



# Nirmala Yoga

Vol. 5 No. 28

Bi-Monthly

July-August 1985



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

# NIRMALA YOGA

43, Bungalow Road, Delhi-10007 (India)

Founder : Her Holiness Mataji Shri Nirmala Devi

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

## Representatives

- Australia** : RAJEN MAHARAJ, 26, Ocean St., Bondi, NSW 2026
- Austria** : INGE KELLY, Josef Melichargasse 20, 1210 VIENNA.
- Canada** : LORI & CARY HYNEK, 1540, Taylor Way, West Vancouver, B.C. VIS 1N4.
- France** : M. CERNAY, 175, Av. Ledru Rollin PARIS-75011.
- Italy** : ANTONIO SARACINO, NIRMALA HOUSE, Localita Pichini s.n.s., 00010 S. Angelo Romano, ROMA
- India** : M.B. RATNANNWAR, 13, Merwan Mansion, Genjewala Lane, Borivali (W) ., BOMBAY-400092.
- Spain** : JUAN ANTONIO DELGADO, Avenida De Burgos, 30, 1, A, MADRID-28036
- Switzerland** : CHARLES & MRS. MAGDA MATHYS, 5, Chemin Des Mouldins, 1256, Troinex (Canton de Geneva).
- U. K.** : GAVIN BROWN, Brown's Geological Information Services Ltd., 134 Great Portland Street, London WIN 5PH.  
IAN BASCOMBE, 32, Hooker Road, Exeter, Devon, England
- U.S.A.** : CHRISTINE & MICHAEL PETRUNIA, 270, Jay Street (APT. 1-C), BROOKLYN, NY-11201.  
URSULA SEHLMAYER, 191 Canal ST. #23 SAN RAFAEL, CA-94901.

---

## CONTENTS

	<i>Page</i>
1. Editorial	1
2. The importance of Dedication & Devotion	4
3. Ekadasha Rudra Puja	21
4. The Mother (Heart chakra)	27
5. Meditation (the individual journey towards collectivity & bliss)	39
6. Descent of the Ganga and the Shuddha Iccha (Pure Desire) of the Universe	... back cover

---

Front Cover : Shri Mataji (London, 6-8-82)



## Editorial

In the first verse of the Hymns of Shri Dakshinamoorti, Adi-Shankaracharya has told us that the universe is within the Self like the reflection of a city in mirror, but appears outside as dream seen in the sleep. In the second verse he tells, where the universe has originated from :

बीजस्यान्तरिवांकुरो जगदिदं प्राङ्निर्विकल्पंपुन,  
मायाकल्पितदेशकाल कलना वैचिज्यचित्रीकृतम् ।  
मायावीव विजृम्भ यत्यपि महायोगीव यः स्वेच्छया,  
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥

Beejasyāntari vānkuro jagadidam Prank-nirvi kalpam-punā,  
Māyākalpita deshakāla kalanā vaichijya chitree krtam ।  
Māyāveeva vijrumbha yatyapi Mahāyogeeva yah swechchhayā  
Tasmai Shri Gurumoortaye nama idam Shri Dakshināmoortaye ॥

As seed contains the sprout, the universe was present in undifferentiated form before its creation. It becomes manifest in the differentiated form due to imagination of varied space-time relationship by the Māyā. Salutations to that Guru Shri Dakshinamoorti who creates the universe just by his will as a juggler or Mahāyogi makes imaginary objects through his power.

It is an observed fact, although an unsolved mystery, that the tree grows out of a tiny seed. If the seed is broken, the tree is not found in it but the tree is latent in the seed. Obviously seed is the origin of the tree. Shri Adi-Shankaracharya applies the same analogy to the universe of subjects—objects, seen to our eyes.

Various scientific theories are well known regarding origin of the universe and the organic evolution from unicellular organism to the highest level of Homo-sapiens. There are

many theories found in the scriptures which broadly correspond to the scientific theories.

According to Taittiriya upanishad : from the ultimate reality, the Paramatma, came the Akash (The ether or space), the Vayu (Air) came from the Akash, the Agni (Fire) from Vayu, whence followed water and the earth. Therefrom arose plant and animal life which leads to consciousness and the ultimate reality.

The Vedantic philosophy contends that with the Brahman as the basis the Maya created various objects of the world, just as variety of pictures are drawn on a wall by the use of different colours. At first it is Akash, followed by air, fire, water and the earth, each having its own specific properties distinct from its predecessor and each one forming a tenth part of its predecessor.

According to another theory, manifestations of the union of the consciousness the chit, Shiva, and his power the Shakti, who are one like the moon and its light, is the seed from which the universe sprouts and comes into existence. Shakti is the creatrix, from whom emerges the universal sound. From the universal sound manifest alphabets of letters that represent the elements ether, air, fire, water and the earth. The universe from atom to cosmos is derived from these categories.

The Pratyabhijna Shastra tells us that, the supreme Self Sadāshiva the changeless principle of every change, is 'Prakāsh-Vimarsha-Māya'. Prākash is the eternal light, the 'I' aspect of Shiva without which nothing can appear. Vimarsha, is the Shakti, 'swabhāva,' the consciousness of Shiva by which Shiva knows himself. In this state of Sadāshiva, Prakāsh and Vimarsha are one. It is Shiva only who becomes the Shakti in his creative aspect.

यथान्यग्रोध बीजस्थः शक्तिरूपो महाद्रुमः ।  
तथा हृदय बीजस्थं विश्वमेतच्चरा चरम ॥

Yathā nyagrodh beejasthah shaktriropo—Mahādrumah !  
Tatha hrdaya beejastham vishwametachcharā charam ॥

As the great banyan tree lies only in the form of potency in the seed, even so the entire universe with all the mobile and immobile beings, lies in the heart of the supreme.

The universe is nothing but the opening out (the unmesh) or expansion (prasāra) of the Shakti, who is nothing but Shiva. The Shakti is also known as Parāshakti or Parāvāk, The Parāshakti becomes Ichcha (will power) of Shiva when He wants to create. She then becomes Janāna Shakti, the power of knowledge, and Kriya Shakti, the power of creation.

When She assumes the aspect of Mother, She is divided in two ways, nine ways, and becomes a wearer of a garland of fifty letters. Then She becomes known as the Mātrkā meaning the collective whole of all letters and entire universe of subjects—objects. The word for 'I' in Sanskrit is 'Aham'. A(अ) and Ham (हं) between themselves include all letters of Sanskrit. Each one of these letters is symbolic of the creation of either an objective or subjective element, meaning that 'Aham' or the consciousness of supreme

Self is creative of entire universe of subjects and objects. 'A' (अ) represents Prakāsha or Shiva, Ha (ह) represents, Vimarsha or Shakti. The dot on h (in the word 'अहं' Aham) represents the fact that though Shiva is manifested right upto the earth through Shakti. He is not divided thereby, He remains integrally the same.

From the above it is clear that initially there was Parabrahma. Then came the desire to create in the Parabrahma. That acted to create. Hence came the Ishwara of Vedantins or the Shakti, to become the power of creation.

The Supreme is present everywhere and still beyond the whole creation. According to Purush Sukta, "The supreme Self having a thousand heads, a thousand eyes, a thousand feet, pervaded the whole world and rose ten steps higher. It is He alone who is all that has been and all that will be. Entire creation is only a quarter of the Brahman". Once Mr. Gregoire de Kalbermatten asked Mother, where the universe goes at the end. She said "It becomes a part of My Chakra". Thus the supreme Goddess, Shri Dakshinamoorti roopini Sakshat Shri Mataji has unimpeded free will to create, sustain and destroy the universe, 'Unmesha Nimishotpanna—Vipanna—bhuvanawali' one who has created and destroyed the series of universes just with opening and closing of eyes.

सृष्टि स्थिति विनाशानां शक्तिभूते सनातनि ।  
गुणाश्रये गुणमये निर्मला देवी नमस्तुते ॥

Srshti sthiti vināshanām shaktibhoote sanātani !  
Gunāshraye Gunamaye Nirmala Devi Namastute !!

Salutations to Shri Nirmala Devi, who is the power behind the creation, sustentation and destruction of the creation, who is the shelter of the Gunas and is present in them.

Various theories apart, a self-realized soul is no longer, mentally involved in the affairs of the world. The universe ceases to be of any relevance to him, as illusory nature of the magic is known once its spell is withdrawn by the juggler. The universe is illusory in relation to the spirit. Our beloved Mother has brought us to this stage just by Her 'Sankalpa' but we are not able to stabilize, owing to our inability to control the attention. Shaktichakrasandhāne vishwa samhārah (शक्ति चक्र सन्धाने विश्व संहारः) "There is disappearance of the universe, with the union of shakti and the chakras, i.e. when the Kundalini Shakti passes through the chakras". Hasn't Mother made the most difficult thing very simple for us? Can Sahaja Yogis not always keep their Kundalinis in the Sahasrara?





## Her Holiness Mataji Nirmala Devi

# The Importance of Dedication & Devotion

NIRMALA PALACE, LONDON  
6 Aug. 1982

Today I'll talk to you about the importance of Dedication in Sahaja Yoga, and the Devotion that one should have.

Actually when we are close to a mountain, we can not see much of it, and that's why we don't realise the volume that is so close to us, the greatness that is facing us. This is one of the illusions that works out, for people who do not realize it mentally what they are in for, where are they, what have they found, what is Self-realization, what is it's magnitude, how far they have to go, why are they chosen, what is their purpose of life, how far they have come up, how far they can understand?—All these things are beyond the grasp, and one gets stunned. One does not know what has happened to him when he got realization actually.

*That's why, to understand this is only possible if you can understand how to dedicate yourself, how to devote yourself.*

If you want to analyse anything on the basis of your rationality, you are too stunned. It's too beyond you, it's fantastic, it is too much. It's 'really' beyond you.

Now think of it: "You have got realization". can you believe it? That you can, in your life time.....if somebody had told you this, you would never have believed it, that how can you get your realization in this birth? Of course, you were seeking, because people

were saying you have to seek, also you felt you have to seek, *but you never thought that this will materialize like this, that you will get your realization.*

Then after getting realization, you could not feel "what it was". As if you have been dropped into the ocean and you don't know what is the dimension of this ocean. "How far you have gone into it? What is it? Where are we? What is our purpose?"—To add up to all the mess, we become thoughtless! So you cannot even find out as to rationally what it is.

So the immensity of this experience, the glory of your Mother's coming, or the precious gift of your Self-realization, nothing can be realized through your understanding. Try to think what have you got. Can you measure it, with your understanding? Can you understand what has happened? No, you cannot.—*Because rationality cannot give you the dimensions into which you have fallen now.* The rationality is actually broken up. There is no rationality left now anymore to even communicate as to what you have been seeking and where have you landed.

*So the only method you have got now, or only way is left to you, for a drop which has become an ocean, is to dissolve more in the ocean, so that you feel the ocean at least. And to communicate with other drops in such a way that you know the Whole through all of them.*

*So first is : a Complete Devotion. It is very important. In this incarnation only it is 'so very' important, because you have got realization. If you did not have realization, "Alright ; murmuring souls, alright. Half-baked people, alright. Little bit misbehaving, alright. This can be forgiven, that can be forgiven, everything is forgiven"; to look at it, every body thinks that Mother is forgiving us. But that's not the point.*

*I am forgiving because of my own nature. But 'you' do not take it for granted. You are harming yourself by accepting that forgiveness. If you think all the time. "O Mother you are so forgiving, please forgive me". You are already forgiven, as it is. Once you call me Mother, I have forgiven. But what's the advantage? You don't have any advantage out of it. You are a loser. And this point at least 'rationally' if you understand, then you will understand what is Devotion.*

So in Devotion of Sahaja Yoga, one has to realize that the things that are in Sahaja Yoga, that you have seen in Sahaja Yoga, are beyond your mind;—first thing. Definitely they are beyond human conception. So on human level you do not discuss them, and you do not talk about it. But on the collective level you can talk.

And when you come to the collective level, then you have to understand that relationship with me is more established, better established, if you establish 'your' relationships with others, in a very collective and homogeneous way.

As I told you, the drop becomes the Ocean, and the drop has to become the Ocean by dissolving all its drop-ness with other drops. And all the drops dropping their drop-ness become the Ocean ultimately.

*So we see that Devotion is double wedged. One is to each other, and one is to your Mother.*

In Sahaja Yoga, whatever I see, you cannot see. This is proved or not, to you people? Or do you want more proofs? *Now it is proved that Mother sees much beyond us, and whatever She sees, happens.*

So anybody who tries to play tricks with Mother, is actually playing tricks with himself. 'Any' tricks you try to play with me, or you think that Mother is very forgiving, so She will forgive us,—is 'really' you are torturing yourself, you are,—it is detrimental to you.

Many people are there who will say that, "It is my left Swādhishthāna". Some will say, "I was possessed, there was bhoot". Somebody will blame something else. Whatever you are blaming, actually who is asking you the explanation? It is only you asking yourself. You are not facing your self.

So the devotion to me means actually facing to yourself. *You face your self first of all, and see for yourself what are you doing.*

*You are your own enemy. Nobody is your enemy.* Your Mother is not, definitely. She is not your enemy by any chance. And no bhoots are your enemies, in the way, if you do not allow them, they cannot be there. No evil person is your enemy, because he cannot be effective if you are spiritually equipped. So you are your own enemy, is decided.

*The only way to get rid of that enemy of yours, you have to Dedicate.*

Supposing you say that I have faith in Mother, or in God, so you are holding on to something, isn't it? And you are discarding something. But this hold has to be 'very' strong. Rationally if you—at that time when you are sinking, will you rationalize whether, "I should hold the hand of this person who is saving, is correct or not." *No, your grip will be very strong. It will be extremely*

*strong and you will grip it with 'full' force, with 'full' faith,—that somehow or the other save me.*

And that kind of a feeling should be within us, that, *"I am a person who is sinking because of myself. And if I am to be saved, I have to be 'Absolutely' 'Completely' submerged in Sahaja Yoga. 'Absolutely' I have to be one with it. Then only I can be saved."*

*Because at this level, where you are realized souls of a higher level, now for a next jump—as I was saying to you—is Devotion. Anything else has to be secondary, under the circumstances. If it is primary and your attention is still on that, then you cannot have this second jump.*

First jump you have already had, you have got your realization. But from first jump to second jump, you have worked hard, you have come to the second jump. In the second jump you have to face it up. You should not feel disgusted with yourself, nor dejected with yourself, nothing. *But treat yourself as a separate entity.*

*And Dedication is actually turning back to yourself and looking forward towards the Divine personality in you. Once there is Divine personality in you, there's no problem of Devotion. You will just become one with it, you start enjoying it.*

But this rationality is the worst thing, that plays tricks with you, which deviates you from understanding that whatever life you have led so far has been a very material, gross life. You came out of it, you have grown out of it, you have come up. *Now, to blossom, to become fragrant, you have to give-up rationality. That is a binding.*

Try to avoid rationality, try to avoid arguments. Try to avoid giving reasons. Even now I find sometimes Sahaja Yogis give an explanation of psychology: "She might be insecure,

Mother". This is typically somewhere read in the book—"because of insecurity somebody does that". Actually now we have seen in Sahaja Yoga, that most of the so-called insecured are the 'most' aggressive people. They play tricks with others, spoil their lives, and enjoy it. They are the greatest sadists ever born. You have seen these people. And that is how they play tricks with themselves.

Now once you understand that you are not to play tricks with yourself. Why do you want to play tricks with your self? You have to be your Self, that's all. We should not be our own enemies. Are we?

*So once you start facing your Self, you will like your Self. You would not feel disgusted. Because that—is your Self I am talking about—is glorious, is beautiful, is 'without' any Kalanaka कलक (blemish) on that. Is absolutely' detached.*

But first of all your attention has to accept it, that *"This detachment is my life. I am a different personality. Detachment is my nourishment"*. Detach yourself.

One gentleman came to see me in my house. I had a very beautiful lamp, and he liked it. I said, "You (can) have it." He was so amazed, you see. His wife telephoned to me, "How could it be? How could you give away such a nice lamp?" I said, "What is there? Am I going to carry it with me when I die? Is it going to go with me? Just see rationally. If he has liked it, let him have it. I have so many lamps in the house, if he takes one what does it matter?" She said, "But you see, I asked my husband, will you give this lamp like this, if you have, to her?"—he said, no, I would not. I really would not, he said". He was very honest, he said I would not. But still I cannot understand, why not? So, you know till the last end we are holding on to something 'very' little, there.



If this, even a little bit is holding the saree, you know that, that can hold the whole saree. Even a little bit is attaching to this saree, the saree can be held back. The whole thing you can hold it, with one little pin.

All these small pins that are there—the hangs-up, are to be denied, to be seen going further. Look at yourself. "Oh that's Mr. Ego, alright. Now let me see how do you go back"—To see all those things. You see, *as a play you should see yourself. And then play tricks with your ego and super ego. Actually they are playing tricks with you, once you are a master, you play tricks with them.*

So many times I have seen. I have said so many things, and then again after sometime, people start talking about it. Within one or two months after that, it comes as a scientific proof or things like that, you have seen that, many a times it has happened.

Now when I say something I am sure about it, what I say, *I never say anything but the Truth.* I know that I am saying only the truth. But I do not go inside and find out, whether it is truth or not. I do not read a book to find out. I do not ask you. I have faith in myself, 'full faith' in myself. Whatever I say is the truth, I know for definite that whatever I say comes out truth.

But that is not your case. That is not your case, that whatever you say is the truth. *So first is to establish that state, that whatever I say will be the truth.*

Now how do you do it?

The tongue should be such, that whatever you say should be the truth. Ultimately it will come out as truth. And that is why the Dedication should be there.

What Dedication : "Why should I tell lies?".....*There is no need to tell lies.*

Even if I tell lies, it will come truth, in my

case, so-called lies. They are 'never' lies. If I say to somebody he is a bad man, apparently to you, "Oh Mother, he is such a fine man! How can you say such a thing about him?". We had one Mr. Michael like that. "Oh, he is such a loving person, Mother!" Somebody said, Mother are you jealous of him?"—Upto that extent you know! But when he showed his real teeth, you see, then people (understood).

So to develop that kind of understanding about the truth, *first of all you should absolutely fix yourself on the truth. And the truth is "That you are the instrument of God, that you have got realization, that you have got a special awareness which people do not have." Stand on that. And proclaim it.* You are not to be afraid of it. You have got realization, no doubt. You have felt it. Say it, "I have got realization. Nthing doing, I know I am realised soul." Firm on that.

In this expression of truth, *you have to be like the light.* The light asserts. *It not only asserts, but it shows others also that it shines.* It shows others; that "I am the light". That, "You walk in my light. And if you don't try to do it, I may burn you". They have that, what you call, that "*téjasvitā*" (तेजस्विता) ; téjas: sharpness of light. That Téjasvitā is there, sharpness of light. That is the proof of your truth. You are not afraid of any Prime Minister or any Minister, or any king, or anyone. But "This is the fact. This is the thing. I know. I am a realized soul, I am the truth." If you say, "I am the Truth," whatever you will say will be the truth, no doubt about it. Whatever you will do will be the truth. But say, "I am the truth."

*But for that a real purification is needed about facing yourself fully, in Dedication.* Means, you are holding on to your Mother, you are holding on to Sahaja Yoga, you are holding on to that truth which you have

found out.—And here you are facing others. Without that you can not do it, your source is that. You are standing on the truth. And that is such a power, such a strength.

All of them if you see—Christ had that power, Mohammad had that power, all these great people had that power: *‘To say the Truth, with full courage, with that assertion that people will accept it.’* And they would even suffer for that, they would not mind. But whatever is the truth has to be said.

That’s the first point one should know about Dedication.—*That you are dedicated fully, that you are not afraid of anyone. You are not worried about your losses.*

Some people have lost their heads, also, completely cut their heads. People have tortured them. Some people had all their money taken away, have been tortured in every way, but they thought this was the truth, they stood by it. Some of them were stupid fools, they stood for something that was not truth: they did.

*But ‘now’ you know that you are standing on the truth, and for that you should be willing to sacrifice anything,—so called sacrifice. Because you are not sacrificing the truth. What you are sacrificing is untruth.*

*For that you require people of strength and courage, and not these half-baked people. You see, morning till evening asking for forgiveness from Mother. What is it? What is there to ask for forgiveness, because I am forgiving you every moment. But what are you doing yourself? What sort of a person you are?*

You think about it, that you have to *stand on the truth*. For that you have to be a strong, courageous *person with that sharpness, with that tejasvitā within you of the light, of the beacon. But at the same time you have to have complete Dedication.*

Supposing there is no oil in this (lamp), it will all go off. It has to have oil. It will go off. *So the Dedication part is the oil in you, is the attachment, ‘Complete’ attachment to your source. That’s the Dedication.* But that Dedication should not give you any other ideas but of a *light which shines, which corrects others, guides the path of other people.*

If that is not so, then the source that you are tapping is not coming to you fully, and that your light is not burning properly.

So, into Dedication when you go, you must not think that it is any surrendering,—the so-called surrendering, that you become like a cabbage. That is the idea people have, that you become like cabbage. *But you become ‘dynamic.’ You become real power; not of destruction, but of construction.* I mean, for destruction you do not need much power. Only for construction you need power. For destruction how much do you need?—Very little. You can destroy the whole thing in no time. But, for the construction you ‘really’ require ‘great’ power. And that power, sustained power, flowing power has to be there. For that, Dedication is needed.

*Holding on to your source of power, you have to stand firm. Courageously, ‘without’ any fear. That is the truth. That is the truth you have to achieve. That’s very important.*

But this is only one side of the story. That’s not sufficient. Just being the truth, the aspect of one side is there. But the other side of it is, that when this source comes to you, you become the Compassion. *The Truth and the Compassion are one thing.* You would not believe, but it is so. Like, the wick and the oil combine to form the light. It is the burning of the oil gives you the light. In the same way the Compassion gives you the Truth. There is no difference whatsoever, only the state is different. That you can not

see the light which is oil, and oil which is burning.

So Compassion is the one which is the source as well as your store. So from the source of Compassion, you get your Compassion.

You see, I have seen people who want to have Compassion from me; they want that I should love them. But, reflect it back, do they love others like that? I have known people, say, for one person says harsh things to other, and comes and says to me, "Mother forgive me", or does something harsh just for the whim of the mind; "Mother forgive me". But when you ask for that I would like to know, have you given Compassion to another person? *Even after getting forgiveness from me, that source of forgiveness, that source of Compassion, have you given compassion to others?* Have you been Compassionate to others? You see, it should not be one-sided. If you are taking the advantage of my Compassion, it should not be one-sided that you use it for your own benefit and forget about it. Then you will never grow. You will never grow.

*If you have to grow, then you must store that compassion within. Whatever Compassion I have given you, Love I have given you, you must store within you. And give that back to others.* Otherwise you will be finished, you will be nowhere. Is the *growth which is sustained only—not only by sucking from one side but by giving to others.* Otherwise you will be stagnated. There has to be outflow.

But that is a very hard thing, because people are very good at taking Compassion from Mother. Or even if they are Compassionate, they will be mostly compassionate to people who are, say, in Viet Nam, not in the Ashram. They are more worried about Viet Nam people, you know, "Oh Mother! we are worried about Viet Nam people, we

are collecting money for them, and we are trying to send money to Viet Nam". And here among Ashramites.—fighting. This is not Compassion by any chance.

*Sahaja Yogis among themselves are a different race, and they have to support each other 'all the time', and look after them.* When I find Sahaja Yogis criticizing Sahaja Yogis, I am amazed! I am really amazed! Because you are part and parcel of the same. How can you criticize? One eye criticizing another, I just cannot understand. I can criticize, alright, but why should you? Why should you criticize each other? Only thing you have to do is to love each other.

Christ has said it thrice, I must have said it 108 times already that, "you have to love each other, that is the only way you are expressing Compassion." If I have given you any love any time, 'you' have to have patience with others, love for others. I sometimes try to coax people, and I find that people immediately come out with some sort of criticism of others or something like that.

Now the basic thing is, that *our Compassion, if that is flowing, then only can we get Compassion from Mother.* There is no place anymore, I have done too much compassion business, and what I find that now unless and until you flow it, how am I to give you Compassion? I mean there is no space left for it now. Better give it away, empty yourself a little bit, then I can give you more Compassion. It's simple business. In this respect one has to understand, that *the source 'can not' flow unless and until it expands the flow of it.*

Like the river Thames. We want to see the place from where it starts. It is a small-little stream from seven streams,—little-little, 'very' little-little—we can say trickling down—it has become the river Thames. Supposing it

does not widen that will stop at the beginning only. It can not come out, it can not flow. It is not because it is angry or upset or anything like that, but because of the nature of it's flow only it cannot flow, what to do?

So that is what it is, that one has to give Compassion to others. It should not be formal Compassion, or the affected one, but it should be a natural one, very *natural, spontaneous*. '*Feeling*' from within. It is not an expression of your ego, super-ego or over-sentimentality, but is a kind of an understanding that he is a Sahaja Yogi, you are a Sahaja Yogi, you are brothers. Not the way the brothers have been, but a different type of brothers who are 'spiritual' brothers. You are spiritual people.

So this Compassion has to be there, and unless and until you develop that Compassionate fatherly or motherly 'feeling' for others....I mean I am the mother of a person who is about a hundred and eight years of age. You have to 'really' mother others, and have that feeling of Compassion and Love for others. You don't have to think about your own comfort, you don't have to think about your advantages, but you have to think about the comfort of others. You have to think, "what you can do to make others comfortable", than to see what will make 'you' comfortable.

*So this flow of Compassion when it starts, the Dedication is complete. Because "whatever we got from You, Mother, we are giving it to others". That is the Dedication.* So the flow of Dedication is not one-sided. It is double sided. You stick on to something, you get connected with something, to get something out of it, and you give it to others. And ultimately it reaches the collective being, means it reaches the source. It is in this light we have to understand.

Exclusiveness, or "we are now married, we

should have separate place, we should live separately",—it is alright, you must have little privacy as married people, I am not saying that. But as far as Compassion is concerned, as married people, you have to be 'much more' compassionate. But you will only worry about your 'own' children, about your 'own' comfort, about your 'own' husband, about your 'own' wife. *In Sahaja Yoga, there is no place for such people. It is all collective.* When you bring sweets for your own child, bring for other children in the Ashram. You are one Family and all the family has to move with the same waves. I have told you before that we cannot have separate food arrangements, separate this and separate that. In the same way, we cannot have separate standards of living for different people.

We all have to enjoy whatever is enjoyed by all of us. That should be so. And that should be achieved on material level. On emotional level any marriage which is absurd, which makes everyone unhappy is useless. But marriages are made to make everyone happy. So before you decide to marry, think, that you are not playing tricks. *Playing tricks in Sahaja Yoga is very-very dangerous.* You are not playing tricks with your marriages, you are not trying to involve somebody else, thinking that Mother would forgive you and all that. I will forgive. But 'your' ascent is difficult. So do not try to play tricks with anything that you have been doing before, but *change yourself completely, transform yourself completely.*

Now you change your attitude towards life. You can, because it 'is' changed already. If you try to be the other person, you cannot be. Now you have become a flower, now you cannot become suddenly the leaf. Now you are a flower, and you have to live like a flower. And that is what you have to remember, that *Compassion is*

*such an outflow, is such a natural thing for a Sahaja Yogi.* It is not natural for anybody else. Other people who talk of Compassion or this and that are actually not at all compassionate. They are doing it for money, they are doing it for position, they are doing it for ego satisfaction. But you are having compassion because you have to have it, jolly well. It is flowing, the Compassion, because it has to flow. And you are doing compassion because of compassion. There is 'no other' purpose behind it. Only this will give you something that is of permanent nature, of a "Sthāyī" (स्थायी) nature.

You have seen people,—as I was telling in the morning, who have gone to an organisation, made a beautiful organisation out of it. And once they leave, the organisation is finished. Because they do not give anything substantial to that organisation. *And what is to be given, is a large heart of Compassion.* If you do not give it that, once you go away from that, the rest of them are again barren. It is not growth. Like if you bring water, plant things and give water to that area then it becomes very beautiful, and you can say it is a very lush growth. But as soon as that water source is removed, it gets again dried up.

But Sahaja Yoga is different. In Sahaja Yoga you not only grow as a plant, but also, as the source of the plant. If this plant is removed from here put somewhere else, it will give water to other plants. *Do you know this new dimension that you have within yourself?*—That once this plant is uprooted from here and taken out, it will not die! Not at all. It will grow, but it will make others grow. This is another type of a growth that we have. And it is a very different position we are in, and that is what now I want, that all of you, 'even' if you are uprooted and put into any other place... I've seen, when I ask people that you better shift from here to

there, they just get frightened. "You better go there and do this,"—they get frightened. You are a plant which can not only go and prosper in any place, but, you will give the necessary nourishment to other plants. That is what you are! So do not stick on to one place. If you stick on, then think that there must be something wrong with the place. Like a glue if you are sticking on to one place, it is very dangerous. And be sure, that you must run away from such a place which glues you. That does not mean that as people are here, they never stay in the house, all the time running out. It does not mean that. Again I have to strike that point. Because otherwise the people are here, are all the time running away from their houses. That is not the point.

The point is that you should not be glued to anything, and not be afraid of leaving any place, because now you are Sahaja Yogis. You have joined the Ocean, and Ocean can take you anywhere.

So just prepare yourself to move into any place, because you have to take this Compassion everywhere and to prosper. In the kingdom of God you have to serve Him. And this service is only possible if you know that *you are here for a 'very great' universal task—Not only for England, for India or for America but you are here for a global task which is the epitome of our evolution. This is the highest thing we have to do for our creation and for our creator. And you are chosen for that. And so don't divert your attention to anything that is not fulfilling your own manifestation. Discard all that. Do not waste your energy. And your manifestation is your Compassion, your Love.*

But still it should not remain rational. Whatever I have said to you is just to put you into a condition where *you start sucking the vibrations as well as*

*giving the vibrations. It is an action, it is a happening that should take place, within you. It is not rationality, it is not thinking about it. Only by saying these things I really stun your thinking, You should allow this to happen to you.*

Just with the vibratory awareness you should judge yourself, "Am I the one who is giving vibrations to the others? Am I the one who has stored these vibrations or am I getting ruined?"

All this will give you a great meaning, and an employment, as I said, "employed by God."

..... If you have any questions, ask me.

Q. When we get angry, is our anger just our tendency to react like this?

*Shri Mataji:* You see, if you get angry within yourself, and if you are sure that you are not doing anything wrong; for a Sahaja Yogi there is no need to say outside you are angry. There is no need. That anger itself is a power. And you should do your Bandhan and anything that you want to do. But you should not show that you are angry. You should be absolutely silent, because you can be, you are on the axis, you are not on the periphery. Actually the anger is just to see your anger, and use that anger for that purpose. And once you start doing that, that anger will itself work-out. That anger will itself work-out the person. And you will be amazed, how. But you must learn to see your anger that is working. All these things are important.

You have seen that sometimes only shouting at the bhoots they go away, and many mad people have been cured like that. But you do not do all that, that's for me. You must be always decent, with decorum and all that.

But if the anger is because of your nature or a tendency or out of control, then it is a bad thing. If it is out of control, then it is a bad thing. If you get into a temper because it is out of control then it is a bad thing. I can get 'very' angry but I am 'completely' under control, I know why I am angry, where the bhoot is, how he is running away, I can see that. But you can't see the bhoot, you can't see anything. So there is no need for you to get angry or show temper.

But if you have an anger, say for example which makes you uncontrollable, then there is a mantra for that: *Shānti*. "*Yā Devi Sarva bhootēshu, Shānti roopēna samsthītā*", you must ask for that Bliss, for that peace. This is the mantra for you, for controlling your temper, you have to tell yourself "*Yā Dévi Sarva bhootēshu Shānti, Roopēna Samsthītā*". So *Shānti* is the point, the axis point is that, from where you witness everything. You are in *Shānti*, you are in complete peace.... You are not in a turmoil even if you are angry. You are not in a turmoil. Whatever is angry is the power, and the power is taking charge.

But unless and until that is achieved, what you have to do, is to put yourself in a position that you are peaceful. So I think that's a 'very good' mantra, is to say: *Yā Dévi Sarva bhootēshu Shānti roopēna sams-thītā*. So the *Shanti* is your fort.

But peacefulness never means cowardice. '*Never*' call cowardice as peace. A person who is peaceful is '*never*' coward, because nothing can transgress it, nothing can overpower it. It is '*never, never*' possible that cowardice and peace can go together.

But your power is inside, not outside. So you don't show your power of your anger outside. But just a 'little' anger with anybody, you will see it will work out. But first establish that position within you where you are the axis, where you do not allow anger

to sit on your head. That is the growth. That's the growth, that you are at peace.

Both ways you should know, that one is the anger that is detached, is perfectly alright. Anger which involves you, work it out. So judge yourself, as to what it is. Good question.

Q :- What are your plans ?

SHRI MATAJI : What are my plans. I don't plan. You see, I don't plan, because I don't know how far my instruments are ready, you see. First, now my only plan, if I have any, is to really prepare my weapons alright. Once they are done, then we will fix them up.

You see, unless and until you know how far your bomb can fall, how can you plan it. So, first of all I must measure-up the power of my children, how powerful they are. That's what I'm trying to do now, is to make them aware of their powers, to use.

Like Hanumāna when he was born, and when he grew up, he forgot that time, he forgot his powers. So he was to be reminded that "you are such and such powerful person, you don't know what your powers are, you ate off the whole of Surya. This you did in your childhood, you are born with this power. But now after growing you have rather sort-of forgotten it, and also you were afraid of using them, and it sort-of looks like in a dormant position. But it is there. If you just try to remember them, it will come."

They have 'tremendous' power these people have, tremendous powers. *But they have to assume, and stand on that.* If they do not do it.....You see, if I tell them, "Now go to this house". "Oh Mother, there may be bhoot there sitting ".....! A person comes possessed in the Ashram. They all shut their doors: "Oh God! this bhoot has come", or something, then what's the use ?

Q : Some Sahaja Yogis use their devotion to you to oppress others.

SHRI MATAJI : Then again the same thing. It's the same thing. It is, you have to do it—All those who are doing that way. I am just pointing out to all those. If you are using, say, your devotion to me for the oppressing of others, alright ? So it is for you to see.

There is nobody who can be oppressed, because your Spirit cannot be oppressed.

Say, there is X and Y. Now Y is a person who is trying to oppress X, alright ? What will he oppress ? He can't oppress his Spirit, can he ?—First point, clear.

Now, this fellow, if he has to have attachment to me, nobody can stop him. You all have direct relationship with me, not through anyone. If you want to accept somebody's agency, then I can't help you. But otherwise you all have a direct access to me. You all can know your Spirits, 'nobody' can dominate you. Everyone has 'complete' freedom to know their Spirit. And the Spirit is something, 'cannot' be dominated by anyone.

Now supposing somebody tries to oppress you. What will he oppress you, in which way? They'll say, "Alright, we'll not have this carpet, we'll have this carpet". Now have it! Somebody will say, "I'll jump in the sea". Jump! Just now you jump!—What will they oppress you in? Just see that. Not in your spiritual growth, can they ?

And that's how the problem starts. You see, in material things—say, in an Ashram now, somebody says, "Alright we would like to have a photograph of Mother put there. Then the other will say, "No, we're going to have it there."—Whether you put it here or there makes no difference. My photograph is going to work it out.

'Even' in pooja matters I've seen people

will say that, "No, Mother is sitting there, don't put your feet towards the Mother." It's a common thing, everybody knows one should not put it. But still they'll say, "No. We want to put it". Alright, let them put it. Next time they will not, because they will know it is wrong. They'll find out!

So, you see, 'nobody' can oppress anyone. I'm here to correct. Once you understand that you are not perfect, the other is not perfect, we are all perfecting ourselves, we are all coming up, Mother is there to look after us,—then we will 'never' think like that.

Now, I have also seen people will say that there are two Sahaja Yogis talking to other Sahaja Yogis. Now one is very oppressive one, the other one is upset to see that this one is oppressive. Now, for that purpose, if you are quiet, silent, you will always dominate him. People will listen to you, not to him. But if even you start saying, "Oh, you do not say like that and this....," they will think these are fighting cocks. Then, at that time, your wiser behaviour will even give him a chance to understand.

But what happens, one person dominates, the other tries to dominate him by outward things, and the whole show is over. *There is 'no' need to dominate another person by outward things, he will settle down by himself, if you show your dignity of your silence and of your understanding of Sahaja Yoga.* There is no need just now to say, "You shut up, you sit down, you do not do!"—Absolutely wrong. They do it; I have seen it! In 'my' presence, I have seen it!

Because we still live half way there and half-way here. The way we solve the problem,—say, you have to do some business. There are two people doing the business. One person says something, and the other one says, "Why did you say like that? You should not say." Then this person says to that

person, "You should not correct me." Like that, the fight is on. But that does not help anyway, there also.

But in Sahaja Yoga it will 'never' help. The other person can only win over by his dignity, by his quiet methods, by approaching a person properly. That's how the leaders will come up. They would not come up by shooting the other person down. Not at all by any chance! That's not possible! Is not good leadership. Good leadership is judged the way you handle the situation. Not the way you fight the other man down.

So many times you have seen, I just keep quiet. It works out. Not necessary, that you should at that moment shout. There is no need. And that creates a very bad impression, and very bad leadership.

First of all, you cannot be dominated, this is one fact, is a truth. You can grow in your spirituality, whatever people may try to dominate in the worldly things.

Thank God we don't have any organisation, thank God we do not have secretaries, assistant secretaries, under secretaries, vice secretaries, upper secretaries, lower secretaries, ...we do not have any nonsense. Otherwise even that would have been dominating to people. Then they would have fought that. So we do not have that problem. We do not have any money problem, because we don't have these nonsensical ideas. I have solved all these problems by having no institutions, no positions. Every body has position.

*But the greatest position is of your Spirit, which you establish.* The attention is not there. It is more ego oriented. The whole stuff is ego-oriented. You can not fight ego with ego. You cannot. *You can only fight ego or super-ego with Spirit.*

How much do I dominate you? I absorb all your aggression also, and how much do



'I' dominate you? If I have to correct you, I go forward and do it and tell you that I am correcting you, whether you like it or not. And you see the result, it is alright. But if you have that capacity, do it. Then there is lacking in you that you cannot do it, then be prepared not to at least spoil the show of Sahaja Yoga.

One person is talking too much, alright, the others will say, 'He is good for nothing, but another one is a sensible one.' But if both are fighting, then I do not know,—that does not show any wisdom or growth, isn't it? Does it? Those who think that by dominating in small-small things, you are going to achieve anything, are wrong! Actually I have seen, my grandchildren are realised souls, they are not bothered about these things. They do not do this. This kind of a fight they do not have, that where to keep this, what to do,—this they don't have. Nothing. At the most they might fight for a chocolate or something at the most. But in spiritual matters they never fight. In spiritual matters they never fight. That is the place one should 'not' fight. One should not argue. That is the point not to be argued, because truth is one. What is there to argue?

You have seen all these saints, you see, those who have talked about me. What do they say? Every body says the same thing about me. There 'cannot' be any fight between saints, can there be? If the truth is one, how can there be fight?

But because one is inadequate, another is dominating, both must achieve that state. *But the best is to behave more dignified, more grown-up, more patronising.* People will definitely take to you, because you will become the leader.

Arguments are not going to lead you anywhere, I can tell you this much. No use arguing among yourselves. *If you have to*

*argue, you have to argue with others, not among yourselves.*

Q. How to fight the ego?

SHRI MATAJI: How to fight the ego. You see, you should never fight ego. If you try to fight it, it will sit more on your head. That is not the way to fight it. That there is ego, and you fight your ego, "Oh I am going to box you," then it will grow more, you see. The more you box it, the more it will grow. Never fight your ego. Only way is to see it.

Your attention is very important. Your attention is now enlightened. Whatever you see, it comes to its right size. It comes to its right size; ego, if it's overgrown, you just watch your ego. Best is to watch yourself in the mirror and you say, "Oh Mr ego I How do you do?" Then it will come down. But do not fight it. Just to be seen.

All kinds of egos could be there. If you are over-educated, you are egoistical. If you are uneducated, you are egoistical, because you must try to show that you are something. All sorts of egos are there.

So best thing is to see for yourself. That's why I say, "*Face your Self.*" Your Self, means your Spirit.

.....For super ego also, not to be frightened. You should just say, "Get out! I can see you very clearly, you are there. You get out from here. How dare you frighten me! I am the Spirit! I am the Spirit. How dare you do that."—That is how.

You see, ego makes you idiotic, absolutely, ego makes you idiotic. Makes an idiot out of you, absolutely. And the super-ego makes you a coward. It makes you a coward. Now how to fight it: "I am not going to be an idiot," if you say that, ego will go away. If you want to be an idiot, then he will be there, to help you, if you want to be an idiot,

alright, call Mr Ego, you will become an idiot—straightforward. It is the easiest way. If you want to become an idiot, the simple thing is to call the Ego, "You come Mr. Ego and settle down in me"—and immediately... This is a very simple composition.

And super ego—if you are a coward then it sits on your head. Say, "I am not going to be" .. 'Ham' 'Ksham' as I told you the mantra on the Āgnyā. Either you have to say, "I am". The other is, "I forgive you".

(To another question about our ideal relationships Shri Mataji replied as given below :)

SHRI MATAJI : .....that relationship with yourself should be tyrannical. You should lash it up. You should 'absolutely' make it clear to yourself that I have to perfect myself, if I have to give this, my being, to God. It has to be perfect.

Secondly, if you have to have relationship with others, it has to be 'ideal' relationship. Sahaja Yogi with Sahaja Yogi, means something great. The greatest relationship is that. With your sister, with your brother, it should be ideal. 'And' in collectivity we have to be pragmatic. In collectivity we can change our course, we will take the way we like, the way it moves, we will manage it. But otherwise—

You see, for example, take a plane. It has the same thing. Plane, when it is in the air, it can go wherever it likes. But the screws that are fixed in the plane, are ideally fixed. They can not just start. Like a pilot seat does not go to the back, and the back does not come to the front. You see, the relation is maintained. Alright?

And the screws which are made, or anything that is made, is perfect. But the aeroplane is fixed. Aeroplane can go southward, northward, anywhere it wants to. Only the things that are in it are correlated with each

other in such proportion, that they cannot budge from their ideal positions.

And these things that you have produced are themselves perfect. If they are imperfect, there will be a problem. It is like that. If you understand this very simple thing about relations and attitudes, you will never have problem.

Your relationship with the Sahaja Yogis has to be absolutely ideal relationship. Otherwise some screw is loose. Try to make it ideal. Say, there is one person. You find the person is too egoistical or something. Try to see what's wrong with you, first of all. "Am I perfect. Am I alright? Or am I equally dominating? Am I equally egoistical? Alright, if I am, then I better correct myself. But if I am not; if I am a good person, that way I am not dominating, then I should try to bring down his ego, by making sweet things to him, making nice relationship with him." Try to be kind to him, so that his ego comes down. Manage, somehow or other, to establish ideal relationship. It is absolutely simple. I mean I do not understand what have I to tell in this thing, you know everything; that it has to be proper.

Now see, the relationship between that (flame) and me has to be proper, so that it does not burn me, isn't it? It is absolutely in life-time also, we have to do the same thing. That relationship with each other 'has' to be 'ideal', to create the best results. It is so practical; I do not know what is there to tell in this thing. And you have to be perfect, because you are the unit. And the whole thing can be pragmatic, then only it can be.

But here,—just the other way round. The screws are pragmatic, the relationship is imperfect, and the collectivity is absolutely static. Doesn't move. The collectivity—"After all we are collective, bound to each other. How can we move, Mother? We are

static now. We are bound to each other, we can not move, you see." Just like Rock of Gibraltar.

Q: Shri Mataji could you say something about maintaining our attention so that it stays where it should.

SHRI MATAJI: Rustom has asked a very practical question is "to keep the attention where it should be."

You see, for everything you have to do some exercise, *abhyāsa* (अभ्यास). Not before realisation; after realisation.

The best is to learn, "how to watch yourself." Just now, sitting here, you just put yourself into a position from where you watch yourself. "Now what am I doing?" —This is the *abhyāsa*, this is the study. Apart from mantras, apart from anything, the *abhyāsa*,— is the practice. Practise of becoming a witness. And the witness is the Spirit state. Then attention will not go. I mean you will see everything, it is there, but attention will be inside. Try to practise this: "Am I a witness?"

Now, say, some people say, "Oh God! I had a 'horrible' time, Mother. This happened, that happened." You see, you are not a witness! How can 'you' have the horrible time if you are the Spirit. You only have a horrible time when you are not the Spirit. If you can watch the whole thing as a drama that is played, then you are not having a horrible time, but this outside of you is having horrible time, which you are watching.

That is how the attention can be fixed very well if you practise,—*abhyāsa*,—practise all the time to be a witness. Say, you go out, you see something. Just try to see it, not to think about it. Be a witness of the whole thing. The joy will be complete, and also you will become absolutely peaceful. Your attention will be completely enlightened. And

then the inspiration you will get, will be 'tremendous'!

... See, it is working out. Working out. Try to watch.

And it has such a tremendous memory, if you know how to watch. I mean, to me, if I see something,—I mean, to me it is just like a film in my mind. If I have seen this room, now I know what's this, the design, everything I know. How you are sitting, what pose you have taken, how you were, what was it 'everything' is like a design. You see it comes to me, just like a picture—absolutely. Not of this life, but of 'lives'!

Because that is a recording system, that records best. If there are thoughts it is like something in-between. You see, now he is trying to record me on this film, and if there is something in-between moving, nothing will come in it. But when there is nothing in-between and you are just seeing through, you are recording everything that is important.

Moreover you will be amazed, you do not record unimportant things. Like for people now, they go to a village, or any place: They will be recording, "Oh God, it was very dirty, and this happened and we went there and there was cement to sleep, for example. And then we went inside, and there was no proper chair to sit down. And the chair was so hard, and my back started aching." —All these things they will remember. And then what happened? "Oh God! I could not get realisation." —Everything that is bad. You see, just like newspaper; all bad news.

But to a person who is a realised soul in a real way, does not see,—I mean, you do not smell anything dirty. You always smell something good. You never smell, you never think of anything dirty. Everywhere you go, it is beautiful. Even if you see just the sand,

you see the pattern. Even if you see a barren hill...

I saw some people who had gone. I said look at the beauty of these hills, in Mahārāshtra. They said, "Mother, what is the beauty? It is not covered with trees." I said, that's the beauty, just see,—the patterns. They could not see the patterns that I was seeing. But if you ask me, "What is this hill", I also know that. Because I know the patterns of all the hills, how it has moved, how it has made patterns and things like that.

Because they do not see that. You see, they cannot see the beauty. Because they are looking out for defects. Or relatively, you see, "English trees are better than say, X, Y, Z trees. So this is not better". The 'relative' they start. But you are at absolute point, you are getting the absolute of everything. Everything is your own. What is there to judge?

Q : Mother, perhaps you can see the beauty because you are the artist.

SHRI MATAJI : I am the artist and I am the art. But what about you? Who are you? You are the one who is created, and you can create, and you can become the artist.

That is what I am saying. That you are not only the light, but the light that will give light to others. And also you will sustain that light which you have given light. This is the difference now, between you and other people. Not that only you will be the artist, but you'll enjoy the art of the artist.

This is what you have got, you do not know, you are not aware of your powers. It is a dynamic thing which has happened to you, which you should take to.

But our attention is on: from where the dirt is coming, where the filth is coming, you know; where the ugliness is there. If your

attention is on ugliness...People tell me, "There, this was ugly." I said, "I didn't see. I just saw the way the elephant was standing, you see. The way he had pulled up his leg, and he was raising the trunk. I never saw the dirt part of it. Where was it?"—"At the back of it." I said, I never went at the back.

If your attention is on ... even the description of a person. I asked a person, how is he. All his little funny points will come to your head. Even the photographers I have seen. They will only take a photograph when you are in a funny way. See, when your face is a little turned round. I mean it's a seeking after ugliness, seeking after mistakes, seeking after something wrong. 'All' the time if you do like this, you cannot be a happy person. All the time trying to find the defects and faults and mistakes and dirt and ugliness. I mean you are in for trouble! You are asking for it!

Like a person was saying, there are three-four ditches in this place. I said, did you jump into one of them? Better jump in, so that once for all you do not see any other ditch. You do not see the plain grounds, you are just seeing the ditches. For what?

The same thing can look ugly to a person who is of that kind of an attitude who wants to see 'everything' ugly.

Change your attitudes. Try to see good in others. Try to see. I am not saying for other people, but I am saying at least for Sahaja Yogis you can do it. Try to see good in them. "What good they have done to Sahaja yoga. What you owe to them. How to get along with them." Why not see the good of them? By giving them encouragement by being good to them you are helping Sahaja Yoga.

But you want to help your ego. Because

you are very wise. So then only, by appreciating another person only, you have better relationship. This is a very simple fact.

You see any film; there the two people are talking to each other as if they are barking at each other. What does it take to be kind, to be gentle, to say pleasant things. As soon as they will see a person, "Oh God! You have become 'very' ugly." This is the best compliment! That is human nature: To see to the fault of others, to see to the wrong things of others. You see, they will find out in anything. Somebody is very tidy, then that person is bad. Somebody is very untidy, that person is bad,—every sort of thing.

But why not 'you' do something about yourself? That there is something inside you that is not tidy. And it is inside you that is very upsetting.

To me it makes no difference, you have seen it. It makes no difference. If you say, I will sleep here. If you say, I will sleep on the grass there. To me it makes no difference. To what bathroom I go; I do not even remember all those things. What is there to remember in a bathroom and this and that?—All nonsense it is. I have no memory for all this thing. Even if you want me to know I'll not remember. If you ask me, "How did you go to that bathroom?"—Which one? "That one".—It is alright I have been there.

Then food. What sort of a taste it was, and what food it was, and all sorts of things people go on thinking about. What is the use? The whole food is just going to be digested in the same stomach. What is there to be 'so much' worried about all this? We are wasting our energy.

I do not waste my energy. I have no energy for wasting. In the same way, why do you waste your energy? Why not see to the better side of man. By seeing bad side, if you can cure it, well and good. But if

you are not going to cure it, you are yourself going to get bad. If you can cure it, nothing like it, but you cannot.

Also, always persons say, " 'I' would not do that! " But you would do something else that the other person would not do.

*When judging others, one has to know one should judge 'oneself' first of all. Because with what are you judging?—With your ego or super-ego. I have seen it is 'very' common failing, which should not be there anymore.*

Now you are realised souls, you are Saints. And the saints—Though olden saints might be doing whatever they did. Forget them.—*But you people are not going to see the faults of each other, but to the good points of everyone.*

Simple things I have seen. Somebody says a wrong English word, or a Sanskrit word, or a wrong this, immediately you will catch on that. But he gives a big lecture, it's alright, that nobody listens. Your mind is working: "What wrong he is going to say". The attention should be on what he said, so beautiful. And then you will develop an attitude, as mine is; you will never see to the defects of others. Never. Never know them. You will have no eyes to see.

I mean my condition is like that, I tell you. It will be like that. It's very difficult. Like somebody says, "You come and play those cards with stakes." I never remember. I'll always lose, so I said what's the use of playing, I don't remember. See, everybody says, "You have so many brains otherwise, now can't you remember these three cards?" I can't. I can't, just my brain goes off automatically, I don't know. I look like a stupid fool when I play that game. So why should I play? Anything like that, I am absolutely good for nothing. So it's a thing people know, that she's useless. forget her.

It should become automatic with you a so. Then it's so enjoyable, how beautiful we are that everything is so beautiful around us, to see such beauty exists around us, and we do not see! Such tremendous joy! Every bliss is there, flowing within us. And we don't know, we don't notice it. Such a happy thing, it's such a beautiful thing! Oh God! Such a source of joy was just standing next to me I never knew. And I just turned round and saw that source. 'Turned around'!

*Turn your back. All conditions of yours, the ideas that you have.* Do not pass judgement, first thing. Great art critics and all that. please, I beg of you, that do not pass remarks at anything all the time. It's ego playing the trick. Just watch it. How it is making you feel that you are something very great. Be careful.

Q : Mother, some Sahaja Yogis have been in Sahaja Yoga for a long time, but don't feel cool breeze, they don't feel any catches.

SHRI MATAJI : To begin with, it has something to do with your nerves. So if your nervous system is disturbed, you may not feel, at all. For the nervous system, best thing is to do message. Somebody should massage their back, hands, also I have told many times that you rub your hands with vibrated olive oil quite a lot, and rub these things so they become sensitive. Could be with insensitivity. But if they can feel the catches in the body, that means they are alright. only their vishuddhi is not alright. Rub the thing on the Vishuddhi. Work on Vishuddhi, clear it out. And for Vishuddhi, if you can use, say, butter, to rub on the Vishuddhi chakra front & back and rub all these muscles with that, all these things will work out for your hands.

But supposing there is no cool breeze coming out of the head, what is it due to? Then realisation is not yet established. See,

other people should say if there is cool breeze coming. Because a person who is not realised may not feel it.

Supposing he does not feel it, and you feel it, then he is realised, only thing, his Chakras are to be cleared out.

It is a different-different category of people. Then there are some people whose Kundalini has not risen, they are still Sahaja Yogis like that. May be, I do not know if there are any. Those people who are unmarried for long, they are very difficult, because they never feel the cool breeze in the hand, quite a lot, like that. But you see it is not so; they are realised souls. In any case, they may not feel it, but they are realised souls, you see. Because a kind of a softness, a kind of a balance, is developed after marriage which is not there. And that is how some people do not feel.

There are various reasons. Some people who are ego oriented, more, they should turn their left to the right many a times. They should find out, from the hands, you see. One hand is bigger, one hand is smaller,—if the left hand is smaller that means you have to raise left to the right. You see, from the size of the hands and all that you can see. Putting one hand towards the photograph and the other hand outside. Work it out in so many ways. Because you have permutations and combinations of certain mistakes.—But that does not mean you develop this left Vishuddhi by any chance. Because that is the worst thing that can happen. If you develop the left Vishuddhi, then it is a 'very' difficult situation.

Now, for this kind of a thing I think I'll give you a complete lecture on one day, complete, as to see what permutations and combinations of different chakras can be created. Alright?

But symptoms are outside. Symptoms are mostly outside. From a personality you can see what it is he is catching.



Her Holiness Shri Mataji

COMO, ITALY  
6th Sept., 1984

## Ekadasha Rudra Puja

Today, we are doing a special type of poojā which is performed in the glory of, 'Ekādasha Rudra.'

Rudra is the destructive power of Shiva, of the Spirit. Now, one power which is His nature, is forgiveness. He forgives because we are human beings, we commit mistakes, we do wrong things, we get tempted; our attention is disturbed; so he forgives us. He also forgives us when we spoil our chastity, we do immoral things, we do thieving, and we do things that are against God, talk against Him. He also forgives our superficialities, jealousies, our lust, our anger. Also He forgives our attachments, petty jealousies, vanities and also possessiveness. He forgives our egoistical behaviour and also our subordination to wrong things.

But every action has a reaction, and when He forgives, He thinks that he has given you a big grace-mark, and that reaction builds up within Him, as a wrath against those who are forgiven and try to do greater mistakes. Specially, after realization, because such a big blessing there is of the realization; you have got the light and in the light if you are holding onto your plate then His wrath goes up because, he sees how stupid you have been. What I am saying is that *after realization specially He is much more sensitive that people who are forgiven and have been given such a big thing*

*like Self realization, still they do wrong things then he is much more wrathful. So, in the balance the forgiveness starts reducing and the wrathfulness starts increasing.*

But when He forgives and as a result of that forgiveness you feel the gratitude, then His blessings start flowing towards you. He gives you tremendous capacity to forgive others. He pacifies your anger, He pacifies your lust, He pacifies your greed. Like beautiful dew-drops His blessings come on our being and we become really beautiful flowers. And we start shining in the sunshine of His blessings.

Now He uses His wrath or His destructive power to destroy all that tries to trouble us. He protects realized souls at every point, in every way. Negative forces try to attack a Sahaja Yogi but they are all neutralized by His tremendous power of protection. Through his vibratory awareness we are guided into right path. All the beautiful blessings of His are described in the Psalm 23...." The Lord is my Shepherd" Is all described how he looks after you as a shepherd.

But He does not look after these evil people. He destroys them. Those who enter into Sahaja Yoga and are still carrying on with their evil nature are destroyed. Those who come to Sahaja Yoga and do not meditate and do not rise are destroyed or they

are thrown out of Sahaja Yoga. Those who murmur against God and live in a way that is not behaving a Sahaja Yogi. He removes them. So by one force, He protects, by another force, He throws away. But his destructive forces when they are built up too much, then we call it "now the 'Ekādasha Rudra' is active."

Now, this Ekādasha Rudra will be expressed when the Kalki itself will start acting, means the destructive power which will destroy all that is negative on this earth and save all that is positive. *So it is very necessary for Sahaja Yogis to expedite their ascent, not to be satisfied with the social life or married life or with all the blessings that God has bestowed upon you. We always see, what God has done for us, how He has been miraculous to us, but we have to see what we have done for ourselves, what are we doing about our own ascent and our growth.*

Now, out of the eleven.....the Ekādashas, means eleven,—the five come from the right side of your void, and five from the left side of your void. The first five on the left hand side come from,—if you have bowed yourself to wrong Gurus, or if you have read wrong books, or if you have been in the company of wrong people, or if you have been sympathetic towards people who have been following wrong paths, or you have been yourself one of the agent or guru of these wrong people. Now these five problems can be solved, if we completely give up whatever wrong we have been doing. As Mohammad Sāhab has said that you have to beat the *Shaitān*, means the satan, with shoes; but that has to be done not mechanically but from your heart. Like many people who come to Sahaja Yoga will tell me, "My father is following this Guru; that father is following that Guru," and get involved with their father, sister, this, that and try to take them out from those Gurus,—also get entan-

gled. Or some of them yield to others' forces. Like I know of Maurine who was with me, and her parents and parents-in-law said that the child must be baptized. I told her, you cannot get this child baptized because it is a realized soul. But she could not that way stand up to that, and she took the child for baptism; and the child became very funny. It was doing like a mad child. So, now then she gave up all that and so she has saved. But supposing she had another child and she would have done the same thing, the second child would have been something very very bad.

Now, the trouble with Sahaja Yogis is that anybody who comes to Sahaja Yoga programme thinks he is a Sahaja Yogi. It is not so. Either you should have very strong sensitivity, or you should feel it in your body, or with your intelligence you should understand what is Sahaja Yoga. A person who is still negative always gets attracted towards other one who is very powerfully negative and does not understand that the other person is so powerfully negative; but gets impressed. Under such circumstances, such a person is hit by that negative person and Shiva cannot protect.

One should not have sympathy with anyone who is negative, whether he is mad, whether there is something wrong with him, whether he is your relation, or anything. No sympathy of any kind, on the contrary a kind of anger should be there for that person, a kind of a detachment. *And this angry detachment is the only time, when you have to be angry.* But I have seen people who have anger for very good Sahaja Yogis but not for their own husbands or wives who are extremely negative.

So when the Ekādasha Rudra starts acting on these five sides on the right we should say, it moves to the right side, because it comes



from the left and moves to the right side,— then a person starts becoming negative but acting with his ego. Such a person may take up a situation into hands and say that "I am such and such sahaja yogi and I am so, we should do like this and we should behave like this", and start dictating; people can do anything. And some mediocre, and some half baked sahaja yogis may try to understand, but most will know that "this fellow is going out, now he is on his way out." So, all these things lead to this left side development, or we can call it on the head,—on the right hand side of your 'Medhā', this plate, brain-plate is called 'Medhā' in sanskrit language.

Now, the right sided one, comes from the idea people have that, "I am myself a big Guru." They start preaching about Sahaja Yoga also, as if they have become great gurus. We have known some people who give big lectures in any programmes and never allow my tape to be played or anything. They think they have now become experts. Then some of them say that now we have become so great that we need not do any foot-soaking or anything, there is no need to do meditation; there are some like that also. And then there are some who say that sin can never touch us, now we are Sahaja Yogis, we are very great evolved souls. But the worst of all are those who just take my name saying that "Mother has said so and I am telling you because Mother has said";—when I have never said such a thing; it's all falsehood. Now there are some people who use Sahaja Yoga money and exploit Sahaja Yoga in such a way, exploit them,—Sahaja Yogis—also sometimes. And such people become very inauspicious. Anyone who tries such things will go out of Sahaja Yoga with disgrace. But one should never go near such a person, have nothing to do with such a person, have no sympathies. Because this

inauspiciousness will hurt anyone to any extent; so better keep out of such persons.

When these ten Ekādashes are developed within a person, then definitely such a person gets diseases like cancer and incurable horrible diseases. Specially, when the eleventh one which is actually here which is the Virāta's chakra, which is the collectivity; when it is effected as well, then such a person cannot get out of this disease. *But if, out of these even five are combined,—with Moolādhāra or with Agnyā, then they get into serious types of dirty disease. That's why, I always say that be careful about your Agnyā chakra.* Because that is one of the worst things, that once it starts getting combined with these Ekādashes, part of the Ekādashes, then anything can happen to a person, he can meet with a horrible accident, he can suddenly be hit by someone, could be murdered by someone, anything can happen to such a person who has got the right Āgnyā and also any one of the Ekādashes, right or left. That means, the five of these, any one of the five; if they combine with Āgnyā Chakra, the protective powers of God are minimum. So, to keep your Āgnyā chakra alright,—say now I am speaking, you should watch me continuously so that there is thoughtless awareness and the Āgnyā chakra is soothed down. Don't pay attention here and there all the time. *Then you will find that, gradually your attention will neutralize into thoughtless awareness.* And your attention would be fixed in such a manner that you don't have to worry about anything.

*In thoughtless awareness nobody can touch you, that is your fortress. By meditation, one must establish thoughtless awareness, that is the sign that you are rising higher.* Many people do meditation and say, "Alright, Mother we are doing." Mechanically, they do and say, "I did this, I did this, and I did this,"

But did you achieve your thoughtless awareness, minimum of minimum? Have you felt your cool breeze coming out of your head? Otherwise, if you are doing something mechanically, it is not going to help; help you or help anyone.

*So, after realization, as you are very well protected, you have all the blessings and a great future, you also have a great possibility of complete annihilation. I would say, to give an analogy; you are climbing, and everybody is supporting you to climb, holding your hand, and there are so many things by which you are protected to be taken upward, there is no possibility of falling off by mistake also, but if you try to remove your bondages with truth and love and all the time try to hit the people who are trying to support you, then you fall from a great height, greater height. I mean, the greater height you rise, the greater you fall. And with a greater force also, much more deeper. But every effort is made by the Divine, every support is given to you, every care is taken. Despite that, if you want to fall, then from that height, is very dangerous.*

But Ekādasha Rudra, at that time, at such a time when somebody tries to harm the cause of Sahaja Yoga, after being in Sahaja Yoga, then hits you so badly that the whole attack is very widespread. But the whole family can be protected if there are few people of that family doing Sahaja Yoga work—could be protected. But in case the family that is against all the time of Sahaja Yogis and try to trouble them, can be completely destroyed, very badly.

Now these Ekadasha Rudras come out of, as I told you, from the Void. So, we can say that the destruction part of it comes from the Void mainly. But these are the powers, all are given in one person that is the 'Mahavishnu', that is 'Lord Jesus Christ', because

He is the support of the whole universe. He is the personification of Aumkāra, he is the personification of vibrations. *So when He gets angry then the whole universe starts breaking.* As He personifies the power of the Mother which is penetrating into every atom, into every molecule, into every human being, into every thing that is living and non-living, once it gets disturbed the whole thing gets into jeopardy. *So the pleasing of Christ is very important. Now, Christ has said, "You have to be like small children",—that is, the innocence. The purity of the heart is the best way you can please Him.*

As in the West specially, people have developed their brains too much, they try to play about with words and think that nobody knows what they are doing. *All such people must know that everything you do is known to God.* If you are not clean in your heart, it is very dangerous for anybody to pose as if he is a very good Sahaja Yogi. Such people are not possessed, nor they are conditioned, nor they are egoistical, but they are very cunning clever people and they are quite aware, as to what they are doing. But, there are people who get possessed also and then they, in that, they try to destroy themselves or cry and weep and do all kinds of things. There are some who think that if they hurt themselves or do some sort of an extreme thing then God will be happy,—are sadly mistaken. *If you cannot enjoy in Sahaja Yoga, then you should know that something is wrong with you. If you cannot feel happy in Sahaja Yoga then you must know that there is something definitely wrong with you. If you cannot enjoy the company of Sahaja Yogis, then it's sure something is wrong with you. If you cannot laugh and appreciate the greatness of God, then something wrong with you. If you are still worried about negative people and their problems then know that there's something wrong with you. If you have sympathies*

*with negative people, then also there's something wrong with you. But if you have anger for negative and all that is negative that is against Sahaja Yoga, then you are there.*

*When this thing gets matured then you become the power of 'Ekādasha Rudra' yourself. Anybody who will try to insult you or to do any harm, will collapse. It has happened with many people who tried to be insulting to me or tried to harm me or anyway... sometimes I am quite worried about them. So one has to be in such a way that they become the Ekādasha. Nobody can touch such people. But such a person is full of compassion and forgiveness. As a result, Ekādasha acts much faster. The more compassionate you are the more powerful Ekādasha becomes. The more collective you become the more Ekādasha acts. Many people have a habit of receding back into their exclusion and saying that we better be at home and it's alright; but they don't know what they are missing. Whatever may be your experience with others, you should stick-on together, always attend programmes, take leadership, go ahead with it, work it out and you will be blessed thousand-folds.*

Ekādasha Rudra have all the powers, I would say, of destruction, together. It is destructive power of Shri Ganesha. It is destructive power of Brahma, Vishnu, Mahesha. It is the destructive power of the Mother, It is the destructive power of the Ganesha and four of these are Bhairava and Hanumāna, Kārttikēya and Ganesha. Also the powers of Sadāshiva and of the Ādishakti. All the destructive powers of all the incarnations are Ekādashes. Now the last but not the least, is the destructive power of 'Hiranyagarbha' which is collective Brahma-deva. And this power when it acts, every atom explodes, the whole atomic energy goes into a destructive power. So, thus the complete

total destructive power is Ekādasha Rudra.

It is extremely powerful, explosive, but it is not blind. It is very discriminative and extremely delicately woven. It avoids all the good points and attacks the wrong things. And it hits at the right time, at the right point, direct, without hitting anything that is good in between. Now the glance of Ekādasha Rudra falls upon someone, say,—and there is something in-between which is Divine or which is a positive thing, it penetrates through positive, without harming the positive and hits the negative. It cools down somebody (not freezing) and burns another.

*So that is how it works with such care and such delicacy. And it is tremendously sharp also. And it is very painful. It is not like cutting the neck in one shot, it goes on slowly. All the horrible tortures that you have learnt or heard about are expressions of Ekādasha Rudra. For example, take the case of cancer. In the cancer thing, the nose is removed, the tongue is removed, then the gullet is removed, then everything goes one after other, is removed with terrible pain, you see. Take leprosy for example, the lepers cannot feel their fingers, they can not feel it, so any rat or anything eats their fingers they can't feel it, so they start losing their fingers, that is how Ekādasha eats up i.e. devours people.*

But this wrathfulness of the Father can be very gentle and could be very sweet, when it comes to His own children. The story is about the Mother. Once She got very angry, —the Primordial Mother,—and She was so angry, She wanted to destroy the whole world with Her Ekādasha power and She tried to destroy the whole world. When She went into that mood, the Father Himself felt that She is being a bit too much angry. So when She started destroying, as She was going right and left, He did not know what

to do. So He took Her child, that means representing Sahaja Yogi, you can say, representing Christ or representing anyone of these great children of Her's, that he put the child under Her feet. So, when She was stamping, suddenly She saw Her own child under Her feet and Her such a big tongue came out. She just stopped;—balancing. But this has happened only once.

So, after the Ekādasha Rudra, ultimately the complete destruction comes through the anger of Sadāshiva; when the final total destruction takes place.

So thus we have seen how Ekādasha Rudra acts and how Sahaja Yogis have to become themselves 'Ekādasha Rudra'.

Now to develop this power one has to develop a tremendous power of detachment, *power of detachment—detachment from negative*. For example, negativity can come from very near people like brother, mother, sister; could come from relatives. It could come from a country, it could come from your political ideas, economic ideas, anything like that. Any misidentification can destroy your power of Ekādasha Rudra. So it is not only sufficient to say that "I am surrendered to Sahaja Yoga and I am a Sahaja Yogi," but you must know mentally also what is Sahaja Yoga. So that intelligently you understand what is Sahaja Yoga. Because in the west specially people are over-intelligent, and if the light of Sahaja Yoga does not enter into their intelligence you can never overcome your attachments. That does not mean you talk too much about Sahaja Yoga or you give lectures on that, but mentally you should also understand what is Sahaja Yoga.

Today is a special day when it has been asked that we should have 'Ekādasha Rudra

Poojā 'And it is for all kinds of false religious sects and false gurus and false religions, which are followed in the name of God, or any religion that does not say about Self realization and does not achieve Self realization and does not get connected with God,—*Is false. So any such thing that is just faith and talks of God but has no connection with God cannot be a true religion.* Of course, it gives a balance to people, but in giving that balance, if people live on that money and try to enjoy a wealth out of that money, then it is not even at the very lower level is religion. Like a balance, you, see, religion has to give a balance to begin with, but in that balancing when they tell," you have to be balanced, but give me money for that, you must give me money, give me all your purse, give me everything," then that cannot be balanced, it does not even have a slightest thing or the blessings of God. Or any religion that makes you bow to anybody else but incarnation, is not a religion, that is another one which is absolutely false,

*The real religion will give you a balance and will always talk about the ascent. But they will not ask for money or make one man something great as venerated. Thus, we should learn to discriminate between falsehood, negative things and real things. Once you develop that discrimination through vibratory awareness, or through your intelligence, you are in the control of yourself. And then you become that power of Ekādasha, when you establish your maturity.*

Today, I bless you all, that you all become the power of Ekādasha Rudra and you develop that sincerity which takes you to that state.

May God Bless you.



Shri Mataji Nirmala Devi

'HEART CHAKRA'

DELHI

1st February 1983

## The Mother

The Chakra of the Goddess lies behind the sternum bone in the spinal chord. This Chakra is placed above the *Bhavasāgara*, above the void, as we call it in Sahaja Yoga. And the bridge that has to be crossed by the bhaktas, by the seekers, is guarded by Her. She is the one, She helps Her children to come through that passage when there are negative forces trying to attack on a seeker.

This chakra is placed at the back of the sternum bone as I told you. In childhood, the antibodies are formed in the sternum bone. They are the warriors or the *Sainikas* of the Devi. And till the age of 12 years they grow and multiply, and ultimately they all get distributed all over the body, and a human being is made able to face any outside invasion on him. These anti-bodies know how to fight. They are extremely confident. And they know who are their enemies. They have all these messages built in themselves. So when the anti-God element enters into the being through any process, say through food, through words, through action, through devilish people, or black magic, these antibodies combine together, collectively fight the invaders.

Those who do not have their central heart properly developed suffer from tremendous insecurity all their lives. When they are children, you try to control them by frightening; these children later on become extremely insecure. They are afraid of darkness, they are afraid of night. Some of them are afraid of everything. Because the antibodies that are built in the body are not sufficient in

number and this centre being so weak, the person feels extremely insecure. Later on in life when the child goes to the school or he tries to work out something for the future, then also his confidence can be shaken by parents, teachers and outside people. *So it is very important to understand children who are growing.*

In the west they analyse everything and try to put human beings into compartments. First the child, according to them, child has no innocence, and he is extremely selfish. Second part is adolescence, which they think is a very arbitrary, moody stuff. In India, we do not know that there is something like adolescence. Now these adolescent people form a group, and they start criticizing or making fun of all the elders. At a very young age it starts. First they make fun of the teachers, then of the parents, then of all the people who are senior to them. They start becoming extremely active in their brains because they see too many televisions and things like that, and then they start behaving at a very young age in such violent ways that one cannot imagine.

I used to live about 25 miles away from London. And every time I would go to London, I would find some children doing some sort of a mischief somewhere. One day some of them entered into my compartment, and they started pulling out all the covers, and they started thrusting their knives into the seats, opening out all the upholstery. I was just sitting and watching. So I said, "Now are you tired? Please sit down. What is the problem?" They

said, "We are all very angry". I said, "For what? Why are you angry?" They said, "we are just angry." "But you have to be angry for something". They were children going to good schools definitely, wearing very good clothes. And then I had to,—when the train stopped, I called the ticket collector and told him that these boys have been doing all this hooliganism in the compartment and you better look at it. And he came in, and he said this is a common thing. And then somehow or the other he took them out.

But the only thing I felt about them is, that all of them had their centre heart catching. On the Kundalini, they were catching their centre heart. But when they saw me, they sat down. They were quiet, they listened to me. I settled their centre heart. And most of them said "We are angry with our mother." "But why?" "Because our brothers are angry". "But why your brothers are angry?"....Then I discovered that Freud has given these funny ideas against the mother. Mother itself, can you imagine! What a anti-God activity it is.

To an Indian, Mother is the primal thing. Any Indian. Because his sense of security lies in the mother. Even if the father is hot-tempered, is angry, still they depend on the mother. Because Mother knows when to get angry and when not to get angry. She has the discrimination. And She is the one who protects them.

The idea of Mother is completely blasted in the west, and this is the reason why the children of that country feel so insecure, and when they grow, they are extremely insecure. You would not believe that all the time they are polishing, they are cleaning their house, but not even a rat enters their house. And if they have to talk to someone, they will make the person stand outside, and talk from inside. Specially in London because they are literally frightened. Nobody will believe, the British who ruled us, are such frightened people.

But they are. They are frightened of each other, they are frightened of themselves. The reason is, the centre heart is absolutely weak.

I told you the first reason, the family insecurities. The child does not know, when he comes back from school, whether his mother would be there or she would be gone. They do not have mothers who can bear a lot from the husbands and smile and show no signs of their agony to their children. But the mothers in that country, I have seen, always try to use their children for all kinds of emotional blackmail, you can call it. They try to torture the child by telling all the things the husband is doing to them and whatever is the problem they are facing with the husbands. So the child is not secured by the mother. But on the contrary, child starts giving security to mother there. At a very young age it starts, and the child becomes extremely negative and left-sided. He feels that he is born in a place full of hatred, insecurity, and fear.

When the Bhaktas are born in those countries, they are also the same way. Because they have to go to a Guru, the Guru, as known so far, tortures them or extracts all the money, takes their *pareekshā* (परीक्षा), tests, and sometimes leaves them high and dry on the streets.

But in our country the Goddess has taken incarnation many a times. Thousands of times She has taken here Her birth, whenever the Bhaktas called Her, when they were pestered by the negative forces, She came on this earth to save them. These things used to be just accepted by people, but never they really accepted in their hearts. People thought these are some sorts of mythological stories that the Goddess came on this earth and She tried to save the people. They could not believe that there could be a Shakti (Power) who could be born, who could fight these horrible rakshasas, and kill them, and save Her children, Her bhaktās, from agony. It was too much.

But today in Sahaja Yoga, you have seen that when Kundalini rises and stops at the centre heart, you have to say the mantra of 'Jagadambā', and the Kundalini rises. That means, She resides in the central heart, and when She is being worshipped, the Kundalini rises. This centre has got twelve petals. But the Goddess has thousand hands and thousand eyes. She has 16,000 nādis (नाड़ी, channels) to work out Her different aspects of enlightenment. But the first thing She has to do, through her generosity and kindness and compassion and patience, She has to suck-in the sins—*Pāpavimochini* (पापविमोचिनी). The sins of human beings.

One of the sentences in Bible was "wages of fear is sin." Or you can put it the other way round, 'the wages of sin is fear.' If you have fear, you are committing a sin against your self and against God. *Because, if Mother is Almighty, and She 'can' solve all your problems, you are under Her protection, then why should you have any fear?* That means you do not believe that She is 'that' powerful. When a person is frightened, this centre starts breathing fast, giving rhythmic instructions to all the antibodies. With that you feel you are getting a palpitation in the heart. This palpitation is nothing but a signal to all the antibodies to fight the emergency of an attack.

But when some body builds-up insecurity later on in life, it becomes a physical problem. If they have insecurities earlier, it is an emotional problem. But later on in life, when one develops a insecurity of any kind, like a wife, if she is insecure about her husband; husband is a loafer or a bad man, and carrying on with other women, so the motherhood of the wife is challenged. And when her motherhood is challenged, she may get the weakening of this centre, by which she may suffer quite a lot and may have even breast cancer. These insecurities can be also self-made, imaginary. People can just think about it and build

up some sort of insecurities, which are of no actual existence.

But such fears are very much more in the West. Because the life in the West has no mooring, has no explanation. Whatever you ask them, they will say, "What's wrong?" A husband will say what's wrong in having a keep. And the wife will also say, "Alright if he wants to have a keep, let him have it". In India, no woman would tolerate such a situation. She would starve, she would do everything, but she will never touch a man who has a keep.

So the basis of the strength of Indian women is their "sense of chastity". The sense of chastity in the Indian women is so great that nothing can deter them as long as they are chaste. But if they are not chaste, then fear settles in them 'very' fast. *Chastity is the strength of women.* And that is why, those women who have fear, mostly, have a problem of their chastity being challenged. A woman who is frightened that her chastity may be disturbed, also can develop a problem with the heart chakra. Such women can develop breast cancer, breathing troubles, and other kind of frightening diseases on the emotional level also.

This chakra is ruined in women when they lose their only child; because their motherhood is finished, they feel. And that is the worst thing that can happen to a woman. But if she is not a woman, she doesn't feel much, and she just behaves in a very manly way. And that is what I have seen in the west, that women really don't much care when their children die. But it is because they are not women. If you are a woman you definitely feel for your children, their death. But after some time, such a woman comes back again and she accepts the life as it is, for the sake of her husband, or may be if she has more relations or other children. She becomes extremely powerful as a reaction to

what has happened to her. That is only possible if your centre of heart is alright. Such women do not grudge, do not complain, are extremely serene, and can bear up lots of things. They are extremely tolerant, and can go to any extent to help their children; but they are never spoiling their children. They 'never' spoil their children, because they understand spoiling is much worse than beating the child. They never spoil the children, nor even pamper them, and never get dominated by their children. They know, "I have to guide the child, and have to look after the child". So, *they look after all the ideals and righteousness and the virtues of the child.* And if he tries to get out of it, they go 'all out' to win him over back to virtue and to better life. But those people, those women, who do not care for actual growth of child, may just avoid it and escape it.

In the men, this chakra is caught up if they have lost their mother very early, if their mother by chance is a very cruel woman. Also this chakra can be caught up by men, if they had been to wars, and if they have seen frightful things in the war. Such people could be extremely emotional and could be easily befooled by people who try to win over their emotions.

What is to be done to improve this chakra?

In Sahaja Yoga we have many techniques by which we can improve this chakra, and get our confidence back. As Patrick has said, that he never used to speak. And I have seen many actors who act very well and when they came to my programme, they said "Mother please do not ask us to speak because we just do not know how to speak. We can act, but we cannot speak to people." And I tried once or twice and they ended up with two-three sentences, mumbled down and sat down. I found out all of them had this chakra very badly damaged. Perhaps they lacked the love of their mothers, perhaps they

did not love their mothers, or perhaps, may be that they did not understand the value of virginity in women.

So those men, who try to look at every woman who passes by, those men who try to have lusty eyes, can also develop this centre very badly. And lots of problems can come through this centre.

One of the problems that comes through this could be lung cancer. But I have seen this centre is very badly affected also by certain negligence in life. Like some people have a habit of having a 'very' hot bath, and then coming out of that hot bath and entering into some cool place. Such people will catch this centre very badly and they will have a problem. Then there is another thing which looks very simple, but many people have a habit, specially in summers, to wear a one single kurta or a single shirt and not the under-shirt. This is also not proper. A man must always have something under his shirt, otherwise when it starts perspiring, he can get trouble into this heart centre.

This heart centre is caught up by various emotional problems in human beings. Husband and wife, if they all the time quarrel, there is always quarrelling in the house, specially if the mother is very dominating, the child develops this centre. And if the father is very dominating, the child develops this—the heart itself. *So it is very important that husband and wife should never quarrel in the presence of their children.*

Now there resides in this centre, the incarnation of the Goddess, who came on this earth thousands of times, and She resides there for your protection. *But first of all you have to be worthy of Her protection.* When She came on this earth many a times, you know, Her body was made by various forces, as if She was like a bubble and the



bubble was covered by so many things added on to that. And that is how She got lots of things from various Gods,—like Her hair She got from *Yama*, the God of death ; Her nose She got from the God of wealth, *Kubera* ; and Her ears She got from the *Pawana*, that is air. *Like that, Her body was made specially by essences of these great deities, who donated their essences to the Goddess, to be equipped to do these multifarious activities.*

Now the first activity, as I told you, of the Goddess is to save Her children from the negative forces. So She looks extremely mild, sweet but She can be 'extremely' violent,—in the sense, She can kill or crush anyone who tries to overpower Her children.' *Atisaumya-Atiraudra (अतिसौम्य, अतिरोद्र)*—*these two temperaments exist only in the Goddess, because She is the Mother ;* and at any cost She wants to save Her child. Also towards the child when he goes beyond a point of understanding, when he shows no sense of discipline, then also Goddess can pull him down by certain methods that She adopts.

Now first of all is, that She gives all that is needed to remove the fear from the mind of *Sādhanakas*. Secondly, She 'cures' this centre by giving birth to additional antibodies in the body. And, by vibrating the tired antibodies to act in a way that they can fight back again.

Even in day-to-day life, She may establish Her existence by showing lots of miracles to Her children. We had a lady coming to see me and she was rather late. And when she came back I asked her what was the problem. She said "No, there was no problem, but my bus fell down about 20-30 feet down, and the thing rolled down and fell on the ground with all the four legs intact. And all of us in the bus were saved. But the driver got upset and he ran away. So somebody who was in the bus, who knew how to drive, came down and he switched on the engine, and

it started moving. And we came back then to Bombay." So, on the way they started asking. "There must be some saint sitting here, otherwise how can we be protected? Only a saint can protect us like this." And she was wearing my ring. "Oh!", they said, "this is Mataji's disciple." They all started falling at her feet, saying, "Oh! you have saved us, you have saved us."

So, there are many miracles that take place in your life. When you see an accident taking place, suddenly you find the accident is over. There was one fellow, who was a journalist called Marāthé. He and his friends, another journalist, were coming from Lonāvlā down, and it is a very big slopy road, *ghāt*, and their brakes failed. And the driver said, "now the brakes have failed and you take God's name." And they started remembering their Mother. And suddenly they saw a big truck coming ahead. They were about to bang on to that, they closed their eyes. And God knows what happened—they opened the eyes and saw the truck was going upward and they were moving forward without any difficulties. And they were amazed how it has happened, as if somebody has lifted their car and put before the truck, and they have been saved. And the driver also closed his eyes and took the name of the Mother. It is possible ! It has happened with so many people that they do not know how it works out.

So one has to believe, that *we have the Mother within ourselves, in our heart, and if She is awakened, She is going to look after us. She is going to give 'all' the protection that is needed. And there is 'nothing' to be frightened of, anything.*

But you can imagine, as Patrick has said clearly, that they were quite frightened, and I know they are. Even English language is like

that. All the time they will say. "I am afraid....." "I am afraid I have to go." What is there to be afraid of, if you have to go? You better go. "I am afraid, if I am ....."—they are all the time jittery like that. And so jittery—and when they talk, you know they are so frightened that sometimes you feel nervous with them, that you do not know how to approach them, the way they are nervous.

And one of the reasons why they are nervous is that, because they plan too much, think too much, analyse too much and their ego settles down into their brains, and ultimately the heart. *Because their ego covers their heart, they get a fright.* Actually it so happens that if you become ego-oriented you start seeing yourself through. Because when you are at a level, you can even see your ego very clearly, and then you get frightened of other people because you think that they too must be having the same type of ego, and you are really frightened of them.

It is very common also, in the East. Now in India I should say, that supposing you have to go to a government office, be careful. Anybody, even a chaprāsi (peon) can shout at you for nothing at all. They develop a system of barking all the time, just go on barking. The reason is they bark at you because they themselves are insecure. A Chaprāsi is insecure of his boss, his boss is insecure of 'his' boss, his boss is insecure of his boss, ultimately the minister is afraid of the voters, and the voters are afraid of the minister. It is such a vicious circle So the whole system works out into such a terrible insecurity that you do not understand what is there to bark at? What is there to shout at? And then a kind of a identification with the falsehood is built up so much, that you are no more a human being; you are either a secretary or you are an under secretary or a joint secretary, I do not know who is higher who is lower. And then you have some other secretaries and then

you have clerks and this, and that, and that. And you are nothing else but that. So because you are that, you must have these horns, and you must shout at people, otherwise nobody is going to believe that you are something.

So it is such an identification that develops into human beings, that too, because of this heart not being developed properly. *Because if your heart is developed properly, then you are a human being. Because you know your Mother has given you the birth and you are a human being.* There is no need to have any fear from another human being, who is also a child of your Mother. So there has to be no fear about it.

But the trouble is that when human beings start wearing anything; supposing they wear a suit, immediately they will start speaking in English. As soon as they wear Pyjāmās, they start speaking in Hindi language-or say Dhotī, Hindi language, and say Pyjāmās, they might start giving *gālis* (abusing). *So it is a kind of a very superficial identification human beings develop, because there is no depth in the heart. If they had that depth, that mooring in the heart, then they would not develop these superficial things.* And as a result of that, they are frightened. Because they know they are superficial, others are superficial, they have got beard, we have got beard. So if I am going to pull his beard, he might pull my beard as well. Such a fear exists among human beings. And then, another thing, another step comes into the minds of the people, that, why not pull his legs to go up? This is the third category of debasement.

If you are the child of the same Mother, how can you go higher than anybody else? You will remain always the child of the Mother. *How can you be higher than any other child, in the eyes of Mother? You cannot. On the contrary, if you try to do such tricks, the Mother will punish you.*

And this is the second thing that Mother does, is to punish Her children. Yes, She punishes! In very sweet ways first of all. For example, if the child is not eating and troubling, She says", Alright, you don't want to eat, alright, don't eat today." That is a very simple way of punishing children. But then She says", Alright you want to have the way you want to have, go ahead".

Like I tell them not to do such and such thing, it is not good. For example, I told them that don't take the flats just from the beginning, and let all the Sahaja Yogis stay with other Sahaja Yogis. But the organisers thought, better to take the flats,—whatever may be the reasons. Because they are very wise organisers! *But you see, Mother says something very simple, but it has a meaning, one must know.* And, they arranged it that way. So, half of the people just protested, "No we want to stay with some Sahaja Yogis, we want to be with them". So they were accomodated. The others were,—British, you know now-a-days are on the other side of the mood. They are very-very tolerant. And they said," Alright, if we are not arranged, we will stay in the flats." So they stayed in the flats. But what happened?—It rained, and rained and rained and rained, and they could not arrange their food even under the roof they had built. So they had to shift all of them to other places, and all of them had to stay with other Sahaja Yogis, as told by Mother. If they had listened to the Mother, they would have saved some money, as well as they would have saved some trouble, and there would have been no problem at all. That is how little tricks here and there are played by Mother just to convince the children that you have been stupid.

Now, there are so many things like that which Mother can play, and Her playfulness is very important in life. Because if She is severe with the children, they will run away.

If She is like any other gurus, the Gurus,—Satgurus also,—they used to 'beat' their disciples! They used to hang them by a string! You don't know how the Gurus treat their disciples! Some of them take lots of money from their disciples, and some of them take lots of things from their disciples. They want complete surrendering, and they would make them subservient. They really torture the lives of their disciples! But the Mother does not want to do that. So She plays little tricks here and there, and tries to correct the children.

Now I will give you an example of a Guru, whom I met about five-six years back. He came from Amarnāth to a small village, small district place near Bombay, where a Sahaja Yogini was staying. And he sent his disciple, who was staying in that place, to see that Sahaja Yogini. And he went and he told that "you see, my Guru is coming, and he wants to see Mataji. And he has told me that only Adi Shakti will clear out my Agnyā chakra." So she could not understand, she said, what is your Guru doing? "Oh God I don't talk about him," he held his ears. "Don't take his name. Oh! you cannot know what sort of a person he is." She said," But why does not he open your Agnyā Chakra? Mother will be coming of course, but why shouldn't he do that?" He said, "No, no no! he said that only She should open, nobody else should open it. And he sent me to this place about five years back, saying that in the sixth year Ādishakti will be coming, and She will open your Āgnyā Chakra." Now can you believe it! Poor fellow suffering from that horrid Āgnyā Chakra, was suffering when this Guru had come. So he came to see me and he told me, "Mother, my Guru has come and he wants to see you". So I went to see him. And this guru was sitting down there with a big temper you see, the nose was all bloating. Of course, when I went there he touched my feet and everything; and

then he called one very bad name to this thing, "Did he touch your Feet? Was he alright? Was he behaving alright?" I said, he was alright, but I can't understand why did you not open his Āgnyā chakra! He said, "Let him go to hell now! I am not going to open his Āgnyā Chakra, who opened 'my' Āgnyā chakra? Why should I open his Āgnyā chakra?" So I said, this is not good. I should open."... "Yes, yes, you will, because you are a Mother. I am not a Mother." So he went inside, and the disciple told me, "Mother! he hanged me by legs on top of this well! For three days I was hanging there." I said, for what? Why did he hang you there? He said, "Don't ask any one." Then he (guru) came in, "Yes, yes, I hanged him! Yes, I will! Again!" So I said, why did you hang him? "He was smoking. Because he was smoking, I hanged him there. I said, now smoke, and I was putting him down, up and down. I said I am smoking you."—And he tortured him like this!

I said, "but why should you do such a horrible thing?" He says "Otherwise how will you discipline? I am not a Mother. I don't know how to discipline. This is the only way I can discipline him." And he said, "You go on spoiling him, but I am going to discipline him like that." Alright, I said, you shut up now, just now, do not talk, let me put his āgnyā right. And I took about two minutes to put his Agnyā right. I said his āgnyā is alright now. Then he said, "Did he promise you that he will not smoke?. I said, "he did not." So he said, "You better ask him to promise, otherwise I will not allow him to eat his food for three days." I said, Babal! This is a horrible Guru! God save this disciple from this Guru!

But, you see, what he was meaning, that there should be a discipline in a disciple. There has to be a complete understanding that he is the Guru. But he said, "Look at these people, How are they? They take liberties with

you, they trouble you so much, they try to be funny with you. Still you don't say anything to them." I said, "I don't have to say. I know how to correct them."

*So this is the quality of the Mother, who can correct people.* She knows who doubts them, She knows who thinks wrong about Her. She knows who thinks rightly about Her. She knows everything. If She knows everything, She does not have to worry. She is completely secure about it, and She does not have the insecurity of the guru, that one day the disciple will misbehave or anything, because She knows how to correct.

The other day I met one gentleman, a Sahaja Yogi, and he came to me and started explaining to me, "Mother, you do not know, this thing happened .." I said, "I do not know anything, is'nt it? You think I do not know anything. He said, Yes Mother, how could you?" I told him that he used to play cricket in his younger days. Then he accepted, "Alright you know Mother all about me, I do not know how you know."

But She is *avalokiteshvari* (अवलोकितेश्वरी). She is the one who sees everything. She knows, somehow or the other, She knows. How She knows, that can not be explained at this stage. *But She knows 'each and everything' what you are doing, if She wants to know.*

And the third quality of the Mother is, *that She is a Mahāmāyā.* She talks like you, sits like you, she will behave like you, everything will be just like you. And you would not be able to make out the depth of this woman, who is a *Mahā māyā* because She plays such tricks on you and such things in such a beautiful way that you cannot make it out. You think that you are alright, you go to a person and you tell anything you feel like about Mother, you try to do anything and 'ultimately' you discover that everything She knows. And when you discover that, gradually you start understanding that when She

knows everything about me, I better be alright. And how does She know?—Because She resides in your centre heart. She knows 'everything' what you have been doing, what you are doing, what you are thinking of doing. So what does She do? *Sankalpa vikalpa karoti* (संकल्प विकल्प करोति), whatever sankalpas you are making, she will make it fail. *If you say, "Now I have decided Mother, to do this, and I am "going" to do it."—it will fail. You have to judge yourself as a real son of your Mother.*

As in Bombay or any place we tried to get some land, nobody could get it. We tried, tried, tried you see; they say black market money, bribery, corruption. I said nothing doing, I am not going to do any of these things. So they said, "Then Mother, how are we to achieve it?" I said you will achieve it, don't you worry. Then they started saying, She is not practical, She is this, She is that. And everybody who said, turned out to be 'very' impractical. 'Ultimately', I said, when you will be ready for Sahaja Yoga, then you will get the land and the Ashram. Because once you start an Ashram and have some money there, you will find 'all' kinds of bhoots will join together and will make fun with the money that has been collected, there would not be 'any' proper arrangement, no proper discipline.

And that is why the time has to be given for children to learn through making errors, through making mistakes, and understanding what mistakes we are making and how we have to correct it. *Once they start understanding it, then it is very easy, very easy to communicate to them what they are supposed to do, what they have done is wrong, and how to correct it. But as long as they think that they are very wise, as long as they think they are extremely nice people, and that they are on their own, Mother says "Alright, go ahead, does not matter".*

*Now you must know that Mother has saved people from that Bhavasāgara, with such great difficulty. It is not easy to do that, it is a tremendous task. Sometimes, to raise the Kundalini of thousands of people, I feel like a big mountain I have to raise. It is terrible. But people on the whole, who are not yet corrected, think they are obliging me by taking Realisation. This is a very common feeling with human beings. And I feel like laughing at the stupidity of the ego!—that they are obliging me by taking this Realisation. And the way they talk is all on this terminology, "I came, I was sitting there for three days, I never got realisation." As if I have done some criminal act.*

So the whole attitude of a person gradually changes towards the Mother, and he starts thinking that *"She is here for my well being. And my well being is Her only concern about me. 'Somehow' She will achieve my realization. She is working very hard, and I must co-operate. I must learn to co-operate, It is for 'my' hita (हिता), for 'my' good She is doing it. And I should try to understand that it is for my good."* *When such an attitude is developed, it is much easier to establish a disciple.*

But this disciple is different from a son or a daughter. Because Mother is a Guru, no doubt, Mother is a Guru from the very beginning you are born. But for a Mother, it is very difficult to be as harsh as these Gurus are. Not at all, nowhere near them. One cannot beat them in the harshness. *But it is for you, in your own wisdom, to understand "how to behave, how to ask for realisation, how to change your attitude."* Because if you think too much of yourself, and you try to show off She'll say, "Yes, yes, you are very great, really you are very very great," you know,—till you suddenly discover that you have developed two big horns your head and now you are good for nothing. Then, She will say, "Alright, now come along, you have

developed this disease, I will put you right." So better not do all those things.

On one side She is willing to go 'all-out' to save you from all troubles. Like, supposing you have some heart trouble, if you have some any other trouble,—She will go 'all-out' to save you. It is not easy to cure anybody's heart. People think that Mother has cured us, so it is alright; take it for granted. It is not so. When you get Sahaja Yoga, you will be surprised that when 'you' try to cure one person, you will fall sick for three days. It is not easy to cure. And those people who cure, sometimes do it through bhoots, also. Those who have bhoots can also cure. Because they themselves are bhoots, what can happen to the bhoots? They cure people but put one bhoot into the patient in such a way that that patient becomes a slave. And such bhootish people can be cured,—or faith healers, or anything, like supraconscious,—all sorts of people, but *when they cure any person, be 'sure' they are putting another serious, more serious problem into them. They do not cure really. They are actually putting some diseases into you, or into the patients. It is very risky game.*

But a Sahaja Yogi, if he tries to cure somebody—because he cannot put some body else in that vacuum—he gets a problem himself. He is sucked in. *So, my advice is always for every Sahaja Yogi, that you should not cure anyone.* There is no need for you to cure by touching. *You should use my photograph, you can distribute my photograph. Tell people how to cure themselves. But don't cure anybody because you will have problems. Because you are not a bhoot. And your will be hit hard. So be careful about it, do not try to cure anyone. Only use the photograph. By using the photograph, the shraddhā (श्रद्धा) will be there, the person will be steady, and you will be alright.*

Like yesterday we had some patient here. And some people felt the compassion, you know, for that. And they all got caught up. There was no need to feel compassion. Have you got more compassion than I have? What was the need to bring the patient here? There was no need. But they both got caught up. *So there is no need to bring any patients to me. That is not the way to behave. Never bring any patient. If there is a patient, leave them alone. Tell them, "Mother will look after you. We have nothing to say. There is a photograph, you must use the photograph, get your treatment done with the photograph, and you get cured."*

Otherwise, first thing that will happen to you, that you will catch on your centre heart. Because that is not your job. You are not to do that. It you try to do it, actually it is your ego sometimes that makes you think that you should cure a person; sometimes. And when you try to do through your ego, you get into trouble. *Not that you can not cure. You can. But you have to be of that level, when you try to cure a person you do not become a supraconscious personality, means you do not become ego-oriented.* But they do, ultimately, 'all' of them. *Those who have tried to cure others, and do like that, they have gone out of Sahaja Yoga completely, becoming just mediums.* They have become mediums, horrible people. When they talk on the phone, I feel somebody is pouring poison into my ears. They are 'so' horrid, that you cannot imagine.

*So, it is important for people who get realisation 'not' to indulge into any curing because they will develop this centre heart very much.*

Centre heart can be developed in countries where there is all fear, people are frightened. It can be developed by other things by which people are frightened. Reading books of bad gurus, and reading books about shocking

things, like many people who read the Kundalini's book have got centre heart, because they are so frightened about the Kundalini ! Anything that frightens you if you read, can make your heart very very weak and dangerous.

Now we have two other sides to this centre heart—is the Mother's heart—is Her own brother, Is Vishnu, takes incarnation as Shri Rāma on the right heart. Who, we think is the Father who is looking after His children. So that is the Father, and this is the Mother. Though here the Father and the Mother are in two aspects, that the Mother is the sister of the Father. And Father is the *Māmā* (Maternal uncle) of the Sādhas. The *māmā* is a greater father than a father, as you all know. And so this Uncle who is the incarnation of Shri Nārāyana, looks after the protected disciples of the Mother. He gives that Father's understanding to the children. Because at this stage, the Father, God Almighty, is not known, who is Shiva. So this uncle looks after the children till they are grown-up enough to meet their Father. And that is how we can say that Pārvati, or Umā, or Dēvi, She comes to Her Mother's place, *Māyā*, (माया), and resides in this centre heart. And there Her brother protects Her children. When She gives realisation to children, or gives them second birth, then this *Māmā* looks after the sister's children and helps them to build up the security of a father.

So the right side of every human being represents the fatherhood, the Fatherhood. And the Fatherhood of a man is very important. If this centre is spoilt, or if there is something wrong with it, then you get Asthma, as a disease. Asthma is only caused by this centre being spoilt or some other combinations, with this centre. Asthma is very common among girls and boys. And the relationship with the father, or the

understanding of the father, or 'your own' fatherhood is not alright, you get this trouble of asthma, and for that one has to ask the questions to the Sādhas, what sort of a father you have. As one gentleman came and asked me, "Why everybody is asking me, what sort of a father you have? Everybody asked me, what about your father, what about your father? What has my father to do with me?" Actually everybody feels the right heart, and they have to ask about the father. Because, father resides in the right heart, and the principle of fatherhood, if it is spoilt, if there is a problem with the principle of fatherhood, then you get this problem and many other problems which I do not want to discuss now at length.

But you can understand a person who has no father, how diffident he is, and how he behaves, and also such people, those who have not known father, can become very wayward, licentious or permissive, or could be very much secretly licentious. The people who lose their father do not have that, they lack in that discipline that the father gives. Or could be, such people could take to a very remorseful and unhappy life. Or they could be very hard on their children, or could be 'extremely' kind and spoil the children. It could be any way. So it has both the reactions, either too much of love-giving or too much of strictness. It can be anything. Or a person could be of this kind, may be 'very' strict in childhood, and could be extremely lavish in old age. It is a very imbalanced personality.

So the person who has no father has to know that his father is Shri Rāma. He should not worry about anything. He is the one, with one arrow He can kill any number of people. So he should have no fear, at all, about his father not being there or father being dead or something happening [like that. On the contrary, if the father is dead, it is

better to tell him not to worry about you and that you are alright, so that you leave your father in peace and ask him to take his birth, than to bind him to this earth. This is the right heart.

And the left heart is the mother, actually your own mother, whosoever it is. That is the motherhood, in the sense, that if your mother has been extremely unkind and extremely funny, or your relationship with mother is bad, then know that there is something wrong on the left hand which is indicated in you.

So these two points are very important in human beings. *If a Sahaja Yogi just decides that I have a father and a mother, God Almighty is my Father and my Mother, then these problems can be easily solved. But in Sahaja Yoga, it is not what you think that works out.* It does not—like in the car if you sit down and think that I am going to Connaught Place, you would not move. You have to move your hands. In the same way in Sahaja Yoga you have to move your hands. *Clear your chakras, move them higher and put them up.* It is not 'what you think' is important in Sahaja Yoga. Not at all. You may think that I am doing very well in Sahaja Yoga, I am very good, but it is not so. *It is what you actually achieve, your ascent is the point.* So, as in the car, as I told you, you can not just sit down and think and do the job. In the same way, you have to run this machine, and you have to see that you get all this movement. *There should be gati (गति movement) in you. Otherwise, there is no sense just talking about Sahaja Yoga, thinking about Sahaja Yoga, and convincing yourself that you are a great Sahaja Yogi. It is "how you manifest" is the point—*Which very few people understand. Very, very few people understand that it has to be manifesting, it has to be *kāryānvit* (कार्यान्वित). It is not just talk, talk, talk, talk, talk, talk morning till evening.

Even when I am talking, now I am opening your heart centre. I am working it. Even I am talking, also I am opening. It is working. You will see your heart chakra is open by the time I finish my lecture. It is so, because I know how to do it. When I talk I am just watching where the chakras are catching, what is happening. I am catching all these points and touching it and trying to open it.

And that is how it should be, that even when you talk it should be *kāryānvit* (manifesting). Even when you are quiet and raising your hands it should be *kāryānvit*. Whatever you do, you should be *kāryānvit*. Even if you glance at anyone it should be *kāryānvit*. It should not be just a kind of a jabbering that we do sometimes about Sahaja Yoga.

The greatest fear human beings have that they think they have done lots of mistakes, and these mistakes are too many, and they can never get realization, they will be doomed, they will be going to hell. This is not true, at all true. *No body is going to go to hell, if they do not want to go.* If you want to stop it, you can stop it. *The time has come. You are going to be blessed and 'blessed for ever'.*

So may God bless you.

Today's lecture I have given you in a way that you should understand the importance of confidence, but not by saying "I am confident." *Because when you say outwardly you are actually egoistical. But when you say in your vibrations, then you are confident.*

May God bless you all.

...Those who do not obey suffer. You shouldn't disobey. Once I have said it, what is there? Obedience, why is it difficult. Just try and obey. *And you will find, obedience gives you the real confidence—just obedience.* Just try. Just try to obey. It's very simple.





Shri Mataji Nirmala Devi

POOJA IN SYDNEY

14 March 1983

## MEDITATION —the Individual journey towards Collectivity and Bliss

Now you all have realized by this time that within us lies the peace, the beauty, the glory of our being. There's an ocean of all that. We cannot seek it outside. We have to go 'within'—what they call "in the meditative state" you seek it, you enjoy it. Like, when you are thirsty, you go to a river, or you go to an ocean, and try to quench your thirst. But even the ocean cannot give you sweet water. So, how can anything that is spread outside give you that deep thing that is within you. You are trying to find it outside, where it does not lie. It is within us, absolutely within us. It is so simple, because it is your own. It is within your reach. Just there. Whatever you have been doing—going out to find the joy, is so-called joy, is so-called happiness, so-called glory of worldly powers and worldly possessions. You have to reverse it back—the whole thing. You have to project 'within' yourself. It was not wrong that you went out. It was not correct that you went out. You shouldn't feel sorry for what you have done so far. It was not the correct way to get to the real joy of life, the 'real glory' of your being.

It has worked in so many people, that you have entered into that subtler understanding.

Some people are only at a mental level, may be, doesn't matter. May be some are only at a physical level that they can feel it. Doesn't matter. But you are on the correct lines—you are moving correctly.

Try to meditate. Meditate more, so that you reach that inner being. And this inner being is the vast ocean of bliss which exists in every one of us. Is that vast flood of light, that floods everybody's inner beauty. So to approach it, you have to go 'within' yourself,—by denying things which are against it, against your movement.

Sometimes the wind can be very very strong for you to not understand that the glory of God is within—But turn back. Every moment remember, that your movement has to be inward. When you move inward, you forget the ideas of your outer glories.

A person who is of a very base nature thinks that if he makes lot of money he has achieved joy. But he has not. He is the most unhappy person, if you go and see him. He is worried about small, small things of the life. And you must have heard that people who are very rich are kleptomaniacs. They are very miserly, they are worried about a needle here and there. A little thing missing—they get upset. They have so many habits, they can't live without it. So riches have brought always a curse on human beings. So those who seek only the riches cannot enjoy them.

Then there are some better people who think that by ruling others, by getting power, we can achieve a very great position in life. They too, as you know, fail. You have seen what happens to them. People don't even want to talk about them.

Now there are people who get attached to someone, to one person, or to the family, to their children, to relations,—very common in India. That's also not the way you can get to God. That's also so limited; keeps you hanging round them and wasting your energy completely. *But if you enter into your being, fully, then all these things have such meaning.* Every thing has a meaning then. In the sense, if you possess anything, and if you are that kind of a person who is supposed to be possessive—he never possesses—so *detached*. He's never possessive—he's so detached about it. But he can play around, because he's so detached. He can create a drama out of it. He can play with the possessions, and teach lots of lessons to people. He's so detached, so generous, he enjoys his generosity.

The whole thing becomes so different, too, so dynamic. All the beauty that is created by human beings as possession is exposed before you. And you start enjoying all those things, without possessing them. You understand the myth of possession.

Same with your powers that people have over other people. Those who try to make money out of Sahaja Yoga, or want to have a kind of a privilege over Sahaja Yoga. It can be very subtle. This can go very far. This subtlety goes to this extent that I have seen people try to save money on account of Sahaja Yoga. That is also—the attention is on money. To make money or to save money, to make a business out of Sahaja Yoga—is all absurd. But if you say so, I say: "Alright, go ahead for a while.—Try." You'll find that Sahaja Yoga is no business. Of course, Sahaja Yogis can work together, can do some business, but *Sahaja Yoga is no business. It is business of God, where you have to give 'everything' that you have. Not to be attached to any thing. Not to be attached. There's no money to be*

*paid as such, but all your heart is to be poured into it. If you cannot pour your heart into it, you cannot achieve that.*

Same about power. Some people think that they can even overpower Sahaja Yogis, impress them, control them. Such people are thrown out of Sahaja Yoga,—completely.

You have to enjoy the power of love,—that people see you as their protector, as their help, as their support, as their friend, than somebody who is a dominating personality. You have to be a fatherhead and not a demonic-destructive force which is always threatening everyone. Such people will be thrown out of Sahaja Yoga in no time. They are found out. Have no sympathies with such people.—Never. That will bring you down. In 'no' way. Keep yourself aloof with them, otherwise when they are thrown away as tangents from Sahaja Yoga, you might get out with them. So be careful.

Then those people who waste all their time just thinking about their family, this thing...or those who have never thought of their family, also come to Sahaja Yoga. This is a very subtler ground on which they can lose their attention to their Spirit.

They spoil their children. They spoil their husbands. They spoil their wives. The whole attention goes in a wrong way. And it becomes a very important issue with them how the marriages are successful,—how the children are this thing, that thing...they don't leave it to God. They have to leave it to God. *You are all saints. You have to leave 'everything' to God.* In the beginning in Sahaja Yoga, everybody says: "My husband is like that...my wife is like that. my brother is like that, my children are like this.—Mother, look after them." Alright, in the beginning, it's alright. But when you grow, you must get out of it.

*It is an individual journey towards God,*

when you meditate. And when you reach there, then you become collective. Before that it's an 'absolute individual journey within.' Its absolutely individual journey!

You should be able to see this; *that in this journey nobody is your relation. Nobody is your brother. Nobody is your friend. You are absolutely alone. 'Absolutely alone.' You have to move alone within yourself. Don't hate anyone. Don't be irresponsible, but in meditative mood you are alone. No one exists there. You alone. And once you enter into that ocean then the whole world becomes your family. The whole world is your own manifestation. All the children become 'your' children. And you treat all people with equal understanding.*

*The whole expansion takes place when you enter inside 'your' Spirit, and start seeing through eyes of the Spirit. There's such calm, such peace, such bliss within you.*

*You have to be ready for that journey.*

That journey is alone in your meditativeness.

And the more you find something in your meditation, the more you want to go and distribute it to others. That has to be, if that does not come into you then it has not worked out, there's no purity; there's some sort of a bias. In that individual pursuit, whatever you find, you want to enjoy it with others, you want to give it to others. This is the sign of a person who has been really meditative. The one who is meditative and has not been able to distribute what he has found is cheating himself and cheating others as well. *Because that joy that you receive in your meditation has to be distributed. Has to be given. Has to be shown. It should flow in your being as the light radiates from every illumined lamp.* You don't have to take a vow to say that this is an enlightened light. In the same way a Saint should not have to be certified that he is a Saint. The depth you achieve within yourself, spreads 'all over.' It is such an action and reaction. *The deeper you become, the radiation is much more.*

The simple person, very ordinary person, uneducated person, can be like that. We have

you know, one gentleman called as Varick in Bombay. He is an old man, and is so deep. He radiates. People depend on him. He 'radiates' love. He's so meditative.

You don't have to spend too much time on meditation. But, whatever time you spend, whatever you gain, has to be visible outside.—How you radiate and how you give it to others.

That's the quality of the saints you have to be. Unless and until you become deeper, we cannot save other Sahaja Yogis. And we cannot save those who are not Sahaja Yogis. You have to rise higher and higher to pull the whole curtain up. Those who try to rise higher pull the whole thing upward, and they give a pull to 'everyone' who ascend with them.

*So, just try to keep your aim clear-cut. You must try to understand what is your aim in life as Sahaja Yogis.* Now you are changed people. You are no more people who have to deal with possessions, or worry about them, about mundane things, about your livelihoods. You are no more people who have to worry too much about your healths and things, or your personal lives. You are not to worry, also, about your jobs so much. That's not important. And last of all, not to worry about your family—children, husband, wife, and find a pocket for you to hide into it. *Because the only thing where you can really hide yourself is the love of God, where you can really get the great, restful, blissful feeling of His complete protection.*

Sydney has done very well before, and is progressing better, but the pace is not as it should be. So we have to think of new ways and methods, how we can spread this. *But first you must assume your positions as you are. You must assume that you are all saints, that you have to do great work. Not the ego part of it but the manifestation of it.*

'Everyone' of you has to decide for oneself. I'm sure it is going to work out, and this time my visit is going to help you a lot by understanding what is the best to spread this light all over.

May God Bless you.

## The Descent of the Ganga and the 'Shuddha-iccha' (Pure desire) of the Universe

What is the Shri Gangā. She is the elder sister of Shri Pārvatī, the Daughter of Himavat, the Lord of the Mountains—and the eternal virgin, for as she expedited the marriage of her younger sister she took a vow of chastity. And that gives one a clue. For wherever the primordial Mother manifests, she does so as virgin,—as Athena, as Vesta, as Gauri etc. What does this "virginity" mean? It means that in spite of creating, one remains untouched, uninvolved,—untainted by the Creation: eternally pure or "Nitya Nirmala", as such one gains the power to purify whatever one touches. Know that the Kundalini has this power and that when fully awakened in one, grants one this power—one of the important siddhis of a truly realised (as opposed to self-styled realised) soul.

The Kundalini represents the *shuddha iccha* (Pure Desire) of the universe, as does the holy Gangā. And both represent the deepest power of the Shri Mahākālī Shakti.

Now consider, what does it mean: that "the Gangā flowed in heaven, and had to be brought down by the efforts of Shri Bhāgiratha to liberate his ancestors".

It means, that while mankind is developing and evolving according to Karma and free will, the Shuddha Icchā remains in heaven and does not interfere in the actions of men, in spite of the misery they bring on themselves. But sometimes great souls see the need for the Shuddha iccha to sort out their left sided problems—(the past, one's ancestors). Why? Because of one's uncontrolled actions derived from and based on free will, one builds up arbitrary patterns of desire,

expectation and conditioning in the Idā nādi, which hinder one's liberation and ascent. These can be of any sort.

The Shuddha Icchā which also flows in the Idā nādi can dissolve them away and liberate one on the left side, so that all one's desires, expectations and actions will tend towards one's ascent. But it takes a certain degree of evolution to realise this is necessary.

It takes an even greater degree of evolution to bear the descent of the Shuddha Icchā into one's life, for it dissolves and bears away all one's illusions and misidentifications. *To witness this, one needs surrender and identification with one's Spirit of a very high order. To be infact like the Lord Shiva—with the Shri Shiva/Sadashiva tattva fully awakened, so that one is in pure detachment, and totally above everything.* If one is in this state, one can bear the descent of the Gangā or Shuddha-iccha without—disintegrating. If not, all sorts of reactions occur, through fear, misidentification, bitterness, wrong expectations etc., which lead to a disintegration of the personality, and it takes the presence of a realised soul of a very high order to allow this to happen. If however one can, like the Lord Shiva, bear the descent of the Gangā into one's life, then one truly helps all Mankind.

For, the Gangā as the Shuddha-icchā is capricious—knowing only its own desire—it is eternally pure,—and totally uncompromising, and this can be a devastating force to enter the life of the unready. So, one should pray eternally for the power to bear the Shuddha-icchā in one's life.

—Dr. Rustom