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NIRMALA YOGA

43, Bungalow Road, Delhi-110007 (India)

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Front Cover : Shri Mataji; in Delhi March 1985



Editorial

यो न हृद्यति न द्वेषति न शोचति न काङ्क्षति ।
 शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रिय ॥१७॥
 समः शत्रौ च मित्रे च तथा मानापमानयोः ।
 शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥१८॥
 तुल्यनिन्दास्तुतिर्मौनी संतुष्टो येन केनचित् ।
 अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥१९॥

YO NA HRSHYATI NA DVESHTI NA SHOCHATI NA KĀNKSHATI ।
 SHUBHĀSHUBH PARITYĀGĒE BHAKTIMĀNYAH SA ME PRIYAH ॥ 17 ॥

SAMAH SHATRAU CHA MITRE CHA TATHĀ MĀNĀPA MĀNAYOH ।
 SHEETOSHNA SUKH DUKKHESHU SAMAH SANGA VIVARJITAH ॥ 18 ॥

TULYA NINDĀ STUTIR MAUNEE SANTUSHTO YENA KENA CHIT ।
 ANIKETAH STHIR MATIR BHAKTI MĀNME PRIYO NARAH ॥ 19 ॥

He who neither rejoices nor hates, nor grieves nor desires, who renounces both good and evil and is full of devotion to me, is dear to me.

He who is alike to friend and foe and like-wise to honour and ignominy, who is alike to heat and cold, pleasure and pain and is free from attachment.

He who takes praise and reproach alike, who is given to meditation and content with whatever comes unasked, has no attachment to home, is having stable intellect and is full of devotion to Me, that man is dear to Me.

The above verses, like those discussed in the last issue* describe the attitude one should adopt while interacting with the world. The advice can be summed up as under :-

- a) There should be neither rejoicing, nor hatred, neither grief, nor desires.
- b) There should not be any attachment to friends, and enemies should not be hated.
- c) Honour and dishonour, heat and cold, pleasure and pain, good and evil, should not disturb our attention and cause an imbalance in the system.
- d) Renunciation of both good and evil. One should be ready to give up willingly even that which is considered good.
- e) Heart should be full of devotion. One should be always in the meditation, with buddhi uneffected in any distracting circumstances and attention steadfast on the Self and mind free from desires for sense-pleasures.

The above indeed are divine qualities and are essential for further progress of Sahaja Yogis. We have understood and realized to an extent, the Self. Thanks to our beloved Mother for kindling the spark of Divinity and giving us the nectar of Divine Bliss. It is for us now to achieve the inner transformation so that the spark grows under the love and care of Mother, into the power of Divine light.

Obviously, mental and emotional involvement in the worldly scores places limitations on transformation and Self realization, as it effects the chakras. It is felt that the nature of taking a dispassionate view can be developed by accepting things as they are, with whatever possible effects in relation to oneself. The endeavour should be not to take the things around us as the sources of fulfilment of desires for sense-pleasures. Have no expectations from the world and it will cease to be a cause of joy, sorrow, miseries and other reactions.

Scriptures have propounded various theories for the benefit of seekers. The world may be considered illusory, transient, transmutable; 'avidya' is to be discarded in search of the Eternal, Supreme, unchangeable, Blissful, Brahman, the cause of entire creation on whom its survival depends. Hence all mundane affairs are to be taken as passing phases. By another theory, the Universe is considered as an unbroken series of manifestation of Brahman. As our eyes can visualise only forms, the Brahman can be considered as appearing in different veils and forms. Thus, all that comes our way has to be accepted as the will of God Almighty and again offered to Him as He is the ultimate enjoyer.

Yet another theory says : "Various combinations of Māyā or Prakṛti give birth to various objects, sentient or insentient. And this Māyā or Prakṛti being the power of Ishwara, the creation of these things are His. But the creation of a thing and its being enjoyed by some are not the same. The power and circumstances of a thing enjoyed are to be created by the person enjoying it, as this capability is being earned by the person through his action (Karma). Besides, the actual enjoyment is nothing but a modification of the individual mind, produced as a result of identification of the Chitta with the object of enjoyment. It is thus felt, that the path of knowledge is the only way to liberate oneself from the bondage of phenomenal world through the 'Manas', 'Buddhi', 'Chitta' and 'Ahankār'. The path consists of 'Sravana' (Study), 'Manana' (Reflection) and Nididhyāsan (Meditation) of Mahāvākyas (eternal truths) like 'Tat-tvam Asi' (You are that, the Paramatma, the Supreme Being), 'Aham Brahmāsmi' (I am the Brahma).

* Verses 15 & 16, Chapter 12, Bhagavad Geeta.

Sahaja Yogis, being fortunate seekers, the Brahma has stood before them in person with the promise :-

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यंते प्रतिजाने प्रियोऽसि मे ॥

MANMANĀ BHAV MADBHAKTO MADYĀJĪ MĀM NAMASKURU ।
MĀME VAISHYASI SATYAM TE PRATIJĀNE PRIYOSI ME. ॥

Fix your mind on Me, be devoted to me, worship Me
and bow to Me, so shall you without doubt reach Me.
This I trully promise you, for you are dear to Me.

—Bhagavad Geetā-XVIII (65)

So the path of knowledge is to be followed in relation to the Supreme Goddess, Adi Shakti, Param Paramēshwari, Shri Mataji. As much as possible, the attention should be engaged in reading and listening to Mother's lectures, understanding and practising Her advice. Remembering unceasingly in the heart, the ever-loving Bhagawati, Praying to Her to be present in the heart and on every chakra. It must be understood that She is present so long as Her Lotus Feet are remembered. Pursuit of wordly scores would cause diversion of attention, which, unless checked, would effect the system. The Buddhi should remind the mind and the Chitta, about Her presence within, that every act of omission and commission is being watched, that one's being is Her temple and pure heart is the sanctum sanctorum. If we meditate on this truth, it purifies and enlightens the 'Panchakosha', five sheathes. The Self would then shine with its full glow and become one with the Lotus Feet of Sakshat Shri Atma-Paramatma, Sakshat Shri Sacchidānanda, Sakshat Shri Adi Shakti Mataji. This is the state of the true liberation, the identity of Jeeva (the empirical being) and Brahman ; the experience of 'Aham Brahmasmi'. Adi-Shankaracharya has described this state in the following verses. It should be our endeavour to achieve it.

अकर्ताहमभोक्ताहमविकारोऽहमक्रियः ।
शुद्धबोधस्वरूपोहं केवलोऽहं सदाशिवः ॥४६०॥
द्रष्टुः श्रोतुवंक्तुः कर्तुभोक्तुर्विभिन्न एवाहम् ।
नित्यनिरन्तरनिष्क्रियनिः सीमासङ्गपूर्णं बोधतमा ॥४६१॥

I am not the doer, I am not the experiencer, I am changeless and beyond activity; I am the essence of pure knowledge, I am absolute and identified with eternal good. ॥ 490 ॥

I am indeed different from the seer, listener, speaker, doer and experiencer; I am the essence of knowledge, eternal without any break, beyond activity, limitless, unattached and infinite.

—Vivékachoodāmani ॥ 491 ॥

Message of Her Holiness Shri Mataji Nirmala Devi on Her Birthday Pooja

Bombay

21st March 1985

Today is the day of Gauri. Gauri is the one who, as a Virgin, created Shri Ganesha. And in the same pattern you have got your realisation. In the same pattern !

So you have to use the same power within you, that is of Gauri, that you keep your heart clean. You must have a clean heart. You must have a clean thinking. There should be purity in your mind. Of course, the *bhakti* (devotion) 'does' give that purity, but if there is anything lingering in your mind I have to tell you there are three things that are going to happen from today.

First, we have started Vishva Nirmala Dharma. You are under the vision of Shri Ganesh, under the guidance of your Spirit, and under the blessings of God Almighty. But be careful, because once you become that, you have to keep to that Dharma, you have to be honest about it.

If you have decided, from today onwards you be careful; anything can happen to you if you get out of the 'Maryādās'. Till you keep the *maryādās* of Sahaja Yoga, saying morning-evening-night that, "I am a Sahaja Yogi", nobody can harm you, hurt you. Nobody can trouble you. On the contrary you will be enjoying life if you keep to the 'maryādās'.

But if you leave the 'maryādās' of Sahaja Yoga, you will have big problems.

So this is the second thing I want to tell you that today we have started the great vision, which was promised long time back of realised souls.

Now the third is that with all these things we are doing we must promise to God also that we will know about Sahaja Yoga, through proper understanding, reading every word of it. We'll master the knowledge of Sahaja Yoga. We'll keep ourselves clean. And completely surrender our lives to Sahaja Yoga.

This is what you have to promise in your heart. Surrendering to Sahaja Yoga is actually surrendering to joy, bliss and peace. In that you are the gainer, nobody is a loser in it.

This is how today we have to decide once for all.

Today is the day as you know, my forefathers called it the first day of the year*. And they have the 'Kalasha' and the 'Shawl' of the Goddess as the emblem—or you can call it—as a flag of Shālīvāhan.

In any way my delay is important because there was Amāvasyā (last lunar day of dark fortnight) earlier, and we had to get rid of that Amāvasyā for the 1st day to start. That's how

* Gudi Padva. New Year day of Shalivahan Calender.

the delay was there, there was jam—everything is arranged. We should not worry: “Why there is delay, why there is this . . . ?” Some times I may come earlier, I may come later,—it’s all arranged. Because during Amāvasyā how can you have my poojā? Simple thing like that. It is all arranged, it’s all worked out.

Everything is fine, just be your Self. Do not get upset with anything, do not get worried or anything. Just try to keep absolutely peaceful.

I give you some tests by seeing how much you keep to that situation, of complete peace within yourself. If you have done no wrong, if you are a Sahaja Yogi, there should be no disturbance. If others have done wrong, it’s alright, doesn’t matter, you have not done anything. As long as you have done no wrong there is nothing to worry. And as it is, even if you have done some wrong, God is there to forgive you.

So don’t have any worry—nothing. Have all the strength, have all the courage, and go ahead with this promise onwards.

Because I see now Sahaja Yoga is going to take a new turn. Definitely it is going to take. We are going to come upto a stage where thousands and thousands will join hands. But first of all those who are in the foundations, who are the first people must work very hard to keep themselves above all kinds of foolish temptations, all kinds of foolish things you have been doing, which is “Asahaja” (not Sahaja). Language should be sweet, your behaviour should be good, it should be very gentle and soft. You should move like a Yogi, live like a Saint, and people should see through you the greatness of Sahaja Yoga.

May God Bless You.

LOTUS FEET OF MOTHER

श्रुतीनां मूर्धानो दधतितव यो शेखरतया
 ममाप्येतौ मातः शिरसि दयया धेहि चरणौ ।
 ययोः पाद्यं पायः पशुपतिजटाजूट तटिनी
 ययोर्लाक्षालक्ष्मीररुणहरिचूडामणिरुचिः ॥८४॥

Shruteenām moordhāno dadhati tava yau shékharatayā
 mamapyetau matah shirasi dayaya dhehi charanau ।

Yayoh pādyam pāthah pashupati-jatā-joot-tatinee
 Yayor lakshā-lakshmir aruna-hari-choodāmani-ruchih ।

॥ Verse 84, Saundarya-Lahari ॥

O Mother ! pray place those Feet of Thine, in the plenitude of Thy mercy, on my head, Feet which the parts of the Vedas wear as a crest-bud, the water washing which (Feet) forms the river (Gangā) flowing over the matted hair of Pashupati (Shiva) and the beautiful lac dye over which (Feet) is the lustre of the red crest jewel of Hari.



Mataji Shri Nirmala Devi

Discipline from Within

Navarātri Poojā,
London 23.9.84.

For all of us, that we are celebrating Navarātri today and all of us are meeting after such a long time of my tour.

When in Italy I said that England is the heart of the universe, they would not accept it. They were very shocked at this statement. They could not believe that England could be the heart of the universe. One of the reasons was that they felt that the English people were invaded once by Romans, and Romans at that time also had felt that English were very bumptious people. They would not even accept the defeat with the grace of a person, who has lost. Even if they were lost, they used to be bumptious. So they could not believe how could it be that the England is the heart of the universe. If this is the heart, what is the situation of the universe? And then they described to me at length the bumptiousness of the English, and then I felt that I have known something like that myself.

Now, when we are celebrating the greatest of greatest, this Navarātri, there must be something special about it, *that we have to cleanse this heart completely, fully and make it so pure that it purifies all the blood that passes through the whole of the body.* So the cells of this heart, which has made this great organ, has to be the best, because the cells of the heart within a human body are the best cells, the highest quality, the most sensitive. And it's the heart expresses the 'anahata' the sound that is without percussion. While we find

that there are some people of calibre, there are, but others talk more, show off more, and do not have the calibre. *Now to achieve that calibre should be possible because you are born on the special land of England. That possibility must be built within you.*

But then what is lacking? Why is it, that with all the possibility, with all the great background, with all the merits to be here, why is it we find that Sahaja Yogis, for years together, do not come up to many others. What is the reason?

Heart, if you see, has a pulse rate and it moves with a certain sound, and you can even get it on to a graph and it is so systematic, it is so regularised, it is so 'disciplined', that even a 'slightest' murmur, or slightest change shows on the graph; is a very sensitive thing. And that is what is lacking here, *is that discipline of the heart.* It is an erratic, funny heart which swells up in ego. And whatever one may talk, this is another reading people have, that whatever you may tell them, that time seriously they listen to you and second moment it has 'no' effect on them. So this is another thing we should see that if it is within us, let us understand that what we lack is disciplining. *And that disciplining has to come, otherwise our calibre cannot improve.*

But for all that, I think what we should have is innate intelligence. No education, innate intelligence. *Imate intelligence to understand that our calibre has to improve.*

Now here pulsates the Spirit, the Spirit and not the Power. The witness, the one that watches, that is the reflection of the God, who is the Spectator of the Work of the Devi. Actually what happens that without rising upto that status if we also say, alright, we are also watching because we are the Spirit, then we donot achieve that calibre. And with 'all' the blessings,—like seven auras of the heart, we have got seven ashrams. We do not understand that we all have to discipline ourselves. Only to take advantage or to be in the Sahaja Yoga, to claim that you are a Sahajayogi, is not a sign of being a cell of the heart.

And warning has to be given now. Very important is at this juncture when Sahaja Yoga is now taking off,—remember this,—the speed has been gained and it is taking off. Those who will be left behind, will be left behind. So do not get into bumptiousness. First is your character, as everybody says, "They are very bumptious". Try to be humble and then understand that you have to be in the plane and not left behind on the grounds. It is moving fast.

Now the most fortunate thing is that today is the Navarātri and that I should be in London and this Navarātri puja should be performed here. No other country is that privileged, because *this is the highest poojā, the greatest ritual, which you can attend.* So why do we do Navarātri? *In the heart, to do Navarātri is to accept the powers of the Shakti, to realize the power that all these chakras have got in themselves, and that when they are enlightened how you can express all these powers of these nine chakras within ourselves.* The seven chakras plus the heart and the moon makes it nine. But I would say that seven of these and on top of that, we should say two more centres, which Blake has described surprisingly as "nine centres", clearly. Just now I cannot talk of the higher two centres, but let us at least talk

of the seven centres. The power of these centres, have we been able to develop within ourselves? How can you do it? You have no time. You are all busy people. And bumptious.

So now to develop these powers we have to concentrate on these chakras. 'Everywhere' I went, I was surprised, the questions they asked me, the way, they were. Nobody talked about their family, house, jobs or any other non-sensical things like unemployment and all that. They just asked me, Mother, how do we develop the power of this chakra, or that chakra or that chakra. And I asked them how is it you are asking about a particular chakra. They said, "Because we find this is missing in us, specially in me this one is not alright."

Now for a realized soul, there is no need for me to discipline you or to tell you all these things, because I hate to talk in this tone to you today. But I have discovered that if I do not warn you now, tomorrow you will blame me that I did not warn you. Take it as a serious warning. *Now after realization there is no need for me to discipline you at all, because you have got the light, you have known what is realization, you have known what it means to be realized, and you have also known how much you have gained out of it, how much your personality has improved.*

But there is something more that has to be done. *Is to see for yourself, if you have really disciplined yourself or not.* There is no need for any leader to tell you, there is no need for any āshram fellow to tell you, there is no need for anyone to tell you. It is you, who is a realized soul, you are your own master, you are your own guru. Imagine you are all gurus, great gurus and Sadgurus, respected Saints where all the angels have to shower you with flowers. Think of it! And here you are bumptiously giving lectures, talking bumptiously. Very embarrassing—even for the

deities. They do not know what to do, whether to garland you or to shut your mouth. *Here you are in such a great position that you have got realization. That only thing you have to accept is the beauty of this great Yoga, that you just enlighten your own powers, which are on these seven chakras.*

Now let us see the first chakra, belongs to the power of Gauri, the power of the Mother of Shri Ganesh. Gauri's power. Tremendous they are, aren't they? Because of Her power you have got your realization. *Now what have we done to enshrine that power within ourselves?* Today is, if it is the first day of Navarātri, let us see what have we done. Have we been able to develop our innocence within ourselves? When people talk, they are so sharp. How can you be sharp if you are innocent? They are so bumptious. How can you be that if you are innocent? People play games. How can you do that if you are innocent? Harm each other. How can it be, if you are innocent? So first of all you have to see yourself, that the power of innocence, if it has to live, all the rest of the nonsense has to go away. If you want to have the innocence, all that is anti-innocence has to be dropped out.

I can understand about people, who are ignorant, who have ignorance. Then in ignorance, of course how will they talk of innocence. But you are not ignorant people. You are knowledgeable, you have got your enlightenment.

And the power of innocence is so great. It makes you absolutely fearless,—not bumptious but fearless. *And the greatest thing of innocence is that you are respectful.* The sense of respect, if it is not developed within you, if you cannot develop the sense of respect for other Sahaja Yogis, for other people, for the Ashram, for the discipline and your own Self-respect, then it is of no use, even talking of Sahaja Yoga, because that is the very beginning of it. First you do not respect, alright,

you are bumptious, alright, you are in a big fool's paradise, as they call it, riding a fast horse,—all that is there is alright; is forgiven. *But once you have seen the light, you must try to get rid of all the snakes that you have been holding on to—is a simple thing.*

In your childlike nature only, you can receive the blessing of Gauri, otherwise you cannot. You have to be really childlike, otherwise it is absolutely useless, no use telling you anything, because you think you are too clever. To such a person, who thinks he is clever, what's the use of talking to such a person, because he already knows everything.

So the first power, when you develop, you must learn to sit on the Mother Earth, first of all. You must respect the Mother Earth, because the first chakra is made out of the Mother Earth. Try to be more settled down with yourself on Mother Earth. And the respect. See the trees when they get their flowers, they are not so respectful; but when they are laden by the fruits, they bow down to Mother Earth. *In the same way when you have got the fruits of Sahaja Yoga, you all must bow down.*

And innocence has a special capacity to make a person 'extremely' peaceful, 'Extremely' peaceful. All the anger, temper, violence. If a person does not have innocence, it cannot come in it, because a person who is not innocent is either sly or aggressive. He cannot have peace within his heart. But a innocent person is not bothered, innocently he lives, he enjoys everything in complete peace and harmony. But this violence comes when a person becomes clever. He thinks, "I am so clever, the another one is so stupid, I have a right to shout at that person." *And the one who is not innocent is 'never' wise.* He may be, to look at, look sharp, but he is not wise. *Wisdom comes only with innocence.* And how much wisdom have you gathered,—that is what one has to see.

When your power of innocence increases, wisdom is apparent. People say, "That fellow is very wise". For example if somebody is crying about his wife, a wise person will say, "Oh baba! just look at this, still busy with his wife." Another one is crying about his house or something. He will say, "Oh! look at this one still busy with the house". There is no end to it.

I have known people who get so swollen up that they think they must give a big lecture for one hour, on Sahaja Yoga. Unless and until, they have given one hour lecture, they do not think their ego has manifested itself fully. *But a wise person, he doesn't have to talk or speak or do anything. He impresses his silence, his wisdom on others much more easily.* That is what we have to see. Have we been able to discipline ourselves? Because our growth is very much in the beginning of it. We have to grow quite a lot. And people do not understand this point in an atmosphere of egoistical temperament, that *you have to grow, you have not yet grown. You have to grow a 'lot'. And when you grow you find this wisdom really fragrant with compassion. Your wisdom is fragrant with compassion.* Such beautiful compassion can emit through your being, that anybody who comes in contact with you, will feel your auspiciousness. But, again you must give due respect to your Self realization and to your Self. *That is the first thing you have to do, is to meditate.*

Somebody sent me a letter and I saw the vibrations were horrid. I asked what's the matter with this gentleman? His vibrations are so horrid, what is he doing? Then I found out that he says he doesn't need any meditation. He has already reached the fourteenth heaven, so he doesn't need any meditation, does not have to do any meditation. It is easy to explain, but whom are you explaining? *You have to explain to yourself, only yourself. Nobody else wants*

your explanation. It is like missing the plane. When you miss the plane, whom are you going to explain the plane has left. So then you have to explain yourself only. You will tell the air, or to the gangway, or anything that "oh baba, it happened like that. There was this thing, I had no time, there was a jam, this, that". But the plane is gone. Whom are you explaining?

So everyone should meditate everyday. That is a 'very important thing, which people are doing in all the countries where I am not. Because I am in England, people take me for granted: "Mother is doing everything". *So I get up at 4 O'clock, take my bath, meditate for you all. I better start doing that again. Otherwise you have no time to meditate. So at least let me meditate for your sake.*

So everyone must today promise to me that they will meditate 'everyday'. Get up in the morning. "We cannot get up in the morning". The whole world can get up, why not the English? But when it was the war of Waterloo, they were the first to arrive there. They won the war because they were punctual. What has happened to their punctuality today? We are not drinking, we do not have hangovers; we do not sleep late, so why should not we decide today that, *"Every morning I will get up and do my meditation. And while meditating I must concentrate on myself and not on others. And see for myself what is catching, where am I catching, which chakra I am catching, what have I to do?"*

So on this day of Navarātri, today as the first day, the Gauri's power must be enlightened within us, and they must express. And they are 'tremendous.' I cannot describe them in one lecture. Think of the Primordial Kundalini. She acts in the Mother Earth, She acts in the universe, She acts in the animals, She acts in the matter, She acts in the human beings. And now She acts in you. She is the one who decides the face and the figure that

you are going to have. She is the one who decides what child you should have. She is the one who gives you the particular type of a child that you need. She is the one who has got you all these beautiful children. She is the one who has given you these sparkling faces and sparkling eyes. All this She has done for you, but what about the power that you have within yourself. How much have you manifested that?

The Promordial is working very hard, no doubt. But what about you, the individuals, who have got their own Kundalini awakened? How far you have opened Her out. And what is Kundalini—is a simple thing as you know, is the 'true desire'. So true desire to perfect yourself, to grow yourself. If it is really true desire nothing else is important. All other desires are secondary and tertiary. The most important desire is to grow. And for whose advantage?—Is the advantage of your's and in your advantage only the advantage of the whole world rests.

Sahaja Yogis today represent the growth of this universe, the growth of the human race. Do you follow this point that you are playing such an important role at such a crucial time when the world is about to collapse? And you have great seers like William Blake, you had such great people who have talked about this time. They have built it up. Traditionally we have built up all this. Now in England, the work of ages that has brought this England to this stage. Now do you realize that the position of English Sahaja Yogis is 'very' important. But lack of wisdom and bumptiousness without understanding your Self, how can you talk so loud? How can you think of organising everything when you yourself are so weak, so bumptious. So today I am not going to take the count of the people, who meditate everyday or not. But I can tell you this much, next year those who do not meditate everyday, he will not be here anymore. Take it from me, is a fact.

Everyday you must meditate. Discipline yourself.

Now you have come to a new perspective, You have come to a new vision. Now when you see that vision, when you know the vision, you cannot just stand there. Get into it.

Everyone says,—Dadle was saying too, everybody says—that, "Mother you have spent so much time for these English. Why so much time for them?" May be you might be thinking that because you are very great, that's why I have to serve you people. Think the way you like. But the most important thing is that you are on the land of Heart, and I have to cleanse you more, much more than others. But it's just the other way round. Others are going so fast. I am amazed, their vibrations, their sensitivity, their understanding. And they have just mastered it; 'every one' of them. Here, it is becoming a very centralized stuff and everybody does not want to understand Sahaja Yoga, but everyone wants to give a lecture. There is no respect for elders. No respect who is older who is younger, and somebody who thinks that because they got realization before others, they are higher, then remember one word of Christ, that, "First will be the last". So try to understand that it is you who has to grow, it is you who has to 'manifest' these powers. Manifestation of the powers, I do not know how far you have understood.

When a person who has Gauri's power, as soon as he enters a hall or any place, everybody's Kundalini rises, just to salute. When you have Gauri's power then you stand out because you have that innocent, lustless, greedless, beautiful, sparkling eyes and wherever you turn your eyes, even one glance would raise the Kundalini immediately. People who suffer from cancer, suffer from this disease, that disease, all can be cured in no time if you have developed only one power of Gauri. All your problems can be solved. Negativity will

go away and you will become like a lotus.— Beautiful, fragrant, overpowering all kinds of negativity.

Here it is—"That fellow just touched me and now I have become egoistical." If there is one fellow who is egoistical, he just talks to another person, the person goes egoistical. I mean this is not the way to be sensitive. *You have to be sensitive to God and not to bad things.* But we are more akin, more vulnerable to bad than to good.

So the power of assimilation of good, the power of emission of good, all these powers are just in your complete reach. But all this should not become a praise but should become a kind of a challenge, a kind of a beautiful curiosity and an advancement for you.

But we are going down, I must tell you, we are going down in England. Because we have some funny tags, funny people who are all the time with tags. Such people will have to be warned, and later on may be declared, as these people have decided, should be declared as black listed. It is a very sad day today for me and that is why the whole place is filled with—I mean I had no mind to have the poojā here, because I am really very sad. Because when I see the vibrations, when I see the way things are, people are just in a picnic way in England, I feel so unhappy, you do not know. I have always been extremely enamoured, and I have already put up a big show of appreciating your efforts. But if you see in the substance of it: *just see the substance, you watch within yourself. Each individual should see the substance that is within us.* We are worried about a friend, a fiance or a wife or a husband or this and that. That is not the calibre. The calibre is very low and is going down lower. That is not a good thing, is not good. *If my love and compassion is spoiling you I better pull you out of it. Because you 'are' capable of your merits to be born in this country. You 'are' capable of very great heights.—I know that.—Of very great heights, which you can achieve. But not*

by talking about it or thinking about it, but by becoming that great power, to 'become' that power. And see the collective blessings people have and I was amazed when they told me, they have got this blessing, they have got that blessing. I mean unlimited blessings they have got. And why can't we have that here? What's the problem with us? If we are not collective, if there is a problem between ourselves, that means there is some sort of an ego still in-between that is keeping us out.

So let us, now promise within our heart *that this has to go into your heart, a very deep feeling for ourselves, "that by God's grace we are born at such a juncture when this thing has happened, that we are the people who are beneficiaries of the blessings of God that we have got our realization, that we have risen so high. But now let us spread our wings."*

But we are cutting them down. Don't become small minded people, worried about small-small things here and there. Nothing is important. If you see in your previous lives, you have had all kinds of foods, you have had all kinds of trips, you have done every kind of marriages, you have done every kind of other nonsensical things that people waste time with. *It is over now, finished. Now you do something new.* How many people you have married in how many previous lives and houses you had in previous lives and how many pleasures you have had, finished now. Finish it.

This is a special time, the best time of Ritambharā (ऋतम्भरा) where you have to grow. That's the point, the season is that. In this season if you do not grow, you wouldn't grow. You have to take full advantage. With full intensity you have to do Sahaja Yoga. That does not mean that you give up your jobs, or anything. If you are intense in Sahaja Yoga, you will be intense in everything. But there is no intensity.

Munich I decided, at last minute, because there was a horrid one who had come

from Munich and had told me that Munich's seekers will ask such questions. I did not like them at all. It was very arrogant. I said I am not going to Munich. But in Vienna I just felt the vibrations of Munich. And I was amazed! I said, alright, I am going to Munich. We had to run up and down to get my visa, this thing. Everything worked out as usual. And in that short time,—3 days—four hundred people were there. And 'so intense' I tell you, so intense,—even children—'so intense', and they were 'listening to every word I was saying', and picking up as pearls, precious as diamonds, 'every' word they were noting it down. And when they had their realization they were just stunned people. Imagine the Germans, coming over you people, English. What will happen to you? They are people of determination. If they decide to do good, they will do lot of good. They are not like this. And then when I left them, for one hour, they were in the hall, just stunned, discussing about Sahaja Yoga.

But here as soon as I go away, people start discussing something so nonsensical! I hear it. I know the vibrations and everything. *We are not intense, we must increase our intensity. That is what is called as (श्रद्धा) Shraddhā. Is important, 'very' important. And I am sure this year you will make it a point to do 'intense' understanding of Sahaja Yoga. That intensity is lacking.*

May be there is something gone wrong with you in the past and you are conditioned about it, or you think about it. How can I do it, it is too much. *You can do it, everything, you forget the past, forget the past. Past has no meaning whatsoever in Sahaja Yoga. You are being completely renovated but just use your mechanism. I work so hard with you people that nothing is wrong with your mechanism. Only thing is that you have no faith in yourself. And those who do not have faith on themselves are always bumptious people. So first of all station yourself within*

your Spirit, within your heart and try to develop your powers, inner powers, not of talking and showing off, but inner powers.

Still so many are possessed, you know that. It is a shameful thing that even now in the temple of God there are people who are possessed by horrible evil things. How can it be?... they do not talk at all or they eat not at all. All this is indiscipline. But going higher to this spiritual life, *best thing is to take the discipline from your Spirit and you are disciplined automatically. Let the Spirit rule you. It is possible.* It is possible because I have seen in such short time and when I have been there for such a short time,—I don't know even their names! Here practically I know all of you, by your names, and by your vibrations also. And they have gone up so much.

So, today is a great day. Of course a great privilege. Always you are privileged people, like "house of Lords". Is true, but may be, one day may come when this house of Lords may be banished completely. You have to behave like Lords. That is why my humble request is that *You must learn to worship discipline. I do not say "do this, do that", you know what is to be done. And then on top of that, you should not tell me, "I know, I should have not, I know..."* When you know, why don't you do it? You are empowered. *Today let us, with full confidence in ourselves and in our ascent, let us with full intensity attend this pooja, and in our hearts decide that, "I am going to discipline myself."*

May God Bless You

Navarātri is beginning with a big force. Vibrations are very strong today. Tremendous. And you take full advantage of them. If you want, you can use your left hand or right hand, whichever way you like...

...Even those who look egoistical are under the power of some possession. And they are even worse than people who are really egoistical because they are themselves not aware at all what they are talking about.



SHRI MATAJI NIRMALA DEVI

Innocence and Virginity

17-10-82

HAMPSTEAD, LONDON

It's a great thing today that we are celebrating the Virgin's worship in England. As you know, according to Sahaja Yoga, England is the heart where resides the Spirit of Shiva. And that Virgin should be respected and revered and worshipped in England is a great honour, I think, for all the Sahaja Yogis.

Now one has to think why such an importance is paid to a Virgin? Why a Virgin is respected,—to that extent. What are the powers of a Virgin? That She can bear a child of that magnitude that was Christ, that She could create Shri Ganesha out of Her own body, that She could protect innocent, dynamic force of Her children who are egoless, who have not known what is ego. So this great power and force resides in a person who has lots of 'poorva-punyas' (पूर्व पुण्य) who has done lots of good things in previous lives, who has always understood that Virginity is a power higher than any other power and would save the Virginity and Chastity with all her effort and care. As you know that within our body She is placed as Kundalini. Means She is the Virgin. She is untouched. The desire to become Spirit is without any blemish : Nirmal (निर्मल). There is no blemish. It's waiting is pure. There is no other desire, but to be one with the Divine. All other desires are finished.

It's a very difficult subject for me to talk about in the western country. It's embarrassing, I do not want any one of you, whether men or

women, to develop any guilt in your mind. Because that is one thing is the greatest blemish as you know, at a later stage this guilt works in the opposite direction. It is of no help. But when we understand that we have these problems, we have to be humble about it. Not guilty but humble.

If you are not humble about it, and aggressive about demanding what have you got out of Sahaja Yoga and complaining about it all the time, while not seeing what are 'your own' punyas (merits); what do you deserve? Your Kundalini, despite every blemish, has been raised. You know that. You are blessed. So instead of complaining or being aggressive, you must know that it is a great 'favour' to you. The greatest favour; that you are forgiven completely, that this great blessing has been bestowed upon you. And to come up to it you have to work hard. Not to feel guilty about it; but to be humble, to be thankful. That despite what we have done.—'played' with ourselves 'completely'—still we are today sitting as God's devas. The Somrasa (सोमरस) which is the charanāmrita (चरणामृत), the water that washes the Mother, only 'you' are allowed to drink it, only the devas. You are sitting in that category, and how can you be demanding?

You have to humble yourself. By seeing your past, whatever mistakes we have committed.—I am with you in this. Not to feel guilty.

It's very embarrassing as I said to you, but please try to face yourself. *We have to face ourselves as we are.*

The advantage of the Indians is that the Kundalini exists there. So whatever Indians may do, they are always aware it is wrong. For them virtue is virtue, whether they are not virtuous. Righteousness is righteousness, whether they are not. They know, all the time they are aware of it that they are doing wrong. They do not say "what's wrong", nor do they propound things which are obviously wrong and against the Virginity, against the sublimity, against the divinity. Satanic things they never proclaim that this is God. They are hypocritical, alright; but they are aware all the time that these things are wrong. The whole society is like that. Because Kundalini stays there.

When we lose our Innocence and our Virginity, first thing happens to us is that we become ego-oriented, and we start thinking "what's wrong?"

Your Shakti is your Kundalini and She is Virginity. She is your power. She is your strength. Your Innocence is your strength, the day you lost it that is the day we have committed the original sin.

So for us it is important that we have to be very humble about it, and that we have to achieve something.—What? Not the kingdoms and some sort of a luxurious life, *but a seat in this holy land of Shiva.*

Shiva is forgiveness, He forgives everyone. Even the Rākshasas (demons) can be forgiven, but can they be given realisation? Even the Pishāchas can be forgiven, but can they be given realisation? Forgiven is a different point. One aspect is forgiveness, so that they can remain for a longer period, they may live longer, because of Shiva's forgiveness. So what? But what a wretched life. And the people who are

not innocent can never be joy-giving. They are themselves miserable creatures and make everyone miserable.

The arrogance is not a child-like quality. We have to be like children. And even when you were not, you were given realisation alright. But now you are sitting with the devas. Even higher than them. *So what is our decoration? It is humility. It is simplicity.* Not cleverness, arrogance, putting others down, showing-off, but a complete surrender, surrendering all your egoistical qualities.

Let the Virginity be reborn in you. *From today you all have to take a vow,—is the new year's day for us,—"that we all will surrender our horrible tempers, dominating natures, asserting behaviours, ego-oriented harshness, domination".* I don't know what use it has. *Unless and until you surrender that, the Lord of Virginity, Shri Ganesha, will not be able to crown your Agnya Chakra.* Whatever we have done so far should just give us this. If our past could give us the idea as to how humble we have to be with each other, with all the Sahaja Yogis, how kind we have to be, how loving, how universal.

Virgin cannot accept ideas which are not universal, She cannot! That's a sign of a Virgin because She is universal by nature. All fanaticism, all racialism, casteism, 'all' these things which artificially separates man from man, woman from woman, nation from nation, will all finish off as soon as you become innocent. But you can't become, by brain-washing you cannot. By Kundalini awakening, of course you can. But to maintain it, *your progress should be 'inward' and not outward. To seek your roots.* She is the Moola, She is the roots of your being. She manifests all your roots. So your attention should be towards your roots and not towards your shoots, you have been that. Face yourself, and develop your roots now. All the western society is without the roots, you can see that. We have lost our roots, let's face it as

western people,—as I am also with you today. We 'have' to find our roots.

You see in a tree which does not have roots. It dries out, it doesn't give any shade, afterwards it becomes a dry horrible dying tree. When it dies, it falls upon someone. It grows thorns. All dried things grow thorns. It's like a desert, where only thorns can grow. When the whole society becomes so stupid as to hate each other, materialistic, then roses are not going to grow there, lotuses are not going to grow there.

While you are the Lotuses of this country. You are born in the mud alright, but now come back to yourself. You were beautiful, you were like lotuses, fell into this mud, became the mud, out of which you came out because of your true nature. Then you have become now lotuses, but there is no fragrance. Lotus without a fragrance, one can't understand. Lotus has to have a fragrance. The fragrance that will overcome the filth of this mud.

You have to grow much more than Indians can grow. On the contrary the arrogance of people, I am amazed. They start complaining this, complaining about that, complaining about another. What do they think of themselves? Who are you?—Because the roots are not developed. Once you develop your roots, immediately the humility will start coming into your temperament. There is artificial humility, not from the heart. It will only come when you become Virgins, you become Innocent.

Innocence doesn't only mean morality, doesn't mean only that. Many people think that if you are a moral person,—No. *It also means a non-materialistic attitude.* For people, carpet is more important than their children. Morning till evening they will be saying harsh things just to save few nonsensical things which are going to be left here permanently. Materialism is the hit, it's the one that hits you, your

Innocence. If materialism means to make things to give others happiness, to present others, as a cup that carries the nectar. If materialism is that cup which gives the nectar of love, then it's alright. But you don't eat the cup, do you? To me materialism sounds like people eating the cup, and not the nectar! Is cup more important, or the nectar? Supposing there is a golden cup and a poison is placed inside that, will you take it because it is in golden cup? If you take it, of course, I will have more value for gold. Will anybody knowingly take a poison in a golden cup because it is in gold? No commonsense! There is no commonsense at all. That material things cannot give you happiness is the basic factor of economics.

In my own life time I have seen, that anything material gives you greatest happiness when you can give it to someone. I have seen that way, always. I 'enjoy' the giving more than taking. I mean you try, sometimes, to give away something, and see how happy you feel. Of course, it should not be done because you want to get rid of it! Actually it is done for that only, perhaps, because whatever you possess is a headache in anyway,—even the subtlest form. Any possession is like getting possessed. It's slavery. It hinders your freedom to grow. But it goes hand in hand.

You know, people ask me, how it is these people who are so affluent are so miserly? Why are they so miserly? People can't understand, you know. For one 'p' if it is dearer, the whole England would be ablaze, you see. All the time—what you hear is nothing—that so much percentage of rise in this thing and that, and they are going for a strike for this. I can't understand how do you keep account of all that.

If somebody asks me what is the price of this sugar here and there, I would know, but I would just know that it is cheaper than the other place. Because I am innocent. I get

things absolutely cheapest always, I have seen that, I always get things cheapest. Because I am so innocent. My Innocence takes me to places where it is the cheapest and I get the 'maximum' joy, because I can give it. I know how to give it.

That's how I would say, because of the 'real force' of your Spirit which is Virginity, you have lost the sense of joy also. You are joy killers, morning till evening you are killing each others joy—to say harsh things, you see, from this tongue.

I was folding my hands before you because I knew it would little bit upset you, so I was just keeping it there, that your mind should not be disturbed so much. In my palms, you see, very carefully I was catching your heart to keep it there, so that you should not feel hurt. Because it was not harsh, but it was truth which was harsh. But still, in my palms I was holding it, carefully, so that you should not feel hurt about it.

So to hurt anyone,—just open your tongue and hurt anyone,—one doesn't understand how many ripples of hatred you are creating within yourself.

Twenty-four hours are not sufficient for me to love people. Now, I will be sixty years of age, I don't think I have done justification to these sixty years because I have not been able to love people as much as I wanted to. The flow is so great that my body suffers with that flow and sometimes I curse myself that why should I carry such load of love within myself. And little excitement with the pooja also, you know what happens to me. I shudder, sometimes, you are calling me for pooja, now what will happen. Then somebody can ask a question, sometimes, "Mother did we not suck your vibrations?" It is obvious, but I don't want to say that. Because if I say that, your vishuddhi will be caught up again. You will suck less.

It's a very delicate work I have to do. You are already wounded people, because you have wounded yourself. Nobody has done this harm to you, you people have nicely wounded yourself, very nicely. Every way possible you have tried to hurt yourself. Now because of the hurt, the guilt is built-in and you are hurting others. It is as simple as that. So don't hurt yourself, there is no need to hurt yourself. But remember that we have no business to be harsh to anyone. *You have to be sweet people. You have to be kind people.*

There are also psychologists who have come forward to give you explanation for your harshness, that "Your will-power should be strong. If you don't talk like that others will take advantage." Who can take advantage of the western people! It is absurd, absolutely absurd! The ones who have done injustice all over the world should say such a thing, it's absurd. I cannot understand how can they give an explanation like that.

But now the time has come, 'you' are the people who are going to change the mind of God with your good behaviour. The wrathful God. You are going to please Him.

Who is going to deserve in this western world, you tell me, today. You are the ones chosen for this, specially prepared for this, to create an area so that the deity of compassion should be awakened, for the rest of them.

The arrogance, you have seen in the spread of Sahaja Yoga, what happened. We had a programme where we had, say, a thousand people. For the next follow up there are only three. It's typical. *I have spent most of my precious time in this country, and in the West. Despite that, the arrogance sometimes baffles me.* Arrogance among each other,—even towards me sometimes they are so arrogant I cannot think of anyone being that arrogant to me, as the way they are. The way

they talk to me, the way they behave towards me, I just can't understand how can they be like that. It can be anyway anywhere, anytime. Specially women; I was amazed! I went to Belgium, and I found that Belgium housewives were even worse than British housewives. Ah! Terrific they are; terrific women! Ah! Just horrible! Absolutely. You just don't know how to deal with them, it's terrific. They control the whole household into their hands, I don't know how. I don't know how they do it. There's no

So ego-oriented, I am amazed! But if you go to America, American women are baba! They are amazonic! Horrible! You just can't understand. There's no love, no affection, nothing. Showing off, all the time talking about their material things. Absolutely dry sticks, I tell you. And they want realisation, and they want to be great, and this and that. I don't know what are they.

Today it is especially the day of Virginity. I have really great hopes from the women of this country, specially. Here the men don't talk at all. You see the pattern was worst in Belgium, no man would talk a word. They cannot talk, just poor things are just shut. They don't talk, strangled, completely strangled by women, believe me. Horrible! What is going to happen to that country, you see, where men cannot talk and women talk. It's horrifying, let's face it up. What have they achieved, the women there. At least in India our Prime Minister is a woman. What are they? Good for nothing, useless, just washing utensils in the house and showing off. I just don't understand. What sacrifices they can go up to?

The woman is known by the amount of sacrifices she makes. It's a challenge, I tell you, for all of you woman who are realised souls to see to it that you humble down yourself. Your quality cannot improve unless and

until you humble down. On everything you assert. For what? It's impossible to worship Virgin when we are so arrogant and so strangling type.

The Virgin is a simple woman. She is extremely simple. She does not understand what are your plans and what is so important, everything. Her importance is her Virginity. That she knows, and she will not allow anybody to touch. That's her property, that's her wealth, that's her greatness. And she's humble because she is not afraid of anyone. She is not aggressive. But she doesn't allow anybody to aggress; nobody dare aggress a real Virgin.

A new page has been turned now, in Sahaja Yoga. I must warn you all about it. Don't take liberties too much with Sahaja Yoga. You are not obliging anyone else but yourself, be careful. Take up my warnings always seriously. You 'all' have to come up very well now. It is not only doing my poojā is going to help you, I can tell you this much. Now you better worship yourself. You have to worship all your Gods within you. Cleanse them.

First is the God and Goddess of humility, of innocence, of simplicity. Worship that. Unless and until you can worship that, you cannot go further, you will not be protected.

Again I say that a new page has been turned. Don't take liberties with Sahaja Yoga. It has bestowed all the blessings upon you. *You have seen the light of the day. But be prepared for the night.* Nobody should try to take liberties. Try to improve yourself. *No more complaints.* If you can't live in an Ashram like that, you better get out of it. It's not for your convenience. Nobody is in need of you. Take it from me. Nobody is in need of you, you have to be in need of yourself. If you are seekers, if you want to find your roots, everything is available for you. But you have to be

humble, to go down to the roots, not with arrogance.

We must understand why we are not progressing. Actually arrogance comes to people who lack self-confidence. Self-confidence is shattered in people whose Self is not manifesting. *Let your Self manifest.* When the Self is not manifesting, you get all kinds of problems, and then you complain. Actually the problem resides within you. It is God who has to complain. Think of it. The One who has created this universe, the One who has created you all with such love and affection, the One who has given you everything under the sun, also the One who has given you realisation, given you light ; — everything that is possible. And you are complaining against Him ? You should not. Complain about 'yourself', that "I am not alright, I should be alright." Complain about it. *Face yourself.*

Like children when they face the mirror, they say "this is somebody else." But we believe. They never identify themselves with their own images that they see. They are identified with the image that they 'are'. *They don't create artificial images, or don't dwell with the images which are making them feel ego-oriented. They live with reality as it is.* They are made like that.

You see a camera, if it takes some photograph under a light which is some other colour, the photograph could be different. Supposing I am wearing a red thing and supposing you put a light that is blue, this might start looking green. But human eyes will see always the same thing. It won't see something unreal. Camera can do all that. Camera can remove somebody's head and put somebody's head there. All these tricks are possible with camera but not with human eyes. Whatever you see is the thing that is. Of course, you are drunk, then it's different. I mean I am saying of normal conditions, you see.— In normal conditions

you see what exactly exists. But if you are ego-oriented, you would never see yourself what exists. You will see some sort of a bloated, you see, you will think yourself to be the King of God's heavens, you see. You 'can' see, if you want to ; its imagination. If you put your imagination like that, you can see yourself as anything ! — Which is false, is absolute false.

You are your Self and you must see yourself as your Self, as your Spirit. And Spirit is a universal being, is the Innocence, is the Virgin within you. Respect it, respect that part of your's which is the Virgin, still exists. Because if it was not there, I could never have given you realisation. Despite every attack it existed there. Be sure on that point. If it had not existed, you could not have got your realization.

So many of them, they are very proud, "Oh ! I don't feel anything, Mother, you know, it's nothing." Then there is to be ashamed ; or at least you feel that you are missing something ! At least you should feel that you are missing, if something is not alright and you should be alright. At least think like that, "I should be alright, I am not alright." On the contrary "No, no, I didn't feel. Oh ! what—I didn't feel I should feel."

So the wisdom. *Wisdom is the part that is Innocence.* Complete wisdom. You find this among the villagers, or very simple people. They are not planning in any way. You try to befool them, and you will be amazed, at the end of it you will find, "I am such a big fool, myself." Try that with some rustic people, who are very simple, matter of fact, who live with mother earth. You will find that all those so-called intellectuals, if they try to befool a simple man like that, after half-an-hour this educated and very M.A.-Ph. D. style will find that he is the 'biggest fool ever born.'

There is a saying in Sanskrit, which is very common" विद्या विनये न शोभते" (Vidyā vinayē na shobhatē) — That is, "Vidyā," even the knowledge, is decorated—shobhatē—means "gets decorations or is beautified" only through humility. If there is an educated man he has to be a humble person. If he is not a humble person, then he is not educated, at all, in any way.

I don't know if I have told you a story about one saint who was meditating and was blind. And a king came there and asked him, "Did you see some people around?" He said, "Yes. Yes King, my King. Sit down. I saw your servant come in, and then your minister came in, and then the prime minister came in, and then now you have come". He said, "You are blind, how did you know? Through your meditation?" He said "No. Commonsense". He said, "What is the commonsense?" He said, first the servant came in. He said, "What, you are bogus fellow sitting down here, wasting your time". He gave me two-three abuses, used bad language, and said, "Have you seen any person here?" So I said, no. Then the minister came in. He didn't abuse me, but he just asked me. Then the prime minister came. He said "Sir" to me.—Must have been from England! And might have said also Thank you perhaps!—And then came the king. And he said that, "You were extremely humble. You first touched my feet, you sat down on the mother earth, waited for me, to ask you, "what do you want", and in a very humble way said: If you have heard of people around you—because I am blind, so you didn't say something that would hurt me, in such a humble way—if I could tell you. But at least hundred and eight names of the Guru you took, before you asked me this. So I know you are the learned, you are the humblest, so you must be the king." Otherwise in those days we at least never had kings or prime ministers who were box-office actors. Even the public was so innocent that they would not accept such a nonsense, you see. So this was the difference.

From this story we have to derive that the more we are learned into Vidyā, into the technique of Sahaja Yoga, we have to be humble. That is our decoration, that is our certificate, that is the path into the entrance of every human being, that is the way we are going to be very close to the other seekers. To be humble, to find out ways and methods of being humble. This is the key of Nirmala Vidyā. : "How to be humble?" By humility you will not ever say, "This is my bathroom, or this is my fruit, or this is my food, or this is my table, and this is my glass".

Innocence gives you strength to enjoy everything that is there.—I mean for me, sometimes I have to eat with bhoots, and sometimes I have to eat bhoots ' Not only eat with them, but also eat them.—Is worst part. *So you also should not mind if there are people with bhoots. If they are arrogant, try to give them bandhans, try to control them through all these methods. But if you think by arguing with them you will be able to manage them, it's an impossibility. So try Nirmala Vidyā, and that is humility, which is the mylin sheath of vibrations. Like every nerve has a mylin sheath covering it, in the same way is the humility, is the mylin sheath. If you are humble you will win the battle, if you are not, you will be lost. Then the whole thing will become a joke for you, 'absolute' joke. If you are humble you can see the stupid, the bhoots and all the arrogant as clowns of this drama.*

Try to be humble with your Self, and with me. With me is very important. You must understand that it is one of the conditions that Christ has put on 'you', to be 'careful'. Dealing with me, I don't want you to be in any way rude to me, because I can't help it there. Till you are humble with me, everything is in my charge. But as soon as you are rude to me, somebody else—and so many of them, thousands of them—take charge, and then don't blame me for that. Because you are my proteges, you are under my protection. Supposing you try to make holes

in your roof, and then say that the rain is coming in, what can you do about it? I mean you have already made holes in your roof. The roof that was to protect, you have made holes, now the rain has to come in. Then if you want that the roof still should protect you from the rain, then I must say you lack intelligence. That's what it is.

So this is the another warning. It's very embarrassing, but again today is the day of embarrassment as it is. Because the Virgin is in embarrassed condition always, she is a bashful personality. She has to be bashful. She is embarrassed to say things which she does not want to say, of course that's a very sweet thing, even there she is bashful, to say harsh things is a horrible stuff.

So let us worship our Virginity within ourselves. *Let us rise up to that point. To mount that diamond of brilliance of our Virginity, in the setting of our humility.* You can be angry with others, not with Sahaja Yogis, not with me. Even with others—when it is 'absolutely' required. But if you fight among yourselves, and tell people about Sahaja Yoga, nobody is going to believe you.

And that is why, today is the day when the Virgin, Gauri, sat down to worship Shiva. She made a *Shivalinga* and was sitting and putting Her sindur on that: "that you look after this, which is the mark of my union with you. I leave it to you, to look after",—to Shiva. "You look after me. I surrender to you." With this, that's how Gauri your Kundalini surrenders to the

Spirit: "Now you look after this connection. I forget everything else. I leave it into your hands. Lift me up. You raise me up. I forget all that was me before. Everything I have dropped out. No other desire. But just lift me higher and higher. Make me yourself. The rest of it is not important. All other manifestations of this, desires are over. Now, I am absolutely surrendered to you, my Spirit. Lift me higher and higher. Higher and higher, away from all the things that were not the Spirit. Make me complete Spirit, full Spirit".

Forget all that was there. That elevation, that ascent becomes a fast, quick trip, a 'very' fast ascent. *Just you can do it if you try at this moment and every moment to give-up all that was not the Spirit. Anything that goes against the Spirit must be given up, and that is what is the pure desire, that's what it is the Kundalini, is the Virgin. Is to be absolutely one with the Spirit. All the rest has 'no' meaning, has no value.*

This ascent,—whatever may be your possession, to whomsoever you may be married, wherever you are working, whatever is your situation, whatever may be your country, you 'are' the Spirit. And if you are, raised aloft, you will dwell in the beautiful kingdom of God, where all ugliness drops out. *Like when the lotus opens out, all the mud drops out, completely. In the same way, let my children become fragrant, beautiful offerings of Sadāshiva.*

May God bless you.

Q! Is truth beyond sense perception?

Shri Mataji: It is Absolutely. Because if what we perceive through our senses—whatever we perceive through our senses—is the truth, then we don't have to seek anymore! Whatever we perceive through our senses is what is very apparent, gross—not the subtle. What is 'behind' the gross, we cannot perceive. For example, we cannot say how to make an atom. We cannot say how an amoeba is made into a human being. We cannot make one monkey into a human being—Can we?—through our perception of the senses. Through our perception of the senses we cannot do the subtle thing that is behind the gross. So we cannot perceive through the senses. But once you have perceived it you can feel it, through your senses. This is the second point.



Be Sweet, Loving and Peaceful

Birthday Poojā,
Juhu, Bombay
March 22, 1984.

I have just told them (Indian Sahaja Yogis) that you should not try to copy the western style of ego-oriented society where people use harsh words, because then we think that we have modernised ourselves. They use harsh words, "What do I care!"—all these sentences, we have never used, these are unknown to us. To anybody to say like this is unmannerly. How can you say like that: "I hate you!". But now I have seen people talking like that, "What is wrong with us". "Who are you to say that". Like that we do not talk. This is not the way we talk. You see, this is not the way to talk. Any person who comes from a good family could not talk like this because this reflects on the family. But the language is most copied here than in the western countries. I am surprised the way the people talk here in buses, in taxis and the way they use the language that's something I can't understand. And so I have asked them that the language be full of love and in our traditional style.

The way we do not scold our children. *If we have to scold our children, we use language which makes them honourable* (बहुमानव *Bahumānav*): Damle Sāhab has put on a kurtā-pyjāmā, so "You are looking like Shivāji Mahārāj. Welcome, Shivaji Maharaj". We should speak in such respectful language so that they would not get scared. (दामले साहब ने कुर्ता पाजामा डाला है, तो "शिवाजी महाराज से

दीख रहे हैं। आइये, शिवाजी महाराज।" ऐसा आदरपूर्वक कहना चाहिये ताकि वो घबराएंगे नहीं)

Correction if it is to be done, we used to do this way; other side is not proper because it never corrects. See, that the other way you cannot control your children. All the time you are scolding them, insulting them, insulting others. Insulting methods and emotional blackmail and all this nonsense is not at all traditional in this country, and those who try to do this will be thrown out. You should not do them, I can tell you, in Sahaja Yoga you cannot do it.

You should not have all these ideas of insulting people, of bringing them into situations that they can be insulted. This is all modern style. So we should not do like that. *In Sahaja Yoga, we should behave in such a way that we should be dignified, behaving our style, our tradition. Sahaja Yoga tradition is that we talk to people in most sophisticated manner, the sweetest manner, in the most affectionate manner and inviting manner. And that is how we should all speak.*

So, this is the first thing I ask that in your expression of love there should not be a thing that you shout. I do shout at people who have bhoots in them, but by that the bhoots run away. But if you shout, you get the bhoots; bhoots do not run away, they get attuned, so

better not do it. If you have my powers: you can do that. But you don't have. If you shout at a person who has bhoots, you get the bhoots. So be careful, you don't try my tricks, you see, I'm different type of a person and I do say things understandingly, which you do not. *So when you follow me in things I am the way that I am on the side that I forgive, the way I am loving, I am affectionate and not the way where I am terrible.* Because my terrible nature has got an undercurrent of my Love which you don't have, nor those powers. So don't try these tricks with anybody else. *You have no right to shout or get angry, because if you should, you get back all the bhoots in you.* For they are the ones who provoke you. They provoke you to get caught up into it and you get absolutely ruined, the more you try to do so. *Therefore, the best thing is to stand in the centre and to have affection and love, the power that I have given you.* That power you have to develop—that power of love. *First, develop that power of love, then you don't have to worry, you don't have to shout or do anything.* Your power will become (Krita), (active), it will work out itself and create that beautiful atmosphere that we do not want to have anybody ruined. But if you shout, people will run away. Specially in a egoistical society, you cannot shout at all, it cannot appeal to them. If you shout in ego oriented society this will distract them and they will run away.

I am asking for two things now. It is a funny thing that Mother has to ask for a gift. The gift you have to give is the *first thing is that you should express peacefulness through your own character.* But it does not mean that people who are peaceful are timid, or who are morbid people or who tolerate nonsense. No, but the people who are peaceful resistance. You are not afraid of anything. You are not going to bow down to anything, compromise with anything, but you have that sort of a temperament you should develop and express—is very important.

And the second one is that *this peace and all this should express your love—Love to others.* Like, now, in everywhere in next two-three years you will have Ashrams, I am sure. And in the Ashram, I will like to see Loving, caring, affectionate, patronising beautiful attitude for the people who come there. On the contrary if you do not have this, Ashrams will be reduced to zero. It has happened in many places. You don't blame me why our Ashrams do not run. It will be your responsibility to see that it is Mother's House and people are coming to the Mother's House. How Mother will treat these people, with love, affection. Whatever you do—you can starve, but give to others kindness and sweetness so that the impression on the people, that people will think that he is not an arrogant personality. I want top class persons to be in charge of a Ashram. If the person is mediocre, he should not be appointed. By next year you will have all the lands in your hands and Ashrams will start by next year. May God bless you.

This is I give to you, so I have to tell you, that you might be highest of the highest, *first thing that you have to give me today is: in your talk, in your behaviour in your heart, you will reside me with Love.*

The second thing I have to ask is that you be peaceful. Try to have peace with yourself. Now don't fight with yourself. Now, the western people have one problem that they fight with themselves. "How is this that this is happening to me? I am this! I am so bad! I am no good!" If you go on fighting with yourself then you will not progress. *You should say that, "I am so good, what's wrong with me? I have got my realization, what's wrong with me? There is nothing wrong with me".* Have that confidence in oneself, and then it will work out. Not that you start shouting at others, but supposing you understand that there is nothing wrong with you. You have to be peaceful. You all have

to be very peaceful. You have seen, my peaceful nature has solved so many problems just like that. You have to achieve that peace within you. That peace has not to be lost at any cost, should not be expressed outside. In a way, My peace itself becomes terrible. You don't have that kind of possibility. Don't do it, never do it that way, try to make your forehead relaxed. Many people come to me with face like that (distorted, twisted face) and I see bhoots sitting in their forehead, then I shout at them, forehead relaxes. "I am not doing it, Mother is doing it". Relax. If you relax you will find that your heart also opens out—why can't you open your heart? Because you have no trust in yourself. It will open your Agnyā, open your Sahasrāra, and your heart will open. Once the

Sahasrāra is open, the heart will open automatically, so you will have peaceful life.

On my birthday today so that you be properly established by the end of next year, but first two conditions should be there. If you are not ready for that, God will never give you an Ashram. He does not want to give Ashram to some funny people. It becomes such that some people have no place anywhere, come in the Ashram. So unless and until you have people of that calibre who remain loving and peaceful then the Ashrams will be established.

You should be able to have Ashrams in every place.

May God bless you.

ONE MORE EXAMPLE OF SHRI MOTHER'S COMPASSION

In June 1982 Shri Mataji visited Portugal. Many people got realization and the blessings that were showered by the grace of Shri Mataji can not be described here.

One of the ladies who got self-realization asked blessings for her son who was in prison and led a life of delinquency from a very early age. She showed the photograph of the boy to Shri Mataji asking : "Mother what can You do for my son !" Her Holiness closed Her eyes and after some seconds declared : 'now he is my son' then told the Sahaja Yogis that only thing we had to do was to raise his Kundalini.

Later he was given freedom due to an amnesty. We invited him for meditation at home and raised his Kundalini. Vibrations poured down very strongly and he behaved with the open mind characteristic of a seeker.

We bow to the powers of Our Mother Shri Mataji Nirmala Devi.

We rejoice in our hearts for the compassion and blessings we are being granted every moment.

It was in full freedom that Kundalini responded to the vibrations of Shri Adi Kundalini.

It is in full freedom that we decide to start a completely new life, following the way of Dharma.

With the power of our wishes we pray that all our brothers and sisters who get realization accept the blessings that come from Kundalini awakening and from the practice of Sahaja Yoga.

With unending love, Jai Shri Mataji.

—L. Garrido.



Birthday Celebration
AIWAN-E-GHALIB, DELHI
28-3-83

Concept and Reality

At the very outset, I would like to thank Dr. Nagendra Singhji for being so kind to grace this occasion. Actually I have always treated him like my Jyésztha (ज्येश्ठा, elder brother of husband), and find it difficult even how to express my gratitude the way he has been kind to get this time, come over and talk to you about me, whom he had known for so many years.

The day I knew him, I knew that he was a very very great soul. But as is in the bureaucracy, you are not supposed to discuss religion. Neither you are supposed to discuss anything that lies beyond your job. But when I was studying minutely the various permutations and combinations of human problems, I was really always very much encouraged to know that there are people like him also. His greatness you will know very soon; and his sister about whom he was saying, herself, is another very great soul and the time I spent with her, I was really so much enamoured and encouraged to see such a learned personality. Like her brother she knew so much of beautiful things about God, and beautiful things she said from 'Raghuvansha' and Kālidāsa.

I found myself very lonely always, where I could not talk of God and His greatness and His kindness for human beings in the company of people who were doing work other work than of God. It was such a solace and such a hope that people who apparently appear to be in the charge

of helm-of-affairs, are also in charge of the helm-of-affairs of God. *A day will come, when they will take up their new roles, when they will become aware that it is God who rules them, it is He who does it, it is He who has created everything and it is He who enjoys everything.*

For this awareness, as you have very kindly said Sir, it's important that you have to be fortunate seekers. The seeking ultimately has to come to human beings. Because all that is done through mental projections and conceptions has one good point that it is always exposed and comes to an end. Every set enterprise of human beings only moves in a linear way and at a point it drops down. That is why, all our conceptions and all our ideas are challenged after some time.

In politics when we talk of communism or of democracy or capitalism, we are talking of a concept but not of Reality. For me, I am the greatest capitalist I think, because I know my powers and my properties, and I own them. I am the greatest communist, that despite having everything in life, I cannot enjoy my life without sharing it. 'Every' moment of it, 'every' moment of it.

So the meeting point only comes when all these ideologies become one at the lotus feet of your Spirit. Spirit is the only thing that is at the centre, and at the periphery if you look at things, they look as if they are separate and

different. But if you can approach somehow into that state where your Spirit resides, you will be amazed to see that everything integrates, everything co-ordinates, and there is no difference, say, in Mohammad Sāhab, Dattātréya, Rājā Janaka or Shirdi Sāi Nāth. There is no difference in their principle, if you can just get your Spirit. But this is a very major step for human beings. It is a very major step for human beings. *Because they want to live with concept and not with reality.* This is one of the problems which we have faced throughout in Sahaja Yoga, all of us have faced it.

Even about compassion we have a concept. For example, if some body has a hospital and goes to the hospital regularly and treats some patients and does not take money, we think he is a very compassionate person. This is also our concept about compassion. *Actually when reality expresses itself as compassion, then you don't do anything about it.* For example, to say that I raise your Kundalini, also I don't know if I do that. Because you are all ready, you are all like candles. I am a candle which is enlightened, and if this candle enlightens another one, I do not think I have done a great job. Because if I am enlightened and then if you are ready and if I enlighten your candle, then it is just done. This is what reality is. There is no question of having any humility about it, but that is a fact ! I really do not do anything. You are all made ready for this purpose. *God has prepared you like this, and you just have to accept yourself, and if this works out in a simple straightforward manner, you get your realization.*

Many people think that I have cured people so I have done any sort of a good deed or may be some obligation. But to be very frank, that is also a concept. Because what do I do to a person ? When I cure that person, I don't do anything. *The reason is : when "I feel that I am yourself, you are a part and parcel of Me," it is not that I feel from my brain, but actually*

it is in my 'central nervous system,' 'actually' I feel, that you are a part and parcel of me. When Doctor Sahab's sister was sitting next to me, I 'myself' felt the pain within Myself, because her body is part of Me and I am part of her. And I asked her, "have you got a pain in this portion ?" She said, "Yes, how do you know?" I said, I cannot tell you at this stage, but you will also know the same way.

So when nobody is the other, then where is the compassion ? Because supposing this finger is paining, and if I try to rub it, am I doing any compassion to this finger ?—Because it is a part and parcel of Me.

So, the difference between the reality and the concept is this: *That with concept we develop egos or we develop another system by which we feel obliged or anything. But with reality you just do it. It just works.* You start speaking in third person. Like you say, "It does not work out." "It works out". What is this 'It' that is working it out ? Then you realise that you are working for that great power of God which is His Divine Love, which is all pervading, which is doing all living work and you have become part and parcel of it.

Same thing I found about the concept of ego, which has gone to such an extent that in the west if you go, you will recognise it much more than you recognise in India. Because we are very good at hiding it. We may be very egoistical, but in our every day-to-day life we are extremely humble to express it.

If you go to a party,—simple thing I will tell you,—and if you don't drink, every body will say "why don't you drink, you must drink," or they force you, go on forcing you. You say, "Baba, I don't drink." You have to tell 'some' lie. You have to tell for this, to hide this thing from others, to achieve a greater goal, you have to give up some lower goals, of telling lies also. You have to say that "Doctor has

told me not to drink." "Oh! forget the Doctor." Then if you say that "Now you see, the problem is I have allergies, I get into trouble". Somehow, you escape. But if you even 'once' say that, "Why do you drink?"—Then: "You are a matron. You are very ego-oriented. You are very interfering. You are trying to show off."

See the concept of ego is just...!—To be virtuous is a problem these days. If you are virtuous, everybody will attack you. But if you 'even' mention about virtue, you are out for a crucifixion, or you are out for poisoning, or something people will do. Because of the concept of ego.

But in Sahaja Yoga, ego is not a concept but a reality. Because when a person becomes egoistical his Agnya chakra catches, so he comes to the Sahaja Yoga centre and says, "Now see, my Agnya has caught up". He says, "I am suffering from ego disease." Openly, without feeling shy about it! Because it is like a saree which is now become black, so I better get it cleaned. He is not identified. *Concepts give you all misidentifications with 'everything.'* So when it comes to reality, all this misidentifications just drop out and that is why I have seen people transform so fast. I mean, you cannot believe it, how people transform.

Now as Dr. Warren has told you that in west, we have lots of seekers, but the western civilization is the civilization of the tree. They are growing without their roots. While we Indians know about the roots, we are not bothered. They are not at all in the knowledge of their roots. The trouble is, they have become so ego-oriented that their concept of ego makes them forget that they have roots. Even to accept that they have roots, they find it impossible. Under these circumstances what happens, that the ego itself reacts on itself. And that is why all the western societies today are collapsing under that pressure of ego. But if you have to talk to them it is not possible to tell them. For example, in Sahaja Yoga we

believe in a moral life. In a moral life, where you are married to a woman and lead a 'very' moral life. But we don't talk about it till you get your realization. After realisation automatically you accept it.

But by chance if you say that you have to be moral, then they just get after you. They say, "We have achieved our freedom, and this Victorian Lady is telling us some out of date things, and why should we accept." So the concept of ego itself is so funny that they do not know that they are catching on their Agnya Chakra.

In this great assembly of realized souls,—which is a very very great thing, to have so many saints sitting around,—you know that the ego means the catch of the Agnya chakra and it is a reality. Somebody may say, "I have no ego". Alright you have none! Because better not say. But supposing he is a realized soul, he will say "Mother, I have got my Agnya chakra catching, you please take it away. Because it becomes a reality to him. *And when it becomes a reality, you must know you are enlightened.*

If it is all darkness, you do not see. But when there is light you start 'seeing' what is wrong with you. You start seeing that we are sitting under one roof. 'Any' problem to this hall is going to cause problem to 'all of us'. And that is how you become 'collectively conscious' within yourself.

This is also another concept people have. In the United Nations and everything I have seen, that it is only they are working on the concept which they got it from their Unconscious. But in reality they haven't got it on their central nervous system, as you all have got it. They will say, "All right, you are brothers and sisters, we must help the nations, we must do this," and all that. But when it comes to reality, when it comes to the working of it, you find they do not do it. They just do the other way round. Now, you cannot explain, you may write books after it and you may write dogmas

and you may write many articles about it. But actually they just can't do it, by temperament, because they are not SPIRIT.

But when you becomes the Spirit, the Spirit, being the collective consciousness itself is the reality, the concept becomes your awareness. In your chetanā (चेतना) you start feeling others 'within' yourself. So what is there, from Canada or from Australia, I feel when these people meet the way they love each other, the way they enjoy each other. When these Westerners go to the small villages in India, the way the villagers just embrace them, and the way they become one with each other, we have never seen people going into politics, fighting with each other or saying lies about each other. But just a meeting of these people, like a huge family! The whole system of joy giving and enjoying, is 'so' beautiful that even to watch that itself is like watching a very beautiful drama of Krishna's Leelā!

I have seen this happening in all the parts of the country. When people come from across they may be Muslims, Hindus, whatever they are, the friendship and the love and the fondness to do for others, is so great that people are surprised that how can it be that these people who are living together like this are so much helpful to each other, so much loving to each other. They never quarrel, they never talk against each other. There is no question of people who will try to cut each other's throat. *Because the competition is in loving more, the competition is in giving more, the competition is in understanding. There is no problem in the society of Sahaja Yoga.*

Sir, you will be happy to know, though our society is not so large. Compared to this universe, ours is a very small society. But you will be amazed we 'never' have problems which normal people have. *We are really abnormally normal. Because we have no angularities, we have no problems. People have become so honest, so courageous, so bold, so loving, so giving, I am myself sometimes,—I feel so enamoured by this*

expression of love and the waves of this ocean of love expressed all over the world.

Even if you meet 'one' single Sahaja Yogi somewhere, you will be amazed the way he leads his life. And the way he is so beautiful, that he impresses people immediately. Though some people do try to trouble him. *But God looks after Sahaja Yogis,—is a fact.* And Sahaja Yogis all of you know, how He looks after and how He just tries to protect you in a very simple and beautiful way.

To know God 'itself' is 'such a great' blessing, because He is the God Almighty. The God who has 'all the powers' and all the loved ones. He is our Father, He is waiting for us to enter into His Kingdom, to enjoy that peace and beauty of His Being, because He has created us and He wants this creation to come up to that.

Today, the great day of होलिका दहन (Holikā Dahana), where the symbolism of this occasion is that the Satanic forces were burnt by the innocence of Prahlāda. And that is what we have to remember, that when the Sahaja Yogis take to innocence and complete dependence on to their VIBRATORY AWARENESS, which is the indication of God's Manifestation through them, they are 'completely' protected, and even a satanic person like Holikā could not burn him. And this is the day today, we have to 'recognize' that as Sahaja Yogis we stand no dangers in life. *We are fearless people, but we are humble people, loving people and anxious to save as many as possible. To raise the whole humanity into another awareness, in the process of your evolution you have to achieve, for which you have to work hard.* As Tukārāma has said very clearly: "Yéryā gabādyāché Kām nohé."

—*This is the work of the Great Virās. Only the courageous can do it.*

Because you know, how sometimes one has to face this world,—the difficulties and criticisms,—and how people try to insult you and trouble you, where you have to keep your peace. As realized souls, I congratulate you

very much. So many realized souls are sitting here today is the greatest honour for any Mother.

My age is now quite a lot, as you know, and I 'never' felt ten years back, that within ten years I will see 'so' many people being realized. My father, as I told you, was a very great soul and he himself had told me that unless and until you find out an en masse method of realization, you should not talk about it. Because unless and until it is en masse, people are not going to recognize God, nor they are going to recognize any saints. But today, when it has become the reality, when it is no more a concept; God is no more a concept, it is the reality, the joy and happiness of your Spirit, Sacchidānand Sthiti (सच्चिदानन्द स्थिति, the state of Truth, Attention and Bliss) is just manifested, and I am enjoying all that.

I do not know how to thank you for organizing the birthday of your Mother. Normally people don't think of the Mother in Kaliyuga, they say. But I must tell you, there is one person sitting before you, Dr. Nagendra Singh, who was a great devotee of his mother, and his mother was a realized soul, a great realised soul. I met her many a times and I always made it a point to see her. And her children have got that from her.

And this is what one has to recognize, that in this world there are 'many' people who are basically very great Spirits. Only thing you have to approach them, find them out, understand them, and discover them.

Now Sahaja Yogis are not so much upset as they were about 10 years back. Now they know that there are many people in this world who understand Sahaja Yoga. But that is not sufficient. We have to give realization to many thousands and thousands of people have to get realization. This is to prove, when you celebrate my Birthday, that *this is not any more a Kaliyuga but KRITA YUGA has started, and that Krita yuga has to be finished now to bring the Satyuga, on this earth.*

To my great country India, I bow, because She is a Yoga Bhoomi. And as Indians, you have a 'special' advantage, because as I told you that *Ashta-vināyakas*, all are here, all the *Jyotirlingas* are here, all the Adi Shakti's *Peethas* are here, all the three and a half *Peethas* of the Kundalini are in Maharashtra. All of you know all about it. But there is something more we have to get from the West, and that is the great Saints that are born in the West. It is most surprising that they are 'very' saintly, and once they take to Sahaja Yoga, they really dedicate themselves and they think there is nothing more needed to be done. This is what their life is. The way they have worked in Australia, I was amazed! There are five centres, they have started, and 'every centre, is doing so well, that it is amazing to see how these people,—Warren got his realization only two years back, can you believe it! And he took Sahaja Yoga to Australia, and today you find 'so many'. In a hall,—I spoke, there were four to six hundred people. Not only that, but all of them who got realization 'settled down' in Sahaja Yoga. *Absolutely settled.*

So the same way one has to feel. Though you being Indians get realization very fast, no doubt, much faster than them. You have much greater facility, because of your 'Punyas' (works of merit) you are born in this Punya Bhoomi. But still, one has to know that *in Sahaja Yoga you 'have' to work out in such a way that this Sahaja Yoga becomes a Maha Yoga as predicted by Gyāneshwara.*

I am sure with all your love and affection for each other, for me, 'and' for the whole humanity, in My lifetime I will be able to see that you have achieved that great state within yourself and without, that people would say that the Mahā Yoga has really been accomplished by Sahaja Yogis.

May God bless you.

Understanding the Love of God

Public Programme
Caxton Hall, London
11.5.83

For the last so many lectures we have been saying that you cannot pay for God's love. It makes me laugh sometimes.

Human beings can never understand His love, because they live in a very limited sphere. His love is unlimited, His forgiveness is unlimited, even this word 'unlimited, and 'infinite', we do not understand, because we have not known anything like that. And to say that something is genuine is also like certifying something that is genuine, you don't need a certificate. Even that human beings don't understand. We live with artificialities, we try to find the truth, again we accept artificiality as truth, again we go on fighting, then we think this is the truth, again that turns out to be something artificial thing or some sort of a mental projection.

All these limited endeavours of human beings, and the experiences they have, made them so conditioned that it is not easy to understand God. He made all this universe in His compassion and love. He created you as human beings also, in His compassion and love. He doesn't need any thing. *But He loves. And you can't understand a person who loves beyond any reason, without any reward. Just loves, for love's sake.* We can't think of 'one' human being like that who can love, only for love's sake. Only after realization, as you grow more and more, you realise that loving is the greatest joy. And then you cannot think of money in relation to Him, its something you say,—but I think even to say this "we don't need money" or "we don't take money," itself is so low level, its so much gross. Because

money and all these concepts are your own. He didn't make this world to get any fruits out of it; nothing. He just made it because He loved. He wanted to express His love, just to manifest that love, he made this world. There is 'nothing' else expected. And to put the human mind at that level is an impossibility, I find in the beginning. *But gradually they start understanding how forgiving He is, how kind He is, how nice He is.*

So the first problem I have to face in the West—always, even in Paris this was the problem I faced, was *that human beings feel guilty.* And this guilt is such a big problem in the West, I just don't understand! You see, why to feel guilty so much, and that is one of the hurdles of Sahaja Yoga, I have seen, that people start feeling guilty to such an extent that they don't believe that they can get realisation. They think they are sinners, born, outright, permanently—branded as sinners, and they can never get their realisation. I mean just they brand themselves. It is beyond self pity also. I would say it's even self-destructive.

Today I have taken the subject of left-vishuddhi, because I felt that I must one day speak on this subject, "*that this is absolutely not intelligible to God that you are guilty*". For what? Guilty for what? If you ask yourself you say "Oh, we are guilty, because we crucified Christ".—At the most. That is the maximum guilt a human being can say on his head. "We crucified Christ, we tortured all the saints"; alright. But by being guilty what

do you get? Do you get Him back? Can you go back and correct that situation? You cannot.

But harping upon that, you do get into your subconscious mind. You get into a position where you are no more normal to receive the love of God. You recede into a corner of your mind which is darkness, which is ignorance, which is blindness, where you cannot receive that beautiful ray, that eternal flow that is coming in. You hide your Self at the back and then you say "What about the sun? I cannot receive it, because I don't deserve it". Behind all this ego-orientation in the West,—though I think I wish they were purely egoistical—they're not. All this ego recedes back into that little pouch, what we call the guilt. You say something to someone. It's not saying that point at that stage that "I've said it, all right, I've said it and I take the responsibility, it's good", not that. But you come back home and "Oh God, I should not have said that".

So you wobble between one kind of action into another kind, from say,—into an aggressive to the another one of a receding type. And this wobbling really is very very troublesome. It can go on too much, the oscillation could be so much that it can make you absolutely frantic, diffident, and sometimes useless.

On the contrary, *God wants to find human beings who are cheerful people, who are happy people, who are thankful to Him for His blessings.* The most unhappy animal in this world is a human being. Can you believe it! Animals don't know happiness and unhappiness, is also a good point. But the most unhappy human being and the most complicated human being has become so over self-destructive that a destruction force is built within himself.

Now think of that force that has built you up into a human. How with care and love, without your knowledge, without troubling

you—even when you were born you never knew what was the pain of the birth; your mother took over,—He has made you a human being, so carefully, delicately built you up. For what? What is the fruit of this beautiful flower? Why the flower starts eating itself? Have you ever heard of anyone like that? This is the worst disease with which we in the West suffer.

French—yes. We had at least double the number of people that we have here today surprisingly. But all of them had the same problem, and I think all their psychologists, psychoanalysts, we can say all books, all the writers, the philosophers, 'everyone' has done to them—They have given these ideas and everybody accepts them; and they curse themselves morning till evening, walking with so many wrinkles on their forehead. And if you ask them they will say, "Mother, we are very unhappy people". Just like asking unhappiness to come and decorate you.

But it has a subtler meaning of which people are not aware. *These are the times when you have to get your realisation, this mass realisation has to work out,—is all prophesied.—And these are 'very' important times.* All the stars are acting to help us. The whole universe is helping us. All the elements are helping us. We are on the stage. But when the actors arrive on the stage they are finished, they can't act, they can't do anything, they can't play their game. They are so involved with their different roles. And that is why one has to understand the subtler effect of it, then only you will get rid of this guilt.

You are playing into the hands of negative forces. They are not less than any atomic bombs built within yourselves. Now what is the way it works out. I think people don't realise; it's a very subtle method.

Let's see, the atomic bomb, Hydrogen bomb, what do we do with that?

They will separate something which should not be separated. We break atom, which is not divisible, into its divisible parts. So we put a pressure to break them and when that breaking force,—that's aggression I would say, is worked out, that becomes another destructive force. So whatever effort we have put into that, multiplies,—its not the same force,—and that we use for our destruction. I mean, this only human beings can do, to create things to destroy ourselves. But this force which works within our minds, within our selves within our being, where we actually really hate ourselves—sometimes I feel, the way we are destroying ourselves. This force we build within ourselves, thanks to many non-sensical writers and conditioners and people who talk of conditioning, really condition you much worse.

You should be singing and chirping like a bird, you should be laughing and enjoying like a flower. While you find human beings all looking so very unhappy. What's the reason? *The reason is you are 'separated' from your own being. The being that integrates you, you are completely disintegrated.* When you disintegrate an hydrogen atom, you form a very big force built into it. In the same way you are disintegrating your being,—your physical being on one side, your mental being on another side, your spiritual being on another side. There's no integrating part. And when you cannot feel that integration, you feel guilty, but that guilt is just a symptom of a very big destructive force built-in.

This is the way we are going to destroy ourselves. No other way. Our destruction is not going to come to us from outside, that can be controlled. It's going to come from within, within ourselves. Everything we do now after disintegration, is further disintegration, or further building up that negative force within ourselves.

But to integrate it, to make you feel complete integration with all your being, is only

possible if you can somehow or other get to that integrating force which is still there and its quite dim. That's the last chance, I would say, now, that has to be. The way the negative forces have set in motion, of which you may be not aware at all, you may not be aware, you don't know what darkness is there. And to fight it *what one has to do is to bring in that light of the Spirit which integrates.*

Darkness always disintegrates. For example, there is complete darkness, alright? I can't feel you, I don't know who you are, where you are sitting, we are all so separated, I can't see I don't know who the people are who are there, I would not know where is the window, where is the door. I will hold this and say this is the truth. All disintegrated personalities; and disintegrated people always see aberrations, they see different things, different auras, different things. Now it's a very vicious circle. Just think of it: It's a very great vicious circle we have; *The vicious circle is, that we try to think about it, which is limited.* Supposing I have a limited vision, there's darkness, what will I feel? You start thinking about it and thinking about it, pondering over it. The more you think about it, the worse it becomes. Another way could be people may try to solve this problem; to think that we are disintegrated, is to talk of big things. "We are all brothers and sisters, let's form U.N. council, let's do world organisation." All blind people doing world organisation will end up at the most as a labour... what you call, labour department. That's all. With all these institutions working in the big name, where are we? Actually when we become aware, we don't need them. We don't need at all.

So this awareness is nothing but is the light of the Spirit within you which is missing. The Spirit is watching you alright. It goes up to a point, It sees your stupidity and your limitedness,—and it goes up to a very great extent I should say—and it's

finished. It disappears and a person dies, or he gets into trouble. He becomes crazy, mad, whatever you call it. He develops other diseases like cancer, which are caused by another problem here, as you know of Ekādasha.

So these forces are built within us of negativity, when we go to the extremes of negativity.

So in the Kundalini shāstra (science) we can say that the left and right side when used too much, you build up these forces in the head, of eleven rudras, of the eleven destructive forces. A cancer patient develops it, but even before developing cancer, people can develop it. And there are 'so many' things that can create this, that sometimes one would feel in this vicious circle, that how are you going to patch up the whole sky?

And there's 'only one' thing that will save the situation—is Self-realisation. All other things are destroying, are absolutely confusing. But there is only 'one' thing if you can do it saves the whole. Like putting on the light, finished. But people don't understand the importance of Self-realisation because some people ask me, "What's the use of getting the cool breeze in the hands?" Now see the big canvas of the whole thing, the whole cosmos is in a jeopardy. See what's happening to human beings today, and if they are to be saved no use being unhappy. Like in France they said "Mother, you cannot say you are a very happy person," I said, "why?" "Because that means you are ignorant, of the shocks." You see I have to say I am very unhappy, you see! I had to paint some lines here to show that I am very 'deeply' concerned, you know, 'worried' about the whole world! But what is the solution have you got? You want me to weep like you only? Is that the solution? That if ten people are weeping you also join them weeping. Is that the solution? And the 'one and only' method that we have, which has been already

told and prescribed and has been prophecised, nobody seeks it. No one seeks it. See now in the Bible. 'You have to be born again,' 'Christ is to be born in your heart.' I mean, they do it, even before solving the whole drama they do it, of giving you second birth, by "Christening" you so-called. Hindus believe that without yoga there is no sense, "Yoga kshéma Vahāmyaham" Krishna has said, that all the time that you seek yoga, what are you seeking? All these treatise and all the big books and all these scriptures are aiming at what? Even those who talk 'you must live with dharma, you must live balanced lives.' For what? Why do we do it? What is the destination?—And the destination is the Spirit. And today the background is so black and so dark that this solution is the end of everything. But do we realise this?

On the contrary the vicious circle builds in within us. All the time, "Oh, see how the world is miserable. How can I be happy. I am so unhappy in life." I have yet to come across a person before realisation saying that I am a happy person. May be ego-oriented people might say I am happy, meaning my ego is, you see if he goes in a smart car or something like that, he is very happy, on top of the world. After ten minutes you see him. And this vicious circle is set in, this ego-oriented circle or another one, it sets in. Another vicious circle and another vicious circle, and another vicious circle, we go on, from one to another, moving on the wheels after wheels. Without realising where we are going. And *this vicious circle has to be broken, by one faith, by one understanding: "That God is forgiveness, God is love"*.

When we feel love for anyone without any lust and greed, then that is God's love within us. That He is the embodiment of that Pure Love which just loves, which has given you this beautiful human life and wants to make you 'more' beautiful. He created all this creation for you

and that He wants you to enjoy the counties of this creation. He wants you to enjoy as the citizens of His realm and the kingdom of His Grace.

Do we go to see someone who is highly placed with a morose face, do we? That day we will specially brush our hair, make our hair into a beautiful thing, make our face nice, dress up well to look that we are well. But that's outside. Inside if we just feel "how kind He is, how He has worked out meticulously this blissful life of a human being". I mean, think, how much He's done for us. Instead of that if you are all the time going to say, "I am very unhappy in life." I mean, think of someone who does everything for you, and you just come back saying, "Oh, I am, a very unhappy person". What is He going to feel about it? No gratitude.

Count your blessings one by one, that's what one has to do. Is to have complete understanding that He is God Almighty, He can do anything that He likes. And we are the recipient of His All Might, He is the Ocean of love, and 'we' are the recipient of His love. Let us feel that within ourselves, and understand 'logically' with wisdom. If this sets into your mind, I think that's the best conditioning human beings can have. What you call in sanskrit the 'susanskāra', means the auspicious conditionings. You see we don't have only conditioning and ego, we have a third thing also called good-conditioning. The conditionings that have ruined your chances of enjoyment, let it be brought round, and see for yourself. Logically you can see how much He's done for you.

I mean, none of the animals were that comfortable, as you are, they don't know the idea of comfort, I mean they've never had even chairs to sit down. It's easy to say nice to be like animals, but just go and see the way they live, poor things. You know, even the King

of the forest how he lives, one should go and see. But he's happy, he's full of joy. Oh, he has to kill an animal he'll kill it, with his dignity eat one or two days, finished. Then he lives for ten days without food. Whenever he feels hungry, he goes. He's not bothered. He doesn't feel guilty for killing anybody, he's hungry, he has to eat, he eats finished. But human beings are, they will eat someone without the need, and then feel guilty. This is the problem.

He has made you in His own image. He has done everything beautifully. After realisation you start understanding your Self and enjoying your Self as you enjoy others. The fragrance of others you start enjoying. Self-realisation is the 'only way' you can get the light in. Enlightenment.

Everybody talks of enlightenment. Enlightenment for some people is that you start jumping. Is it enlightenment to be abnormal like that? Or take out your clothes? I mean, just think how does it go into their brains. I can't understand. That doing all these non sensical things how can that be enlightenment? Or taking to alcohols, drinking, or drugs, or anything, how can it give your enlightenment? Has it given to anyone so far. It might to be some sort of funny strange experience you might get, but not enlightenment. *In enlightenment you get integrated, you see your way through, you know where you are standing and how you are moving in relationship to others.*

So the illogical method, I would say, unwise method, the way we deal with life, becomes a kind of a possession, and we are possessed by that negative force which is eating us off. And we go on living with that idea, enjoying that idea that we are miserable people, or we are unhappy, we are helpness. I mean, I have seen people sitting on the streets and discussing, "Oh Thank God! there are going to be eight stars coming in and we will all be destroyed". I mean, just imagine!

But we have to think about the one who has created us. Is He waiting for your destruction? Will He be happy with that? How much are we co-operating with Him? With what care, and love He's created us, with what hopes, whatever it is. What does He want to do for us, that we are sitting down feeling guilty. And now I have to tell openly, that it has come to you also through other vehicles, apart from the psychologists, psychoanalysts.

Psychoanalysts! The other day we had a girl. She came to see me. She is French, her English was wonderful. And she said "The psychologists, they made me mad." I said, why? "They said I have bad relationship with my mother, bad relationship with my father, bad relationship with every third person. I don't have, I have absolutely pure relationship. They tried to put that idea into my head that there's something abnormal, pathological about me, which I'm not. And they are making my brother's relationship also funny by telling him that I have bad relations with him". This is it. She hit at the point of pure love. Disintegrate. You can't have good relationship with your own mother, with your own father, with your own sister, with your brother, nobody. Because you cannot love except that you are sexpoints, you have just relationship of sex. Even animals have better relationships than we have, if you have to accept these psychologists. and they take money to suggest all these nonsensical ideas into your head. There are some sitting here, I will face them later on.

This is how they put in ideas into your heads that you are a person who has no purity, and that you are a sinner, you are a damned person, and any person you look upon you have only sex relationship, nothing else. I mean are we sexpoints? With 'all' this evolution God has made us into a sexpoint—that's what we have done to ourselves. Reduced ourselves to that point only.

He has created you in your own glory, and in your own dignity. He's not created you to be only wasted like this.

Then the second thing that disintegrates us very much more is the idea that we are here to live in a gross way. Somehow fighting, political economic, all this nonsensical progress that we are making. And everything is explained, all destructive forces are explained in the name of political or economic growth. I don't know if it is growth, or whatever it is, but definitely it is not love. Take it from me. It is not love. That is why the economics of God is to be understood. Politics of God is to be understood. And for human beings to understand it they must have Self-realisation.

In His economics, generosity is the key note. He enjoys His generosity. Material things are to express your generosity, isn't it? What are they for? The most enjoyable thing is to 'give', and when you give you will see your economic problems will be solved completely. Because you are here to give not take. No problems. The problems are because you want to grab. And once you start giving you get it as much as you want, because if there is no outlet, there is no joy, there is no happiness, there is no relief from the material domination on you. *But giving is the way you can get rid of that material domination on your head that you give away. Give away everything that you have and you will be surprised how it flows.*

Now when I say it is fantastic the way it acts, fantastic the way it acts, I mean its easy to sort of say that Mother is saying something which is something miraculous. But what do you think of Moses crossing the sea? You mean it was miraculous, or it was a false story, what do you think of it? It was absolutely true, that he did cross the sea, with the help of God, he could do it. What about Christ walking on the water? He did, because by His nature he did it. What about all the miracles that were done by

these incarnations. *It's absolutely true. I am here to prove all of them.* But you must get your Realisation. Not before that, I can't prove it. *You must enter into that realm of awareness, otherwise I cannot prove it. It's true.* The other day somebody was saying that Rāma is a fiction. I said, "How do you say?" He said "Because he looks like a fiction". I said, to human mind they cannot understand God, who has millions and millions of hands and eyes to workout his plan. So naturally Rāma is a fiction Krishna is a fiction, everybody is a fiction. Because we ourselves are fictitious I think. It's not that it is a fiction but we are 'incapable' of grasping that is miraculous, which is divine, and that's why he just call it, "Oh! ..." No. Everything is true. Believe me, everything is true.

Now Rāma's case let us take. Simple thing like Rāma's. Alright? Rāma is a fiction. Many of our Indians are very anglicised now very westernised. So they want to say "we don't want to believe in all this fiction", so they become English you see. For them to become English is the last epitome, you see, the last word. So we don't believe in Rāma nothing, you see, it's all our old style of thinking. But He exists, and He is within us. Can be proved with your Kundalini awakening. A person who has got "asthama", catches on the right heart. You have to take the name of Rāma to cure him, nothing else can cure him. It's simple. The Kundalini stops here. Many people don't believe in Christ. "We don't believe in Christ". You don't believe in Christ, but under what circumstances? Why? Why don't you believe in Christ? "Because we don't think he existed. How can it be possible? We do not believe in Moses, we don't believe in Christ, we don't believe in anyone". Alright. Do you believe in yourself? Perhaps that is missing. Because the Self is not there. If you know your Self, you will believe in them. Because when Kundalini rises, at this point—you will be amazed,—at this point whether you believe in Christ or not, at this

point the Agyā Chakra, where you see the crossing of it, you have to say Lord's prayer. You have to take the name of Christ, otherwise Kundalini doesn't rise. Now most of the people who are here, who are realised know this. It has been proved to them. In the Nābhi, in this Void if it is hanging, you have to take the name of Moses, whether you are jew or not or you are hater of Jews or whatever you may be, you have to take the name of Moses. *The whole movement of the Kundalini is to integrate all the truths which are treated as miraculous.* Some people think it's falsehood, is good for nothing, useless, — all these things are proved by the movement of the Kundalini in your Central path. And the greatest, and greatest thing that is proved is that God exists, not only exists but He is active, that he does 'everything' for us, that it is He who is the truth and is His Power, the Brahma is the truth. The rest is all falsehood and nonsense. It works in all details, in small details also. Now Sahaja Yogis have seen the miracles of Sahaja Yoga. They cannot explain. You cannot explain also. When you become realised you are surprised how you are helped, how you meet people, how you get to things, how things work out, and how it works out so smoothly, you just can't imagine. Even to the smallest detail it can work out 'beautifully'.

But you have to be establish your self in the kingdom of God, not with these fanatical ideas. Like you go to the catholic church and they say, "Now you must confess". I don't know where did they get this idea. I don't think that Christ would have ever said that you better go and confess to these priests who are even not realised souls. What are they going to do by confession?

And then the answer came to me from a priest. I asked him. He is a nice man, he is a realised soul now, and he is working for Sahaja Yoga. But he told me, "The reason is, in the

Bible, it is written, that whatever is corrected on this earth will be corrected in the heaven, that's why you better correct it by telling to the priest." Now, by 'any' logical means, do you think this priest can correct you telling them anything? Whatever is to be corrected on this earth is your Kundalini, and your chakras.

The language of the Bible has been—specially the Old testament—has been extremely guarded. It was a security measure. Like "the tree of life" is 'nothing' but the Kundalini which is enlightened. Absolutely it is that, it looks like that, like a tree.

The other day they were having a programme, I think today only, my children showed me, "Look, the Kundalini". I went and saw. They were describing about Moses something perhaps and this was the tree of life they said. And my grandchildren said, "See the Kundalini". The language used may be, for security measures may be—but not a word, if it not changed by human beings, is false. Human being can change also. That's a different point. But you can see, in Sahaja Yoga you can see what is changed, what is wrong, which is falsehood, you can see all these things.

So to disintegrate you, these things are again created in the name of religion so called. I mean these people are here for God or for making you feel guilty? Like, say, Jews think that Christ was not a saviour. They are still waiting for two hundred years. It's not true. He is the one without him you 'cannot' raise the Kundalini. One should understand that he is the Mahā Vishnu described.

But if I say something, that doesn't mean that you should believe me, not at all, but you should see for yourself. Because if you are interested in the emancipation of the whole world, you should not get stuck on to one idea, stuck on to one thing and say, "This is the truth and

this is the truth". No, see for yourself what is the truth, and you will be amazed that they are all One. Like Christ has said, "Those who are not against me are with me". Who are they? Moses and Christ are one, which can be proved. Same in other religions.

So religion is another way to disintegrate you. You hate each other, fundamentalists fighting. For what? Fundamental difference, you know! Can you just imagine what is the fundamental of these religions? Is the Spirit, isn't it? Is there difference between the Spirit of one and another? Fundamentals are: "That God is one. He has created us." And what are you fighting about? Fundamental difference, you know fundamental difference! Where there exists no difference at all.

So we have psychologists, we have 'religious' leaders teaching us how to fight and hate God, and you, and fellow beings, in the name of God. This is another disintegrating thing that sets into us. So you people who are thinking, should understand that "anything that creates such limitation within us, any kind of fanaticism, is dangerous not only to you, but to the whole society, and if you support it even this much you are supporting that destruction. With Sahaja Yoga we can establish this that anybody who is a fanatic has problems, suffers from many diseases which normal people don't.

Then there are another type of people who say that "Alright, we don't believe in God, because how can God create this fanaticism." How can you blame God for fanaticism! I just can't understand. He never created it. Actually He never created any difference between you people, just a variety, just to make it look beautiful, that's all. See He didn't create England separately, this separately, to 'that' extent the way you think. But he created them because they are different organs in the body of God. Do we take out an eye and say "this is an eye", so I do not have anything to do with it. Can we?

It is like that ! It's simple as that, its so simple! The truth is so simple, and so starkly before you. That we are doing all these things; fighting, quarrelling, all the time within ourselves and without.

Now for that, Self realisation, God has placed this wonderful thing Kundalini within us, very beautifully, in the best possible position. It could not be better anywhere. To create this happening within us, in our awareness, the Kundalini has to rise and give us realisation.

Now people ask questions to God also; can be. They can say, "Why did He do it? Why didn't He make us wise to begin with?" There are many like that. He should have just made us wise, just from monkeys dipped into some wisdom powder, and pushed us out, as "wise people living in the kingdom of God." Why didn't he do it in our evolution, why did he make us so stupid? One can say to God, you see, why did he create these problems?" But who are we to ask him questions? He does what He likes.

But, there's a reason. If you have to enter into that 'complete freedom' you must know how to be free. If you are just abandoned people, you have no sense of freedom you don't know how to be choosy about the good and the bad and you do not understand the value of your own wisdom,—and if you are put in charge. Imagine some mad people put it charge of a government, what will happen? So you have to 'grow' up to that point, to feel your freedom, that in your freedom you are righteous, in that freedom you are kind, in that freedom you are absolutely balanced. And when that happens to you, then only the higher freedom is given to you. Because that is 'completely' free. And

once that higher freedom comes into you, then you can feel the responsibility. The responsibility to be responsible for your freedom. To put this beautiful responsibility onto you, you have to know how to use your freedom.

This is only transition which has led all of us into this feeling-guilty business or this aggression, can you imagine? If you could have waited for a while without feeling so sick, I mean sometimes. I feel the people are going for a funeral, the way they look. Miserable. The rest are busy creating such people. So there are only two types of people one sees,—some who are being victims and some who are victimising.

So to have the balance in the centre, to stand in the centre, God has created this little time where you have to just learn how to weigh your freedom. He gave you freedom to know. And this freedom is the only thing that has created all the problems you face, not God. God has not created any problems for you. No, He wanted to make a very smooth ascent. He has made your machine so beautifully.

Despite all this you do get your realisation, no doubt. But because of habits, you may run down again into it, again you may have an ascent, again go down. It happens with some people, doesn't matter. *But if you are steady, it is going to work out.* It has to work out. *God has to save His creation.* He has to do it. Only thing, how many are going to cooperate and take advantage of His compassion is to be seen. That is the most important thing, how many are going to be 'wise', to see to 'their own' advantage, to their own ascent, is the only choice.

May God Bless you.

The Fourth Dimension and the parasympathetic

...The Fourth dimension that they mention about, what do they mean by that? ... (They call that Transcendental state) ... But what? —They cannot describe it.

Supposing somebody has a low heart-beat, low pulse-rate, or has a low consumption of oxygen or anything,— that's not a transcendental state because you are still in a state where your attention is on your body. So it is not transcendental. You have to 'trans,'—transcendental means you have to jump on to the parasympathetic.

You see, we have 4 dimensions, you can say. One is the dimension of the left sympathetic, another is of the right sympathetic, then we have got the central nervous system, which is our conscious mind, and the fourth one is the parasympathetic.

In Sahaja Yoga we jump on to the parasympathetic—means, your attention starts controlling the parasympathetic nervous system.

Now how do we prove it, that we become the 4th dimension?

First thing is, the person who becomes the controller of the parasympathetic becomes the auto. He can do things. He can do things, like he can tell that another person is suffering on these centres. Without going to any laboratory, without going to any medical check-up. *On the fingertips.* So the person who becomes the 4th dimension, he becomes the auto, which is the autonomous nervous system, you see, the auto part of it. He controls the parasympathetic.

Now when he controls the parasympathetic he controls the supply to all the centres through certain movements, through certain kind of technique. For example, some person is suffering from a disease of the heart. Now, a normal person who does not have this fourth dimension will not know that he is suffering from some heart trouble. He will have no idea. He will never feel his heart or anything—till he suddenly gets the attack, and then he dies. But at the very onset of it a person who is in the fourth dimension, that is, a realised soul, can feel that something is going wrong with his heart. Also he knows how to cure himself—the technique of curing himself. Also he knows that he is the source of the medicines that he has to give,— is a vital thing.

So this is the fourth dimension, is a great potential becoming a kinetic force, like a egg becoming a bird. So the egg,— we can see the egg has no way of flying out. But a bird can. There's a tremendous difference between an egg and a bird. So such a person who gets realization and gets established, is no more a person who can be tested with these machines and all that, because these machines deal only with the physical side.

But it is he who can test. Even a child who is a realised soul can test another person. You don't use any machine for that. He becomes the one who diagnoses, he becomes the one who cures, he becomes the person who can soothe. Not only that,—on physical level. But somebody who is emotionally disturbed, then such a person knows precisely which centre is disturbed. He also knows how to put that

centre right. You do not have to go to the lunatic asylum to get cured, But a person who has fourth dimension can cure that person of that sickness, because he precisely knows where the trouble is, and how to put it right.

So all the diseases which are only physical can be cured, which are psychosomatic can be cured, the combination of both can be cured. Any combination of these things can be cured by a person who is an established Sahaja Yogi.

But in case a disease has gone so far that it is irreparable, or something artificial has been introduced in the body, as they put steel-sticks and all that,—then Sahaja Yoga does not work on dead things, it works on living. If the organ is still living, it can work out. But if it is not living, then it does not work out.

It works out on 80% of people. But the 20% of people on whom it cannot work out are the people who do not have the basic foundation to be a human being. They are like animals. Their attitudes are like animals.—even worse than animals.

So a state that could be the 'so-called' 4th dimension, would be where a person would be no more a human being. He becomes either a devil, or Satanic person. This has to be accepted by medical science that there are people who can be very devilish, and they cannot ascend any further into the 4th dimension.

The fourth dimension is not a mechanical process, but it is a living process of the evolution by which you evolve to a higher being. But for that you have to have some basic foundations.

A person who is an alcoholic, can be cured of alcohol, but a person who is cheating himself, cheating other people, is cruel to others—or say a person like Hitler—he cannot exist. He has gone beyond that state, where we cannot cure him, We can cure animals, we can

cure human beings, but not people who are abnormal—there is no word for that, but satanic people. So that's how it does not work out in some people. Also the cases which have gone very down, onto the state where we can say now absolutely out of order, then Sahaja Yoga allows such a body to take another birth, and try.

So, because it is a fourth dimension, we can not take medical science as a vehicle to express everything, because this is higher than that. But in many ways we can medically show that people have been cured of Asthma, of Cancer, of Leukaemia, of everything, through the vehicle of parasympathetic nervous system,—which doctors cannot handle. Because they have their own limitation,—they cannot jump on to the parasympathetic nervous system. And that is why they cannot cure a patient who has problems of parasympathetic.

All problems can be solved through parasympathetic in case the basic conditions—if they are fulfilled.

In medical science, people will even treat Hitler. There is no discrimination. But as you grow higher and higher, even in evolution, you become more discreet. And at this stage you cannot treat a person who is a hypocrite, or who is a cruel man, or who is aggressive to others, or who is practising methods to subvert people—as we have many gurus who take money and destroy many people, just for money's sake. Such people cannot go to 4th dimension, why should they talk about the 4th dimension?

Such people have to be something so extraordinary that they become righteous, virtuous, compassionate, and very dynamic people. They have the greatest quality, is of compassion, which though we accept in our ordinary life, in medical science we do not accept. But on what basis is medical science? Is on compassion.

So you 'become' the compassion. This is the point, is to be seen when we talk of the fourth dimension, we talk of the beyond. And when we talk of the beyond, we have to project our mind, to see what we expect ourselves to be when we become something of the 'beyond'. Are you going to be the same mean, aggressive, complicated human being? Or are we going to be something like a Saint?

So this projection is to be brought into the minds of the doctors. Unless and until they project their mind to that extent to see that if we have to be at a higher position we have to accept that we have to be better people.

Now Sahaja Yoga is the synthesis of all the three powers that are within us. The first is the physical power, second is the emotional power, and third is the evolutionary power. You become the synthesis of all these three powers. It's not the analysis.

But medical science is the analysis. So it just analyses physical side, goes on analysing, so that you have one doctor for one eye and another doctor for another eye.

But a doctor has to understand that there is no solution for many problems that we have. So, they have to raise their eyes higher to see that there must be something missing that we have to look for.

Of course, medical science is very important because once you get your realization, even you may not be a doctor and you become established Sahaja Yogi, you can cure people. But with medical science you can prove that it has been cured. So medical science also has its own purpose.

And the basis of medical science, that is the compassion, is now expressed through the human being who now becomes the embodiment of compassion.

It's not poetry, it's not some sort of an abstract thing, but is a happening of evolution that has to take place, and this is in the last breakthrough about which 'many' people, scientists and also doctors,—we can say psychologists—have talked about; though they are not taken seriously.

So now there is time for us to think seriously about it, and to know that we are not only this body, mind and ego, but we are something beyond. That is the fourth dimension. And what are we there?

We are the auto, and the auto is called as Self. Unless and until you project your mind higher, and do not get contented with what discoveries you have made, on a physical gross level, you cannot see the point of Sahaja Yoga. And what is there to argue about when Sahaja Yoga is curing people? Why do you argue? Why don't you see how it is curing?

Supposing a doctor is practising, and people go and argue with him "How do you cure?" You will tell them, "What do you mean, I'm not supposed to tell that, but I do cure."

Now you have a certificate, say from a medical college or somewhere, so you think you are a doctor. But supposing somebody has a certificate from the Divine itself, then why not see? Why not keep your eyes open like a scientist? Why close them by whatever you have known so far? Why to make a barrier from the scientific research you have done? Why not be a research student in Sahaja Yoga also, and see for yourself that you really achieve that state, you have to become that state.

Now, those who talk of the fourth dimension otherwise make people mad. They make them lunatics. They end up as lost cases. So how can that be a fourth dimension? There are so many cases of these people one can show, that doing those horrible courses and things, they have be-

come really mad. And they are good for nothing, they are cheats. They are doing all the bad things that one can do. So how can you say that this meditation helps anyone to be a better person, or a better person in health?

Moreover to be only alright in health is not sufficient. One must also see that point. One should not be so much attached to the body, because supposing you have all wrestlers or boxers in this country—now take a position like that—Then what will happen? As it is we have too many of them. Now what we need are the Saints. Not physically overhealthy people, who will try to boss over others, but people who are saints, who help—without charging any money, without any aggression, out of compassion, effortlessly—those who are suffering.

But there is another barrier, which must be told very frankly. That when you become a Sahaja Yogi, the vital forces of new dimension start pouring. Effortlessly. And you do not charge any money for that—you enjoy your own compassion. Compassion that is the basis of medical science. So that state, may be, doctors may not like to have. But there are many, many people who cannot be cured by Sahaja Yoga, and they can come to doctors, so doctors should not have fears about it.

How many people can be helped by Sahaja Yoga, cannot be said. But those who come to Sahaja Yoga can be helped. So it should be at least accepted as a higher type of redemption or a curing power, which must be accepted. And those who 'can' be cured by that must be given a chance. And there should be no barrier about it.

Q: What is this parasympathetic in fact? If it's described in the medical sciences as a thing which balances, brings everything back into balance.

SHRI MATAJI: It depends on, it depends on.

It is actually the evolutionary process. You see parasympathetic works at different levels of our evolution. Say, at the stage where you are the matter, it organizes you in the periodic table. Who does that organization? It is parasympathetic. Then, when you rise higher, as an animal, then it gives you the understanding of eating food, seeking food—by which animals seek food. Then as it rises higher, it gives you another feeling—of protection. You seek protection. Animals also seek protection. That is how the evolution goes on, by giving these feelings within us. Or we can say, as the parasympathetic starts manifesting higher and higher the seeking starts becoming higher and higher.

Then it comes upto the human stage, where people seek food, protection. Then when they achieve that, they seek money, they seek possessions, they seek the possession of other people, you see,—sometimes called as love. Seek all kinds of such things, but still their seeking is not finished. Still they are seeking. Then the same parasympathetic creates an urge within us that we have to seek something higher. This last feeling after the human stage is to be manifested, and for that there is a residual force placed within us called as the Kundalini. Which is actually the power of desire within us, which has manifested every thing but it is still residual because it has not yet manifested itself, because this is the power of desire to be one with that divine vital force. And that's why it rests in the sacrum bone—sacrum : meaning sacred ; so people knew about it—and then when this force rises through the various centres, and pierces through the fontanelle bone area, you actually get the cool breeze coming out of your head. For that you donot need any medical science, any laboratory,—just put your hand on top of such a person and you get the cool breeze coming out of such a person. Not only that, but that person himself feels that cool breeze coming out of his head and after some time he feels it coming out of his own hands.

Then he tries to use. And when he uses that, he finds that this is the power that works out all the cures. So one has to realize and accept that at the state of the human level you cannot achieve the fourth dimension, you have to become something more.

And this is the thing where the people who want to cheat you for money have used, that what you become is a possessed person. They brainwash you, you become a different person. They put some possessions into you, you become posse-

ssed. And you think that you have already been something different.

But to be different is not the point. 'To be higher' is to be seen. And higher means the one who has full control over himself, who is 'completely' relaxed, who is at peace, who is compassion, and who is a higher personality.

Anybody who is physically fit is by no chance a very evolved person, or who has got the fourth dimension. On the contrary they also come to me and ask me, "Mother give us peace".

ON ORIGINAL SIN AND THE SHUDDHA ICCHA (PURE DESIRE) OF THE UNIVERSE

The state of innocence is like being like a child in the presence of God, dependant on Him for everyting—and accepting everything He gives. In such a state, one has no desires or actions of one's own, but is a true reflector or instrument of His Desire—the Shuddha Icchā (शुद्ध-इच्छा) of the Universe—manifested in the Shri Adishakti. In such a state one has no free will and one's ascent and evolution are uninterrupted—effortless—and painfree.

If however, one chooses to have free will—then one expresses one's own desires. It is obvious that these must be limited and imperfect—and hence one gets into trouble, distress and difficulty. In the Bible, Adam and Eve are described as eating of the tree of the knowledge of Good and Evil—i.e. entering the world of dualities and so God informed them that they and their children would be in trouble.

In innocence there is no duality only oneness—the "isness" or "tattva". Everything just is—and there is no Good or evil—for if one has no free will, one doesn't act, God acts for one,—and if one doesn't act, then how can

one sin? This is a state essential for a realised soul and represents—the full opening of the Moolādhāra Chakra. Of course, it has to be so in reality. There is no point in doing what one wants, and saying, "Really it was not me, but God acting through me,"—for that is Blasphemy and Sacrilege of the most severe sort.

This is the state Lord Krishna describes in the Geetā, and the Lord Christ prayed for—when he said, "Not my will but Thine, O Lord...."—And this is the state we can achieve so easily in the Sahasrāra—through the Grace of the Divine Mother.

So how to attain, establish and fix it? Very simple, just say everyday: "Not my will but Thine" to the photo of Shri Mataji, in meditation,—and pray to become a pure instrument of the world's Shuddha Icchā—And as free will disappears, so do ego and superego—so as the Moolādhāra opens fully, so does Agnyā, and this is the power and grace of Omkāra as manifested in these two chakras.

—Dr. Rustom

WHERE THINGS WENT WRONG

A notion which emerges when one stresses the basic difference in spiritual achievements between India and the West is the one of "positive conditioning". Because of positive conditioning, laid down by the main stream of tradition and culture, the common man in India fears God and thus is either afraid of sin or, at least, aware that he is committing a sin. That is, basically, he is endowed with dharma awareness, that awareness which is a prerequisite of spiritual evolution. If dharma awareness, the awareness, of right and wrong, is largely missing in the megalopolis of today's West it is because things went wrong a long time back, at the very roots of our Western civilisation.

The foundation of the Western civilisation is to be found in Greece, whose culture influenced Rome and christianity. Here are a few comments inspired by a one week visit in Athens.

Between sun and sea, Greece and its islands used to be a blessed land. On the acropolis of Athens thousands of tourists flock every day to admire a marvel of world architecture: the Parthenon. The Parthenon is the temple of the tutelary goddess of Athens, Athena parthene, that is, Athena the Virgin. As Shri Mataji said that Athena stands for Adi Shakti, the Parthenon is the temple of the virgin Adi Shakti, Gauri or Kundalini. Athena is represented with a helmet adorned with a glaring crest, holding a large shield and the spear, often fighting against the titans (asuras) of the right side. It is through Her auspicious protection that Athens rose to prominence, glorified by political supremacy (Pericles) and the blossoming of arts (Phidias). On top of this, the blessings of the Divine Mother to the Greek civilisation manifested through the teaching of the Adi guru. Indeed Socrates, the father of the Western philosophy, raised human consciousness to an unprecedented level of self enquiry. I went on the old agora

(public place) of Athens where Socrates used to talk and, presenting my homage to him, I felt the atmosphere filled with deep and majestic vibrations. The wind started blowing.

Alas this abundance of divine blessings on Greece was not absorbed by the people of that time. Hear what Socrates had to say to his judges in his "apology":

"Please do not be offended if I tell you the truth. No man on earth who conscientiously opposes either you or any other organized democracy, and flatly prevents a great many wrongs and illegalities from taking place in the state to which he belongs, can possibly escape with his life. The true champion of justice, if he intends to survive even for a short time, must necessarily confine himself to private life and leave politics alone."

After this, Socrates was sentenced to death and with him, the very conscience of Athens was murdered.

The negative forces launched their attacks on Greece in both the fields of politics and morals. As far as politics are concerned, the history of the Greek cities is a tragic one, full of hate, wars, destruction. As far as morals are concerned the story is worth a closer look.

The virgin Athena is always represented fully dressed. But when I went to the National Archaeological Museum of Athens I was surprised to feel heavy vibrations and a very joyless atmosphere. I then realised that all the statues of the other gods are nude statues designed to keep the attention on the physical body in a vary ambiguous way. Nudity can be powerful and innocent (Michelangelo) or symbolical (the heavy breasts of the Mother in India express her maternity; the lean form of Mahavira his

asceticism). But nudity in the Greek tradition is sensuous. It is sensuousness raised to cultural respectability by the power of art. It is a trick to keep the attention entrapped in a dimension where the Spirit cannot get joy. It is a misuse of aesthetics. It is not innocent. To make this point clear there are to be found statues glorifying homosexual lovers, obscene statuettes and designs whose replica fill the tourists' shops of today's Athens, bearing the mention: "remember Greece". While in India perversions were, so to say, legitimized by tantric religious interpretations, in Greece they were, in a much bigger way, legitimized by art. The perversion of the ancient Greek lifestyle, subtly expressed in its art, tells the tale of a gigantic fight between light and darkness...where darkness unfortunately prevailed. The apollinien calling of the Greek culture (Apollo, light, clarity, knowledge) was overcome by the dyonisien temptation (Dyonisios, intoxication, ritual debauchery). As a result Greece was cursed and fell under the domination of the Turks for about five centuries.

Torn between the Greek temptation of sensuousness and the morose christian asceticism, Western art, on the whole, did not manage to find its balance on the centre in a joy giving manifestation of man's deeper reality. It became only too often frivolous or mental. Today the curse which started from Greece, millenia ago, returns to Greece through the medium of mass tourism and holiday lifestyle. Thousands of shameless more or less young Western tourists defile the beaches and challenge the sea with their nudity which, again, aims at subduing the attention. Some islands have become a world Mecca of homosexuality and these hellish holidays are called: sun, sea sex. One feels like adding a fourth "S", for Satan who, like everybody knows, is the prince of seducers.

What is to be done? My first remark is general, my second specific.

I went to the sanctuary of Delfi, the omphalos gaies (navel of the earth) of the ancient world and, according to Shri Mataji who went there, the navel of the Universe, which lies at the geographic centre of Greece, I had prepared myself to worship Shri Vishnu on the Adi Nabhi chakra and seek the blessings of His evolutionary power, Shri Lakshmi: Let the West rediscover dharma-awareness. In Delfi, in a typical Sahaj, unexpected way, I got the answer. Before the rock where the priestess used to stand, at the core of the sanctuary, stood a swayambhu Ganesha with big eyes, left trunk, smile, bent in adoration, absorbed in childlike joy, looking from below at the rock that symbolises the earth, Gauri, the Mother, looking at it and nothing else. Shri Mataji had described it to me. I felt joy rushing through my tired limbs. And I knew: this, and nothing else is THE answer.

More specifically, Western Sahaja Yogis could put their attention on the following project to purify the roots of their civilisation and of their subconscious. We need Greek speaking, good Sahaja Yogis to go to Athens for perhaps six months. Get a job, prepare Shri Mataji's programme there. If Shri Mataji could come, say, in spring 1986 we could have the *SIXTEENTH* Sahasrara day there. Then, in the Puja, we would present Her with the fiery helmet; the spear and the shield of Athena. What else needs to be done?

OM TWAMEWA SAKSHAT SHRI ATHENA
 PARTHENE SAKSHAT SHRI NIRMALA
 DEVI NAMOH NAMAH!!!

—Gregoire

Vienna 12 April 1985

Maria Montessori and Child Education

Our present day educational system is failing to bring out the great potential inherent in human beings, as proven by the terrible state of affairs in the West. Born-realised children as well our Sahaja Yogi children need an enlightened school system, where they can grow and manifest the great Souls that have taken birth. The Montessori Method of education is one such enlightened system.

Shri Mataji told us that Maria Montessori was a realised soul. Recently reading one of her books, *The Secret of Childhood*, we found a truly brilliant, inspiring vision of children which could be integrated into a Sahaja approach to education.

Maria Montessori was born in Chiaravalle, Italy in 1870. In 1894 she was the first woman to graduate in Medicine from the University of Rome. She then began her work on educational problems of handicapped children. Achieving astonishing results, she began to apply her methods to normal children. Opening the first "Children's Home" for poor children in 1907, she began her experiments which led to a new model of education. Today there are Montessori Schools all over the world, as well as special training centers for teachers.

Basically, she calls for adults and educators to have an attitude of responsibility towards our children's evolution which, she stresses, unfolds spontaneously from within. She writes, "Our attitude...should be...of reverence before the mystery of creation, that a spiritual being has been confined within limits perceptible to us. A child has within himself the key to his own personality...he has a plan of development and laws to be observed, (and) these must be delicate powers indeed. From time immemorial men, through their interference with these natural laws, have hindered the Divine plan

for children, and, as a consequence, God's plan for men themselves."

One of the most significant ways to support this process of unfoldment is to create an environment which calls forth and supports the full development of inner potential. There should be order, beauty, simplicity, and the children's space should be proportioned to their smaller size. This encourages independence, an extremely important quality to nurture, which gives the child self-respect. By doing everything for a child, out of love, we mistakenly give them the impression that they are helpless. Surrounded by love and beauty, and secure in an environment in which he can operate independently, a child can proceed with his work, the secret to his childhood; namely, the creation of the human personality as a manifestation of the Spirit.

"A child is a discoverer. He is an amorphous, splendid being in search of his own proper form. How does he come to distinguish things, and by what marvellous means does he come to learn a language in all its minute details without a teacher merely by living simply, joyfully, and without fatigue?" In her experiments at the first Children's Homes (schools), Montessori became aware of a phenomenon which she calls the "sensitive periods". These are "impulses towards a specific kind of activity, which lead to the acquisition of a particular trait". Children are attracted to what they need for their growth. It's truly amazing. Montessori writes about "the transport of joy so characteristic of the sensitive periods". The child guides himself by his own joy! How Sahaja how beautiful. Now, we as adults do nothing, to influence these states, but we can hinder their manifestations through our own ignorance.

One example of a sensitive period is one which makes a child extremely sensitive to order.

This appears in a child's first year and continues on through the second. "Order consists in recognizing the place for each object in relation to its environment and in remembering where each thing should be." This is related to orienting one's self within one's environment. At a Montessori School there are special materials which a child can work with at this particular stage, which will allow him to experiment with "order" until knowledge of it is assimilated. There are materials for each sensitive period, and children *choose their own* materials every day. They alone know what they need. Some other examples of sensitive periods are: the desire to talk, sensitivity to tiny details, and writing. My daughter is in this latter period; she passionately writes letters again and again, for an hour at a time. The "short attention span" of children we hear about becomes a myth when they are doing what their Spirit enjoys!

In short, Montessori Schools are structured

with an understanding of the evolution of the child. Since the basic premise is that children develop spontaneously from within, the school environment is meant to support the process of growth, rather than influence it.

The implications of this model of education are profound. Montessori contends that through our ignorance of "God's Divine Plan" for children, found in the spontaneous patterns of growth within each child, we have perverted man's true nature. By perceiving children through our own adult eyes, and thus misunderstanding their true needs, we super-impose competitive, ego-oriented personalities on otherwise potentially splendid beings. An enlightened educational system would bring about an evolution of society, of human nature itself. And for our realised children, such a deep understanding of childhood will help them grow into strong spiritual beings, those who will spread the Light and bring in the new age.

—Nancy Partridge (Boston)

FESTIVALS

<i>Name of the Festival</i>	<i>Date according to English Calender</i>	<i>Date according to Indian Calender</i>	<i>Remarks</i>
1. Nāg Panchami	20th August 1985	Month-Shrāvan Fortnight-Shukla Paksha Tithi-Panchami (5th Day)	The Puja of Kundalini
2. Rakshā Bandhan	30th August 1985	Month-Shrāvan Shukla Paksha Purnima (Full Moon)	Sister ties Rākhi thread to her brother as a symbol of pure love & protection.
3. Gauri Puja	20th Sept. 1985	Month-Bhādrapad Shukla-Paksha, Shashthi (6th day)	
4. Navrātri	14th to 21st Oct.	Month-Ashwin Shukla, Paksha Pratipada to Navami (1st to 9th day)	Puja of Adi Shakti during the period of nine days.
5. Dussehra (Vijay Dashmi)	22nd Oct. 1985	Dashmi (Tenth day)	Shri Rāma killed demon Ravana symbolising the victory of Truth over evil.
6. Khojāgiri Purnima	27th Oct. 1985	Month-Ashwin Shukla Paksha Purnima (Full Moon)	Puja of Goddess Lakshmi. Devotees are awake during the whole night and sing songs in the praise of the Goddess.