayer in London in Oct 1984



Her Holiness Shri Mataji

## The way of our full Spiritual Growth and Sahaja Penance

Easter Puja.

Temple of all faiths, London  
22nd April, 84

Today we are celebrating the resurrection of Christ. With it we also have to celebrate the resurrection of human beings, of Sahaja Yogis who have been resurrected as realised souls. With that we have to understand that we enter into a new awareness. There was no need for Christ to enter into any new awareness, He had to come down and again to show to this world that you are the eternal life, that you lead a life that is spiritual, which never perishes.

You have to rise into that new realm which is the realm of God Almighty, what you call the Kingdom of God. And He said it very clearly to Nicodemus that "You have to be born again," and when he asked "Am I to enter back into my mother's womb to be born again?" And He said it so clearly! It's so clear. Those who don't want to see can remain blind, but he said it very very clearly; that "No,—that is, whatever is born of the flesh is the flesh, but whatever is born of the Spirit is the Spirit."

I mean nothing could be more clear than that, that it has to be born 'of the Spirit'. Of course, human beings have a special capacity to twist everything around. For them Spirit could be a book, could be some words, could be an organisation, a church, or some sort of a thing like that which they have made. *But whatever is man-made is not the Spirit; this is the*

*'clear' statement of Christ*, which people wanted to avoid and start their own organisations, their own ideas and created a very mythical thing in His name. And now the time has come for it to be blasted. It has been going on and on now for thousands of years, captured so many innocent people, and people are into it. But when you are resurrected, and you become realised souls, one has to understand that *now your movement is 'inward', you are moving towards your roots and not outside. So whatever was the endeavour 'before' realisation has to be changed; the direction has to be changed.* And that point mostly we miss. This is the thing today I am trying to explain to you: that so far to a human mind entertainment was important; entertaining—to the mind, not to the Spirit. Entertainment to the Spirit is 'absolutely' opposite to the entertainment to the mind.

Like somebody the other day telephoned to me and said that, "Mother, there is no excitement in Sahaja Yoga." The excitement is too much. We are going 'against' that. We are going towards peace, not towards excitement and this kind of electric shocks we require every time. See a drunkard is alright in the morning but evening-time he goes off, he needs a shock, some sort of an injection into his body. 'All' human enterprises have been like that, they are to 'excite' your body. Be-

cause if it is the dead you are dealing with, then you have to excite it. *But something that is living, that is eternal, you have to enjoy it and not excite it. So the direction has to be juxtaposition, and that is where many sahaja yogis fail to understand.*

*"How do we do it?" is the point. "How do we make our attention move inward instead of going outward." If you start from the time you are born again, it is much easier, because it is a new venture you go into, that is the 'peace.' Peace of your Spirit, the joy of your Spirit, which is permanent, you don't need any excitement from it, it is permanent, it is eternal. So the first thing that comes to our mind is, that whatever we were doing before realisation we have not to do. The first and foremost thing is that realisation comes to you 'effortlessly'. So the effort which is built into your body all the time, the energy of effort, "I must do this, I must do that, I have to do this, I have to do that,"—that creates tension—that I have told you already. So what do we do? We do not try to compete with others, we do not try to fix certain timing, dates, watches. We do not also put our attention into any endeavour which puts us into 'effort'. But we relax that attitude of effort. It's called in Sanskrit as 'Prayatna Shaithilya' (प्रयत्न शैथिल्य). For a western mind it is very difficult to grasp the subject; so try to understand.—That doesn't mean lethargy, doesn't mean lethargy. So you should never confuse with the dead, the energy of the Living. Now we are trying to transform our energies towards the energy of the Spirit. So you have to allow the Spirit to take over. Your effort of your mind should be reduced and the energy of the Spirit should work through you.*

Now how do you do it?

First is 'detachment'. Detachment. Detachment—start with the thought; let us see the thought. It is called as 'Vichāra Shaithilya'

(विचार शैथिल्य), relaxation of the thought. Now a thought is coming into your mind; some thought : "Today is Mother's puja let's go, we have to hurry up. You didn't get the flowers, now you go to the 3rd world and get the flowers, you must get this and you must get that". Second is: "No, detach yourself. Witness. Leave it to the Spirit; watch, you will get it." Many of you have noticed this. But still this mind which is quite silly tries to impress upon you that you have to use the old junky instrument of this mind.

And it asserts, that "Better use." And when you start using that, ego comes in, you get attached to it, and what you lose is your progress—and thus the joy is minimised.

"How do you detach yourself ?

For a person who is absolutely detached, it's very difficult to explain "how to detach", isn't it? I'll try! I cannot get attached, that is the problem. And I find it difficult to explain to you in words, that are human words, but still, I'll try to say now.

Say, I tried something as human beings do, in the beginning, just to see how it works out—because I had to experiment. For example, when I had to say, attend any puja or anything, I used to ask them, 'what is the auspicious time?' So they would tell me, this is the auspicious time, then another would telephone to say "this is the auspicious time". So I said, how can there be two auspicious times? It's a big problem with human beings. So they said—there are 5 Panchāngas in India; means 5 books to consult the auspicious time. That's what human beings have done. I said, "Then why consult? It's better not to have 5 auspicious times, isn't it?" Then the auspicious time has to be 'beyond' time. But it is bound in the time the way human beings have made it, so it is bound in the time. Like in India, it is so much, so much, so much, but now, 'here' (in U.K.) it is different. Then you

calculate,—you have a watch. You see, to overcome all these hurdles human beings also make certain devices. So you consult. Now what is the auspicious time here? It's a big headache. Because there are 5 books to be consulted, watch could be wrong, this could be wrong, that could be wrong. But if you are the Spirit, then the Spirit works out auspiciousness. *It's the Spirit that works out auspiciousness.* And imagine when you think like that, how much tension goes out. First of all you have to be a slave of your watch; another, you have to be a slave of the books; then, you have to be a slave of the market, of the place which you have to hire. But supposing if you allow the Spirit to work it out, then 'everything' will work out, and you will reach at this point when it is the most auspicious.

So how do you accept it?—Just by accepting.

So just now, if you give up your 'sattā' (सत्ता), your own domain; you get into the domain of your Spirit. You give up 'your' domain, that is, your ego's domain, or may be your super-ego's domain, you give up that and try to see things how it works out. Now, what is the testing point of it? How do you test it? *It works out,—that's the point of testing it. It works out. Allow it to workout.* Don't put your attention. Attention has the second part, the tension. And don't try to say, "Why not today, it should have happened today, we expected it to happen; why not at 'this' moment?"—That's your ego. "*Thy' will be done*". So the thought that starts moving in our mind all the time, which creates tensions is not the thought of the Spirit. So, what you should say, "Not this thought. Not this thought. (Néti, néti)\*". Not this thought, not this thought, not this thought",—and see how you relax—Now you are relaxing.—"Not this thought, not this thought"...Just go on refusing accepting any thought. So you go into *Nirvichāra*. In that state you feel the Spirit.

\* यन्नेतिनेतिवचनैर्निगमा अबोचस्त

Christ has done the 'greatest' work on this, I should say, but we do not understand because His life was like a micro thing you see, in 3 years... So we have to open it out a little bit and see what He did. He has given us the greatest weapon of "*forgiveness*". When you forgive a person, what do you do? You accept the situation, to begin with. And secondly you forgive what 'you' think has been done wrong to you. But because nothing can be done wrong to your Spirit, you just forgive, because you are the Spirit. And when you forgive, you have found that your tension goes away. So 'even' to your thoughts if you say, "Alright. Forgive this thought, forgive this thought."—because thought is not to be punished. Forgive this thought, forgive this thought, forgive everything. Not forget, —'*forgive*'; because then you will even forget that you are the Spirit! But "I forgive all the thoughts that are coming to me," just go on saying. *This is a mantra.* What is a mantra? —*Is that power of the word, that expresses Spirit.* So this is a 'very important' thing Christ has given us: *the weapon of forgiveness.*

Everybody has that weapon, everyone can use that weapon. You don't have to put in any effort for it. You don't have to pay for it, it is just that you have to say "I forgive." You'll be amazed your nerves will soothe down, this tension, this pressure of these modern things will be reduced if you go on saying "I forgive", "I forgive". For example, you go and see, I mean if you happen suddenly to see something very filthy, according to the Spirit—may be it is very exciting according to normal human beings, but we are abnormal people and for us if we find it rather ugly then—the best thing to get over is "*I forgive, because they are ignorant, they are blind, they are not yet there where I am. I am the one who is at the source of enjoyment, at the source of peace, while they are not. So I forgive.*" And you'll



be amazed that this *forgiveness* that Christ gives you, *works out the Vichāra Shaithilya, relaxation of the thought.*

Now this opposite movement that you have to move, first of all should start at this point, today, from forgiving. Now what happens when you forgive someone? That means you do not react. The power to react to somebody's injuries, insults is finished. And when that power is finished, you become a powerful person; because nobody can now overpower you; because nobody can kill you, nobody can hurt you, nobody can do anything to you.

But it is not, again I say, shamelessness. You see people can think that it is shamelessness. So if somebody says to you something harsh and something that is wrong, you do not accept it. But supposing I shout at someone, the bhoots run away. You have seen that many a times, I have to shout at people, so bhoots run away—because they react, and they just run away, but the Spirit shines through. So in Sahaja Yoga one has to understand that it is just this central path, is just the 'balancing' thing which is important, it's not an extreme of anything. Like when we go to say that you forgive everyone—is not going to that extreme where you have done some wrong, and somebody says to you, you don't take that part of it; doesn't mean that. *Again discretion is the engine of your movement.* So you have to see, "if they have said it, something like that, is it, have I gone against the Spirit?" Otherwise, if I say to you something, you will say, "Alright, forgive Mother."—You see the point! "Forgive Her for saying so". *No. You cannot say that to me.* So then, that is the point you start thinking, "Why Mother said so? What have I done?" Now think on those lines; so you start moving again.

It's a 'very thin' road on which you have to walk. One side is the huge big rock of Gibraltar of your ego, and another side is the super-ego. In between is the 'small' discretion path going, on which you see both the sides. Whether you are hitting yourself with the rock of Gibraltar, or you are falling into the valley of super-ego, you should see that you are using your 'discretion'. So another thing one has to remember is that whatever you were doing before realization, is to go to extremes. For example now, you start some sort of a movement. Say, you say we'll have classical things. Alright. Then you go so classical that it becomes mechanical. Now you say, "Give up; we'll start anticulture". So you'll go to the other side that you become primitive. Till you have reached the end of it and learnt a lesson of your life, you do not return.

But in Sahaja Yoga, its a very slippery road on which we are walking. And there you have to see that it is not your ego and it is not your super-ego. So discretion has to be used very much, and the balance, in this movement—which we need not use otherwise, till we are absolutely destroyed we can go ahead with it, before realization.

But in Sahaja Yoga as soon as you leave your discretion you fall this side or that side. Now those people who are of high quality Sahaja Yogis take to discretion first: "How far to go?". Now for that Mother doesn't have to say because you are the Spirit. You yourself, you are the Spirit. First of all 'assume' your position as the Spirit, and then you move with it, that you say discretely "how far to go, how far not to go."

Now that is one of the things, that you have to become thoughtless, by becoming a forgiving person. *Most of the thoughts will drop out once you become forgiving. But you cannot forgive some people, like you cannot*

*forgive God, you cannot forgive Mother.* Certain things you 'cannot' do, so the 'Maryadas' must be seen. Now, in these boundaries if you walk properly, you can go ahead. This is the thing which brings you 'Vichāra Shaithilya' or you can call the mind becomes relaxed.

Then you have to have "Vishaya Shaithilya" (विषय शैथिल्य) means, your sense organs always react to things, because you are human beings, you are born like that. So whatever happens, you react. For example, you see a beautiful flower, you react. Some sort of a thought rises with it. *Now you must practice to see something without allowing any thought to rise. Then you start sucking through your Spirit the beauty, the glory, the fragrance of a flower:* Every flower is a poetry, but when you start thinking about it then it becomes a dead thing. But you just try to enjoy. Now you are the people who are on this earth to enjoy yourself, not to worry about anything, *Just enjoy.*

But if you are still used to, "I must do this thing special, I am something special Sahaja Yogi, I am a very highly evolved Sahaja Yogi", then you are finished. Say, we are all going in a boat; enjoy the boat! And also the waves. But somebody says, "I am a very special one, I'll try to jump down," then you are back again into the same position. So one has to have an attitude of looking at things—*try to develop this habit of looking at things without thinking about it. Try to develop your mind on those lines; that you do not react.*

Now the excitement business, or all this 'sensationalisation' that is today's craze, comes from the same—that your sense organs require a kind of sensation because they react. *While we must have our sense organs which do not react; because they must only react to the Spirit.* So we have to develop

a new kind of sense organs or a new quality of sense organs who do not react to outside excitement. Now if you want Sahaja Yoga to be excitement, how can it be? It is just the opposite. So what you have to do is to see that your sense organs—say for example your eyes, they see something—then they react; your ears, they hear something—they react; somebody wants to talk and see the reaction. There are expectations. *But because Spirit is active 'itself' it acts itself, you have seen vibrations don't speak, they act.* It has the power to act, you need not react. *If you can reduce the power of reaction, you rise much higher.* This is a thing which one has to know, when now we are celebrating His resurrection, because *it is Tapas, it is the penance of Christ.* Christ came on this earth for penance. You know in the Gāyatri mantra there are 7 things they have said in it, and at the point of Christ it is Tapas, is the penance.

So you have to have the so-called penance to achieve the joy. *The penance is to pull back your sense organs inside yourself.* As Krishna has said that you have to pull back all your limbs of sense organs like a tortoise does. So the excitement that you require for your sense organs is no more needed, because your sense organs now, are themselves the source of excitement. In the sense that they neutralize all the excitements. You go to that point from where it starts. A river starts with a very small, little drop, and then it expands, expands, expands, expands. You go to the source, "absolutely" to the central point. There you'll find hardly even a drop falling out.

Another good example would be a wheel, it has the central point. And the wheel moves all the time but the central point has to be fixed, otherwise with the wheel if the central point also moves, then the cart cannot move, the cart will also start rolling down. *So the*

central point 'has to be fixed' otherwise the wheel cannot move. So you go to that central point, and the movement is on the central point, where there is no movement, in a way, because there is only ascent, there's no revolution, it doesn't revolve any more, there's just ascent on the central point.

I hope you try to understand, that all the movements come out of ignorance. All the outer movements come because we are not yet on the central point. But that achievement is not difficult because you have jumped onto it,—but you again come out onto the periphery, onto the wheel. So how to keep 'there' and to ascend in 'that' line. Say, for example, there are wheels—like this wheels after-wheels; but the central point is fixed. Now every time you jump out, *now how do you go back to the central point?*—is by detachment, by Tapas, by penance. Penance is "to deny." It doesn't mean asceticism of outside, but asceticism of within. First of all we must learn to give. Give to others. That also sometimes people find it difficult, I have seen. Even to give one pound—they say,—to Sahaja Yoga they find it difficult, I was amazed! So to give to others is going to be even worse. Try to give to others. Detachment.

*So one way is to have forgiveness, then second is generosity.* If you work for Sahaja Yoga : "I haven't done anything so far". Not to react to it what work you have done. "Oh, it's a pleasure I did it. It's my pleasure I did it. Just out of pleasure". Don't count it; "I brought four flowers, she brought two flowers. I must be paid for one and a half flower."

All these calculations are on the periphery, outside, when you were not realized souls. *Now you just don't count anything else, but your blessings.*

So you be generous. I have seen now people have different attachments, subtler ones. Like attached to their own children I've seen people. Once their children are born to the Sahaja Yogis then the whole world becomes their children: *You spoil them, you spoil yourselves.* You are just their trustees. But to you it becomes a very big thing that you have produced a child. Anybody can produce a child—even a dog produces a child, what is so great?—I mean, the bitch. That's a funny word to say! So, to create a child is not something great, but that you have a child in charge of you, which *has to work for God.* You are just in charge; but to identify that this child is great, it's a very big realized soul and all that will blast your head completely, because it's a subtler blasting. It's like hydrogen bomb. Ordinary bombs can destroy a part of it, but these subtler bombs are even worse. And this will spoil the child, that will spoil also you very much in your ascent.

So what you have to do is to see that if you have a child, alright you are just in charge, as you are in charge of 'all' the children of Sahaja Yogis not of your own. Be generous. "उदार चरितानाम् बहुष्वेव कुटुम्बकम्".\* "The person who is a generous person, for him the whole world is his family." *So expand yourself.* This is my family, this is my wife, how can I live without my wife, or my husband my child; 'my',—this will not help you. This will tie you down 'completely'. This is a very subtler thing you start, because now you are receding back. First you gave up your family, gave up your children, gave up everything, came to this extreme; now you are going back.

For Indians they understand that they are already too much in this, so they know that to detach yourself from your children is very important because they are already in it. They are too much attached to their children. In

\* Udār charitānām Vasudhaiva kutumbakam.

the beginning, they will always tell me, my child is like this, my mother is like this, my father is like this, my brother is like this, and they will be all bhoots, one better than the other. Without any discretion, bring all those relations on my head and I feel terrible about it. 'Even' a farfetched relation of a relation of a relation they will bring in along: "But you see she is my relation". So, in India it is very important that you are a relation of such and such person, and you may not have anything to do with that person. But he is a relation, so he is a relation. *So, what we understand, is that our relationships and our identifications have to be dropped completely.*

*We are universal beings now.* So your child is a source of joy—'every' child should be the source of joy to you, every child should be. Bachelors that way are better or the ones who are not yet married, they can enjoy everybody's child nicely. But, when you are not a mother and a father, and you are enjoying, what is so creditable? When you 'become' the parents and 'then' you enjoy other children as much as you enjoy your child, then your generosity has started.

So the generosity of loving others, the generosity through 'Compassion'. Compassion doesn't mean that you should pity someone. *Compassion means the sharing of personality, sharing of love personality.* And that is where we miss the point, that compassion means that somebody has to be helped. Sahaja Yoga compassion is not that, Sahaja Yoga Compassion is in sharing.

Now the fourth thing you have to remember. What I've told you : *First is forgiveness,* second according to me is you can call it, *the compassion; or the detachment leading to compassion.* So you can call it the first one as the forgiveness ; detachment and thirdly the compassion. These are the wheels of your chariot which moves you. These are the

wheels you should know. Now, if you go further with it, with the detachment, supposing works out in you, even you become compassionate. Even that comes. Still what is the judging point? How do you know that you are alright? How do you measure? How do you find out that you are alright? I mean what you call, take the bearing, as they say. *How do you know?—You must have peace. You should be a peaceful person.* Agitation should be outside, but you should be absolutely peaceful yourself. If you are not a peaceful person then, be 'sure' that you are not yet there where you should have been. Now you can say that Christ also got very angry, he took a whip in His hand and beat the people, so we can also do the same thing.

*You are not Christ. You are not an incarnation, you must know, you are a realized soul.* So you don't have to take a whip in your hand and hit others. You cannot. This is the mistake what the disciples of Mohamad Sāhab have done, that they never thought, that He was an incarnation, you see. All the incarnations have 'killed'. Krishna has killed, Rama has killed, the Devi has killed. But you are not the Devi, you are not Shri Krishna. So you don't have to kill anyone. *You don't have to show the temper.* So if you still have a temper then know that your progress is very slow. You have to be a peaceful person. Imagine Sahaja Yogis having a 'Jehād'. What do you say to that I Going with swords in the hand and spears in the hand and hitting others. This point I want to make very clear, because when I am there, of course, I am going to tell you everyone, but when I am not there I don't want you to take in your hands the swords and things and fight. What William Blake has written is for the incarnation. Incarnations say "Give me my...." It's not that you should say now "Give me Rama's Ayudhas"—You cannot. You are not an incarnation. *Because the discretion of these are*

*effective, yours' are 'not'. So you are not to take 'any' weapon into your hand—or even anger. Doesn't behove a Sahaja Yogi at any point,—unless and until I tell you to be angry. So this is the criteria, that you have to be peaceful person, not aggressive person.*

Now different people have different type of aggressiveness. For example, men don't discuss, you see, they just slap you,—finished. They don't argue they don't like to argue, at a point they will go and they'll just hit you and finished. But women are very good at argument—and 'very' aggressive. Very aggressively argumentative. "*So you don't argue*" is the second point. If you are argumentative then know that you are not yet there where you have to be. A peaceful person goes to a point and then argues it out. If you are argumentative, then your progress is not alright.

*So a person has to be absolutely peaceful and this peace is the 'most' effective thing. We are seeking the peace of the universe. You cannot achieve it through any one of these bombs. You can only achieve it through the Spirit, which is the source of all the peace. So, I would request all of you to give up tempers, angers. Peace is the 'greatest powerful' thing on this earth.*

There is a interesting story—a Chinese story—about it. There were two very great fighting cocks, known to be the greatest of all.—And they have this excitement again of the cock-fighting in China. I mean you can have everything in this world, all absurd things, like rugby, football, this, that, I mean there's no end to it.—So these two cocks were to go in for an international sort of a fight. So they said there is one great saint living here, he makes everyone very powerful. So the owner of the cocks went to him and he said, "Will you make my these two cocks very powerful, so that they can fight and win?" He said

"Alright, it's very simple. Alright, you give them to me." So after a month when he appeared to take the cocks, they would not react to anything, they were just standing like this—(upright and watching everything). He got a fright of his life! He said, "How are they going to fight?" Saint, said "You just take them, you'll see." So he took them to the arena and put them there. And all the cocks, you see, invaded each other, fought, and these were just watching. And all the rest of them got so frightened with these two, they all ran away and they won!

*So the person who is peaceful is powerful—the one who doesn't react to anything else, is the most powerful. So, one has to understand that peace is the criterion to know that you are absolutely at that point where you have to be. But peace by 'no' chance means cowardliness. Because, you see, I know what indiscretion is, human indiscretion. They think it's cowardliness. No. You stand like this (erect, upright) not like this (submissive & stooping). The difference between a cowardly person and a peaceful person is that a cowardly person acts to the negative forces, and a peaceful person creates positive forces, constructive forces, generates it. So you are not to be cowardly, but you have to be peaceful. And a peaceful person is like a magnet, you see, so 'soothing' it is. So you can see we are moving towards the soothing qualities of the Spirit. You have to 'soothe' others and not to excite, but to soothe.*

And that soothing quality what you call, is—we call it like the 'ghee'. When your body is charred and is absolutely burning, then you put some sort of a 'ghee' on it so it becomes smooth. Like lubrication—lubricant. Such a personality is a lubricant. It doesn't go into friction, but 'reduces' frictions. It is a lubricant temperament. So you should judge yourself, "Am I a lubricant personality?" For example, you see two persons are fighting,

alright? And one goes as a peace-maker; and one goes to excite it more, you see, he joins them. Now the one who is the peace-maker is the blessed one, is the one who is the one moving towards God, because he is the peacemaker. "Blessed are those who are the peacemakers."

All these things if you see, that I am telling today is the same,—but in a different language, that's all—what Christ said it. To understand Christ you have to open him out more, because He said it in very simple words, which has very deep meanings and only a Sahaja Yogi can understand it.

So you have to make peace. I have seen people been given Nobel prizes of peace, who have no peace within them at all, they are hot-tempered, horrible people and given Nobel prize for peace! Alright! And personified temper, absolutely hot-tempered; and you call it peace! How can you have peace with a person who is so hot tempered. So this is possible. In this human endeavour anything is possible. Sometimes so absurd, you see, like I have seen people getting a degree "doctorate of learning", who hasn't even been to a school or know how to read the books. Anything is possible. Because it is just a manoeuvring of everything, its artificial.

So the lubrication of your love. *So the love that you enjoy is not what is bestowed upon you, but what you bestow upon others.*

The idea of love is also funny. It's just the opposite of what you have seen so far. They'll write "I-love-you" and the second sentence is "I want to divorce you." And the modern fashion is like that. "I love you; I want to divorce you because I love you too much! Because I want to spare you."—is very modern, very 'sophisticated'. So the love that hurts others, love that tortures others the love that expects, is not love. *Love that*

*just flows, just forgives, it is just Compassion. It's the 'most' enjoyable thing. Radiant, just like the sun-shine. Like Christ who even forgave those who crucified Him! Imagine! Imagine!!*

Because He knew that God will not forgive. Even God would not forgive those, He tried to forgive them. But we—those who call themselves Christians,—those who are supposed to be christians are just the opposite of Christ. 'Just' the 'opposite'; in 'every' way, if you see. Just the opposite.

*So, you come to a point where you understand that you become the 'Love'. And when it is 'pure' love relationship, when there is no lust and greed, or anything but, just love and purity of it, you don't want to do it because you want to have any lust out of that person.*

Just see the opposite. Here the girl is very 'attractive'. What is so attractive? To my eyes they just look like mosquitoes; horrible—sometimes like witches you know. Their nails and all that look to me like witches—so artificial. Just like machines, sometimes. What is so attractive in these women? Or in these men? They look like skulls to me, sometimes. Somethings like, Frankenstein, I don't know what they look like horrible. The way they walk, the way they try to impress, I mean nothing but fear comes out of them.

*So, what you emit out of your love to other: a sense of security, an 'Ocean' of security. Everyone feels secured; security. And that security will be felt by you. Trust. Trust others. You must trust. That is very important. Trust for everything. I have seen some people are very serious on money, some are very serious about possessions, some are this;—I know they are sometimes weak people. Could be weak about money, could be weak about possessions, could be even insulting to things, that should not be so. But don't lose*

*your temper, just have forgiveness for them, and let them feel secured. Absolutely secured. Trust.* You see as you know that I never ask the trustees to give me any reports. I do not want them to give me any accounts or anything; I don't understand accounts at all myself, you see. So I never see how many accounts you have got, what money you have got or, say, suppose Gavin is saying that "I am sending money now Mother to you, whatever I received." It's alright—finished. I don't know whether he is giving receipts or not—nothing. If he says so, alright; I leave it to him. He has to grow, whatever it is. It's his responsibility, if he's not grown up enough he will grow. *So trust others, because in Sahaja Yoga you must know we are all growing, we are all transforming.*

So we 'must' grow, we 'must' grow; and for your growth security is the 'most' important thing. If there is no security for a tree, it will 'never' grow. So everybody should feel secured in the company of Sahaja Yogis. If there is any insecurity from someone, then it should be reported, to the collective, and should see that all such cases of insecurity-creating, trouble-creators should be a little bit taken out, for the time being. Because there should be a healthy growth. And growth 'must' take place and for that you must trust. Somebody might make mistakes; alright, doesn't matter. Somebody may be dishonest, doesn't matter. But give them security. But what we do is to give security to bhoots, I've seen it is very common. People will have only interest in the bhootish people, they will trust a bhootish person than to someone who is a little dishonest. See what is dishonesty? Supposing somebody doesn't give income tax, doesn't matter, it's this Gov't, or that Gov't what does it matter to us? As long as that person is honest to God it's sufficient. Our honesty is of a different level. So we become angry with that person, we get upset with that person. There's nothing to get angry.

Actually my system as you know is that I know also the people, who have mismanaged money who've not been alright, I know it somehow, without knowing accounts, but I said "just forgive, forgive, forgive". I know everything but I just say "forgive, doesn't matter." Then, you might say with rationality, that "Mother, such a person will go ahead with it". No, he wouldn't, you try and trust. Why?—Because they are growing, they are coming to light and the more light they see, the better they become.

This trust 'has to be' there. Trusting in God that He will give him the right path. So this understanding about your growth is 'within' yourself, which you can see.

*And the highest of all is the collectivity, not the fraternity of bhoots, but 'Collectivity'.* Again discretion has to be used, how far you are collective. If a person thinks he is a very great person and he can correct everyone, and he can punish everyone and he can do as he likes, than he is not collective. But sometimes you have to also understand that even with bhootish people I have to stoop down to conquer them, to bring them round. *Don't become like them; try to elevate them than to go down to their level.* And if you can manage that, then you have achieved what you wanted to do through your collectivity. And a person 'has' to be collective. *If he is not collective then one must know that there is something definitely wrong with that person.*

Then, what you have to do for detachment from things—the 'penance' part of it. For this we have to be doing some penance. For example, you are too attached to any thing; say you are very fond of food. Many people are, I know that: the tongue is the worst of all. If you can control tongue then you have control over 50% of your sense organs. If you are attached to the tongue—

These days I am going into a big penance, I am eating just boiled food without salt 'with-out' any thing in it, just boiled food. Going into penance. I have to, for 9 months. For me it doesn't matter. It is no penance for me because I've no tongue at all. No taste buds. I can manage. So whatever you like too much, "Ahaa! I love to have...", you see. Especially here I've seen if you see good food first it's "Mmmm...."

*So now what you have to do, is have a kind of self-directed discipline. Self-directed, not on others. Self-directed. "Do I meditate in the morning? I don't. So what's wrong with me? I'm supposed to be a Sahaja Yogi." Nobody has to tell you, you 'yourself' should do this to yourself. You are fond of food, "Alright doesn't matter, I'll fast for two days". No fasting is allowed in Sahaja Yoga, alright; but fasting for detachment is alright. Not for God's Sake, but for your sake you do it. "I like a particular type of cake. Alright I'll not have it. I'll not have it for one year". But no, when people have to give up, they give up something like Rubab! So one should not be cunning about it, you should not be cunning with yourself. So what you have to do is to see that where does this mind go? What is the attraction?*

I mean, even now I see I find some people are like Romeo and Juliets, you see, still living in that area of Romeo-Julietness. Get out of it! Nonsense. Get out of that kind of a thing. That doesn't mean you become a dry personality. Another extreme can be that you become like sticks, that's not the point. But you should not 'indulge' into these things. These are all artificial things. So a 'Tapas' is to be established within yourself. *Self-discipline*. Now those who talk too much should 'stop' talking. Absolutely 'mauna' (मौन) is the ilāj (इलाज). Mauna is the treatment for such people! Just don't talk! Those who do not

talk, most of the English men do not talk, women talk too much. It's a fact. I've seen —any interview you see, the women will talk first. This constable lady died; her mother was talking. In India the mother would not be in a position to talk, you see. The father was sitting quiet. You can't imagine. In India supposing a child dies like that, you see, the mother would be absolutely sobbing, in a mess. She won't be talking. Here the woman was talking, we were most surprised! The women talk too much the men just don't—they are not supposed to talk I think, they just keep quiet. At the most they might be slapping. I don't know what they do.

So what we have to do is to teach ourselves, that if our tongue talks too much then we'd better keep quiet. If we do not talk, we better talk. We should teach ourselves how to talk. Now go and talk to the sea, go and talk to some tree, go and talk to someone like that. Or best is to talk to me, to my photograph, so that's how you achieve a kind of control over your tongue. *To talk sweetly*. Some people have to go through penance for that. For them to talk sweetly is like taking rubab again. They just can't talk sweetly, just can't. Sarcasm. You see in that sarcasm, they have a special pleasure. Try to say something 'sweet'. You can be humorous without being sarcastic. *Humour is the best way. What is the need to be sarcastic?* There's no need 'at all', it's a sign of cowardliness, I think, Sarcasm. It is a sign that you want to hurt others, but you are not being straightforward. So try to avoid sarcastic talking. If you are sarcastic, better tell your tongue to behave yourself. *So a little disciplining towards yourself, punishment what you call, or the tapas or penance has to work out.*

Now people have so many ways of seeing things. Some men want to see women all



the time, some women want to see men all the time, or clothes, or 'anything'. Now, the difference is that when you see something, it reacts. *The difference between my looking at anything is that, 'that' reacts.* When I look at you, your Kundalini reacts, when I look at this, it gets vibrated. Katāksha, -Katāksha (कटाक्ष-कटाक्ष): Every glance; every glance makes the thing react. And Nireekshana (निरीक्षण) means, I know what it is, I know what it is. Just Looking at a person I know what it is. Looking at a thing, I know what it is.—'Nireekshana.' But the whole thing is in the memory there. Like we were going and they said we have only black stones. I said, "No, you have red also." He said, "Where? Do you know?" So I told them the 'exact' spot where to get the stones. He said, 'How do you know, Mother?' I said, "We passed that way about eight years back and I know there are red stones." So *'everything' I see gets vibrated and also I note what is there, and is all ready there to be used at the proper time.* But what do I do? What do I do? I do 'nothing' I do 'nothing'. I don't think, I don't plan. Everything that you do, I don't do.

So when you have that kind of a temperament you will be amazed! The amount of dynamism that will 'work it out'. You don't have to create a dynamo, it is inside you. Let

it work out. Today I had told Gavin that I won't have so much of a puja but I will talk. Because puja is alright, it talks for itself, but I wanted to talk to you because *'now' the time has come for us to go further.* As a result of all this, all this and that what you do, you become the truth. *You 'become' the truth.* So, in every chakra if you concentrate, and use the chakra to detach yourself from the particular quality of that chakra. Like, now for example, the Nabhi chakra does the digestion. Now you don't worry what you should eat to digest. Just 'detach' yourself from there, with vibrations if you just see and eat; whatever is there, you will digest. *And then you become the truth. Truth that is love, that is God*

May God Bless you all.

In a human form you 'decrease' your age as your birthday comes. But with this you 'increase' your age. And you are proud that you are growing. In the human level you feel unhappy that you are growing; here you feel proud that you are growing. Just the opposite of what you are doing if you try to do, it will be nice. I mean, that doesn't mean again, indiscreet, you know. I'm quite worried on that point! *Discretion is the first thing that you should have before you.*



S.Y.: Is there a particular advice to keep the Sahasrāra open and clear?

*Shri Mataji:* It's very simple, as I have told you, that the deity of the Sahasrāra is sitting before you, that the deity of Sahasrāra is the Mahamaya, that try not to understand Her through your reasoning and imagination; but by surrendering 'absolutely' to it, you keep your Sahasrāra open. In case you find it still closed, you have to ask forgiveness from the deity that "if we have by mistake made any mistakes, forgive me"—that's all.



Mataji Shri Nirmala Devi

## Shri Rāma's Birthday

Rām navami  
Chelsham Road, London,  
2nd April 1982.

Today specially I'm talking about the Vedas and these havanas we do. When we do the havana it is a Yagnya. Yagnya means "by which you know". Yagnya. And this is done where you use 'Svāhā' as the word. That means you use the principle of fire to burn off all that is wrong in you 'Svāhā'. And you awaken it by taking the different names of the God. It was very much invoked when Rāma lived and they used to do Yagnyas at that time. Today is Rāma's birthday. The reason was that the people had just started realizing that there is something higher and you have to worship that higher Self, and they thought that the best thing is to do Yagnyas. On the left side, of course, the people started the worship of God and the dedication to God and all those things, that is Bhakti, (devotion) but mainly what they did before Rāma was the Yagnyas, the Vedas, with which they prayed to different elements. Elements have made our chakras, and they tried to evoke the deities of the Elements. But actually it amounts to the same thing.

So as a child Rāma was studying with a very great saint, Vishwāmitra and he had an āshram where Rāma and his brothers studied and they used to come for holidays to their father's place. Then he had the capacity to kill a demon with only one arrow. One arrow of Sri Rāma's was sufficient. And he was a small little child, say about seven-eight years of age and people were surprised how he could do it.

Now these Yagnyas were created to evoke the deities within the spinal column actually. And for these Yagnyas they used to sit down and do all these havanas the way we do it. But at that time the Rākshasas would come and try to spoil the Yagnya. Because Yagnyas are to be done with a pure heart and with cleanliness and with purity. It should not be insulted. There is a protocol about it. While they thought that if we insult the deities there then the deities will disappear and their Yagnyas will be spoiled. At the time of Rāma also there were some Rākshasas who took a special pleasure in spoiling these Yagnyas and Rāma as a child would go and protect the rishis from the demons. And the demons would take on some sort of a funny form and come like miserable creatures and put some bones of animals and things like that in the Yagnya and that would spoil the effects of the Yagnya. And Rama would protect that, as a child. Imagine, as a child he used to do that. They would be doing the Yagnya and he would be sitting outside with all his small brothers around him and they would kill the demons who would try to destroy the Yagnya. This is the early life of Rama in which you see how as a child also he showed an amount of expertise in arrow and bow. So any time you see a statue, how to make out if it's a Rāma statue is to see if there's an arrow and a bow, then it's a Rāma's statue.

Now his coming on this earth gave us the development of the right side and so the

Yagnyas were also on the right side. Because first of all when human beings came on this earth they were frightened of all the animals who would invade them and all kinds of horrible Rakshasas and all those people, and negative forces would trouble them. In that state they needed to create a king, a ruler, who was an ideal king and who would rule according to the laws of dharma. So he was the one in charge of that. He was here in Trētā Yuga and Krishna came at the time of Dwāpar Yuga. When I came it was Kali Yuga but now today the time is of Krita Yuga. The Yuga where work will be done—Krita Yuga. This is the time where work will be done.

So far things have moved from one to another. Now in the Trētā Yuga when Shri Rāma came, the idea of kingship and rulership started, so the greatest emphasis was on the goodwill of the people. The people had to have goodwill, for the people and for the king, and for the betterment of humanity. The will. That is the right side. So how to create the goodwill? First the leader has to sacrifice and show how far he can go on sacrificing to keep the moral and the goodwill of the people. So the right side was created by the advent of Shri Rāma because he showed a path of creating among people the awareness that they should be ruled, that they should not be anarchists. There should be one head who should be able to organize, co-ordinate and work out a collective thing.

You see, when we think of a king we want to oust him because we don't like the idea of being ruled by him, because he's not a good king perhaps, or he doesn't represent that will of the people which is a common will, which creates a king who rules for the maintenance of that goodwill. See it as a symbolic expression of your "goodwill".

So when you create a law, it is also the expression, common expression, of all the

common people, of the common feeling that they should abide with law. It doesn't come to you that you are a slave, or you have to be dominated, or you have to be put down, but it is only your "common will" which is good.

The desire of all the people which is the good, the righteousness, incarnates as Shri Rāma and He looks after that will. Because supposing an individual starts saying that "this is not good, this is not good", an individual might take a different attitude about these things. But you must have a symbol of that goodness placed onto someone. And these symbols were created to symbolise your righteousness, your sense of good, so that you can be saved yourself.

Supposing today somebody comes and hits you. Now you can feel how bad it is to be hit by someone or murdered by someone, so you decide there should be a law protecting you. But tomorrow you may do the same thing, but what you do, is to take out your goodwill and represent it as the kingdom or a king or a governing body. So, the governing body represents, should represent; also its both ways, it's not that it always represents. It may not at all represent. It may not, possibly. But the government should represent the good in you, the purity in you, the pure will to be good, to be protected and that you also should abide by it. It's a very mutual thing.

But what happens as soon as you start making someone like that, or appointing someone like that, as usual he goes into an ego trip. Simple thing like that. Absolutely a simple thing. Ego trip. The government gets into an ego trip.

People get amazed how people behave. They'll elect may be a Prime Minister and suddenly you find the Prime Minister behaves like a brute. You can't understand. You've

ected somebody like a Prime Minister thinking that he will be good to us. And then the revolutions take place and people revolt, fight it out. Again the will of the people fights it and makes it alright. So we have to have something absolute, because all these values are changing every moment, isn't it? We think that this government did not do so well, for example. So, we want to demolish this government. Then we bring another one. We find the same thing happening. See, whether we bring a communist or we bring a socialist or we bring a democrat or we have a monarch. Whatever you may have, but still what happens actually is that all these things that come up and go away, all these changes that take place go on creating a feeling in a man that he should be anarchist. Why should we have any government? Why should we have any king? Why should we be ruled by anyone? Because you find the person who's ruling is not up to the mark and he's just trying to deceive you. At that point you have to have some absolute standards. If you have an absolute standard then you can always judge that this king is deviating from the right path, is not doing what a king should do.

A king has to be like Rāma. He has to be like Rāma. Representing your will, your goodwill, your sense of proper judgement, fair play and righteousness. If the king is not righteous then your collective goodwill will go against the king.

Now I've seen say for example in France. We had one kind of a Prime Minister. He did lots of things which were not good so he was thrown away. So you had another one. Now he's doing another thing so he's going to be thrown away. And we are just playing games you see. First of all we have Labour Government. We don't like it. So then we have another Government, Conservative Government. We don't like it so throw it away. We go on playing with it all the time.

But in this relativity we are improving. Definitely we are more aware, understanding the value of these people, and also the public is understanding. But then when too many such people come in who are negative they also bring down the will, the collective will very low. And people start identifying themselves with these aristocrats or those people who are ego orientated, who have no moral values, who have no fear of God, who deny religion, who deny evolution. And the Government starts behaving in such a manner that you are amazed that how this is the Government. Like in Chile and Argentina, the way the Government is behaving and is putting down the people. All these things are happening, you don't know. It's such a relative terminology. Like El Salvador. You don't know what to do over there now. Whom to support? Whether to support the Americans or to support the Russians and all that.

Now under these circumstances a Sahaja Yogi can stand and say now, should we join this or that? All is a wasteful thing. It's just a game going on. Let them break their heads. They are good for nothing, useless people. *So you cannot solve these problems and you are not supposed to solve them. They must get their realisation and establish the Kingdom of God. So really Rāma rules on this earth and not these horrible kings who change their morality every day, those whose will is for something materialistic.*

Like now in our country (U.K.) we thought we would have Mrs. Thatcher. Good, very good. She's coming up well I should say. Certain good things she is saying, like self-restrain and all that. She's talking good things, but what about herself?

Shri Rāma not only propounded what was good but he followed that. He sacrificed for that and he established his own symbol as a pure symbol of that righteous will which is

within the people, which is the collective righteous will.

Now, for example, you can see clearly how the ego oriented things work out, first of all by the misidentifications we can have. Now if you're a communist you cannot have compromise between democratic methods and communist methods—They think, if you have to be this you have to be absolutely-this. If you have to be that you have to be absolutely that. *But in Sahaja Yoga what you find is that both are integrated because you have the complete capital and you have to distribute it. This is the complete integration here.* All these 'isms' are experiments of the artificiality of the mind. Just a projection of the mind. Whatever is man-made is artificial, but you know that.

But what God made is all integrated, whatever you have within yourself you must give it to others.

Now see for administration also what happens after Sahaja Yoga. Say I am your Mother, here sitting down. You like me to guide you. You like me to govern you. You like me to correct you, you like me to scold you and to even go on to see that your life improves. Supposing I say "Alright, I give up. I don't want to talk about it." You'll not like it. None of you will like such a situation, where I say, "Alright you are a gone case, I have nothing to do. You get out." No-one; nobody will like such a situation. You want me to govern you. You want me to look after you. You like that, automatically you have started liking it. There's no domination, but you want my domination.

You want me to dominate you. You want that all my desire should be dominating. Automatically. Why do you feel that it is alright, it is very good if Mother takes interest in me, corrects me, it's a privilege. Why do

you think like that? Because by that there is a general good created—Because you have become integrated, your body, your mind and your soul, all of them think the same way now. They all want the same. There's no difference. Once there is integration you'll find that Sahaja Yoga is the easiest way to live. But if there is not, then it is difficult.

If you are a lazy person, for example, or you are a very hot tempered person or you are a sort of a dual person, or you are playing tricks with yourself, you are playing games. Then you won't like Sahaja Yoga. As long as these situations are in you, you will not like Sahaja Yoga. But once this situation is overcome, then you will like it, because then you will know that whatever is good for your Spirit is for the well-being of you all, and of all the people. Once this well-being comes in, everyone feels absolutely nourished and fresh.

So the governing part is enjoyable. The connection part is even more enjoyable and that you are in the attention of your Mother is such a great feeling within yourself that "yes nothing will go wrong with me, She'll look after me." She's there to look after you. But this integration part comes very late because of Ego problems.

You have built up egos because of wrong type of people administering you. From your childhood, you might have had bad parents who never talked of God, of good things of life. They themselves did not lead a life of sacrifice. *Very self indulgent parents can create a problem like that.* They never gave you the right type of life, a proper value system which should have been there. They never educated how to enjoy righteousness, virtues in life. Possibly, later on the country in which you are born, the other people who surround you also might have done that. Also, your government, whichever you have known must have done that. So when these things

change, when you find that you have achieved that kind of integration within you that whatever your body likes is for the good of your Spirit also. Like say for example, I don't like certain things myself. I don't like drinks, I don't like it. Nobody can tempt me. I mean no question of temptation, I just don't like it. I will hate the things which are really bad for my Spirit. Automatically. I don't have to tell myself; it's just there. To tell lies I don't like, because it harms me there. I don't like it.

*Whatever is good for your Spirit will automatically work out as soon as this integration takes place, and that is the work of Sahaja Yoga today. That's why I said it is Krita Yuga, is to be done. And this integration must be achieved within ourselves, so sometimes you have to make your body come to this level.* May be you are under the influence of some bhoots. Your body doesn't help you. Little bit of tapas or penance is needed after Sahaja Yoga to make this possible and then once you start enjoying, then you like it. Like driving a car. In the beginning it's difficult. Or swimming. Anything, when you try to do it, it's rather difficult in the beginning. If I say forget it now, whatever you have done in the past now forget it. You have to get to the new things now. You have to do it. So you have to put your mind to it with all your full zest. That "Alright, if my body's not helping me then I'll try to improve the body because I'm not the body. If my mind is not helping me, I must improve my mind. If my intellect is standing in the way I'll have to put my intellect right because after all I have to be integrated. If I am not integrated I'm not going to enjoy anything nor am I going to do anything good to myself or to others. So why am I here? Why am I trying to destroy myself?" But when you are disintegrated you'll be surprised. Your one action will destroy your second action and your second action will destroy your third action. When you are disintegrated.

I'll give you an example. Supposing I am sitting here and somebody tells me that this will burn you. This is my own maya, but the body wants to burn itself. It says: no, don't listen to this, just go ahead. Now, when I say this it sounds absurd, but say, the mind says you should not take to alcohol but still you'll go to the pub. Then you are disintegrated. Gradually once you start listening to your body too much, your mind gives in. It just gives in. In everything that you do, if you are integrated you'll be amazed that you'll really become dynamic. *Integration is nothing but your complete connection with your Spirit. The Spirit starts flowing into you. In every walk of life you'll be amazed how dynamic you'll become if you're integrated. Just the connection is to be absolutely achieved with your Spirit. Whenever you think of something, "Is it good for my Spirit?"*

Some people have a habit of thinking that spiritual life is such that you hang by the shoestrings somewhere in the air with no connection to the day to day life. So many people think like that. They think that such a man should be a thin, miserable creature hanging onto some tree or something, and should be absolutely in a paranoid state, who is frightened of the whole world, who cannot talk to anyone, who is so much exclusive that he becomes a recluse. These absurd ideas are to be given up by Sahaja Yogis. You have to be very much there, absolutely there between all of them, but somehow you should be rare, a different type, a unique personality. You are to be there with all these things that are going on.

Now people are frightened even of Sahaja Yogis. They see somebody negative, they say, "Oh no!" Now take a fight with that person. Take a fight. How could you dare to do this, such a thing? You are a Sahaja Yogi. Come up. What do you mean by this? You have to fight it out. As long as possible

you should try to salvage a person. Talk to him in that manner.

The other side of it is that when you talk to others, when they come to you, then there has to be a kind of a tremendous sincerity. *If you are doing things with that sincerity then people will know.* When you talk to a person they should know that there's sincerity, that your heart is there. For example, you may talk to that person very sweetly but your heart may not be there and the person might think, "Oh, he was just giving me a lecture." But if you talk to someone with sincerity you say, "How could you do such a thing? Can't you see yourself? Can't you work it out? That's what it is. You are here for that."

Now in saying so, your sincerity, which is coming from your heart is to be seen, and that's what is Shri Rāma's character. That he was on the right side of the heart, which means the heart put to activity. Do you understand that, where Kabira has said, "I will make the compassion of my heart (mana) steady and put it into five elements."<sup>4</sup>

See in the same way when you are in the left heart then that's your 'heart-felt' thing. But the heartfelt thing, what's the use, you see. There are many Sahaja Yogis who really feel that this world is horrible and something must be done, Sahaja Yoga must be brought in. But how many of you are really, putting that into action, absolutely into action. Without that, your Rāma's Tattva cannot be improved. Rāma's tattva principle is only improved when you put all the things into action; that exactly Shri Rāma did.

So in the ascent of man, when he came up to Rāma's place, the advent of Rāma was not in the centre, but on the right hand side. He moved aside. So much so that he forgot about his past. It's never mentioned that He's an incarnation. He never told His father. He

never told his mother. He never told anybody that He was an incarnation. Of course it was evident that he was.

His brother knew about it. Now he had two brothers. Very interesting. I mean he had other brothers also, but Bharat and Lakshmana show the two sides of a human being.

One was Lakshmana and he was a fiery type, you see. He couldn't bear anybody misbehaving towards Rāma. He couldn't bear anybody talking in a very mundane way to Shri Rāma and he used to get so angry with all these people that he would just come out like a big thunderbolt on anybody who tried to say anything about Shri Rāma, even Parshurāma, who was a contemporary incarnation of Shri Rāma Himself. He is the Shēsha as they call it, the serpent which sleeps on the Bhavasāgara, on which Shri Vishnu rests. The same Shēsha had taken birth as Shri Lakshmana.

Now for a western mind you see, if you talk about snakes they only know the Adam and Eve snake that's all. They don't understand anything, and they can't understand why people worship snakes. You see, snakes like the cobra and all that are like the kings of the under-world, and Shēsha is the one who supports the whole universe. So this Shēsha is worshipped as the cobras are worshipped in many villages in India anywhere today. Because they don't trouble anyone there. Because they are worshipped like deities in India. Sometimes they do, but mostly they don't bite a good religious man.

There's a story of Sāi Nāth where a snake charmer was given a lot of money just to kill Shri Sai Nath. Because in the night Sai Nath used to suddenly go up to his own swing he had made about twenty feet above the ground. God knows, nobody knew how he used to get

<sup>4</sup> 'मन ममता को थिर कर लाऊंगा, पंचों तत्व में लाऊंगा ।'

\* (Man mamtā ko thir kara Lāungā, pāncho tattva main Lāungā).

up there, but they would find him sleeping there. So the snake was taken by this snake charmer and he put the snake on to Sai Nath. And Sai Nath talked to him and He said, "Oh God, you've come here to meet me after such a long time. What is your job?" Snake said, "This horrible snake charmer has asked me to bite you so I've come to tell you to be careful about these people." The snake charmer was looking with amazement that he was talking to him! Sai Nath said, "Alright, you go now." These are age-old snakes you see. So the snake went and bit the snake charmer. But then He came down and He sucked his poison and threw it away. "Because, after all," He said, "the snake is angry with you because you tried such a trick." So He sucked it. That's compassion. And He sucked his venom out and the fellow was completely changed and he said, "Now I'm going to announce it to all the people that these Brahmins wanted to kill Shri Sai Nath."

And why? Why were they so frightened of this man? He used to live outside the village. They were frightened of Him because they were doing all wrong things in the name of God so they were all frightened that they'd be exposed.

This is what it is, that He sleeps on the Shesha and Shesha is the one who is sometimes expressed in Sahaja Yogis, I have seen as anger, when you try to be unprotocolish or when you try to be funny or you don't behave yourself. That's the Shesha in them. That is also sometimes needed. You have to be a Shesha sometimes, otherwise people will start misbehaving, and by that they will be harmed. Not that I will be harmed, but they will be harmed. So that kind of temperament is also needed.

But the other one is very interesting, is that of Bharata. Shri Rāma bestowed the kingdom on him because of his mother's

agitation. He didn't know what to do so he went back to Rāma and he said, "You take back your kingdom. I don't want anything. You are the one who should govern. Why should I have it?" So Rāma said, "Alright, you just be there in charge of the kingdom. I have to obey my father, I have to obey my mother because I have given them a promise?"

So another great quality of Shri Rāma was that once a promise is given, it is to be kept. This is another quality that we have to have, that if you have promised anything you have to keep it. If you have said, "I will do this.", you must do it. You should not find out excuses to avoid it. It's an absolutely anti-God activity, to avoid doing things that you have promised. Your deities will never be happy. You must see that whatever you have promised you must do.

Now when Bharata was sent back by him he said, "Alright, give me your sandals which I'll take there and I'll use them as a symbol of you being there." And Bharata put those sandals on the throne and he ruled that kingdom and looked after it. Though when he was going to see Shri Rāma, Lakshmana saw him coming and said, "Look at this! He is coming to invade you now. He has thrown you out of the kingdom and now he's coming to invade you."

And also among Sahaja Yogis I've seen that this is there. That the Sahaja Yogis who are like Shesha cannot see the goodness of other Sahaja Yogis who are very good people, extremely sacrificing, nice people but their intentions are not understood, are misunderstood, which is a very sad thing. You must see the intentions also of another type of people who may not be so hot tempered, may not be so much angry but their intentions are very good. They have come actually to ask for the sandals of Shri Rāma.



So among these two types of people, I have seen there is always a misunderstanding going on. So both the types of people should try to understand that we both are needed for Sahaja Yoga. I cannot only do with one type of people. We have to have both types of people who will look after both the styles of the thing.

But when you are dealing with others, one should go as one. For example, if a person comes to Caxton Hall and he says something, then you should weigh it whether he's a new one or an old one. If he's a new one then you must show all gentleness, kindness, all kinds of exterior things which will please. The reason is that he's not a realised soul. He doesn't see your subtle thing. What he sees is what you are. Outside. How you are dressed. How you talk to him. How you behave towards him. All these things they see first of all. They don't see what you have got inside. They can't see your heart. They can't feel your vibrations. So you have to be very kind to them. You have to be very sweet to them.

I received a letter from someone saying that the Sahaja Yogis have been very rude to me and have been angry. Like the other day somebody came and was sitting at the back. They are trying to salvage the people who are lost by the cults. He was sitting at the back and I said, "Come forward." And when he didn't come, you said, "Get out." *You shouldn't say that! Let me say that.* That time you should keep quiet. No-one should say, "Get out." Because, you see, the thing is if you say, "We don't care for people who are not humble", then they are going to be lost anyway. Let us give them a fair chance to come into Sahaja Yoga first by your behaviour.

*Now, some people have a habit of talking to them a bit too much. They should not*

*talk. That's one thing I feel. That while giving vibrations and all that at the most you should ask, "Are you feeling any cool breeze?" Very humble.*

And this is another quality of Shri Rāma, is 'Sankocha' (संकोच). There's no word for it in the English language because you have formality, which is a very insipid word to describe Sankocha. There is no integration between your heart and formality. But if you can think of a formality of the heart then what do you call that? Sincerity is different. I mean in action. Sincerity is an abstract thing. How to say such a thing? Not honesty. These are all abstract words. In action.

For example, I am sitting. Now you may bring me a broken cup, alright, a little broken, or you go to somebody's house, so if an Indian is there,—I don't know about western style,—then he'll eat and drink, he'll not say anything. But maybe somebody might say that it's broken.

Or say you go to somebody's house and you don't like a colour scheme or something. So for an Indian person it would be not proper to immediately say something. For an Indian. You see formality of the heart is not to say something in such a way that you touch the wrong side of a person, is Sankocha.

Now to such an extent Shri Rāma had this that there's a good story which is described in the Rāmāyana written by Tulsī Dās. Although he was not a realised soul he has brought out some points very well. He says that Shri Rāma was shooting the arrows against the heads of Ravana and he had ten heads, and he had a boon that for every head that fell off another head would grow. He had a boon like that. So his brother said, "What are you doing? You know that he

cannot die by shooting the arrows at his head. You have to put it in his heart otherwise he will not die." So the Sankocha comes in and He said, "See. In his heart he has got my wife because he loves her and she's sitting in his heart. How can I hit him in the heart? She'll be hurt." See the delicacy of his understanding. So the brother said, "Then by hitting his head is he going to be killed?" He said, "You see, once his attention goes towards his head his attention will be withdrawn from his heart and once the attention is withdrawn, my wife will not be there any more. Then I'll hit him and I'll kill him."

*So see, the Sankocha, then you will understand that how we are rude and arrogant. You see, this kind of arrogance and rudeness comes to us because we have no Sankocha. We should not say everything to everyone. We need not. Should we say everything? Say, for example, in your puja may be you are doing something which should not be done. I know it's wrong. Unless and until it's absolutely wrong I'll not tell. I'll sit quietly. Because otherwise you become tensed up.*

So you see, that Sankocha, that understanding comes if you love someone and understand them. *Now, you have to love all the seekers of the world. They have done wrong. They have done all kinds of ego-trips. They have made all kinds of mistakes but, your Mother loves them and you have to love them.*

If they are to be corrected I'll do that. You just don't do that way that they feel hurt. Put a Sankocha. While talking to each other *educate yourself, train yourself to say things which are sweet and nice, which will make another person feel that this person is a properly brought up person in the Sahaja Yoga tradition.* So we have a Sahaja Yoga tradition in which when we speak to each

other we have that Sankocha within us of Shri Rāma.

And if you do not have that Sankocha you get the right heart and that right heart is a very dangerous thing in a country like England where the climate is so bad, because it gives you a horrible thing like asthma. I'm not frightening you but it's true. You get asthma if your right heart is caught up. Not necessarily that asthma comes from right heart only. It can also come from centre heart. But if you get right heart you definitely get asthma.

So the attitude you see, like towards your father. I've heard people talking to their fathers also in such a funny way. You can't talk to your father like that. They talk to me also very rudely I've seen, Sahaja Yogis, shockingly even sometimes, on a very mundane level or you can say in a very unprotocolish way. You get this due to the right heart problem.

So this Sankocha one has to learn, the 'maryādā' means the boundaries of your relationships. You see, that we love each other doesn't mean that we go on aggressing other's privacies. To what extent we love each other doesn't mean that we go on in way that we try to transgress all the beauties and all the privacies of another person.

Say, someone walks into the bedroom directly, it's not the way a Sahaja Yogi should do. I need not tell you, but you must knock if you have to, and knock at a time when you need it. All the time to knock or to hang onto someone all the time is not proper.

*The Sankocha is a complete cultural style.* So we have a cultural tradition which we have to learn from Shri Rāma. He's known for his Sankocha, he knows everytime how to say things. We have to have this very much engrained within us. The children are to be

educated in that way, and once they are educated in that way they will learn the Sankocha. And that will give them a proper understanding of social life.

Like if you see this light is here. If you put your finger to it, it might burn. Then you may remove your finger. But if you are with another person and if you try to take liberties with that person then a day may come when that person may misbehave or harm you or do something to you. Still you will not realise that it is because you have no Sankocha that it has happened.

So this Sankocha has to be worked out very beautifully in every way. In thanks-giving, in accepting some body's gratitude, in expressing your love to another person in a way that is a Sankocha.

Now Shri Rāma is known for his boundaries. He doesn't cross the limit. The other day I told you about food, that you don't cross the boundaries of food, like being compassionate to the bugs and to the mosquitoes. You see in the same way in everything 'discretion of the heart' should be there.

There's no word for discretion of the heart in the English language which is 'maryādā'. Discretion of the heart. Is to understand, for example, that if you are rude to your father what do you gain? You gain nothing. But if you are humble you might gain, alright? Even if he's a bad man, because what happens in reaction? Psychologically, supposing you are the son of a father who is doing something wrong and you are obedient to him, he will always have a fear that he will lose you if you follow him in your ideas. So by that humility you will raise him.

If you are humble, if your behaviour towards your parents is like Shri Rāma's, there's nothing to lose. You don't compromise in your

principles or anything. In day to day things, like if your father is sitting—I mean in India if the father is there you won't sit down. Before him you won't sit, at any cost. Till he tells you ten times you won't sit before him. It helps, you know. It reacts on the father that supposing I misbehave my child will not respect. So the sense of respect also comes from your heart. That's only possible if you know that maryada from heart—"how far to go". What is the need to be rude to your father? No need, at all. At any cost. What is the need? Or to your husband or to your wife? Why say anything harsh to anyone? What is the need? What are you going to gain out of it? By saying anything harsh I have not seen that people have improved. Only when a guru is harsh or when a mother and father are harsh to the children it helps. Nowhere else it helps in common relationships like brothers and sisters. It does not. In higher and lower relationships the lower persons have to bear the harshness of the elders if they want to improve. There's nothing, after all they're not going to throttle you. Supposing even if they say something bad to you it doesn't matter. Alright? And one has to remember what Christ has said, that you have to turn the other cheek. *So use the heart's discretion about how far to go with a person*, in the effect of it you'll be a very, very powerful person, in your family, in Sahaja Yoga, anywhere.

Those people who are obedient to me are very powerful Sahaja Yogis. You know that. And those who are not, go down very fast. I try to save them by everything but I've seen that those who are disobedient, who don't listen to me, who are rude to me, who do not understand the protocol go down very much in Sahaja Yoga. Absolutely like that. In a second I find they are going hundreds of feet down. It's true. Because what is lacking in you is the discretion, the maryādā, how far

to go. And that's another thing where we have to educate ourselves.

So the education of Shri Rāma as I told you was that he could kill a demon with one arrow. You don't have to beat them a hundred and eight times. One beating should be sufficient. But you have to be powerful people and the power of a person increases by putting maryadas. Supposing you have wheat and just spread it, it will spread all over. The birds will come and eat it up. But if you put it in a sack it will have a weight, it will have a size, it will rise in height and it is useful. It will have respect. But the thing which is spread all over, which has no maryada will never be respected. Nothing works out without maryadas. Even the light keeps to a maryada. You have to keep your maryadas. That is part of our training.

Say there's an aeroplane and it is not bound by any maryadas, it is not bound. When it goes up in the air it will be all finished. *All our ideas of freedom are to be bound by maryādās. If the freedom has no maryada it is abandonment.* It is nonsense. It is not going to help. So we have to create out of Sahaja Yogis great politicians. *It has been predicted\* that if Sahaja Yoga does not spread then the third world war is inevitable.* People will suffer a lot with a third world war. *It is possible to avoid it if people take to Sahaja Yoga in big numbers.* But if they do not, there will be a third world war and the effects of that will harm people so much that ultimately it is the Sahaja Yogis who will be called for a conference and not the diplomats. *The Sahaja Yogis will be consulted, and they will decide what is to be done for the world and they will become the rulers of tomorrow's world.* So we must have a full idea of how to be rulers like Shri Rāma.

We have to move very far with ourselves, training ourselves, educating ourselves, getting rid of our egos and understanding that we have to grow. Its a very big task, its a great

task and sometimes you might think, "How can Mother expect us to do it?" But I think that you are the people who are chosen for it and you have to get to it and work it out. *So we have to train up ourselves to be first good rulers of ourselves and the rulers of others.* First we must learn to rule ourselves. You see, here in this body only you learn how to rule yourself. Comfort; if you get fond of comfort, make your body work it out that there's no comfort needed. If your body indulges into too much eating or anything, make your body learn that its not good to indulge into it. If you speak too much, talk too much, if you are rude, just say that, "I'm not going to say a word from morning till evening."

*So the Tapas, the penance time is now ahead of us.* With that penance the greatest thing that is going to help is to go and talk of Sahaja Yoga. *Give the message of my Advent and also talk about how the transformation, the blossom time has come This you have to do, plus you have to learn how to rule yourself and then how to rule others—through your heart and not through your mind.* You have to rule through your hearts by learning all the qualities of the heart which I have just told you.....

I think you'd better read some of the prophets. You will also start talking like them. You read Kabir, Khalil Gibran, all these people. What is Blake? He was a prophet too. You can talk like him. Why not? He talked through his Spirit, isn't it? Pure intellegence. Then you become Shri Rāma if you can do that.

So today's a great day. I'm happy that you all could come. And it has worked out so well that I was going to come here and talk about Shri Rāma, and wish you all that you follow Him up. Respect yourself and it's your responsibility to be good. To be like that. Work it out that way.

May God bless you all.

\* NADI GRANTH, (see Nirmala Yoga, vol. 9 (May-June 1982) pp. 3.



Shri Mataji

Hounslow, London.  
11th Aug. 1984

## Rakshā-Bandhan and Maryādās for Sahaja Yogis

Today is a very great day of Rakshā-bandhan. So I have to tell you something about Rakshā-bandhan. Before that we have to talk about the *maryādās* (boundaries of pure relationships) that have to be observed by Sahaja Yogis.

One of the things I discovered here, in the West, that though we have understood the importance of Moolādhāra, which is a very important thing, that unless and until we establish our Moolādhāra fully we are not going to have speediest ascent. Despite all that, there are lingering things you see around. Like, people start choosing their life-partners in Sahaja Yoga. That is not allowed. *That is not allowed.* You are not to spoil your Ashrams, your centres—using them for a marriage searching society. You must respect this point, you must respect. If you have to marry, then you can find your life partners 'outside' Sahaja Yoga—to begin with. But if you want to marry 'in' Sahaja Yoga, then you should not go on searching people in Sahaja Yoga. It is 'very dangerous' thing for Sahaja Yoga itself, and for you people. That is one thing one should 'never' try to do with Sahaja Yoga. For all practical purposes you are brothers and sisters. And that's why I always encouraged marriage between people who belong to another country or another centres.

As we are now having a big marriage programme, I would say that most of the

marriages which were done like that, are 'very' successful than the marriages that were selected and were done. *It's very wrong to do such a thing as to arrange your marriage with a Sahaja Yogi by yourself.* It will be dangerous. I don't want to say anything; but it would't turn out to be good because it is anti-God activity. Absolutely anti-God. You are supposed to develop your *brahmacharya*, you are supposed to develop your Moolādhāra. Instead of that if you start using a Sahaja Yogini or a Sahaja Yogi for the selection of your married life, it's going to be very very troublesome, your Moolādhāra is not going to settle down. I mean that's a bad stroke for your development.

Because of the background and the kind of the conditioning you have had, you people don't understand that it is important to maintain the purity of the centres. And of every place. So any such relationship in one city is a very very wrong thing. It spoils everyone. To add up to the trouble, it's a habit of people, I have heard, that they try to tease that "you look better together", "you're nice together". They 'tease' and enjoy. It's a kind of a very perverted enjoyment of moolādhāra. To tease others, "You are looking very nice with him, and you better marry him." It's a kind of a romantic non-sense.

Of course, for all this, yogis—they have to have a *Brahmacharya*. But even if you can't

have brahmacharya. You must have '*Maryādās*.' Not to tease each other and enjoy that kind of a non-sense, when the marriage is not settled;—if marriage is settled it is alright. And this kills completely the joy of marriage, because there is no curiosity left. And many a times I find that 'absurd' relations are established. Some of them are really no good. And they will really be detrimental and some of them are never established. So if they are established, they are wrong, and if they are not established, they are heart-breaking.

So all this kind of thing you should not do. You have got experiences of people who married outside and brought 'wonderful' people to Sahaja Yoga. If you can do it, you should do it. *If you have to marry Sahaja Yogi, you should not marry them at the cost of destroying the purity and the idealism it has. For your own sake, for your 'own' pleasures you should not spoil the name of Sahaja Yoga.*

That is one thing I have seen, *so I would say that today, as it is the day of purity between relationships, let us know that you have to treat each other as brothers and sisters.* No such play should be followed. Don't allow your mind to drift into this. Because if you allow, then there's no end to it. As it is, you know how hard it is to bring you back to normalcy.

When Christ had said, "*Thou shalt not have adultrous eyes*", He did not say it because it was not practical. It is quite practical for Sahaja Yogis. And there is nothing to worry about marriages so much, what is so important? So many are married and what has happened to them. 'Even' with the Sahaja Yoga marriage, some have failed because of these bad habits. So you 'better' get rid of these bad habits before marriage. Because after marriage also they go on like this, and

searching for boys and girls. Because if these habits are not curbed, 'before' marriage, then they go on lingering on. So, one should not try to do all these things before marriage. And I have seen such marriages are never-never successful so far. And even if they are, it is a sort of make-believe thing. It doesn't give real joy, it's a joyless pursuit. May be in one case—may be—successful, that does not mean that you take help from such difficult things, *but have 'normal' marriage which are enjoyable, which have created permanent bondages between people.*

Now we have to understand about the '*Maryādās*', about which I have told you before also. The relationships between men and women are pure only if a certain amount of boundaries are kept. Like supposing you have milk in one container and you have got something else in another container. To keep the purity of one container, you have to keep it in its bounds, in the cup. If you allow them to mix up, if they fall together and mix up, then there is no purity left. It's a simple thing like that. One should understand - 'That we have to understand that *how to keep our relationships proper in respect to each other's modesty and chastity.*

Now, for example, there is a girl who is younger to you. You must keep all the distance from such a person. If she is much older than you, then it's alright; you can talk, laugh, joke, she's 'much' older than you. But normally with a girl who is younger to you, even 'much' younger, you should try to keep away, after all if she is a young girl; not with the children, but still. *You must learn these things: how to maintain a distance.*

Now, there is a man, who's younger to you. Then you 'must not' have any funny ideas about such a person—is absolutely absurd. If some gentleman is younger to you, it is only in perversion you do such things. See, you

should not have any funny ideas about that person. It's only done when there are emergencies, when there is no possibility of a marriage, when there are so many women or so many men—or under perverted conditions.

We don't have; none of these conditions are here, so we have to behave like normal people. And when the proper atmosphere is given to us, why not make use of it? Why should we create absurd things? Then they come out saying to me, "Mother, we have decided to marry; let us marry". I have to say, 'yes.' To many things I don't want to say 'yes', but I have to say "yes". That creates a very bad precedent. 'May be' that in certain cases, as an exceptional case, I might have chosen somebody to marry like that. But that does not mean 'you' should take things into your hands and just start doing things like that, so that I will have problems later.

Because once you do that, everybody starts doing it. It's a kind of an aggressiveness, that you arrange something, come to me, say, "Mother we want to marry". Now what am I to say? "Alright, marry." But it creates a problem for me, for the rest of the people. They will say, "Alright. If he has married a girl who is twenty years younger, why not I marry a girl who is thirty years younger."

*You must understand my problems. If you ask me something, "Mother, should I do it?" You really force me into it; I say, "Yes". Because I can't be very strict with you, because I am your Mother. But you should be sensible what to ask me, how far to go. This is the 'biggest' Maryādā you have to learn. Suddenly you will come, "Mother should I sit here?" What do I say? "Should I make this gentleman sit here?" What should I say?—"Alright". You 'yourself' should not ask such a question.*

Because sometimes you give undue importance to somebody, who is "my brother," who is "my sister,"—something. And make that

person sit on my head. Sometimes you telephone to me, "Mother she would like to talk to you". Who is she? Is she alright? Should we take her to Mother? Is she capable of talking to Mother? What is her condition? Will she trouble Mother?—Nobody thinks about it.

*So you must first establish your relationship with me on proper understanding that you should not try to trouble me!—But this is something not yet in my hands. I think because people do not understand what they are doing.*

*So first try to see that you don't take advantage of me. And second thing, you don't bring people to me who do not deserve it. There is no need to waste my time with them. I have so much things to be done; so many ideas to be formulated. I have to work so hard. You know, I am working harder than any one of you, those who are doing Sahaja Yoga. And at this age if you try to trouble me like that I don't know that how to tell you that you do not trouble me. In the 'presence' of the person you will come, you will bring the person on my head," Oh, that person has come from Timbaktu, and I have brought her". Just you do it. It is aggressiveness only.*

Please do not try to do that. This is the wrong thing to do.

*So the Maryādās are to be established first with me; that understanding that you should not try to trouble me 'at all'. Secondly, you should try to please me by being good people.*

I hear that somebody is trying to be very egoistical. He does not even put on my tapes, he just gives his own lectures. This kind of a thing is very 'surprising'; how can people do like that? *Try to bring down your egos, super-egos. You must learn to 'please' me प्रसन्न भव हे देवी, प्रसन्न भव (Prasanna bhava He Devi. Prasanna bhava.)* If you cannot make

the Devi *Prasanna* (pleased), what will be your achievement? As Rustom says, I am Mahāmāyā. Alright. But don't you know that I am that? So try to keep to it. *And keep that understanding that if we have to grow, we 'must' have 'proper' relationship with Mother. And we must understand what would displease Her the 'most'.* "Am I pleasing Her by doing this?" But if you force me; "If it pleases You we will do this", then what am I to say?—"Alright, go ahead". If it pleases me I will just spontaneously say, "Alright, it pleases me. Go ahead with it".

Like that so many things are there that people just try to force on me and I say, "Yes". But I am very cunning and clever in that, because I tell in a way that you realise that it is not joy-giving. Alright.

Now the second thing is that *Maryādās* of relationships between you, is relationship of 'Pure' Love. Of Purity. Unless and until you develop 'pure' relationship, you are going to be ruined. See, this finger has to have pure relationship with the hand. Supposing if this finger has some dirty feelings about this hand, it may dirty it. It may spoil it.

In the same way we must have 'extremely pure' relationship with each other. Means we should try to give our heart to another person without any lust or greed in it,—that, we should try to do. Try to help each other.

I find when they feel in a lusty way, or a greedy way attached to others—this is not for the Sahaja Yogis, but non Sahaja Yogis—they get so much interested in that person. It's a very 'baser' way of attachment.

*But in Sahaja Yoga, your attachment is with your Spirit, your Atmā. And Atmā is the 'purest' form of our being. We have to keep it absolutely pure. And then the enjoyment is higher than any romance, any marriage, any worldly thing. Its the highest and the top-most. First achieve that.*

*First of all you should 'arise' and 'achieve' that. 'Achieve' that purity. That is very important.*

Now the relationship between men and women. I have told you that you should not try to enter into any bedroom, where the ladies are. It's not proper. Nor the women should enter into men's thing. But it is very common. Women should not behave in the way other women behave. Like I was told in a wedding in Maharashtra that the women went and took out all their clothes. I mean that is not England, they got a shock, you know. Some of them lost their appetite for 3-4 days. They have never seen such women in their life time. They went and took out their clothes suddenly all of them. I mean they were shocked, so much shocked that 3-4 days they did not eat their food. So you had no business to shock them also. Because if you go to somebody's country, you must know in what way they live. It's never done. Nobody becomes nude like that. And 20 girls, if they suddenly become nude like that, what will happen. ?

So the sense of shame must be developed. Among men and women. It looks nice, it looks beautiful. It gives you an additional charm. If you have the sense of shame, a little bashfulness. See your Princess of Wales is regarded as something beautiful. She is bashful ! Her bashfulness is so natural. That bashfulness is not there, like a—I don't know what animal does that, but somebody who has no shame. I mean I just don't know which one is that. Everybody has a sense of shame—even animals. So why not we have that sense of shame; how to behave towards women, how to be dignified.

I have seen one lady going from England to India. And she just went and put a big slap on the back of Mr. Modi "HELLO" Modi, how are you?" And Modi got such a shock ! She did not mean; she was innocent,



but that's not the way in Sahaja Yoga we are going to behave. Like some sort of a debonair or some sort of a fantastic—what you call—a modern woman.

One must understand one must have a sense of shame; how do you talk. Even with me they will talk with a hand like that "MOTHER! you see this thing is happening." But there's no need to do all that, you see. Talk in a way that is gentle and beautiful.

The other day I met a very nice taxi fellow. And I tell you, his gestures and things were 'so' beautiful, 'immediately' I said he is a realised soul! He would not say anything without putting his hand like this, and with his eyes down below. He would not say something like that, nothing of the kind. So sweet he was, his whole gesture. He is an Englishman! Brought up and bred here. Not a single vulgar word he said. Like one of your players was so stupid. When Princess Anne went to meet him he said all kinds of things, you see. It's kind of a ego, or stupidity—I don't know.

*Because, how you talk, how you speak—everything should be saintly. You are 'saints' now! Do you realize? You are all 'saints'. So how you behave with dignity towards each other, how you respect their dignity, how you live, is 'very' important.*

And that you should try to maintain in a way that looks like a 'saintly' behaviour. You have to be a 'saint'! And that is not difficult for you, to take to that, that *you behave in a manner that you are saints.*

This is very important. *It would be killing, absolutely killing Sahaja Yoga, if you do not keep your Maryādās.* That is one of the 'Most' essential things one has to understand.

I have told you again and again, how you dress up, how you bear yourself up, how you

talk, how you listen to others more than you talk yourself, how you become non-aggressive,—is the best way to impress people and to express Sahaja Yoga.

I tell you, as it is people have started saying, "They are very beautiful people, you can see they are very beautiful. You can see they are very different type. It's something different. They are something great."—People have 'started' saying that. But 'still' we lack in certain things, like we start going on a plane which is not suitable to our stature, to our dignity, to our position as saints. *We are all prophets, and prophets have to behave like prophets. They can not behave like cheap-type people.* So, in that we have to understand the Maryādās.

Now the Maryādā to your leader also; you should be respectful. I have seen that nobody calls any body—even the children will call somebody, say, elderly person also—never they, say, call them uncle or anything like that;—it's a wrong thing. You must teach your children to call elders by the name as brother or uncle or someone. Give some respect to the elders. But when the leader also is not respected, what is the question of it? I have seen little boys calling big, married people with 3-4 children, by name. That's not our style. You should never do it. I saw this—even my husband's office has this problem. Because when I came, you see,—they always called you by name.—Tom. He's such a big man, he's called as Tom and all that. So C.P. looked at it..... And we always call them—even the drivers, we call them by the name Mr.——, you see. So we could not understand why is it like this. You see, it being 'democratic' or something. You see that's how you become 'demonocratic'.

We 'must' respect. We 'must' respect each other, must call them by higher names. Specially when in a meeting, where there are

people, you should call them—each other, even your friends—by Mr. so and so.

It's alright for me to call you. It would look very funny if I call Mr. Brown or Mr. Reeves; because they are my children, you see, I am their Mother. But for 'you' because you are equal, at least call them Mr.—.And say something in a way which is beautiful.

Like the English language has many words as "please", "thank you"—All these must be used 'profusely.' 'Profusely'. We are going 'back' a little bit. We are now becoming much more modern. That, we should give up and become less modern and more elevating.

Now the whole idea of this Maryādā is such that when you have called somebody as a sister or a brother then it is not only lip-service, "You are my sister". *It is something 'innate', and very deep.* You have to develop that feeling of a sister. Because that's how your sublimity will go up, your left-vishuddhi will improve, your Vishnumāyā will be satisfied.

If you call somebody a sister, the sisterly and daughterly relationships, and motherly relationships, always bring down the so-called ego, which is hiding in the left vishuddhi. So try to be kind and gentle with the person whom you call the sister. Stand by her. Look after her. If somebody you call your brother, you have to pray for his protection; then you must know that you have a right to ask him for 'his' protection also. But you must also 'give' something to him, and you must try to look-after him, welcome him to your house, and treat him as a part and parcel of your being, because he is 'very much' near to you because he is your brother, and he's very much closer to you.

But such a brother should not try to dominate the wife,—this is the Maryādā, again. Like somebody is very friendly with the

brother. Or a lady is friendly as a sister, then she should not try to put a wedge between husband and wife. That is the 'worst' thing to do, is to put a wedge between husband and wife. Anybody who tries to do that must know that he is a mean person. One should 'never' try to put a wedge between husband and wife.

I know there are problems between husband and wife, I will put them right. But you don't try to put any wedge between them. And don't try to create a problem. If it is problematic, it is for 'me' to solve, you people don't have to solve, And don't interfere with their married life. Let them be as they are, I will find out how they are, I will try to help them. But it's 'very' wrong to play with their married life or with their marriage problems, and suddenly jump on somebody,—is a very wrong thing. Which is very common here. A woman is in distress, you see, a man will come to help her. Even if she is married, he will elope with her. This is how he comes to help her in the distress.—To create another distress for her. So this is how *one should understand that this kind of a cheap heart-giving business is not for Sahaja Yoga.*

*In our heart resides the Spirit. We are dignified people, and in that dignity, we have to rise, and live with that dignity. Not to cheaply allow the Spirit to be insulted or dominated or subjugated to 'anyone'.*

Now the relationship with children also one should understand. I have seen some people have a habit of getting a child very much closer, and pampering them, "Oh! this child is this thing", "Oh! that child..." *Let the parents handle the child, 'you' just don't interfere with other's children.* Don't interfere much with them. If you find any child is such and such, inform me, I will cure the child. But if a child is being spoilt by you, it's the worst thing to do—to harm that child, is to spoil.

Children here are 'very' clever and intelligent, you must know. They are 'very good' at manipulating. They will, because they are extremely precocious. They are realised souls, they are born in this country. What a combination! At that time you should be 'very' careful as to their training.

*From the first five years all the parents should be 'extremely' strict with children. 'Extremely strict'. Don't allow them to overpower you or manipulate you. It's 'very' important. If you allow them to overpower you or to dominate you, they will sit on your head. Tell them not to do like that. And one day you will come and say "Mother, what to do, these are realised souls and you see we were looking after them." They are not deities. They are not deities to be worshipped. They are 'only' realised souls. So keep them at that point. And you are my trustees of these children. And if you spoil them, it is 'you' who will be held responsible. You have no business to spoil the lives of these children as Sahaja Yogis, and their chances of ascent. So if they are born-realised, they are not deities; this you must understand. They are not 'beyond' corruption, they are not beyond all kinds of things.*

*So this if you understand, this little point, that dealing with your children, you have to be 'really' strict. They must know how to meditate, they must know how to pray, they must know how to respect; and all the good things you must teach your children—and don't allow them to sit on your head.*

Many people have ruined the lives of their children like this. Now will you see such child is brought into proper level? If the child is trying to take liberties with you, and cheeky, and does not listen, please give that child to some other Sahaja Yogi, whom you think can look after, to look after—and see that the child is put right. "Nip in the bud" is the

*best way, because we don't want to have children who are spoilt, who are spoiling other children, nor we want children who are subjected to such children. So, you can have proper children, well-behaved children, sensible, wise children. Because they can really be a drag on you, on me, on everyone, if you do not properly bring them up. And they are our liabilities, we have to look after them.*

So the relationship between father and children, mother and children, is important. Actually the mother should look after the child much more. *And the child must respect;—father should never scold the mother in the presence of the child.* That's one thing one must understand. That if the father starts scolding the mother in the presence of the child, the child will have no respect for the mother. But the respect must be maintained, because if the wife respects the husband then the child will know how to respect her and the husband too. So the whole thing is built up like that. Is a kind of a pattern for the children to follow. One should not try to dominate the husband, at least in the presence of children. That's very wrong. Because then the children learn that trick and they start dominating 'you.' So it flows from you to children. So try to see, if you have to do anything then you do it yourself. And respect the husband and in a way that is very obvious to the child that the father is respected by mother. And they are just like monkeys. *The way you behave, they behave. So you allow them to behave in a particular manner, they will behave that way. But if you put a good pattern of behaviour, they will imbibe it.*

The other day I was thinking, how Indian children are so obedient, so sensible. They will never ask for it, "I want this, I want that". They never manipulate. What happens? What

happens, how do they do it? The reason is, I think, the good pattern in the house. Everybody knows whom to respect, how to respect, how to behave.

*The relationship in Sahaja Yoga has to be even more than this, much more subtler.* For example, if—this I have said before also—if we are in a room try to *give* another person always—try to do ‘for’ them. If you have to pay, better pay yourself. Not that wait for another person. Try to do it yourself. Run ‘forward’ to do it. You see, if someone is carrying the luggage, ‘you’ run, ‘you’ do it. That is the way a Sahaja Yogi should be. Mostly, children are like that; they will say, ‘I’ will get it; ‘I’ will do it; ‘I’ will receive.” May be ego, you might call it, but whatever it is, but that is the sign you all have to achieve by organising a proper type of an image for the ‘whole society’. That if somebody needs something, you run; “You want water, alright...”, “you want something, you take mine”. Food also, same thing. First let other’s have, not that you should first have anything. How you eat your food is very important, everything is very important for the children to see, and to behave like that.

In money matters also, I have seen that people should be very-very sensible and should have proper Maryādās. Now, with me, whatever Maryādās you want to keep, you must understand! It is very embarrassing to talk about it. But so far, as you know, I had to shell-out lot of money to manage many funds, many things. And last time also we had many people who came to eat—does not matter.

At the time, now, when we are talking about Maryādās, we must know that in any case Mother should not be made to pay any more. Because we are so many, we should try to manage, if possible. Like yesterday, I had a person from BBC, and he said, “It is

‘wrong’ of you, not to take any money from them.” I said where is the money! No question of taking, I have to pay myself! I said ‘it is so invaluable that how can you charge for it? They are not charged for it, it is very invaluable. *The Spirit is very invaluable, and you cannot charge for it.* So he was insisting. I mean, he took half an hour on this subject only. He said, “This Anglo-Saxon brain would not understand unless and until you make it a little more money-oriented or something. I said, “I can not. Tell me how much is to be paid.” Just to shut him down, I said, “What about Christ? How much money did ‘He’ take? By God’s grace I am quite well off and I really do not need either. But He ‘needed’, still He never took any money from anyone.”—Then he kept quiet. But this is, you see! That people think that you are getting it easy, cheap and that is why you want to take advantage,—which is wrong. *You must ‘respect’. You must respect and understand, that it is ‘never’ good to take any advantage of it. On the contrary, whenever it is possible you should try to do whatever is possible for Sahaja Yoga. It is very important. Try to surrender. Not that I will take any money from you; you know that, I do not want any money or anything. But ‘surrender’ yourself absolutely to Sahaja Yoga. That is the best way people have risen and have done so well.*

Now the relationship among yourselves, among different groups, among different nations. We should try to help people. Supposing there is a couple now, wants to go to India to get married. Now if they do not have money, of course I am there. I said, “Alright they need not pay any money, I will pay for them”. But Warren has put down his foot, he says, “*Why not* the people or the centre help them out, for the time being?” You see because, now supposing they have helped somebody, he had no money. He went to

India, he got married and then he got lost. See, he misbehaved, in the sense, that he does not talk to anyone, he thinks no end of himself. Then he started behaving in a funny manner. So a kind of a feeling came into their mind that "Why should we do it? You see, you do it for somebody, he behaved like that. If you try to help somebody,... Is this a natural reaction that if you try to do something for someone then people try to misbehave?" That's not so. Must be one person has done it, that does not mean that every body has done it. That's what it is. They say there's a kind of a barrier built in a person who is helped by us and his ego is challenged, and he tries to behave in a manner, which was never known before. And he starts behaving in such a 'funny' manner that he does not talk to anyone, he keeps out and he becomes mad, which is ego. So, his ego is hurt. There's nothing to feel hurt. Because if you have no money and if it is one part and one body, if somebody's helping you out, does not matter. You can help some body else, when you are well off. But when it comes to 'you', you give up. So it's a very absurd type of a behaviour of one individual or two or three or may be five or ten. Doesn't matter. *But still we must not forget that we have to 'help'. We have to help as many as possible. And we must try to do, whatever is possible for us, for others. This is important. If we cannot do for a group, like Sahaja Yogis, whom are we going to help?* So we have to give that help.

Now, in Sahaja Yoga itself, on the subtle basis we should not try to judge anybody's vibrations. It is very common in people: "Oh, you are caught-up on your Āgnyā". "Oh you have got this wrong, let me clear you out". You sit down. Morning till evening, without meditating, they are clearing each other's chakras and catching on yourself. It's an absolutely wrong idea. *'Every body', individually, should sit before the photograph*

*get the vibrations. 'Every' morning, there should be a discipline. You must know that the system of Sahaja yoga has worked out this way, that I have given you realization just to say that "Let your light be enlightened." Now you have to see your lamp, it's clean or not;—only possible when the light is enlightened. See your lamp, if it is enlightened or not. See, if somebody is over-aggressive, then its alright, you make a joint attack on that person. And tell-off that person. Or there are leaders who will do it. But everybody must not judge others. You better judge yourself, cleanse yourself, look after yourself. And also try to see how your lamp is. Is it clean? 'Mother has given us the light to see; and why not see?*

So if you work it out on these lines, you will go 'very' fast. *And you have to, now, perfect yourself. We have so many Sahaja Yogis, but how many are perfect. This is the point.*

Now your relationship to Sahaja Yoga is also very important. There's a Maryādā about it very much. *Sahaja yoga should not be taken for granted.* Anybody who thinks he has got realisation and now he is sitting on top of the world—is not so. You must work it out, you have to have discipline. The same gentleman—the BBC fellow—was saying that it was before, for years together you had to live in celibacy and wash and sweep steps of the temple and do all kinds of things, work hard, do this do that,—and then they would raise it to one chakra. *I said, "Now we do it the other way round". First build the dome, and then the foundation.* Sahaja Yoga is like that. So that, with the dome you understand you are protected, you are looked after. But people take for granted. Like: "Mother will do it." "Leave it to Mother." *No.* It is not so. *You are my hands. Now, supposing, my hands have to lift this, I should say that "Nirmala will do it." Now which is Nirmala? —These hands are the Nirmala at this point!*

So, many people drift like that, so *to Sahaja Yoga also your attitude should be of respect.* You should not try to put yourself into bandhan before others, you should not try to do these things, but in a dignified way you should respect Sahaja Yoga. *And 'foremost of all, to Sahaja Yoga your relationship should be that you should 'know' "Sahaja Yoga,— what it is."* Otherwise everytime if you have to talk about Sahaja, Gavin must come—or somebody. Why? Gavin did not know a word about Sahaja Yoga, he did not know a word about Indian mythology, he did not know 'anything', he did not know what is Realization. He studied. He even studied Sanskrit.

Like many of you have done it. *But 'all of you, 'one and all', should become a big pandit.* But you get lost in your marriage problems. Then your children's problems. Then my mother, then my sister. I mean it will take too much time for you. *First of all you must see, 'I am a Sahaja Yogi, let me get to work.'*

And it creates problems for us also. Because your wife will sue you, your children will come round, this that. You should say "I have nothing to do, I am going to study Sahaja Yoga."

I was surprised that many people have taken "Advent" just like-as a Bible. Just as a Bible. They 'never' read it. I was surprised that some people do not know what I have written in the Advent. So it's like the Jews, you see, having a Golden Bible tied up here. They keep the "Advent" in a very good cover near the photograph, worship it,—finished. And the knowledge goes into them! *"You 'must read' some chapters—at least of "Advent", if not anything else.*

There are so many books you can read, I have told you. Try to make your own library. Try to improve on it. *'Every body' must try*

*to get perfection. Perfectionism. You should never be a liability on Sahaja Yoga, but a 'great asset' of Sahaja Yoga. That's what everybody should try to be: That, "your" problems I will solve. But you solve your ascent. That is very important. You 'must' ascend, otherwise whatever problems I solve, you get into another problem, then you get into another problem.*

Now the relationship, say, you have a Ashram. Somebody has bought it. Now nobody should think that 'this is my house.' Now this is the best way to *get out of this idea of possession. Because then I trouble you; that's the place where Mahāmāyā plays.* If you say, "This is my house"—then you will have it! And you will have it for ever. So such things you should 'never' develop, the feeling that this (is my house)." Now I have seen people going to an Ashram. And then they think this is their house. They live there. They manipulate all the money that they save and this and that, and develop this, want to make everything comfortable. They never think: *"This is not my Ashram, I am doing it because I am a Sahaja Yogi. This is the Ashram of Mother. I have to do it"*

But that detachment is not there! Not at all a detachment. And it is something surprising, that if you have to go to Himālayās and make insurance policy; then what's the use of coming to Sahaja Yoga? It is as absurd as that! We are writing two insurance policies, that, "I have gone to Himalayas, if I die, give my property to this one. If I don't die, I will come back after that"...! —And nicely packing up in a nice plastic bag so that ice does not spoil it! It's as absurd as that! So you should not have anything.

Now some people have a habit—"Oh, I will get a house for myself. Get my wife there, children there." *Finished*... All such people, for a change, should leave their

houses, come to Āshram, put some other people in their house. Because they are getting attached, you see, how will you get detached? Is there any way out? Because that is very important in Sahaja Yoga: *"Unless and until you are detached, you cannot ascend."* Supposing you have all the tentacles down here on the Mother Earth, and you say "Let this plane fly"—how will it move?

So those people who have houses of their own, or buildings of their own or anything—flats—'should' give up their houses, not to be that comfortable; get out of it. Ask some other people to shift, and you shift to the Ashram. *Go on shifting, training your mind to shift, to live with everyone, to be able to share and to do things.*

I have changed 40 houses after my marriage. You can imagine! And the kind of a house I have to carry on with is a very multi-purpose house. And I have changed so far forty houses, and if I change now this house, it will be the forty-first. You can imagine, I have been married forty years and forty houses I have changed.

*So the relationship of purity must be understood, in everything.* "Is it 'pure' relationship? Am I living in this Ashram in 'pure' relationship? Because this is a house that is a house that is giving me comfort that's why I am living in this house, or am I just living here, just because it is an abode, I am here today, and I will be there tomorrow?"

You will be amazed you will enjoy 'every' part of life. 'As soon as' you are attached, you are doomed. It's a 'headache', to be attached to some one. Then you hanker: "My wife has not arrived. Oh God, what to do now. I must telephone to her, get her here". But if you are detached, "What's it, she'll come in time." Not only that, but you will enjoy her company; otherwise you will shout

at her:" Why did not you come in time, I was waiting for you." Then why were you waiting to scold her, and shout at her and spoil all the relationship? Just see, the absurdity of the whole thing is the 'attachment.' *You should get completely 'DETACHED' about everything and you will enjoy, just ENJOY!*

But in that also, one has to judge you are really enjoying or you are just making a drama out of it. *Try to be sincere. PURITY is brought forth by SINCERITY.* If you are not sincere to yourself and to others, you 'can not' be pure. *And purity is the 'main' thing you have to achieve in Sahaja Yoga, apart from the unity, which I have given you. But if you do not use this unity for purity, no use.*

So this light should give you complete wisdom that you enjoy a 'pure' good life. You are married; alright, you have life of enjoyment with your wife—that I have already described to you. And with your wife how to behave also I have described many a times. Or with your husband.

*But when it comes to others, you should have absolutely 'Pure' relationship—of no exploitation.* Even there are flirting exploitations—as the same as money exploitations. Here if you exploit somebody by money it's called a 'Thug'. But flirting is not called anything. I think it is a much worse crime according to Christ. So you have to be careful on this point, and understand that relationship with each other has to be pure.

Now there are people who have, say, horrible wives or horrible husbands. I don't mind, they can give them up. if they are 'absolutely' impossible, if they are spoiling their purity, if they are torturing their lives, then the best is to get rid of them. I don't mind. Because if they are 'so' bad that you cannot use them—just like this body, if it is so bad, it's better to give up and die, so that

let that relationship die out. But that death should come to you as a very forceful help, otherwise after that if you become a nervous personality, what's the use?

So what you have to do after such a thing has happened, is to solve all your problems—solve your divorce problems, solve your court problems, then come to Sahaja Yoga. We do not want to get involved into this sort of a thing 'at all' that we have broken any family or anything. If you cannot carry on with your wife, Sahaja Yoga should not be any excuse. Because 'you' can not carry on with your wife, you should have this thing—go out of Sahaja Yoga, do what you like with your wife, finish it off once for all. And you should tell her, "I am no more a Sahaja Yogi." Get it out, and 'then' come to Sahaja Yoga. But by coming to Sahaja Yoga you will be 'really' troubling me too much.

*So I have to make a humble request to you, that if you have any such problem, do not allow any child who is younger than a proper age—sixteen years—to be kept in the Ashram without taking a full permission, 'written' permission from the parents. Or a wife who has made problems with the husband, should 'not' be allowed to come and stay in the Ashram with the children. We are not responsible for all kinds of problems.*

*Then people who are sick or mentally deranged should not be kept in the Ashram. That is also quite a 'sympathetic' attitude of so many Sahaja Yogis. Ashram is for the 'best' people, not for the lunatics. So please do not get such people who are no good. We do not want such people to come in the Ashram who are going to ruin the reputation of the Ashram.*

Now, brother sister relationship—the relationship of Vishnumāyā is, that Vishnumāyā is the one who is the Sister, sister of Shri Krishna. She is the one who announced the Coming of Shri Krishna. She is the one who sacrificed, her life to save Shri Krishna's life. Vishnumāyā is the one which surrounds Shri Krishna; and She was born as Draupadi who, you know, was later humiliated by Duryodhana and it was Shri Krishna who came and helped her.

*So it's a very sweet relationship of purity, of help. A very delicate relationship is to be maintained of a brother and a sister. And that is a special relationship. Today, those who want to tie the Rākhis to a sister should tie today before me, it will be a good idea. It is a greater relationship than any other relationship. Because here somebody is your 'own' sister, is alright. But if she is not your own sister you should know that you all are born of 'One' Mother. So the brother and sister relationship should be alright.*

In that also one should not have preferences. Because some would like to have a rich sister! Or some sort of a nonsense like that. Or somebody would like to have the most miserable one. This is all but a relationship with a person with whom you would like to be happy, you should tie the Rakhi. And if there is anybody left out, I would say that best thing would be to have your lucky dips. I think for people, something like that could be done so that they choose their sisters and tie the things. Whichever way you like you choose it. But I have got some nice Rākhis for you; that should be done today. And I will be very happy. And then we will do this little havana for the Vishnumāyā.

May God Bless you.





## BECOMING THE IDEALS

Diwali Puja

Temple of all faiths, Hampstead  
London, 6-11-1983

Today's vibrations, you can see when you are prepared for puja how much you get. Today you can feel it. So the Divine is very anxious to act, only thing you have to prepare yourselves, and all these preparations are going to help you tremendously.

As we are now Sahaja Yogis, we have to know that we have become something different from what we were. We are Yogis, we are higher people than others are and as such we have to understand one thing, that we are not like other human beings, who say something and do something, who can live with hypocrisy. That's why all the problems have arisen out of all the religions. A person who says he is a Christian, he is absolutely Anti-Christ. He who says he is Islamic, is absolutely Anti-Mohammad, he who says he is a Hindu, is absolutely Anti-Shri Krishna. This is the main reason why all the religions have failed so far, because human beings talk big of ideals. They all say they have this ideal, that ideal, but they are not those ideals. They cannot live with those ideals. The ideals are not in their lives, they are outside, but they go about saying that these are our ideals. They become fanatics but they are not the ideals. *By Sahaja Yoga now you have the method, you have the possibility that you can become the ideals.*

*The ideal has to first be understood through your brain, in the West specially.*

What are the ideals we have become or have to become. What we can achieve, this idea you must have. *And secondly you must have the capacity to deepen your meditative power,* so that these ideals go and settle in your heart, as a part and parcel of your being. That you can't live without these ideals. You can take an example, say of Christ. He and His ideals were the same. There is no difference between the two. He did not talk of one thing and did another thing and executed the third thing. This will be the difference between Sahaja Yogis and Non Sahaja Yogis. *That whatever are your ideals, have to be expressed in your life every moment, because you are that.* If you are gold then gold is gold all the time. It is not gold sometimes and some times iron and sometimes mud. It is gold all the time. Only human beings are like that. That sometimes they can be Snakes, Lions and could be Foxes also. *But as Sahaja Yogis you become pure human beings,* and this is what we have to know. It is not difficult to strive for it, it's not difficult because now you have the power to deepen your roots to your heart. So the brain must be used to understand clearly what are the ideals of a Sahaja Yogi, what are the things a Sahaja Yogi should do. How he should behave in life, what method he should follow. And then he has to bring it to his heart, through meditative processes. Through surrendering.

How I give you second birth you know very well. I conceive you in my heart. Otherwise I cannot do it; because my heart is so pure it cleanses you. My compassion and love cleanses you, and then I can take you out of my Sahasrara, otherwise how will I do that? And when that has happened you have become a new personality. *So you are very different from all others, because a Spirit has given birth to your Spirit.* You have been cleansed by the Spirit. So you cannot live like that, like all other human beings are living. All the clashes, all the problems of human beings are because they are not what they talk. Ideals are out, out of their life. That is how a Sahaja Yogi will show himself-up, compared to anybody else. Take an example, say of Abraham Lincoln, alright? Abraham Lincoln believed that everyone must have freedom, and the government should be for the public, for the people. Whatever he talked he practised it, whatever he believed in he worked it out and gave his life for it, that's why he is a great man.

Think of Mahatma Gandhi, they were not like Christ, incarnations. Think of any great man, think of Shivaji Maharaj. Anyone of the saints, they were human beings. But once they knew this is the principle on which we have to live, they became one with the principles. They do not compromise. So what a Sahaja Yogi has to be, that we should understand.

A Sahaja Yogi, is a person who has got realization through the Kundalini. And Kundalini is the mother within you. Is the caring, nourishing power. That mother will never compromise with the son. If the son wants to kill somebody she will say, 'no'. I mean a real mother will even shoot that son who tries to do wrong things. And the same way if you become the mother of yourself, then you have to look after yourself, in the same manner you nourish yourself and all others

also. You have to nourish them, care for them and do not compromise with wrong doings, unrighteous things.

Now, when I tell you this, it is not necessary for you to feel guilty. We have to look upward. Those who are standing even on a lower staircase, if they are looking upward, they are alright, but those who are standing at a higher step and looking downward, will go down. So look forward. What we have to do in our day to day lives, in simple relationships, even husband-wife, children-parents: are you becoming silent within yourself, are you nourishing it with your silence, with your compassion, or you are supporting something which is absolutely Anti-God.

If you become the ideals, the power of ideals itself will make you so dynamic that you don't need to consult anybody, you become the ideal. They are like torches. Your ideals itself will be enlightened. *So the first attitude should be, how do we deepen ourselves, that should be the first attitude.* Now say, husband and wife are quarrelling, morning till evening. They can not be Sahaja Yogis. Absurdities. If they are quarrelling they are not Sahaja Yogis, take it for granted. Now, what you have to do, if two persons are quarrelling, the one who is a Sahaja Yogi will leave that wife and have nothing to do with that wife, "I have nothing to do with wife, I have no wife, nothing." Keep out, detach completely from it, just do not talk to that wife. Don't discuss, don't bother about it, just detach. If the son is like that, just detach. After a point, but no quarrelling, no arguments nothing. Complete silence, a silent protest must be developed. But in that silence, he should not be a cowardly person. So many people are cowards and that cowardliness they think is their silent process. *A person who is really powerful will not deter, will not be aggressive, but will not also take aggression.*

So in your meditations, you have to sit down. Now what do you see in meditation. Try to see all the chakras, what chakras are catching, face it yourself. These might be from your past life some chakras are weak, try to make them alright, try to strengthen them. Because ideals have to be worked out. The instrument has to be alright, if the instrument is a crazy one how will you do? *So first of all you must develop your instrument properly, it should be balanced, powerful, not cowardly.* People should feel your power. Of course the power is of love, but love doesn't mean that you compromise with all the non-sensical things. There should be no compromise at all. It's a very self certifying state. We cannot say when it is, so we just cannot say. Itself, the state, will certify that I'm alright now, I have reached that state. You cannot say after five hours three minutes two seconds you will become that. You just mature and see that maturity within you.

Once you understand, that unless and until you become your ideals, you are not a Sahaja Yogi. Everybody can call themselves Sahaja Yogis; there's no inauguration, we don't have any sort of a inauguration of a university where people can come and get their degrees and diplomas, "Alright, you are certified twice born." There are some who are several times twice born. They are twice born today, tomorrow they are not, then again they become twice born, and again twice born. Some of them can be 108 times twice born, in Sahaja Yoga. And even then they are not certified. So you have to give yourself a certificate. There is no university to do that.

You have to understand yourself what are your problems, why are you behaving like this. You treat yourself as a child. When it is needed you have to rebuke yourself. When you have to glorify, you have to glorify yourself. So now you separate. You become the mother, and

you, whatever you are which has to grow, is the child. Mother is the ideal. She is the inspiration, she is the power and the child is the recipient. If the child is an obstinate fellow, then you can't do anything about it. Also find out, you might be one of them. I know who are like that. There are many. And you can find them out in no time. Obstinate fellows, if they live with ten people suddenly we hear reports of their existence. They are quite eloquent, even if they are not talking a word, people can tell you, "I had a fight with such and such. That person said such and such a thing to me, that person was so cruel to me, that person demanded this," you know which person where. You see, as a diamond can be made out, thorns can be made out also anytime. You go near the thorn, anyone without exception, it will bite everyone. It is not going to spare, it is a thorn. *So a thorn has to be a thorn. But if you are a Sahaja Yogi you have to be a flower, and a strong flower, and an eternal flower that always grows, does not fade out, always growing never fades, such a flower you have to be,* then you will be surprised that you do not get into a trip of ego neither you go into a complete collapse of super-ego.

So much you know that anyone of you can be called a scholar, I can tell you. I mean so many times people have asked me: "Are they all scholars that you have your disciples?" You know so much, much more than any Saint ever knew, I can assure you. But you know only in the brain outside, it's all bla, bla, bla. It comes to the brain and you use it to show off to others and finished. It doesn't even settle down there, you haven't let it go to the heart. So everybody is talking big, they can impress people. I mean if some journalists come here, they will be so impressed by the Sahaja Yogis, so many wise men in England sitting down here. But you laugh at yourself, you have known all this because

I have been speaking too much. Also the Spirit is shining. Let your Spirit shine in such a way, that people know that this is a man who is completely intergrated, and this is what is Sahasrara. So if there is no integration, you have not achieved your Sahasrara. Then there will be no need to pull your ears.

The day should come when you all will raise your heads with great pride and glory, because your ideals, your ideals will shine like ornaments. *I want to see those days when all those who claim to be Sahaja Yogis, become that.* That's the most important thing all other things are useless, getting an ashram getting this, doing this, doing that, forget it. What you have to manage is this child which has to grow. Who is still naughty sometimes, tries to misbehave. But put it right. Give it a name, you call yourself a Sahaja Yogi, and that child as Mr Y, Mr X—whatever your name has been, and always try to tell, "Now will you behave yourself! Get up in the morning, have your bath, sit down for meditation. "I feel lazy," the child says. "I can't." Then you accept the child. Then the child will become the mother and you will be losing your powers. Excuses the child knows, very intelligent, its a very clever child, extremely intelligent, knows how to deceive you. But the child also knows in it what it means. If it comes to know that the mother in you has developed that personality, then it accepts mother's personality. But if the child knows that the mother herself is weak, then he starts taking advantage of the mother. *So you have not to fight yourself, but to tame, and this is very easy.* You're hiding behind there alright giving excuses. And the child grows big, so big that the mother sees that, and is amazed! Like in Shri Krishna's childhood, the mother was Yashodā and the child was Shri Krishna. It's very symbolic. And he used to play very naughty tricks, and she said, "You went and ate that mud from there.

I know you have eaten." He said, "How can I eat, how can I; I can't even go out of the house, I'm sitting down here, where is the mud? How can I eat!" "You did eat, I know you have eaten, so better show me your mouth." He said, "Really!" and then the mouth opens and the complete Vishwa Swarup, complete vision of the whole Vishwa she sees, and the mother falls at his feet. That's what should be. This mother has to fall at the feet of the child, that has grown *Very symbolic. That is how you have to grow. Into that Vishwa Swarup. Into that Collective Being. Into that Virata.*

Arjuna and Shri Krishna is another very good symbolic thing. Arjuna was a friend who used to take liberties with Shri Krishna. Shri Krishna tried to tell him about Gitā and all these things. But still Shri Krishna could not convince him of that. All these were just outside bla bla bias. As Mother's talks are. Mother's talks are very entertaining you know, very humorous, nice to hear them; let's not—best not listen to any music better to hear Mother's talks. And then the people think if they are listening to Mother they have become Mother already. That's what happened to Arjuna also, but still he found out there's something lacking in him. That he has not become the ideal. Still his attention is not there as it should have been. So he asked Shri Krishna, "I think I'll see your great image." Krishna said, "Alright, are you prepared," and he said, "Yes, I am prepared." And then he became the Virāta, the vision of the Virāta, and when he saw it he said, "Stop it, its too much for me." That's what should happen to your friend who is this child. That it should become that Virata where you see that, should be amazed at yourself, "Oh God, I have grown like this!" Just like Yashodā falling at the feet of the little child. You have to fall at the feet of the child that is within you.

I am sure this will happen now. So remember that no argument, no explanations.

Mother is forgiving, She'll forgive you everything, you know that. Anything that you do I'll forgive you, even if you murder me, I'll forgive you. But you won't be able to forgive yourself. So allow that child to grow, grow fully.

(Who are the children crying like this? Why are they crying? Which child is that?—...She has a problem. Take her out You must clear her, she has had problems for so many days. You must clear that child, take her out for a while. Still screaming, better take her out. You must look after them and find out what's wrong with your children. If they're crying, I know what are the children still not alright. Just don't pamper their ego. Work it out, clear them out, it's important. Don't want to be bhootish. All their lives they'll be bhootish like this. I have seen many children who are like this, they see me they cry, weep, shout, it's not a sign of a healthy child....would not even look at me, used to scream and shout, now look at him how nice he's become. So any child who is like that, you don't say that, don't avoid the topic. Look after that child, put him right. You have to see that the child is alright. As you have to put your child alright, also put the child which is really your son alright, and do not live with that kind of misunderstanding. If a child cries like that there's something wrong with the child. They're singled out.)

. If you find your attention is going here or there, if you are not attentive in the programme, something wrong with you also. If you go off to sleep, something very seriously wrong with you. At that time if you are thinking of other things, then something wrong with you. Get headaches, something wrong with you. Judge yourself, clear out, you must clear out, that's very important. If you are still getting into tempers, irritation, anger, there's no balance that has come in you, something wrong with you. If you know how to control your anger, then it's alright. You'll find out everywhere how negativity works, in small things.

Everybody's improving but it's rather slow, *it can be very fast if you meditate, very important.* You have to know how to make your chakras alright. Your mantras are to be seen. Mantras are to be such that they should not be mechanical, just saying something mechanically. You should say it from your heart. Again, if you do not say mantras through your heart, mantra is not Siddha, means you may go on saying one hundred times, it will have no effect. Siddha mantra is that, that you say, that it has an effect, it works. If it does not work then your mantra has no meaning. *So the development has to be within and without, and you have to certify yourself.* Nobody else is going to certify. If you want to give yourself a false certificate, go ahead. If you want to cheat yourself, then go ahead. It's not going to help anyone. But if you really want to have the joy and the bliss of the grace of Heavenly Father, then come out of it, many misidentifications that are there have to be given up to enjoy that beauty.

It's such a great day today, to meet you all. Today is a day\* we celebrate in India, where relationships between brothers and sisters have to be established, they're very pure. Brothers and sisters relationships is without any lust or greed. It is pure relationship where the sister prays for the protection of the brother, and brother prays for the self-sufficiency of the Kshema, well-being of the sister. So this time you have to think of your other Sahaja Yoginis and Yogis who are like your brothers and sisters. You have to think like that. Purify your hearts. It's something funny in these countries you know that, there no such relationship exists. Purify your mind today on that point, that everybody else is my brother or sister. If you are married it's alright, but look at everyone, *try to look at everyone as a brother and a sister.* Both relationships don't exist. This is a funny country where there is no relationship which

\* Bhai Dooj—is celebrated on Dvitiya (the 2nd day of new moon) after Diwali, the festival of lights.

is pure. It's such a filth I tell you, if you read that, you can't believe it, such perversion; especially, innocent people like children are attacked. Think of them as virgins, be careful, and the young girls should know that they are virgins. If they go about with boys and they are Sahaja Yogis, they are not. Sahaja Yogis means have to be chaste women, powerful, *chastity is their power* and of men too. After Sahaja Yoga men should become conscious of their power too.

You see this was Nomadic times when the men used to go for hunting and women used to cook in the house. Men were supposed to have five women, they were Nomadic people, then they became sophisticated. Then the Monogamy started which reached a certain point. Then again this kind of an abandoned life started, this is Nomadic life. Now women also have become Nomadic. Men and women all Nomadic and primitive. After sophistication they have become primitive, this is the problem, but now you have to become higher beings where there are pure relationships. Any relationships, supposing there was something in between me and this instrument, we cannot use it, any connection can be cut off, if there is something in between. *To have the best connection is to have pure relationships, and it should be discretionary.* Mother is a mother, father is a father, sister is a sister, brother is a brother, all these are different, various types of relationships, should be understood. Women must understand they are women and men must understand they are men. Also relationship to yourself is very important, women should not try to be men, we cannot be, and men should not try to be women, it's wrong, because basically they are different people, they are born differently. What is the difference? A man is more meticulous, he knows more about machines, details about it, a woman will see the pattern.

Women will listen to the tune, men will be seeing to the instruments. That's the nature, God has created you, after all somebody has to do this and somebody has to see that, both are beautiful. *Nobody is higher or lower, but enjoy yourself as being a woman, enjoy yourself as being a man.* But man does not mean that you aggress women, thinking stupidly that you are higher than woman, in evolution. Or women dominating men, thinking that by dominating them they can put them right. They have never put them right by that. They have gone absolutely cabbages, men have become cabbages, where ever women dominate, men become cabbages. They have not put them right. *So both the qualities must be nourished and developed, and the relationships between men and women should be of pure love.* Once you start purifying yourself, these things will automatically work out, and you will respect each other, actually you are all Yogis. I have to respect you, and you have to respect each other. On the contrary I find there is no respect. You are all great Saints, yes, you are. Respect, respect each other, you are not to talk harshly to anyone, to trouble anyone. Try to do as much as possible for others, this is the way we have to change.

These are no brand of any culture, it's the culture of God, we are talking about, it's the culture of His kingdom. Where we give to others, enjoy giving, doing for others, loving others, caring for others, without any return. If you little bit help yourself, the Divine is very anxious.

You have seen today that the vibrations are so much that really I am finding it difficult even to talk, sucking, going out, just a little thing you did yesterday or this morning, tremendous vibrations, and you'll be thrown into that, you'll blossom into something. Just pay attention to yourself and first and foremost

respect yourself because you are a Yogi, you cannot be undignified, you cannot be stupid, you cannot be high-handed, you cannot be dishonest, you have to be a sweet, matured personality, because you are all Yogis. I mean you should call yourself Yogi X, Y, Z, you should, you are, but calling yourself Yogi and

fighting and pulling each others hair, then I would say it's better not to call. Try to get rid of your problems which are very simple, if you cannot then you'll tell me, I will tell you how to get rid of them. Face them.

*May God Bless You All.*

Om Tyameva Sakshat Shri Lakshmi Sakshat Shri Kshema Dayini Sakshat Shri Kubera Sakshat  
Shri Adi Shakti Mataji Shri Nirmala Devi Namah

## Open letter to all the Sahaja Yoga Centres on the Financing of Sahaja Yoga Activities

**MONEY** !!.. Money makes the world go..... round and round anticlockwise. What is Money? For too many people it is a cause of illusion and, perhaps, of doom. For the Sahaja Yogis it is, at the gross level, a necessary means to reach some ends, at the subtler level, a welcomed opportunity to sustain their nabhi chakra, through the shakti of generosity, thereby putting auspiciousness into matter. Here are a few practical suggestions as to how to do so.

### 1- The financing of Sahaja Yoga activities at the national level

Whatever is financed, say, by the Britishers in the UK, Australians in Australia etc. for Sahaja Yoga expenditures, is to be considered as the household money of the national family. That is, at the national level, we do not "make a donation" or "contribute" to Sahaja Yoga any more than I "make a donation" to my own family when I go shopping and buy a piece of cheese. We do it for ourselves. The hand which puts food in the mouth should not feel that it is "contributing" to the mouth's welfare. After all, if the mouth does not eat anymore, the hand

will itself run into problems. This is *the basic principle* of financing the activities of our sangha and I hope it is clear !!

### 2- The financing of Sahaja Yoga activities at the international level

There are some expenditures at the international level that have to be covered by *all* the national families of Sahaja Yoga because they are indispensable for the growth of our community world wide. They express our contributions to the greater collectivity on which each of our national collectivities depend. Here are a few examples of such expenditures.

(a) *Programmes of Sahaja Yoga in a new country.* When a few people introduce Sahaja Yoga in a new country they should be financially supported if need be.

(b) *Projects in India.* Various pilot projects in India (on Sahaja agriculture, health, education) work as focuses of experimentation to set up new guidelines for Satya Yuga's Society. We and our children will most certainly benefit from it.

(c) *Travels of Shri Mataji.* Our Divine Mother's exhausting schedule of travels

would certainly be too much for anyone else. It goes without saying that she should be attended to in these worldwide tours by a competent organizer. It is our collective desire that *Dr. Warren Reeves* should do precisely this and no more at his own costs. With his very versatile background he is most suited for this important function, hence we should pay for his travels too.

*(d) Celebrations and gifts.* Whenever it is planned that a celebration or a gift should be sponsored worldwide the co-ordinating center or person should, whenever possible, contact the other centers *beforehand* so that everybody can share and rejoice in due time.

### 3- Raising money and payment

*For national expenditures* various devices can be used to raise money automatically; e.g. percentage on Ashram rents, charity sales, collections etc. Each country can manage its accounts according to the practice best suited to the local conditions.

*For International expenditures* each country has to open a special account whose assets have to be transferred twice a year to the central account in London.

Again, money has to be raised for this central fund on a *regular basis*. Furthermore the sales proceeds from any publication or book on Sahaja Yoga has to be earmarked for covering international expenditures once that the production costs of the publication have been covered.

### 4- Management practices

Very sound and honest management practices are an absolute necessity. Here a word of warning is overdue; the mismanagement of Sahaja Yoga money can have extremely negative consequences. Moreover, to consciously or unconsciously embezzle Sahaja Yoga money is to expose oneself to the anger of the deities. Punishment is swift and severe.

Finally let us all note that it is for us a great challenge to *turn matter against materialism*, that is, to invest part of our earnings to support activities undertaken for the well being of the Spirit. There is also a joyous trick about being a bit generous...and this is that God is always much, much more generous than we are. JAI SHRI MATAJI!!!\*

Much love...

Gregoire de Kalbermatten

