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# NIRMALA YOGA

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## Editorial

In the 12th Chapter of the Gita Lord Krishna has explained which of the devotees are dear to Him:—

अद्वेषता सर्वभूतानां मैत्रः करुण एव च ।  
 निर्ममो निरहङ्कारः समदुःखमुखः क्षमी ॥  
 सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।  
 मय्यर्पितमनोबुद्धिर्यो मद्भक्तः समे प्रियः ॥

Advēshṭā sarva bhōtānām maitrah karuna eva cha ।  
 Nirmamo Nirhankārah sama dukkha Sukhah kshamee ॥  
 Santushtah satatam Yogi yatāmā drudha Nishchayah ।  
 Mayyarpita mano buddhiryo madbhaktah same priyah ॥

“He, who is free from hate or malice towards all living beings and is friendly and compassionate towards them all, has no attachments or egoism and is forgiving by nature ; to him pleasure and pain are alike. He is ever-contented, steady in meditation and having subdued his sense-organs is self-controlled and possessed of firm conviction, has completely surrendered his mind and intellect to Me, such a devotee is dear to Me.”

Having no malice and being friendly and compassionate to all is one of the most difficult achievements for ordinary people. It may be possible for one to cultivate the former with great determination and constant practice of reminding oneself of this mentally accepted attitude but the latter is extremely difficult. However, it is not so, for Sahaja Yogis. The first is the precursor to the second. Developing one's ability to truly enjoy the collectivity would perhaps help. It is not enough to be merely in the group of Sahaja Yogis in order to be in the collectivity.

A person carrying with him his own attachments and identifications even amidst Sahaja Yogis is in reality outside the collectivity. It should be possible to forget one's own individuality. Pleasure and pain, joy and sorrow, love and hatred arise from the individuality, the product of one's ego. Accepting the inconveniences in order to accomodate others, accepting and following others' view point if correct, would help balancing a rightsided and individualistic person.



It is, therefore, necessary to mingle freely among Sahaja Yogis, participate in all collective activities and merge one's own attention in the collective attention of the group. One has to learn to understand and tolerate others and do whatever little is possible to help and please them without feeling any inconvenience and adjusting with collective ideas. Gradually extending the bond of love and strengthening it and further extending it to all the Sahaja Yogis and becoming a part of Mother's universal love enveloping entire mankind and the totality.

One is in the collectivity in the state of thoughtless awareness. The Spirit would manifest through the person established in the thoughtless awareness and relate with the Spirit of other persons, Attachment and ego have no place in one's relations. Forgiveness, compassion, sweet manners come out spontaneously. Shri Mataji has said at one place that looking at a person in thoughtlessness would make him also thoughtless. A person who is completely united with the Atma can understand the Atma of others, for he has experienced the oneness, the universality of the Atma and is always in the Ātmabhāv. Shri Jnāneshwar has described this stage which can be called as the highest stage of collectivity in these words,

‘हे विश्वाची मझे घर । ऐशी मति जयचि स्थिर ॥’

“He Vishwachi Maze Ghar Aishi mati jayāchi sthir” His buddhi (the intellect) does not even slightly deviate from the idea that the whole universe is his home.

Contentment becomes the nature of such a person, his chitta being ever united with the Atma does not get identified with any external object of sense pleasure. He does not desire anything else except the Paramātmā and has surrendered his mind and intellect (the budhi) to the Paramātmā. He has no worry about his life and other worldly affairs being aware that these are being looked after by the Supreme.

Keeping attention on the lotus feet of Sakshat Shri Atmā Paramātmā Shri Adi Shakti Mataji Shri Nirmala Devi is, fully being in the essence of collectivity, at the highest stage of evolution. Shri Mataji has granted to us the highest place, let us make our utmost to evolve and deserve it and stabilize at it completely.





## COMPLETE DEDICATION THE ONLY WAY

(Cowley Manor Seminar, 31-7-82)

Today I am going to say something, this I should have said much earlier.

As today I told you, that it is necessary that you have to recognise me. And that recognition is fixed, that condition is fixed. I cannot change it. As Christ has already said, that "Anything against me will be tolerated, will be forgiven, but anything against the Holy Ghost will not be". It's a very big warning. Perhaps people don't realize what it means. Of course none of you are against me, that's very true. After all you are my children, I love you very much and you love me. That's only the warning that Christ has given you. But one must think why we are not progressing so fast, as we should have.

When people are mesmerised they fall 'completely' flat on the ground, in front of their gurus. 'Absolutely'. They give up their money, they give up everything—homes, houses, families, children, and just go flat—when they are mesmerised. Without asking any questions, without going into 'any' detail, without trying to find out the life of their guru. All such people also go very fast into darkness, into greater darkness, and into complete destruction. *But you are Sahaja Yogis and you have to construct yourself.*

I didn't want to shatter your egos before, never to tell you in these words. Perhaps

this is the first time I'm saying this to you—*'that you have to dedicate yourself completely to me; not to Sahaja Yoga, but to me'. Sahaja Yoga is just one of my aspects. Leaving everything, you have to dedicate. Complete Dedication,—otherwise you cannot ascend any further. Without questioning, without arguing.*

*Complete Dedication is the 'only' way you can achieve it.*

People still get caught up. Still get into problems. What's the reason? So many people ask me, that once we have got realisation, how is it Mother we go down?

The 'only' reason is that Dedication is not complete; if 'complete' reverence and 'complete' dedication has not been established; you still do not know that I'm Divine—to 'that' extent as you should. I don't say all of you. But still if you look into your heart and look into your mind, you'll find out that complete devotion that you had for say, Christ, or for Krishna, or for any one of those who have been, is not there.

Krishna said, "Sarva dharmānām parityajya māṁcakam sharanam vraja" (सर्वं धर्मानाम् परित्यज्य मामेकम् शरणम् व्रज), forget all the religions of the world. Religions doesn't mean—it does not mean the religions like, Hindu, Christian, Muslim, but He was meaning all the suste-



nance. "Forget all the sustenance, and completely dedicate to me."—That was six thousand years back. And there are many who would still say that, "that we have completely dedicated ourselves to Shri Krishna." Where is He now? Even those, whom 'I' have given,—I have given realisation, they say like that. Of course, there is no difference between Him & Me, *but today 'I' am the One. I am the one who has given you realisation.* But our first consideration could be our jobs, our own problems, our family problems.—And dedication is the last.

*I'm illusive—it is true—my name is Mahā-māyā. I am illusive no doubt. But I'm illusive just to judge you.*

Now the Dedication is a 'very' important part of the ascent. Why? Because when you are precariously placed, when there is immediate danger to your existence; at this time, when the whole world is standing at a precarious position where it is going to be destroyed completely, *it is 'very important' that you 'cling' on to the thing that is going to save you. With 'complete' might and 'complete' faith.*

Like you are getting drenched in ordinary water, doesn't matter. But if you are sinking in the sea and there's a question of—this moment of existence and that moment of destruction—that time, if a hand comes forward to fetch you out, there's no time for you to think anymore but cling on to it—with all your might, with all your faith.

When we have bādhās, when we are surrounded by negativity, we get aware of it, and little-bit we get confused. And that's the time we want to cling on. But the bādhās give you ideas which are detrimental. So a big struggle is set. At that time what is the best way? The best way is, to forget, 'everything' else. *Forget that you are possessed or there is bādhā or anything. With 'all' your*

*might, whatever is there, you have to hold on to Me.*

But our style of dedication is very fashionable and modern, in which Sahaja Yoga is by the way and Mother is very much by the way. I'm sorry it's not going to work out. I don't have to tell this to you because if you read *Devi Mahātmya* it's sufficient. Even if you read Her 1000 names, it's sufficient: That She can be only achieved through 'bhakti'. *She can only be achieved through Dedication. She's only fond of Her bhaktas—the devotees.* It's nowhere written that She is fond of people who can talk better, who can argue better, who dress better, who live better, who have better surroundings;—but Her devotees. And this Devotion and Dedication should not be a frenzy or anything, but should be 'sustained', 'continuous', 'ever-flowing', 'ever-growing'. That's the only way, now, for further development.

For us, so many small problems are important. Somebody has a house, somebody has a admission in the college, somebody has some job to be done. All these considerations are dharmas which Shri Krishna has discribed "Sarva dharmānām parityajya māmēkam sharanam vraja": Give up all the dharmas—"all" these so called dharmas. Like a *patni dharma* (पत्नी-धर्म) is the duty of a wife, then the *pati-dharma* (पति-धर्म) is the duty of a husband, then the *putra-dharma* (पुत्र-धर्म) is the duty of a son, the *pitā-dharma* (पिता-धर्म) is the duty of father, and duty of a citizen, and duty of a world-citizen. *All these dharmas are to be given-up 'entirely'. And you have to surrender tully from your heart.*

I am what I am, I have been that, I'll be that. I'm not going to grow any more, or less. This is an eternal personality. *It is now for you to get out of me whatever is possible. To make the use of your birth in these modern*



times. To 'grow' to your full maturity. To be able to work out the complete design that Divine wants to do through you. As soon as the Dedication starts, you become dynamic. Clinging on to that.

*For this, meditation is the only way I should say.* Of course, rationally you can do many things. You can rationally accept me. Emotionally you may feel closer to me in your heart. But through meditation, Surrender. Meditation is nothing but surrendering—is 'complete' surrendering. Which is a difficult task for a modern man in the Western countries. He only surrenders to people who mesmerise, who fully mesmerise them,—they become slaves of people who mesmerise them. But in their 'own' freedom, their ego is more powerful than their Spirit—in their own freedom. That's why all the free countries have gone to dogs. Because ego plays part, not the Spirit. They cannot master their ego when they are free. Only if somebody can just entangle their ego and mesmerise them, then they are alright—they are shut, 'completely' they surrender. And it's so obvious from the way these false people have mastered their art of making slaves out of you.

*In your full freedom, 'complete' freedom, you have to surrender.*

Freedom does not mean "ego", one should understand. Freedom is killed by ego. Not only killed but is disfigured and disgraced, is made ugly. *Freedom in subtlest form is complete egolessness, no angularities, complete hollowness, just like the flute; so that the melody of God could be played well—that's 'complete' freedom.—no hang ups.*

We have to realize that we are in the myre. Myre of ignorance, myre of sin. Ignorance brings sin. How are we to get out of the myre? Anybody who tries to pull us

out will also go into the myre. Anybody who wants to come even near the myre, gets into the myre. He becomes part and parcel of it. The more we try to take help from others, we pull him more in the myre and we go more down, deep down into it.

*So the tree of Kundalini has to grow. And from that tree, Paramātmā Himself, the Parabrahma Itself, has to pull you out.* It grows out of the myre, and the Parabrahma has to pull you out—one by one, take you in the Hand and swing you out. But still when you are pulled out, your catch is not sufficient, you slip down again. You come up partly, again you go down. It's very enjoyable to be out of it, but still the feet have not come out fully. Still you are not completely cleansed. *Unless and until you are cleansed how can you be completely blessed? You have to be fully blessed by the Divine, clothed by the Love of God.*

It is surprising to see, how the people who go to these false gurus stick on to him or stick on to her, in such 'tremendous' dedication that you are amazed. They become just like cabbages! Till they are 'completely' ruined they just go on surrendering 'everything' that they have.

*But in Sahaja Yoga, when people come, they do not surrender; but they are nourished, they are looked after.* Their health improves, their wealth improves, their mind improves, their relations improve, every way they feel better, their conditions improve. They are all the time getting the benefit. We have Āshrams which are beautiful, which are the cheapest, and the food—every advantage that is available; best possible. Everything is there.

*But we don't realize that all this nourishment is for what? All these blessings are for what?—For your higher ascent. For getting out of the myre 'completely'.*



Now, you have to adhere, you have to be dedicated, you have to be devoted. We have reservations, we hide things. We try to be smart. That's a dangerous situation. *You all should, within yourself, try to see: What part is so, still.* What conditioning is keeping you out of Dedication, what is making you have reservations; what fright, which ego, what angle still sticking out into the myre. What attachments, what relationships? You have to get out of it. *Unless and until you fully get out of it, it's not going to work out.*

There's no place for half-baked things. It's a question of "now, or never". Christ has said it. He had said it, "You give your Devotion and Dedication and then leave the rest to me".

I know who are progressing in Dedication and Devotion. I've seen people improving so much. You need not face me, you need not see me. In person I need not be there. It's all in the all-pervading power. That is all my life style, which knows each and everything about you. *And only through your bhakti—through your Devotion and Dedication you can achieve me.*

*My achievement is the complete manifestation of your Divine powers. It's very simple, made so simple. I'm only pleased by people who are simple, innocent, who're not tricky, who are loving, affectionate to each other, It's very easy to please me.* When I see you loving each other, talking good of each other, helping each other, respecting each other, laughing aloud together, enjoying together each other's company. I get my first blessing—first joy.

*Try to love each other—in Dedication; because you're all my children, created out of my love.* In the womb of my love you all have resided. From my heart I've given you these blessings. I get disturbed, my hands shake and you fall back in to the myre again

when I see you quarrelling among yourselves. Jealousies and petty things which belong to your past life. The help is not so much gross that is felt, but it's a 'very deeper' sense of security that is given to your brothers and sisters. A 'deep' love should exist. Selfishness has no place in Sahaja Yoga. *Miserliness has no place in Sahaja Yoga.* Has no place Miserliness is a sign of a very small mind. I'm not saying you give me money, of course.—But the way we look at money, the way we cling-on to it: the material things, the material wealth, the material objects, the possessions.

*The greatest possession you have is your Mother.* Through Her you have your brothers and sisters.

*Get out of that past life—that past, the myre.* That should be over now. *You are quite aware, how with my power of Love, I've protected you all.* You know how, at every moment, I've helped you. At every point of your desire, I've come forward to fulfil it. That's one side—as I said—the nourishment. *But now your ascent has to come from you.* Your rising has to come from you. That has to be worked out by 'you'—and you alone. Not by any other sahaja yogi or by me. I can only give you suggestions. Not only the suggestion, but the warnings. And 'everything' is at hand. It's all worked out so well. I'm informed. I'm informed before. You don't have to go anywhere. *The whole thing is 'within' yourself.* You don't have to give money, you don't have to give anything. *But develop that Dedication within yourself.*

See, this man who interviewed me, said that the unemployed are manoeuvred by the politicians. "Let 'God', manoeuvre you". But how? Supposing I've a brush in my hand, I want to paint something. And the brush I cannot manoeuvre. The brush is angular, it's troublesome. It's inconvenient to



use that, or you can say it's uncomfortable, it's awkward, it's clumsy. How can you use it?

*Dedication is the easiest way to get rid of 'all' your angularities, 'all' your problems, 'all' your bādhās.*

Now watch and see it within yourself: "Are you dedicated? Those who are 'fanatically' adhering to me are also not correct. There should be no 'fanaticism' about it. The whole thing becomes a complete logical thing. There is no fanaticism about it.

Like, somebody says: "Now I've to go to a doctor, to see a doctor." Then the fanatic person might say, "Ooh! I'm not going to see the doctor. I'm not going, because Mother has told me that She's going to look after me". And when she gets sick, she'll come to Mother and fight, "Mother! You had told me that you look after me and how is it I've got sick?"—This is fanatic.

What is Surrendering?—Deep down you should say "It's the Mother, She's there, She's my doctor. Whether She treats me or not, whether She cures me or not I've nothing to say. I only know Her. I don't know 'anyone' else."—It's very logical. *The logic is, that Mother is the most powerful thing; that you know logically—it's true. And if She is so, She'll cure me; but if She does not cure me, it's Her power, it's Her whim. If She wants to cure me, She'll cure me. If She does not want to cure me, how can I put 'my' will upon 'Her'?*

Like the Dedication of Shri Ganesha. That when His Mother said, "Alright, between the two brothers, Karttikéya and Him, the one who will go round the Mother Earth first, will get the first prize". Now poor Ganesha had a little rat on which to move; but wisdom He had! And Karttikéya had a 'very' quick-moving peacock which used to fly. He looked at the peacock, and He said, "Who is greater than my Mother? She is Adi Shakti! What is this

earth? Who has created this earth?—My Mother, has created her. Who has created this Sun?—My Mother has created it. Who is greater than my Mother?—No one else. Why not go round my Mother only. What's the need to go all round the whole earth?"—And much before Karttikéya arrived He was sitting with this present in His hand!

*His innocence gave Him this wisdom to understand.—That's what logical is. It's 'very' logical. And also logical it is, that "Mother feels my pain more than 'I' feel".* What will you say when Christ was crucified for His Mother? She was Mahālakshmi Herself—so powerful! She made Her Son sacrifice His life, suffer like a human being. It was too much!—Make your son sacrifice when you have all the Powers in your hand to finish everyone! But it was a very delicate job—to create this Agnyā Chakra.

What does that mean? Does that mean that He lacked something in His devotion?—On the contrary She was so sure of Him, of His devotion, that She could ask 'Him' to do that. So when you expect Mother to do something for you,—There are people who say, "Alright, Mother I'm giving this thesis, I must get through". Alright, give a bandhan, you'll get it. "Mother, I'm trying to discover this". Alright, you have it. "Mother I'm trying to get this job". You have it.

Now, it's the other way round.

*How many have dedication that of Christ?—None. It's a fact! Why is He the eldest brother?—because no one like Him. He went through all that—those 'horrible' sufferings—because He was part and parcel of His Mother. She suffered much more than Him. She also went through that suffering for a greater goal greater happiness, for a greater life, for a higher life. That is 'real Dedication'. But these false people can take advantage of this.*

When they make the people suffer, they say "after all you have to suffer". See, how they make it up! "You must suffer because, after-all, You must suffer, otherwise you can not start" It's a 'very' subtle understanding. Very subtle it is. That will make it clear to you: That in Sahaja Yoga at first you are nourished, you're brought up. You're trained. You're made alright. And 'all' the things that you do after that—the sufferings—are 'no more' sufferings to you because you've become the Spirit. *"Nainam chhidanti shast-rāni, nainam dahati pāvakah.*

*Na chainam klēdayantyūpo, na shosayati mūrutah.*

'नैनं छिदन्ति शस्त्राणि, नैनं दहति पावकः ।

न चैनं क्लेदयन्त्युपो न शोषयति मूरुतः ॥

—It cannot be killed by any instrument. It cannot be thrown away or blown away by any wind; It cannot be burnt by any fire; there's no way you can destroy it. That is Spirit that you are.

So the nourishment has been given now. You've grown up, you're nourished. People, when they see Sahaja Yogis, they say, "Oh they are like flowers! Their faces—they glow! How confident, how dignified, how beautiful!

*But for what?—"To be the wheels of the Chariot of God".*

*You've to bear the brunt; 'and' the sacrifice—which are no more sacrifices to you because Spirit gives, it never sacrifices.* It's quality is to give. So, you don't sacrifice, you just give.

First the Mother has the labour pains. Alright. She has all the problems. Alright. When the child is grown, then he 'stands' by the Mother. He is the proud son. She is proud: *She is proud of him and he is proud of Her. They stand together, they fight the battle together. That's only possible if*

*complete Dedication and preparation for a future life of a Sahaja Yogi, you accept.*

*A life, which outwardly looks to be a struggle, a problem; but inwardly is most fulfilling.*

Once upon a time, when Sahaja Yogis came to me, to them, even to sit on the ground was too much of a sacrifice. Even to take out shoes—a big sacrifice. Yesterday in a programme three people walked off because they were asked to take out shoes; as if somebody was making them bald-headed. They just walked-off.

But, why to grow in Sahaja Yoga?—To grow; to stand up. Like great children of a Great Mother. The work is 'tremendous'. It's not for medium, mediocre people to do this job. Frightened, fearful, arrogant, cheeky—they cannot, they have no mettle.

*So, the Dedication in meditation. Complete Dedication in meditation must be practiced.* It's not for 'your' good now you're doing it. So-called 'your'. *First you were a little baby, a small thing. Now you are that Collective Being, so you are not doing anything for yourself, but for that collective being. You are 'growing' to be 'aware' of that Whole, which you are going to become.* Your jobs, your money, your wives, your husbands, the children, the father, mother, relations—these considerations are over now. *You all have to take up the 'responsibility' of Sahaja Yoga. Everyone of you is quite capable; you're brought-up for that. Do whichever way you like, whatever are your capacities. With full Dedication you'll get it. 'Dedication' is the thing.*

*Complete Dedication is the only way you can grow further.*

There are some Sahaja Yogis who are half-baked. We've to drop them. We cannot have them. You don't have sympathies with



them. No good. If they prove alright we will bring them back again,—But you leave that to me. *You don't put your effort or put your attention to them.* You have to come up. You were seekers, then you've found it, now you've thrived over it, now you've grown up. For what?—Is to stand up. As I'm facing you today, you have to face the others, you have to face the people.

Dedication doesn't mean that you don't talk of Sahaja Yoga. Many people think that keeping silent is the way you are dedicating. Only in meditation you should be. But you have to get out of that still.

*Tell all the nations and Tell all the people, all over, the great message—that the time of Resurrection is Here, Now, at this time, and that you all are capable of doing it.*

If somebody tries to sneer at you for that, *with understanding, wisdom try to say things.* Individual likes and dislikes must be sacrificed. "I like this and I like this and I like that" must be given up. It doesn't mean that you all become like machines. No. *But the enslavement to this 'I' must be given up. Enslavement to habits must be given up.* You'll be amazed! Once you are dedicated, you'll not eat much. You may not eat 'at all' sometimes. You need not even remember of food. You won't even remember what you've eaten. You wouldn't even remember where you slept, 'how' you slept. *It's a life that will be like a telescope; expanding! You'll create your own visions, and complete them, fulfil them. You look so simple, ordinary people, but you're not. In Dedication, in complete Devotion, you have to do it 'now' not for your own good, for your own achievement—that's over now. Is for completely getting out of the myre and standing on the land, singing aloud the praise of your Father.*

Those who are in the myre, what music can they give? What songs they can sing?

What security can they give? What help they can render to others?

You have to be out of it—completely. 'Steadfast' wisdom is needed for that—steadfast! Every moment. You need not blame your left side and right side for that. Nothing;—you just get out of it. *Cling on to it. The Parabrahma has come to look after you. Cling on to it. 'Even' the death has to go back, then what about these minor things?*

*Now, the name of your Mother is very powerful. You know that is the most powerful name than all other names, the most powerful mantra. But you must know how to take it. With that 'complete' Dedication you have to take that name. Not like any other name.*

You know that in India when they take the name of Guru, they hold their ears—to take the name of their Guru. Means, "While taking the name if I am making any mistake please forgive me"—it means that. This mantra is 'very' powerful mantra. Only what you need is the Dedication, the dynamite of Dedication. Today I told—that all the 'Daisies' in England have fragrance now. She couldn't believe it. She said "I have never known that. On the contrary I always felt that Daisies had no fragrance and they were very funny-smelling flowers". I said, "Alright these Daisies you have, just go and smell them". When she smelt them she was surprised! Amazing! How subtle it is. They are the 'most' fragrant flowers of England today. Just the name!—Which means Nishkalankā (निष्कलंका), means Nirmalā, which means completely 'without' any *mala*. What is this 'mala'?—Is this myre. 'Without' any myre: 'Nih. 'Absolutely'! The joy of the Sahasrāra is called as Nirānanda, since long. Since ancient times called as Nirānanda or Nirmala-ānanda. So many call it as *Nirmala-*



*ānanda* or *Nirānanda*. That joy is the joy that you enjoy 'even' when you get crucified. That joy is the joy that you enjoy 'even' [when you are poisoned. 'Even' on your death-bed, you enjoy that joy. That joy is *Nirānanda*.

*So be prepared for the second phase. You are in the front. It is 'very little' time I need. But I need 'really' people with 'steadfast Wisdom and Dedication'. Steadfast. 'Even' for a 'second' it should not go this side or that side. Then, we can progress fast, we can go ahead to fight the battle. Perhaps now you are aware of subtleties of the negativities. How they use their power—of course which is limited, —to destroy God's work. And how you have to be alert, equipped 'and' dedicated. This I can only talk to you, I cannot say to the people who come to Caxton Hall. Some of them are half-baked, some of them are absolutely new, naive, and some of them are absolutely third rate. But here, as you are before me today, I want to tell you very frankly, as Krishna has told only Arjuna, "Sarva dharmānām parityajya, māmēkam sharanam vraja"*

There is no other way out. *Vraja*, means the one who is twice born, like a solid; solid personality. When you are solid then you must Dedicate. *When you are perfected then you must Dedicate.*

It will help you to get out of the myre and then it will help the 'Great' Cause. No one understands that "Why Mother is trying to help me?" They think She is too generous. I am not. I have lot of common-sense. Because, you are the ones who are capable of manifesting God's joy on this earth. You are the flutes which are going to play the Melody of God. You are going to be used and manoeuvred by God. *I am doing all this to perfect you to be the 'most' beautiful instruments of God. To be the 'right' instrument of God. I don't know if you understand how sweet, beautiful life it would be—The life of Dedic-*

*tion, with understanding,—'logical'. Completely Dedicated; extracting all the nourishment and Dedicating it for a 'higher' purpose. Something like the leaves extract the sun's ray and give colour, achieve colour for themselves, for a higher purpose, that they can be used by human beings later on. Nothing on this earth works out the other way round. Everything works out for a purpose, but such an unselfish, such a wide, such a great dynamic purpose.*

You become the Ocean, you become the Moon, you become the Sun, you become the Earth, you become the Ether, the firmament—and you become the Spirit. You work for all of them. All the stars and universes you become, and take up their work—That's what it is. Because you have jumped on to your principle, on to your '*tattva*'. That is how you jump on to 'everybody's' *tattva*. But be Dedicated on that *Tattva*, because I am the principle of all these. I 'am' the *tattva*; '*tattvamaya*' (तत्त्वमय). I 'am' the Principle. Keep to your principle.

I 'am' the Kundalini. I 'am' essence. We can only understand Dedication of something which looks bigger in gross way, which appears in a gross way. But we cannot dedicate ourselves to something that is so much 'subtler', which is so much 'minuter', which is so much 'deeper' is so much 'effective', which is so much 'dynamic', so universal and so eternal. We 'cannot' think of dedicating ourselves to that. We can surrender ourselves to somebody who looks like a mountain, who comes to oppress us like a mountain, who is like Hitler, who is like false guru. But to surrender to your 'subtler' being—which you cannot see with your eyes, which is not audible, but, in effect is 'so powerful'. Like the atomic bomb. When the atom is split—when it is not split, it is everywhere. But at the subtlest point it is



'so dynamic', that when you accept it, it becomes such a dynamic force of energy. As your attention has now penetrated into the subtler side of this universe, get deep and deeper into it. The earth that takes the end of the root to the source of water, is the same as the source. Your Kundalini is the same as the Ādi Kundalini, and it's power the Para-brahma.

All these things are to be understood after realisation, and after maturity. Before that it is not possible. That is why for the last eight years, I did not say these things to you. I was on a very patronising and sweet terms with you. And always I made you feel that you are obliging me. It is no obligation.

*Beyond all these conceptions you have become your Self, now ready, to be responsible, to be what you are made for.*

Like the ship is built, is brought to the sea, tried, and found out to be sea-worthy to sail out now, 'into' the sea. So this is the second phase, where you have to sail out, when you know everything about the ship, everything about the sea. With complete freedom and wisdom, you have to sail now. Not afraid of any storms or any gales or any typhoons because now all you 'know'. Your job is to cross through.

May God bless you.

## MOTHER

How great is your Love, O Mother of all.

You have pulled your children from the myre, Snatched them from the jaws of living death,  
You have cleansed them, You have fed them when they were starving  
And given them the water of eternal Ljfe. How great is your Love ..

You have elevated your beggar-children, You have clothed them with light  
You have brought them into the house of the Father,  
And seated them at His table. How great is your Love...

You have illumined your children's hearts, You have taught them to look upon their  
Brothers and sisters with love, You have purified their minds  
And dispelled their fears. How great is your Love...

You have joined all your children, As pearls on one thread in the great cosmic dance  
And the universe marvels at this sight of sights,

As it is filled with the fragrance of Your lotus-children. How great is your Love...

How great is your Love...

How great is your Love...

O Mother of all.

Salutations to Thee, O Jagadambe, Thou Protectress of the Universe, Mother of All  
Salutations again and again,

Her Holiness Shri Mataji



## Every Sahaja Yogi Has to become A Guru

Guru Nanak's Birthday,  
Nirmala Palace London,  
1st November, 1982.

This falls on the day of famous great full moon, it is called as Sharada Indu, that's the name of the Goddess also—SHARADA INDU; the moon on this autumn season.

This is the biggest moon, and—of course not in England, but in India—that day the moon is giving the greatest light, and it's such a great thing that GURU NANAKA was born on such a day. As you know in India people celebrate birthdays according to dates of the moon, called as *tithi*, not as the dates we have here according to the sun.

This great personality was born in Punjab where people were unaware of God's ways. He was always bothered about the Dharma in all his lives, because as you know he was the PRIMAL MASTER, and the Primal Master is always placed in looking after our Void, in sustaining us, and giving us a model of an ideal master. And he always took birth either in the most difficult places like hills and dales and mountains, or they took places—which are even more difficult thing,—among the people who were horrid, and who needed their help. So in India, that time somehow Punjab was regarded as the place where people did not respect God or traditional Hindu idols, or you can say the statues that were regarded as the vibrating ones. But they worshipped money (even now) and they worshipped power. And as at that time there was a King who was very anxious to convert people to Islamic

Religion by giving them money, many were taking to Islam. As a result the Hindus started hating the muslims and a big hatred developed among Muslims and Hindus. That's how, in those circumstances where there was a quarrel going on between the followers of MOHAMMAD and followers of Hinduism, MOHAMMAD himself took his birth on this earth, though he had decided not to take any more births, he thought that it would solve the problem. Although, this incarnation is such that it never dies. Even if they leave the body, they are always around. And they are the ones who perform lots of miracles when any other incarnation comes on this earth. They help support and guide the seekers to go to the incarnations. So, to celebrate his birthday on such a date is also a myth, because he never died. He is eternally living. They never grow and they never die.

But his birth is important, because symbolically he came on this earth not to propogate any particular type of the void—as MOHAMMAD did or say MOSES did, and before that ABRAHAM, LAO TSE, or SOCRATES—which followed into a religion. *But he came to create amity—we can say, to create understanding, to create unity between religions. This was a very big step for Sahaja Yoga.* After that as you know, he was born again—God knows where—no one knows where he was born, but he appeared as



SHIRDI SAI NATH. *He too said the same thing, that to talk ill of any religion is a sin.*

But these efforts are quite lost. Because the people who were Islamic at that time, or those who were Hindus, are now very great fanatics. So instead of them coming closer and loving each other they have become fanatics. Though we find that Islam is spreading so fast Sikhism is spreading very fast too. In America there is a horrible guru he has started to spread Sikhism. He's converting all the white skinned people into Sikhs. They are growing their hair, and they are also growing their beard, and wearing a *karā* (ਕਰਾ) and all those five things that were required at the time of GURU Gobind Singh. When the war had started they had to wear all these things, which was important. Because war had started and to protect Hinduism or Hindus from the invasion of the Muslims—the fanaticism of the Muslims—they took to this kind of a military stuff. Actually if you believe in God—nothing can be killed. But I think that Guru Gobind thought that he had to take it.

In all these prophetic religions, if you see, all the prophets who have spread all the religions, they were always attacked so badly that they had to take to weapons. Even in Islam they had to take to weapons to protect themselves. Now when these people took to weapons they had some discipline put on the people. Without the discipline nothing is possible. And very strict discipline was there for the Sikhs. Now today's Sikhs are no more Sikhs, they are just outside, and inside they are not. I would not describe all the strictness and discipline they had to go through. *But every disciple has to go through a very severe disciplining of himself if he has to become the Guru.* There is no doubt about it.

It is not that only somebody like Me comes and tells you do this do that, and next

day you forget these things. *It is very serious matter, one has to understand. You have got your realization through Sahaja Yoga.* Now you have become Sahaja Yogis. *But still I would say you are not full Sahaja Yogis, because every Sahaja Yogi has to be a Guru. Otherwise he is not a Sahaja Yogi.* First of all you are Yogis because you got your realization. But Yogis are of no use, you have to be Sahaja Yogis. So you were told about all the chakras, every thing that you are doing, about all the problems of Kundalini, how to cure them. Everything about it was told to you. *Now you became, with that, a different type of a race, a different type of people, who are twice-born, who are born by the Spirit, not by the flesh.* Remember that that's a very important point and which John has said. That you are born by the Spirit not by the flesh. Those who are born by the flesh are in flesh. But if you are born by the Spirit, that's how you are twice born. And when you know all about the Spirit and the Kundalini then you are a Sahaja Yogi. But unless and until you become Guru, you are not a full Sahaja Yogi.

So to begin with, we must understand that the Spirit is described as a *kalā* (कला), as a phase of Moon, one phase of moon. But a Guru is described as the full moon—*purnimā-Guru Purnimā. Guru is the full moon, it's not just a phase.* So from one phase you have to go to the stage where you become a complete Guru. 16 phases there are altogether, and *you have to cross the 16 stages to become the Guru.* Now how do we do it? We have to become extremely objective about it. *How do we become the Guru?* Because we have to become Gurus, no doubt. Now you cannot just say that, Mother you give us a tape and we'll learn by heart and we'll go on to another person saying blah blah blah blah. Same thing, whatever I've told you, or take my type and show



them that this is our Mother, and She's like this and like that. But they will say alright She may be, but what about you, Sir?

Now Sahaja Yoga has a 'very' big responsibility, which I don't think people understand. I wish they could listen to me very intensely and understand it. So far if you see, Gurus remained Gurus and no disciples became Gurus. They were still regarded as disciples of a Guru, whether it was fake or anything. They never became Gurus themselves, So there was no need for them to grow, they had to take the name of their Guru alright. Christ and his disciples, Mohammad Sāhab had his own disciples, Nānaka had his own disciples, Shirdi Sai Nath had his own disciples. None of them became Gurus. But now it is in your lot, sorry to say, that you have to become the Gurus. It's a privilege, actually. It's a very great privilege to become the Guru. And to become the Guru, we must learn what we have to do. This also sometimes becomes just a lecture. I think so. Because I've already told you on GURU PURNIMA\* what are the 10 attainments we have to have.

*Today all these 16 stages are to be seen, how we have to grow into a Guru.*

*First is, we have complete discipline put on ourselves.* Nobody has to tell you. Like Mr Nick is attacked by everyone, No, you attack yourself. You become Mr Nick now. *You have to make this body subservient to you,—that is the first mastery.* The mastery is that my body can sleep anywhere, it can starve itself, it can live under any circumstances, it dare not grudge. Anywhere; it should be able to sleep any time, it should be able to keep awake anytime. This body is to be mastered. Even if you read 'Ashtānga Yoga' first thing is mastery over the body, they say. So after realisation the first thing you have to do is master this body, and is the

most difficult thing for western people; because the matter is sitting on their Spirit. First the Spirit has to come—first phase—at least the Spirit has to be there.

If you have to be the Spirit then the matter of moon has to be covered with that light. In the first phase we have to master our body. So what do we do to master our body? *First of all we must see that what are the things that drain out our bodily mastery.* We must know all the crooks who try to master us.

So I have to first face my body. That first and foremost thing in Sahaja Yoga we learn that we have to respect our body. *This is the first principle of respecting our body.* Means indulgence is sinful to the body, because indulgence gives you a body which is no good: First of all you must respect your body so that you can master it. If I do not respect you, I cannot master you. So to master the body first of all respect your body. *And to respect your body, you must look after your body very well. But no indulgence.* That doesn't mean that you go and stand in the mud or rain for hours together or get exposed, to make your body absolutely sort of a abode for all the diseases and colds and coughs and things like that so your Mother suffers cleaning your vishuddhi! It's like a horse whose neck is down. So you must look after your body by not giving it diseases. *Laziness is against it.* Persons who are lazy must know that laziness is against your body. Lazy people who are not bothered to dress up properly, to cover themselves up properly, look after their body properly, put oil into different screws that they have, to massage themselves. Look after the body, that's the point. *To look after the body you must give some time, because this body is the temple of God.* And now you have become the temple but if the temple is dirty, is sick, is unimpressive, is like a stick, or like a balloon, nobody is going to come near it. So

\*To be published in Nirmala Yoga soon.



try to improve your personality, that *it has to be a beautiful temple*. I mean, I have given you so many tips, that I think that in my lives' time I have not given so many tips, even as Guru. Because normally people who came to a Guru in those days were really, really great seekers. They would hang themselves upside down, just to please the Guru, for months together. So that was a very different quality people—but one or two. And when you have quantity quality goes down, I accept. *But why not you' people take it upon yourselves that we'll make our quality first class?* So first of all train up your body well. You must take some exercises in the morning, I have told you. That people sleep after breakfast I am told, I was amazed. I mean, this is too much. You see, *God has given you this house as a blessing, to be more alert, to give His light to others. Instead of that if the candle is not even flickering what's the use.* So what you have to do is *first of all brush up yourself, completely. Make your body alright, alert. Actually at your age one should not sleep for more than six or seven hours, I tell you. No need. Six or seven hours of deep sleep is sufficient. I also, in the night I sleep about—never before eleven sometimes at twelve, Yesterday we slept at 20'clock, got up at 5. 30 as usual. So how many?—Three and a half hours sleep. And just now I slept for about—at the most—for half an hour or an hour or so—finished. When you don't have to work, like me,—in the sense that even when I sleep I am working. So to rest your body for such a long time you make your body sit on your head and it will be very very difficult for you to be a'ert. So first of all body must be looked after. There should be no self-indulgence. I mean it can go to any extent of self indulgence. Like people don't keep their rooms clean, their clothes clean, they have no activities—all these nonsensical things, only it is too low, too base to talk about; but it*

happens. People can go to any base limit—you know, that's the problem, what to do?

On this full moon day one has to realize that on a full moon day you are over-active. As the moon starts growing the activity starts. In the night also. But none of you so far are active in the night except for me. But if you come up you will be surprised, even in your sleep you will be active. So first and foremost thing is that you must look after your body. The body should be presentable. And should not go with the so-called fashions of the day. It is very important. One should not go with the fashions of the day, and take to something which is nonsensical, which is not good for your appearance, which makes you look funny or very fashionable, like a dandy person. We have to wear a dress which is in the centre, dignified, which is good.

Now I'm told that it is very difficult even to wake up in England. Somebody had told me, when I was young, that don't wake up an Englishman. I haven't tried that, even with a barge pole. I just tell you at this time,—never in the morning time. Because I've been warned: never wake up an Englishman, that is the greatest sin on this earth! So why should the English be so much addicted to sleep? The whole country is sleeping today. They want more wages, more wages so that they can sleep more. Eat and drink, drink and eat; in between, sleep. This is the three—programmed life. It was very difficult, from the very beginning I saw Sahaja Yogis coming, in that to wake them up was difficult. And these are the same people who were known for punctuality; that they won the war at Waterloo because of punctuality, and they were so punctual that people used to set their watches—even in America. They are the same people. Now the other side of it is that they sleep like logs of wood. They used to sleep before also, must be, because this is an old saying that:



Don't wake up an Englishman. But I used to think something else about it why it is said, but it is nothing but simple laziness. So try to see why we sleep so much. *If the left side is strong, people sleep, If the back Agnyā is strong people sleep. If the front Agnyā is working too much than people don't sleep.* So even if I say, "Don't sleep", it mean that you put your right Agnyā in working condition, that means you start thinking. Which is against Sahaja Yoga again. So it would be left āgnyā right āgnyā, right āgnyā left āgnyā, left āgnyā, left āgnyā, right āgnyā, left āgnyā... It will be going from one to another. So in the centre you have to be with Chirst. He is alert every second of the day; killing; beating; hitting, curing, looking after, guiding. Twenty four hours a day. And go and ask any realized soul who is callad as AVADHUTA, the one who is a master, they will tell you they hardly sleep for three hours or four hours. *Because they cannot work when they are sleeping, so they sleep for four hours, the rest of the time they are working : either they meditate and do things by projection, or they work with their hands. They are busy people, they are very busy. You have to be very busy people because now you are employed by God. And you have to do full justice to this employment by working hard.* On the contrary you have seen that it is 'very' easy to get lazy. So now, as many of you are already feeling sleepy, put your... *First thing should be for all those people who are lazy, is to put their rjght to the left seven times—let's have it. With the right hand....It's better? Now the back Agnyā. Let's have it. Laziness is first. Shri Krishna was against laziness. Anywhere he got a chance he talked against laziness, Ālasya. Now watch me. On the photograph you can do the same....Better now? Tonight we have to keep awake ; it's a big problem. But don't sleep formally here. Alright ? Informally you can. Better ? Put your eyes, try Again.*

So the mastery should be, first of all, of

your body. Say, you are sleeping on one side, you get a pain—then what do you do? You sleep on the other side. In the same way, this body is to be made immune to different shocks, you see. Like you put the watch in the water. You shock it with the water, so it is waterproof. *So a Sahaja Yogi has to be an all-proofed person. So he has no place to complain, because he's supposed to be all-proof, you see.* Anybody (Sahaja Yogi) who complains, you can say, "How are you complaining? because you have to be all-proof." So no complaints of any kind, of Sahaja Yogis are to be accepted or sympathized. If you start accepting people who are complaining type you will be always busy looking after them, and you will be of no use to Sahaja Yoga. Those who have habits of complaining and all that should go to the hospital and stay there. Complaining people are really people who have some sort of possession, I think, that they all the time complain and try to torture you, and make a nuisance out of themselves. Such people cannot become Gurus. Imagine—if the Guru is complaining then what is he going to teach ? Only complaining. The teachers will be expert in complaining and the students will be also experts in complaining. So you create a set of complaining disciples, you see, And when they come to Me what I find they all have double lists than yourselves about their complaints. But also it is very characteristic. Like Australians seldom complain, and if they do complain they are hit also very badly. Seldom you will find an Australian complaining. I have got letters—except one or two who have now found themselves out—seldom they complain about themselves, about their body comforts, this thing that thing. So under 'any' circumstances those who can live are the people who have achieved the one-sixteenth, only the one sixteenth. जैसे राखहु तबे हो रहु (Jaisē rākhahu taise hi rahu) Mother the way you keep it we are willing to stay. Of course the Mother has



kept you very well. All the luxuries of world Mother has given you. She doesn't torture you like other Gurus have tortured. Once and for all, My Son has gone through all the tortures, there is no need to put you to any tortures or troubles. *But you should see how your body reacts, and tell your body, "Yes Mr body, will you please now, believe yourself and not try to be indulgent."*

All these indulgences come to us through our senses. So if you can master your body you will also master your senses. For example the master, or we say the highest of the organs which controls most of the organs, I personally think, is the tongue. Because it's the primordial nonsense. By tongue we speak things to hurt others. With tongue we learn how to go on jabbering. With tongue we can show how frivolous we are. Either we are tongue tied or tongue-loose, there's nothing in between with the tongue. That's only about talking part, that's lower. But when it comes higher,—eating; all the time thinking about eating. I have told you a hundred times, that Sahaja Yogis should go on really sometimes on absolutely bland boiled horrible food—just to test the tongue. Do it, try this, then try this. My father used to tell that you must burn your tongue a little bit. That's one of the tests he said one should do. But he was a hard taskmaster as a Guru. So we should see what our tongue can bear, Is it fussy about food? When it sees the food does it start watering, first of all; does it take our attention to food, is food important to us? *So the first thing, to overcome the problem of your tongue is "to starve."* Starvation is the only way you can correct yourself. You see if you starve yourself—say, morning just have little to eat, reduce it to half. You'll be surprised your intestine will be halved also. After some time you cannot eat more even if you want to. Your interest will go off. Train up yourself. Starvation is a very good thing. I think 40 days that Christ did is a very good idea. But that

should not be a kind of a thing that like—they have Ramazān, that they eat the most spicy food during that time early in the morning, then the whole day they starve—thinking about food! Starve yourself halfway and don't think about food,—halfway. Gradually try to master your tongue. Mastery of your tongue is only possible if you know how to starve yourself. This is for the western side. For eastern side they fast morning till evening. I know of a lady, if you ask them they say "I observe Monday, I observe Tuesday, I observe Wednesday, I observe Thursday, I observe Friday as a fast, and perhaps maybe if I do not starve on Saturday I will eat on Sunday." I have known such people in my life time—many—who just go on fasting. They are such experts and astutes you see, that they can show you that they can fast for 50 days, 80 days, 108 days, and 365 days. Starving masters. So for them I have to tell, "you have to eat", when they are starving. To you I have to say, "Let us see which day we can starve ourselves." Let us have one day to celebrate today's great day of Nānaka! One day let us starve. Which day should we?—Monday we cannot, because Monday we have a programme, Tuesday we cannot because it is a day when Hanumān has to work, Wednesday we cannot, because then the creativity takes place, how can it be? Thursday we cannot because we are Guru at that day, we have to work very hard as Gurus, Friday we cannot, we have to work the shakti of Mother, Saturday we cannot because we have to do all the intrigue of Shri Krishna. And Sunday how can it be, this is the day of the son!" So which is the best day for starving, now let us see.—We should have Thursday, because Thursday is the Guru's day and let us do some fasting—half day—half day can we? Can we start with half day then full day? Thursday let us have, maybe second half because breakfast is essential I think. Without breakfast you see, the horses cannot whine, so let us have the second half or we can have the first half.



Actually you have to discipline yourself, if you have to be the Gurus. It's like going to a college, when you are left to yourself, it is 'you, who has to discipline yourself, nobody has to tell you that you do this and do that. That's the measure to wake you up. In India it is the other way around. If you tell somebody that you have to wake up at 5, the person who has told you will be awakened at 4 o'clock himself, the one who has told; so that he doesn't get up to wake him up. Did you follow me? And the whole house will be awakened at 4 o'clock so that they can take up the duty from the person who has to get awakened. But the fellow who has to awaken might not sleep the whole night. It is just the other way round, the other extreme of it. Say if I am there, one night I sleep there. If I get up at one o'clock I find all of them sitting and meditating,—in the passage, up to the bathroom everywhere. They have not gone home,—not taken food, nothing. Just meditating, taking vibrations, corraacting. I am sleeping inside. In the night I want to go to the bathroom, I just cannot go because they are all meditating. Nobody is sleeping, nobody is sleeping. So it is the other way around. So to you people let us do one day. *That you must have one day fasting, one day keeping, one awake* Which day should it be? Let's see.

A day when there is no film! Half night,—second half I mean, not the first half. Which day? Which is the most difficult day when you can not, 'cannot' keep awake.—Sunday night;—but there's a film on! Without the film, you see! Treat yourself like that, joke with yourself—now Sunday night is there a film on? After 12 there isn't. So Sunday night you get up at 12 o'clock. Let's have it. Enjoy it. Don't get angry, Make a fun out of it. You think more about it, then you get upset. You just don't think about it, then you'll enjoy it. It's like swimming. Get up at 12 o'clock, all of you, go for a bath, sit

down, sing Bhajans, this, that, let us do it. Should we? You have to 'get up' at 12 o'clock, you have to go to bed till 12 o'clock. Get up at 12 o'clock. *You see the first half of the night, one must sleep always, it's better.* Second half of the night is the better part, alright? So the first half of the night you all have to sleep, anytime. You can sleep about 8 o'clock or 9 o'clock if you want to. But that should not be important, what time you sleep, you have to get up at 12 o'clock in the morning, or say 'after' 12.

Shri Krishna was born in the night about 12 o'clock. Nānaka was born 12 o'clock in the night. All the Gurus mostly took their birth at 12 o'clock in the night. To celebrate that, we must have one day when we do not sleep after 12. But then what about Caxton Hall! Alright so you can sleep in the day time of Saturday or of Sunday. Sunday afternoon you can sleep.—No, no, no that won't be alright. If you make any compensation then you are not torturing your body much. You must devise a method by which your body does 'see' that it has to get up at 12 o'clock. Better keep it that time. What do you think? Alright. They will never—take it from me—they will not: *You see work is not important what is important is your Spirit, your mastery.* Work, in any case you're not going to have after some time, so that work is not important. This new work that you have taken, better look after that. Forget about your work. Forget about these things. What is important is your Spirit. Otherwise you cannot become Gurus. Spirit is the most important thing. The rest of the things are 'absolutely unimportant', a zero. *I've been 'very slowly' trying to take you out of the mud of materialism and of these mundane things. But you have to work for God. You are special people.*

So, you have to make yourself a master, so God gives you all the blessings, everything.



*But the idea of luxurious life must be given up. People want to make this life luxurious, then you'll have the luxury of this world but not the luxury of God's blessings. One of the two you have to select. Either you lead a life which is luxurious on the material level, or you lead a luxurious life of God's blessings, One of the two you have to choose, the time has come. So nothing is important you see, the insecurity of money also is another nonsense. At least you people should not have it. I mean you will never starve at least, but Indians if they do not work they will starve. But you people can never starve, if you are unemployed, government is happy more, as long as you don't bother them. If you sit at home and meditate they'll be very happy. So to earn more money or to make more money is not important at all in Sahaja Yoga. Most important thing is to be the Spirit. For that whatever is to be done has to be done. Let everything suffer, you don't make your Spirit suffer. Because you have to become the full moon, like Guru Nānak. How much did Guru Nanak earn? You should find out, how did he live his life? There is nothing to bother about money, because more money is not needed. Just needed for your food and your living. And then money is arranged if you need any extra money sometimes, emergencies. I've done it for many Australians, you know. But those are the people who have dedicated themselves fully, And that is why they have been helped, whenever there is an emergency they don't have to bother. But the dedication to your Spirit has to be full, complete, and nothing to your work, actually.*

Because that goes hand in hand. *If you are not worried about yourself after realisation, about your Spirit, you'll have all the problems of the world. First and foremost is financial problems. Then, physical problem, mental problem, emotional problem. All kinds*

*of problems will follow, because I've awakened your Kundalini; one part I've done. But another part that is your heart, you have not opened. You must give your heart to Sahaja Yoga. You have not opened your heart as yet. Heart has to be opened. You are still worried about your father, mother, brother, sister, wife, children. Open your heart fully to Sahaja Yoga. In a doubtless way. Then only doubtless awareness will settle down. Unless and until you open your heart, Kundalini rising has no meaning. Because the Kundalini is rising but the heart has not opened. If the Mother Earth sends forth her power through the seed and the seed doesn't open, then what's the use? It's all a myth. Open your heart to Sahaja Yoga. Open your heart to Spirit, and say, "Mother we are the Spirit." You have to realize this, many people also perhaps do not realize that you have come on this earth to be the Spirit and not to be workers of human beings. You must understand your greatness, and know that you are not like mundane people. That's why you are blessed. Who is blessed so much? You are described long time back by Blake, that such and such people are going to come on this earth—"men of God." Men of God; What do you have in your heart? Your heart will be like a stone. Unless and until there is light of the Spirit it is a stone heart, and this stone is going to hurt everyone, is going to ruin you completely. Open your heart hundred percent.*

You have met Indian Sahaja Yogis, they have problems of money. And how much they work for Sahaja Yoga, day in and day out, how much they have contributed for Sahaja Yoga. You can imagine, about 7 lakhs of rupees they have collected, Rustom knows. 7 lakhs of rupees, they have collected for their Āshram. 7 lakhs is about £35000. £ 35000 they have collected—only in Bombay. In Delhi they have collected about 5 lakhs, £ 25000. They are working, they have families they



have children, but what they think about is 'nothing' but Sahaja Yoga, 'nothing' but Sahaja Yoga, nothing but Sahaja Yoga. They give most of their money for Sahaja Yoga, I think. They live with minimum. If I tell them why don't you buy another shirt for yourself, they will say, "Mother, I have worn lots of shirts in my previous life," So satisfied! "*We have found the Atma now, let us dress up the Atma. We have found out our heart, let us become the heart*". What is the need to worry about these things? We have done enough of all this nonsense. I tell you they will think they are poor, but they are not. Wherever they can save their money they will save it. They used to give me some money before, I said, "No I don't need just now, there's no need" They said I have no place to keep; there is no trust, nothing, how are we to do it? They continued like this till about, I think, in '74, when I went back we thought of starting an ashram, because you people were all coming there. So I said alright,—now you have to give me money, all the Sahaja Yogis can give me money, whatever they have saved. And you'll be amazed everyone came out with 1000 rupees, 'every one' of them—whether he was a labourer or—every one of them—1000 rupees minimum. Up to 21000. In 3 years' time they had saved—because they thought it is our responsibility to save money for Sahaja Yoga. Tomorrow if we have to have an ashram how are we going to have? But we still indulge into things. So this is what is the Gurupada (गुरुपद).

So today is such a great day of Guru Nānaka's birthday, and we have to see his own life, how he spent his own life, how he lived and in what conditions he managed. *So the first thing is to look after, disciplining yourself, feeling responsible for Sahaja Yoga.*

I was amazed people told me that in the ashram people keep the lights on, and the oil

costs so much, 300 pounds every week. I'm amazed! Every one of you should be responsible for every electricity, everything that you spend here. This is God's place. Somebody has given the car, everybody wants to use the car. You see this saving the pounds is still going on the heads of Sahaja Yogis. If they can save by taking somebody's car they would borrow. Never borrow anybody's car. It's not for you, you must have your self respect, why to borrow anybody's car? It's not to be done. *So the second point of the Self is self respect. First is the respect of your body, and the second is self-respect. We are arrogant, we can be rude, but we have no self respect. But it is the training that is lacking, you see suddenly I find after war there has been no teaching how to be self respecting.*

Like in the war, might be—the atmosphere might have been created I don't know why—that—"I'm above everything, don't care for others." May have been; I don't know why this kind of a thing has come, but it is so. Very prevalent. *But you people have to be other way round: 'Others are first and then yourself. With your self respect. Doesn't matter, nobody is going to die, I can tell you this much. You all must have self respect; and such mediocre people should not be allowed to stay in Sahaja Yoga,—at least in the ashram, because it brings a bad name to all Sahaja Yoga. One person can spoil the whole. Only people who want to be Gurus have to stay in the ashram. It's not going to be made a convenience for anyone.*

But the other way around is that, "*We are going to look after ourselves, we have to become this, we have to grow, we have to do it.*"—*Then it's just the other way round, everything works out, I don't have to tell you.* You know this is so base and so gross that after being here for so many years, you should all have become AVADHUTAS by now, absolutely. Controlling all elements, everything, should have been



possible; but still you are under the grip of the elements, how can you control it? First of all get out of the slavery, this mental slavery. "Alright if it is there, it is there, if it is not there it doesn't matter. Nothing is more important than me, I am the king of the whole world. If I have to sleep on the ground I can sleep if I have to sleep, in the palaces I can sleep, nothing can dominate me." -Then you are the master. You know in India, *there are some Sahaja Yogis who are controlling definitely controlling, elements.* We have examples of that, lots of things have been published you know in Nirmala Yoga, you must have heard. But you meet them, you'll find they are AVADHUTAS and when they talk you feel a great sage is talking, and the way they behave—all the time you see their behaviour and everything is so great. We need people of that calibre today, because that is the situation of all nations. *You have to be extra-good, because today is not a time when we can allow things to go, as they are. Or we are not just disciples, we all have to become GURUS. And it is not the time when you can play with time. You cannot play with EVIL. You have to surmount it. You have to come on top of it, it is the time when the whole ship is going to be drowned or saved. This is the situation today. And that's why you have got your realization from God. If that precarious time had not arrived, how many of you really think you deserved it? But you got it, because the time is such that everybody must be given realization, and they must be given all powers so that they come up. But if you do not open your heart, put all your attention to your Spirit, these powers will not work out. None of these powers will work out in you. This is the problem.*

Every Guru had a command on the elements. Nānaka, you know definitely. People were sitting there and they asked him for the water and he put his hand on a rock and the water started pouring down. That's why it is called Punjab. Punja : five; and the five rivers

exist there, too. It is said about all of them that they had powers over the elements. So how much we are lacking? Still we are like other people who are selling cheap things, or who are busy making cheap things, or who are of no value. *You are the ones who have to save the whole world. And the maximum of my life, blood and toil and everything, sweat, I've put-in this land of yours. And the time is coming for me to go. Only three years more are left; before that, I hope, we establish an ashram. We need not pay for it, but, you have to be ready to occupy it, otherwise you cannot occupy it I can tell you, you cannot get any more blessings of God. So why should God bless you? This is the point one should ask oneself. Are you your own Spirit or you are all else but the Spirit? But when I say something, it just goes as a big roaring, I don't know if the frequency has reached your ears or not, but I would request you now,—as Gavin has asked me for Guru Nānaka's day, I really didn't want to come. Because to talk of Guru Nānaka and to hear about him, one has to be a very great person. Because such a light to bear, you have to make up yourself. Everything else is important—then how can you talk of Sahaja Yoga coming there. I went to America, I was surprised! Americans whatever it is, few people,—but to them Sahaja Yoga is the most important thing. They talk of nothing but Sahaja Yoga, their life is Sahaja Yoga, morning till evening they are working out Sahaja Yoga, nothing else—they are not bothered. Australians you know. *But the Heart is not open, the Spirit has not shown its light. It is the one that gives you complete satisfaction, complete joy, complete Guru's principle, because then you start giving. If there is no light what are you giving? Darkness? What are you giving to others? The darkness that is within you, if you are going to give that...**

So the second phase, has to be, as I have told you, to have self respect. The one who



asks, demands, has dearth, has no self respect. "Who can give me? When I forgive nobody can give me." We have to learn to give, and give and give and give, does not matter. I am so worried sometimes that I do not give you any hard tests, I tell you. Even a little bit when you try to be funny, you do get a little bit hurt, but again I soothe you. But it's sort of mediocrity you see, it's mediocrity. It's not going to help. This is the age of mediocres. In the politics are mediocres, useless people. You go in the economics there are mediocres, everywhere there are mediocres. *In Sahaja Yoga we have to have extra-brilliant, extra-sacrificing, extra-dynamic, extra-compassionate people, otherwise Sahaja Yoga is not going to work out.* If you fail, it will be your responsibility. Naturally, you want me to help you, I have done my level best, you see. All the quick methods, you see, instant, like Puja, all that I've allowed you to have. But that does not stay in you, does not retain in you, the vibrations are so much, you have no idea. Some people have felt a gale coming out. Gale, So it is there. You may not feel it. If you ask Gagangiri Maharaj he'll tell you what happened to him when he first faced me. But to you nothing happens. What if a gale comes to rock of Gibraltar, it doesn't feel it. So as far as I am concerned I've worked very hard, you know that. And I know you 'can' come up, you have that potential in you.

So, you must make your own rules and regulations, nobody needs to make. If somebody makes so much, you make your own so much; like tea drinking, like mad! I mean I just don't understand. It's like a life which is a swing-it-in you see, it has no direction, it has no guidance. *If you are the master, you must at least be the driver of your car, if not the master. You should stand on your both legs and know that you are the Guru, that you must have your own staff in your hand, the*

*staff that will guide others not a support to you.*

If you are yourself a lanky-panky person, how are you going to hold all the masses to you and how are you going to guide them. So, 'strong' effort, 'very tenacious' effort must be made. Form your own rules and regulations. Treat yourself as a disciple. You are the Guru, you are the disciple.

So the 3rd phase of this thing is to be the Spirit. The Spirit that is the Guru, and the rest of it is the disciple. Your body, your mind your emotions, your intellect—everything is a disciple, and you are the Guru. For this you do not need people of very great intellect. You do not need people of very great education, but a person who is courageous, and a person who is of that quality. When you go to India you must meet a gentleman called Harishchandra, a very simple fisherman. He's a graduate, of course, but a simple man. Works in a bank. When he came to me and Sahaja Yoga—and got his realization—I've told you this story once, again I'll tell you, what sort of man he is.—He told me that they went to the sea, he was to go to the other side, on a small little island, to talk about Sahaja Yoga. There were 25 people and it was a storm, really a tempest. So he went and stood before the sea, and towards the wind that was blowing and he stuck out his hand and said, "Stop it now. I have to go for Mother's work, this is God's work. Will you stop! Until I come back home, you are going to keep it like that." Once, he said it, and the whole thing stopped. They all saw, witnessed. He went there, did all the work, came back home, and when he entered his door then the water started raining, it started drizzling down. He's an ordinary man to look at; I mean compared to you people, you are really great Englishman. He lives in a very ordinary way, his wife is a fisherwoman also. She sorts



out fishes and sells them in the market. But his body is so well built and shining and the muscles so developed and the man, he stands up and the way he talks! And 'absolutely' humble person. No wonder Christ chose fishermen. While he has got 'thousands' of fishermen as his disciples, but he doesn't call them disciples, he says they are all Mother's children. Thousands! you don't know. He has been calling me to go to them, and all that but they come to my programme, some of them. And one day I have to go down, to those islands, any one of the islands he said you come they will be all there the whole day waiting for you. But the way he is there is surprising. When I am there he brings fishes for me. But I said, you see I eat fishes that you bring but what about my other children. He said no, next time, all the fishes will be sent to you. And he sent one truck-load to me, you would not believe! I said now I don't even have truck-load of disciples, who is going to eat all this? And he said, "Nothing, I just went and told fishermen that Mother has asked for fishes and everybody gave their fishes. One day they will not have fishes, what is there, what does it matter." Imagine those people who live day-to-day in that country. Modi told the newspaper people that we can control the elements somehow by Mother's grace. So the newspaper people felt they were very much boasting. But it is true, they can. To them it is not boasting it is just what it is they are seeing. They are telling the truth, you see. But that should happen. We should also have some things to boast here. Important.

So now we have the other phase as I told you, is of becoming the Guru of yourself. Detaching yourself, identifying yourself with the Spirit which is growing in its light. So detachment. One has to develop detachment. 'My' mother,—it starts like that; my mother is suffering from cancer, my father is suffering

from madness, Mother can you cure them? So now first I cure mother and father. Then I'm married, my wife is like this, my child is like this then my house, then my motorcar, then my dog, then my umbrella! I have to go suddenly from A to Z, from Z to A. Alright, I can do, up to a point, but for what? For what? Why to cure the mother, father, brother, sisters, every relationship, the 10th marriage and the 11th divorce? Why to correct all this? For what?

It must have some purpose, and if that purpose cannot be served, what is the use of doing it? *The purpose is that you at least leave all these things in my hands and detach yourself.* But you want to bring the case to Me as well as worry about it. *Detachment.* But the idea of detachment is this! "I'm very detached about money, Mother, absolutely. I'm not bothered. I keep the lights on, why to worry about money?" This is the argument, "Why should we worry about looking after the gas and all that, after all we are detached people. We are in detachment, you see. We are not attached to money." But who is going to pay? The other type of detachment that I see, very interesting one is this one: "I'm very detached, so I'm not bothered about having a bath, having all kinds of diseases, having all kinds of problems within myself, giving my problems to others. I'm detached! Why should I cover myself? I'm detached. If I get cold, I'm detached, let everybody get cold from me. What can I do, I'm detached. I've got cold, so what does it matter, I'm a detached personality. Why should others mind? They should also get detached." This is the ridiculous limit we can go in our idea of detachment! Detachment is from within. You are not bothered—You are not bothered. You know your Mother. The first detachment is shown in generosity. Detachment is generosity. Grezna is. She sold



her ornaments for nothing at all. I mean I would never have accepted that money, but she just sold them. It's remarkable. She sold them She is Polish not English. She sold her ornaments; and this is what communism has done to people. They are very detached, communists are very detached people I tell you. Of course I would never take that money, that's theirs, but the way she did it, just like that. For God's work alright what is ornaments—take it. I mean you know I've given away so many of my ornaments to keep relations alright. The other day I gave away my Karā (करा) to Christine, you know that when she got engaged. Just it came out of the hand and went away. I was detached you see, I never even felt the coming out! So much detached that Christine told me she was cramped up with pressure but to me it was just, just nothing, Dust. So that detachment has to come. Now you should know which part you are there. Like idea of detachment should not be that—I would say hippy style of detachment, that you have right to exploit everybody else. And the other type as I told you which is very ridiculous. *It's not an idea, it's a thing, it's your awareness itself which is detached.* So, these four things for your material side is important. What you eat is not so important, because whatever you eat, if the brain is going to be such a non-sensical thing it's better whether you eat it or not, makes no difference does it? Analyze it, like in the hotel, what will you have, "I'll have pancakes," what will you have, "I'll have this I'll have that", for what? I just don't understand why waste so much energy, why not you all have pancakes all of you put together. It's a very big thing you know. Or today I'll have this. 'I'. Out of all this materialism what comes out is Mr 'I'. So we develop this Mr I. *So the word 'I' must go away, we should speak 'we'. 'We' means you and all the Sahaja Yogis put together.*

When you say 'we' you will find it will be different. Or take your name, like "this Norman." "This Norman won't listen," like children say. I asked a little boy, will you go home? "I will go, but this—(his name was Munna)—this Munna, won't go, he's very obstinate, what can I do?"—This is detachment. *To speak in third person is detachment, in which you are not in the picture... you are a witness. You are the witness in the show. So this detachment should work in such a way that you should witness the whole show, you're not involved into it. But just see what happens, in collectivity also. It becomes a political issue certainly, in Sahaja Yoga also—political issue; nothing short of political issue! We are not here fighting like union leaders. We are all leaders! Where is the time to fight? Whom are we to fight—that we have to decide. So, as far as all these things concerned, are detachment and attachment to Spirit.*

So we go further—see now what should be our attitude on our mental level. *Physically you have seen that you have to develop a complete detachment in these four ways that I have told you. Now on your mental level what you have to do, is to understand the 'essence' of every writing, try to discriminate between Vidyā and avidyā. Because avidyā will kill you, will take away your energy, but vidyā will sustain. So try to find out books which are supporting vidyā. I was surprised, there is a lady Barbara, she met only last time Gavin, and she has written such a tremendous book, you'd be amazed! I mean of such a level on Sahaja Yoga!—Very direct. I'll show you that, and you know that book is now being considered for giving her a doctorate, can you believe it! In an American university; of course that's only possible in America. But still that book has that level, I was amazed at the book! So try to gather nourishment—like reading Devi Mahātmya,*



reading about, finding out about Bible and finding about other scriptures, about Kurān—this that,—and which supports you, which nourishes you. Blake, Kabir, Nānaka. I mean there are so many.—Laotze. This is the good—is the knowledge. But you'll be amazed, once you start doing it, it comes to you. I met a man near Rāhuri—as you know we go there,—and there's a man who just drives a bullock cart, and he had brought the bullock cart to take me down to one of the programmes, you know what we do there. And he was sitting there, we were waiting, I was talking, to him. And I felt an Avadhuta is sitting there to drive me,—I mean uneducated absolutely, he's never known books, he does not know how to write, but the way he was talking I said, "Oh God, from where this knowledge! From where was all this coming, this wisdom, I Such wisdom, I tell you!" Such wisdom that I was just stunned, I was stunned really! From a man who is not even been to any school-college. Christ did not go to any school or college. Such wisdom, you can't imagine. You meet him next time when you go there. If somebody could translate him...you feel like touching his feet the way—extremely unassuming simple man, wearing a white, clean topi and clean dress—and driving me down. And to him this was the 'greatest' privilege of the whole world—is to drive me; he said "It must be the greatest of all—something I must have done—to be able to drive you." And in such simple ways he was explaining to me about the character of the bullocks and the human beings—just imagine! And the things he talked about, if I tell you, you won't believe—so I just don't know...*That's the sign of a great man, he doesn't talk of frivolous things, he has no time to talk about frivolous things.*

I have seen my own grandchildren—they never talk of frivolous things, they have no

time, they are busy, you know. All the time clearing out,—when they came here, they said "We have to clear out this Brompton Square, then we have to clear out this Knights bridge, then we have to clear out this London, then we have to clear out this England. Where is the map of England, bring it," all the time they were busy, you see, clearing out, and then, "this place is this, this place is this. Oh God this horrible, bring some shoes, do this do that," all the time they were busy morning till evening. They would go upstairs in the room and they are busy. They are busy people, they have no time to talk of the mundane things and all that. Then I brought some dolls and toys, for them. They put all of them there and they put them, and the map there, "now see now, (to dolls) now you look-after, alright?" You know they're talking to dolls like that. Dolls are their disciples. Teaching the dolls, "you see, don't sit like this, you must sit properly, you don't know. You can't bend your knees? better learn that, you must learn to bend your knees," because dolls have straight legs! And 'all' the boys, even the little children, I have seen the way they are busy all the time doing Sahaja Yoga. Every level they are working.

As today I was telling Rustom about my own father. You see, he was a learned man, of course. But when he talked, he used to talk of something,—like I told him about the state of a person, called 'Sambhrānta.' (संभ्रान्त) He told me that, "Human beings are very different from God. When God incarnates then the Sambhrānta state, which is awakening between the subconscious to the conscious state, is direct, you see. He comes down directly. But human beings go this way, they never go straight. See God descends, so he descends properly, but ascent is always in a-very separate way. It goes on like this, and he gathers everything that is in his subconscious, so the



sambhānta state, where he is waking up, is such a dangerous thing that he can gather up anything. And by the time he gathers up the dreams he becomes something so funny. He may look at God whom he has seen in his dream like a witch, and the witch like a bird."

*I saw him always busy. I mean to talk to him, I found a companion and he found me a companion sort of a thing. He could talk, because his attention was there. His attention was not how every body has made their hair, and how they are sitting down or what dresses they are making, or what do you have in this thing—nothing. His attention was on the Spirit, his own Spirit and Spirit of others. And he was so dynamic in his brain that he knew your dictionary by heart, I tell you. He 'never' consulted dictionary all his life—neither Sanskrit nor English, and he was master of 14 languages. Can you imagine! How he must have managed! He used to play tennis very well, he used to swim for 3 miles every day. 3 miles. He had muscles that he could just lift you up. Yes! Very healthy personality, healthy man. Very generous, 'very' generous. Much more generous than me, so you can imagine. 'Very' generous, to him nothing mattered, "alright you like it, take it". He'll starve himself but he'll be generous. And a man of principle.*

So we come to the second point which is actually we have started the *fifth one*—which is mentally you must only take to things which are nourishing. Through vibratory awareness you will know. Ask other Sahaja Yogis, if you do not know. *But take nourishing things to read and not horrible, detrimental to your growth.* If you read them, you are responsible. You are real great readers I must say—you ask any name, everyone knows. I said who was Gropius, everyone knows. You need not be an academician to tell. Everyone knows, what happened, who is this, who is that.

Out of your seeking you have done one good thing—to have read everything whether good or bad, whatever it is. But now after realisation, you must try to find out what you have to read, what you have to know, it should be nourishing.

*Talk that is nourishing, helpful. So in talk you should have Compassion.* If you are talking to someone you should be full of compassion. *Sahaja Yoga is a system of compassion. A Guru has to be 'very-very' patient.* It is not like other Gurudom, or even real Gurus had no patience. This is a system where patience is the only way it will work out, because no Gurus gave realisation, it is only you who have to give it. And you know what is realisation. The other day we met one; the fellow sitting tight. They said, "We have failed Mother, we can't give him realisation, it's a hopeless case". I said, "Really?" So I went there—at the end of it you see, they said, "Mother there's one fellow sitting". I wanted to avoid, you see, but they said. Alright, so raised his Kundalini, raised it up, tied it up, my hands bearing now.—"Oh no, I didn't feel anything". I said 'this fellow is least bothered how much we are working on him! He's just thinking he's obliging us.'" So then two or three people came forward, brought a light, put the light before him, did bandhan here and everything: Again I raised his Kundalini thrice: "No, not at all..." it went on like that for half an hour, then I gave up. I said, "Sir, I'm sorry, you are too great for realisation! We'll try again".

"I'm not convinced..." And I was fagged out, I said "Really, I am convinced about you, so you allow us to go", and then I came out. You have to have 'tremendous' patience and sense of humour—you just can't tell him off. You see if I told him 'You are good for nothing, useless, you have a bad KUNDALINI you go away from here get away, get lost.' I



couldn't say these things to him, I had to bear him through—and not only, in the end I had to say you are a great man, you see. Because otherwise he would have used some other method. Because, already the EGO was so big that with all the pins I put inside it, it could not deflate, it was made of a special fibre I think! It was such a difficult task. *So one has to know that we have to be compassionate. We have to read something that nourishes our compassion. Read of people who gave away everything that they had. Tukārāma. Read Tukārāma. Tukārāma was a poor man. And one day he went to some place and did some good job, so they gave him lots of sugar cane. His children were very fond of sugar cane. So on the way every child would ask, "give me one sugar cane". He was giving to everyone. When he came home only one was left. So the children said, "we are three". He said, "It's alright; next time I will bring for you, share it among you three". And they had it, they said, "better have it, now one more child will come and this will also go away". So one has to know about lives who have been 'giving'. Read about people who have been 'giving'. They gave their lives. They crucified them, they tortured them. They allowed to be exploited. They allowed to be poisoned. Read of such sacrifice, of great sacrifices. We are lucky people that we have seen all those things with our own eyes. But at least you be one of them, that you can at least, if not see, visualise it. You can. Bring that as your principle.*

So we move now, from detachment, which I've told you four types of detachment, and then I told you the nourishment of your mind and nourishment to your heart. Nothing nourishes more to a person than giving away. Nothing nourishes your heart, your compassion, unless and until you learn to give away. Now will you please make a list of things, "how many things you have given away

in this one year, last one year". I can't because it is too much. Please make a list of things, "how many things", except for your brains you have given away to others without thinking about it,—or have thought of giving. Since Christmas let us say, to this Christmas.

Heart is opening. *Think of giving.* On material level, other help is there to give. *But no, we don't even give the other help, for which you don't have to spend any money. Just give a hand.* I have seen, very easy to make out, labour saving devices. Now, I have come here, some will be running, others are just sitting. Tea is brought to them, food is brought of them everything is done. They'll just put the plate also before: go and wash. It's not only selfishness but it is unmannerly, unmannerly to be like this. *In Sahaja Yoga you have to be extremely busy helping others, at every point. To be helpful.*

You know Ravi Shankar's Guru was a very great—a very great man, a realized soul. He was a great person. So he knew so many things. And one day I was there—in the night you see, there was a doctor, we were his guests in a way, for dinner we had gone there. In the night the call came that, "I need you very much",—to the doctor. The doctor said, "Now I'm tired". He was another very giving person, no doubt. He said, "Oh you must come, I have a big problem. See I saw a little baby."

He said, "What baby have you found?"

He said, "It's a baby,"—he was an old man,—he said, "I found a baby of a deer which is suffering now, and the mother is dead and nobody is to look after it." So I said "Alright I'll also come with you"—because I knew I will touch the baby. I went with him. So, he was sitting with the little thing near his heart. So the doctor said, "What are you doing?"



He said, "I'm trying to give him my life if possible, so that when you come at least you find him alive". *Just like this,—just love.* So he took out the thing—doctor—his coat and all that, and he said, "alright put it down". He put it down very cautiously. I mean he was a realized soul, no doubt. I put my hand on the thing and it came to life, and it started,—alright, he was very happy. He said, "You are a Devi, you are a Goddess, I can tell you. But one bad thing you have done."

I said "What ?

"You are married."

I said, "But Devis must marry, also."

He said, "No, supposing you have married a miserly man, then what will happen to you?" I said, "I will see to it that, I don't marry a miserly man. That would be the greatest curse."

He said, "I had the same type of a wife who was miserly, and I got fed up with her for her miserliness." *So that is what it is : miserliness should be 'hated', absolutely to be hated, absolutely to be the worst of all. It's like leprosy for Sahaja Yogis.* Miserliness. It's saving saving pounds, you know. That 'must' go away from your mind, *Miserliness to yourself is good, miserliness to others is bad.*

Gregoire told me a shocking thing. He said, "this is our culture."

I said "Your culture ! what is it?"

You see, he said that "if we go in a hotel, and if somebody is paying, we start looking this side and that."

I said, "Really !". He said, that is very common. I just cannot believe it ! This is culture ! It is the opposite of culture. Whatever you may call it, it's not culture at all. *Culture would be to come forward, "Alright I'll pay".* But Americans are even worse, they'll say, "I paid for you yesterday, you pay today for me." It's absolutely disgraceful miserliness.

But this is gracious; you see when somebody is paying, you look on the other side. It may be gracious, I don't know, whatever it is, it's just the same ; filth I tell you.

So compassion ; compassion at any point. You may have to work till 2 o'clock, you may have to work at 4 o'clock, doesn't matter. *You have to work, you have to work, you have to work; because compassion itself is joy giving, because your Spirit is the Ocean of Compassion. There is no other way, there is no other way to enjoy your Spirit but to Give, to Give, to Give.* Doesn't matter if you have not eaten your food, doesn't matter. Nothing matters. Many a times a you know that I don't have food for 24 hours sometimes, still I am giving. *Its not necessary for this body to eat, the food of this body is compassion. That nourishes So you have to be miserly towards yourself, but you must have compassion.*

*Heart, open your heart. Open your heart first of all, for thankfulness. This is the other quality one should have. It's a higher quality I should say, of thankfulness to God. He has given you realization. He has given you this body. Do you realize that this body, human body He has given to you. He has given you everything. Count your blessings. Even to have the morning, to enjoy it as a human being. You are not in any 'bandhan', you are not in any 'pasha' (पशु), you are not pashus (पशु), you are not animals. Animals are pashus. You are free people, God has given you freedom. And he has given you His realization. Sense of thankfulness. But our language is such, "thank you, thank you, thank you," finished. It is only in the lips, it finishes ; lipservice. From your heart thank Him, from your heart. Not outside just go to church, "thank you. God very much," alright done, finished. It's to thank Him from your heart, write praise. Praise. Sing praise, "glory to God." to the great who has created us. Your disciples are*  
(Contd. on p. 38)





## Shri Kundalini Shakti and Shri Jesus Christ

Translation of Shri Mataji's advice given in  
Marathi at Hinduja Auditorium, Bombay,  
26th September 1979.

The subject "Shri Kundalini Shakti and Shri Jesus Christ" is very attractive and interesting. It is altogether a new subject for the common people because nobody has at any time before, attempted to establish any connection between Jesus Christ and Shri Kundalini Shakti. On the Virāta tree of religion, saints of various kinds bloomed as flowers in many countries and languages. It is only the Virāta who can know the relation inter-se amongst these beautiful flowers. Wherever they went, these flowers spread the sweet fragrance of religion. But even the people surrounding these saints could not grasp the significance of that fragrance. It is therefore, futile to expect the common people to understand the relation inter-se between a saint and the Adi-Shakti, the primordial Mother.

You would be able to experience or understand my view-point if you could attain the plane from which I am talking to you. Because at present, you do not have the necessary equipment to comprehend whether or not what I am telling you is the truth. In other words, you are not yet equipped to understand what the truth is. *Until you are able to understand the meaning of the Self, the physical body would remain imperfect and would be unable to verify the truth. But once the physical instrument is connected with truth You are able to verify the Truth.* It follows therefore, that first you have to accept Sahaja

Yoga and get Self-realization. *After Self-realization, the vibrations of 'Chaitanya' begins to flow from your hands. If a particular matter is true, then waves of cool vibrations would start flowing into the palms; but if the same be untrue, hot vibrations would be felt.* In this manner, you are able to know as to whether any particular matter is true or not.

Whatever the Christians know about Lord Jesus Christ is on account of the Bible. This book is very enigmatical. It is so much deep and profound that many persons have not been able to understand the hidden meaning of the Truth embodied therein. The Bible says "*I will come to thee as tongues of flames*". Israeli people explained this to mean that, "When the Lord would incarnate, He would be emitting flames of fire and therefore, they would not be able to witness Him". The real meaning of this is that "you would witness Me in the Sahasrāra Chakra". You will find many references to the Kundalini Shakti and and Sahasrāra in the Bible, but only a brief reference is possible here.

Jesus Christ has said that, "*Those who are not against me, are with me*". It means, "the persons who are not against me belong to me." If the Christians are asked to identify these persons, they have no knowledge about them.

Two great powers are combined in Jesus Christ. The first power is that of Shri Ganesha, who is recognised as his original power; and the other is that of Shri Kārttikeya. Because of this, the incarnation of Jesus Christ is of complete "Brahman Tattva" or 'Aumkār'. Shri Krishna, He being the father of Jesus Christ, bestowed a number of boons on Jesus Christ prior to his birth. One of these boons was that, "You (Jesus Christ) would dwell on a plane higher than that of mine." This could be explained to mean, that while the plane of Shri Krishna is the Vishuddhi Chakra, located at the base of our neck, the plane of Jesus is Āgnyā Chakra, which is located at the junction of the optic thalamus (pineal and pituitary glands). The second boon granted by Shri Krishna was that, "You (Christ) would be the support of the whole universe". The third boon was, that, "You would be the first to receive one-sixteenth part of all the offerings made to Me in Pooja". In this way, after bestowing a number of boons, Shri Krishna permitted Shri Jesus Christ to incarnate on the earth. You would understand these things better, if you read "Mārkaṇḍeya Purāna". Shri Mārkaṇḍeya, the author of the Purana has beautifully explained a number of such subtler points.

In the same Purana, there is a graphic description of Shri Mahā Vishnu.\* If you would listen to this description while in meditation, you would notice that the description is of Jesus Christ only.

Now, if you study the etymology of the word, 'Christ', you would know that the word has originated from a corrupted form of word, 'Krishna'. As a matter of fact, the father of Jesus Christ is Shri Krishna. That is why He is called 'Christ'. The manner in which his name 'Jesus' originated is also very interesting. The mother of Shri Krishna, Shri Yashodā

Mātā, was addressed as "Yesu". Even today, we notice that in northern Indian somebody named "Yeshu" is not addressed as such but as "Jésu". It is therefore, clear that from 'Yashoda' came the word, 'Yeshu' and then further became the word "Jesu" and finally the name 'Jesus Christ'.

Whenever, Jesus Christ told stories about His Father, he was actually speaking about Shri Krishna; he was talking about Virāta. Although, Shri Krishna did not reincarnate during the period when Jesus Christ lived on the Earth, his teachings centred round the theme as to how the seekers should know the 'Virāta-Purusha' or God Almighty. The Mother of Jesus Christ was the Goddess Mahā Lakshmi, herself. Mother Mary is none other than the Goddess Mahā Lakshmi. She is the Ādi Shakti the Primordial Mother. Therefore, Jesus Christ used to address his Mother as the "Holy Ghost".

Jesus Christ possesses all powers of Ekādasha Rudras, that is eleven powers of destruction. These powers have their centres located around the cranium of our head. When the incarnation of Kalki takes place, all these eleven powers perform the work of destruction. Out of these eleven powers one is that of Shri Hanumāna, the other is of Shri Bhairava. In the Bible, these two powers are named as Saint Gabriel and Saint Michael respectively. After Self-realization in Sahaja Yoga one can awaken these powers by addressing them in Sanskrit, Marāthi or even in English. The Nādi on our right side, which is known as 'Pīngalā-Nādi', is activated by the power of Shri Hanumāna. Whenever, any sort of pressure or constriction develops inside this Nādi, it is instantly relieved by Chanting the mantra of Shri Hanumāna. Similarly, even by chanting the name of Saint Michael one would experience relief in the Idā-Nādi. Idā-Nādi is on

\*Sec Nirmala Yoga Vol. 18 (Nov.-Dec. 83), page 26



our left side and manifests the power of Saint Michael or Shri Bhairava. Obviously, chanting the Mantra of their names relieves any trouble or constriction on the Ida Nadi.

The aforesaid matters can be verified by any person after Self-realization in Sahaja Yoga. The purport why I am telling you all this, is to impress upon you that it is absurd to quarrel against yourselves after grouping as Hindus or Muslims or Christians. *If you could see the principle behind all this, you would realise that all these saints are like many flowers on the same tree of religion and are connected with each other because of the one and the same power.*

Perhaps, you would be surprised to know that in Sahaja Yoga, the awakening of the Kundalini very much depends on the condition of the Āgnyā Chakra of the seeker. In the present age, many persons are found with highly inflated ego (Ahankāra). That is so, because most of them lead an extremely egocentric life. It is on account of the egoistic attitude, that man falls from his true religion. Man is misled, and therefore remains continuously busy working, thinking etc. Which are complementary to the growth of the ego. Jesus Christ is of great help for securing freedom from the ego.

As Paigambar (prophet) Mohammad wrote about awakening of the Kundalini and the ways of protecting oneself from wicked (Satanic) powers, so also Jesus Christ told in very lucid manner about the powers in us as well as the weapons.

The first among these weapons is "forgiveness" the one which operates in the "Proksha" form in Shri Ganesh principle, manifests itself in the form of 'forgiveness' in human principle. *In fact forgiveness is a very powerful weapon.* It protects man against the ego. If somebody hurts you or puts you in trouble

or insults you, then your mind is engrossed in contemplating on these matters and you get disturbed. You continue to think all the time about such a man, and by repeated remembrance of these events you put yourself in trouble. To overcome such troubles, we advise every such person to forgive one and all. *Forgiveness is thus a very powerful weapon we have received from Jesus Christ. It enables one to get rid of troubles caused by others.*

I have told you earlier that Jesus Christ possessed a number of powers and that He was endowed with the powers of 'Ekūdash Rudras'. Then how is it that He was crucified and could not save Himself from this dreadful event? Jesus Christ, with His several powers, could have completely annihilated His opponents in a moment. His Mother, Mary, was none else but Ādi Shakti, the Primordial Mother Herself. She also could not bear the atrocities on Her son. And yet it happened. Perhaps God desired to stage a drama. *Really speaking, Jesus Christ was beyond happiness or sorrow and he had to enact the drama in perfect and faultless manner.* How foolish were those who crucified him! Jesus Christ rode on a donkey so that foolishness among the people of those days could be eradicated. If you suffer from headache and you pray to Jesus Christ to forgive all those who have put you in trouble, you will be cured of your headache without the aid of any medicines. However, before such a thing can happen, *you have to awaken your 'Kundalini' by accepting Sahaja Yoga, and get Self-realization. The reason is that the Agnyā Chakra, which is the Jesus principle in you, becomes active only after awakening of the Kundalini in Sahaja Yoga and not otherwise.* Āgnyā Chakra is very subtle. The physicians are also unable to notice it. There is a very subtle door in this Chakra. That is why Jesus Christ said, "I am the door". *Jesus Christ incarnated on this earth for facilitating the passage through this*



door, and he himself was the first to pass through it.

People crucified Jesus Christ because of their ego. They could not conceive of an idea that some human being can appear on the earth as an incarnation of God. Their intellectual pride could not accept this idea and they rejected the Truth because of the ego. What was the bad deed for which Jesus was crucified? He had on the contrary cured many people of their ailments. *He preached the Truth and taught many good things to the people. He showed them the way to live a very cultured life. He always preached Love.* In spite of this, the people tortured him. But they would bow before those who teach filthy and rotten things and make a fool of them. What a height of stupidity! These days any Tom, Dick or Harry becomes a Guru, robs the people, squeezes money from them. Such persons are held in high esteem. On the contrary if a good person, who stands by the Truth, wishes to show the true path, the people, not only won't listen to him but assault him. To educate such very stupid people *God Almighty sent His beloved Son, Jesus Christ, on this earth. But the people crucified him.* They have been, ever since repeatedly doing the same thing. If you read, you will find that whenever God incarnated, or any Sage or Saint took birth on this earth, the people have harmed them and tortured them. Instead of learning from them, they behaved with them stupidly. We will notice the same story about Shri Gyānēshwara and Shri Tukārāma, the great saints of Mahārāshtra. Similar treatment was meted out to Shri Guru Nānaka and prophet Mohammad. Man always runs away from the Truth and tries to embrace the untruth.

Whenever there is an incarnation of God, or a Saint is born, and you ask a question whether such a person is an incarnation or

whether he is a pious Saint, a Sahaja Yogi would immediately feel the cool breeze on his palm, if the answer is in affirmative.

The past events in one's life, result in strengthening the ego; for instance one boasts that he is a disciple of such and such person etc. Man is unaware of the factual evidence facing him. Obviously due to the strengthening of ego, he loses sight of the real meaning of the Self ('Sva' स्व). It is therefore necessary to understand the meaning of the "SELF". Suppose the river Ganges is flowing from a particular place, and you go at some other place and say that Ganges is flowing from that place, and that you are actually sitting on the Ganges,—this will be ridiculous. Therefore, accept only that which is factually or materially present before you. In the case of Jesus Christ, the circumstances were similar. *Jesus Christ tried to awaken the Kundalini, but with great difficulty could give realization to some twenty one persons. But in Sahaja Yoga, thousands have got realization.* Christ could have given realization to many more but His disciples thought that He could only cure sick persons and that there was no other significance of realization to them. On many occasions Jesus Christ demonstrated walking on the surface of water. This could be because He himself was, "Pranava" (ॐ) 'AUMKARA'. In spite of all this, people could not understand that Christ was the son of God. In Sahaja Yoga, a number of seekers have got Self-realization and got rid of the diseases. *Man should, therefore, understand that the ego is very subtle. Another thing I want to tell you, is about fighting with your ego. That is not correct thing to do.* The ego is not in any way effected by your fighting with it. *It should get absorbed in your own Self. When your attention is focussed on the Kundalini, and it pierces your Brahmrandhra, and therefore, merges with 'Virāta', it is at this*



*stage that ego is absorbed.* The real ego is the ego of the VIRATA SHAKTI. In fact VIRATA is the real ego. You cannot free yourself from the ego. What do you do? That which I do is ego ('Aham Karoti, Sah Ahamkara'). You just ask yourself as to what is it that you actually do? You can do nothing except changing the form of dead matter. Can you transform a flower into a fruit? You are endowed with the nose, the face, the beautiful human body, How did this happen? We achieved this human form from amoeba. How could this have happened? It is undoubtedly the grace of God Almighty which enabled us to have this beautiful human form. Can we repay Him for this? Can you do anything which is similar? After man succeeded in producing a test tube baby, his ego swelled considerably. Really speaking here also man did not create any living organism. As in the case of cross-breeding of two plants, so it has been done here by uniting two living human cells. But how much it has inflated the ego balloon! Then, Man reached the moon, how much further inflation of his ego took place! *What is our ego in comparison to His, who created the sun, the moon, the stars and the whole universe? In fact our ego is false.* It is fake. The true ego is the ego of the VIRATA PURUSHA. Because it is the Virata that is doing everything.

*You should know that it is the 'Virata Purusha' who alone is doing everything.* Therefore, let all things be done by the Virata, you are just like a machine. Suppose I am speaking before a microphone, and my voice is carried to you through the medium of the microphone, then the microphone is only a 'Sakshi' or a witness. It is I, who is doing the speaking and the power is flowing through the microphone.

*In the same way, you are simply an instrument of God Almighty. The Virata has made you, so let the power of Virata flow through*

*you and understand the meaning of 'Self'.* In order to explain the meaning of the 'Self', Jesus Christ incarnated on this earth with his seat in the Āgnyā Chakra. Agnya Chakra is very complex, and is the seat of the subtle principle of 'Aumkāra' or 'Pranava'. *In fact Jesus Christ is the 'Aumkār', the 'Pranava'. The connection between the Kundalini and Jesus Christ is the same as the one that exists between the moon and the moonlight or the sun and the sunlight.*

The Kundalini, that is Mother Gauri, created Shri Ganesha by Her will-power, Tapasyā and noble deeds. It was when Shri Ganesha prepared himself for incarnation that Jesus Christ was born.

There are many things in this world in respect of which man has not been able to find any satisfactory explanation. Have you ever considered how a seed sprouts? How you breathe? How you make movements? Wherefrom the power in your brain comes? How you came into this world? There are many such things. Can any man satisfactorily explain these things? We say that earth has gravitational force. But from where this force came? A number of things need unfoldment. This is because you are under the influence of an illusion. You have yet to come out of that illusion. Your illusion has to be blown up, otherwise it would grow from strength to strength. *For spiritual evolution of man, it is necessary to demolish his illusion. At every stage of evolution, the incarnations have appeared.* All of you know that Shri Vishnu incarnated as Shri Rāma, and wandered in the forests. He staged a beautiful drama to demonstrate the life of an ideal king. Similar was the life of Shri Krishna and the life of Jesus Christ.

When we study the life of Jesus Christ, one thing is noticed prominently. That is the stupidity of the people of that time.



Because of that stupidity this magnificent personality was crucified. And what height of stupidity! When the people were asked to express their opinion as to whether a thief or Jesus be released, the Jews demanded that the thief be released and Jesus Christ crucified.

We know the state of these people today! The sin committed by them will not be washed away in many many lives. And even now these persons are enveloped in their ego. They think that they have done a virtuous deed. Even now, if these people seek pardon of God, saying that, "O God! pardon us for crucifying your sacred principle. Forgive us for destroying your sacred principle", God will immediately forgive them. But man finds it very difficult to apologise. He commits a number of evil deeds. How many persons can be found in the world who have worshipped the Saints? Take the instance of Shri Kabir or Shri Guru Nānaka. The people have persecuted them at every step. *In this world the people have not given anything to the saints except harm and torture. But I tell you now, that circumstances have changed. The Satya Yoga has commenced. You may try, but now you would not succeed in persecuting or torturing any saint. This is due to Jesus Christ himself.* For Jesus Christ has set in motion a mighty power in this world which would make such wicked people suffer. They would be punished. The Ekādasha Rudras of Jesus Christ are all in readiness to strike. *Those who would now torture any saint, would be completely ruined.* It is a great sin to torture any saint. You try to understand this from the example of Jesus Christ. Do not commit such stupidity hereafter; otherwise you may get completely ruined. *If one great lesson is to be learnt from the life of Jesus, then that is that you have to remain contented in the state in which the Almighty has placed you.* Jesus

did not change his mission, He did not separate himself from the society, considering himself to be a 'Sanyāsi'. On the contrary on occasions he attended certain marriage ceremonies and made the arrangements. The Bible says that at one marriage occasion he transformed drinking water into fresh grape Juice. Now, man has picked up this one incident to suggest that since Jesus Christ made wine out of water, he used to drink wine. In Hebrew language you would notice that the word wine means pure juice of fresh grapes. It does not mean alcohol.

*Jesus Christ incarnated to open the Āgnyā Chakra and to dissolve our ego. My job is to awaken your Kundalini power so that it could pierce your Sahasrāra Chakra. This work is of collective nature; I have therefore, to do it in the case of one and all. I want to tell you about Jesus Christ, Guru Nānaka, King Janaka and a number of other incarnations and the way they relate with the collectivity. Similarly, I wish to talk to you about incarnations of Shri Rāma, Shri Krishna etc., and also about Shri Shiva, because all the powers of these Gods and deities are in us. Now, the time has come for collective consciousness to manifest.*

*In this Kaliyuga, all those who are seeking God shall find Him and millions of people will be able to do so. Sahaja Yoga is the Last Judgement.* This is described in the Bible. You are judged only after you come to Sahaja Yoga. For that purpose you, however, have to surrender yourself completely after coming to Sahaja Yoga. After getting that, which means everything, it is important to dwell in it, to be settled and stabilised in it. Many people ask me, "Mataji, when would we be stable?" The answer is very simple. Suppose you are sailing in a boat. Then you know when the boat becomes stable: so also while riding a bicycle, you understand that when you do not wobble, you



know you are in balance and stable. So also in Sahaja Yoga our stability is understood. *The judgement in this matter is to be made by the individual himself. It is only when you stabilise in Sahaja Yoga, that the state of thoughtless awareness is established.* So long as the Kundalini power does not pass through the Agnyā Chakra, the stage of thoughtless awareness is not reached. This is the first step in the way of thoughtless awareness of the seeker. As soon as the Kundalini crosses the Āgnyā Chakra, the thoughtless awareness is established. *It is the power of Jesus Christ which is instrumental in opening the subtle door located above the Agnyā Chakra. For that purpose you are to recite the 'Lord's prayer' composed by Jesus Christ.* After crossing this door, the Kundalini power enters the limbic area of the brain. It is after the Kundalini enters this area, which is also termed as the Kingdom of God, that the state of thoughtless awareness is established. In the limbic area of the brain there are Chakras which activate the seven main Chakras and also the secondary Chakras in the body.

Now, let us consider the reasons why the Āgnyā Chakra is spoiled. One of the main reasons of this deterioration are your eyes. *You should take great care of the eyes, as they are very important.* Then the Agnyā Chakra is also spoiled on account of bowing before or touching one's head at the feet of an unauthorised Guru. That is why Jesus Christ has told not to bow one's head before every person or place, because by doing so, you unknowingly lose everything whatever you have gained. You should bow your head only before an authorised person, that is the one who is an incarnation of God. Do not bow before any wrong place. This is very important. If you bow your head before a wrong person or place, your Agnyā Chakra will get constricted. In Sahaja Yoga, I have noticed that nowadays, many persons have

spoiled their Agnyā Chakras. The reason is that these people follow a wrong Guru or bow before or touch their heads at wrong places. Many of the eye-diseases are caused due to such wrong practices. *In order to keep the Agnyā Chakra in proper order, one should always read the scriptures and the sacred texts. One should never read unholy literature.* Many people may say, 'What does that matter? On account of our profession, we have to do certain things which may not be strictly proper'. But then, by doing such unholy activities the eyes get spoiled. I never could understand, as to why people are bent upon doing wrong deeds. Even by looking at any unchaste and filthy man the Agnyā Chakra may get constricted. Jesus Christ firmly told, *"Thou shall not commit adultery. But I tell you, thou shall not have adulterous eyes"*. Thus, it again comes to the eyes. If your eyes are unholy, you have eye troubles and your eyes get weakened. This does not mean that if you have to use spectacles, you become an unholy or improper person. It is the law of life that you have to use spectacles at an advanced age. The eyes are spoiled because you do not keep them steady, and are always moving them from one place to another. So also the attention of some people is constantly shifting from one object to another. These people are not even aware that such action spoils the eyes.

The other reason of deterioration of the Āgnyā Chakra lies in the manner in which you work. If you overwork then you become work-conscious. The work that you are doing may be good, but even then, if it is beyond the normal level, be it over-reading, over-stitching or over-thinking, it will spoil the Agnyā Chakra. The reason is that while you overwork, you forget God. During the course of such work, God consciousness does not stabilize in you.

*The Kundalini is the Truth. It is sacred.* There is no hypocrisy in it. It is not some-



thing which can be purchased in a shop. This is the absolute Truth. As long as you cannot recognise the Truth by following Vāma Marg or the wrong path. When you will merge into the Truth, when you will get absorbed in it, only then you would understand that you are but an instrument of God Almighty, the Holy Father, that you are the instrument through which the power of God flows and that you are the instrument of the same power of love of God, which pervades the whole universe and directs all movement therein. This power is made available to you only because of Jesus Christ, through His crucifixion. What a great sacrifice on the part of Christ! It is due to Him that our Agnyā Chakra has opened. *If the Agnyā Chakra of any person does not open, Kundalini would not rise, because the Moolādhāra Chakra would also remain constricted till the Agnyā Chakra remains constricted.* If a person's Agnyā Chakra is too much constricted, the Kundalini power would not rise, whatever efforts you may make. For removing the catch on the Agnyā Chakra, we apply "Kumkum". This has the effect of reducing the troubles of the ego as also other troubles. *When the "Kumkum" is applied on the forehead above the Agnyā Chakra, the Chakra is opened and Kundalini rises.* *Such is the intimate connection between Jesus Christ and the Kundalini Power.* Shri Ganesha, who is stationed at the Moolādhāra, and protects the modesty of Shri Kundalini also opens the door at the Agnyā Chakra, for the Kundalini [to pass through it.

What is it that we have to do for maintaining the Agnyā Chakra in order? The ways are many. *Extremity in every action spoils the society, and therefore excessiveness in any walk of life is not proper and should be avoided.* Maintaining the balance enables our eyes to get rest. In Sahaja Yoga, there are a number of remedies for this, but it is absolutely necessary to get Self-realization, first. Then

there are many exercises for the eyes which help to keep the Agnyā Chakra in a healthy condition. One of these is to watch your own ego and think of yourself that, "Yes Sir, what is the plan and where do you propose to go?" This is how you may address yourself as if, you are observing your own image in a mirror. If you do this, the strain on the eyes due to ego will be minimised.

The other area which is very important is that part of the back of the head that is exactly behind the forehead. It is in the area which is at a distance of about the thickness of eight fingers (about 5 inches) above the base of the neck, and is known as the area of Shri Mahā Ganēsha. *Shri Ganesha incarnated as Mahā Ganēsha and the same incarnation is of Jesus Christ.* Shri Christ's place is in the centre of the forehead and is surrounded by the kingdom of the Ekādasha Rudras. Jesus Christ is the Master of that kingdom. The Ekādasha Rudras comprise of Shri Maha Ganēsha, as also Shri Shadānan (The Lord with six faces). If you open your eyes, after awakening of the 'Kundalini' you would experience that your vision is somewhat dimmed or blurred. This is so because when the 'Kundalini' awakens, the pupils of your eyes are dilated and get cooled. This happens on account of the action of para-sympathetic nervous system. Mere thinking of Shri Jesus Christ or contemplating or meditating on Him would relieve Agnyā Chakra. At the same time it should be remembered that merely following the conventions or traditions and the lines of succession made after Him does not mean contemplation of Jesus Christ.

Now, I will be telling you some eternal truths. Foremost amongst them is that looking at any women with evil intentions is a great sin. You can realise the extent of the enormous sin that is being committed by several people who stare at women at road sides with evil intentions. Jesus Christ told about



this matter some 2000 years ago. But He did not tell it so openly. That is why I have to remind you about this bad habit. Jesus Christ told us about this matter and was crucified. Jesus only told that this should not be done, because it is filthy. He did not tell about the bad consequences of this action. This habit makes man behave like a beast, as his mind is day and night engrossed in evil thoughts. *In our Yoga science it has been advised that the mind should be controlled and kept on the correct path. You should approach God with all attention centred on Him.*

We are made out of Yoga. Our's is the land of Yoga. We are not egoistic, nor do we want to be so. We desire to live on this land as Yogis. A day will dawn, when the whole world would bow to this country (India) in reverence. Then people would know who Jesus Christ was, and from where He came! He would then be worshipped with due respect on this sacred land. In India, even today, the modesty of women is protected and they are treated with proper respect. All over our country, we regard the mother with great reverence. When the people from other countries would visit this land they would know that it is in this country that real Christianity is practiced with great devotion, but not in countries which profess the Christian religion.

Jesus Christ said that *"we should be born again."* In our country we refer to this process as "Dwijā" or born for the second time. The second birth of any human being is possible only by awakening of Kundalini power. *So long as the Kundalini is not awakened, one will not acquire, the second birth, and so long as we do not have rebirth we will not be able to recognise God.* You read the Bible after realization. You will be surprised to know that Jesus Christ has told nothing but the importance of Sahaja Yoga. Everything has been explained with minor details. Those who

have no insight, misrepresent the matters.

*In reality, giving Baptism means the awakening of the Kundalini power so that after it rises and pierces the Sahasrāra, there is the union of the all-pervading power of God and the Kundalini power.* This, in fact, is the final job of the Kundalini power. But the clergy know nothing about this. On the contrary, they are vainly trying to do something which they are not even authorised to do. Otherwise you will find these clergymen involved in all sorts of acts of kindness—kindness to animals, service of the poor, service of patients and so on. You would say, "Mataji, these are all noble deeds". Yes, certainly they are noble deeds, but then, it is not the work of God. *It is not the work of God to serve the poor by paying them money. The real work of God consists in helping the people to enter the Kingdom of God, and to enable them to unite with God.* To make their life full of peace, prosperity, happiness, beauty and grace, is in reality the work of God. God will not catch the feet of the persons who commit theft, or speak lies or wander around because of poverty. To help such persons is an act of kindness and can be done by any person. You would notice some Christians involved in proselytesing work. They would go to a remote corner where the Ādivāsis (Aboriginals) reside. There they would do some work of service to the Ādivāsi people and then convert all of the Ādivāsi to Christianity. But one thing should be made clear, that this is not the work of God. The work of God is eternal.

In Sahaja Yoga, the patients get healed when their 'Kundalini' is awakened. In Sahaja Yoga, we do not perform any work of pseudo-kindness. If we go to any hospital, we can easily heal 25-30 patients. With the awakening of 'Kundalini' they are automatically healed, because within us is the power of Love. *Due to awakening of 'Kundalini' this power of love starts flowing through their*



*bodies and the same power cures them.* Jesus Christ healed many with the same power of love flowing through him. Jesus Christ did not help anybody with materialistic things. We have to understand these things minutely. Do not repeat the mistakes of the past. *You get yourself realized. This is your first duty. After Self-realization your powers are awakened.* These awakened power have healed diseases like cancer which are considered as incurable. In fact you can cure any disease. *Diseases like cancer can be cured only in Sahaja Yoga.* But those who get cured again resume their old paths and habits. They are no more in search of God. Such persons remember God only when they want to be cured of some disease. They do not otherwise think it necessary to seek God. Why then should God care for those who do not desire to be the light of God? Such persons, whether cured or not, would not spread the light in this world, *God would light only such lamps which would spread the light in the whole world.* Why will God cure the stupid people? Why will God help those who do not wish to do His work or those who do not want to seek Him? *The work to relieve poverty or social work should not be mistaken for the work of God.*

Some people degrade the relationship with God to the lowest level. At one place, I observed on an advertisement board: "Shri Sai Nath Bidi". To use the name of God in

such filthy manner is an outright insult of Him. By relating every petty and mundane things with God, you commit great sins. You should know this. "Sai Nath Bidi" or 'Lakshmi Hing',—advertising like this is an insult of God. What do these people gain by doing so? Some people say that, "Mother, this will do us good". What is this good? By that expression they mean they get more money. If a business is carried in this fashion, one or the other day it would surely bring them in trouble. This is the insult of God.

*Jesus Christ came to save and liberate the whole mankind.* He was not the personal possession of any particular sect. *He himself was 'Aumkar' incarnate. He was 'Pranava' and the 'Truth'.* The bodies of the other incarnations were made up of "earth principle", whereas the body of Jesus was made of the 'soul principle' (आत्म तत्व). That is why He was resurrected after death. And it was only through the resurrection that His disciples could know that He was no other than God Himself. Then they started beating the trumpets, started reciting His name, started delivering lectures on Him. The most important thing is that God incarnated. If the people should recognise Him and secure spiritual development and bliss, this would enlighten the soul and spread happiness, and bliss everywhere. May all of you acquire the Yoga of God. Many many blessings.

*Contd. from page 28*

sitting and every moment when you are talking you are thinking about Mother or about God. You'll be amazed! It's only possible if you have sensitivity, if you have memory. *The greatest miracle of this world is that everybody has to die and nobody remembers it. But another one, is that everybody is blessed by God but nobody knows it. But you are 'so specially' blessed. So what you should do? Be in joy, be grateful, so that bliss comes to you. Without thankfulness nothing is going*

*to work out. Thankful heart. You need a heart that is thankful to God so that he gives you. When you give others he will definitely give. But don't think it is your own. You are giving what God has given you. So today I have told you 8-fold movement. So you have become half moon, only in mind. And the other half, keep it for the next 'Guru Purnima'. Alright?*

MAY GOD BLESS YOU

Nirmala Yoga



# An Outline for Understanding "The Deities"

1. Before a cosmic cycle (the Creation) starts, the ultimate reality is undifferentiated as Parabrahma ; it is infinity, abstract, without manifestation. The Creation starts when this reality separates into two ; *Shri Sadāshiva*, the Primordial Father and *Shri Adi Shakti*, the Primordial Mother. "HE" is the Eternal Witness ; "SHE" is His power, the Holy Ghost.

Through the energy of Aum, the Primordial Word, SHE then creates the whole universe. Aum is the expression of the three seed energies which structure the cosmos : 'A'—the seed energy of desire, *Shri Mahākūli* ; 'U'—the seed energy of action, *Shri Mahāsaraswati* ; and 'M'—the seed energy of evolution, *Shri Mahālakshmi*.

Aum also stands for the principle of Divine innocence and purity which permeates the cosmos and is personified at a later stage by the elephant God, Shri Ganesha.

2. Then, before our own material universe, the world of the deities is created ; the three main deities are *Shri Shiva*, *Shri Vishnu* and *Shri Brahmadeva*. Of these three, Shri Shiva never incarnates. He is the manifestation of pure spiritual existence. His wife (shakti or power) is Shri Pārvati. Shri Vishnu is the guide of evolution and the one who incarnates to trigger the next step in evolution. His wife is Shri Lakshmi, giver of prosperity. Shri Brahmadeva, the creator, incarnates very rarely. One example however, is Shri Hazrat Ali, the son-in-law of Mohammad Sāhib and husband of Fātimāji. The wife of Shri Brahmadeva is Shri Saraswati, Goddess of beauty, arts and music.

3. An incarnation can come in complete form (*Avatār*) or as a limited manifestation (*Anshavatār*). The most famous and most recent avatārs of Shri Vishnu are Shri Rāma and Shri Krishna. The incarnations are of four types : the Father, the Primordial Master, the Son, The Mother.

## The Father Aspect

Shri Vishnu incarnated as *Shri Rāma* some 8,000 years ago in India. Shri Rāma was the son of a King and educated as the heir to the throne. He was the "philosopher King" described by Plato, a warrior of unmatched courage, skill and decorum. His life was a platform on which He demonstrated how to lead a very righteous (Dhārmic) life. Shri Rāma provides us with a model for a perfect pattern of human relationships ; He was perfect as a son, husband, brother, father, and king. He is the Deity of the heart chakra and on this subtle level He establishes the potential within man to manifest the qualities needed as a father, son and husband etc.

Shri Vishnu incarnated as Shri Krishna some 6,000 years ago, also in India. He expresses the all pervading greatness of God the Almighty (Virāta). One most remarkable aspect of Shri Krishna is that He is *Yogeshwara*, the Lord of Yoga, absolutely detached from worldly involvements while performing all worldly functions very successfully indeed. He introduced to the human consciousness the notion of "leela", the play, the detached action where man acts as a detached instrument of the Unconscious, freed from the interferences of the ego's own desires. The witnessing power of Shri Krishna is established within the Vishuddhi Chakra. It can be awakened in man by the power of the Kundalini.

## The Primordial Master Aspect

The innocence of Shri Brahmā, Shri Vishnu and Shri Shiva integrates to manifest yet another aspect of the one reality : The Primordial Master, (Adi Guru). He is the one who incarnates very often to assist Shri Vishnu in His evolutionary task. There have been ten major manifestations of the Primordial Master aspect : Abraham,

Moses, Confucius, Zarathustra, Lao Tzu, Socrates, Rājā Janaka, Mohammed, Guru Nānak, Sāi Bābā of Shirdi (second half of 19th century). The Primordial Master aspect relates to the area of the subtle body known as the *Void* (or Ocean of Illusion). His incarnations have given man the principles for maintaining a balance in his daily life and avoid extremes. When the energy of the Kundalini enlightens the void area man becomes his own master (his own guru).

### The Son Aspect

Shri Ganesha incarnated as Lord Jesus Christ some 2,000 years ago in Israel. His shakti is the Virgin Mary. Lord Jesus established within the Āgnyā chakra the potential for man to forgive and be forgiven, to clear himself from the effects of his sins and karmas. The Divine child, Lord Jesus was the word *Aum* made flesh. In the Indian tradition Christ is known as Shri Mahāvishnu. The Divine child also came on this earth in his warrior aspect as Shri Kārttikeya.

### The Mother Aspect

The Adi Shakti is the Great Mother, The Holy Ghost. She also incarnates, either in Her own right (as *Shri Durgā* 10,000 years ago) or in one of Her many aspects. She is the one who controls the whole cosmic show. She has incarnated, for instance, in her Mother aspect as the Mother of Christ (*Mary*); in her wife aspect as *Shri Sitā*, in the case of Shri Rāma; and *Shri Rādā*, the wife of Shri Krishna. She was the sister (*Nānakī*) of the Primordial Master, Guru Nānak; and the daughter *Fātimāji* of the Primordial Master, Mohammād Sahab.

### Today

Her most complete incarnation is living on the earth to start the Golden Age: in this incarnation Her name is *Shri Mataji Nirmala Devi*. Shri Mataji, as the Shakti or Power of

all the Deities, integrates all their qualities within the love of the Mother. It is the power of the Mother that awakens all the aspects of the Deities in man. She has the power to comfort, counsel and redeem.

4. All the Deities are aspects of the one God. The incarnations are those aspects at work in universal history. They all control some specific element of the inner mechanism: a chakra or nādi. They are eternally living and acting to support the great work of Sahaja Yoga. By mastering the art of mantras, and, above all, by awakening the devotion of the heart, the Sahaja Yogi can enter into contact with all these aspects of God to be helped and protected. Finally, the Divine qualities will blossom and manifest through his chakras.

5. The Deities are ruling over a very complex pantheon of beings other than human beings:

On the side of goodness are the Devas which control the forces of nature; *Indra*: rain, *Vāyu*: wind, *Agni*: fire, *Adi Bhoomi*: the earth, *Varuna*: the ocean. (and many others). In fully establishing one's relationship with these Devas one can ultimately control the elements. There are also Celestial beings, such as the Archangels: *Gabriel*: Hanumāna, *Michael*: Bhairava.

On the side of evil various categories of Satanic beings exist also. These forces are at work to deprive man from achieving his spiritual becoming: Shri Mataji named the Satanic forces which are now in human form when She visited America in 1972 and warned of the damage they can do to the spiritual body of men. They have all been destroyed by Shri Mataji in previous incarnations and will be destroyed again. In the meantime it is up to us to take advantage of Her advent and become Spiritual Beings through Self-realisation.

Jai Shri Mataji



# Mantras

There are two types of Mantrās : (1) the Affirmation, and (2) the Poem of Praise. We use them in different circumstances.

## The Affirmation

When a chakra has been affected, and if the residing deity of the chakra recedes, the qualities of that chakra do not maintain themselves without constant attention and nourishment.

The Affirmation is used to bring our attention back to the qualities so the deity returns, making these qualities return and act spontaneously within us.

## The Affirmations

### Centre

- (1) Moolādhāra Shri Mātāji, make me the innocence.
- (2) Swādīshthān Shri Mātāji, make me the creative knowledge.
- (3) Nābhi Shri Mātāji, make me satisfied.
- (3a) Void Shri Mātāji, make me my own guru/master.
- (4) Heart Shri Mātāji, make me a fearless person.
- (5) Vishuddhi Shri Mātāji, make me a detached witness. Shri Mātāji, make me a part and parcel of the whole.  
Hamsā Shri Mātāji, make me a self-correcting and discriminating person.
- (6) Agnyā Shri Mātāji, make me forgiving and sacrificing person.
- (7) Sahasrāra Shri Mātāji, please give me my Self-Realisation.  
Shri Mātāji, please be in my head.  
Shri Mātāji, please establish my Self-Realisation.  
Shri Mātāji, please accept my complete surrender and my sincerest thanks for making me a Sahaja Yogi (ni).

### Left Side

- (1) Moolādhāra Shri Mātāji, by Your Grace, I am the powerful innocence of a child.
- (2) Swādīshthān Shri Mātāji, by Your Grace, I am the pure knowledge/technique of the Divine that acts.
- (3) Nābhi Shri Mātāji, by Your Grace, I am satisfied.  
Shri Mātāji, by Your Grace I am peace.  
Shri Mātāji, by Your Grace I am a generous person.
- (3a) Void Shri Mātāji, am I my own guru/master?  
Shri Mātāji, by your Grace, I am my own guru/master.  
Shri Mātāji, by Your Grace, as I am the pure knowledge, I am my own guru.
- (4) Heart Shri Mātāji, am I the Spirit?  
Shri Mātāji, by Your Grace, I am the Spirit.  
Shri Mātāji, by Your Grace, please forgive me for any mistakes against my Spirit.  
Shri Mātāji, by Your Grace, I am the instrument of Mother's Love.

- (5) Vishuddhi Shri Mātāji, I am not guilty. As I am the Spirit, by Your Grace, how can I be guilty?
- (6) Agnyā Shri Mātāji, by Your Grace, please forgive me.
- (7) Right Sahasrāra Shri Mātāji, by Your Grace, I am protected from all the challenges and I will be victorious over all the challenges to ascent.  
(left side)
- Whole left side Shri Mātāji, by Your Grace, I am fortunate to be in the attention of the Holy Spirit.

### Right Side

- (1) Moolādhāra Shri Mātāji, verily You are the Killer of devils.
- (2) Swādishthān Shri Mātāji, I do nothing. Verily You are the Doer and You are the Enjoyer.
- (3) Nābhi Shri Mātāji, verily You are the Royal Dignity in me.  
Shri Mātāji, verily You solve my money/family worries and take care of my well-being.
- (3a) Void Shri Mātāji, verily You are my Guru/Master.
- (4) Heart Shri Mātāji, verily You are the responsibility in me.  
Shri Mātāji, verily You are the boundaries of good conduct and the benevolence of a good father.
- (5) Vishuddhi Shri Mātāji, verily You are the sweet countenance of my words and deeds.
- (6) Āgnyā Shri Mātāji, I forgive everyone and I forgive myself.  
Shri Mātāji, by Your Grace, please keep me in Your attention.
- (7) Left Sahasrāra Shri Mātāji, verily You are the Victory over all the challenges to ascent.  
(right side)
- Whole right side Shri Mātāji, verily You are the Holy Spirit. (Also) Ask the question of Shri Mātāji relating to your job; e.g. for a teacher: "Shri Mātāji, are You the Teacher of all teachers?"  
Shri Mataji, verily You are the Teacher of all the teachers.

### The Poem of Praise

These verses are said in Sanskrit and praise the residing deities now in the Being of Shri Mataji Nirmala Devi, thus giving sustenance and energy to those centres. The qualities of the Deities manifest themselves in your everyday life spontaneously, bringing you towards an integration of all the qualities of the Divine.

Sanskrit is used, for when the Kundalini rises, She makes vibrations. These vibrations are sounds (the language of the Gods). Sanskrit derives its sounds from those vibrations.

### The Poems of Praise

Aum tvamēva sākshāt, Shri.....sākshāt, Shri Ādi Shakti Mātāji, Shri Nirmalā Dēvi Namō Namah.



- (1) Moolādhāra (Centre) Ganēsha Gaurī and Kundalini Mātā
- (2) Swādhishthān (Centre and Right) Brahmadēva Saraswati (Left) Nirmalā Vidya
- (3) Nābhi (Centre) Lakshmi Nārāyana (Left) Graha Lakshmi or Hazrat-Ali/Fātimā  
(Right) Rāja Lakshmi
- (3a) Void Ādi Guru Dattātrēya
- (4) Heart (Centre) Jagadambā  
(Left) Shiva Pārvati  
(Right) Sitā Rām
- (5) Vishuddhi (Centre) Rādhā Krishna  
(Left) Vishnumāyā  
(Right) Yashodā or Vitthala Rukmini
- (6) Agnyā (Centre) Mary Jesus  
(Left—on right temple) Mahāvira  
(Right—on left temple) Buddha  
(Back) Mahā Ganēsha  
(Front) Mahā Kārttikēya
- (7) Sahasrāra Om tvamēva sākshāt, Shri Mahālakshmi, Mahāsarasvati, Mahākālī, Trigunāt-  
mikā, Kundalini sākshāt, Shri Ādi Shakti Mātāji, Shri Nirmalā Dēvi Namō  
Namah.  
Om tvamēva sākshāt, Shri Kalki sākshāt, Shri Ādi Shakti Mātāji, Shri  
Nirmalā Dēvi Namō Namah. Om tvamēva sākshāt, Shri Kalki sākshāt,  
Shri Sahasrāra swāmini, Moksha Pradāyini, Mātāji, Shri Nirmalā Devi Namō  
Namah.

*Nadis (Channels)*

(I) Idā Nādi	Whole Left side	Mahākālī/ Bhairava
(II) Pīngalā Nādi	Whole Right Side	Mahāsarasvati/Hanumāna
(III) Sushumnā Nādi	The Centre	Mahālakshmi/Ganesha



“I am the Enjoyer of All your doings—not of My doings anymore !”  
—Shri Mataji



## WE BOW TO THEE, SHRI MATAJI

Beyond time is the Spirit,  
That, You've helped us become,  
For now we know, that we are,  
And what it is you've done.  
We bow to Thee, Shri Mataji,  
The voice of God who speaks,  
From far beyond duality,  
You guide the one who seeks.  
Evolving thus, through many lives,  
Fighting what must be fought,  
With Your help, the seeker wins,  
The victory he's sought.  
In winning, he surrenders,  
Desires that come to him,  
He withdraws all his senses,  
In Yoga goes within.  
There he finds, in Love with God,  
Heart's peace and joy, indeed,  
Becomes the bloom and the fruit,  
You planted, as a seed.

*JAI SHRI MATAJI*

### To Rakhi Brother

In your Presence,  
Dear brother so sweet,  
This Kundalini elevates,  
and dances over my head,  
So overjoyed is She to be,  
in company of thee.  
Strengthened by my inner strength,  
bowing to the Purity.  
To be greeted by your smiling face,  
Reflecting Spirit,  
Enlightened Soul,  
Ignites a love, which few can know,  
And we pray,  
Through us it grow,  
This love, so humbly exists  
Divinity created.  
Deep, within,  
from lifetime's longing  
It satisfies, and quenches,  
a thirst for innocence and sweetness  
as tender as a new seed planted.

Dear brother, accept this ever endless love,  
for which I am, but a channel,  
As a sister, allow me,  
to lighten your burdens,  
express this joy, creative and prospering,  
So solid, sublime, yet frank,  
So Powerful, lovely and soothing,  
This eternal Shakti swells  
Desiring to share, to serve  
spreading fragrant smell.  
We shall break the superficial bond,  
Collectively get united.  
As our Vishuddhis blossom,  
Man, in his evolution softens,  
May our love for one another broaden,  
gaining subtler ways of exploring,  
This Sahaja family love,  
of brother and sister,  
With subtler joys start flowing  
With Shri Mataji's blessings,

Jai Shri Mataji  
*Nirmala Yoga*



# DANGERS OF RESEARCH INTO PARAPSYCHOLOGY\*

Your Excellency,

On behalf of a group of friends of your great Country, I take the liberty to draw the attention of the concerned authorities to some aspects of the research into parapsychology, telepathy and other forms of extrasensory perception undertaken in various parts of the US Administration.

For instance, the forthcoming book by the reporter Ronald McRae, seemingly based on Pentagon, NASA and CIA papers, as well as the recent Congress report on "psy" phenomena, tend to suggest that the US authorities are dedicating great attention to this matter. Here are some few reasons why they should be careful in doing so, and I trust that you may wish to pass on the information contained in this letter to those in your Government who are dealing with these parapsychology projects.

I happen to be part of a team who have been involved for the past ten years with a very advanced albeit little known form of traditional yoga, which enables me, inter alia, to understand very well the mechanism of parapsychological phenomena, and thus to recognize its inherent dangers. These experimental findings reflect and verify the teachings and guidance of a London-based world authority on traditional spiritual yoga who has totally mastered the various fields of parapsychological manifestations.

The serious threat that enquiries in these fields present for the psychic, (and even physical) health of the subject who undertakes such research, finds its roots in the following basic principle :

Unlike the tenet parapsychological theorists would have us believe, ESP (Extra-Sensory

Perception) does not manifest a growth of the subjects' native psychic power; rather, it manifests a communication between the system of awareness of the researcher and the awareness of disincarnated (dead) individuals, who can then fill the researcher's awareness/energy system with their own perceptory abilities.

The subject then manifests extrasensory perceptions, hardly aware that the new "psy" powers (the old Sanskrit term is "siddhi") do not belong to him but to the entity which has parasitically intruded into his psyche. Such entities, or dead spirits are called "bhoota bāddhā" in Sanskrit or 'prēta' in the Buddhist tradition. It is traditionally warned by the knowledgeable ancient scriptures of Asia, to have no relationships whatever with such entities and not to use their powers. The early Christian tradition issued the same warning, based on the story of the Gadarene Swine. We should now understand why these warnings are necessary.

ESP is, to the psyche, the same as inflation in the economy or cancer within the physical body: a case of 'overheating'. As one or many "bhoots" are feeding on the energy system of one living being, the stress on the latter's sympathetic nervous system and the resulting drain on the parasympathetic nervous energy, will cause long term damage; any dysfunction of the nervous system, insomnia, mental febrility, depression, schizophrenia etc. ... can be a manifestation of the long term consequences of such spiritual possession. A further step in the process manifests, when the stress caused by the "bhoots" creates problems at the physical level, thus contri-

\*This is the copy of the letter communicated by a Sahaja Yogi to the ambassador of U.S.A. in London.

buting to diseases like cancer (including leukaemia), multiple sclerosis, or epilepsy.

Unfortunately the causal link between the presence of "bhoots" and psychosomatic disorders has not been generally recognized by medical science, while the short term effects of ESP can be quite seductive and include, for instance, increased creativity or so-called curative powers. Yet if the above-stated principle is correct (i.e. that "psy" phenomena are caused by dead spirits intruding the psyche of a living human being) it means the following :

Between ESP and old-fashioned black magic, there is a difference in degree, perhaps, but not in nature. Relatively benign "bhoots" can help in curative powers, telepathy, clairvoyance, sediesthesia, psychokinesis, reflexology ; more hostile dead entities (in Sanskrit 'rakshasas', or demons) are possessing criminal maniacs or sex sadists, who very often manifest a completely split personality or multiple personalities. On the other hand, the mass level use of "bhoots", that is the possibility of hypnotizing masses, is a factor that politics cannot afford to ignore: Hitler or Khomeini are among those reminding us of the fact. But there are also much subtler trends ; various sects and noticeably many Indian fake 'gurus'

are making clever use of the "bhoot" ability to maximize the energy of a subject's sympathetic nervous energy, and cash handsomely on these short-term manipulations (psychic equivalent of asset-stripping).

We are aware that interest in ESP in the US Government is stimulated by the reported progress of parapsychological research in the USSR. But it must be emphasised that such research inevitably and invariably, in one form or another, recoils back on its author or on the person to whom it is applied. The end result is clearly negative.

The best protection against ESP by a hostile researcher, sorcerer or nation, is to lead a balanced and, yes, moral life. "Bhoots" cannot parasite the psyche of a normal individual, especially when such a person does not invite ESP by turning his attention towards it. There are, moreover, many techniques by which to overcome and get rid of "bhoots", which can be mastered easily.

I hope that the above information, which can readily be supplemented if required, will prove timely and useful to officers of your Government assessing the potential of "psy" practices within the Administration, and, along with our deep concern for the outcome, express to you, Excellency, the assurance of my highest consideration.

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"NOW WE HAVE TO UNDERSTAND THAT WE ARE CARRYING THE LIGHT IN OUR HANDS. AND THE LIGHT SHOULD NOT SHAKE, WE HAVE TO HOLD THE LIGHT AND WE SHOULD HAVE A CONCENTRATED ATTENTION TOWARDS THE MAINTENANCE OF THE LIGHT".

—SHRI MATAJI