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NIRMALA YOGA

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CONTENTS

	Page
1. Editorial	1
2. Mother's Holy Feet	3
3. The Song of Lord Ganesha	4
4. Sahaja Yogis have to ascend (Bordi 1985)	5
5. The Mother	12
6. The Culture of Universal Religion (Bordi 1985)	13
7. Establishing the Guru Principle (Guru Pooja 1982)	19
8. Shri Mahalakshmi Pooja (Munich 1984)	26
9. On the meaning of Islam	28
10. Advice given at Jung Society Hall, U.S.A. (1983)	29
11. Christmas at Nagpur in 1983	45
12. Shri C. P. Shrivastavajis speech at Birth Centenary Celebrations of Shri Prasad Rao Krishna Rao Salveji	48

Front Cover : Shri Mataji—Maharashtra tour 1984.



Editorial

The *Hymns of Shri Dakshinamoorti* is one of the most outstanding works of Shri Adi-Shankaracharya. The word Shri 'Dakshinamoorti' has many connotations. 'Dakshina' is the south. As our beloved Mother has told us, Shri Shiva resides at Mount Kailāsh facing to the South. Another connotation is: 'Shri' is the Adi-Shakti, hence 'Shri Dakshinamoorti' is the Adi-Shakti and Sadāshiva, the Primordial parents of the Universe, who are one like word and its meaning, in Mataji Shri Nirmala Devi. Also, 'Dakshina' suggests the beauty. Hence the word stands for beauty and divinity personified, that is our Mother.

The hymns have thirteen verses, nine out of which end as 'Salutations to Shri Guru Dakshinamoorti'. Indeed beloved Mother is Guru as well. In the eleventh verse Shri Dakshinamoorti has been described as the Guru of three worlds viz the earth, the nether world, and the heavens. Our Mother looks after the entire creation—and accomodates it within Her being. In the thirteenth verse Adi-Shankaracharya has eulogised that the Guru is very young but the disciples are getting old, the Guru is silent while the disciples are being enlightened.

It is felt that understanding of the hymns would strengthen our desire to be one with the lotus feet of Sakshat Param-Parameshwari, Sakshat Shri Mataji Nirmala Devi.

विश्वं दर्पणं दृश्यमाननगरीतुल्यं निजान्तगतं ।
 पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ॥
 यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं ।
 तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥

Vishvam darpana drushyamāna-nagaree tulyam nijāntargatam ।

Pashyannātmani māyayā bahirivod-bhootam yathā nidrayā ॥

Yah sākshāt-kurute prabodha-samaye swātmāna-mevādvayam ।

Tasmai Shri Guru moortaye nama idam Shri Dakshināmoortaye ॥

The universe is within oneself like reflection of a city in the mirror. But due to the Maya it appears to have come up outside the Self as a dream seen in the sleep. Salutations to that Guru Shri Dakshinamurti who gives the realization through the enlightenment, that only the Self is everywhere, the only one and not the second.

The first part of the verse states the true nature of phenomenal universe and how it appears to human-beings whereas in the second it is explained how the Guru brings about revelation of the truth. It is known to all that universe is created from the combination of three Gunas (the Satwa, the Rajas and the Tamas), and five elements (the earth, the water, fire, air and the ether). Also it owes its existence to Paramatma who is foundational for its functioning. The three Gunas and five elements which have originated from the power of desire of the Supreme Spirit are present in their causal states. Thus as a mirror is the cause of reflection, the Paramātmā is the cause of the universe which, is as illusory as the reflection in the mirror. While the Paramātmā is all pervading within, without and the cause of many universes.

The Atman in its purest state is the 'Sachidanand-Swaroopa' (of the form of truth-consciousness-bliss), all pervading and the totality. It receives its individuality due to limitations placed by Maya, owing to the desire of the Paramātmā. If a vessel is dipped in the ocean, water filled in it, is essentially the ocean bound by the walls of the vessel. Similarly, the Atman is essentially the same as the Paramātmā enveloped by gross, subtle and causal bodies created from the combination of five elements and three Gunas that are present in their causal states within the being, on the Chakras and Channels of sympathetic and parasympathetic.

According to one theory the primary limiting conditions viz. the innate ignorance reduces the universal consciousness to a limited creature by the Ichcha shakti of the Supreme. It is owing to this, that the Jeeva (empirical being) considers himself to be a separate entity cut-off from the universal stream of consciousness. It is the consciousness within self-limitations and imperfections.

Considering the fact of essential oneness of the Atmā and the Paramātmā, the universe should appear unreal even to the empirical being. But it is mistaken as the reality owing to the play of Māyā, as incidents experienced in the dreams are taken as real ones, owing to the sleep. As the sleep is the cause to give semblance of objectivity to ideas latent in the subconscious, the unreal universe appears as real owing to the ignorance. The truth shines within, when the Atma enlightens the inner organs by its splendour after the veil of Maya is removed by the Guru.

Our beloved Mother has removed the veil of Maya by awakening and raising the Kundalini and shown us the glimpse of ever-effulgent Atman. The light has to be developed through our efforts to enjoy the glory and splendour of the Atman and its ultimate oneness with the Paramatman.

The ultimate oneness is to be perceived by withdrawing the attention from the universe, from the body and fixing it into the Atma. Sahaja Yogis are not free from the influence of Maya even after the enlightenment of their 'Antahkarana' (the inner organs). Even, wise and learned men, men who are clever and adept in the vision of exceedingly subtle Atman are

overpowered by 'Tamas' and do not understand the Atman. They consider as true, what is simply super-imposed by delusion and attach themselves to its effects. The Maya has three gunas the Satwa, the Rajas and the Tamas as mentioned above.

The Rajas has its 'Vikshepa shakti' or projecting power that produces mental modifications such as attachment, grief, anger etc. Āvrti or the veiling power is the power of Tamas which makes things appear other than what they are and starts the projecting power. Thanks to our beloved Mother for endowing us with vibratory awareness following which Sahaja Yogis can liberate themselves from the bondage of Maya. Cool vibrations would indicate the balance between the Tāmas and Rājas with the Atmā shining in its glory.

Giving up the thoughts of non-Self which is evil, productive of misery and causes diversion from the path-way to God-realization, one should think of the Self the Bliss-absolute. Here shines eternally the Atman, the self-effulgent witness of everything. One must meditate on this Atman excluding all other thoughts, continuously, strengthening the identifications with the Atman. One must live without any concern for body, organs, and the world. The Self is Brahma, the Self is Vishnu, the Self is Indra, the Self is Shiva, the Self is this universe. Nothing exists except the Self. The Self is within and without, in the North, in the South, in the East in the West, above and below.

AND THE SELF IS MOTHER'S LOTUS FEET

May we meditate on them in the heart.

MOTHER'S HOLY FEET

त्रयाणां देवानां त्रिगुणजनितानां तव शिवे
 भवेत् पूजा पूजा तव चरणयोर्वा विरचिता ।
 तथा हि त्वत्पादोद्ग्रहनमणिपीठस्य निकटे
 स्थिता ह्येते शश्वन्मुकुलितकरोत्तंसमकुटाः ॥

Trayānām devānām triguṇa-jānitānām tāva Shive,
 bhavet poojā poojā tava charaṇayoryā vira chita ।
 Tathā hi tvat-pādod vahana-manipeethāsya nikate,
 Sthitā hyete shash vanmukulita karottamsa-makutāḥ ।।

।। Verse 25, Saundarya Lahari ।।

O Spouse of Shiva! the homage rendered to Thy feet becomes by itself the homage rendered to the three gods born of Thy three Gunas. It is therefore, that these gods viz., Brahman, Vishnu, and Rudra, ever stand by the jewelled seat on which Thy Feet rest, with their folded hands, adorning their crowns.

The Song of Lord Ganesha.

I am Ganesha and I love all the earth,
For I am the lord of the Virgin birth,
I danced in the morning when the world began,
And I danced when they crucified me as man.
I love all mankind—and for it to be free
I love it to grow as straight as a tree,
I love my Mother and I love Her work,
I love Her hands and I love Her Feet.
All mankind is within me and I long for my body to be free.
I love the work of my creator Father—
And I love the joy of my awesome Mother—
I love mankind but they don't love me—
For they feared and they hid and were not free.
For in original sin, they chose to be free
To hurt and destroy, and not love me.
But I am the lover of the Universe,
And I forgive it again and again—
And I soothe their hurts and long for their pain
To be gone for ever, and for them again
To love each other and to be pure—
And enjoy my Parents' eternal store
To live in Paradise eternally
And, as my brothers
And sisters, always to love me.
For I am Lord of the dance, said he.

—Dr. Rustom



Sri Mataji Nirmala Devi Ji

Sahaja Yogis have to Ascend sacrificing for the greatest cause

International Seminar, Bordi

Feb. 6, 1985

I'm immensely joyous to see all of you here. I do not know what to say from my side. The words get lost. They have no meaning. So many of you aspiring to ascend to that state where you would have complete joy, bliss, and peace. This is what I could give you. And a Mother is only happy when She can give whatever She has, to Her children. Her unhappiness, all Her restlessness, everything, is just to achieve that end,—to gift all that She has.

I do not know how much to thank you people to go through all this to get to that treasure that you have within yourself. "*Sahaja*" is the only word I could think when I started to manifest Sahasrāra opening. That's easily understood by everyone so far. But you have realised that it is today a different style of Yoga where first enlightenment is given, and then you are allowed to look after yourself. It was never done before.—It's just a venture of your Mother which has worked out.

Otherwise, in the olden times, of course, the concern of the Divine was to get people enlightened. And they did not know how to work it out. No incarnation ever tried to work it out in this fashion. But whenever they tried, they tried to have a very severe hardship for the seekers. Very severe hardships.

I wonder how many of you have read the treatise of Buddha, when he used to travel with thousands of his disciples—not giving realisa-

tion. They were not realised souls, without feeling any joy around. With two clothes. Living in the jungles,—just two clothes. And the area where he visited—which I have seen myself—is terribly cold; chilly, absolutely chilly. And the clothes were not clothes actually, it was cloth covering their body. Sleeping on the open ground in a very severe winter,—or may be the summer. Without any shoes they were asked to walk, for miles together, miles together!

If you go and see where Buddha has walked and trodden, you will be surprised. Buddha was also young, he used to also walk. But his disciples used to walk much more, because he would go and station in a place, he would send his disciples,—there was no time to advertise, or to announce anything. So that he used to stay in one place, and the disciples used to go round the villages, ask for *bhikshā*,—meaning the alms,—to gather some food from the villages; cook one time, give part of it to Buddha, and the rest of that they used to eat.

They would go, work out, get people from all the villages, whatever was possible, and would bring them to Buddha for a sermon. Such sacrifices ! They've lived in huts, caves, in terrible darkness,—meditating. But they never got realisation. Very few got their realisation.

There were people, who were sons of great princes, and princes, dukes, what you call, duch-

ess as you call—all 'very-very' rich people. Women of very rich families followed him. And they walked for miles together with him in the thorny routes.—*Because they felt that Buddha's work was of such universal importance; that they are the part and parcel of such a tremendous task; that they should be taking part in such a great work for humanity.*

This is not only in India, but even Viditāmā who started the Zen system in Japan. In China, I was surprised, the amount of sacrifices the Saints had made; the way they lived! I mean if you see the way they were living in the conditions. You cannot imagine! And they ended up their lives like that. Working it out, without any proper guidance, because Buddha had died, there was no way out. They had to find their own ways. Then they found Mahāyānā and Shvētāyāna—all kinds of things.

Even if you see other seekers in other religions,—like at the time of Christ. Where did they live? And after the death of Christ it was even worse, because they were persecuted, they were killed, they were tortured, crucified! It happened with Moses also. His disciples were hounded, so they had to all run towards India. Imagine the distances! From that area to Kashmir, how they must have walked! How they must have lived, how they must have carried. And in 'thousands'! In *thousands*, they came, to India.

Because they realised that they are doing a 'tremendous' task, Something so 'great' that they are supporting.

In this country we had a struggle for freedom. I was part and parcel of that. My parents were part and parcel of that. They were rich people; quite rich. I should say, from every standard. You will be amazed, my father burnt all his suits; they were stitched in England. My mother burnt all her sarees. They used to spin their own clothes, and wear them.

My father sacrificed 'everything', *every pie* that he had, for the freedom struggle. He left nothing for us, not a single... I should say, of course, our family being rich we had silver and gold and all that. But as far as all the cash money was concerned, was spent. And all this silver and gold also, thanks to English, that they took away from us, and they returned us when they went back. That is how we had some silver and gold left in the family.

'Everything',—all that is material,—was snatched away. And I know, we lived in beautiful houses, and then we shifted to huts and lived there. Sacrifices to the 'Maximum'. And we were very happy about it. Very proud!

We had only two changes. We used to wash our clothes, live like very poor people, sleeping on this kind of a thing (thin, rough floor mats). For my life, I remember that I never used to take a pillow. I never used chappals for ages. I had only one sweater made out of this kind of a material (very rough wollen). Till I passed out and I went to medical college, I had that sweater with me. I had only one coat, 'throughout' my education. When I was in Lahore, which is terribly cold and sometimes can be like London, it was worn out and finished.

But we never grudged, and never grumbled, and never said that our father should have looked after us and done something, why did he just sacrifice everything for the country. 'Never', 'never', 'never'.

But even today, when they see us, anywhere, they know we are the children of such a great man. They have tremendous respect for us.

That quality was created, I should say, by Mahātmā Gāndhi. He made everybody so transformed into a new personality of 'tremendous' sacrifice. 'Tremendous'! You cannot imagine

Nirmala Yoga

how people lived ! All the money we had, 'everything', that we had, all conveniences, conveyance, all houses, everything was given up.—Not only by my father but so many of them.

Otherwise we could have not got our freedom. To get our freedom, this country has sacrificed so much.

Now, after that, we are here to get our freedom, to get the freedom for our Spirit. *To make our Spirit free from our greed, lust, from our anger, from our conditionings, from our terrible ego, from the body being enslaved by comfort.*

I must say Gandhiji had a special charm. I do not know how he managed. He was like "touch of Midas"—touched anybody, he became transformed, you see. And he was an extremely strict man.—Very kind to me, the children. But he was an 'extremely' strict man. He would not tolerate any nonsense at all !

Throughout,—if you study in the way all these people were brought up,—not only for freedom or independence, but even before that, for spiritual life, 'anywhere',—there is one thing is very common, is "Sacrifice". And the consciousness that you are doing something great. Consciousness that you are part and parcel of the Whole. Such a big thing, such a big work. It's a 'noble' cause.

And then there was one thing very common. Very common among all of them: *That the noble cause, the upliftment of the 'noble' cause made them sacrifice in such a Sahaja manner.* Much more than the Sahaja Yogis sometimes, who have got so much in Sahaja Yoga. They have got their joy, they have got their Spirit.

I have seen with my own eyes, such people in this country, whom you may call legendery but I have seen it. Thousands of people were

killed and butchered ! Children died ! Nobody shed tears. Nobody shed tears. *But to feel that you are for such a 'noble' cause itself gives you that joy. Joy, and that sense of involvement.*

And moreover, what I know about Mahātmā Gāndhī and other people, what I have seen, how they were. Everybody was not allowed to come in. And anybody who did even slightest thing less than—whether he was a King's son or he was anybody's daughter or anything, 'any' little thing spoilt, 'anything',—he was chucked out. I have stayed in Gāndhī's Ashram, so I know what it is, and that's why you know I can go through rigorous life. It is his training.

All the children, above twelve years had to clean the whole of that Ashram area, which is I think in 50 acres of land.—Every morning. They had to clean their latrines. Also the latrines of the guests.—I have done it. And they were allowed only two dresses. And nothing could be kept, even you cannot see 'even one' paper any where, any litter anywhere. So clean, spick and span. And the living places were so neat and tidy. It was all done with cowdung—completely with cowdung. 'Everybody' had to take a bath, early in the morning at 4 O'clock, with cold water. Whether it was Jawāhar Lāl Nehru, Abul Kalām Azād, my father, of any age group, or a child. And 5 O'clock, Mahātmā Gāndhī was there for his lecture.

(Please don't raise your hands and raise your Kundalinis. Please be seated. That is not the way. Try to understand what I am talking).

And then, early in the morning at 4 O'clock, you'll be surprised, getting up—for me it was alright,—and then to walk in those 50 acres of land to the centre of that hall—which was nothing but just an open space surrounded by some sort of huts where Gandhiji was living. To walk all the way after bath, after getting ready and all that. And snakes used to

crawl along. Nobody was bitten, of course. I think the snakes understood that people were busy with the great job of freeing this great country.

And we would sit, just like this, and snakes would be crawling. No lights were allowed. No lights, of any kind. We only used sunlight. And when Gandhiji would come—I mean sunlight was not there in the morning, at all—some lanterns were brought to put there. And we would see the snakes crawling up.

But I never heard anybody complaining, but like a 'war', drove with such 'passion', everybody competing as to "what I can do, how I can be alright". Nobody 'even thought' of comfort! Of course they were all about, say 50 years, upto 50 years of age or something like that, may be. In the Āshram mostly people were upto 50 years of age, that time.

And I have seen with my own eyes the people who had huge cars in the house and things like that, they sold off, they threw it away. They used to come by train to Wardhā station and walk down. Gandhiji would not see anybody coming even in a tongā (horse-cart). And they listened to him and obeyed him.

I have seen many missionaries, though they are not upto the point, nothing very noble, but the way that's how they take people to task and people work it out for them. I have seen them. In India we have missionaries, and they are the people who came from abroad, they just 'absolutely obediently' listened to the church, and did whatever they said.

Now today we are doing, as you know, the greatest of greatest work.

Because freedom is of course necessary, political freedom to talk even about God. We could not make even a small little needle at that time, we were not allowed, by the Government. So much oppressed. So we had to get out of the shackles of slavery. No doubt.

But now I find we have another kind of slavery. A slavery of selfishness, self-oriented: "This is my comfort. I must have this. It should be enjoyable. I am enjoying, I'm this, I'm that". 'You' should enjoy, otherwise it is not something great. I mean the whole thing should provide you some sort of a feeling, instead of you providing the feeling.—Because people, I think, do not know what they are doing. What sort of a work they are doing. They do not want to come up to that level, of that height, to see "What are you upto"? *You are trying to save the whole world!*

This is one of the reasons Sahaja Yoga moves so slowly, because they see people who worry, who are worried about their comforts, this that, and also themselves are so lousy. There, is no smartness about them. No feeling of that 'greatness' that they have to do. *You have to be smart. If you know you are on the war, how you behave?*

I'm sure the mediocrity is much less now. Better people. I'm 'sure' we will get better people now, much better people.

They worry about little things of their family, this that. They worry about their own problems, and their jobs, and this and that. I mean, nobody could do like this to Gandhiji! I tell you, he would have slapped! Take it from me.

It is as if to come to Sahaja Yoga means "solve your own problems"; that's all. Though you are—they are solved no doubt, you are helped, God helps you so much. *But how much are you doing about it?*

Of course we have some great Sahaja Yogis, I do not deny that fact, We 'have', some. Much more than I had,—ever. And that is why I am very joyous about it. But the dedication we have.—We count every penny that we spend. How much we have got out of that penny, what did we do about it.—This is not the way.

Buddha never spent a single penny of his own. He got money from all his disciples. Built all these big things and all that. He never had even a public help from any body else.

So rise now. You must rise above your petty small mind. Rise upto the point where you should know "you are going to save the whole humanity". If you cannot feel that, it is better to leave Sahaja Yoga. Sahaja Yoga is not meant for people who are lousy. In Marathi the word is गबाले (Gabāle) Tukārāma has said", Yeryā gabādyāche kāma nohe". It is not the work of the lousy.

Shivaji himself, when he fought his war, he caught hold of people, the Sardāras and the dukes of that time they were. They gave up 'everything' they had, they gave up their lives, 'everything'! Their children they sacrificed, they sacrificed 'whatever' they had. Shivaji had no money to pay them. You must have heard lots of stories about Shivaji.

While if you see how these Sahaja Yogis are in this world, Kshēma (क्षेम) comes first before Yoga (योग). It's like that. It's your Mother's Love. I want my children to be comfortable. They are newly born babes. Alright, they need comfort, they are to be looked after.

But I cannot black-mail the Divine because the children are small. Can I? I am here to do the job of God Almighty. And when you are my children,—Alright, His Grace will work, he will look after you. He will make you grow.

But 'Grow' now. Grow. You have to grow. Get out of this small nonsense that you are.

See your personality, how you live? Where is your attention? What do you think? Are you thinking about Sahaja Yoga? That is the most important thing for which you are chosen,

I feel sometimes, as I was feeling all the time, that you might be uncomfortable in many places. But I myself have seen the way you people have been in those places, most carelessly—the western Sahaja Yogis,—I was surprised! That way Indians are better in this respect. 'And' some of the Indian Sahaja Yogis have been misbehaving in a very funny manner. It shocked me! the way they have been behaving,—shouting at people, creating problems. Some people come to see me, they talk to them in such a rude manner that they run away. You can talk to them sweetly. You have to be nice to them. Not to shout at people. Alright, I cannot meet everyone at everytime, at every convenience, alright. But that does not mean that you have right to shout at others. This is so 'petty' and so 'low' that I do not know how far I have to come down.

When you rise above all these petty things, you will develop that Divine discretion. That Divine discretion is the Real Blessing of God. All other blessings that you think is blessing, is no blessing at all. Unless and until you can grow what is the blessing? Like a tree which has known such a blessing that, "I have got rain". But out of that rain if you cannot grow, what is the use of having that rain on you?

You have to be compassionate, beautiful, sensible people, who are 'highest' things on this earth. Take out your attention from all nonsense that you have been busy with. That is how you get possessed. That is how you get conditioned. Small-small things you see.

In India we have another problem. We cannot tolerate another person. If any person is doing good for Sahaja Yoga, immediately a group is built up. It is very common with Indians also. A group is built up to put him down.

This was not done when Gāndhiji was there. I donot know how it happens. It only happens

with poor leadership, I think I don't have that leadership. At the time of Gāndhiji he used to 'blast' people out, 'completely'!

Cutting each other's throats, saying things behind the back, forming groups. Anybody who works out something nice, and I try to help that person to express himself, immediately a group comes up to press him.

And there are some hopelessly peripheral, useless Sahaja Yogis in West and in the East, who try to make a mess of things. They think they are big Gurus, big people. 'Very small' people, chicken hearted, I should say. And they think they are very big, great people, because they can take good photographs, may be, or that they can wear a dress in a particular manner, or something like that stupid stuff as they are. And they try to dominate others. Such people will be thrown out. Absolutely. No use having useless people in a machine like this.

Today is the beginning of a New Era, of a New Era of people of very high qualities, whose Spirit has been enlightened. Let us all think about it.

Now, you have to rule yourself. And you have to rule others through compassion, love and discretion.

TODAY THAT'S THE BIG TIME THAT I DECLARE THAT IT IS THE UNIVERSAL RELIGION, THE NIRMALA RELIGION, WHICH IS FORMED OUT OF MY TEACHINGS OF LOVE.

But it does not mean by any chance that you remain dwarfs. I am not going to spoil you. I am 'not' going to spoil you, by keeping you dwarfy people. So, try to rise. Do not dominate others. Respect. Respect each other. You are out for a very big work of Virāta. How much you know about the Divine, nobody has known so far! But fix up yourself.

I have known of a very great saint called Gagangadh Mahārāj who has fallen down completely. If a person like him can fall down, you also can fall down, if you do not understand what is your worth, what is your value and what is the position you are given.

So we have to, today, with all our love for our Mother, have to decide in our heart that we are going to have large heartedness, of sacrifices.

What have we sacrificed so far? Just think of it. Have we? Did we sacrifice anything?

Please, try to understand that I have to use you the great souls, to save the humanity. You must grow, you must grow, you have to grow.

On money points also people are so wretched. They make money. They save money. In America I was surprised the way people cheated me of money! Thousands! In India also there is, it is a very common practice.

Then, if you have career mindedness, and you are very ambitious, "How my job will remain, this that," you better get out of Sahaja Yoga! It is not going to help us, at all.

Thirdly there are people who believe that, "This is my wife, this is my beloved, this is this," and all that nonsense. *Why are you here? For what?*—Or "My children, my household, my mother, my father," all sorts of wretched people around. *If you cannot rise above that, you cannot help me, I'm sorry. You cannot help.*

You have to be very very strong people, you have to be people of very great valour and great idealism and noble ideas.

Some are like petty shopkeepers, who follow the platoons to sell some things around. In Marathi it is called *bāzār bhungé*.

So now you meditate upon this point that *here we are to establish the Universal Religion of Ascent. It's a 'tremendous' task ! If I could do it alone, I would have done it. But I cannot. It is only through you I have to do it. And you have a heritage. You come from a very great birth, where you have this heritage. With 'that' heritage if I cannot manage you, I think I better give up your leadership. I cannot do it.*

When we were fighting for our freedom, all of us were removed from schools because we were in the missionary schools, and the missionaries believe that Christ was born in England, so they would not allow us to study in those schools. So we were all removed from schools. We had no education for sometime. I could not pass my inter-science for two years ! I could not appear because they rusticated us from colleges and schools. The Government rusticated us.

But we were such proud children, very proud. I was of course very much thick in it. I was never frightened. I was just an eighteen year old girl. And I remember one day, some people came and told us that your father is transferred from this jail to another jail. They had such pride for us, all the people ! So they had brought cars to take us down. And they were so many there.

And mother naturally was worried because I was a young girl. The police used to torture me, used to give me shocks, and make my life very miserable, beat me, and all that. So she was crying and she told an old gentleman who was there that, "I'm worried about my daughter. I donot want her to be tortured any more." So, I went and smiled at him, so he said, "No, you just don't. Stop it, now. You just don't do it. It's not proper."

So my father, you see, took me aside. He said, "Don't listen to this old johnny. He is now about to die, forget him. I would like all

my children to be sacrificed on the altar of freedom. If you are doing it, I am a proud father and I will tell your mother to behave herself. I am so proud of you !"

Such atmosphere I have passed through. I had to give up my college. I was absconding for eight months, the police was after my life. I know what we have gone through. We were very young people, eighteen years, you can imagine !

And now when you have got the freedom of your Spirit, you must seek the comfort of your Spirit.

There are some people who are complainers, and this and that, nonsense. They should not have come, or those who are Indians, they should get out of Sahaja Yoga and leave us alone.

But, those who know they have come here, not to enjoy themselves only, but to make the whole world enjoy what you have got. To give it to them. And for that one has to sacrifice. One has to bear the pangs.

How much I bear your pangs when you are caught up, when you have troubles, when this and that. I've got blisters sometimes, from you, everything. But I don't mind. *Because it is my Life, my Mission, my Existence, my everything—is for the purpose of emancipation of humanity. 'Even' the last drop of my blood is for that. My satisfactions are very different.*

Please remember you are born of very brave Mother. Please try to rise. Be proud that you are doing such tremendous task. Have that feeling of great valour. Then only, then only we can achieve results.

You have seen so many wars, you have seen so many war pictures, you have seen how people have fought, how they have sacrificed

themselves. And let us see what are we doing in this war.

Just make your body your slave. Get out of the slavery of your body, of your conditionings, and your nonsensical ego.

I'm sure, as a Mother I'm not so bad. But as a Father I think I lack some things. *Please, try to come up. So that I should feel that I did not lack in my Fatherly attitude towards you,—that awe, that understanding of a Father's expectations.*

This I'm not saying to you because this is some present situation, because of you particularly, or for anything which is very—sort of present day problem.—None of these things. *But is my announcement of this New Dimension into which we have to rise. And as in the war, we have to declare, "Now Forward on." In the same way this is a declaration. In no way to degrade you, in no way to insult you, or to say anything about anyone of you. But to just infuse that inspiration, which led thousands and thousands and millions and billions of people to sacrifice for a greater cause.*

So now, have respect for yourself. "Raise your heads!" You are the ones who are going to fight. You are the ones who are responsible. Prepare yourself! Prepare your body, prepare your mind. Be discreet.

This is my. . . . I would not say request again. *This is my order!*

May God Bless You!

Let us all meditate now. There is no need for tying up your Kundalinis, there is no need to give yourself bandhans. There's no need 'at all' to do anything. If you come up to that stage just now. There is no need to raise your hands and tying up your Kundalini, not necessary. Nothing is to be done. Your Kundalinis are already tied up. Assume! Assume that situation, that's all, that "what you are"!—The Veeras (brave)! And not the stupid.

May God Bless you all. May God Bless you. *Respect yourself. Respect.*

May God Bless you.

There's nothing, nothing more important to me than to see you rise to that level of understanding of your own values, and worth, and discretion. You have to become sweet, nice people. 'But,' very-very powerful! That you can control yourself, your tongues and your things. The control, complete control of your self.

May God Bless you again.

Please meditate. Close your eyes.

THE MOTHER

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

Manas tvam vyoma tavam marud asi marut-sāthir asi,
tvam āpas tvam bhumis tvayi parinatāyām na hi param ।
Tvameva svātmānam parinamayitum vishvavapusha,
Chidānandākāram Shivayuvati bhāvena bibhshe । ।

| Verse 35, Saundarya Lahari । ।

O Youthful spouse of Shiva! Thou art the Mind (Manas) Thou the Ether, Thou the Air, Thou the Fire, Thou the Water, and Thou the Earth. When thou hast transformed Thyself (thus) there is nothing beyond. Thyself, with a view to manifesting Thyself in the form of the Universe, inwardly assumest the form of Consciousness and Bliss.



Shri Mataji

Talk before Pooja

The Culture of Universal Religion

BORDI

7th Feb. 1985

Today is the second day of our new journey into the battlefield.

We have to win people with love, compassion, affection and dignity.

When we say it is a Vishva Dharma, is a Universal Religion we belong to, first and foremost thing,—the essence of that—is Peace. *The peace has to be within*, to begin with. You have to be peaceful within yourself. If you are not peaceful, if you are playing tricks with your ego, if you are just satisfying yourself saying that you are peaceful, you are sadly mistaken. Peace is to be enjoyed within yourself. It is to be felt within yourself. So do not give wrong satisfactions to yourself, do not give false notions to yourself. Don't cheat yourself.

Peace has to be felt within yourself, and if you are not feeling that, you should not come and ask me, "Mother, why I am not feeling it." Because I am not going to tell you that something is wrong with you. *You have to work it out that you should feel peaceful within yourself.*

It is not that if you have too much of silence outside, you feel peaceful. The peace has to be 'within' yourself. You have it. Your Spirit is absolutely peaceful, *Avyagra*, (अव्यग्र) without restlessness. There is no restlessness in your Spirit. Absolutely peaceful and steady.

It is for you to feel it. It is not for anybody else to certify you. This is one thing.

Secondly, when I am telling you something, you think I am not telling 'you'; it doesn't register in your brain. You think I am telling it to X, Y, Z but not to you; you are not in it. That is another sign there is no peace. Because there is no peace, there is no registration.

Whatever goes into your head, that is going to work out. But what I find, that people have concave personalities. Then, they receive it. Those who have convex personalities, do not register anything. The registration is so poor, that whatever I say doesn't have any effect on them. *Otherwise, whatever I say is a mantra. It should have direct effect on you, and you should feel that effect, that penetration within you.* But as if it is for somebody else, as if it is not for you, . . .

This shows there is no peace within you. Only the peace within can register whatever is auspicious, whatever is nourishing for your growth. *So try to make peace with yourself. Donot fight with yourself, "Why should I do it? I am so bad! I should not have done it!"—All these we shouldn't do. Try not to fight with yourself, first of all.*

Then you fight with me, "Why am I like this? Why should it be like this with me? Why is it I catch? Why. . . ?" How am I to answer such a question? It is very aggressive. I think it is very aggressive attitude of many Sahaja Yogis to come and ask me such a question, "Why. . . ?" *Because I can't tell you what is wrong with you because it is not in my culture.*

You should find yourself what is wrong with you.

But it's not "what's wrong with you" is the problem. What is right with you is the attitude. *Whatever is right with you put your foot on that, establish yourself on that point. And then develop yourself higher.*

Peace is the keynote, as I said, for universal growth of this Religion.

It is disturbed by many things. Firstly, as I said, by yourself. You should not have funny ideas about yourself. People have very funny ideas. I see Sahaja Yogis, as soon as they get realisation, or something better happens to them, they start telling others how to do meditation, how to stand up, how to give bandhan, how to do this and that. That is very very poor, it is very low level. *Try to assimilate within yourself. First grow yourself.* That growth itself will tell others how one should be. Your own character, your own temperament, your own nature, your own behaviour—all this will tell others that this is a great man and they will try to follow your example.

Example is the best teaching. When the tree is small, even if it says "I am great," nobody is going to sit under the dwarf tree. But when it is a big tree, we can see the shade and everybody knows it is a big tree and they can come and sit under that. We don't have to tell. In the same way, when you grow, you don't have to certify that "I am great." It just works.

Now the peace within expresses, first of all, peace with others. *That is the first sign of manifestation of peace.* Such a person doesn't use harsh words, does not use cruel words. But he is also not a person who is ineffective. He is very effective, using very sweet and nice words. May be he begins by using harsh words, then he mellows down and comes down to a position where he is effective as well as he is

very mild and sweet. Such a personality has to be developed;—outside.

So, peace with your friends, peace with Sahaja Yogis. If you can not be peaceful with Sahaja Yogis then you are no good. Absolutely no good. When you meet another Sahaja Yogi you can not bark like dogs at each other. Can you? You leave three Sahaja Yogis together, and they end up with a big barking system. They can't manage within themselves. If there are hundred, then it is alright. But you can't leave three and four here and there.

So the peace should be with your brothers and sisters. They are all born out of My Sahasrāra and nobody has the right to insult, to be sarcastic. Saying things which are harmful. That is not friendship, that's not friendship. It is a kind of a very subtle enemy that you are carrying on in your hearts. That 'cannot' be forgiven. If you say sarcastic things to others, you are not in the culture of Universal Religion. You should be respectful. *The more respectable you are to each other, the better it will be.*

I don't know how to tell you this. But say, there is a Sahaja Yogi, you should not call him like as you would call any Tom Dick and Harry. Like there's someone going, "Eh Mr. X, come here." No, people don't even say Mister. Please try to use their surnames—would be better. Mr.—Mr.—Mr.—Would be better.

Because this modern style of not using the surname has brought down the respect for each other. But I think, Sahaja Yogis should try a new method and suggest to me even better methods, how to address each other in such a way that you respect others. *That respect will create that peace within each other.*

Suddenly you come out with remarks. Very nasty remarks they are. There is no sense in it. That is not our culture. We belong to Universal Religion, how can it be that culture?

So, when you try to be peaceful with your brothers and sisters, try to be extremely respectful. When you write letters to each other, you say "my dear brother in Sahaja Yoga—." I have seen all communists do that. Any body who belongs to any party does that. It's a kind of a respect they have. You can't talk like street people and ordinary people. *Because you are really extraordinary, and all that is extraordinary has to be expressed through you.*

As I am talking to you of this new culture, let us understand how in many nations, peoples have adopted cultures and cultures. Japan, I know, has been effected very much by modernisation. But Zens taught them certain kind of culture in which ; supposing, you see two Japanese have a car and they break each other's car, then they don't say anything. They come out of their car, one will bow to another, that another will bow to the other, and get into the car and get out.

Then if they have to claim something, they will go to the courts, but there they don't fight. Because what is the need? When I asked, a Japanese, "How do you manage?" So they said, "But what is the need to fight there on the street. Because after all, if it is to be paid, it's the insurance that is going to pay. If the car is broken, alright they are going to pay it, why to shout at him.?" It's very sensible and practical, I think. Why to waste your breath for nothing at all? You are not going to get anything.

But I have known people who drive, and they are abusing every person who comes across on their drive. Really it's curse like the way some people drive. In the same way, they drive in their own lives. All the time cursing this,—that one is like this, that one is doing like that, this one is bad. Even in Sahaja Yoga. They think they have a right to criticize each and every person except for themselves.

So to keep peace with others, be on an apologetic mood: "I hope I have not done this

mistake. I hope I have not hurt you. I hope I have not put your things in a wrong way." Like that. Be on an apologetic mood. You can find that among Indians. Indians have that kind of a problem, they are more on apologetic mood. Sometimes, it is impossible to convince them. I will give you an example. We went down to Sāngli, and you were so full in the morning and the food was not ready. So they said that we cannot have food because it is late now and it will be later, so better we sleep off.

They felt very hurt, you know. They thought that it was their mistake, "Now, it is registered that we haven't given food to them, it is a horrid thing we have done." And then, I had to convince them that they are no way hurt, they are happy that they are not eating, they have too much of food. "No, but still it will be registered in our name that we didn't offer them food and they slept without taking any food." It was impossible to convince them till the end, they were all the time feeling apologetic.

You see in Indian culture, we have something very great, as Japanese, as I told you, that we are more on the apologetic style. Never on the aggressive. They don't try to find faults with others, but find faults in what way we have failed, how we have failed. This is something to be learned from Indians, if they have retained their culture at all. It is actually in their blood.

So that is how, our culture is going to be such that we will express complete peace within ourselves. And you must know that you are in one body, active. You are active cells in one body. All the cells of the body are never active. But those who are active have to be at peace with each other, otherwise, what will happen to that poor body? So try to make peace.

The second thing you can do to make peace is to talk less. Whenever there is a quarrel or

anything, just keep quiet. You see, it will have better effect. If two persons are quarrelling, never try to solve it, but just keep quiet. Quiet is very important. More to be silent. But it should not be another extreme like English culture, that they just don't talk,—whatever it is. They don't talk, but, they think too much. You must keep quiet with the feeling that "May God bless these people some sense." *It should not be ice frozen sea, but peace which is effective.* Peace that is effective.

So in this new culture, we have to be extremely peaceful people. And that peace should be expressed on your faces. People should understand that you are peaceful.

That is why I say, if you are neatly dressed, if your hair are neatly put, people will feel alright, otherwise if you reach some persons with dishevelled hair, you know he gets disturbed as it is : "God knows what has happened to him ? From which quarrel this man is coming ? Somebody must have pulled his hair, or must have something gone wrong with him, that the way he is dishevelled." So if you are neatly dressed, people are not put off so much, because they think that "No, no, this cannot be, because this is after all, he never had a quarrel. He is just coming peacefully from his house." In our culture, neatness is very important.

Neatness of thought, neatness of mind, neatness of body, neatness of behaviour. How you do things neatly is very important in our culture. That is 'very 'very' important, which may look very funny to some people. Because, whether you hold the fork this way or that way makes no difference, to me. It doesn't matter how you hold your fork or knife on a table. That is not so important. But it is definitely important how you hold the 'aarti,' how you hold the pooja things, how you hold my photographs, how you hold the things that be-

long to other Sahaja Yogis, how you respect the things that are auspicious. So that is what one has to have within yourself. *The neatness, of piousness, of auspiciousness, of holiness.* That is to be done with very great care and understanding, and with that weight of auspiciousness we should walk. With that weight of auspiciousness. You are auspiciousness walking on this earth, yourself. You are peace on this earth. But, the way peace is put into this vessel has to be neat, clean and has to be placed in such a way that nothing spills out.

So to have peace, the best way to put your mind right is to think of good things. Think of the flowers, not of the thorns. What good things others have done to you. What good things there are. What are the beautiful moments you have had. And count your blessings. *Count your blessings. Otherwise you cannot create peace.*

You need not pay attention to anything like that. Keep your attention at peace. Keep the peace inside, with your attention inside. Actually, if you really allow all my words to go inside your brain, I am sure I'll achieve the results. Just sucking..... But with the convex mind, it is very difficult.

Another aspect of peace is 'never' try to support anything that is boistrous or which is destructive. Anything that is destructive is never to be supported. But anybody who is being tortured or aggressed or dominated, is to be protected and supported. If you have the strength of peace, you can do it. Just try standing there. You don't have to fight for your peace. But if it comes to that, a person like Hitler when he came, people had to fight for their peace.

Now, the second part of our culture has to be Bliss. People should see bliss working in us. People should feel there is bliss. If a person is blissful, he looks blissful. He emits

bliss. He radiates it. He does not look a miserable, unhappy creature, who is all the time grudging, grumbling or worried about little petty things here and there. And nobody has the right to disturb anybody's bliss. Somebody is in a blissful state, try to copy that person and become that. But people get jealous of such people who are blissful, and try to disturb them. That is why so many saints were tortured, because they were so blissful and happy people. We have to enjoy our bliss within, that is important. Perhaps you are not aware of the bliss that you have. Not at all aware.

Never, never before they were, so many people who got realisation. Never before, in the history, that 'Adishakti' Herself came on this earth to solve your problems. Never before, that people of very ordinary effort, of very little seeking, of very little understanding have been given realisation like this. It's like,—sometimes, if you see, like a stone becoming a diamond suddenly. You get cut a diamond from a diamond. Such blissful state you are in. Tremendous peace has come. It is so effective. I myself don't know when I see them. I am really surprised, how it is working.

Bliss can only come through gratitude. Only through enlarging your heart with gratitude. Bliss is the reward of gratitude. The gratitude which is not just wordly or just spoken lip-service, but is from the heart. Is from the heart, *gratitude of the heart*. And the blissful people are 'never' jealous of others. Because what is greater than bliss? Bliss has so many dimensions, that you go beyond the realm of cause and effects. And all the angels, all the ganas are there to help you. You know that. It works out. This way it works out, that way....But you take it for granted. You don't have that effect of the bliss in you when you know this has happened, that has happened. What a bliss!

You cross your hearts, you will feel blissful. Cross your hearts. Feel the bliss like this. . . . Cross your hearts. Feel the bliss. Tremendous bliss is within us. How much it has happened to us, that God has been so kind. (Will you please put your hands across. . . . Feel it. . . . May God bless you.) So this bliss you find everywhere, in a little thing also you find there is bliss.

Zen taught people that they saw bliss in seeing only a moss, little bit of moss. And you see the moss and you say, "O God, what a beautiful piece it is!" God has created little moss, and that moss has all that little little tentacles, and that bliss. But those who are vain people can never feel bliss. Vanity kills bliss. Ego kills bliss.

Once Shivāji was building a huge fort. And, there it so happened that he got into ego. He felt — "See because of this work, so many people are employed." His Guru Rāmdāsa appeared on the scene; He himself is the controller of ego, because he was the incarnation of Hanumāna. So he came. And he said "Alright, I want you to do one thing for me". He said, "Yes Sir, what do you want me to do? He said, "You break this boulder that is lying here, such a big boulder, bit by bit." It started breaking when people hit it. And inside came a little stone which he took up just like a coconut in his hand and he broke it. And there was water and there was a frog inside. And he realised—Shivāji—that, "if God has created this frog, He has also given him water. Who am I to have this ego?" So the bliss came into him, that God has provided me with everything. It is just a red-carpet treatment for me. What have I done?—nothing. It is so beautiful! How many have got this bliss? Have sympathy for them. Have compassion for them—those who do not have.

But bliss comes to you through your confidence. If you have no confidence in yourself,

bliss cannot be. And the 'worst' thing against confidence is : "Then what should I do? Then how can I get it? Then why not I have?"—Is the worst. You are fighting yourself all the time. You are that, sitting on that, and still if you are saying that, "Why should not I have it," so what to answer? I mean you just want to ask because you have to ask. It's there. Why are you asking? Just feel it. *If that works out, that you feel where you are sitting, then you will be surprised that you are at peace with yourself, and there is bliss.*

Last of all, in this culture, you have to behave like people who have authority. You have the authority of your Spirit. You are authorised. You have the Spirit. Those who are in authority never try to show off. Because they are in authority, what is to show off? Only mad people show off, you see.

If somebody puts a label on the head "I am Inspector General of Police," people will say that take him to lunatic asylum. In the same way, some people say, "I am Sahaja Yogi. What do you say? I can do what I like." Then where should we put him? Your authority is yourself, your own being. People should see in you what you are. You don't have to carry labels with you that, "I am Sahaja Yogi such and such, X Y Z number; criminal No. 5, criminal No. 10. . . ."

You are authorised. Authority shows on your face. But now you are actualised on the authority. You see, all the authorities are artificial. For example, somebody today is Prime Minister, may become a beggar on the street. Could be. In democracy everything is possible. Same in any authoritarian governments. So today, you might be something at the height, you might just go down. But a Sahaja Yogi will remain a Sahaja Yogi. *You are authorised and actualised.* Means whatever is your authority is part and parcel of your being. You are that. Like you are a human being, you are a human being.

Now you can't grow tails even if you want. So now you are authorised, actualised, completely moulded, Sahaja Yogis. Like the sandalwood; sandalwood is not to be told by taking a vow "it is sandalwood." It is sandalwood. Because every part of it has the fragrance of sandalwood. *Every part of you, every bit of you must have the fragrance of a Sahaja Yogi.* So you are not only actualised, you are perfected. You are perfected.

So you must have the dignity of that authority in you. And dignity is very 'humble' dignity. Dignity is 'never' arrogant. The sign of dignity is humility. I told you a story about a person who had gone out and he went and asked a blind man, a saint, if he had seen anybody going this way. So the saint said "Yes, you are the king, I know Sir. Your servant was here first, and then your Minister came, and now you have come." He was amazed; because he was blind. How could a blind person see these things! He said, "I could make out from the humility."

When your servant came, he said, "Eh blind man, have you seen somebody going this way?" When your minister came he asked, "Have you seen someone going this way?" But when you came, you said "Sir, I am sorry to ask you such a question, but did you hear somebody was passing this way?"

This is what it is. Humility is the sign. How you talk to others, immediately people will know that you have the authority from God. See the humbleness of Divine. How it is trying to please you, and amuse you, and make you happy, in the nature and also in the lectures!

So now we will have our pooja. I hope you have understood the Culture of your Universal Religion. Please try to adopt it.

May God Bless you,



“ESTABLISHING THE GURU PRINCIPLE”

ADI GURU PUJA

Nightingale Lane, London,

July 4, 1982

We all have assembled here to understand the ways and methods of establishing our principle of a Master. Krita (कृत्) Yuga means the time when you have to do something; Krita: when it is done. So you are the channels of that way, doing the work of God. You are the channels of God Almighty and His Power.

On one side you have to carry the dignity, the glory and the assumption that you are a Guru, on the other side you have to be completely surrendered to your God Almighty. All your dignity, your authority, comes from Him. And the third thing is that the way He has created this universe and you in a mood of play, you have to see His play. So a kind of mood that is cheerfulness should be really bubbling through you.

So far the idea of Guru was that such a person never laughs, never smiles, always in a temper. That was alright for Gurus who did not have to have any contact with the public but hang themselves with a string somewhere in the Himalayas. But here we are facing the entire universe which has to receive the bubbling streams of your love. But that does not mean that you have to be frivolous, because you cannot be. The divine play is not frivolous, it is joyful. And the joy does not have that duality.

So, to get to the establishment of your Guru Principle first we should know how it is destroyed. As it is, anything that is not looked after or maintained, that is destroyed. If you do not pay attention, say, to these beautiful plants here they will be destroyed, Even matter which

is not attended to is destroyed. *So first of all we have to know that we must be attentive and alert that if we do not maintain ourselves we will be destroyed.* Because maintenance is not for maintenance sake. It is for stopping the destruction of your Guru Principle. When we are negligent or lazy about it we are responsible for destroying our Guru Principle. So the attention that we have is to be given to the maintenance of this Guru Principle.

The Gurus have the capacity to maintain themselves and maintain others. In the beginning when the Gurus tried to establish this maintenance principle they put very very strong rules and regulations. If you read Bible in the Levi chapter you will find all the shariats (rules) that are described which they are following now in Riyadh, or in the Arabic countries. To maintain that principle within yourself it's written in such strong language like: such a person who does not do this should be killed to death, such a person does anything wrong of this kind should be killed by stoning. That was at the very beginning, so the people now at that stage of evolution required that kind of a fear. This was not meant in any way to insult or to harm, or to take away the freedom of human beings. But it was meant for people to give a great idea of the importance of the principle of Guru within themselves. At that stage they used the frightening methods I should say, horribly dangerous type. And that time people obeyed also.

Then another evolutionary state took place where a stage started, people thought they must

become austere and start maintaining themselves by tremendous austerity, so it was self-projected, it was not projected towards the others, but projected towards themselves.

We can say that the first wave started when the Guru, the Primordial Guru, said that if you don't do this then you will be killed. The second stage was when the disciples accepted this within themselves and started telling themselves that if we do not do it we will kill ourselves. Austerity started on the basis of wisdom and not on obstinacy. But then it became even fanaticism. So it went to one extreme. It started with the idea of maintenance. But maintenance itself became impossible or perhaps they thought they are not being able to maintain, they got confused and to them rules and regulations became more important than maintenance itself. Thus you find they destroyed themselves.

The wisdom or the essence of Guru Tattva is a balance. Like when you maintain a plant, if you do not give it water it will die, if you give it too much water it will die. So the wisdom lies in understanding how much water should be given to the plant so that it comes up at its best.

Now this wisdom has to be achieved through your vibratory awareness. You are placed under the most fortunate circumstances that you are realized souls before your Guru Tattva is fully established. You have all the power that any Guru can aspire, without having established your Guru Tattva. Specially you are under the complete blanket of the clouds of your Mother's love.

But in no way Mother's love is going to allow you to destroy your Guru Principle. As I told you that Guru Principle is a very sensitive thing and is destroyed if you yourself do not try to maintain it. First of all the destruction starts from the very source of our being. I mean to say that our being is created by five elements, and the five elements have a capacity all the

time to get destroyed. Any one of these elements if they are not looked after, get destroyed. That is the built-in capacity of the elements or of the matter as you can say. So to maintain them is important.

So people have an idea that once you become a Guru you need not maintain anything, it is maintained by itself. It is not. Agreed that the Spirit definitely enhances the beauty and the health of this element. But at the human level there is always a greater force that is trying to destroy it. So till we have completely become the Spirit there is chance of this destruction working it out.

One will say "why is this balance needed?" and this is the important question we should be able to answer all the people who ask us. Without the balance you cannot ascend. If you cannot ascend what's the use of our becoming human beings? For example, everything is God but nobody is aware. At the human level you become aware, means everything exists, everything is there, but it is not aware. So there is a stone, that is also God, but it is not yet aware. Like say this area is completely dark and we are blind. There is nothing to be seen, to be felt or experienced when you are in that condition. Actually one thinks that darkness is the truth, that ignorance is the truth, but when the sun comes up and the light comes in and your eyes open, you start seeing everything. You start becoming aware. So at human level you are aware at the highest point.

Now this awareness has to become the awareness of the Spirit. That has happened to you, you have felt the Spirit. But the balance is not there as yet. Your Mother has pulled you out and made you that but still there is imbalance inside. If you go slightly to the left you can be destroyed, you go to the right you will be destroyed. So you have to try both the things as I have told you the methods which I will explain.

First of all you have to be austere with yourself, just separate yourself from yourself. Separate yourself as a Spirit, and look at your ego and super-ego. Now you start watching the ego and super-ego—do not maintain it, they are the destroying forces. Now when you see the play as a witness of these destroying forces you will know how to also maintain yourself better. To separate yourself is easier when you take to austerity.

The worst thing that elements have done to you is that you have formed habits. All kinds of hangs up. Some people are fond of bathing, some people are fond of not bathing. Some people are fond of getting up early in the morning singing songs and waking up everyone, some are good at sleeping till 10 o'clock. Some like very light coloured dresses, some very loud coloured dresses. If you are English then you want to have English style everything, horrible insipid food. If you are French, you want to have wine little bit. If you are Italian, you want to have carbohydrates too much. If you are Spanish you want to have too much of fats. If you are Indians you want to have too much of spices. So to change this habit you have to give up first of all the extremes that you like.

Now if you say that I like bland food, then you should say I must eat lot of chillies. If you say I like pale colours, than you wear very loud ones. Go from one extreme to another extreme to begin with. But I have seen people when they go from one extreme they get stuck up on the other side also. So we have to be in the centre—not to the extremes.

A man who is an Avadhuta, the one who is a great Master, can never be hanged up by any hangs up. He cannot be ruled by any ideas that "I like this." He sees beauty in the lush greenery and he sees beauty in the trees which are devoid of any leaves.

Now the trend of getting to austerity in a very funny way, has started in the West. Like

if you comb your hair then you are no good. If you do not smell in the body then you are no good. If you don't look like a pig, you are no good. All kinds of funny sort of ideas have crawled into the mind because they are going to the other extreme.

But we have to learn from the Nature. Nature dresses up itself when it has to greet the spring, and when it is the winter, it just gets completely undressed, I should say, because the leaves have to get to the Mother Earth and that the sun has to reach the Mother Earth. It is not attached to anything. *Surprisingly, it is much more elemental than we are. While we, who are spiritual, should have no attachment.*

But this idea is also a mental idea, which is the worst attachment. It's a very funny attachment which makes me laugh, that is the biggest joke that I've seen, that people get attached to mental ideas. It is like believing that whatever you think mentally will just happen to you. Say for a mental person he has to go to a picnic, he will mentally put in his mind that he is going to take this, that and that. He may even open a file and write it down that I am going to take this, this and this with me. And when he goes to the picnic he finds that he is high and dry because he has not taken anything with him, that it is all in the file.

Your Mother is good at speaking and She speaks to you but it should not be your mental attachment. Like, "Yes Mother says so" and everybody discusses with such great enthusiasm this is that, but it has not become part and parcel of your being. But is a very common attachment nowadays with all the people knowing about everything and having nothing. *This mental attachment is to be really attacked.*

Becoming is seeing, becoming is experiencing. Becoming is seeing, it is experiencing. Like if I have to come to this place I must come and 'see' it. If I only have thoughts about it and mental

ideas, mental pictures, it is no good, it is not mine, it's not the truth. So when you become aware actually what happens that you 'see' it yourselves, so let us see. Get out of that mental conception that you know already about it. You do not know, because what you know is just mental. That should be a part and parcel of your being.

Now how to do it? Some will say that we'll just go on being austere about it. Then that will become again another obsession. Some will say, alright Mother has said we should enjoy, so we will just enjoy. *How to strike the balance is the big problem. But should not be with people who have vibratory awareness. In that also you can be obsessed.* I've seen people talking like they are all great Sahaja Yogis and they are getting no vibrations and saying they are getting vibrations. It is so deceptive.

So one has to think that we have to go further and see more and know about it. But if you then ask the French how are you, they—like this—that means they are always in imbalance. You ask an Englishman he will say "Don't know", or they say "I know"—there is nothing in-between. *Now we have to understand that we are carrying the light in our hands. And the light should not shake, we have to hold the light tight. And we should have a concentrated attention towards the maintenance of the light. And then to tell yourself that we have to 'see' not just to understand mentally,—is to be actually aware.* Because you are complete otherwise—you are the part and parcel of the whole—you are! But only thing is that you have not yet seen that. You have mentally accepted, but you have not 'become' that. Because mental projection comes from thought. That means you are at the level of the thought. You have to become thoughtless. But if you live on the basis of thought, then you are still below the Agnya chakra. So all the thought-waves must be stopped to begin with and should say that alright let us 'see' now.

So from the Nabhi chakra you come up to the Agnya chakra. Then above that comes the third problem of destruction,—is emotional. The emotional is a 'very' subtle one. Like some people, Sahaja Yogis, will sit down with a guitar and start singing as if they are all lovebirds, you see. So the most delicate one is the emotional. This emotional one is a collectivity in a camouflage. For example when the Sahaja Yogis meet they will hug themselves, kiss each other, they will be very very nice to each other, and sit down and sing songs like hippies. Take the guitar in the hand and swing on the tune of love. This is actually Vishuddhi at the collectivity point. And that of course is very difficult to get rid of, because it gives you a very comfortable feeling. *And people get confused with emotions, they think it is joy. Joy only can be achieved through complete detachment. The detachment which is egoless and superegoless.*

But now the problem that human beings start facing is the assumption that they are Gurus. They start speaking about Sahaja Yoga, talking about Sahaja Yoga, and they start thinking that they have become already Shri Krishna. They have even a greater ego than the person who is actually ignorant about Sahaja Yoga. They start talking with such tremendous ego that I myself am frightened of them. How much they know about Sahaja Yoga, I sometimes think. And they start asserting it so much that it is frightening. All this can be also said that they feel that protocol is not alright and there should be proper protocol, so we are looking after protocol, we are the guards of the protocol, and all these things.

Now those who are on the emotional side see the ego of others while those who are on the ego side see the emotions of others. So one criticizes another. But they don't see themselves, that they are falling into a trap into one of the extremes. So unless and until you are detached you cannot see it.

I will not say that I committed a mistake but it happened to be a mistake. For the first three years of Sahaja Yoga, I never talked of a bhoot. I thought that I would be able to manage without that. But a lady came in Sahaja Yoga who was possessed and who tried all kinds of tantric tricks, so I had to tell them. Now every Sahaja Yogi is a bundle of bhoots. You ask any Sahaja Yogi, "why did you do it?" "Must be a bhoot". If you say that how is it that you have done such a thing. Then they will say "I do not know, it is the bhoot who has done." They are never there, all the bhoots are there.

Now I don't understand how to deal, even as a Guru, because if my disciples are there I can tell them but if they are bhoots what am I to tell them? I can talk to Sahaja Yogis but not to bhoots, they won't listen to me. So this is the greatest escape which Sahaja Yogis have found now, which is the worst, which was never before. So sometimes I feel it was a mistake I introduced this word "bhoot." They excuse themselves by just saying, "Mother, it is some negativity".

If you are detached, if like stone, then you cannot contain this negative water in itself in it. You don't become more negativity, you become more a guru. Now, when I say that you should not be negative, supposing under such circumstances you should not be a bhoot, you should be yourself, then they start feeling guilty. So all kinds of anti-Guru tricks are working out. I am your Guru, and it is anti your Guru, to play these tricks upon yourself.

Now you will play these tricks with me—what's the use? You have to gain something and you are playing tricks against me. You have to be more aware. You are not to be destroyed. Apart from that you have to save others. How will you do it in case if you do not accept that *it is your privilege, that it is your fortune, that you have been chosen to be the*

medium of God's work. Sometimes I feel that all the bhoots have come to me for realization and I am now going to become a bhoot myself! Bhoot also means Bhootnāth, is the name of Shri Shankara, Shri Shiva, because He gets after the bhoots all the time. But you have to be the present and not the bhoot, bhoot means the past.

Then what is there to be known? You become,—when you are in the present. You just start becoming, evolving, blossoming. Try to be in the present. Do not escape the present, face it. Don't feel guilty, nor blame the bhoot, both things are going to take you away from the present. Now just see the whole nature, the whole divine power, your ardent desire of ages, everything is on your side. The time has come. You are just there. What have we to do? 'Just stand in the centre'. At the axis. Try to keep yourself at the Axis. And then you just see the peripheri moving, you don't mind.

When you see yourself misbehaving in any way, punish yourself. It is better that you punish than the Divine punishes you, because that is a severe punishment. But do not feel guilty; because you have not done anything wrong, it is the bhoot which has done! So we come to the point that we should realize that we are Gurus and we cannot be bhoots.

We have to change our outside also to become good Gurus. For example, we have to learn good manners. These manners become your nature. Sometimes people who are very fond of food, I always tell them they should fast. Whatever you are fond of, try to give up. Try to overcome your sicknesses of attachments, your habits. Once your Guru Tattva is established, you will be accepted as a Guru. There will not be any need for you to say that you are a Guru, people will know that you are. We don't have to then write on our foreheads that we are Gurus, people will know that this is a Guru walking, you can see the divinity

walking, you can see the dignity walking, the glory coming up.

You have to change from within and the light of that within enlightenment will be shown outside. But it should not be a mental idea or an emotional idea but should be the happening, the becoming, the awareness. You have to experience through your own experimentation upon yourself. Even I do that. When I cannot reach you from one end because you are a bhoot, I reach you from the other. If somebody says he is a bhoot, then I see that he suffers a little, and faces it, the bhoot in him. For example, somebody—I tell someone that please do this and he forgets completely about it, and he says that it is a bhoot that has done. So then he loses his purse and then I say the bhoot must have taken away the purse.

But I experiment with myself. I first see how I should approach you. If it does not work out I try something else, within myself. Because it's a very tricky time we are with. If you had gone according to the shariat (rules) or the chapter of Levi, all the bhoots would not be here! Maybe no Sahaja Yogis might have been left also!

And this mental projection is such a common thing that it is difficult to detach people, but only way I can play tricks with you is by experimenting myself on you. In the same way you must play with yourself and try to put yourself in an experimental box.

Today is the day of Guru Puja, the day when you have to worship your Guru. You are really fortunate to have a Guru which is a Mother. *And my Mother and Guru is this Mother Earth which teaches me how to deal with human beings.* And She is the one who also at every stage of difficulties helps me to correct my own methods of Nirmalā Vidyā. She has been such a kind Mother and a kind

Guru to me. And She is such a soothing personality. All this green though is given to her by Sun, as they say, is just to soothe us all. *She wears the green upon herself. And the green is the Guru principle. She is the detached personality. She is the magnetism, She attracts.* When people are walking on Her, She is looking after them. She creates out of Her Svayambhoos (स्वयंबू), the selfmanifested stones. Her attraction and concern is so great that without Her we would be hanging in the air. And She keeps me to the brass tacks, as they say, to the reality. If I wanted I could be just the Spirit and not bother about anybody else. The way She bears our sins, the way She always looks after us and nourishes us despite our so many defects, in the same way a Guru should do. She is 'extremely' forgiving. But She explodes as an earthquake, and sometimes hot calcium and hot potassium can come out of Her. She produces sulfur for your cure. If England's soil becomes vibrated, then this soil can be used for medicine. In India people use clay for medicine, for every kind of treatment. The understanding about Guru Tattva one can have from the Mother Earth. So let us touch the Mother Earth and bow to Her.

May God Bless you.

In the Kundalini shāstra, Mother Earth is the Kundalini. Moolādhāra is the Mother Earth. So for us, Kundalini is the most important thing. We don't have to worry about what they have talked about in the Levi, that you must not steal, you must not tell lies. *What we have to worry is to keep your Kundalini up.*

So the Guru has to be a person who is 'absolutely practical'. He must have common sense and 'absolutely practical', he cannot be an impractical person. A person who's impractical is not a Guru. But practical in the common way is understood as a man who is cunning, who knows how to deviate from right path and all that. That is the most impractical thing to

do! Something absurd, something out of the blue is not the way a Guru has to move. There is all common sense which should guide a Guru how to deal with a person. *And common sense is a thing which is not cunningness by any chance. The source of common sense is the Spirit.*

The expression of a Guru is very very paradoxical. For example, a Guru will be extremely practical, supposing he has to build his own house, a house or an ashram, or anything, he will be extremely practical. He will be very economical, he will create something out of the blue, people will be amazed how he has done it, so practical. But he will be so detached that if this ashram is to be donated to somebody, in one second he will donate it. For acquiring, say for example, for acquiring a lamp, the Guru will be very practical, he will get the best and the cheapest and the most beautiful. And he will be very intense about it. But when it will come to giving he will be even more intense about it. That when he will give he will give with the same intensity. He will find out all practical methods how to donate, also to give away. *So his acquiring is actually giving. He acquires to give. That's how he is the most practical.*

You know that we cannot take anything with us. Only the Guru can take with him something. Nobody else can take it. Only the Guru has all the disciples and disciples and disciples and disciples 'for ages' who will sing the praise. No other relationship is that eternal. It goes on reflecting for ages and ages and ages. It's one wave that falls and disappears, in anything that you do every wave disappears, but not the wave of knowledge from a Guru. *It's even higher than the Divine principle; because it explains. The Divine principle cannot explain, it is the Guru who explains it. Not that it manifests but it explains and it works out, so he is the master of the Divine Power.*

So in a way, Divine Power is like the meaning of the Guru. Like the word has the meaning, and the word serves the meaning. *But in a Guru Principle, the Divine serves the Guru.* Everything is at your disposal. When you are a Guru all your chakras are at your disposal. All the universe is at your disposal. Because you are the Guru! Its like the director of the show. The stage man, the gentleman who is in charge of the lights, the gentleman who is in charge of the loud speaker, 'everybody' has to serve the director, because he is training the actors.

But the Guru Principle has to be so much unchallenged, it should be of such a capacity that nobody can challenge that, it should be such a capable personality that nobody should be able to challenge the Guru, then only it will work out. *So you have to work it out in such a way that you are absolutely unchallengeable. And you are specially fortunate that you can see yourself and correct yourself, which nobody could do before, you are your own Guru. This situation 'never' happened. You are your own Guru. And let me be your Mother. That would be the best for me.*

So today is the day when one has to determine how far you are a Guru—first point. You have to take a pledge that you will establish your Guru Principle.—second point. Thirdly, you have to pledge that you will establish Guru Principles in others. Fourthly, you have to know that there is a little snag, that your Guru is a Mother. She is too kind to be a Guru. Too mild to be a Guru. And extremely tolerant. So it is better that you take up this strictness towards yourself and look after yourself.

May God bless you. Become your own Guru.

On every Guru day, I have a problem And one of the problems is that on every Guru Puja day I think I should become a complete

Guru and at least on one day I should not be a Mother. But every time I try these tricks it works against me. Last year in India I told them that this time I am going to be just Guru and you have to only give me a shawl, and I will not take any sari and nothing like a Mother. And I was very stern with them and I said that at any cost I am not going to take a sari, whatever you may do. And they were very unhappy because they had bought a sari for me and they said, "we have also stitched a blouse and petticoat and Mother you must accept, you are our Mother also". So I said, "I am going to be very hard like a Guru and nothing-doing today, nothing is going to convince me".

Because again you become the Mother, then the whole thing becomes again that soft business. So I went to open a tap,—because in India we don't believe in wash basins you see,—to wash my hands. And Indian taps as

they are, you see, it gave in and I got completely drenched. And I came out and I said please give me the sari to wear!

Today I had decided to be a 'real' Guru and a very hard one! Then Warren came to say that Mother somebody has bought a sari and this is that and that is that, he gave lot of arguments. And Rustom and Warren were trying to, you see, put me down in my place! But then they used the greatest argument to out-wit me,—first they said the sari is beautiful, this, that it was alright; then they said the vibrations are too good, even before opening the sari, the vibrations were there. So all my efforts fizzled out.

This is the play of the sweetness of Divine. What is called as Mādhurya. 'Mādhurya' means the sweetness. The sweetness. And this is the one that is such a hide and seek of joy in life. And that is what I have accepted, so first we will have the Mother's Poojā.

Mataji Shri Nirmala Devi



Shri Mahalakshmi Pooja

8th Sept. 1983

Munich

Today is a great day of Mahalakshmi Pooja. Mahalakshmi is an incarnation of the Lakshmi, the power of Vishnu. She only incarnated.

This Mahalakshmi principle is born out of the Lakshmi, who is the power of Sri Vishnu. When in a human being the desire to rise higher comes in, the Lakshmi principle becomes the Mahalakshmi principle. Like in the West we can say, people have affluence of Lakshmi, so they wanted to rise above that principle and become Mahalakshmi.

In the awareness it acts on the matter like aesthetics; people worry more about aesthetics than about possessions. And when they start growing higher and higher in their awareness of seeking then they find that the attention should be such, that they should pay more importance to the aesthetics of things than to the gross values. Now when this desire becomes evident in human beings, then only Lakshmi incarnates as Mahalakshmi.

So She incarnated as Mahalakshmi when Rāma came on this earth, first time. And also

She incarnated as Rādhā when Sri Krishna came on this earth. And when She came as Mary, it was Mahalakshmi who bore the child that is Lord Jesus Christ. So the child She bore was the great personality of Mahavishnu. This Mahavishnu-tattwa is also represented, or we can say has an aspect, of others, which incarnated on this earth as two children of Sita. They incarnated as Mahāvira and Buddha, as Hassan and Hussein.

Also at the time of the prophets Mahalakshmi incarnates as a pure relationship with them. Like Rājā Janaka's daughter was Jānaki, means Sita ; then She came on this earth as the daughter of Mohammed Sahib ; and then She came on this earth as Nānaki, the sister of Nānaka. So She resides as a pure relationship of these gurus.

Thus the Mahalakshmi's greatness is that, through Her power only the Sushuma is covered by Kundalini. *She is the power of our evolution. And by Her power only we have risen to be human beings and by Her son's power we are going to become higher people. Thus the importance of Mahalakshmi is very great for all the Sahaja Yogis. Because She guides our Vishnu-tattwa to its culmination, to its completion.* Which is the principle of our evolution. Thus She is a giver of Dharma, She gives us the Dharma and She is the giver of the truth. She is the one who relates us to our brain—the whole brain is Mahalakshmi's system. So it is She who exposes the whole of the knowledge as truth to us, on our central nervous system. But at the state of Virāta, when Vishnu becomes, the Virāta, the great primordial being, then She is called as Virūtangana, as his power.

So these are the incarnations of Mahalakshmi about which I have told. There's so much can be said about this Mahalakshmi-tattwa ; you are all blessed much by that.

And so today we remember Her great incarnation as Maria, who was very great because She had to bear terrible pain in Her heart with all Her powers that She had. She was a tremendously powerful Lady. But despite that, She bore all the tortures of Christ upon Her heart. And it was Her order and Her desire that

Christ had to crucify Himself so that people could be resurrected. And sometimes Indians asked me what did She do to be a Mahalakshmi, what did She achieve? I said, "with all Her powers to bear it. To play the drama it must be too much."

So She is the redeemer and She connects you to God. In the sense She is the bridge. And the Kundalini rises over the bridge. And Kundalini is the Mahakali. Now we have a temple in India which you have visited of Mahalakshmi in Kolhapur ; and there when they sing, when they worship Mahalakshmi at that time they say "udho, udho, Ambe". That time they say "O Ambe, the Kundalini, rise".

But Kundalini is the potential of all the three powers : Mahakali, Mahalakshmi, Mahāsaraswati, because it is the primordial desire. Because She is the Holy Ghost, you see, so She contains all these three powers in it. Like Adi Shakti has all the three powers of Mahakali, Mahalakshmi, Mahasaraswati.

So now today is a great day for us because *Mahalakshmi has helped us so much, Her blessings are much. She looks after all our well-being, She is the one who looks after all our problems of redemption, She is the one who gives us all the possible help in our chakras and correction of them. And She is the one who gives us all that is material or physical well-being so we have to be very very thankful to Her today. You have to be grateful.*

And also today is Gregoire's birthday. So I would like to congratulate him for making me come to Munich because we had such a tremendous programme.

May God bless you all.

Before we start the Pooja must say that Hugo has been very very helpful, very active. He came all the way from Australia with his wife. And I must say because of him I came here. As a token of my love and my complete appreciation of their hard work I would like to give them a dinnerset with a platinum line on it, because platinum is the colour of the Mahalakshmi. . . . *Because Mahalakshmi is also Annapurna. She supplies food to people. You can say Mahalakshmi is the grandest Graha Laxmi. So may God bless you all,*

On the meaning of Islam

In one of the suras of the Holy Quran it is written—"the only religion with Allāh (or which he has) is Islām—and there is no other religion to be accepted". What does this mean?

Allāh is one of the names of the Virāta, and it means that for Him Islām is necessary. What is "Islām?"—it is surrender, and from the same root comes the word *Salām* or peace. The Almighty, the Absolute, has chosen to manifest itself in the Universe through the chakra of the Virāta and to control it from there—and the Lord Krishna in his life has expressed the illusoriness of any other belief or form of expression.

For the absolute is Lord or Master of all that is and exists, and there is no Good save that which is desired by it. And we can only know what is desired by it if we are surrendered to it, if we can with a small voice, like the child Samuel say, "Speak Lord, your servant is listening." That is pure, true innocence, for that is the innocence of the child that knows only its parents' command. It knows no "Dharma" or ritual, or Good or bad, only its parents' desire.

So the Lord has revealed that the only religion acceptable to Him is total and pure surrender—All else is an illusion to pamper our egos, and blind us to the reality of Him who is Absolute, the one and only one,—the one beyond all rationality or knowledge or understanding, the one who is the Commander, the Lord, and Master Absolute of the Universe. In all else we take pride, only in surrender do we love and adore Him who made us and is our ruler, and our Lord and of Universe, there is nothing else. So stop taking false pride in all the "Good" or "right" things one does, and love and adore and worship and seek with all the heart to serve Him and fulfil His pure

desire, the 'Shuddha icchā—, (शुद्ध इच्छा) of the Universe.

With great Grace his Shakti, the all beloved in the universe, has descended amongst us—to bring us Grace and the knowledge of the Absolute—and share with us that Divine Glory. Words cannot express or the mind comprehend that this great force that is the absolute in the Universe, the embodiment and personification of the 'Shuddha Icchā of the Universe should have chosen—to take such a small body and mingle freely amongst men. With Her power and the power of Her body and being, She has opened out our chakras slowly one by one so that our awareness begins to become aware of and comprehend a fraction of the Majesty and Glory of the Absolute. Really one cannot think or ask anything more, for it is all given to us—And one must pray one's brothers and sisters not to waste their time in trivial pursuits—but to place heart and soul and mind and being, in totality at the feet of the Divine the Absolute.

For myself I cannot love and adore enough or worship or seek to serve the Glory of my eternal Father, or turn with gratitude to Her who with insuperable Grace, Compassion and Condescension entered this world of Mankind to alter, change and raise me and all like me to the point and state where one may know Her eternal love—and Lord which are one and the same, for the one expresses the other eternally. The brain cannot comprehend it, and the body is too small to express it fully. So one can only bow in silence and adore with all the fullness of the heart—and I pray you may do so also.

Amen ॐ नमः इति

—Dr. Rustom.

Nirmala Yoga



Advice given at C.G. Jung Society's Hall

American Tour
16th Sept. 1983

At the very outset I have to confess that I have no academic interest in philosophy and I don't know anything academically. Neither have I known much of Jung till he died, and there was a report about him in one of the Indian journals and I felt, that there was a great soul who has gone away.

Now you are all great scholars and great intellectuals, while I'm a simple housewife. And all that is simple is reality. Reality is not complicated. One must know it's the most simple thing, is reality. And the more simple we become, the easier it is for us to grasp the reality.

Now to understand Jung's problem, I have no way out because I was not a student of psychology, but I got hold of some dictionary to know what he was meaning by saying *Unconscious* and *collective unconscious* and all these words. Then later on, in London, I met a Jungian, an Indian boy—studied in Oxford and all that, he became a psychiatrist, also he did his M.B.B.S., and then he became a psychiatrist; very clever, intelligent person—and I found that because he had an Indian background, he could integrate properly, and he related to me all the beautiful things about Jung. Of course he also brought Doctor. . . . to meet me, who got somehow cured of his trouble, I think. And Doctor. . . . gave me a book as a present. It was so complicated that I gave up. But he was a very nice man I should

say, and I found it difficult to explain to him. Because first of all there are certain presumptions in our mind, and certain conditionings, for which we really must thank Freud also, because he is the one who could see that we have conditionings. That's one point about it. But he also could not go too far with him, because he could only see one side of the human being which he has described here, the left side.

Now if you see the left side, is there as shown, is the power of your desire. And the power of desire, naturally, he felt comes from sex because the last chakra as you see, this red one, is the chakra called Mooladhara chakra. The centre of Mooladhara, is the one that looks after the excretion of the body. It deals with the pelvic plexus.

Now, whatever I'm telling you today, you should listen to it with an open mind, that's one request I have to make; as a scientist. And secondly, that it is a hypothesis which I'm putting before you, as far as you are concerned. You need not take it for granted at all but keep your mind open. And thirdly that when you find that it has been proved now, whatever Jung has said, can be proved, then you have to accept him as a person who knew quite a lot about Self and about the collectivity.

Now you can see here, very clearly, that the one force that acts in us is the power of

desire, left side. The right side one is the one that acts, the power of action. Now the right side you see is the yellow coloured one, is the one that is the power of action. So now you may ask, what is Kundalini? Kundalini is the *pure desire*. Now what is lacked in Freud's writing,—anything about purity. What is 'pure' desire? Desire like, 'we want to have a house' is not pure, because it doesn't give you full satisfaction. For example even economics has described that "wants in general are not satiable." In particular we think that, 'alright, I'll have a house,' then you have a house; then you want to have a car, then you want to have a helicopter. God knows how it moves. So any desire we have at human awareness is not pure desire. But this Kundalini is the pure desire. So the sense of purity, if it is missing we cannot talk of Kundalini.

Now this desire is put there as you see at the triangular bone and this is there at three and half coils. Coils in Sanskrit is called Kundala, that is why it is called Kundalini. Now this pure desire is kept in the bone called Sacrum. Now it is very significant. Sacrum in Greek language means sacred. That means Greek people also knew about this, that there is something sacred here. So that part of sacredness and auspiciousness is also missing.

Now you clearly see here, there are three compartments are seen,—one on the left, one on the right and one in the centre. So it is not placed one on top of another,—this is another mistake. It is vertical. This is one big mistake. That these are vertical, so, for your ascent you have got a clear cut passage, this is one point. Second point is, that when you say unconscious, means whatever is not conscious, whatever is not felt on your central nervous system is unconscious,—alright. But it's a very... everything mixed up together. But what is the purity about it?

If you say take the left side. According to Sahaja Yoga the left side represents the desire.

I would say Freud, though he was not so clear cut, his Libido. And beyond that is the subconscious and the collective subconscious. So the subconscious is not Unconscious. Subconscious is unconscious because of the language problem. It's a language problem, unconscious is such a big word: "Because it is not conscious on our central nervous system". But that's not what we are bothered about, subconscious is on one side, we can leave it on one side. Alright. Now on the other side if you see, what we call as the power of action, is the futuristic thing. So on this side lies the future. We have first the supra-conscious area and then the collective supra-conscious. See the difference is that if you say these things are one top of another, we make a 'very big' mistake. That means that if we have to rise to our unconscious,... of course rising is also not there, for them it's to go down, the rising is not described. But what I have seen a picture of it, is that the unconscious is below—the unconscious which will never become conscious—then the unconscious, and then the subconscious and then the ego. It's rather confusing.

Now you see that here, that one is the subconscious and the collective subconscious, and one is the supraconscious and the collective supraconscious. Now the top thing,—there where you see these petals and all these things, is a lotus,—is the '*superconsciousness*.' That is the evolutionary ascent we have to achieve, is to "become conscious of the superconsciousness," which is really the collective consciousness. Now this has two aspects.

To say that Pātānjali did not say about Kundalini—because at the time of Pātānjali it was kept a secret, but he did write about, "after the ascent, what happens" very clearly.

So the representation of the motherhood is here. This Kundalini is the Mother, which he could see. And the Father, Father is the one who rests on top of your head. So that is

superconsciousness. You have to become one with the Whole. So that means you are aware of yourself as I,—becomes the Whole. This has to happen. What is called as the 'second-birth'.

Now you might say that, why Moses didn't talk about it? Or Abraham didn't talk about it? Because their job was—you see they are all connected with each other, only we are fighting, they are not, they are all together. But the trouble is when people do not have eyes to see, one might say the elephant is just a tail or somebody might say it is just the leg, but they are all one together. But this integration only takes place after you have got realisation, to understand that they say the same thing, they have done the same thing.

In a living process of a seed you can see, first the seed becomes the trunk, it has to become the trunk. That doesn't mean trunk is less important than the flower. So this is the trunk we can call it, here. All these great prophets like Moses and Abraham and all those people who were born to establish the sustenance within us. It started from, also in India, we had people—Janaka, Nānaka and the end was the Shirdi Sai Nāth. There were ten main incarnations of these people who came in this part (VOID) and they reside within us to give us the religion.

Now the religion we talk of is outside religion, is myth, is mythical. But inside religion is like a valency. As we have a valency for carbon, four valencies, in the same way human beings have ten valencies, and that's how we have got the ten commandments. And these ten commandments relate to our ten valencies within us, and that's how it works, that you maintain the balance. Because if you go too much to this side, then you go to the left side, then you fall a prey to subconscious, to collective subconscious.

If you go too much to this right side, you fall into the supra-conscious and to the collective supra-conscious. That's why the balance has to be built in. Any vehicle which has to ascend like say an aeroplane, if it is not in balance it cannot ascend. To ascend one has to maintain the balance, and that's why the religion which is nothing but "*consciousness regulated by superconsciousness*." Because these people came, according to us, they were incarnations of the Primordial Master.

They didn't say so. Because to say this is very dangerous. Anybody says I'm the incarnation of Primordial Master, immediately either they will poison you, or they'll hang you by the nearest tree.

You see that's what has been, I mean nobody wants to listen to anyone who says something sensible or truthful. We have been doing that throughout. Of course you can not crucify me this time but there are lots of problems I face because I tell the truth.

And the truth is that all of them who were born at this stage within us are looking after our religion, means our valencies, means our sustenance by which we are human beings. If we go beyond this, that side or this side, then we become either subnormal or abnormal.

Now the subnormal people are the ones who go to the left side. Now I would like to say that another mistake was committed because of the idea of this Unconscious. That way the findings of the Indian seers—because in India there is nothing like a religion, it's just a seeking. A true seeking of a person. Is neither a Hindu, Muslim, Christian, those who are seers, you see they say "there is no caste for a seer". A person who is a seer, has no caste, he has no religion, he's nothing. Because he's a human being he doesn't belong to any conditioning of the kind, but to the truth itself. So, they found out through 'meditative' method.—

Not through reading, through mental projections or through imaginations or anything, but through meditative method. First they had to become realised souls. Like in Pātānjali it's not written clearly but it is said, "first you have to have Ishvar Pranidhān (ईश्वर प्राणिधान) means you must get your realisation, first, the God must be established within you". Before that anything else you do is just artificial. For example now, this thing they have put it here for me to speak. Supposing it was not connected to the mains, it would not work. It is a very simple thing again, I have said. Any machinery, this one, if it is not put to the mains it doesn't work. In the same way human beings, who are not connected to the mains, if they start working out they either go to left or to the right.

Now also we see very clearly, medically we can see this, what happens. That we have an autonomous nervous system within us. If you ask the doctors who's this 'auto', they don't know they just say 'auto' because it works by itself. Who's the 'auto' they cannot say. But in the autonomous nervous system. . . . You see branding is the way people just shut you out, you don't know what to say that you are autonomous nervous system. Now if you ask them who is 'auto'?—Because I did medicine and I was surprised the way they were going about with all the blindness; doesn't matter.

This autonomous nervous system has got two groups of nervous systems, one is sympathetic another is para-sympathetic. Now the sympathetic nervous system, though they call it autonomous, but it is under our control. Because in sympathetic nervous system, in any emergency it comes into play. Like supposing I'm frightened, then I start running; then when I start running the sympathetic goes into action and when sympathetic goes into action, the para-sympathetic brings it back to the normal. Means, supposing you are running very fast, your heart starts pulsa-

ting very fast, but then it comes to normal by the action of the para-sympathetic.

So we have two types of left and right sympathetic nervous systems. Both can be activated by our own emergency created by us. Now see the left and right according to the doctors is all just the same, for them it's quite a blind ally.—So para-sympathetic, they don't want to talk, they're honest people because they don't want to talk about para-sympathetic.—But sympathetic also what they understand is that the left and right are just the same, but it is not so. Left looks after the emotional or the desires as you say, the emotional side, the conditioning side and also the subconscious. Because it creates the subconscious within us. The present subconscious is created by this (Ida) nādi or the channel.

Now the right side one, as I told you, is for the action, it creates the supra-conscious side. Means a person is say a very very futuristic person. I mean Americans are very futuristic and very speedy people, so what happens? They start moving to the right, too much of action, very speedy, very fast. You see everything is for the future. I mean you are sitting here and may be we are thinking of tomorrow, "what I am going to cook;" sort of thing. So this is what happens to us when we start thinking about the future. And then we create a realm as the present supra-conscious within us. But beyond that lies the realm called as the collective supra-conscious.

So as I told you there is 'collective supra-conscious' and 'collective subconscious' and a 'collective super-consciousness'. Then we have another 'collective hell', we can call it. So we have four types of collective consciousness. But it is not conscious in our central nervous system, that's why we call it unconscious.—It is a general name given in English language 'unconscious'—which is general name. But actually we have four types of unconscious and all of them are collective.

Now what happens to the collective subconscious? Collective subconscious is the area where all, that is dead since our creation, resides. All that is dead resides in that area.

Recently I saw a very interesting documentary on cancer cure or cancer. Some doctors had given a very good report, saying that, "if the body is vulnerable for cancer",—according to Sahaja Yoga when you have too much in a sympathetic activity, then you are vulnerable for cancer,—"then an attack comes to you from the area which is built since our creation." They are very near us. And they call that, as the name is given to it as protein fifty eight (58), you can call it the street number 58 as well, I mean you can call it anything. So they call it protein fifty eight (58) and protein fifty two (52), that's what I gathered they call it like that. But now what are these things that trigger? They are the ones who trigger the cancer. This is one point we have to find out, what happens if you go to the collective subconscious.

Because of this complete jumble of four collective consciousness you can say, because of not understanding that these are four areas kept like this, separately that way, this way (left and right), and downward and upward, absolutely nicely compartmented, the problem came, that they thought that we have to go into these areas first to understand about the depth of our being. Now as you see, there is a clear cut path in the centre, here, according to Sahaja Yoga, there is. . . .

And another thing is,—Sahaja Yoga does it, it works out, it's an actualisation, it is not just talking or theories. Actually you can see the Kundalini pulsating in the triangular bone, not in everyone but on the people who have some problems on the Nābhi chakra, Nabhi centre or Svadhishthan centre if there is an obstruction, then the Kundalini really pulsates. And you can see with your naked eyes. We have some of the

photographs taken by them. But we can not say definitely in this person it will pulsate like that. With a stethoscope you can feel the pulsation rising, and when you bring it to the top of your head you can feel the pulsation rising here. And when it stops you'll feel the cool breeze coming out of your head. Actually cool breeze. This is actualisation.

Now what happens actually is that this Kundalini is the one who is the Mother principle within us, reflected as the Primordial Mother. It was so great and 'courageous' of Jung to talk about this, when Freud was so much accepted by everyone. Even now in London there are only twelve Jungians, you'll be surprised, I'm so happy to see so many of you here. So he is the one who very courageously put forward this idea that there is the Mother's force within us, which is a fact. And which can be proved. If you see historically now at the time of Moses and Abraham. You see, 'Moses crossing the bridge,' you see, this is significant here. This is the Void. We call it the Void, but Zen for them Void is different. So we cross this. In the same way Moses crossed, through the bridging he did it. And this bridging takes place when the Kundalini rises from that triangular bone, and crosses over, then the first bridging takes place.

Now one may ask the question then, then why did they think like that? Why is it they did not have the right idea about it? Why these mistakes were created, if they were realised souls? No doubt they were realised souls. But here the problem was, in this country, all these Western countries, is that it's a very individual effort of a person, and traditionally it was not known so much about it. Though Christ has openly said "That you have to be 'born again' and that a transformation must take place". But then again we started an artificial type of a baptism, that you put some hand on somebody's head, anybody putting hand and saying now you are baptised. But there are people

like Blake who said "A priest cursed on my head", he said so. So the thing is that because it is not a knowledge of the ancient times in the Western area, people took an individual probe into the thing. Naturally whatever they found out was not supported, something was supported by their experiences whatever he had from the dreams and all that, so he established it.

But another problem is a person who suddenly, through spontaneity only, through Kundālīni awakening only, jumps on the stage, then he starts seeking about stage, about the frame work, how it is made, how, it is done. But because it is an individual approach it is very linear, it is not going from one point to many points but is linear. For example, he would go onto this point to find out, then onto that point to find out, and then onto that point. But supposing somebody who knows about the framework and also about the stage can tell you about 'everything' and that is what is needed today. Historically it was, I would say, the Dharma, the religion was established, historically, for our consciousness. 'Everybody' has contributed.

Then it came further onto this point (heart) where another centre is very important.—These are all the mile-stones of our evolution,—mile-stones. At this point the advent of the Motherhood came just to protect, for protection. Because that time ascent was not so much needed, but the protection of the seekers. And She came as the Mother of the seekers to protect them from evil forces. Now the evil forces were from the left and from the right.

The left side people also are sly, those who invade, those who torture are what you call the masochist sort of people and the right side as the sadist people. Then, when they die also, they do not leave their habits and they then possess people and try to torture. For example Hitler used Lāmās for this, and he got the

supra-conscious ideas from them. Lāmās are known for their supra-conscious ideas, they can tell you where the Lāmā is going to be born, and where such and such person,—all the futuristic. And he had a training with them and they went down there, some of the people went and told him how to use the supra-conscious spirits to impress, or to possess the Germans and he managed that very well. Because of that they lost their consciousness, they didn't know what they were doing. In possession one doesn't know what he's doing. And that's how these possessed people did such work that even animals can not do, worse than animals. Without any sense of shame, without any sense of decency, without any sense of love or compassion. So the whole development came up like that and surprisingly they also called it as a Father-land. Father-land, the right sided, the right sided manifestation you can say, the manifestation of the action. So that's how we grew up with our action, developing our ego. First we had just the part which was the pituitary within us at an animal stage, but then pituitary was pushed out, our ego came up. As the action took place on the right hand side we developed this yellow stuff you see, it's like a bile colour and all these people had bile trouble and liver trouble. Those who are over active are aggressive people and they tend to aggress others.

Now the problem was that India was dominated for three hundred years by English people. And the seers and all were ridiculed and laughed at, nobody even bothered to look at them. So they disappeared into their caves and disappeared into places where they could not be located. It was such an aggression of ego on them. And later on they made our people to learn more about science and learn more about 'their culture' and 'their achievements,' they impressed so much on the Indian people that we took to your styles. All these seers got lost.

So fourteen thousand years back you'll be surprised, there was a great seer called Mārkaṇḍeya who has written all about Kundalini, about the ascent of the Kundalini and everything. There was a great astrologer, I should say, he was the person who started astrology in India about sixteen or seventeen thousand years back, you can not really say when he started it. He wrote one great book called *Bhṛigu Samhitā* (भृगु संहिता). But before writing that he wrote another one called *Nādi Grantha* (नाडी ग्रन्थ). Of course this is written on the lotus leaves. An.I described—this voluminous thing was later on completely depicted and brought to up-to-date level by another person about three hundred years back whose name was Bhujandar.—Can you imagine that this man thousands of years back predicted clearly that the Sahaja Yoga will start in 1970! And that in that way the Kundalini will rise spontaneously, and people will get their realisation.

Because for an Indian, I mean for an Indian I'd say, not the Westernised but a real Indian, the highest goal in life is to get Self Realisation. When my grandchild was born you see, her horoscope was cast. And when the horoscope was cast, they sent a telegram for my family, the astrologer. "The great thing is that the Guru is in her own family." She's a born realised. But they said—but for them this was the greatest, to send a telegram to her family saying it is the greatest thing that "she has her Guru in her family, so that she can get her realisation." So this is what it is. The whole attention of the people in India should be, if they follow their traditions, is to get Self Realisation.

But as the Western people impressed them so much you see, so much of impression came from them, we had to learn about your sciences, your all these things and we just forgot. Not easy to talk to Indian doctors about how para-sympathic, if it is mastered, you can cure any diseases whatsoever,—because they learn

only from you. Now even if some people want to talk what happens that they think we are sort of challenging their ego. The problem is even about religion or God, one cannot talk. In the meanwhile I'm very happy that Jung had warned that "be careful about India," that was a very big thing he said. Because Jung came to know about India through people—some German writers who went to India. Now their main interest is to find support of the Freudian theory that what is sex, this thing, that thing,—only that. Even though you'll be surprised Japanese have the same interest about India. They want to come and see what is tantrism and how these erotic things are there and they take zoom lens you see, and go on top of the these old temples to take a photograph of erotic things. It is so surprising for us, we never see these things, why they are doing that.

Because when in the sixth century after the advent of Ādi Shankarāchārya—who also propounded that "It is the Kundalini who has to be awakened and unless and until you get your Realisation you are nowhere near religion", these people came up just to attack,—the negative attack. And all of them formed a very big belt, starting from Bengal going round through the middle of India going towards Gujarat. And there they propounded that it is through sex you can achieve your Realisation. Because a sort of a—that was the only way they could make some money out of it also, by helping the very licentious and permissive rulers in those days, by telling them that the sex is the way you can achieve God.

Now here you can see very clearly that the centre which is supporting or which looks after the sex activities, is below the Kundalini. In Sanskrit it also is written *Shata Chakra bhēdan* (षट् चक्र भेदन) means six,—six centuries are to be pierced through. *Shata chakra* (षट् चक्र)—six. Not the seventh. But these people said that this is the Kundalini is in this centre which

looks after the sex. Now, as a Mother I do not want to condemn them so much so I would say that may be a mistake also. Because here resides a Deity, a symbol as you call it, which has got the head of an elephant. Because elephant is the wisest animal and the head of an animal signifies, that such a person never gets ego. It's the human beings only, the human animal only gets the ego part of it. So to suggest that it is the pituitary only acting, and that it is an innocent. To represent the innocence in us.

This symbol they must have seen, but not the whole of it, must have seen the part of the trunk and they must have thought that this must be the Kundalini. So to give them a full benefit of the doubt, I would say like that,—but people took too much advantage of it. So they started big competitions, that those people who can produce such erotic art and all that will be given so much money and this can happen, that can happen. Artists would not take to it, so they gave them lots of temptations so that they would accept. Like in Nepal they gave another temptation by saying that, supposing, you see if you make the temples out of the wood they can be destroyed. But the virgin who is, according to Indian mythology, is the thunderbolt and the thunderbolt if you want to keep it away, better make things that she won't come near that. Just to make it repulsive they made it. They gave all kinds of arguments. Like they told the ministers, you see were very austere people, and they wanted to have their own temples. So they told the king, "alright to please you we'll have some licentious thing outside but inside we'll keep very pure. Because that is light, that is fertility, this that, all kinds of story and theories they made up, just to create this kind of a new cult there.

Now what happened, why they did it? It's a very important point one should note, "why these people tried to bring down Divinity, puri-

ty to that level". The reason was, that when you start insulting Divinity or purity then that area becomes absolutely horrid. When the purity is removed then you can do whatever you like in that area. You can get possessions there, you can get all kinds of spirits there, you can do all kinds of witchcraft and all those things, if you somehow or other create an area where Divinity doesn't want to go. This was the principle. And that's what 'exactly' they used to create an area of this kind. Like there's a very great temple in India called Kamakhya Devi's temple, and all these tantrics went there and tried to do that, like having sex relationship in the temples and things like that. And by that they saw to it that whatever is Divine that is showing there, should be removed and all the negativity could be brought in.

Now in the Ten Commandments it is said "Whatever is created by the Mother Earth should not be reproduced and then it should not be worshipped." Now we should find out, what is created by the Mother Earth? This point we miss. Whatever is created by Mother Earth, that Mother Earth Herself has produced something Divine. Now in India people know about it, that it is so. I went to a place called Musalwādi, in a village, because I work more in the villages, and there they told me a story, that, "Mother there's place here where an Englishman came about a hundred years back, an engineer, and he tried to build a bandh for creating a nice tank there. And what happened that at a particular point about 20-30 metres, he could not build it. Whenever he tried to build it, next day it used to be finished off. So he was quite surprised, and he's written down in his own diary and all that,—they've published the diary also. There he had to make a bandh like this and 'go round' and then make it further. So I wanted to go and see the place. When I saw the place I knew this is something created by the Mother Earth. Now how do you know it is created by the Mother Earth is the point to which I'll come later on.

So there 'are' places created by the Mother Earth, 'already', to vibrate the Divinity, the purity, the whole expression of Her compassion and love for human beings. But unless and until you are a realised soul you cannot feel them and understand them. Only a realised soul can feel them and understand them. For example Stonehenge, I went there, Stonehenge is the same stuff. But the problem with them is that the people who are Druids who are doing all this worship don't know what it is, they don't know how to use it. So in this way the Mother Earth has also created so many such places which have come out of the Mother Earth and they are there. In India there are many places like that. Like in Maharashtra we have *Ashtavinayakas* (अष्ट विनायक) eight of the symbols of the innocence Deity as you say. Now because people are not realised souls, one can not talk to them. Because if I say that is the thing, how will you know?

So when the Kundalini ascends through the central path—You see the subject is so great that even if I give thousand lectures I cannot cover it, so the thing is I'll try to cover every point little bit here and there. When the Kundalini ascends, I told you the cool breeze starts coming out of your head. So what happens to you? For the first time you feel the cool breeze of the Holy Ghost.

Now some may deny Christ. That was wrong thing to deny Christ, I must tell you very frankly, it's a conditioning to deny him. Because you see, by denial what you have done, you have denied an incarnation who came at 'that' point. But the way they have made out of Christ, naturally anybody would deny. The way they made Him an incarnation anybody would deny. I mean I got my birth, I mean I should say I got it because I deliberately got born into a family which was a Protestant Christian, because they are the most sophisticated fanatics! Absolutely. Because it's such a rational thing they have made out of Christ,

that I thought this is the place I should be born so that I would be able to tell them that this is not Christianity, this is not Christ. So the way they made Christ naturally people denied Him but He is the one who has suffered for us, definitely. So there is no suffering needed for us at all. If you ask for suffering you'll suffer. Only thing, he is to be awakened here at Agnyā chakra.

Now if I say about Christ or anyone, it should not be taken for granted 'at all', nobody should take it for granted. What happens when the Kundalini rises? Say, it is here in the stomach. Many people who have been to the wrong gurus, who have been following wrong things or those who think "I'm the guru, I know how to do it and I'm the one who has done it", they have to take the name of Moses. Unless and until you take his name it won't rise, the Kundalini won't rise. Now when it reaches this point (Agnyā chakra) you have to take the name of Christ. Here (void) you have to take the name of Mohammad. Who was Mohammad? Nobody else but Moses himself was born as Mohammad.

You'll be surprised the Islamic people today are following Shariat. What is Shariat? If you have read Bible, is the same as written for the Jews, same thing they are following what is written in the Bible, they are following. We are not following it, but they're following. Which shows that because when Moses came down he found these people in such a big mess and such a big hell, that he had to make a very very strict law to pull them out of that hell, and that's why he gave such strict laws. Actually if you have read 'The book of Essenes' I was surprised that many people who have read it showed it to me, that they really, clearly said that the laws were not so strong, but Moses had to make them so strong because people were absolutely hellish and they were going down so rapidly that he made those laws. But, surprisingly, they are more followed by the Muslims and imposed on them.

Now if you want to know what you are, say a Muslim wants to know about himself, he should go and ask a Jew. And if you want to know about the Jew you should go and ask a Christian. And if you want to know about a Christian you can ask an Indian. *So it is the opinion of others will correct your conditionings in the mind. Because you are 'born' in one religion.* It's a conditioning! It's absolute conditioning. And this is the worst conditioning that people have. Then how will you accept the truth? If you are conditioned you can never accept truth.

And that's why the Indian fake gurus have accepted the advantage. You see they are very clever, cunning, absolutely cunningness personified. They all came down here first, with the idea we don't talk about religion, finished. So they suit us very well, if they don't talk about religion, about God then they're the best because it doesn't come in conflict with 'our' conditioning that we have. So they talk about 'flying in the air', for which people have paid six thousand pounds each, for 'flying in the air'!

I am the one, in 1970 I 'openly' took their names and 'denounced' them and told the people who they were in previous lives! At that time you see, so many of my disciples started shaking, they said "Mother what are you doing? They are going to kill you." I said "Let them try! Try their level best."

So these fake gurus came here, started the cult, and started all kinds of these things. First of all don't talk of God, and if you talk of God, then just make the person such a slave that he cannot get out of it. They use the supra-conscious, or they use the left sided sub-conscious. And that's how they have attacked you people.

Now the people who have no idea as to what should happen they think we have to go

through this suffering. There is no need to go through the suffering at all. *When Christ has gone for you.—finished,—there is no need to go through any suffering any more, just you have to awaken Christ within you. Just count your blessings one by one. It's a very cheerful thing, it's not such a serious stuff.* You see, like in Paris I went they said "Mother never say you are the happiest person." I said "Why? I am enjoying completely." They said "No, you must say you are very serious, and that you are suffering very much." I said "I'm not, how can I tell them lies?" "They all say you'll have to suffer." I said "Why"? They said "Because here everybody believes that we all have to suffer." Les. Miserable you see. I said "Alright these Les Miserable are sitting on the streets of Paris, drunk completely, and prostitutes at every lamp post, are the Les Miserable. They are the ones who have created their miseries like this.

This is how our mental projection has taken us, to this kind of a hell, from which to come out. Only Kundalini can help you. Now this is the Mother's thing—So we can say that first the Father's manifestation came, then Son, now the Holy Ghost has to come.

Now people—Christianity is another absurd thing they teach, that there is the Father and the Son and the Holy Ghost but not the Mother. How can you have a Son and a Father without the Mother, can you? It is absurd but all intelligent people accept it and seriously talk about it. And, "Holy Ghost is a mystery! Don't talk about Holy Ghost, it's a mystery!" Because, to say that Mother has a part to play, is too much for them. Because in Christian religion, so called, they don't have any place for the women to become the priest or anything.

My father was a great learned man who was the master of fourteen languages and he translated Qurān-e-Shareef into Hindi, and

very learned man, I should say, he was the one who told me about human beings, and how their permutations and combinations work. And I asked him "But why this Martin Luther, who was a realised soul, put away the Mother's position that way"? He said "That time, you see,—we call it 'Samayāchār'—'according to the time'. The Muslims were very powerful, and he said that if he talked of the Mother he would have been hit hard. So he took a course where he said "She's the one who's there, who gave the birth to her child," and all that, but he wouldn't call her as a Primordial thing or a Primordial Power.

But the truth has to show itself. So in recent times you have seen how the women have become very conscious of themselves. Of course they are absolutely misled. Absolutely misled. Because they think that if they become like men, then they solve the problems. It's not so. It's a pendulum. You see you move like a woman to a man, man to a woman, it's a pendulous movement. What you have to do is to rise in a spiral way, otherwise evolution is not there.

Evolution is the spiral movement. And it's not shown here how the Kundalini moves, but maybe later on I maybe able to tell you in details how the movement of the Kundalini takes place, and how the spiral movement of the consciousness has taken place so far. *In the same way the spiral movement has to take place, that in your evolutionary process you must come 'above' the man and the woman part of it.* So this is completely misleading business that "we dominate the men." And when I say this many ladies left you see, the hall, they were very very angry with me that I was saying so, but it's fact.

And the woman is the Mother, she's in a way higher than man, I think. She's the Mother she has to nourish. She's here for nourishment. So the new awareness has to be that of nourishment, of compassion and love.

For example, in the olden days, for us Napoleon was a Vintage hero. And now if you call any Frenchman a Napoleon he'll hit you back, he can't stand it. Because according to him, he was very egoistical. So who is the hero today? Somebody like Mahātmā Gandhi, somebody who is the manifestation of the womanly qualities, of the Mother's qualities of compassion, love, of nourishment of this Mother Earth.

Now very interesting it is to see that this Kundalini is the one which is called as the Kumbha (कुम्भ), in Sanskrit language, means the Aquarius. We call it Aquarius, as one of the signs, and is the same as Kumbha in Sanskrit language. *So it is the age of Aquarius, is the age of the Kundalini.* Secondly is the age of the Kundalini which will nourish, which is the Mother within you, which will rise, will give you the completeness of it, and which will connect you with your Spirit which ultimately gives you the enlightenment by which you 'become' collectively conscious. You 'become', again I say, it's not just telling a story, you just become. Today we had a lady—I came a little earlier,—she came to see me and apologised that "Mother I went to this Muktananda and got very badly hurt and I'm in terrible pain and have to get up every moment, I hope you don't mind." I said "Alright you come up, and I'll cure you.

She came up, she's better now, but only thing her Kundalini rose and she felt the cool breeze coming out of her head and she felt the cool breeze coming out of her hands. Now what is this cool breeze that is coming out of your hands? For the first time you feel the subtle All Pervading Power about which 'everyone' has talked. The Rooh (रूह) as they call it, they call it, as the Brahma Tattva, they call it by various names—is the All Pervading Power of God's love.

So we come back to the origin, that first the God Almighty, the Father and Mother

is His power, and He's the spectator and She's the play. That's how it works. And the Son is created to lead the people through this problem of ego and super-ego, because it is so much tight that someone of a 'very great' nature had to take up the resurrection as a drama.

Now Christ actually is described in Indian scriptures, but Christians won't go beyond Bible, they cannot. They're so bound.

They will not go beyond Bible to see. To them Bible is the last and the first and everything. It's surprising in everything they cross limits, but in understanding you must go to other scriptures. That's why I really respect and appreciate Jung because he went out of the way to find out about everything with a very open scientific mind.

Now, in the Indian scripture, in the Devi Bhagvatam, where they have described the Goddess, they have very clearly described Christ, absolutely, all and his life. But he is called as *Mahavishnu*. Vishnu is the Deity at this point *nābhi* (chakra) which is responsible for our evolution, But He's at Mahavishnu point. And His description if you read, to the last bit of it is so great, and He is the incarnation of the same innocence born on this earth. It's 'so clearly' described.

Why do we have an egg for Easter? Egg represents a human being who have not got realisation as yet. Because egg has to become the bird, and in Sanskrit language a realised soul is called as '*Dvija*' born again, 'twice born.'

But in America I came in 1973,—of course I was a big failure because they told me, "Mother, without money nobody is going to listen to you, you must charge some money. They cannot understand anything that can be had without money." I said "But how much are you going to pay? It's invaluable! You

cannot pay for this realisation. It is your right to have this, and you will have it. And how can I take money for it?." So I was a big failure, but many people came here. But out of that came out a cult called 'twice born'. And one of them walked up to me with a Bible in her hand to hit me, in one of the programmes! And every body was upset but I was just laughing! We have a big film about it! Because I said "Look at this one the 'twice born' walking with a Bible just to hit me." Bible to hit, I mean I've never heard that. I heard that people used to walk with a Bible and a gun in another hand, but the Bible to use as a gun was the first time I saw such a fantastic thing!

So it can happen! You see, the people get so much possessed by the ideas and by the conditioning that they can go onto 'any' limit of accepting something as the truth without finding out, "what did I achieve out of it?" Or "what did my forefathers achieve out of it?" Why not the Christians or the Jews or anyone find out, what did they achieve? Now, they'll say it is postponed for, say ten thousand years. Why? Supposing I say to anyone, "There's a diamond available for you here, just now," will you wait? I tell you, people from Australia will come down.

But if I say your Realisation is there, you must understand that all systems and all that will work out, comes from the Unconscious which is God Almighty, and in us he has worked out the system 'so beautifully,' 'so delicately.' Did you become a human being by any effort? From amoeba stage He has made you a human being without giving you any trouble whatsoever. What trouble did you take? What did you do? Did you stand on your head or did you pay for it? You just got it spontaneously. So if you believe in that force that is there, of compassion and love, why should you not believe that if you have to get your realisation, it would work out spontaneously. It has to work out spontaneously.

So this Mother force that is there, the age of the Aquarius as you call it, this has to come up and nourish you. And it does. It has worked out wonders in India. Because Indian villages are still very simple, thank God, they're not educated, they're not complicated, they just start feeling the cool breeze and enjoying it, that's all.

They give up all habits, they give up all wrong ideas their—all customs of caste and all those things they give up, and they become 'extremely joyous.' But that's not the end of it. When you get your realisation, your material problems are solved surprisingly. Even material problems are solved, but not to that extent that you do not become Mr Ford, to have a headache. But you become a person who is satisfied and you get a balanced amount of comfort and a balanced amount of living.

Actually you'll be surprised that comfort is also a myth. Because you see, look at me. For me I don't know what comfort is, I don't understand that why should people worry so much about comfort. If you make me sleep on the street I'll sleep like a log of wood if you make me sleep in a palace, I'll be there. After all you don't carry anything with you at all. I mean nothing sticks to you, does it? I mean once you have to sleep, you just sleep off.

For another point I'd like to point out from Jung's point of view that he took to dreams as one of the very big, big experimental truthful manifestation of the Unconscious. But what happens, how do you get dreams, let's see. The dreams come to you from the Kundalini itself, in a way. So what happens the Kundalini is not connected on the central path, but it is the record, is all our past, all our record is in there. Like a tape recorder has a tape, it is there. And what happens, that when you go very deep into Sushupti (सुषुप्ति) that's the stage they call it, very deep into you, then the symbolism comes through that down below and

passes through that blue line (Idānādi) into your brain and that's how you start seeing the dreams. But when you are passing through that you see you pass through your all subconscious area, so the dreams get distorted, they get a funny symbolism, sometimes you don't understand what's happening, it becomes a sort of a mixed up expression and on that to depend may not be so much good.

Instead of that we must get the reality. The reality is that you become collectively conscious and you develop this vibratory awareness by which you can feel the All Pervading Power. But this is just what you get as far as your conscious mind is concerned, as far as your central nervous system is concerned. But actually what does it do, is the point? When it happens, what happens?

First of all when the Kundalini rises above this centre, Agnyā chakra, then the suction takes place of the ego and super ego, so the space is created. Actually you can feel the soft bone like a child, when it comes up, actually you can see. First of all the eyes dilate and then it comes out from top of head and you start feeling the cool breeze, actually, here coming out. Now this is what you feel, but it acts in this way, that these vibrations are the vital forces we can say, not libido only, but 'all' these things mixed together which are in 'pure' form which are for your Hita (हित) Hita means which is for your Spirit, we can say. And when you want to give vibrations to someone like that with your hand at the most, the person can be cured. You can cure cancer patients.

Now there's one gentleman who has come here luckily. I mean it's all Sahaja again I say, spontaneous, that I met him. And he was suffering from angina a very serious type of thing had happened, because they said he has to go to Houston, and he had booked his seats everything and was about to go. And then he came to Delhi, just to meet his friends because he

thought here something might happen so it's better to go and see them. And there they had the Rotarians, you see they called me for a lecture, and I was speaking. There must be a lot of people there and he came out with the question that "what about the heart?" I said "Heart is completely under control with Sahaja Yoga". So he found it very difficult to find me out in Poona, but he just came to me, and I think I must have treated him for 10-15 minutes and I said "Now you are alright". But first he had a big convulsion sort of a thing because the force was there, and then suddenly he got rid of it and he's perfectly alright, he's normal. He went back to the doctors and they said "What have you done? these are not your X-rays, these are not your reports, they are so different". And luckily this gentleman happens to be here in America.

But this is only one of the cases, I would say that luckily it so happened that Sahaja Yoga has cured people like we can say the President of India, who was suffering, who came here for an operation for the cancer of the lungs. And when he was going I just went to see him, because my husband knew him very well and the High Commissioner just said that, "You know She's such and such, but also She's Mataji Nirmala Devi", and I'm known in India for this kind of things. So the wife of the President said that, "Mother, please cure my husband". And he was very much suffering, he could not sleep, and people were worried that he may not survive up to Delhi airport. And I treated him for 10-15 minutes only, and he felt "now I'm feeling relaxed, I'm going to sleep". And next day when they reached Delhi, he walked down and everybody was surprised! They had taken a stretcher. And he told me, after that he went straight for a tour. And then later on his wife showed me that even the mark of his operation has disappeared. So you can write to him and find out about it if you want to find, but it's nothing important, it's just a by-product. *So I must warn you*

that I'm not here to cure anyone, or to do anything but the Kundalini rises, She nourishes. It's your own. It's your Kundalini, it's your own Spirit, it works out.

Now what am I doing here? People might say that "why you?" I mean it's very common question in all the Western countries "Why of all the persons 'you' should do it?" I said "You better to do it, I'll be very happy, I'd like to retire with my husband with my grand-children". But the thing is I have to do it, what can I do about it? I mean to say, you are intellectuals I'm not, you can drive a car, I cannot, I cannot operate a bank account I cannot do many things. Supposing I know how to do Kundalini why should you feel so hurt about it? And it's a thankless job, you have to work really very hard, 24 hours job it is, you see, and everybody wants gains out of it. So I don't understand that why should that ego come in between?

But doesn't matter. I'm like a bank. I have to just cash your cheques, that's all I'm here for. I've nothing to gain out of it, in the sense, that of course I feel very joyous, many people get their realisation, and really get their own. Because this is your own thing. It is within you it is nothing to be paid for nothing to be worked out, it's just within you. But supposing one person gets it, he can give it to others also. Like one candle which is not enlightened can be enlightened by another enlightened candle. Now this candle doesn't do anything except that it enlightens that candle, and that candle has to enlighten other candles. It is as simple as that. Is nothing very serious. You don't have to go into—See they had told me, I was really thinking Jungians how will I address them you see, they're already moving like that, like that, and I'm such a simple person how will I tell them what I have to tell them? But it is such a simple thing I tell you, it's even simpler than cooking. So one should not think that God could have made anything very complicat-

ed. See we breathe without even reading a book. Supposing you have to read a book, and then breathe, how many of us would survive? Is as simple as that. Now if you have to go up, if God has created this universe, and if he wants to save His universe and His creation, He has to jolly well do something about it. If He has made us like this, He has to give us realisation too. And it is so 'surprising' that I find it is working out. Of course we cannot have 50 million disciples like that, as these fake gurus have, because to create a plastic flower is very easy.

You just give somebody a name, go on repeating this name. Now they give a name, repeat the name of Rāma. Now there is no connection, you go on pressing on your sympathetic nervous system. Now Rāma could be a servant dead somewhere, he just enters into you and you start jumping. You start jumping like a frog. Some people came to my programme they were just jumping like a frog. So I said "Why are you jumping like a frog?" They said "Our guru said when the Kundalini rises then you jump like a frog". I said "Now are you going to become a frog or an earthworm?" Use your brains! That's the problem, you see, with all intelligence when it comes to their evolution, to the living process, they just don't want to use their brains. Whatever these gurus tell them they are willing to do and do whatever they like. Like another guru is there who brings out diamonds this, that from the air. It's all jugglery, it's absolutely jugglery. Now what I'm saying, "what is the interest of God in diamonds, what is His interest? Why would He give you diamonds?" You see diamonds you can always go and buy from somewhere. But people don't think. You know he's very popular, he's very popular with affluent people. Why should they ask for diamonds? I can understand Indians but he's not bothered about Indians so much. But he gave a diamond ring to a gentleman who was a very, very rich man. So I said "Why did he give you a diamond

ring? He should have given it to your driver. And if he's such a diamond ring fellow, why doesn't he solve our problems in India, our poverty, completely?" So this is what one has to think openly, with open mind you can save all these people from these cults and sects.

Now the best of part of it is that I'm also called as a sect, that's the best part of it! From the year 1970 I'm the 'lone' person who's been 'fighting and fighting' these people who have suffered from it, I'm the person who has been telling everyone about them. Their nature, what they have been, how they practice this, how they have managed you, what has happened to you,—everything. Despite that, the shallowness, or the naivety we can say of the Western people, now they call me also a sect. Now this is the limit! I said now to call me as a sect would be something like calling Christ as Hitler. I mean I can't understand how these two things can go together, a person who has been fighting them alone,—all these things. So this is what it is, and I'm very happy that you have given me your precious time today and listened to me. Now I would like to have a 'work-shop' because I know it would work out very fast with Jungians, because it has worked always. All those Jungians I have met have been wonderful people, because they are not so one sided as Freudians are because you see, Freud reduced us to a sex point. Absolutely are we sex points now? I mean this is too much, very ridiculous! I mean it doesn't behove anyone to say that about a human being, that you are nothing but a sex point. But you live without the sex also, so are we not living, are we not existing? I can't understand how people accepted Freud 'so much'? At least Jung at that time, could see this point clearly, that it is not something that has to do with one human being, it's 'collective'. And this is a happening that is collective.

You'll be surprised that people, when they get their realisation, they can give it to thousands.

In India in thousands they get realisation, in thousands. And also should happen here in America if our chakras are alright. Because the chakras here are very 'haywire', I must tell you the vibrations here are not good. Because you have witch-craft, you have all the gurus settled down in America. Imagine, how they all felt so attracted. All of them horrible people are down here, and one better than the other. And I don't know how they have been able to manage you. Your intelligence—what has happened to your brains? I can't understand how they have dominated you so much. That one fellow just he wants you to learn flying. Why not ask him to fly himself? Put him on that Pisa, what you call that Leaning Tower of Pisa and let him fall down and let's see if he can fly!

What I'm saying, why don't you use your brains for these things? That's what it is, that's how you are going to find them out. But what happens, when they suffer—like this Muktananda somebody asked me why is he dangerous? Somebody asked me a question, is one of the questions is there. Now before I came here, there was a lady sitting who has been to Muktananda. To me he's not only dangerous, but he's sinister, absolutely sinister. And do you know his children, so called, if they are his own children, two or them, and are now fighting for the diamonds that he has created out of this group of people here. And the diamonds are worth, I don't understand the money part. You see I don't understand,—million-billions, something like that—he's made out of 'you' people here, all these diamonds.

What is the interest of a Divine person in diamonds? What can you give? This is what one should understand. That you can not understand that you can get your knowledge without paying for it, you must accept. Is the ego of money. Cut it out. You have to humble down yourself. *If you humble down then it's yours, is there, it's just in your heart.*

There's a saying that whenever I want to see my God I have to just bend my head towards my heart that's all. That's what it is, it's so simple, it's very simple. We have to humble down, that money can not purchase God. Because all religions are based on that. Everybody, Mr Pope is having what you call that hat, donkey hat on the head with all the diamonds in it, and like that, what a crown he has. What a crown he has, think of it! And now like a pop-star he is waving to all the people, creating problems for these Polish people, and the political stunts he's creating. Why don't you think about this? All these things that condition people and making money out of it and seminars and this and that. I'm really surprised where are you lost? What are you doing? Why don't you come to reality? *That the Spirit is within, it is such a simple thing and that Kundalini is your own Mother, She has only one child, that's you. And She's so anxious to give you realisation, so very anxious that it will just work in a split of a second.* So why? Why go to these false things and fake ideas and false conditioning, having big, big seminars and big, big things. There's no need at all.

Actually for me it's not necessary even to come, but without talking who will come to Sahaja Yoga? Nobody. So I have to talk, and I've talked and talked. So much talk, you can't imagine. I've got at least a thousand lectures in London, and they all feel that it's something great. I don't know, but I wished I could stop now talking. The other day somebody was talking, I was so happy that, that person can talk very well, I said "Now I will retire from talking, I will just do the raising of the Kundalini, you better see to the talking". And I'm quite happy that Barbara also said in a quite good way whatever it is, you people all enjoyed it. So may be that some of you might come up as great speakers in Sahaja Yoga and you might be able to relieve me of this too much talking. Thank you very much. May God Bless you.

CHRISTMAS AT NAGPUR IN 1983

At the gracious invitation of Our Beloved Mother, Shri Adi Shakti Mataji Sakshat Shri Mary Mahalakshmi, a small group of Sahaja Yogis departed on 23rd December 1983 for Nagpur. We were very excited at the prospect of spending some time at Shri Mother's family seat—near to the place of Her advent upon earth—in Maharashtra, the land of saints which has so filtered into our hearts and watered the roots of our spiritual growth. We had been invited to attend the unveiling of a memorial bust in honour of Shri Mataji's father Mr K.P. Salve, a realised soul, a contemporary of Gandhiji in the struggle for Indian independence, a great scholar and patron of the Arts, and the much revered father of his nine children.

On arrival at Nagpur railway station in the early morn of Christmas Eve, we were quite unexpectedly met by one of Shri Mother's nephews and some of our Maharashtrian brothers. All faces were beaming with welcome. We were whisked off to our residences in a peaceful government compound. The next instant a melodious laugh floated out of a nearby room and we found ourselves at the Lotus Feet of Our Holy Mother! It was an informal family scene: Shri Mother, sitting in an armchair, was looking at family photographs with her daughter and son-in-law. Generously She showed us a family group taken when She was fifteen. Then, as now, She is Shri Chandra Nibha with the most beautiful, most sweet, most childlike smile in the universe.

Shri Mataji arrived at the unveiling function with Her husband, Mr C.P. Shrivastava. From the moment we, Her eager children, saw Her enter the large decorated enclosure the stage was set for another drama. Before us was not so much Shri Mahamaya as the Devi, Her black hair streaming over a gleaming white silk sari bordered in gold and red. Yet Shri Adi

Shakti quietly seated Herself in the audience while the city notables ranged themselves either side of the elderly Vice President of India in his high red velvet chair. Mr C.P. Shrivastava as Secretary General of U.N. International Maritime Consultative Organisation, sat in dignity and silence amongst them upon the dias.

It became very clear during the speeches how very respected was Shri Mataji's father. As Mr C.P. Shrivastava* stated: He was first and foremost an Indian concerned with the integration and freedom of Indian people. Although he added, it is unusual to mention one's wife in such an address, he declared that Mr Salve's daughter was carrying on the tradition of Her father—for where he had fought for the unity of the Indian nation, She was devoting Herself to the unity of all humanity. His brief but heart felt words shone like jewels to the Sahaja Yogis enjoying this praise of their Mother.

After the ceremony, Shri Mataji walked besides Her husband and exchanged handshake with the politicians and dignitaries, some of whom went to Her feet. Shri Mother called for the Australian and English Sahaja Yogis present, to come forward and be introduced. For some of us it was the chance to go to Her Lotus Feet too. This obeissance to our Divine Mother, at such a moment, seemed to signify that only at the feet of Devi does all mankind find true independence and union in the greatest family of all—that of the Spirit. It was an affirmation of the principles of Sahaja Yoga that on this very Indian occasion honouring the high spiritual values of Indian culture and of the country's independence from the British, all international barriers that had been or could ever be, were laid in the dust, surrendered to the holy soil of Maharashtra in the presence of Adi Shakti Herself.

* See page 47

At every moment of this most auspicious time in Nagpur, the Salve family looked after Shri Mataji's disciples with warm hospitality and friendliness. It was very interesting for us to see Shri Mahamaya in the midst of Her Christian family and relations, and one was reminded of stories of Shri Krishna amongst his own peoples, the Yadus, in Mathura and Dwarka.

Even more appreciated was the spontaneous darshan with Shri Mataji that afternoon. She opened Christmas cards from Sahaja Yoga centres around the world, interspersing Her exclamations of surprise with anecdotes, comments and advice; emphasising at one point *that we must make our own decisions and not expect Her to do everything for us.*

What a Christmas Eve we had! Shri Mother, followed by Her disciples, arrived at the pandal where music and dancing were underway to the accompaniment of many hands clapping. It ceased while Shri Lakshmi in the role of sister, cousin grandmother or aunty, gave Her Christmas gifts. The singing and laughter continued until the Bishop arrived... Everyone began to sing hymns in Marathi, but for Sahaja Yogis, the dearest sound was the pure bell notes of their Mother. "Hark the Herald Angles sing" was sung in a mixture of Marathi and English. We were seated to one side of Shri Mother when She called to three of us to join the musicians for carol singing in English. So, we moved...

There were now many heads bobbing up and down between us and Our Beloved Mother opposite. But suddenly She looked transformed into Sakshat Shri Mary Mahalakshmi. Her white, red gold sari, placed over Her head, framed a glowing and youthful face beatific with a radiant smile. During "Silent Night Holy Night"—especially at the line "Christ the Saviour is born"—the vibrations flowed like a refreshing blissful breeze over us, for indeed at that moment we were paying homage to Adi

Shakti, who incarnated verily as Shri Mary, whose Son sowed the seeds of Resurrection, and Who Herself had now come to fill the Divine Cup with spiritual nectar. To be able to worship Shri Adi Shakti at this time, Christmas Eve with Her family, was the best Christmas present to us all.

And so the show went on, and the Bishop rose to deliver his Christmas message. He was followed by a Presbyterian minister whose speech was immediately put into bandhan. (Perhaps the best comment is to say that Shri Mother's grandchildren were busily shaking their fingers and blowing on their hands). During it all, Shri Mataji was working and working....

On Sunday morning, Christmas Day, another scene unfolded. A message came from Shri Mother that we were to attend the morning service at the "1840 Church". It was situated next door to house where Shri Mother grew up and in the yard still stands the tree under which She often sat.

By the time we arrived at the church it was very crowded, and outside rows of chairs crept upto open windows. It began to rain and the Sahaja Yoginis suddenly found themselves at the side door near the pulpit. There in the first row, richly and regally dressed for Her Son's birthday celebrations, with hair in a bun and bespectacled, was Shri Mother—a hymnbook in Her hand—seated beside Her daughter, husband and son-in-law. The grandchildren were close by.

Our Dearest Mother beckoned us in and pointed to the seats in front of Her. So, there we were—six elated and stunned Yoginis gathered near Their Saviour on Christmas Day in a Presbyterian church. After hymns, the Bishop gave his oration in Marathi during which Shri Mataji raised his Kundalini. While he was speaking She whispered to us on each side of Her: "The text is—'And God so loved the world that He gave His only begotten Son'." Then Shri Mataji smiled, lent back in Her

chair and looked triumphant, as if to say, 'Yes, that is IT'.

A beautiful hymn was sung with Shri Mother Mary Adi Shakti's face wreathed in smiles as Her clear voice rose towards pulpit and altar. This lovely moment was followed by another speech by the Presbyterian pastor of the previous evening. Again the grandchildren shook their fingers, and Shri Mataji worked—Her huge bindi, covering the whole agyna, had been formed into a distinct cross on the Ekadasha. At the end of the service Shri Mahamaya added Her donation to the large container stuffed with notes which had sat on the centre of the altar for most of the morning.

With Her husband, Shri Mataji left the church and greeted and kissed family members scattered about. Perhaps to some it was more than a kiss from a relation and their Spirit heard the invitation of the Adi Shakti. We all then re-entered the building, shook hands with Bishop and priests, and followed Shri Mother down the aisle to the main portals. There, just as with Lord Jesus, a miracle occurred—Shri Adi Shakti cured a crippled man in the very gateway of the church! He was very old and doddering, a servant of Her father. Shri Mother smilingly encouraged and prodded Him into a chair. He was quite nervous. She spoke softly to him, took his walking stick gently from his hands. He recalled that She was the daughter of his past employer and said to us that when he first saw Her she was "chhoti"—very little. Shri Mataji was all smiles. The old kindly fellow gained his realisation and walked away, slowly but steadily without any help, quite bemused at what had happened to him.

After church we were invited to the home of Shri Mataji's brother, a government minister for Chai (tea) and Christmas cake. There, amidst the bustle of family festivities, teacups and crumbs, Our Holy Mother cured a man's deafness with the words: "Aham sakshat virata" in his ear, and worked on some of his children. Afterwards the family gathered in the garden for a group photograph.

Nirmala Yoga

In the afternoon Shri Mataji gave darshan to the Sahaja Yogis. We sat outside on the red Maharashtra earth, listened to Her and took turns in going to Her Lotus Feet. More people were given their realisation and cured of diseases. Shri Mother explained that the problems with protestant Christians is that they can argue with great intellectuality and suavity, so much so that they tie themselves in knots. Consequently, they close their awareness to the reality of the advent of the Comforter, the Redeemer, the Counsellor, the second coming of Christ, in their very midst.

Following lunch the Sahaja Yogis walked down the quiet tree-lined street to the house of Nagpur's Sahaja Yogi. About 20 local people were present at Shri Mataji's programme and received their realisation. Then She departed quietly for the airport. We remained while a Sahaja Yogi gave a follow-up talk telling the newly-awakened souls how to establish their realisation. In the garden the rain trickled from the leaves and foliage, freshening the semi-rural scene. We all walked back to our residence in the cool cleaning soft drizzle, praying that now a new and thriving centre would grow in the town of Nagpur, the childhood home of Shri Adi Shakti Mataji.

On such a weekend as this is so much to tell. Shri Mother was the Devi, Shri Mahamaya Shri Adi Shakti, Shri Mary Mahalakshmi, Shri Mother Mary, Lord Jesus, Shri Kalki, Shri Adi Guru, as much as She was mother, grandmother, aunt, sister, wife. It was a lesson for us—for our attention—to be thrust into such a maya. And to see, at apparently serious moments, that a glorious smile suffused Our Divine Mother's face. Throughout the two days. Shri Mataji—despite the maya of Mrs Shrivastava—sought and gathered Her stray children to Her, cleared chakras, gave advice, guided and taught, and looked after every need of Her devotees. With Our Mother in our hearts everyone enjoyed the play immensely. And what a play it was! And what a Director!!

Jai Shri Mataji.

**Speech of Shri C.P. Shrivastavaji on the occasion of Birth Centenary
Celebrations of Pujya Shri Prasad Rao Krishna Rao Salveji (resp. father
of Shri Mataji) at Nagpur on 24th Dec. 1983.**

Most respected Vice-President of India Hidaytullaji, Hon. and Respected Dy. Chief Minister of Maharashtra, Shri Ramrao Adikji and Hon. Shri Tidkeji, Respected Shri Madhulkarji, Shri Gaikwadji, Shri Kishor Kashikarji, Sabi Bhaiya and my dear brother-in-law, my friend and the Central Minister Shri N.K.P. Salve. Sir, may I offer on behalf of the whole Salve family, the large Salve family express to you our deep and profound gratitude for your kindness indeed to be with us here today. The unveiling of the statue of my father-in-law could not have been done by the person better than yourself. You have explained how lifelong was your association with Shri Salveji and therefore it is most appropriate this should have been done in the manner it has been done today. But it is a moment of devotion for us, and all I can say, we are deeply touched by the very kind words in which you have referred to my father-in-law, the various anecdotes you have narrated about the life spent with him and we feel deeply indebted, very proud. To Hon. Dy. Chief Minister, I say how profound is the Salve family to him. We all know he is the well-wisher of the family. My wife, Nirmala who is sitting here, always mentions that. I am very happy indeed and proud that, Sir, you are here today.

To Shri N.K.P. Salve I am indebted for many things, but I am indebted to him most of all for having brought me in touch with my father-in-law, who became my father-in-law later on. Shri N.K.P. Salve was a friend of mine in Lucknow University. I came to New Delhi and very kindly he introduced me to his family. And that was a turning moment in my life. A turning moment because I had come from Lucknow, a provincial Capital with provincial ideas, and I met a person who was an

Indian. He came from Nagpur, Nagpur you know is the heart of India. He belonged to you but he did not belong only to Nagpur. Nagpur being the heart of India, he represented the heart of India in New Delhi. He was first and foremost an Indian. You know when I come to my country India (as these days I am posted abroad) very often I meet, Punjabis, Bengalis, Maharashtrians, and Gujratis. What about Indians? He was first and foremost an Indian. And that created a tremendous impact on me. You know, he came from another state. I came from another state. But that created a tremendous impulse on me. Apart from this that he was a great patriot, great leader one other significant feature which almost captured anyone who came in touch with him:—we all talk that we should not distinguish between caste, creed, community, government, language, religion. We all say that. But we say that on our lips. *I wish we all could say that from our heart. And he did so.* He not only said that all religions were the same, he did not merely profess, that, he did not only preach that, but he sincerely believed in that. And I don't think it even occurred to him to distinguish between persons from one area and another, or one language and another, or one religion and another. Now this again was so vital for the Unity of the country. And he was totally dedicated to it.

I told you, big change came in my life. I married his daughter. I was very fortunate, because I came into the fold. I found, here was a person, who had dedicated his life to freedom struggle, who has fought for the country, and yet, please believe me, Sir, I was with him on many occasions, at many places,—he never once mentioned, that he has done any sacrifice for the country. This word did not



Shri Prasad Rao Krishna Rao Salve

occur to him. He thought always it was a great privilege for him to have been in the forefront of country's freedom struggle; to have been associated and been a colleague of puja Mahatma Gandhi, Pandit Jawaharlal Nehruji, Maulana Azadji and so on. To him that was an end in itself—freedom struggle, fight for freedom, attainment of independence. Sacrifices that he made were never in the nature of an investment. He expected no return. He did not want any return. He never thought in those terms. To him the main thing was the country, we Indians, to become independent. When the country became independent it was a proud moment for him because we all witnessed the hoisting of our national flag. That was the return. That's what he wanted and he lived to see that.

What a valiant personality he was. He was a political leader. He was a citizen. He was a lover of cricket. He was a lover of music. You name anything he had interest in it. What a wonderful personality. But again another feature in him which must have impressed many as it dealt me, was that many people came to see him. He saw many people but never did he distinguish between the rich and the poor, between the elders and children. He had time enough for everybody whoever it was, whether it was an old man he gave him respect, if it was a child gave him love—whether it was a rickshaw wala or whether it was a train driver or a big Honourable Minister may be, to him all were Indians, equality rights and he truly believed in that equality. He was a great citizen of India, a citizen of Nagpur, a great leader, a great patriot.

He had a unique combination of values. He never departed from those values. He never believed in compromise on values. Values to him were the high aspect of living. He believed that if we had to live, if we have to live together then live according to a set of values. That's what he did till the end of his life.

I could go on Sir, speaking about him because I respected him. I loved him. I admired him. He has left behind him many of us here. They are all very proud, very humbly proud but we can really commemorate him. We are most grateful Sir, that you have unveiled his statue. It's a great reminder of the great person. But in what way can we really commemorate him. Today all of us can reaffirm our faith in those values, being an Indian first and anything else thereafter, not distinguishing between one community and other, one state and another but serving our motherland, with total dedication. Then alone we would be really respecting his memory. On this day, let us then rededicate ourselves to those noble ideals.

Our thanks to you sir, to Dy. Chief Minister, to Hon Minister, I thank my brother-in-law Shri N.K.P. Salve who is here. We studied together we were friends, when we came to New Delhi, he got me introduced to him what a wonderful association it has been, a friend, a brother-in-law. How proud I am of him. He is now a Minister, he is serving the country. It is my prayer that he may serve the country as he is in various traditional fields like his father and so he will.

And Shri Tidke has mentioned, it is not normal to mention one's wife in one's address, but I hope, you will forgive me. But I must mention she also is carrying the same tradition. I think her father's part in her is now leading her to promote a movement throughout the world, on the same principles. The principle of togetherness and that is even brotherly not just here in India but all over the world the brotherhood. You know, Sir, how difficult is the world of today. The quarrels all over the world. They can be resolved only by one human family. She is trying to serve that. You will see Salve family in any sphere whether it is politics, statesmanship, religion, spirituality or humanity. They are all trying to serve in their small way and I am really proud to belong to that family and on behalf of that family, I thank you all, Sir, and all participants.