



Nirmala Yoga

Vol. 5 No. 25

Bi-Monthly

January-February 1985



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

NIRMALA YOGA

43, Bungalow Road, Delhi-110007 (India)

Founder : Her Holiness Mataji Shri Nirmala Devi

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

Representatives

Australia	: CHERYL REBEIRO, 1267, Burke Road, KEW 3101, VICTORIA.
Austria	: INGE KELLY, Gartnergasse 17/10, 1030 VIENNA
Canada	: LORI & CARY HYNEK, 3151, Heather Street, Vancouver, B.C. V5Z 3K2.
France	: ALEXANDRE PICOVSCHI, 175, Av. Ledru Rollin PARIS-75011.
Italy	: ANTONIO SARACINO, PIAZZA E. MILLO 9 e/2, 00122-109, OSTIA LIDO, ROMA.
India	: M.B. RATNANNWAR, 13, Merwan Mansion, Genjewala Lane, Borivali (W).. BOMBAY-400092.
Spain	: JUAN ANTONIO DELGADO, Avenida De Burgos, 30, 1, A, MADRID-28036
Switzerland	: CHARLES & MRS. MAGDA MATHYS, 5, Chemin Des Mouldins. 1256, Troinex (Canton de Geneva).
U. K.	: GAVIN BROWN, Brown's Geological Information Services Ltd., 134 Great Portland Street, London WIN 5PH. ALAN NAPPER, 9A Stonehill, Street, Somerset tel. Street 45940. JOHN NOYCE, 71 Richmond St Brighton, BN1 8GR.
U.S.A.	: CHRISTINE & MICHAEL PETRUNIA, 270, Jay Street (APT. 1-C), BROOKLYN, NY-11201. URSULA SEHLMAYER, 191 Canal ST. #23 SAN RAFAEL, CA-94901.

CONTENTS

	<i>Page</i>
1. Editorial	1
2. From Shri Rāmadasa's 'Dasbodha'	3
4. Sahaja Yoga works only by keeping the Mother pleased	4
5. Discipline & Devotion for the fight within	10
6. Shri Blake's poem : The Seven eyes of God	16
7. Sickness and its Cure	17
8. All is so beautifully made	29
9. Speech of Dr. (Mrs.) S. Swāmināthan	36
10. We Pray (Poem)	38
11. William Blake—I	39
12. William Blake—II	41
13. Shri Mataji's Advice	45
14. Woman Power	48
15. Poojās to Shri Mataji in 1985	49
16. Festivals	4th Cover

Front Cover : Shri Mataji, during the weddings at Bordi, 15th February 1984



Editorial

In the last issue, under this column, 2 verses from the twelfth chapter of the Geatā were considered, wherein the Lord has described the qualities that make a devotee dear to Him. It is desired to discuss another two verses from the same chapter :

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ॥
 हर्षामर्षभयोद्वेगेर्मुक्तो यः स च मे प्रियः ॥१५॥
 अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ॥
 सर्वारम्भपरित्यागी यो मदभक्तः स मे प्रियः ॥१६॥

Yasmānno—dvijaté loko lokānno dvijaté cha yah
 Harshā-marsha bhayodvā—gair mukto yah sa cha mé priyah. ॥ 15 ॥
 Anapēkshah shuchīrdakshah udāseeno gatavyathah
 Sarvā-rambha parityāgī yo madbhaktah sa mé priyah. ॥ 16 ॥

"He who is not the cause of annoyance to the world and who never feels offended with the world, who is free from delight and anger, perturbation and fear, he is dear to me.

He who craves for nothing, is pure within and without, is alert and unaffected by any distraction and who renounces all undertakings at the very beginning, that devotee is dear to me."

Interaction with the world causes conflicts of interests, which generate emotional reactions. Disregarding others' interests in furtherance of one's own, makes the person a source of annoyance to the world. In the opposite case, the person is offended with the world. Success in achieving what is desired brings delight, whereas the possibility of losing the possession causes fear. Aggressiveness may emanate from the fear of losing what one is already possessing, or from the possibility of others acquiring what one likes to have. The delight of getting a desired object can be followed by the fear of losing it.

Interests originate from attachments. Attachments are for the objects that give pleasure to sense-organs, which in turn are supposed to satisfy the desires arising in the mind. The mind functions in conjunction with the organs of knowledge. Desires arise as thoughts, from the impressions of gross pleasures enjoyed in the past which are stored up in the left-side. Enjoying

the satisfaction of fulfilment of, a desire, becomes the further cause of another desire and the mind is the enjoyer. Desires should not be suppressed as that would cause overactivity of right side. At the same time enslavement to them has to be avoided. One should therefore evolve into the state of the desireless mind. Catches on the chakras may activate past impressions into desires, as also identification of the chitta with an external object of gross pleasure would awaken corresponding dormant impressions. It appears that the process may cause attention to project out and vice versa.

No desires would arise in the still or calm mind which is actually the state of balance of sympathetic N.S., which is also the state of thoughtless awareness and wherein the chakras would be cleared of all catches. In this condition, one rises above all the feelings of cravings, fear, perturbation, delight, sorrow etc.

Sustaining and growing in this state is of utmost importance, wherein, with the attention fixed within, one is the witness to all happenings and has no distractions. This is the state of purity and would last so long as one's attention is not disturbed. Disturbances may come from within due to movement of attention to left or right sympathetic or from outside. Also there are distractions (as described by Pātānjali), which would obstruct the meditation, such as mental laziness, doubt, lethargy, false perceptions, clinging to sense enjoyments, non-attainment or non-retention of concentration etc. We thank our beloved Mother for teaching us various Sahaja remedies to overcome these obstructions. Nevertheless, alertness to apply the Sahaja methods is essential. It is therefore important to fix the goal viz. to improve the state of meditation and prolong it as much as possible. Thereafter, every act can be viewed as conducive or otherwise to the attainment of the goal and efforts can be made to get over temptations for comfort and sense enjoyment, the movements of attention can be watched, to quieten the complaining mind etc.

Outside the state of meditation alertness is required; for correcting the imbalance of sympathetic, clearing the chakras and for negating every desire and thought, or every object to which the attention is attracted, as false and non-existent. Alertness is necessary to avoid mental aberrations, such as anger, desire for sensual-pleasure, attachment, temptations, conceit, jealousy—known as '*shad-ripus*' (six enemies). (Please see Birthday Puja, Nirmala Yoga, No. 20, March '84 pp. 04.) One may have inherited these to some extent from previous life and hence these would form a part of one's nature. These reside in the company of mind and ego and are strong when the attention identifies itself with the body. The mind which may become calm in the meditation, may get disturbed as various thoughts and desires come to surface. One should therefore discriminate, through the intellect (the buddhi) that only 'the Ātman' is real and rest everything including body mind, ego, intellect is unreal, and the reality becomes manifest only in the state of thoughtless awareness. However in the moment of complacency identifications take place unnoticed. For every such mistake, it is advisable, to pray for forgiveness of Mother and for giving strength and alertness to control the attention. It is felt that attention could be engaged in maintaining the thoughtless awareness.

The feeling of doership of actions would induce reactions corresponding to expectations. Negating the results at the very beginning of an action would save one from its possible effects. It has therefore been suggested that all undertakings should be renounced at the very beginning. This could also be achieved by dedicating them to God and also through a firm conviction regarding one's role—which should be of an instrument employed

by the Supreme. Bread-winners for families should know that God-Almighty is competent to feed any number of mouths and they should feel humbly thankful to Him for entrusting them with the job.

Even in Sahaja Yoga, expectations do arise in the minds, unnoticed, about possible appreciation by Mother of good vibratory condition; or good remarks from other Sahaja Yogis for a job done. In such moments the buddhi (intellect) should remind that good vibratory condition is Mother's gift and that She is the real doer of the job, and anybody else could also have been employed by Her. Hence the prayer :

कायेन वाचा मनसेन्द्रियोर्वा । बुद्धयात्मना वा प्रकृति स्वभावात् ॥
करोमि यद्यत् सकलं परस्म्यै । आदि शक्त्यै इति समर्पयामि ॥

Kāyēna vāchā manasēndriyōrvā
Budh yātmanā vā prakṛti svabhāvāt
Karomi yadyat sakalam parasmai
Adi shaktyai iti samarpayāmi

Whatever I do with body, speech, mind, and other senses knowingly or unknowing by or through nature, directly or indirectly, I dedicate it to Adi Shakti.

Let us all tell ourselves that every moment that goes outside the thoughtless awareness, with attention involved in the Avidyā (ignorance) is away from the Lotus Feet of Adi-Shakti. According to Ādi Shankarāchārya, the proximate worship of Mother's Feet is not possible for the fickle-minded. But Mother has granted that to us out of limitless love and compassion for us, for which sages of ancient yore had to perform so much penance. Let us now perform our 'penance' in the form of meditating upon Her Lotus feet which the Param Parameshwari having Her infinite forms beyond human understanding has made very easy for us by assuming the all loving and Compassionate form of our Mother Shri Mataji.

FROM SAMARTH RAMADASA'S 'DASBODHA'

* If you think that you are the doer of works, you will be put to great trouble. Instead, if you really believe that Rāma (God) alone is the doer of all works, you will be successful in your undertakings, become powerful and win fame.

* Meditate and invoke the Grace of Raghunātha (God) and directly experience that the Divine Power removes all obstacles, fulfilling all your wants.

* None can change the complexion of one's body for it is innate. But if you wish to lead the spiritual life, you shall have to cultivate the moral values.

* Fill the box of life with the pearls of experience of blessings of God, and when you joyfully offer this to HIM, you go on deriving undiminishing Divine Bliss.



Sahaja Yoga Works only by keeping the Mother Pleased

18th January 1983

So now we are coming to the end of our first half tour. Now we have to look back upon ourselves and try to find out what have we achieved out of this.

We must understand that, Sahaja Yoga is not done through brain activities. Like many people think, that if you just tell yourself: "You have to be like this", it will work out. If you have to, all the time, inform yourself that "Oh, you must get rid of a particular problem", it will be alright. Or some people think that if they tell somebody that: "This is wrong with you and you should get well", it will be alright. It is not so, because Sahaja Yoga does not work on mental level. It works on spiritual level, which is a much higher level, than the mental level.

So what you have to do, is to understand, how to correct your chakras, and you must understand, how to work out your machines. Perhaps people still live on mental level and try to solve problems on mental level. And that's why all the problems start coming up. Now if you have a problem with any chakras or there is anything catching, or you find that there is something wrong, no use working it on any other level, but spiritual level. Some people believe that if they have dressed up like something, or if they outwardly behave like something, they become that. That is not true. Like we have hippies in the west

and they think that they have become primitive. You do not become primitive by any means, because you are so overdeveloped that you cannot become primitive. So by just doing something mentally, we do not become that.

Now this mental level can go even further, in a subtler way, into people. Some of you might feel that by knowing some of the 'Āratīs' (अरती) and things by heart, you will achieve weight, is not true also, because that is also just words. But if that is an awakened thing within you, then they become a 'Mantra' and then you can work it out. But first of all you must achieve a certain standard to have that power to create the Mantras. Also when you say some 'ārati', it is not necessarily possible that it will work out. Let us face the things as they are and not to be conditioned by anything else. You have to achieve a certain depth within yourself to 'even' enlighten the mantra,

First of all you should have clear-cut vibrations, minimum of minimum. If you have certain chakras catching, then try to improve your chakras with the photograph; with all the due respect to the photograph. It's only the photograph which is going to work it out, nothing else,—or if I am there. But once if you have achieved a certain state of enlighte-

nment, then you can use mantras otherwise also, it will help you.

But first of all your heart must be clear.

I have found out in general, there are two chakras, overwhelmingly, not working alright in most of the western people. *First is the heart.* That means, heart is not clear, that heart is not clean, that in the heart, you still are a small person; in the heart you have not placed your Mother. You have to purify your heart, by looking at the photograph and putting all loving feelings about your Mother, understanding Her work and putting Her into your heart. *If the heart is not clear, then everything has no meaning, because it is a dark heart which is doing all these things. The heart has to be clean, absolutely surrendered and must try to put Me before everything else.* I can tell you because we are all Sahaja Yogis. I cannot say this to people who are not Sahaja Yogis.

Now we always try to relate Sahaja Yoga from our own terms, not from the terms that belong to God. God is what He is. He cannot change Himself; you have to change. So whatever we think about God, we want to put on that. For example if someone thinks that he tries to be nice or good to me, or if he is close to me, 'so called' and if he thinks that he is organizing better or he is doing this work or that work or anything else like that, where he feels that he is important because he is doing this job or that job, *then one must know that all this is mental. Actually you are doing nothing. Whenever you try to do something, you really confuse yourself and confuse Me also. We have seen yesterday's example.* I was sure that they had to go next day, but nobody would listen to me and they rushed away and they found that the tickets were bought for the next day. *This knowledge comes to you, if you are clear hearted.* As yesterday, I said, you better not come. I did

not know what was the situation there. I just said, "don't come". Finished, because I knew what was going to happen. So this clear-cut idea comes to you when your heart is clear. *But first of all people do not understand that you have to work it through your heart and not through your brain.* When we have to work out things through our brain, we try to develop our brain, isn't it, by memorising, by practicing something, teaching our brain how to think, how to go this way, that way. We try to train our brain. *Now we have to train our heart in Sahaja Yoga, and to train our heart in Sahaja Yoga one has to know first of all that it is enveloped either by ego or by super ego.* The limbic area actually represents the heart. And if there is ego, heart will always be 'so called' heart. It will not be the real heart that will be working but it is only mental projection, and you will feel that I am doing it from my heart. That's not so.

Now then supposing what should we do, if we have weak heart. You might say, you should try to sort of tell yourself that, that's not good and this is not good, this and that and all kinds of mental suggestions or auto suggestions or this the way psychiatrists and all that give you suggestions. That's again mental. So that's not the way it is going to work out. We must understand that, what we have to do is to raise the left side and put it to the right side. *There is no other way. You have to just work it out with your hands.* Your hands are working it out and not your brain. *So use your hands, and the methods of Sahaja Yoga.*

Now every one must have a regular sitting in the water everyday. That's important. 'Every' morning you 'must' do your meditation, because on mental level, we feel, we have been with Mother, alright. This exposure is alright. You came, you saw how Indians are and how they are light on their feet and

how they are good for Sahaja Yoga. But after seeing all that, you have to know that *Sahaja Yoga is to be worked out, is not to be thought out. You just cannot think about it.* Whatever you may try to do through your thought, you cannot achieve any results in Sahaja Yoga. You have to use your hands, you have to use your feet, you have to soak your feet in the water, because water is the ocean. All these five chakras or say six chakras which are,—I say five because the one is the moolādhāra chakra, which is the first, and the seventh and the topmost is the brain. *So in-between five chakras, which are there, are to be handled fully, with the idea that they are basically made of matter, and these five elements constitute the body of these chakras.* Now these chakras, if they are to be corrected, we have to correct them by taking out all the problems of these chakras into the elements from which they have come. For example a person, who is a very right sided person, so he has to give a balance by the left side. Of course raising with a hand is alright, but what about the element? Right sided person has all the elements which give heat, we can say the light, we can say the fire. *So for people, who are right sided the light is not going to help much. Like if you put the light before the photograph and those who are ego oriented people, if you just use the light, it is not going to work out. So what is going to work out is the mother-earth and the water element which is cooling. Even ice is very helpful to people who are right sided. So all cooling effects should be used for correcting your right sidedness. So that you cool it down. Same about food. In food, those who are right sided people, should take to foods which are left sided, that is carbohydrates, means they should become partly vegetarians or quite a lot of vegetarians, and should eat things at the most like chickens but not fishes, not sea food because they are all hot.* That's how you treat your material side of your

chakras. Now the *left sided people should use again the 'deepa'—is the light, or the fire to correct their left side.* Also in food, such people should take more to nitrogenous, means, proteins and foods like that. They should take more proteins.

Now as far as Sahaja Yoga is concerned, the basic thing is *Kundalini*, and the Kundalini as I told you is the pure desire. Again listen to it carefully. *'Pure desire'.* That means all other desires are impure. There is only one pure desire and that is to be one with the divine, one with the Brahma, one with God. That's the *'only' pure desire.* All other desires are impure. *So train your mind gradually to achieve that desire as the main thing.* If you train your mind in that fashion then you can develop pure desire, so all other desires will negate, gradually. Alright. Now this desire, to be one with the divine, is the purest and the highest. and to achieve that, what have we to do? TO ACHIEVE THAT YOU HAVE TO KEEP YOUR MOTHER PLEASED, VERY SIMPLE. Adishankaracharya has said that you don't bother about anything, *just keep your Mother pleased. You have to be simple person; not try to be cunning with Me or clever with Me. I know everyone well.* So try to tell yourself that, "I should say things, I should behave in a manner that will please my Mother". Supposing you are in Sahaja Yoga, and you are doing wrong things, it is not going to please Me at all. "So how to please mother?"—that, you should try to see for yourself. What kind of a thing *pleases me the best.* I am also a very simple person, so I want a simple hearted person—who is simple hearted. For example, a person who tries to show off too much, tries to be always the first, or tries to be always the, sort of a cinema star, I don't like such person. You have to be very quiet and extremely shy about showing off yourself. Do I show off that I am Adishakti? I donot. I live

like you, absolutely like you. *Do I try to show off? Then why should you try to show off to me?* So that kind of a person is no good.

Secondly you should not be tense with me. There is no need to be tense. If I find something wrong with you, if I scold you also, it is for your good. If I say a good word it is for your good. *My Sahaja Yoga works this way.* I have no malice against anyone in the whole world, no malice at all, and no anger for anyone in this world. *I have nothing but COMPASSION.* But in compassion sometimes I have to scold and in the same compassion I have to speak in a very compassionate manner. So both ways it helps you. *It helps you both ways. So thank God that you have somebody, who will correct you at the right time, for your good, because you are saints, and you have come on this earth to establish God's kingdom.* That's what you have to do. And if you are the people who are not respected, who are not sensible, who haven't got the dignity, who behave in a cheapish way, how can people accept you?

So this Heart Chakra is to be first looked after, that with your heart, desire that you will keep your Mother pleased. Even if I am angry with you, don't feel bad about it. That's one of the signs that Sahaja Yoga has not yet developed. If I scold you, it is because there is something in you, which has to go away and which I must scold, so it will go away. So accept it just as a correcting point that is good for you. *Some sort of a thorn is within you, which has to be taken out by another thorn and Mother has taken it out. ONCE you start understanding the compassion of your Mother you will not mind My saying anything to you, my correcting you or my telling you that this is wrong, because I have to do that.* Those people who do not

have a good heart, clean heart cannot understand this. They cannot understand this, very difficult. So you keep your heart clean towards your Mother. Whatever I do for you, is just a blessing, always a blessing for you. *Whatever I do for you is a blessing, remember that.*

Now another chakra, which is horribly caught up with most of you is your NABHI Chakra, suggesting that you are still very very materialistic. In small small things also we are materialistic. It becomes subtler and subtler and subtler. So try to understand that matter is not so important. *Matter is just there to please each other, specially to please your Mother.* It has no other value whatsoever. So you should not try to be materialistic in the sense that, you see, for a little thing, you have to do this, for a little you have to do that. Nothing is important; if it works out, well and good and if it does not work out well and good. So you see *Nabhi chakra is very individualistic, very individualistic. It is everybody's personal thing.* If your desire is only upto Lakshmi point, that you want to have more money, or you care for little things, here and there, without any spiritual value to it, then your Lakshmi tattva, at the most might be awakened. *But this Lakshmi tattva has to become Mahalakshmi tattva. That is for your ascent.* And just to get into that, Mahalakshmi tattva, what you have to do is to *use all your material things and your material being in such way that you please Me.* That is very important. *So you should not do something that will not please Me.* That is 'very important'. Everybody must understand.

I want you to understand that when you dress up also, certain things I don't like at all—like *dishevelled hair*—at all. That might be a fashion, or whatever but I don't like it. *Always must be properly combed, properly done hair.* These modern things you should

give up, of dishevelled hair, because this is a sign of pucca (real) Bhoots coming in. If you have dishevelled hair, the Bhoots, recognize that person and they get into such a person, who has dishevelled hair. So try to make your hair in a proper way. See now Indians, how they make their hair. Look at them. They all make their hair properly, because I have nothing to do with your hair. I am not a hair stylist person or anything, but if you do not have your hair properly combed and done then definitely you are in for trouble. So take heed to these things.

Then some people have a habit of being untidily dressed. That's also not a good thing. You have to be tidily dressed; clean and tidily dressed, not because it is material, but it is very important that if it is not so, that kind of a material will attract all the *bādhās* into it. You must keep yourself clean and neat because these *bādhās* should not enter. *All these ideas that have come to the west have come from some satanic force. It does not look beautiful. In any way it does not look good for any spiritual person. We have to change our styles that will be appealing to the divine and not to the bhoots. We donot want any bhoot to come on us. If you understand this simple fact, then you may start dressing up in a way, that may not be modern, may not be ancient, whatever it is, is neat, clean, spick and span. Otherwise also if you see to the matter point more and more, no use accumulating thousand and one things, which are plastic in temperament and nature. You should have few things which have a spiritual value, not all extraordinary things that we try to have, because they have no spiritual value. So try not to accumulate all these nonsensical things to you. Gradually you will find, you will reduce. You go on reducing. You will have simpler lives, better things and spiritual things. Whatever you buy, see the vibrations and then buy, other-*

wise just don't buy, because all kinds of non-sensical bhoots will be in your house and you will be troubled. So whatever you want to buy you must see on vibratory awareness. If you cannot understand, ask somebody else, a Sahaja Yogi, to help you. But don't go on buying things just because you think, they are cheap, or they are nice or good. So try, *to buy things which vibration-wise are alright* and if it is not so, finish it. It's nothing important "I must buy this, I have to go to Bombay to buy this," that's a wrong idea.

Now attention has to be inward, all the time. I have seen that our attention is outward. Because of that, what we see outside is not good for vibrations. But if your attention is inside you 'will not' buy anything that is not good for vibrations or you will not own something, you will just throw it away. But the attention is outside and because of that you just don't know how to judge a thing. *Nabhi chakra has to be attended to: For that you donot have to think, you have to work it out. See which side of Nabhi is catching. If the right side is catching, for you the sugar is the best. Sugar represents many things. Sugar means also your tongue should be sweet. You should talk sweetly. People think if you talk sweetly to someone then people will start thinking that you are good for nothing or you are absolutely a meek person. You have to be meek. We have to be meek and humble. We must learn how to talk sweetly to each other. And if you don't understand how to speak, then take more sugar, vibrated sugar. That will make your tongue sweeter and sweeter and your ideas will be sweeter about other person than harsh or criticising.*

So for the right sided people sugar is suggested. For the left sided people—salt. Left sided people should take salt more, and with salt they can solve many problems, because salt gives them a personality, a composure by which they can express themselves

in a way, which is dignified and also not very lethargic. So the speed of your talks or behaviour or everything should be in the centre. It should not be lethargic, nor should be too quick and fast and hectic.

So you will understand *Sahaja Yoga is a central point of everything. Everything in the centre, one should try to do, not one extreme to another extreme*. If you talk too much and jabber too much, and if you are fast, try to reduce your speed by 'alertly' looking at it. You have to be alert: see—"my speed is going up. There is no need for me to talk. Let me stop." But those who do not talk at all, also not good. So those who talk or those who do not talk have to understand only one thing that whatever we talk, we talk in the centre. Once you understand that, your responses to things will be absolutely central, balanced and beautiful. Now this is all I can say at this time because the time is short also for us.

We have all enjoyed our stay all over, I think so. You all have been happy all over and we have worked it out very well, and it has been quite a lesson to all of us and also a very great experience of enjoyment. *So not to feel guilty about anything, because feeling guilty you do not get over it. Feeling guilty is an escape. You must face it. You must face it and see, correct yourself and be one with it.* That is a much better way, than to just to go on feeling guilty or aggressive. That's not the way, because as I said it's all mental.

So if you understand these few points on these two chakras, is Nabhi and your Heart. If you understand these two points clearly, that you must keep it clear, and the expression of that will show in your behaviour, in your dress, in your walk, gait, talking and everything outside.

But you cannot go from outside, inside. Supposing somebody says that, "Alright Mother, I have combed my hair very well so I am alright." It's not so. Not necessarily. Even if you have combed your hair, you might be possessed by a bhoot. But at least there is less chances. So one has to understand that it has to be worked out. *I think this must be really screwed into your head that Sahaja Yoga is to be worked out.* You cannot just tell yourself, 'Oh I am very happy' because it pampers your ego, or 'very unhappy' because it is troubling through your super-ego. I am not very happy, I am not very unhappy, that's not the way. *You have to be in joy. And these things can work out. You should have patience with yourself, love for yourself and dignity that you are Sahaja Yogis.* EVERY INDIVIDUAL HAS TO WORK IT OUT FOR HIMSELF SO THE WHOLE CAN BE ALRIGHT. There could be some people who are only worried about others. *Worry about yourself and see the good points of others.* Not the bad points, but good points of others, and also if somebody has to tell you that you must organise, go fast and all that, not to feel bad. We have to be like that we have to be very quick. *We have to do so much work in this world we have no time to waste. We have no time to waste.* One has to be very quick and we have to be very prompt and healthy about it.

As you know that in this trip you have seen that how much work I have been doing compared to you, and I am so much older compared to you people. Alright, you can say that Mother you are Adishakti. It's alright. But I am your ideal. In any case if somebody is *your ideal, try to become like that person, try to imbibe those qualities in you.*

May God Bless You.



SHRI MATAJI NIRMALA DEVI

'Discipline and Devotion for the Fight within'

Ashtami Puja
MUEDON, PARIS
30th Sept. 1984.

Today is the eighth day of Navarātri, but it is a great day for Sahaja Yogis because it is the most important period. That is, the seventh centre we have crossed and we are on the eighth centre. We need not think of the Goddess what She did on the eighth day, *we have to think today what we have to do within ourselves.*

After crossing the seventh day, after crossing the seventh chakra—that is the real ascent in your spiritual ascent. What are we to do on the eighth one?

It's so Sahaja that today should be Ashtami, because that is the day the Goddess killed so many evil doers, and demons and Rākshasas. She did it on Her own, alone. Now these evil forces are manifesting in human beings. They have spread out. They are within us. So we all have to fight those forces within us. The war is within ourselves, is not without. First when you ascend the seventh chakra, when you are on the eighth step, *you have to remember first you have to fight those forces within ourselves.*

You are all very intelligent people; but too intelligent sometimes. So whatever I say you may twist it, and may try to use it in your own intelligence. But it is not in your well-being. It is not for your 'hita' (हित), for your good. You want to use it because you think you are

intelligent, and may be you do not know you are using it that way. *And that is what one has to know that these forces are acting within us. They act through our intelligence, they act through our emotions, and they act through our physical being. So we have to be very careful.*

When you ascend into Sahaja Yoga, we have to be very careful with our intelligence, because intelligence has capacity to cheat itself. And it will cheat us, nobody else. It is against us, against our own powers. So we have to be alert and see for ourselves. So as soon as you enter onto the eighth step you should start seeing at yourself.

Now, for example, when I say the mantra is "I am my own Guru", immediately the intelligence comes forward to render its services—freely. "Oh! I am my own Guru, why should I listen to anyone? Why should I listen to any leader? Why should I listen to anyone who is elder, who understands Sahaja Yoga better? I am my own Guru!" It is the other way. Straightforward thing is: I am my own Guru, I have to correct myself. I have to use this instrument of light to correct myself.

Now the intelligence cheats again: "Mother said that if you feel vibrations then it's alright; and I'm feeling the vibrations,

I'm alright".—Again cheating. You are cheating yourself! What is the reason?

The reason is very interesting. I've seen that ordinary human beings—in the West specially—are very much against themselves: Like, I'll give you an example: You tell somebody that if you have to go to the station, take this road and you'll go straight to the station. But immediately he'll say, "But the problem is that how can I go straight? My back is towards the station. If I walk straight I'll go in the opposite direction". Such stupid things! But they say it, all the time.

Now if you tell them that you can sell your car better if you go to Germany, for example; but they say, "There's a problem, may be the Germans may start their war again. May be there is Hitler waiting for me, to kill me".—Any fantastic problem, that you can't think of, can come out of this modern brain. And you are amazed how this man is against himself all the time!

The whole built-up is like that because before realization you are absolutely disintegrated. Your heart is against your brain, and your brain is against your liver. This is the reason they have three types of wives; one is a love affair, one is a physical life and one is a wife. They are so disintegrated that every cell can have a wife or can have a husband. The nose will want another thing, and the hands will do something else and tongue will say something else.

When I met the western people, I had to consult many dictionaries to understand why they behave in such a funny manner. They are all the time against themselves.

So after realization this habit becomes even subtler. So now they use Sahaja Yoga to act against Sahaja Yoga itself. Sahaja is simple, is straight forward. But they don't want to have it in that way. They must

always do it in such a way that it is absolutely Asahaja. (non-Sahaja)

There was a fellow in my house who was suffering from left-side problems. So I told him that you have to light a lamp and then take out all your bādhās every night. And we had a big drum of oil in the house.—He did not eat any food, he did not sleep. He burnt all that oil in one week's time. He made all the blankets black, all the walls black, and burnt all the curtains! When I came back after eight days, I said what have you been doing?—And he looked like a real bhoot! He said "I was driving out the bhoots". I said now this is the limit! So he said, "Mother you told me". I said, "Thank God you did not take a beacon light to burn the whole house!"

So I have to be very careful when I talk with you. Whenever I tell you one thing, I tell you the other side immediately, because I don't want—if I tell you this side, you go to the other side, to the other extreme. So all this kind of this crazy madness, stupidity I've seen.

And today when I'm going to talk to you about discipline, I must tell you "*Discipline has to be Sahaja*". Now what does that mean?—That is, first of all "*face yourself*". What I find, the western mind, because of its ego cannot discipline itself. If you tell them you have to discipline, they think I'm creating a military out of you. In a way it 'is' a fight. *It is a fight with yourself. But how will you fight if you have no discipline?*

Now if I say, you have to get up in the morning, take your bath, and sit down for meditation; in a Sahaja way you have to tell yourself plainly, "Come along, now you have to get up in the morning". In a Sahaja way; the way you turn your wheels in your car.

So what you do, is to, I think, the whole

night you don't sleep. May be, this could be one extreme, is not to sleep. And get up at 2 O'clock, disturb the whole house-hold, fill your tub, and fill the whole house with water! And sit down in that water, and you get cold and sick. It is absurd! Why?—Because you want to show-off. Or may be you want to hurt yourself. Both things are wrong. Whatever has to be done, has to be done in the most pleasurable way. Either you will not wash the dirt, or you will wash it such that all the cloth will be torn.

But today as I see the people—of France specially, the French Sahaja Yogis,—I think *the discipline is lacking*. I'm quite surprised at it. The first thing it hits at is that you cannot manage within a limited amount,—I mean money-wise. It hits you at the money point. Like in the room there's light, nobody will see that it is put off; there's also a switch to be put off—is a practical thing. I mean one must know. And the bill is going up for nothing at all. Is an irresponsibility, complete irresponsibility. That it is the money that will be spent, is just a waste; and *for us it is important that we live within sensible means*.—First I'll be dealing with *gross discipline*.—Now what happens, when somebody says why the light is on, immediately they become very abstract, they say "I'm the light". Then you should not have lights at all, there's no need to have any light! Save all the electricity, all the light. You are the sun, so you need not have any heating!

That is the way things are funny. One must understand that on *the gross points* we have to be disciplined first....We are living in 'France', not on Himālayas. So when you live in France, we have to correct ourselves living in France.

Now the second gross point is that there are many who are not working at all. Is a hippy style life. Or they work for two days

or three days, and the rest of the time what do they do? They say we meditate. Means what?—They sleep and snore, that's what. You don't need 24 hours to meditate. *You 'must' have jobs, all of you. Regular jobs.* So many ladies I'm told don't take jobs once they marry. They say "let the husband do job". Its very wrong. If you have the child, it's alright, for the time being. *You all must work every day. There is no day for us when we can rest, really.*

God created this world in six days and seventh day He rested. But the eighth day what did He do?—He started giving realization; 'relentlessly'. Working hard. Could you believe at this age of mine, within last 2 months how much I have travelled? Every night sleeping at about 2 O'clock, getting up at 5 O'clock. : I want to America, came back from there, then throughout England, the whole month I was travelling—from north to south, east to west. Next month out to Switzerland, to Zermatt. Then to Austria, Munich. Then back to London. Then to Italy. Back to London. Had a Puja there. Again back to France. Again back to London. I've to change my house, pack up all the things, go back to India, go to Hongkong, go to China, come back. Then look after your Ashrams in India. Six days. Again come back. And then to America.....That's the thing your Mother is doing at this age. Last night we slept at 3.30. But then they told us it's one hour earlier. So we said alright one hour earlier. So we slept at 2.30! *But you have to make your body like that, so that it can stand all kinds of discomforts.*

You know in Sahaja Yoga unemployment is not allowed; to take this money from the Government is not allowed. You'll be surprised; in England we have maximum unemployment in the whole world, but there is no Sahaja Yogi who is unemployed. Now you

must all earn sufficiently to pay for your stay. Nobody should be a parasite.

Now the young people who are not educated, who have no other job than that of a labour class—or we call it as the garbage cleaners—must take to some sort of a specialization, to some kind of a mastery, otherwise people think that Sahaja Yoga is a group of beggars. Beggars and unemployed and miserable people.

But, you see, when you become your own Guru, you think that all the Gurus don't work, their disciples have to do all the work. The Guru sits down in one place, you see, and the disciples look after.—But not your Guru! Your Guru has to work very hard. So you have to be in the same pattern as your Guru is.

And to hear that "nobody listens, you tell them anything they don't do any work, they are lazy-lumps"—is very sad. Some people sometimes say that these are the set of lotus-eaters or some sort of a set of beggars or lepers who are suffering from some horrible diseases.—Then I feel 'extremely' insulted, you know. *You are my children. How people are going to have respect for you, or for me, if you have no discipline?*

For French I should say, they should take to 'Mauna' (मौन) means silence. Once they open out their lips, they just go on like a bird, I've seen: all the time chuck chuck chuck... You should exchange with English, who never talk, they need a bump on the head to talk. You ask them ten questions, and they would not say anything, they'll just 'stare'. These two extremes I can't understand.

Now, it's better to keep quiet, or it is difficult for us to say something pleasant to others. So the first mantra should be, *"Mother teach us some nice things to say to others". "What should I say nice tomorrow,*

or today—let's say, today—when I get up. What should I say? What would give peace to others?"—But not so. Never. The mind thinks, now, in the morning I'm going to start with a big spoon, hitting everyone, "Get up, get up, get up".

The discipline has to come from 'within' yourself.

Nobody has to tell you. And when somebody tells, you feel hurt. So I don't know how to tell all this that it goes in the heart and doesn't remain somewhere in the air. *The discipline of within is like fragrance of flower: It gives you complete freedom, and it gives freedom to others.*

See, I would say, I have certain bad habits or good habits. Supposing I have a key, which is very gross thing: Key. At any cost I will not put it here and there, I'll put it at the right place. So, if the key is missing I'm sure it is lost by somebody else and not by me. I'm sure about it, because I know myself very well. I cannot put it anywhere else. *Are you sure about yourself? Because you are not disciplined, you are not sure.*

Like I asked somebody "How are you"?Confused. Now, what is that? Are you realised or not?.....They've been very kind, you see, to me, they think.

Now the time is so short and you are going like this: What should I feel? *So today is the day when your Mother took out the sword to kill all the enemies, and you have to kill the greatest enemy within yourself—is indiscipline and irresponsibility.*

Funny ideas people use to justify their stupidity and their indiscipline. I know of a Sahaja Yogi who would never take a bath,—for a year at least. And he was reported to me. And when I asked him, why don't you

take bath, he said, "I'm detached". So I said you go and live in Himālayas with this detachment, you see others are feeling attached. Others are feeling impossible to live with you.

You have to be kind to others. You have to be neat and clean, is a very simple thing that I have to tell you now. All these are the signs of inner clearliness.

So we come to the subtler side. *And the subtler side of Sahaja Yoga is 'extremely simple'. Is Compassion. Is Forgiveness Is Love. But the greatest of all is the Service to God. We are doing the work of God. How can we be tired? The dynamic is flowing through us, that Compassion is so fulfilling, that love is so beautifying that how can we not do it? We should run to do it. But we have to know that this love has a 'tremendous' urge within itself.*

For example, if you love someone, if you have a child, how worried you are about that child, how much you work for that child. *If the Compassion is manifested, you will see the whole world is created out of that. God has created this universe, this world, and you people out of this Compassion only, just His Compassion.*

Somebody asked me one day, "Why did you take this headache upon yourself?" *This headache is so nice, is such a beautiful burden, because there are so many possibilities. So one has to be optimistic.*

But you will realize when you are optimistic, you give lectures to others but not to yourself that, "I have to be optimistic of improving myself. Optimistic in my own love. It's so rewarding, it's so joy-giving". Such people come up very fast, their Kundalini rises very fast. They become 'beautiful' people. They do constructive work in Sahaja

Yoga. They do not create rifts and groups. They don't use Sahaja Yoga for fulfilling their ego.....

So today on this day of Ashtami, which is a very powerful day, *you assume that power within yourself that I 'can' fight all these horrible diseases within myself.* And for others I will have Compassion and Love—"I will have, not others. This is the point we miss always. They think, "Mother is giving lecture to others, not to me."—

And that Compassion will bring forth the beauty of Sahaja Yoga.

There are certain divine laws. And you cannot cross them. If you cross them, I cannot help you at all. Now if you say, "Now I put chillies in my eyes, they should not burn", I can't help you. Whatever are divine laws you must follow them. Like in France if you drive on the right side, you'll jump in the river.....You drive right? I see. So here if you drive left, I will be in trouble, I must say! Because I don't understand human laws so well! Like in England different law, in France another law, in America another law. Funny people.

But in God's realm,—everywhere the same law. Whether you are in France, or England, or India, same law. Whether on this earth or on the moon, or on the Jupiter, same laws. Whether in human beings, animals or nature, same law. *But you know the law. You are the driver, so you have to be careful.* If the driver does not know driving laws, God save the passengers.

So one must know that these are the laws of the divine, that we have to live with self-respect, that we have to be chaste, that we have to have dignity, that we cannot steal money and steal things and be parasites. That we cannot kill others and we cannot beat

others and say harsh things,—they are just the same. And that we have respect, the respect for all that is sublime. Respect for all the saints that are Sahaja Yogis. And the respect for the leaders who represent your Mother. With all this, we are very different people. We are a different race. We are virtuous, we are righteous and we are proud to be that way. We are sure of everything. We know about everything. And we are personification of Compassion, of Love of God. That's what we are. We are not ordinary people.

I asked a child, "Who is your friend?" She said, "Only one". I said, Why? "Because she is a Sahaja Yogini, the rest are all ordinary people". What about the teacher? "Very ordinary". And what about your headmistress? "She is absolutely ordinary!" Then I showed her the photograph of the Prime Minister. She looked at it and she was quite surprised. She said, "This is even more ordinary than my head mistress". She said with great disgust, "Mother why do you keep such photographs with you?"

That's what we are. The children understand more than us, is it?

Because our brain is against us sometimes; over developed brain. So yesterday I saw many people having Ekādasha, I was surprised. So I told them just say, "Mother you be in my head". Because I have no intelligence. I am too simple. *You should all become simple like me. Absolutely simple person.* That's very effective!

Now I think I have covered most of the points. But if you have any question, you can ask them today.

Q: "Shri Mother, we feel the same chakras, more on the legs than on the fingers."

Shri Mataji: The integration is not there,

that's why. You have to attend collectively. You have to be more collective, the body has to be more collective. The thing is that if you are not a collective person then sometimes you'll feel them on the legs, sometimes on the hand, sometimes in the head. That's not a good thing. You should try to be more collective, you should meet more people, take more interest. You see, the body of yours would not work out efficiently unless and until you use it.

Because individually if you work out, it will not develop collectively, because where are you using it? You are correcting yourself to give it to others. And if you don't give it, if you do not work it out in a collective way, there's no circulation.

For example, there's a fruit, and you take it out of a tree, and you mature it outside. But it will decay very soon. But if it is connected with the tree, it will mature by itself giving a proper identity to itself and to the tree. And taste would be better. And those who would come under that tree will receive the fruits of that tree. But a fruit which is separated will be lost after some time. That is how one has to be very collective.

Q. How to develop our discrimination, Mother?

Shri Mataji: Discrimination comes through Hamsā chakra. And Hamsā is very simple thing, is to put some ghee in the nose, —is the physical thing. On the emotional side, one should not cry too much. Or women specially have too much crying business. I also sometimes feel like crying, but seldom. So sometimes men must cry also.

Now spiritually, to develop discrimination —is by vibratory awareness. When your

vibrations are developed, then you automatically discriminate. You are such a big computer. It has to work in its full way, and then you'll be amazed what a computer you are.

I'll give you an example of Warren now. Pat's husband Prole, was measuring my house for certain purpose, while Warren was sleeping. Poor David was working, Warren was sleeping. And in his dream, he dreamt that he had finished with the last measurement. And in his half-sleep he got up and he told him that this house measures..... how much?..... Three thousand nine hundred and sixteen square feet.... And 'exactly' that's what David Prole had written! Poor David had worked so hard measuring everything! He actually fell from his chair!

Like today I told Guido that I think I spent three hundred and eighty pounds. And he said, no it was three hundred. I never

calculated, nothing. I just said it. And by calculation, it was 379, according to him,—but I gave him one pound more! So, it was 380. It's a fact!—And that's how you become a computer. All mathematics comes through your brain. *It's so dynamic.*

But first of all you have to have concentration of your devotion. Such a person achieves that.

THERE ARE SO MANY BLESSINGS WAITING FOR YOU, TO BE MANIFESTED. JUST YOU HAVE TO CONCENTRATE YOUR EFFORTS IN DEVOTION, AND DEDICATION.

May God Bless You.

Already the vibrations are so much, I don't know after puja what will happen to me. Already the flowers have started growing in size. You know, they are becoming big!

The Seven Eyes of God Said

"Let the Human Organs be kept in their perfect Integrity,
"At will contracting into Worms or Expanding into Gods,
"And then, behold! What are these Ulto Visions of Chastity?

"Then as the moss upon the tree, or dust upon the plow,
"Or as the sweat upon the labouring shoulder, or as the chaff
"Of the wheat-floor or as the dregs of the sweet wine press;
"Such are these Ulto Visions, for tho' we sit down within
"The plowed furrow, list'ing to the weeping clods till we
"Contract or Expand Space at will, or if we raise ourselves
"Upon the chariots of the morning, Contracting or Expanding Time,
"Everyone knows we are One Family, One Man blessed forever"

—William Blake.



Her Holiness Shri Mataji

9 February, 1983,
Jangpura, New Delhi

SICKNESS AND IT'S CURE

I wanted first of all to tell you something about the sickness of the people which perhaps I have not elaborately told you about, how to cure people and how people suffer from different sicknesses.

As we are now on the principle of the being, we must understand that sickness also comes if there is something wrong in the principle that builds up the human beings. So now basically there are two principles which effect the body, and the third principle effects the evolution.

So the first principle of the left sided '*icchā Shakti*, (इच्छा शक्ति) or the desire power is if in danger we develop lots of diseases due to lethargic organs. Left side is the *tāmasic* (तामसिक) side, is the side where darkness is effecting people. Those people who live in too much darkness, or in the past, or in a sly way, in a hidden way, who are introverts, we can say in short, who spend their life mostly in a very closed waters, or live with people who are extremely cautious and afraid of others, all people who do not talk much or who avoid meeting people, who shun people ;—all such people are left sided, have got in '*tamas*.' Such people, in their spiritual awareness or spiritual ascent, try to take to Bhakti. (भक्ति, Devotion) They take to Bhakti more. They worship God from their heart, from their emotions. They work through emotions. There are twenty four

types of relations they establish with God. That is called as Bhakti Relationship, we can say, and they dwell upon it, and all the time weep and cry and say, "O God, when will I meet you." Such people are the ones who take domination from others, suffer, sacrifice and lead a life of great suffering. But in their expression, in their achieving God, they start doing Bhakti. And they think, that through Bhakti they will come to God. But with Bhakti, God comes to them. Because of their Bhakti, God comes to them and He incarnates for the Bhaktas, the ones who cry for God, He incarnates. So there is nothing wrong with those people.

Now these people eat extremely imbalanced food as far as proteins are concerned. And in proteins, they are so weak that they might suffer from all lethargic muscles, in every way. So you can see that these people suffer from cold, they suffer from diarrhoeas, because the muscles are weak, they will eat the food and the whole food will pass out as diarrhoea. They will have lethargic hearts by which they will get a heart which will not pump the blood. Swellings in the body. Also they might get this gout and these troubles of the joints. They also get the lethargic liver which gives them allergies. All kinds of allergies come to these people through their lethargic liver. So now you have to base all these troubles of lethargic

organs, of any kind, on the left side. For example a person whose eyes are open but he cannot see, is also suffering from the same type of disease.

These people are effected by the subconscious and the collective subconscious. From where the spirits attack them and they becomes involved into the spirits and they have a very bad sympathetic attitude towards themselves. They are themselves miserable and make everyone miserable. Because they get their ideas from these miserable sly people, and they cannot see anyone happy nor do they keep happy themselves. They will make a big fuss out of their so-called troubles and sickness and problems, and try to create as much problems as possible for others. But the problems are not aggressive-looking. It is more by appealing to the sympathy, appealing to the weaknesses of others. And a person who stays with such people can also get effected if he tries to show sympathies with these people.

Cancer and muscular discrepancies and weaknesses in which the muscles become extremely weak gradually and *Osteo myelitis*, polio myelitis,—all these lethargic things that makes your even lungs lethargic. If your lungs are lethargic, then you get diseases like T.B., tuberculosis. Tuberculosis comes from the left side.

Now those who are strict vegetarians, who do not eat any even garlic, or don't eat even onions and all that are very vulnerable to left sided business. On top of that if they are going to a Guru who is left sided, they are even worse. So one need not lead an abnormal life. One has to be a normal person, eating right proportion of proteins, carbohydrates and fats. So this is one side of Sahaja Yoga in which you see that left-sided people have to be very-very careful and not to just assert themselves on that side.

Many people come and argue with me because they say that in Gitā it is written—they said so, I do not know,—that tāmasic people eat lot of meat.—It is not true. Is not true. Tāmasic people are the people,—they are not bad people by any chance, they are one type,—are the people who eat too much of carbohydrates. Because left side is hydrogen, and carbon comes from Ganesha on the left hand side. So it is more carbohydrates, no question of eating too much of meat.

But the right sided people now, have a very-very overactive, extremely overactive personality. Such a right sided person is eating too much of proteins. All the time meats, this, that. And he becomes an over-active person, and such an overactive person receives a blessing of their ego, and a big ego develops. Such a man aggressively destroys others, the images of others, pulls them down, criticises others, jumps on them, can be very hot tempered, can be absolutely demonic. As I said before, Hitler is the example.

Now this type of people who eat too much of meat, and too much of heavy food and develop muscular capacities too much, more than a human being, should I say, they become like horses. Then they start behaving like horses, worse than horses also. And that is why a person should not take too much of anything, you should keep to the centre.

All such people have over-active organs. Due to overactive organs, they develop a very bad heart, which is overactive. In which the heart pumps fast, *palpitations* take place. In lungs he develops asthma. In his intestines, he develops constipation, he develops a very-very bad liver and a very unhealthy skin. The skin is extremely sallow. And such a person is very-very quarrelsome and aggressive.

A person who leads a very ascetic life and of martyrdom; for example, many government servants think that they are doing a very great work of martyrdom for their country. But such people also become so conscious of that, that they are hot bricks. You just can't go near them. They are extremely hot tempered. Or any person who leads a life of asceticism of a severe type like Vishvāmitra, Durvāsā, all these people, they, all become so hot-tempered that you cannot talk to them. They are very snappy and their language is very sharp. And when they talk, you can feel that it is not a person who has any balance in him. But they look very brilliant and consider themselves to be very intelligent, but they are actually stupid people. Because they do all kinds of stupid things. They do such stupid things that anybody who is wise can see that they have no sense of proportion in doing anything that is against the whole.

Such people are vulnerable to many diseases, like as I said, the heart, liver, cirrhosis of the liver. Also diabetes, leukaemia kidney trouble, high blood pressure, uterus troubles. Such people can become barren women, they may not have children at all, such women cannot have children. Specially women who are very-very flirtatious type and who think they are very beautiful, and also they are having a very active life,—can become completely barren. Also men can become something good-for-nothing people, if they overdo things. If their attention is spent all the time in fulfilling their ambitions, they can become like that. So those people also who indulge too much into life and so-called enjoy life, and waste their time in drinking and being with women and all that. They can be ruined not only by money, but also by their very bad health.

Now on the level of right heart, you know

that such people may have very bad time with their children, may have bad time with their parents, and may have very bad time with their wives. At the level of right nābhi they will have problems of digestion. They may have money. But they can never enjoy that money or can never think of living a life which is complete. At the level of the brain they become ego-oriented. The ego can go to that level, that they can develop paralysis. Paralysis is possible in both the cases. Even the left side person can get it or the right side person can get it. But mainly people get the paralysis on the right side. It comes from left side but effects the right side of the body.

So there are two types of paralysis. One is the paralysis caused by too much of ego another by super ego. Those who have lethargic temperament develop clots in their blood, and low blood pressure. And these clots cause the paralysis also on the left-hand side. The another one on the right hand side is caused by the damage to the brain by the over development of Mr. Ego within you.

That is how we can summarise on the whole, that the diseases of the physical side are caused by these too imbalances.

Apart from that we have the mental troubles with people. Like a left sided person will have a mental problem, like he will be a sly person, he will be a frightened person, he would not be talking to others, he would be nervous, he would not have self-confidence, he will be running away from public. And also then, he becomes schizophrenic that he hibernates sort of thing in the house, becomes like a cabbage. You can say like that. That kind of a lunatic he becomes.

Another side, of the right side, is that such a person, becomes a very hot

tempered and obnoxious person absolutely. Such a person can be so cruel, he can be so troublesome that he would be a really a challenge to the whole family, to the whole society, and he would be very disturbing. So this is the second problem, also is a mental case. Now such a person may not look mentally upset,—the right sided person. But when they grow old, they just talk. They will go on talking so much that nobody can talk to them. You cannot even open mouth before them. They go on जिसको हिन्दी में कहते हैं बड़बड़ाना. They go on jabbering all the time, everything they are telling you. And quite relevantly they will talk of God, of Ātmā, this that. But just they are talking, because they are so egoistical that they just go on talking, do not allow anybody to speak. And such horrible characters, if there is even one, you are in for trouble. Because you get headaches from them and you get other problems, that you don't know how to manage them, how to keep them decently in their proper places. So they are also in a way mental cases because they are not normal.

So on mental side also we have problems of people who are egoistical or who are accepting domination from others and becoming sly. Sly people are good at spoiling their relations of each other by saying something, by carrying stories, by being sly. And so both of these kinds, extreme type are very injurious to a proper social life.

Now, ego oriented person has another very big problem, that he asserts his idea about everything else. So always such a man, because he is stupid and idiotic, the idiotic ideas survive. And because of idiotic ideas, every planning that is done by such people is a failure. That is the reason, our Planning in India has failed. Everywhere it fails. Because the idiotic people, they are stupid, they are ego oriented, just to assert

their ideas, they are trying to plan something, and that is how the plan goes out. Everywhere, where the administrator becomes much more than what he should be, then his behaviour itself is so idiotic and so much away from reality that everyone has to suffer, if such an administrator is asserting itself in the planning of any programme of a country or of a nation. The worst and worst are the rākshasas (रक्षस, demons) who are so egoistical that they think of capturing even the Ādi Shakti, the primordial Mother. It's such a stupidity, is the greatest stupidity that they indulge into !

So, stupid man is very big problem to the whole society—though he never realises. He thinks I have managed the show, I am the most successful person. But when the history is over, people talk about him as the greatest stupid person ever born on this earth. Like one Mr. Idi Amin who is supposed to be—now he is not there, but he was Prime Minister of Uganda. Now he was a real idiot. I mean, you could see the way he used to talk and all that, he was an idiot. And he said that, "the people of my country should be called from my name, because, you see, I am the one who represents this country." So somebody suggested that, "It is alright, but how should we call them? Like from Cyprus people are called as Cypriot. So if we call your name, it will become Idiotic!" So the people refused to accept this solution, though he was so dominating. There was another one who made shoes out of pearls, you see horrible non-sense—for his marriage. I don't know which was the number of that marriage. But he wanted to make shoes of pearls.—All sorts of idiotic things they do.

I mean these people who are such extremely ego-oriented surprisingly become very miserly. Extremely. They are so money oriented that they are extremely miserly. They spend all that money on themselves. But

none on others.—That they will try to save. Any good work has to be done, they will keep back their money. But on themselves they will buy the best wines, they will buy the best things. For themselves. But for others they have no money. Even where it is their due, they will try to save money. They will not pay where it is due.

Which we see among so many people, even in Sahaja Yoga. That they have to pay something which is their due, for something which is very important, but they will not pay. They want even free sometimes the books, sometimes—whatever it is, for which people are paying. For example this pandāl is raised now. It needs money. Who is going to pay for it? I payed for at least 3 to 4 years myself from my own pocket and my brother helped me to do all this work. And they wanted me to go on with it all the time. Imagine! For your Self-Realisation, I have to pay. I travelled on my own, I had my own things done. They would not even pay for what is done. I mean, it is required that the people who are organising this programme should put-up the pandāl. I am supposed to give you the realisation free, but not to pay for your pandāl. Tomorrow, you will say "Mother, also pay for us for coming here and going back, our fare." I am not surprised, you see. Such people are 'extremely' miserly. Every pie they pay, you see, they think that we must get the money back. And if anything is done extra for them, that is not counted. Only thing, because whatever you can get, you should get. But while giving they are zero. And these money oriented people are horrifyingly surprisingly are rich. One cannot understand how are they rich. Because there is nothing like generosity in them, no priorities, nor *proprieties*, as to where you have to spend the money. And there is no self-respect about it. There's no self-respect. It is very surprising.

You will be surprised, if I tell the Indians, that I have seen in the West, sometimes you go to a Hotel with other people. I have never seen anybody offering to pay except for my husband or me. They start looking this side, that side. If somebody can pay, very good. It is most surprising. Even in countries like Sweden and Switzerland. Switzerland is another. The greatest miserly country you could ever think of is Switzerland. Europeans are 'extremely' miserly people. Most surprising it is, how miserly they are. And Indians in Delhi are, Sahaja Yogis, are very funny. I must say. I was surprised to hear that people just come for food free. I mean, am I supposed to pay for your food also? Pay for your food, pay for your taxis. Tomorrow, you might even say. "Pay for our house rents". It is absurd.

All this comes from ego, which does not allow you to see the propriety of things. It is very surprising. They will spend money on themselves, buy this, buy that. But to do the proper thing, they have no money, most surprising thing is. Every time, I come, I find Mr. Verma or somebody tells me that, "Look at this Mother, this is the money they have given." So every time I have to pay out of my pocket to fill-up the gap, all these things. Every time. May be this year also. Now I have told him this time, I am going to give you my Karā. (काँड़ा golden bangle). You sell it and... This is the situation in this Delhi, where the Sahaja Sahaja yogis are so wretched that they do not want to pay even two hundred rupees per year. Don't learn things from European yogis. They have to learn from Maharashtrian Sahaja Yogis. They are poor people, but never have they taken a single pie from me. They say, "Mother, it is sufficient you are doing so much for us".

Other Gurus take their money, extract all the money. Here the Guru has to spend the money all the time. Can you imagine Sahaja

Yoga of this kind? Have you heard of such a Guru anywhere? That the Guru is spending the money for Sahaja Yoga. I have been spending, not this year, twelve years I have been coming to Delhi. I think till last year I have been spending my own pocket money. And I don't know how to answer my husband. He just cannot understand. He said what is this Sahaja Yoga that you have to pay for the disciples. I said, "Thank God, they don't ask for their house rents!" It is a very shameful situation. I must say it is a very shameful situation. That, where the money is needed, they have no money. There is no budgeting at all, of a priority. You are Sahaja Yogis, you are Saints. What are your priorities?

But in Maharashtra you must come and learn. They are poor people. They have not got so many riches. You wouldn't see many cars in Maharashtra. There are hardly one or two people who have cars in Maharashtra. But never such a problem comes up there, whether you go to villages or to the cities. Nobody makes up an account because the whole account is, you have to pay for this electricity, this, that. All has to be paid through my pockets. That is why, I am talking to Sahaja Yogis today.

So European Sahaja Yogis also I have to tell them. That they have to behave themselves a little better. This is not the way to behave towards money. It is a shameful way that I have heard that European Sahaja Yogis, some of them, are behaving in a very shameful way. It is not correct. It is not a good thing.

So this is the right sided stupidity. You know, any 'kanjoosa' (miser) man you meet, you just laugh at him, isn't it? They are so many stories of Kanjoosas. So the kanjoosa and the lazy, which one would you prefer? I do not mind a lazy man. But a kanjoosa—God

save Me! Whatever you may do for them, you see, a kanjoosa has no sense of shame. No sense of shame left in him. He does not understand what he is doing. It is so surprising sometimes.

You cannot save money where it concerns self-realisation organising. It is most surprising that these people when they behave like that, all these countries one by one are becoming poorer and poorer. The more you are worried about money, the worse it becomes.

Of course, I don't need any money. You know already I don't know how many thousands I have spent out of my own pocket so far. But the problem lies that nobody understands that it is a shameful thing that a Guru has to spend for you.

Now that is why I said today I want to talk to the Sahaja Yogis of Delhi. I was ashamed absolutely to hear that Sahaja Yogis here cannot even give eighteen rupees per month! Eighteen Rupees; per month. Those who cannot afford, it is alright. Those who are retired is alright, children is alright. But you cannot even give eighteen rupees per month. It is not even eighteen, less than that. I don't know. This is the minimum you can pay. We have to run an Ashram, we have to run these things, you want to have a place where to go. How can that be? I just can not believe it! With Sahaja Yoga if you do not even have this much of generosity, it is better you give up Sahaja Yoga. Better give up. You are not the one who can go on with Sahaja Yoga.

Look at your Mother how generous She is. I give you realisation, work 'morning till evening'. Today, I didn't have a single minute free. I was working. Whole day, I have been going doing this, doing that. Even for buying things for you, all the Sahaja yogis. How

far I go. I work so hard, and you cannot even give eighteen rupees. I cannot believe it! I heard about the Sahaja Yogis.—Now you are sitting under the pandāl, who is going to pay for it? I should pay? And these carpets, I should pay? Is this the way to behave? Next time, if anybody does not pay like that, I am not coming to Delhi, I'm telling you next time I'm not coming to Delhi. I cannot afford it now any more. Coming to Delhi means I have to shell out my own money, every time. Those who have not paid the money please pay, otherwise I will not come to Delhi. I am telling you. I don't like this kind of thing, that you cannot even pay eighteen rupees to maintain that Ashram, to maintain all these things. This is too much.

Now will you please try to understand that you have to be of a calibre to be a Sahaja Yogi. You cannot be just a raddad (रद्दद) person from the road, who can become Ādi Shakti's son, can you? I do not want beggars to be my children. Will you please, now all of you, decide today, that no more of this talk, I will have to do. This is the last time I am telling you. It is a shameful thing and in the History it will go down, that Mother stopped coming to Delhi because everytime She went there, She had to shell out money from Her pocket. The History of Sahaja Yoga will be written in Golden letters and remember that every body's name I am going to put-down there. And those who do not pay, please give me their names. That is it. I want to know who are these culprits,

और जो लोग कंजूसी करेंगे, उनके नाम भगवान भी कंजूसी कर सकता है।

(And those who are miserly, with them God can also be very miserly.)

So now we come to the Centre, the Central path of Sushumnā. The Central path of Sushumnā is for the people who are

in the centre. The people who have their proper understanding and who have got their wisdom. These people are 'extremely' generous. You take any Guru, Sadguru सद्गुरु. Take any one, take any one, take Nānakā, take Kabeera or take Tukārāmā. Tukārāmā; his children asked him, 'you get us some sugarcane'. So he was walking and one gentleman, who was his master, who's field of sugarcane he was looking-after, gave him lots of sugarcanes. So he was coming home and all the children started asking "give me one sugarcane, one sugarcane." He gave everything. He came home, he had no sugarcane for his children!—They suffer from overgenerosity. They are so generous, you can't imagine. You should ask people who have known me in that aspect.

Generosity is the only way you can express your love to others. I have told you before also. All your material wealth, and everything has no meaning unless and until you show generosity for the people. But it should be quiet and it should be 'absolutely' silent. I have seen that it is nice to oblige somebody who comes to your house. Indians are very good at it: please have your food, this, that. Because just to impress.—Later on they will take out some work from that person, or something. But there is no genuineness about it. Anybody who comes, just help, doesn't matter. Any great cause, what can be the greater cause than this work of God that I am doing? And there I find you people behave like this. Now where are you going to spend your money?

So the centre people are extremely generous to begin with. They cannot retain food if they have it at somebody's house. Either they vomit or they will have diarrhoea. If they eat at a place where they should not have eaten, if it is not properly vibrated, if the food is not good, they will not eat the food. Even if they eat the food, they will vomit it.

They are extremely kind and generous. They do not suddenly jump on people and say, "Oh ! you have a food that has got this and that". If it is so they try to avoid, not to eat. But sometimes they are crucified. Alright, does not matter. They think, "Alright I will eat and throw it away". They are extremely wise and tactful, 'Tactful'. They know how to deal with people. They are extremely diplomatically-gifted, to please others and somehow or the other bring them to the temple of God. The whole attitude of such people is to clean themselves, to keep them clean, to keep them alright, to get more and more people to this great work of realisation. They never show off. I never see them before. They don't stick on. They don't show off. They are not in front. They do not want to show their faces. They are quiet. I know who they are. But they are dynamic and they work it out. Only when they have to consult something important, they will come and see me and talk. I know the way they work out. Extremely silent and beautiful, gracious people they are. And they also know how to handle others. They can sometimes get into temper which is necessary, if they have to protect the protocol of their Mother, or could be protocol of Sahaja Yoga, and of God.

Normally they are very quiet and silent people. Their presence is blissful. Whatever house they enter, it is auspicious. Whatever shop they enter, prospers. Whatever person they talk to, is benefitted. They are auspicious. They are blissful. They give blessings ; automatically. They do not have to say, " I bless you." If they are there, they bless you.

They never think of making money out of God's work—never. Not a single pie. They are so truthful. Not because they are afraid that if we make money thief will come and take away all our things. Not with the fear.

But with the full confidence that what they are doing is the greatest happiness and joy.

And their health-wise, they are more on the fatter side, I should say, because they have gas in their body, lot of gas, the Prāna Shakti, (प्राण शक्ति),—is in the centre in the Prānā—enters into Sushumnā. That creates the gaseous body. The gaseous body is not heavy, its very light. They walk very fast, they are active. But, to look at, they look plump. Normally. If they are not, they try to be plump. They want to be plump, they want to find out what is wrong with their liver, so that they could be plump. They are rather on the plump side.

Their main disease is their *excretion*, and their all kinds of vomiting and all that. For example, a person who eats a wrong type of food or a wrong type of liquid has to immediately go and vacate it. This is their problem.

Another problem they may develop that if they have taken too much vibrations, they may develop a swelling on their body. Under these circumstances, first of all they should find out if they are in the neighbourhood of somebody who is anti-God. Because such swellings are developed when the vibrations are fighting an anti-God activities of the person who is with you. Say your wife is negative. Then such a person might develop a swelling because his vibrations are fighting the woman. He should not mind that fighting. But he must know how to correct the woman. He must know how to put her right. Or the man who is like that, the woman might develop an anti-devil force within her which will give her that swelling. Different types of swellings might appear, with the vibrations jetting out with a great speed. They might develop arthritis, if

they do not give vibrations. Or pain in the joints.

The other problem they may have, is of very low breathing, low blood pressure—because of para-sympathetic activity. And when they are fighting with the anti God activities they might feel tired also sometimes. But again they recoup and they feel alright. At every centre, if the vibrations start flowing too much, then all these people may develop—may develop, I am saying—a kind of a suction or emission of vibrations, depending on the quality of the person who is facing them. And when such a thing happens, they can easily correct it by giving a bandhan. And in case they find the vibrations are too much, then they can ask another Sahaja Yogi to take out the vibrations from a particular chakra and give it to the atmosphere.

They may suffer from the throat-trouble. Also may suffer from the drying up of the liquid in the body if they have to fight the anti-God elements very much. So a kind of a dryness can develop in their peritoneum or may be in their tracts which are covering them. That is why it is nice for them to eat some ghee or butter. They must rub their fingers and the hands and all these places with ghee or butter to soothe it down. Because the heat from other people can also make them dried up.

At the Āgyā level, they may sometimes develop a headache with people who are very much caught up on the Agyā, on the right side. It is important at this time to give a bandhan to yourself and to other person who is very egoistical; and don't listen to them. Just close your ears and the person will stop talking. Also they might develop some pressures on both the sides of the head. Sometimes when the Kundalini cannot rush upward, there is an obstruction on the Āgyā

then you might feel the pressure on this brain plate. At that time they should try to bring the Grace on top of all the sympathetic systems, bring it down, stand on Mother Earth. Ask Her to suck it. So the Kundalini's pressure is reduced because when the Grace comes on the body, then all the chakras open up and also Āgyā opens up. If they have problem with their Agyā, they should use a candle at the back, if their eye sight is getting weak or short sighted. If their Agyā is too much here (front) there are mantras which are to be used like "I forgive every one", and all that. On the subtler way, you know all the mantras that are to be said.

If a Sahaja Yogi finds his Sahasrāra catching, then he should take a bath in the sea, I think, I don't know where he should take a bath. Because Sahasrāra is my place, as you know. And to catch the Sahasrāra is a very serious thing for a Sahaja Yogi. He might develop a Ekādasha with that and, he will be in trouble. And then he will come and tell me that "Mother, though I was a Sahaja Yogi, I was praying on Your photograph and all that, still I got this trouble". The reason is, *when you are a Sahaja Yogi you 'have' to recognise Me. That is the condition.* So far you have never recognised any one, but now you 'have' to recognise Me. If you don't recognise me, you will develop this Ekādasha, and I tell you that if you try to do like this, then it is not possible to allow the Kundalini to come up. So Sahaja Yogis who are very doubtful and still like this, should not be called as Sahaja Yogis. They should be kept out, as far as possible. Let them learn that they are not worthy. Let them know that this realisation has been given by Me and by nobody else. Like once Venugopalan told me that "Krishna did not give me realisation. Rāma never gave me realisation, Ganesha never gave me, Shiva never gave me, Pārvati never gave me, Adishakti did not

give me, it was Mataji Nirmla Devi who has given me realisation. So She is the one I know." Unless and until you understand this, all—Rāma, Shiva and Brahmadeva, Vishnu, 'everyone' is going to get angry with you. Because they will not understand. Because you have got your realisation, still you are denying me, that means something wrong with you. And the whole plate can be covered and you might develop Ekādasha. That is the beginning of the end.

Taking too much advantage of me is also like that. Too much sticking on to me also you might get this Ekādasha. You must keep out. Too much pressurising me you will get it. Answering me, not listening to me. When I say, I want to do this, you will say, "No, no let us do this,"—You catch.

I know what to do, when to do, where to do. I know that. I know when I should reach a place, when I should raise the Kundalini, where it will work out, I know everything, you have to leave it to me. And if you start challenging me, you will catch on Sahasrāra. And then don't blame me.

Only in Sahaja Yoga if you could rise and ascend and try to recognise me, I will have no problem, you will have no problem. If there is anyone—say your wife, or husband and anything, who talks against Sahaja Yoga, close your ears, close your eyes. You are not to hear any nindā (निन्दा criticism) of Me at least. If you don't understand, you don't understand because after all you are not Me. But know that I have given you realisation. And you should not try to challenge Me, because God himself will be against you. This is very ungrateful of you to behave like that.

So first thing you must do is not to trouble me much by any chance. You have to keep Me prasanna (प्रसन्न, pleased). This is what we

always say that "*keep the Devi prasanna.*" Yesterday the music was on, I was very prasanna, you should have been happy that music was on, Mother is Prasanna, that is all. But no, you wanted it to be your way. You hurry Me up. You say come along now, we have to go. That is all. Then your ascent is not going to be alright. If you are a big administrator anything, that is in the office. Not here. Here I am the one. You have to leave things into my hands.

Don't try to play tricks with me. Because apart from My Mother's heart, there are many other Ganas, you see, many other Deities, many other great things which are waiting, and they may try to trouble you. So as Sahaja Yogis I have to warn you. New people wouldn't understand this. For them it will look like egoistical and all that. They wouldn't understand, forget it. But there are very few new people, that is why I am talking to Sahaja Yogis and telling them the truth. Because so far I have had no chance to tell them all these things. So it does not matter. As Sahaja Yogis you are saints. And you 'must' have that dignity of a Saint, and that generosity of a Saint, and a sense of priority and propriety. I hope Delhi Sahaja Yogis will begin from tomorrow a new life in their behaviour.

आचरण में लाओ। बातें करने से कुछ नहीं होने वाला। आचरण में लाओ।

(Bring it into practise. By talking about it nothing is going to be achieved. Bring it in to practise)

And try to be good Sahaja Yogis, to begin with.

You cannot compromise on certain things. In Sahaja Yoga, you will be amazed it is 'such' a great science, 'even' one line here and there—they are finished. The other day a gentleman came and he told Me that I don't

believe in such and such Saint. Say, a muslim may say that I don't believe in Guru Nānaka. Immediately his vibrations must go down. Finished. But much worse when you say about Me or think about Me. If there is even a thought coming, see that it goes. Because Guru Nānaka is a person within you, but he did not give you realisation. He and Me are one, there is no difference at all. But what He feels when He has become Me and given you realisation. You do not want to recognise Me, then alright—He is the one who will be angry, not Me. You have always seen people who worship Shiva, in the hand they keep them. They catch in the heart, its the Shiva's place. Because Shiva himself is angry.

Sahaja Yoga is a very dynamic thing. And for that we do not need these people who are good for nothing. Kanjoosas (misers) are out. Absolutely. You should be extremely punctual and anxious—ātur (आतुर)—to do the needful for Sahaja Yoga's work. It's a 'tremendous' work. While we have people who are so anxious. They are willing to stay here, they are willing to go anywhere, they are willing to do any work in Canada, want to go to America, work it out. And here we have people. It is surprising! In the Yoga Bhoomi. This is Jangpurā.—Just imagine this is Jangpurā. May be here the Jang (जंग battle) I don't know of who, which people took place. In Hastināpur a great jang took place long time back, where evil forces were fought. But was there anybody like the people we have here? Can you hold the Sword of Righteousness in your hand when you do not have any righteousness in your behaviour? We cannot be like these ordinary politicians and these business people.

We are Saints! Understand you are Saints. You cannot behave like them, cheapish way. I never take anything free from you. It is very difficult to give me something. Unless

and until, there is a purpose or some sort of a reason, I would 'hate' to take it. You know that. So I should be your ideal. You will be very much respected, if you behave like a Saint. Saint has to be Saintly within and without. One person who behaves like that, shines, and everybody knows, "Oh here a great Saint has come." You don't have to become a very wealthy person for that. You don't have to be a big politician or a big minister; nothing. An ordinary person can manifest the whole thing.

So I think one way of improving this would be that all of you should take up responsibilities. You should try to travel around. Now some people should travel around. Go, establish some centre, look after that. Then go somewhere else, establish that centre and look after. Now establish a Centre in Jangpura or some place. Try to come, bring in, distribute some handbills in the market places. Get some people, establish it. There are hardly few numbers of people who are organising, it is not the way. Every one of you is part and parcel of the whole. So now I have to tell you, today again I have to go somewhere, so you have to excuse me. I hope you don't mind today that I wouldn't allow, it wouldn't be possible to make you touch my feet. It is alright. There is no need to touch my feet at all.

I will tell you a very sweet story of Shri Krishna and Rādhā and then I will go away. Once it happened that the ladies who were married to Shri Krishna got very jealous of Rādhāji. And they told Shri Krishna that you don't love us. On top of that Shri Nārada came to put more oil on the fire. That he said, "He really, I believe, He 'never' cares for you, He just likes Rādhāji, He is not bothered." So Shri Krishna, as diplomatic as He was, He started saying, "Oh God! I have terrible pain in My stomach, now what to do?" So they said, now what to do?

He said, "It is very simple. You know any one who is my Bhakta (devotee), if you can give the dust of your feet for Me to eat, then I will be alright." So they got a fright of their life, you see. As it is if I tell you anything, you just want to give your solutions every-time. Nobody listens to Me. If I say go here. "No, no, it is better to go that way." Come here "No, no, this way is better." Every body has a brain wave about it. Does not matter. So there they had brain waves. They said you see why don't you take some medicine? Then somebody said, we will call the Vaidya. He said, "No, I know for definite that I cannot be cured by anything else but one thing, that you have to get the dust of one of my Bhaktas, and I will eat." So every body started looking at each other, you see. As some of the Sahaja Yogis do when it comes to paying! They never heard it. Some of them. Never heard. Better. You see, it is very tricky nature. So they said now what to do. If we do not cure Shri Krishna, He is just wailing, and what to do? Shri Krishna said, "Have some pity on Me, give me some dust of your feet." So He said to Nārada that you go and ask Rādhā to send dust of Her feet. So he went to Shri Rādhā. Shri Rādhāji was in Vrindāvan, and the soil of that place is yellowish in colour like केशर (Keshara), like saffron. So he went and told that Shri Krishna is very sick, He has got a terrible pain in His stomach. So She got a fright. She said, "Really! how can that be. I cannot believe it. So what does He says? What treatment can He take?" He says anyone of his disciples, anybody his Bhakta, if they send a little of the dust of their feet, He will be alright. He has to take that as medicine. So She said alright, take the dust of My feet. He was amazed! He said "What are you doing? You understand, if

you give Him the dust of your feet, then all your punyas (merits) will be lost. He is playing some trick, you know. Just don't try this thing." She said, "Nothing doing, you better take it." But he said, "what about your punyas and pāpas." She said, "I know one thing, it is He, who looks after My pāpas and punyas. I have not to think about it." So he took the dust of Her feet which was absolutely yellow like a saffron or like a pollen of the flower. And he went and gave it to Shri Krishna. Shri Krishna said, "I knew Shri Radha will send, now let me eat it." He said, "You can eat, but you have to answer the question that Shri Rādhā has said, that you look after Her pāpas and punyas. How is it? How can it be? What does that mean? That you know what is punya and papas are, and She is not bothered about it. She has not to worry about Her papas and punyas." He said, "Alright, now let me take the medicine." He took the medicine and He said I better sleep. And Shri Nārada saw the heart of Shri Krishna opened and in the Heart was the lotus of a very beautiful pink colour. On that lotus was lying Shri Rādhāji. And Her feet were rubbing against the pollen of that lotus and the yellow of the Vrindāvan clay was the same colour as that. And then he realised that when She is touching that lotus with Her Feet, what does it matter if She gives the dust of Her feet to Shri Krishna to take. She is in His heart. When Her feet are in His heart, what does it matter? And that is how they realised that Shri Rādhā's love was so great that for Her She did not think of Dharma-Adharma, but just to be at the command of Her Lord, She acted, and that is how She had a place in the Heart of Shri Krishna.

May God bless you.



ALL IS SO BEAUTIFULLY MADE

Public Programme,
HAMPSTEAD, U.K.

So to continue with the same topic we had: about the infrastructure of the human being; about which I told you that God has made this infrastructure very beautiful. Even if you see anything that is living, say a tree, if you look at this tree you'll be amazed how the different channels that take the sap upwards are so beautifully placed that there is no problem for water to rise. The suction in the water takes place because the sun shines and the water is sucked in.

The Nature is so nicely built up, absolutely harmonious,—when it is winter time the leaves drop out because the Mother Earth requires nutrition and the leaves are not getting so much of sunshine so there should be less surface exposed. The same nutrition is taken up again and again in the Spring you find again the beautiful leaves breaking through. It's so beautifully worked out, the whole situation, the whole Universe is so beautifully made and the Infrastructure is so made that it receives all the blessings of the Divine without any difficulty. It rains and the Nature receives it. If you have ever been to a forest, that you could think of, you'll be amazed of how clean it is; the fragrance of that place is so clean—nothing stagnates. How it operates? How it works out through sunshine, through rain, through wind.

In this whole Universe now Man is created, which is a problem. *The Infrastructure*

of Man can be ruined by him; it's only he can do it. The trees cannot ruin themselves, can they? They stand up like witnesses they just give, they just give; even when they die they give their wood, when they live they give their flowers, they give their shade, they give their beauty, *they're giving, giving, giving all the time; and the one who takes is this great epitome of creation: the Human Being. He's the recipient of all that.* Then he has got intelligence to receive everything from that and to use it for one's own purpose. That's how we're exploiting, I would say: exploiting the blessings of Nature. That's good. *That's what God wanted; that we should really have the blessings of Nature. That You are the Monarchs of this Universe.* So everything stands in attention for your needs. Why Man on his own goes mad with his extreme behaviour? He doesn't think of his Infrastructure which he can ruin. The problem is only the Man can ruin that; not only that but also the outerstructure which is the atmosphere. You send one man to a forest and it's all right; if you send two hundred tigers to a forest it's all right but if you send ten men to a forest: finished! all the beauty is finished.

On one side, the sense of beauty only human beings have got. The sense of understanding cleanliness only human beings have got. So they are the only enjoyers, they are the only enjoyers of all; *they are supposed to*

enjoy all this but there is something lacking in them which doesn't give the full enjoyment. When you look at a tree—today Cherry Blossom everywhere—and the thought starts coming: How much they must have paid for this tree? How many years it must have taken? All these mundane type of questions come into your mind. But supposing by any chance if no thoughts come into your mind, you just see, witness, could witness, then the joy that they are trying to give you would express, would be complete within yourself.

That state we have not yet achieved; always we have thoughts, thoughts which are all artificial. Thoughts that make you some sort of an imaginary person or if you don't go to the subtler side, a very gross person. It's not Reality, imagination is not Reality and also the grossness is not. Like a poet might say that what a flower is there, emits so much beauty and that and all sort of stories they may have built up about a flower and a person who is not imaginary might say: "I don't know how much it will cost, how to put it down, what is the use of this, how it can be economic." Poetry of course, touches subtler side of life no doubt. Thank God Hampstead have got many great poets; but still it is imaginary for other people. What you look at and you think may not be true for others. For example: a person like *Blake* wrote all poetry, nobody understood him. *To understand him also you have to have Realization, otherwise you can't understand him at all.*

So, whatever is surrendered on gross level or on imaginary level by the nature cannot be enjoyed by human beings to its full extent. Cannot be. We think so. Look at the economic laws, they are that "wants in general are not satiable," means that's not satisfying at all, I mean it says, it confesses. Today you want to have a car, then you want to have an aeroplane; alright you have an

aeroplane then you want to have some sort of—anything. There's no end to it. So it proves that the joy that you get out of material things also are not satisfying because at the state at which human beings are, they cannot enjoy. They cannot enjoy anything though they are supposed to enjoy everything; because they only have the capacity to enjoy. But there's something lacking in them by which they cannot enjoy anything and what is that quality? what is that state? *Because the connection for extracting joy has to be with the Spirit.*

Spirit is the connection which emits joy. There's no other way to enjoy a life without remorse. To be connected first with Spirit is the only way that we enjoy because that doesn't have double side. Like people go for, I'd say, for a ball-room dancing. They are supposed to be enjoying. They come home and a big fight starts. God knows what they've enjoyed for. *The enjoyment of life is only possible if we could get connected to the Spirit and that connection to the Spirit is only possible if you sprout into that: you become the Spirit as Christ has said in simple words that you have to be born again.* Very simple, looks very simple, but how? You are to be baptized, but how? Say I go to a theosophical college or some sort of a college; they say: now you have got the right to baptize. Now to any intelligent man doesn't appeal that way, can it be possible? Baptism, if it is a living process in which you have to get connected, connected with the Spirit then what do you do about it? That means you have to achieve a state of mind where you become the Spirit. That connection has to be established. If that connection is not established then you cannot be twice-born by certifying yourself. I've seen many people they said: "Mother, I'm twice born". I said: "How do you say you are twice-born"? What is the certificate you have got of being twice-born? You

cannot just certify yourself. This is not a self-certification. Supposing a dog says: "I'm a human being". Will you accept? No, I mean it can go about; and say that: "I am a human being". He doesn't become, it's a state, it's a quality which is in evolution—has to be shown it's an evolutionary quality. A fish which has to become a tortoise has to *become* a tortoise. She can't just say that "Oh! I am a tortoise, oh! I am a tortoise".

This is where human ego comes in; by saying something you do not become. And this is one of the basic things we must know: that we have to become, in actuality, in reality, we have to face up to it and not believing in something because it is said. Anybody can say anything—what does it matter? Say what you like. What does it take to write a book? You take a printer, you give him something to write; you can write any trash, any thing so called. He can write about God, this, that and talk big sermons, have big organizations but it's nothing of the kind. Even supposing you have some animals, like dogs especially, and now, you make them dress up like little babies, and make them dance and in a circus you might find them they've become a little bit like human beings, you know? They might carry letters or may bring your children from the school. I mean they can do lots of such things but will you call them human beings by any chance? I'm not saying the difference is so much but one has to understand one thing: that we have not yet become the Spirit.

In all humility let us accept this fact, that we have to become that Spirit. Now, supposing that is the only source of joy, if that is your real property within you, if that is the thing you have to achieve, supposing for that you have become a human being, then must you not all do that?

It's logical that life has no meaning without it, you see. You make a candle, you put a wick in that and do everything with it and when there is darkness you say: what are we to do now? Enlighten that light! It's so simple. *The whole existence itself will have no meaning if we do not become the Spirit. We all have to become the Spirit, otherwise we are useless, we're good for nothing, our life has no meaning.*

Now, when somebody says like that, I could be another, hypocrite? Or could be what you call them false, fake guru, I could be like that myself, telling you big stories; could be possible, alright? Anybody could be like that. But why cheat yourself? It's the point. Let anybody try to cheat you but you don't cheat yourself!

You accept one simple point that you have to become the Spirit. *In all humility; and that is one wish a Seeker should have.* I've known Seekers, they try all kinds of things. Like a gentleman had a very bad Agnya centre and I asked him: "What have you been doing?" He said, "There's a Rampa Shampa man who's written some books on the Third Eye and I'm going to operate and my third eye is going to come out." I said: "What? Who's told you that? He said, "There are books after books on this". I said, "Really? And how dare this fellow do that thing by operating here if you get the third eye" and he was doing all kinds of nonsensical things believing in that man and this, centre itself was ruined. I said what's the fellow, what is he doing himself, you see? That's the best part of it. See?, God has given us not only brains but wisdom. God has given us wisdom and we should use that wisdom and judge these people on these lines to see what they're telling us. Most of them are ruining your Infrastructure, I would not care for anyone of them if they were just smuggling money or making you poor, doesn't

matter. Alright? if they want money give them money, finished. There are many smugglers, thugs and robbers and swindlers. All sorts of people are in this world, see? There are a thousand and one words to describe them but *they are spoiling your Infrastructure and when they spoil that Infrastructure, then this happening of Kundalini awakening takes time, that's the problem.* People develop diseases, they develop emotional problems, mental problems, all kinds of problems with all these things.

Actually, you must know that if you are a Seeker and *if you seek, you have to become absolutely a normal person. All your abnormalities must drop out*; if they don't drop out then you should know that you still have some horns coming out. But people don't understand that being abnormal is going down. Anybody who thinks he can paint his hair or wear a funny dress, walk about, he'll achieve God. I don't know how to tell them that this is not the way. Or anybody who thinks that he behaves in a funny manner or shouts and screams and says the prayers very loudly in the street and does all these shows, will go to God, is not possible.

Only way is to keep *your wisdom intact; your steadfast faith that you are the Spirit and God is compassion and He will make you the Spirit.* This is the only thing that is needed in a Seeker. But without wisdom when you try anyone of these things, then you have to go a very round circle to come to the same point but completely bruised, wounded and sometimes absolutely sick to death.

The problem today is very complex. Your infrastructure is spoiled not only by these pseudo-people, also by so many other things which we have taken to. The society, the family life, the addictions, the habits and so many things have crawled into us and have

woven such a net that to get out of it is not possible. There's only one way to get out. Once as a child I had read a story about some birds. A net was cast and so many birds there were caught in the net. And they discovered that: "we are misled, misguided." They saw some grains and they were misguided. So, how to get out of the net was impossible for them. It's an impossibility. One person cannot get out, one person tries to get out others get more entangled and he gets even worse. So, what to do? The whole said: "Why not we all fly out with the net itself? And then with our beaks we'll cut out this net and we'll be freed, but first get out from here. Put our energy together all of us and let's fly out. And that's what they did. They spread their wings all of them put together and took off and off they went and they were freed.

Today Sahaja Yoga is that kind of a trick. One person cannot work it out. It's impossible. If one person has to do it, it's an impossibility. He has to go and live in a cave permanently. Any one person, even endowed with powers like Christ, comes on this Earth is crucified, finished. Three years; then was crucified. Nobody understood him. So we have to have many more to get out of this net which is created through the efforts of the pseudo-people, through our stupidity, we can say, our wrong doings, misguidances, all kinds of problems which are against evolution. *One has to become a whole group to lift up the society higher so that you can really get rid of the shackles of this bondage.* Could be there are some gurus in India who are good gurus who are realized souls who have taken many lives to be realized. They are very clean people; all that is there no doubt but they're very few and they all live in the forest hiding in the caves and even I told them: why don't you come down from your hidings? They said: "it's

better we're safe here". Their legs are broken, hands are broken or some—, people have never tolerated, according to them, After twelve years, I think during all my stay in England perhaps, they'll be better off to come down. People won't hurt them so much. One fellow was beaten up so much that all his backbone was finished.

So, real gurus are just hiding and the fake ones are out, are just money-making propositions, a simple thing as that. Because they know how to pamper your ego to play upon your weaknesses to make you more imbedded into that net, into that mire, and take full advantage of you, that's why they are there. People don't like it, people get identified with that kind of cheat but that's not freedom.

Freedom is when you really get your own powers which are within you. You have got your own powers, you have got to become your own guru. You must reach that point from where you guide yourself in such a way that the guiding lines become part and parcel of you. That means in your Central Nervous System, in your conscious mind, you must feel the existence of the Spirit.

This is what is the *evolutionary process*; *this is what you have to achieve and all other talks are absolutely of no value.* Let us face it. There's no flowery talk needed for it, nothing of the kind; it's a doing. Supposing I tell you: alright you have to make such and such cake, you mix this mix that; it's alright. But, when you mix that you find a person is created out of that. Another person can say: alright, I'll mix this, I'll mix that and you will have the cake and there's no cake, nothing! Then what do you eat? So all these talks and all these organization and everything has no meaning of anykind. It doesn't empower you to be the Spirit. I'm not here to denounce anybody or to make anybody look low or anything. But what I

think, that they're wasting their energy and your energy. *Why don't they accept that for years together they have been doing all this nonsense and they have achieved nothing?* My main concern is that why don't they see it? Why are they so mass minded? Why don't they see it clearly that these people haven't achieved anything and what are they going to achieve? What my father did, my grandfather did, my great-grandfather did I am doing the same thing I have not achieved anything as they have not achieved anything,—why not?

Every scientific minded person should think like that. Every religious person should think that this religion, if it has any meaning, is not giving any fruits, what is written in them? In the Islam—if you read, I don't know if you people have read the Koran—but it's written that there'll be a day of resurrection. That resurrection has to take place has been said by everyone of them; but what about that? nobody wants to talk. They'll only talk about the day of the doom because then they can have nice money, you see? Frightening you. The day of the doom is coming, better give money. As if God understands your bank accounts. You haven't paid any money, to become human being so far. Every such artificial type of thing is accepted by reasonably wise, sensible, educated, mature people and they find it impossible to get out of. *This is the clubbing, this is a mass state.*

No, you are an individual just now but think for yourself. God has made you an individual. You are like an egg which is an individual—we can say. You have to think about it to judge about it to find out; and then, you become the collective and that means you become aware of your collectivity. Aware. Collectivity doesn't mean mass reaction. Like ten people start dancing—oh, that's a very good cult, you know? What do they do? They just stand up and dance. I

mean for that, how much do you have to pay? Only ten pounds that's all. You just go there, take out your clothes and dance, finished: you get to God. Very simple matter and people believe in it. I tell you, people believe in it. They believe in all these tall stories.

The simplest thing they have to see: have we become our Spirit? A simple question we should ask ourselves: Is it for our Spirit? Is there any rapport established with the Divine Power. Have we felt the Divine Power anywhere? And when we are not keeping our minds steady on this point, we can be ruined. *This whole, the structure, gets spoiled which is a very delicately made, beautifully made, God has made it the best of all, better than all the trees put together, all the animals put together; everything is the epitome of His Creation-is Man.* Except for one thing: that he has been given freedom to choose; it had to go, that had to be done.

If you don't give freedom at this stage, how can you enter into complete freedom? If you do not know how to use your freedom, supposing a man who doesn't know how to use his freedom, he goes about with daggers; killing this, killing that, killing that person or starts killing himself, it can be both ways. There are some who start killing others or start killing themselves. Will you give him freedom? Even in the normal way we don't give him freedom to go about killing others or killing himself. So he is to have that idea of using his freedom towards himself and towards others; and that freedom we have to use and if we have used it properly, wisely, then there's no problem.

Because he's made so beautifully. I told you how Kundalini is placed. How She's placed at the safest spot and how She's coiled and how the centres are kept so subtly within your Medula Oblongata in your spinal cord. How it is protected and how this Agnya Chakra is placed between Pituitary and Pineal

between Optic Chaisma and how the Sahasrāra is made so beautifully. Is amazing. Only thing the Light of Spirit has to come to enlighten all that, that's all, nothing more needed. You have to just choose that sensibly, that you have to become the Spirit.

You cannot force on the organization of God anything. He is on his own. His organization is on his own. *Only thing you can do is to enter into His Kingdom and become a part and parcel of that blissful domain.* You would never like to change it either. It is so wonderful. It is so protective, it's so loving, is so gentle, so kind, so compassionate, that you would hate to change that organization, but we do! We try to organize God. For people who think that that is the ultimate you have to seek, it's all arranged to enter into the Kingdom of God. *The time has come. This is the Day of Resurrection.* These are the days of resurrection. What Christ did—there are many people who deny and the other day one book was saying that He never resurrected himself; these human beings I must say! They scientifically get proof, scientifically! Can you imagine? Now, how can you prove scientifically, I don't understand. According to them He was, He didn't die; of course He cannot, He's an eternal being, I know, that part is correct. But He never died. *He died the way a Divine has to die, but He resurrected himself as a Divine has to resurrect. He definitely resurrected himself.* But the scientists were not there to see. Then He descended again, that's a different point altogether but He definitely resurrected His Divine body; but He had such a beautiful confident personality after that, that wherever He went He left a great imprint on people. And this is the trouble that they're trying to prove everything scientifically. *You cannot prove Christ's resurrection scientifically, that's why you cannot deny it either. What He did on the gross level, at that time, it has to happen in a subtle level within you. That he has done—that's why*

they say: "you have to pass through Him". He has done that for us. He has really done it and we have to see that happening within us. Not by saying that now we follow Christ, alright you have one big flag, colours of Christ, you see. You are all Christian soldiers walking and "we believe in Christ and we are all resurrected." No, you're not;—you're not. At the most if you're a good Christian, or a good Hindu, or a good Muslim, good; again I say, then you're well balanced for your resurrection. But, if you are not even that, then it's problem for me, problem for you. But if you had been a good Jew or a good Christian or a good Hindu in the sense that you have kept your sustenance all right, you have been a normal person, you have gone through the Central Path and you have kept to the Central Path of Life, you're not an extremist, not a person who does anything abnormal, normal person, then you're very good for Realizaion; it's as simple as that.

But the way people have carried this simple method of organizing people into better life into something so absurd—like hating each other, killing each other or all sorts of things, you know. I mean it has nothing to do with God. And: "we are the chosen ones, and we are the best, and we are the selected", this is self-certificate. You see if I say I'm the graduate of the Cambridge University, how long can I befool myself and others, which I'm not. In the same way we have to be really, get our certificate from ourselves that we are reborn, not from anybody else.

So, we boil down to this point that we have to be really really very honest with

ourselves, because it is our loss, nobody else's, that so far we have not achieved that state of Spirit and that in all humility we are going to achieve it. We have to achieve it, we have to accept that this should happen to us. This is so simple. *It's so simple and so natural. It's just in the event that at this time it had to happen.* It's very simple thing. There's no complication if you have not complicated yourself much. But even if you have, the Divine Power knows how to disentangle you and work it out. *This is the blessing of the Divine where you become the Spirit and then you reach your absolute form where there's no doubt about it.*

If you want to know what happens is that you just start feeling a cool breeze flowing into your hands or from your hands; and then you ask a question: is there God? And the breeze is much more. If you ask about a thug: Is he a good man? It stops. The rapport is established with your Spirit. It speaks to you as a cool breeze in the hands. This cool breeze in the hand is the energy of the Spirit flowing by which your disease get cured, you can cure the diseases of others, you can raise the Kundalini of others and give them Realization and you can enjoy the beauty of Nature; not thinking about it or grossly valueing it but just enjoying it in a full way. This is the short and sweet but it's such a long story taught a thousands of years back and today it is just reaching its climax. The Fruit is just going to be formed. *It's just the blossom time has come for this story and if the Seekers cooprate I'm sure it will work out, have all the hopes.*

May God bless you all.

The Speech of Dr. (Mrs.) S. Swaminathan (Shri Matajis sister)

Honourable guests, who have graced the occasion of my elder sister's 60th birthday, my younger brothers and sisters and Sahaja Yogi brothers and sisters. This evening, I consider myself fortunate for getting this opportunity of saying a few words about Nirootāi. We call her Nirootāi* whom you know as Mataji Nirmala Devi.

Nirootāi and myself, we both grew up together and hence I had the privilege of being closely acquainted with her virtues and the dynamism of her personality. We were born when India was a slave country, yet, being born in an affluent and well-to-do family we did not suffer from any want or other problems of life. Our childhood days were spent happily and merrily. We were born at Chhindwārā i.e. my elder brother Mr. Narendrakumar Salve,—who must be known to you all because today he is the Minister for Steel and Mines,—Nirootāi, myself and my younger brother Mr. Balasaheb Salve, we four were born at Chhindwārā; and the younger three brothers and sisters were born at Nagpur, because our father shifted to Nagpur in the year 1928. In the year 1930, which is supposed to be the most crucial year in the struggle for the Independence of our Nation, our life-style underwent a total change. Our father renounced his title of "Rao-Sahib" to join the Freedom movement. We were too young to understand the significance of the change that was coming in our way of life i.e. our clothes, our activities etc. but perhaps due to an inborn love for freedom, we welcomed the change and never opposed it. All of us accepted the change but, amongst us,

Nirootāi was most zealous about accepting this change.

Our mother had to take all of us in the car whenever she and father had to attend the meetings of the then Congress, and I remember that Nirootāi held similar meetings at home for us and imitating the leaders she delivered speeches from the "Home-Stage". We sang the song "*Charkhā chalā chalā ké Léngé Swarājya Léngé*" (we shall win our freedom by turning the spinning wheel). We accompanied our mother for picketing the wine-shops. But most important were our processions. Bāpu (Gandhiji) had introduced a "Vānar-sēna" (Army of the monkeys) especially for the children. With the tri-colour flag of Congress in her hands Nirootāi led these processions which went round the locality where we stayed.

Thus "leadership" and that too with full understanding and purpose of achieving something in life and not merely to satisfy one's ego, was evident in Nirootāi, right from her childhood.

In 1942, when "Quit-India" movement started, Nirootāi participated very actively. I do not know if she has told you of an incident, of this period, that she had to be rusticated from the college, for presenting bangles to the son of the Director of Public Instructions—who refused to co-operate with the movement.

When the orders of the rustication were received by the Principal of the college, he, being a close friend of our father, proceeded on leave. The Vice-Principal came to our home and met our mother. Father was already in jail

This is the English translation of the speech in Marathi delivered on the occasion of the 61th Birthday Celebrations of Shri Mataji at Bombay on 22nd March 1983.

* 'Tai'—this word is suffixed to the name of an elder sister, in Marathi, to show respect for her.

and hence he requested our mother that she should withdraw Nirootāi's name from the college otherwise her educational career would be ruined. Mother discussed the whole issue with Nirootāi, who fearlessly told mother and the Vice-Principal that she would never allow her name to be withdrawn. She would much rather accept the punishment (of the British Govt.). What a sacrifice! A girl taking such a bold decision at the age of 15 or 16 was not a trifling matter. Such decisions can be prompted only by some inner inspiration. They cannot be forced and hence these inspirations coming from within like the "Word of Divine" can lift a person to very high and lofty levels. We were very lucky in having very understanding parents who never suppressed our inner urges. I have already mentioned that our father was already in jail. Correspondence with the family was not allowed. I do not know if you are aware of the hardships of the families of the freedom-fighters before independence, because today you are sitting here in a free India and many of you may have been born in Independent India. We received a letter which our father had put in the pocket of the coat which he had sent for the laundry-wash. He had written "I have read in the papers. Heartiest Congratulations to Nirmalā". Thus, even then all of us were proud of her. Just the other day some persons who are writing the biography of a freedom-fighter had enquired about Nirootāi's contributions to freedom struggle, because she and a friend of her's had dared to travel about with this freedom fighter as his daughters only to save him from being arrested.

Even after her marriage Nirootāi did not change and only because of her such unequivocal qualities she has been able to collect a big family of so many of you. According to me she has been attracted by "Sahaja Yoga" mainly because of the solid foundation of

right-values, importance of an ethical life and spirituality, laid by our parents in our childhood.

Every evening, after returning from the court, our father played the organ and taught us Bhajans (devotional-hymns) of all religions. We are Christians but I do not remember any special preference for Christian hymns alone. Being fond of music I was specially interested in learning these Bhajans. The first Bhajan taught was "*Bandē Jap Man Har Giridhārī*" (O mind remember Har (Shiva) and Giridharī ie. Shri Krishna) in Rāg (melody) Dabārī Kānarā. He even made us sing these Bhajans individually.

Thus reverence for all religions was imbibed in us right from our childhood and with this background, I am not in the least surprised that "Sahaja-Yoga" has become the "life-mission" of Nirootai.

Her another distinguished quality is her motherly love for all. We are much impressed and moved by the deep faith and the genuine devotion that all of you have for her. I have been observing since yesterday how earnestly and tenderly you want to look after her. I remarked jokingly that I cannot be certain that even my daughters-in-law would look after me so well!

Therefore in a world like this, to come across such deep faith, genuine devotion, loving considerations and pure-affection is a rare experience. We shall collect by thousands if we are asked to be selfish, to distrust each other and to be violent and destructive. But we shall hesitate to come forward if we are asked to love each other, care for others as our own, and respect a human-being just because he or she is a human being.

Therefore Nirootai has accepted a real challenge—a challenge not only on the national level but also on international level, and for

this we, brothers and sisters are very proud of her. She has given me an idea of her work and the people who have become her disciples. Why not ? Because I firmly believe that "goodness" is the essential quality of a human-being and therefore whatever temptations may come his way he ultimately chooses the right path and comes to realise that spiritual-life and God are not myths but are Real !

I am grateful to you all for giving me an opportunity for expressing my thoughts before you and on behalf of our family members I pray to God that Nirootai should be blessed with a very very long life. We shall try to contribute in our way in her mission of "Sahaja Yoga". I am sure all of you will also co-operate with her. And in the end, beseeching the Lord to help her, I conclude my speech.

WE PRAY

"Poetic Genius" did Blake inspire,
A Higher light, the coolest fire,

Did rend the callous curtain hung,
Ignorance gone ! thy knell is rung-

So too, sweet luminescent Chime
Speak forth in me the truth though rhyme,

That that, Etheric translucent thing,
Might take form through pen and bring,

Her light and love more into play,
And hasten forth that Dawning Day-

Shri Durga Mā, with Hands untold,
let forth thy drama, now, unfold,

And whatever help that we might be,
Let us be that, Shri Mataji.

—Pavan Keetley (Sydney)

SHRI WILLIAM BLAKE—I

"AND DID THOSE FEET....."

William Blake was the Archangel Michael come to this world out of Pure Love, for us. He exists inside each one of us, we can approach him through meditation to reveal his qualities of compassion. He is often portrayed as slaying Satan. But Blake painted the Archangel Michael binding Satan. In this picture Satan is shown as one who has reverted to reptile nature, the lowest animal drive in human nature. Shri Michael is not slaying but binding the reptile. Thus inside us He is the power by which we overcome the base aspect of our human selves on left side. In his writing also Blake describes these things, how Satan personifies the Sensationalism in humanity. The whole human nervous system is like a vast living coral reef—a giant Polyp. Satan is its dark potential. Shri Michael is who deals with this Rebel Nature not with weapons but with compassion, sad that anyone should fall from their state of grace. Blake describes Shri Michael weeping at the conflict in Heaven, and the lack of repentance of those who have come against the Divine order. Then the two are shown locked together in a fixed space—left side—as opposing forces.

Through these revelations of Blake's, we can understand that the left-side can be enlightened by compassion for others and for ourselves, the understanding that the key to the doors of heavens is forgiveness—When on left side we recognize our wrong deeds and ask to be forgiven. This must also be done to correct our relationship to the collective. Until we recognize our mistakes we cannot assume our place within the assembly of Saints. All this is described most fully and clearly in the opening passages of "Milton". It may be aimed at English people especially where left-side is most attacked and weakest.

One evening Shri Mataji brought some Sahaja Yogis together at Her home in London. There were a number of Italians who sang very beautifully to Shri Mother. Afterwards She asked the English to sing 'Jerusalem', Blake's great Hymn. Then Shri Mother recalled how the building of Her house was described by Blake, and revealed that he was Shri Bhairava. Much of what he has written is as seen from left-side, the workings of time and space as he has tried to explain them to us. Shri Mother described how time acts as a curve, and while you are one with it you cannot see what is ahead waiting for you. If one ascends above it, which may be achieved by one's growth in Sahaja Yoga, one may see past and future quite clearly, if one chooses to. So it is with Shri Mataji, so it was with Shri Blake.

In his works therefore, Shri Blake describes many parts of London and England in particular, but also other parts of the world, not as they appeared in his day, or may still appear to us today. But as they were in their innocence and will be again in the new Jerusalem, this being their Primordial Nature. He often says that all things had their beginning on Albion's Rocky shores and will end there. Traditionally we associate Albion with England, or Britain as a whole. He describes how the area of Hyde Park, Oxford Street and Kensington, where Shri Mother's residence is, were the most ancient parts of the city where God and Man dwelt together. To look at them now, one may not realise their Holiness, yet the earth on which Selfridge's and Park Lane are built is most sacred and has felt the touch of Lord Ganesha's Lotus Feet in Ancient times, as it does again today through the incarnation of Shri Mataji Nirmala Devi.

Blake combines past and future as one huge Tapestry woven in space by the Holy Mother. Only when the tapestry is completed will the plough and harrow be passed across the nations. He describes how in other realms the preparations are progressing furiously for the Harvest to come. That was in his day. Now through Nirmala Vidya and the advent of Shri Mataji we know the harvest has begun. He describes the Eager-ness of the celestial beings to purge the earth of Bādhā and how they are restrained so that the humans may have a chance to grow to maturity. Elsewhere he states that the time allocated to Satan in which he may avoid judgement is 6000 years—the period of Kali Yuga, from the time Shri Krishna left the earth. Now this too, as we know through Shri Mother's Grace, is at an end.

Another passage especially worth mentioning here is where he describes Mother Mary weeping. Her tears flow throughout the earth and wherever they touch people are transformed. This is the Chaitanya by Shri Mahalakshmi's Grace.

So it is that in our heritage in England we have a great divine personality. Scholars have struggled to understand his writings for over a century now, and he has come to be regarded as a problematic figure in literature. So his work has not reached a wide public—though in recent years this has begun to

change. As the people of Britain awaken to their own role in the Divine plans, no doubt Blake's work will also come to fruition as part of that self-discovery, the whole story is there of how the new Jerusalem will be raised on the site of the old, beginning with the foundations in Lambeth where the first permanent Sahaja Yoga Centre in Britain was established.

This introduction to Blake has covered a few essential points of all that he has tried to show us. As Sahaja Yogis we can learn most through meditation and thoughtless awareness. That means laying aside our intellectual machinery when we read Blake's poems and approaching them with the respect and humility we would assume before any other sacred writing.

There is a short anecdote from Blake's life with which we might round off the article. It concerns a statement made by his wife Catherine. Critics have read in this the material poverty of the Blakes but to Sahaja Yogis it will be an indication of something quite different. This is it: A visitor to their home, seemingly not a very polite visitor, remarked upon the absence of soap. Catherine, a simple woman, replied "Mr. Blake's skin don't Dirt".

Om Tvameva Sākshāt Shri Mahā Bhairava
Sākshāt Shri Adī Shakti Shri Nirmala Devi
Namo Namah.

— o —

Thou perceivest the Flowers put forth their precious odours !
And none can tell how from so small a center comes such sweets.
Forgetting that within that Center Eternity Expands.

—William Blake

Shri William Blake—II

"Milton" and other Works.....

One day some Sahaja Yogis were sitting at Shri Mataji's Feet in Her apartment which was on the top floor of a London building. Shri Mataji was sitting in front of a window and from where Her children sat. Our Divine Mother's form was silhouetted against the cloudless blue sky. Shri Mataji broke the silence and told us that Her physical form is like a photograph, while what lies behind it is vastness itself. As She spoke, we could see behind Her the vastness of the limpid sky.

William Blake's writings are like this; especially his prophetic works, which are long sagas in blank verse, and are considered obscure and incomprehensible by the "Experts" who study and intellectualise about Blake. Blake was an incarnation of Shri Bhairava. When we read "Milton", or "Jerusalem", two of the longest prophetic works, we can pick out a line or two here and there which 'makes sense', and through the grace of Shri Mataji have an understanding of the overall theme of resurrection, judgment, salvation and the establishment of the Kingdom of the Spirit on earth. But all this is like a group of photographs—they give a series of glimpses but not the complete reality. Only when we are totally surrendered to Shri Mataji, and the Spirit is totally established in us both individually and collectively, will we fully understand and grasp the vastness and depth of William Blake's writings.

William Blake was born in England during the darkest time of the industrial revolution, the Age of Reason and of faith in scientific discovery, and at a period when the British

were wantonly and egotistically annexing large areas of Mother Earth and calling them 'British' colonies and dependencies. Into this darkness came the blinding light of Blake's poetry and paintings. Blake's contemporaries could not, in general, appreciate him either as a poet or a painter. His poems were engraved on etching plates and the writing was accompanied by illustrations which bring out the meaning of the text. Naturally they have wonderful vibrations as well!

It is not surprising that no one understood Blake in his time, because his inspiration comes from Pure Spirit, and he wrote at a time when men were mostly floundering in a mire of materialism, ignorance or crippling poverty. Some of his writings are sensitive, moving and powerful poems in the conventional sense, but for Sahaja Yogis the most relevant as guides to our present growth and evolution, are the prophetic works. Shri Mataji has revealed that "Milton" tells everything about Sahaja Yoga and also that all the prophetic works deal directly with Shri Adi Shakti's incarnation on this earth at this time.

Take this one line from plate (or page) 6 of Milton:

"The Surrey hills glow like the clinkers of the furnace..."

When Shri Mataji first came to England, She lived in Oxted in the Surrey hills south of London. At night the orange street lights in the broad valley of central London glowed like clinkers & when Our Divine Mother looked out in that direction they reminded Her of this. The lights diffused an orange glow into

the heavens so the town and sky looked like a vast furnace.

Many places in London are mentioned in Blake's poetry and most of these have close connections with Sahaja Yoga. Here are some examples from "Milton".

... "Hampstead's breadths..." There is a very active group of Sahaja Yogis in Hampstead, North London. Shri Mataji has explained that in the Spiritual Body of this Mother Earth, Hampstead is the muscle of the heart which actually makes it beat.

... "To Stratford and Old Bow..." These districts are in the East End of London, and the home of another strong group of Sahaja Yogis.

... "Across to the Gardens of Kensington. On Tyburn's Brook..." This refers to Shri Mataji's house at Brompton Square, Knightsbridge. The house is very near the Kensington Gardens, and the Tyburn Brook. (now dammed up to become the Serpentine Lake) was the stream over which the Knight's Bridge led the road.

So this is one side of Blake; a fascinating puzzle of names and places. But like the words of Shri Mataji, his writings are relevant on many levels simultaneously. For example, what does this passage mean?

"Lambeth's vale, where Jerusalems, foundations began, where they were laid in ruins,

Where they were laid in ruins from every Nation, and Oak Groves rooted ...

When shall Jerusalem return and overspread all the nations?

Return, return to Lambeth's vale, O building of human souls!"

Lambeth is a large borough of South London. The word Lambeth means 'city of

the Lamb', and the Lamb is Lord Jesus, the Lamb of God. Jerusalem means 'place of the Spirit' i.e. the Kingdom of Shri Mataji, of the Sahasrara come on earth. The oak is the tree of England—strong and firm like the Kundalini which is the tree of life within each one of us. The first temple constructed to a living deity was in Lambeth, and rose from the ruins of a tumbledown house there. While the Sahaja Yogis from many nations laboured and built, Shri Mataji simultaneously repaired their ruined Kundalinis and made strong 'Oak Groves' of them. This temple is Shri Ganesha's house, Shri Mataji has said, and where She laid the foundation stone of the New Jerusalem. Shri Ganesha came on earth as Lord Jesus, the Lamb of God, to open the way for us to follow Him to 'Jerusalem'. When Shri Mataji was asked whether the building work by the Sahaja Yogis at Lambeth and at Shri Mataji's house at Brompton Square were indeed symbolic of the rebuilding of our Kundalinis by our Divine Mother, She replied that at last we were beginning to look at everything about this from the right angle, the correct standpoint.

Here is another passage which refers to one of the former London Aahrams, at Nightingale Lane, also in Lambeth, where the love and collectivity really began to flow. The passage also refers to the rising of the Kundalini, which of course enlightens and gives rebirth to each one of us, and which collectively became much stronger there. The Lark in the following lines is an English bird which lives in the cornfields and at dawn rises vertically up into the sky where it hovers motionless and sings a beautiful song high above the meadows. It is like the Kundalini which rises from the Mooladhara, (earth element) into the heavens, the Sahasrara. And this is what Lord Ganesha has shown us. He was created of Maha Virata, the most gross matter, and through His devotion to

His Mother, who is pure Spirit, is transformed into that which is the finest, the pure Aum-kara or vibrations. This transfiguration is the basic theme of Blake, and here is the passage:

"Thou hearest the Nightingale begin the Song of Spring.

The Lark sitting upon his earthy bed, just as the morn

Appears, listens silent; then springing from the waving Cornfield, loud

He leads the Choir Day: trill, trill, trill, trill, Mounting upon the wings of light into the Great Expanse:

Reechoing against the lovely blue and shining Heavenly Shell.

His little throat labours with inspiration: every feather

On throat and breast and wings vibrates with the effluence Divine."

In the poem 'Milton' the personality Milton represents the seeker, who is originally created by the Divine and at the beginning of the poem is found in the heavens, then, descends into matter and ignorance and ultimately is again raised up to a state of realisation;

"What moved Milton, who walked about in Eternity

One hundred years...

...to go into the deep,

her to redeem and himself to perish?" "her" is the Spirit, and "himself" is that which is not the Spirit, that which must be transformed and left behind. Like all true seekers, for this end Milton will undergo all the tests and purifications on the path. He will:

"Bathe in the Waters of Life" (the chaitanya, the vibrations,) and he will even go to "Eternal Death", by which Blake means the death of all that is not Spirit. Blake explains

why this is necessary:

"All that can be annihilated must be annihilated

That the Children of Jerusalem may be saved from slavery".

He later describes what we would define as the conditioning and false concepts of the Super Ego and Ego etc. as;

"This is a false Body, an Incrustation over my Immortal Spirit,

A Selfhood which must be put off and annihilated away."

But the end of the poem is optimistic even though the assertion and affirmation that the Last Judgment is at hand is obvious...It reads thus;

"Rintrah and Palambron view the Human Harvest beneath.

Their Wine-presses and Barns stand open, the Ovens are prepared,

The wagons ready: terrific Lions and Tygers sport and play.

All animals upon the Earth are prepared in all their strength

To go forth to the Great Harvest and Vintage of the Nations."

If an ordinary human reads Blake, it is both an uplifting and sobering experience. If a Sahaja Yogi reads what he or she knows to be the words of Shri Bhairava the effect is very profound indeed. The message is loud and clear on every page: Shri Kalki, the second coming of Christ is imminent, so either transform or be destroyed. We must become totally surrendered instruments of love and compassion, and then the Kingdom of heaven is there. But on NO ACCOUNT must we sympathise with Satan (negativity) in any way whatsoever or :

"He who will not defend Truth, may be compelled to

Defend a Lie, that he may be snared and caught and taken."

Blake describes violent and cataclysmic events within the collective nature of Man and without in the material world and we must accept as truth, given the identity of the writer. However, as Sahaja Yogis we all know that deep down all we seek is the purity of the Spirit, and that She is our compassionate Mother who will nurture and protect this spark of eternity within us. Consequently we need only know inner joy, despite the possibility of external change and transformation all around.

In the second verse of the hymn we call 'Jerusalem', (actually the opening lines of the poem 'Milton',) are the following lines:

"I will not cease from mental fight,
Nor shall my sword sleep in my hand
Till we have built Jerusalem
In England's green and pleasant land."

(The writer begs forgiveness if the next sentence is not an exact quotation of our Divine Mother). After hearing the hymn, Shri Mataji laughed gently & said to us:

"How can I put swords in your hands if your hands are shaking?" That was three years ago now, and some of us present were still very unsteady at that time. Perhaps now we are beginning to see a little of the titanic battle that our Beloved Mother is fighting for us. After reading Blake, let us remember

what great blessings we have been given, what an honour it is to witness and be actors in this episode of the drama of creation, and how endless is the compassion of Shri Mataji, who has given us such a change to be transformed into instruments and servants of the Divine at this time long foreseen by our wise forefather such as Blake.

On the back of the last plate of "Milton" was written in pencil by the poet:

"Father and Mother, I return now from flames of fire tried and pure and white". The Father and Mother referred to must be Lord Sadashiva and Shri Adi Shakti. In the last plate of "Milton", the Virgin says to Milton:

"Thou goest to Eternal Death and all must go with thee". So let us the Sahaja Yogis offer this prayer to Shri Mataji that we too may return to Her and rise above Blake's "Furnaces of affliction", "the dreadful thunderings" and "the mortal and perishing delights" and all the other rich and evocative descriptions of the world today as Shri Mataji has given us realisation and taken us to the Kingdom of Jerusalem, and Sahaja Yoga.

Om twameva sakshat, Shri Mahakali, Shri Bhairava sakshat, Shri Adi Shakti Shri Mataji Shri Nirmala Devi namo namah.

—o—

FROM WILLIAM BLAKE

He who binds to himself a joy,
Doth the winged life destroy,
But he who kisses the joy as it flies
Lives in Eternity's sunrise.

—o—

If you trap the moment before its ripe
The tears of repentance you'll certainly wipe
But if once you let the ripe moment go,
You can never wipe off the tears of woe.



Shri Mataji's advice*

I told you, in Sahaja Yoga, how you go into the state of thoughtless awareness. After the unison with the Spirit (Tādātmya) one can attain the stage of vicinity with God (Sāmipya) and the God realization (Sālokya). But on achieving the unity with the Spirit, a person's interest itself changes.

Just by achieving the state of unison with the Spirit, with its experience, a person does not wish to go into the state of Sālokya and Sāmipya. That means, when vibrations start flowing into your hands and when you feel other's Kundalini and can raise other's Kundalini, your chitta (attention) goes towards watching other's Kundalini and understanding your own. You want to be alert about your chakras and understand other's chakras.

If you look at the sky, you may see—even though there are clouds—you will see many types of Kundalinis. Because, now that your attention has gone to Kundalini, whatever you want to know about Kundalini, whatever you want to see, whatever desires you have, these will be revealed to you. Your interest in Kundalini grows and all other interests are lost.

Try to understand thus: As you enter youth, leaving behind the childhood, you have the interests of young age i.e. your service, business, family etc; you take interest only in these and all other childhood interests drop off, old experiences fade away and your attention goes towards new experiences. Or try to understand this way: Say, a person is not interested in music, and somehow he has become interested—he is interested in classical music—then he is not going to enjoy any other music, let there be any concert of non-classical music.

Your condition in Sahaja Yoga should also be similar. As regards your other habits and likings, the fact is that they were gradually and intentionally cultivated and hence those interests are deeply imbibed in you. Sahaja Yoga has brought about a complete transformation within you,—you have come into a state of new awareness, you can now feel the vibrations and other's Kundalini, you can give realization to many people, you have cured many people, you have entered into a new power and you are charged with it.

But in doing all this there is only one shortcoming, and that is "you have not made

* This is based on Shri Mataji's advice given at Bombay on 27th May 1976. Full Hindi version has been published in NIRMALA YOGA (Hindi) vol. VI, (March-April 1983).

any effort and everything has happened by itself, effortlessly". Perhaps that's the reason why although many people receive vibrations in Sahaja Yoga and also rise to a level, even then their attention never stabilizes on Paramātmā, Ātmā, Kundalini; and repeatedly it goes to wrong things.

You had asked, "What to do after getting the realization". After receiving you must give. It is absolutely necessary to give after receiving, otherwise receiving has no meaning. And while giving, one point—only one small point, must be kept in mind, "That the body, the mind (manas), the intellect (buddhi),—that means the 'whole personality' with which you are giving such an incomparable thing, that itself should be very beautiful; your being should be very clean." There should be no disease in it. If you have any sickness—perhaps there may be some Sahaja yogis having diseases. Before coming to Sahaja Yoga you must be getting worried and wishing that the disease should be somehow cured. But thereafter the attention would not be on the sickness and you would be saying, "It will be alright, does not matter." But it is wrong. Whatever may be your problem, even minor, you can cure yourself by placing your hand on that spot, *you can keep your physical side very clean.*

However, for you I have told you one remedy. As it is said, everyone must go to bathroom and clean oneself after getting up in the morning. Similarly, *for Sahaja Yogis, it is extremely necessary to have foot-soaking treatment, at least for five minutes, before going to bed.* However highly evolved you may be and you may not be getting caught—but it does not matter. You must do foot-soaking for at least five minutes. Even I take this treatment sometimes, (although it is not necessary for me) so that my Sahaja Yogis will also take to it. It is a very good habit.

All Sahaja Yogis must do the foot-soaking

at least for five minutes. All Sahaja Yogis, should light a lamp before the photograph, apply *sindur* (vermilion), dip their feet in salted water and sit in this fashion opening out both palms towards the photograph. If you do this, more than half of your problems would be solved automatically. However busy you may be, it is not difficult to spare five minutes. All should sit like this before retiring. That will stop more than half of your catching.

Within ourselves there exist many bad tendencies. There are many dark tendencies only within ourselves, which are called negativities. They try strongly to influence. To be under their control is being under satan's control. You can become Satan if you want, or you can become God if you want. It is a different thing if you want to become Satan. I am not the Guru for that. I am the Guru if you have to become God. But, you should save yourselves from being the Satan.

First thing to note is that on the night of new-moon and full-moon, always there are dangers on your left and right sides. Specially on these two days, that is, the nights of new moon and full moon, you should sleep early. After your meals, bow before the photograph, meditate, and putting attention in Sahasrāra, sleep after getting into the bandhan. That means you go into the unconscious the very moment your attention goes to Sahasrāra. There, do yourself the bandhan and you are saved. During these two nights particularly. The night of new moon, you should meditate on Shri Shiva. You should sleep after meditating on Shri Shiva—that is the Spirit—and surrender yourself to Him. On the night of full moon, you should meditate on Shri Rāma and surrender yourself to Him for protection. The meaning of the word Rāmachandra is "creativity". You should completely dedicate your creative powers to Him. Thus you have to take special care of yourself on these two days.

However on the seventh and ninth days of Lunar fortnights (according to the Indian Calendar "saptami" and "navami") you have my special blessings. Do remember that you are getting specially these blessings from Me on these two days. Make some special arrangements so that you can have good meditation on these days. This is how you should protect yourself.

And whenever you are leaving your house give yourself the bandhan; always be in the bandhan.

If you come across someone having a catch on Āgyā, get into the bandhan, even with attention. Never argue with a person who's caught on Āgyā; it is a foolishness. Can you ever argue with a bhoot?

Also do not argue with a person who is caught on Vishuddhi.

'Never' approach the person caught on Sahasrāra! Have no contact with him. Tell him to improve his Sahasrāra first. There should be no objection in telling him, "Your Sahasrāra is caught. Put it right." Sahasrāra should be kept clean. If anyone has started catching on Sahasrāra, that person should immediately request other Sahaja Yogis, "Do something and clear my Sahasrāra". If someone caught on Sahasrāra talks to you, you should tell him that he is your enemy. Never talk to him as long as he is caught.

As regards a person caught on Heart, you should help the person having catch on the Heart. As far as possible, put bandhan on his heart, let him put one hand on his heart and take him to the photograph of Shri

Mataji. You must be careful about the heart chakra. May be sometimes one may get a problem on the heart chakra. You must clear the heart chakra.

But many people have no heart! They are very dry personalities. And you cannot do anything for such persons even if you wish to. However, if they request you, advise them to leave Hatha Yoga, relieve themselves of the burden of different jobs, and learn to love others; to love at least the pets first, if they cannot love a human being. You should also love everyone.

Love the children. Never be unjust to children. In fact you should not be unjust to anyone. Never harm anyone. Nobody should beat the children.

Never raise your hand to beat, never get angry with anyone. *Particularly, Sahaja Yogis should never be angry.* Without getting annoyed, they should improve everything tactfully and intelligently. Never get angry.

I have told you all this so that you can keep your own instruments clean. And always keep high ideals. You will rise only if your aims are high and if you want to rise. Never look down.

I am with you at every step, at every place. Everywhere. You may go anywhere. At every place I am with you, ; completely, in person, by mind and in every respect. Whenever you will remember me I will be by your side with all my powers. It is my promise. Those who want to go to hell, I am pulling them down. Hence be careful and look upwards.

THE WOMAN-POWER

Woman-Saviour now we muster
To await thy advent sure,
In the cluster of thy lustre,
Come and leave the earth no more?
Then before thy gentle look,
Swords shall quail and warriors fail,
And the spear, a shepherd's crook,
Shall adorn the daisied dale.
Woman-power! Incarnate Love!
Human Goddess come and be,
If the Bridegroom's tears can move,
Bride unto Humanity.
Thou alone of all can Save us
Let us be what thou would have us!

Between 1750 and 1850 there were a series of prophecies of a Female Messiah

This poem was written in 1841 by Goodwyn Barmby, the self-styled Pontiffarch, or leader, of the Communist Church, an obscure Christian sect which existed in Britain between 1841 and 1849. To place Barmby in context, he was of the generation after William Blake, and was at the end of an extraordinary period in British history.

By 'Communist', Barmby meant 'commune-ist', emphasising the community of fellow-believers. A concept similar to our own 'Collectivity'.

Barmby had an interesting concept, the 'equilibrated being'. He viewed the important issue facing humanity in his time (1840s) as beings "not of woman nor of man, but ... of gentleness and of force" which he wished to see "united in every human individual, without relation to sex". Thus, to be a true communist or Socialist.

"the man must possess the woman-power as well as the man-power, and the woman must possess the manpower as well as the woman power. Both must be equilibrated beings".

An interesting view of balance!

His wife, Catherine, wrote:

"We have the priest, we therefore demand the priestess, the Woman teacher of the word, the woman apostle of God's law!"

This could merely have been a call for women Christian ministers. However, it could be a prophecy of our Divine Mother's Coming, as could the following comment by Goodwyn Barmby in a letter to a friend:

"But the Free Woman who shall give the womanly tone to the entire globe is not yet manifested".

The Barmbys were treated with contempt and derision by their contemporaries. After the collapse of their church in 1849, the Barmbys continued their Christian faith, though in a less controversial manner.

There have been many prophecies of a Female Messiah throughout history. This is just one. Perhaps others could be written about in the pages of *Nirmala Yoga*? For instance, the *Joachite Reign of the Holy Ghost* (Europe, 13th century AD).

John Noyce, Brighton, (U.K.)

International Poojas to Her Holiness Shri Mataji Nirmala Devi in 1985

Date according to English Calendar	Date according to Indian Calendar (Shālivāhan Shaka)	Pooja	Place
1. 14th January 1985	Month—Pausha Fortnight— Krishna Paksha Tithi—Ashtami (8th day)	Makar-Sankrānti	Bombay
2. 17th February	Month—Māgh Shukla Paksha Panchami (5th day)	Mahā Shivarātri The Pooja of Shri Shiva. Shiva-tattva was established on the earth on this day	Delhi
3. 21st March	An Equinox	Shri Mataji's Birthday	Bombay
4. 22nd March	Month—Chaitra Shukla Paksha Pratipada (1st day)	Gudhi Pādvā. New Year day of Shālivāhan Shaka	Bombay
5. 8th April	—	Easter	London
6. 5th May	Vaisakh Krishna Paksha Ashtami	Mahā Sahasrāra Day	Vienna
7. 2nd July	Āshādh Shukla Paksha Poornimā (Full-moon)	Guru Pooja	Paris
8. 7th September	Shrāvana Krishna Paksha Ashtami	Janmāshtami Shri Krishna's Birthday	New York*
9. 18th September	Bhādrapada Shukla Paksha Chaturthi (4th day)	Shri Ganesha's Birthday	Rome*
10. 20th October	Ashwin Shukla Paksha Saptami (7th day)	Pooja of Shri Adi Shakti and Havan on 7th day of Nav- ratri.	Geneva*
11. 3rd November	—	Divali Pooja	London*
12. 25th December	—	Christmas, Jesus Christ's birthday.	Bombay*

*Suggested locations, yet to be confirmed.

OTHER FESTIVALS

Name of the Festival	Date according to English Calendar	Date according to Indian Calendar (Shūlivāhan Shāka)	Remarks
1. Vasant Panchami	26th Jan 1985	Month-Māgh Fortnight-Shukla Paksha, Tithi-Panchmi (5th day)	Pooja of Mother Earth
2. Holi	7th March 1985	Phālgun Shukla Paksha Purnimā (Full Moon day)	a) Colour Festival Shri Krishna played colours with His powers b) Demoness Holika was burnt. Hence fires are lit on the preceding day
3. Navarātri Pooja	from 22nd March '85 to 30th March '85	Chaitra Shukla Paksha From Pratipada (1st Day) To Ashtami (8th day) Navami (9th day)	The pooja of Adi Shakti
4. Shri Rāma's Birth day	31st March 1985		
5. Shri Mahaveera's Birth day	3rd April 1985	Chaitra, Shukla Paksha, Trayodashi (13th day)	
6. Shri Hazrat Ali's Birth day	4th April 1985	Chaturdashi (14th day)	
7. Shri Hanumana's Birth day	5th April 1985	Chaitra, Shukla Paksha Purnimā (Full Moon day)	Coincides with Good Friday
8. Sh. Shankaracharya's Birth day	25th April 1985	Vaishakha, Shukla Paksha Panchami (5th day)	
9. Shri Buddha's Birthday	4th May 1985	Vaishakha, Shukla Paksha, Purnimā (Full Moon day)	

NOTE According to the Indian Calendar a month having thirty days is divided into two fortnights corresponding to waxing and waning of the moon. The first fortnight ends on Full Moon day and is known as the Shukla Paksha i.e. Bright Fortnight. The other half beginning from the next day, ends on new moon day. It is called as Krishna Paksha i.e. dark fortnight—Tithi is the date which are fifteen in each fortnight.

Pratipada—The 1st day after New Moon in bright fortnight or 1st day after Full Moon in dark fortnight respectively.

Dvitiya	— The 2nd Day	Ashtami	— The 8th Day	Chaturdashi	— The 14th Day
Tritiya	— The 3rd Day	Navami	— The 9th Day	Purnimā	Full Moon Day
Chaturthi	— The 4th Day	Dashmi	— The 10th Day	or	(15th Day in bright fortnight)
Panchmi	— The 5th Day	Ekadashi	— The 11th Day		
Shashthi	— The 6th Day	Dwadashi	— The 12th Day	Amavasya	— New Moon Day
Saptami	— The 7th Day	Trayodashi	— The 13th Day		(15th Day in dark fortnight)