



# Nirmala Yoga

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# NIRMALA YOGA

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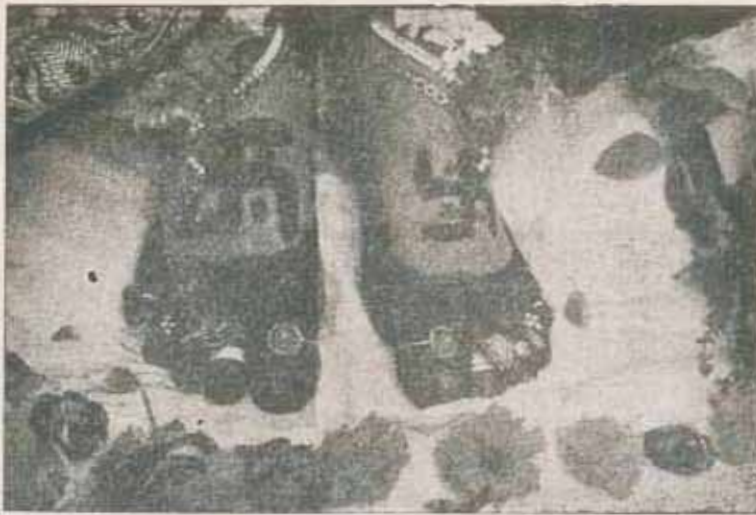
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## CONTENTS

|   | <i>Page</i> |
|---|-------------|
| 1. Editorial  | 1           |
| 2. Nirvikalpa (Austria, 1985)   | 2           |
| 3. False modesty and Sahaja Yogi                                      | 7           |
| 4. Sahasrara Day Pooja (Austria, 1985)                                | 8           |
| 5. Guru Pooja (France, 1985)  | 11          |
| 6. 108 Names of Shri Adi Guru   | 18          |
| 7. Our Goal is to be the Spirit, nothing but the Spirit (Delhi, 1983) | 24          |
| 8. Sayings of Shri Mataji   | 36          |

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Front Cover : Shri Mataji at Guru Pooja, Lodge Hill, England (July 1983)



## Editorial

### What is the Essence of Religion ?

The essence of Religion is to know God the Almighty. And one can never know the Almighty unless one knows the Spirit—for it is His reflection in man. And only through it can one know Him,—when it awakens to assume its seat in the Sahasrāra of the Cosmos, one becomes One with Him. It is the goal of all ascent, and without it ascent has no meaning, is sterile and deprived of essence. For we should know we are by His desire created, and made to become and remain One—part and parcel with Him.

To deny the unity of the Creator and His Creation is an escape of the ego—and of those possessed by it. It is an escape of the individual and a denial of the *Advaita* (अद्वैत) nature of the creation.

Contemporary with the great Shri Ādi Guru prōphet Shri Mohammad Dattātreya, another great soul Shri Ādi Shankarāchārya took birth to reveal to Mankind the essence of the Advaita Philosophy—and as a rejoicing, it is said, was taken by Shri Ādi Guru Dattātreya Himself, from the seat of the Devi, Nandā Devi Parvat (in Himalayas), to the Feet of Shri Sadāshiva in Mount Kailasha—where the Saundarya Lahari was revealed to him.

Any religion which does not reveal to man his unity with the Absolute through the grace and glory of the gift of the Atma within him—is not a religion. And any individual who denies the unity of God with His creation—or it's fulfilment,—denies the Love, Mercy and Compassion of God,—and the Love which is the essence of His creation.

This fulfilment of God's love, is the incarnation and work of Shri Adi Shakti, Shri Mataji Shri Nirmala Devi—and it's fruit, Sahaja Yoga and Sahaja Yogis. There is nothing else of either meaning or significance—and this is the Nirmala Yoga and Nirmala Vidyā of the Universe. All else is mire.

Sākshāt Shri Sahaja Yoga Pradāyani  
Sākshāt Shri Adi Shakti Bhagavati  
Mataji Shri Nirmala Devi Namō Namah

ॐ साक्षात् श्री सहज योग प्रदायनी  
साक्षात् श्री आदिशक्ति भगवती  
माताजी श्री निर्मला देवी नमो नमः



## Nirvikalpa

It is gratifying to see so many Sahaja Yogis have come to celebrate the Sahasrara Day. Without breaking the Sahasrara, we could not have achieved the ascent en masse. But the Sahasrara which is the brain has gone into too much complications in the west. And the thoughts are very much twisted, one upon the other. *To keep Sahasrara open should be very easy if the Western brains could understand and be aware about your Mother. When your Mother is the Deity of Sahasrara, the only way to be able to keep the Sahasrara open has to be complete surrendering.*

For that many ask me, How do we do it? It's a very funny question. It is irrelevant. If your Sahasrara has been opened out by someone, and luckily that is the Deity before you, it should be the easiest thing to surrender. But it is not. *It is difficult because the attention that has come up through the cells of the brain expressing itself through the cells of the brain is polluted.* It is impure. It is destructive. It's poisonous and when the nerves are spoiled, the light of the Spirit does not shine on the nerves. And you feel the inability to surrender. Normally, it should be the easiest thing to do.

So we have to mentally approach ourselves. We have to talk to ourselves and

say to ourselves "What are you doing? What is surrendering? It is enjoyment, it is just enjoyment. Then why I cannot surrender? What is lacking in me? Am I a very low level person? Am I the one who was just saying I'm a seeker but I'm not. Am I dishonest person that I cannot surrender? If so, what am I proud of? Myself? If that is the situation, then why am I so much enamoured by my ego?"

What do you have to surrender? A drop has to dissolve into the Ocean to become the Ocean, and a drop cannot be greater than the Ocean, can it be? So what is the surrendering? Surrendering of our conditionings, of our ego and the artificial barriers we have built around us.

One can approach mentally, one can approach emotionally and also physically we can approach ourselves. We can approach ourselves through mantras, through seeing ourselves, through knowing ourselves. *But one should know this is the greatest of greatest opportunity for you, not for the Divine. If you are not available the Divine can find its own ways of fulfilling its last culmination of expression. Even to understand how immense the task is, you need a surrendering heart.*

Only through mental approach when you arrive, you develop a petty ego that you are

\* Evening before Sahasrara Day Pooja

doing a great work. Like I telephoned to America saying that I'll be coming. There's a very big scientist in Los Angeles who is an Indian Maharashtrian fellow. He missed his Nobel prize, such a great scientist. He telephoned to me immediately saying "Mother I am coming to New York to receive you. I'm taking leave for fifteen days. When you are here I want to be with you. What else is to be done? As it is I am doing Sahaja Yoga by-the-way at my own convenience, whenever I get time. That's what I'm doing, isn't it? But I would like to travel with you to Europe to all the different places with you to spend some time, otherwise, what am I doing here?"

But what I have heard, that people are arriving at different times for Sahasrara Day. I was amazed. It's typical western mind. By the way, Sahaja Yoga is to be done, mostly by-the-way. It should be convenient. It should be a weekend. When just by-the-way for a holiday, we can go to Vienna. There, of course, by-the-way, we'll have a puja and by-the-way Mother will raise the Kundalini. She will awaken our Deities and then by-the-way we'll be enjoying the blessings. No sacrifice can be done for God. No time, they have no time. Everything is by-the-way. It's rather amazing, for war people give up their lives, for destruction they work so hard, day and night. But for construction of humanity for the ultimate goal of Divinity, in the West, how many there are who really surrender? If it suits, then we'll be there. Sahaja, this is Sahaja style. We should reach Sahaja. I heard about this many a times. There are still many who take that kind of an attitude towards Sahaja Yoga. It is sometimes surprising for me.

If I go to a village, people take leave for fifteen days, one month. In Rahuri people take leave for one month to prepare for my coming. One day leave for them is a very

big thing. They are the people who deserve. It's not what you dress and what you eat and what you have. *It's what you can give and give up. The tags of mundane life are to be cut off.* You must understand. It's a progress of people like slaves tied up to chains, chains of desires, of complacentness, chains of lethargy, chains... When I say this, I find suddenly the ego coming up automatically. On the contrary, *to surrender to fill up your vessel with the bliss, the bliss of Divinity, so that when you go to others you pour on them the beauty and love of God. It is for you to understand yourself very well and not others. Don't blame anyone.*

It's so precious that no words can describe the greatness of these moments which we are spending together. *You have to feel it within yourself, the assignment that is given to you through your own Spirit, through your own state. You can fulfill the assignment.* But lack of faith in yourself cannot give you surrendering powers. *Surrender is the opening of Sahasrara, keeping it completely open so that Nirvikalpa state is established within us. There should be a regular progress of improvement, regular progress of the opening.* Have you ever seen any lotus or any flower that blooms, blooms, and in between again does not bloom and then blooms then collapses then blooms. Have you ever seen such a nonsensical phenomenon in the nature? You come up, again you go down, again you come up, you go down. Have you ever seen a tree that comes up, again goes inside the mud, again it comes up, again it goes back into the mud, blaming other people. Have you seen any animal which started growing, then it becomes a dwarf, again it grows, again it becomes a dwarf.

Even these huge palaces which have been built so beautifully for us. Do you see that they become small suddenly and then collapse and then again they blow up. *Only*

*balloons of ego and super-ego does that. And when you are identified with that, you, too become very peculiar personalities. The lotus of your Sahasrara is open now. It must open more and more and more and should not suddenly collapse, again open, again collapse. It's a very complicated phenomenon. You can see in the west and you can be very much surprised sometimes. To me it's sometimes very shocking to see. Suddenly someone will come "Oh, I'm very nervous about this thing, I'm very nervous about that. Another person will come and tell me "I want to leave Sahaja Yoga now". Another one comes and tells me "Oh, it's too much, I cannot go any further with it". So we must realize that there is something very peculiar within us, something absurd within us, that's why it happens. We go forward, backwards, forward, backwards, all the time. What is this pendulum? That cannot be Sahasrara. Sahasrara is not a pendulum. It is a lotus. So the pendulum is the chitta, is the attention. The attention that moves from left to right, right to left, goes on like that all the time.*

*But the area of Sahasrara is the realm of God. When the Brahmrandhra opens fully, then the heavens open within yourself. The Kundalini which has risen up and given you realization creates that subtle opening, by which the Divine starts pouring all its subtleties inside your brain. But if you're pressing it from both sides with these balloons, sometimes opening, sometimes closing, sometimes opening, the Divine recedes its attention. You must know that. The attention is receded back and if it is done many a times, the Divine doesn't bother. So it is you who has to achieve that state and all of us can achieve that state of Nirvikalpa. In that there is just progression. After Nirvikalpa you cannot come down. If somebody is still going up and down, up and*

down, he should know he is still not up to the point and he should face up to himself and tell himself or herself that "No, I have to be into Nirvikalpa where I do not come down".

The people who are not in the Nirvikalpa state are not going to be saved. I am very sorry to say that. They are not going to be saved. They will be punished. May not be the same way (as) those who are not realized souls, but they will not occupy the seats in the realm of God Almighty. *At least you must reach the state of Nirvikalpa. Do not blame any circumstance. Do not blame your father, mother, brother, atmosphere, this, that. There's no need to blame anyone, "Because somebody came we were influenced". What is the matter with you? I'm here, you are not influenced by me. How are you influenced by somebody who is so stupid obviously, so dominating? That means what is your level? So tomorrow I have decided to tell you how to be at the state of Nirvikalpa. As I said, we can approach mentally. But mentally I say you take this medicine and you do not take the medicine; that is just a mental thing. The medicine is kept on the cupboard. You are just the same and then you say "Mother, yes we listened to your lecture".*

So the keynote of tomorrow's pooja as I have decided *that you have to be at the Nirvikalpa state. You can say this Sahasrara day is a very big day because I never threw such an ultimatum before. Because now we are established as Vishva Dharma, as the Universal Religion. We are not like other religions where, after the deaths of the incarnation, people started the religion and did whatever they wanted to do with that. In our living time we are going to make ourselves that instrument which will represent the Vishva Dharma. We have to have strong Deities within ourselves. We have weakened them by all our mistakes. Doesn't matter.*

They are weak because traditionally we haven't got the strength. Doesn't matter. But now this Religion has been established. *We cannot have black spots any more. We've done all the choosing, the training, everything. And you all have to jump into the boat now. There's no more time left for us to dilly-dally. Those who will be left behind will be left behind. It's a very intense period now, you must understand. The intensity of the period is not by-the-way. It's not any more Sahaja Yoga. It is Maha Yoga now. And you have to become Maha, you have to become great, otherwise you cannot be there. You have to jump out of all these things.*

Tomorrow I'll try whatever is possible on my side. I'll work it out. *There is a serious matter. I must tell you that once I've established the Religion I don't want to have any holes in it. I avoided it because I was not sure. Now I know for sure that there are many who could be called as Nirmalites. Because no more black spots on the beautiful sari of your Mother. It has to be absolutely highest quality. Gradually we used to drop people, gradually worked out this. There's no time left now. As I have told you I'm going back to India. Tomorrow I'll be able to tell you\* how gradually you have got up to your Sahasrara and to get to Nirvikalpa you have to really dedicate yourself fully.*

It's not a matter of convenience to come to Sahaja Yoga. It's a Sahasrara Day. You have to cross the Himālayas. If you read the lives of the people who tried to travel up to Kailāsha, you will know what hardships they have gone through. *I've taken you very sweetly, delicately up to that point, but don't get spoiled by that. You'll all fizzle out into thin air unless and until you are in the Nirvikalpa state.*

I'm sorry I have to say that here, in Austria. This is the place which should demarcate the

end of our journey to left and right. Because "my husband is like that"—"my wife is like that"—"because my child is like this"—you are not going to be excused. Whom are you telling—your own Spirit? Tell your Spirit. Does it understand? It takes away your vibrations, it takes away your joy, it takes away your position. Nirvichāra is very easy to establish. But that also some people have not. What about Nirvikalpa? You have to take it up very seriously.

This may be the last Sahasrara day we are celebrating in Europe, maybe, I don't know. It's not that Mother is only happy if there are people of higher qualification or higher calibre. It's not that. I have very great concern for those who are lost, who are left out. But sometimes through my experience I think such people get spoilt. *My love is not for spoiling you, is not ruining you. It is for your emancipation. Is for you to enjoy the beauty of God's blessings on you. Even now if there are people who are not righteous who are not truthful, who are not virtuous at the dharma stage, then what can I talk to them? And then if they are not even the Spirit, then what am I to do with them?*

The ideologies, the talking, the discussion and arguments do not lead you there. No they do not. It's meditation. *What is meditation? Is actually facing yourself and correcting yourself with the full understanding as to what you are. We have to create ideal human beings. That is what is the Vishva Dharma, otherwise we have many adharmas going on. So many religious activities in the name of all the great incarnations, which are nowhere near the incarnation, just the opposite of it.*

This Nirvikalpa state has to be established once and for all, so I don't have to then struggle with you. The group of people who'll attend tomorrow's Sahasrara should be able to establish that state—otherwise they

\* Please see Sahasrara Day Pooja, pp. 8.

are just like the people who are newcomers. They are coming for the first time, or ten times, or eleven times, or hundred times. What difference does it make? To me it is clear cut. I have short time, because the instrument has to be alright. If you have to expedite the growth of the instrument in a proper way so that the God of Love, God's Love flows and the God of that Love feels happy about it. *We have to create such beautiful flowers that He appreciates, that He does not destroy. The spectator of this play has to be satisfied so that He postpones His destruction. That's why I said the time is short, time is very short.*

If we want our children to grow into the realm of God, they are great saints who are born, if you want to give them a full chance of the enjoyment, then let us first of all become proper parents and not people who just live with illusions. Everything in Sahaja Yoga cannot be explained. I cannot explain. I cannot because you don't have those powers to understand.

Like a girl said "Mother I want to have the sun." Because people told her "The weekend will be terrible. There won't be any sun." Within fifteen minutes, the sun was shining. Within fifteen minutes. The wind started blowing, all the clouds settled around Vienna, beautifully like the Sahasrara and the sky opened as I want your Sahasrara to be open. All the nature is so anxious to work it out. But you must learn to cooperate with your Spirit. It's not a cooperation that is just by the way. *It is to be the Spirit, the becoming of the Spirit fully. Is very important. Nothing should stop that.*

I hope today's announcement will help all of us to have that understanding of our responsibilities towards ourselves and towards our Creator. It's nice to praise me for my love. It's nice to praise me for whatever has happened, but to be very frank, I do not

know if you are praising me. I do not feel the praise because I myself I am not myself. I see myself as separate and then I tell myself that "See, you are Adi Shakti alright, but you have spoilt your children, you have not done full justice to them. They take everything so easy and mundane."

So you have to *tomorrow take a vow within your heart. It's not the words that are important. It has to be living action of your being. That should prove it, that should convince you that we are fully surrendered. And the effects of that you will feel in your own personality, in your own being, in your own manifestation.*

With so many Saints, why should I have any worry of spreading of Sahaja Yoga? Because there are some who drag you down, there are some adamant people and there are some still who are possessed, there are some who are murmuring souls. Just don't pay any attention to them. They'll be all lost. Doesn't matter.

*We have to create the great day for us to be proud that we belong to this great Religion of truth. There has been no religion so far which is the Religion of Truth. It practices something and preaches something and it has nothing to do with the incarnation. You have to do something that people should say we can see our Mother in this person.*

Today is the day when I want to bless some children. I've blessed many children. I would like to bless all the parents also to understand that they have to contribute a lot for the up-bringing of the children. There have been some very good tapes they have made in England, how to help the children to grow properly in this crazy western life. And the one who has been the greatest enemy of yours worked in this place. He's the one who has ruined you and you had to commit



sin against the Holy Ghost. Sin against your Mother. Now at this time in this place we have to turn our face to hope it will work out.

But just think in your mind what have we sacrificed so far? No sacrifice is sufficient. But have we sacrificed anything? That will make you understand that *your Mother has given you your second birth without any difficulties. She has taken up all the labour pains upon Herself. Now you are grown up and you have to understand that now you are grown up people and you can't behave like children. That is over now. Now you are grown up people, you have to become responsible for this Maha Yoga and for this great Dharma that we have established. The Dharma that integrates all the Dharmas. The Dharma that purifies anybody who comes*

*near. It's the Ocean of all the rivers. All the rivers flow to this great Ocean of Vishva Dharma.*

So we have to mould ourselves to fit into the new pattern, the new rhythm, the new music of Divine flute. Unless and until that happens, I do not think that western people have much chance. If you have come for Sahasrara, be prepared. Tomorrow I would like to work out as much as possible.

I'm working 24 hours. Not a single minute I waste. And in the same way I hope you will dedicate your 24 hours for your emancipation and the emancipation of the whole universe.

May God bless you all.

### "False Modesty and the Sahaja Yogi"

It is very common for Sahaja Yogis who have done something great, to become all coy and unassuming and to say "No I didn't do it, You did it", etc. Stating the obvious.

Why is it necessary to state the obvious? Because somewhere at the back of his mind, it is not obvious. Somewhere he is still saying 'I', 'I did it'. And to compensate for his ego—which like a disgraceful relative is not allowed in Sahaja Yoga circles, but kept in the bedroom, he invites his more acceptable, Super-ego relative to have tea with his friends.

A Sahaja Yogi has only one reason to exist: to be the surrendered instrument and devotee of God the Almighty and His Divine Shakti. If he is truly a hollow instrument of the Divine and a devotee of the Lord, he cannot help doing Great things, after all it is in the nature of the Divine to do great things, like Lord Krishna's flute, who, when asked

how it was so great, said, "I don't know—He just puts me to His lips and blows and beautiful music comes out I". A Sahaja Yogi who says 'we' and "Thou" accepts his actions without being falsely modest or over-reacting to them. He accepts them with detachment—for he recognizes their inevitability. They are like the sweat of his body—unimportant. The only thing that is important is the Feet of the Power of the Almighty that allows them to become manifest, and he keeps his attention fixed securely on those Feet, seeing nothing else—not even the consequences of his actions,—for then it is all "Thou",—'Tū hi', 'Tū hi', and not 'I' 'I', as the great poet Kabir sang.

Amen ॐ नमः इति

सक्षात् श्री आदिशक्ति भगवती माताजी श्री निर्मला देवी मुनमः  
मुनमः : Sakshat Shri Adishakti Bhagavati Mataji  
Shri Nirmala Devi Sunamah Sunamah. Amen  
ॐ नमः इति —Dr. Rustom



## Sahasrara Day Pooja

16th Sahasrara Day  
Laxenburg, Vienna, Austria

It is a very privileged place for you to enter into the Sahasrara of the Virāta, to reside in the brain as cells of that Sahasrāra. Let us see what is the quality of the cells of Sahasrāra. These are *specialty created cells* through the working of the Swadhisthana. Passing through all the chakras, when they arrive at Sahasrāra they are equipped to handle the brain's activity without getting involved into other elements in the body. *In the same way the Sahaja Yogis are not to be involved with the other cells—human beings, of the body of this universe.*

The first thing that happens to a Sahaja Yogi at the Sahasrara level that he becomes—beyond—“ateet”. So many things he transcends: “Kālāteet”—he goes beyond time. Time is his slave. If you have to go somewhere then suddenly you discover that everything is working about the same time when you are able to do it. Like you are, say, to catch a train and you arrive late at the station, you find the train is late for you. Things work out in such a way that you feel they are all active for your complete convenience. So you go beyond time—“kālāteet”.

Then you go beyond dharma—“dharmāteet”. Means, dharma becomes part and parcel of your being. Nobody has to tell you, you do this or you do that—you just don't do it. Whatever you have to do it, you do it.

When you go beyond all these dharmas,

that are the human dharmas—human dharma is that his attention gets attracted either with lust, greed, at something, and then he cannot pull out his attention. But now the attention becomes dharmāteet—means the attention loses its dharma. *The dharma of the attention are such that we have to put the dharmas taught by the prophets to control them.* Because we are coming from the lowest level. So these dharmas exist in our being and start showing, and when they attack us, then we have to have some measures to control it. So we build up our dharmas, our own self-regulation, and control them, the dharmas which have come to us from lower conditioning. This is the greatness of human beings, that they have made their own dharmas, established on top of the lower dharmas. Like carbon has, say, four valencies, it has to be in four valencies, it acts according to the four valencies, it cannot make it six. But human beings can make those valencies established which are supposed to be representing the human dharma, the “Manudharma”. *But with the Sahasrara ascent the attention loses that quality, means, you don't have need, there is no need, to put dharmas, restrictions upon yourself. You don't have to discipline, but you get disciplined automatically. That is the first sign of a person who is belonging to Nirmal Religion. That is pure. Attention doesn't get attached or attacked by anything whatsoever, it is so*

*pure. Like the Lotus leaf, the water doesn't stay on it. So you become kâlâteet, You become dharmâteet. You become gunâteet.* Means, the three moods in which you are born, left, right and centre, you go beyond them. The left one is the one by which you have emotional attachments of your attention. The second one is the physical and the mental attachments. And the third one, the attachment to the dharma. Attachment to be righteous and making others righteous, of disciplining others and disciplining yourself, which is *Sâttvika*. Where a person tries to control all his enemies of lust, anger, pride, vanity, attachments and greed. *All these restrictions on the attention get lost and you become a free person of complete wisdom. Your attention itself becomes dharmic. So you lose all your gunas and you become "Satgunis", means virtuous, but not by discipline, but spontaneously. You become righteous spontaneously.* Sometimes such people puzzle you; like Christ took a hunter in his hand and beat people who were selling things in the presence of God, in the sense, in front of the temples. According to laws, we should not have temper, but this temper is a temper of a Gunâteet and such a temper is a spontaneous happening, which is not to be analysed, has to happen. The temper of the Devi on the rākshasas, the killing of the rākshasas, Krishna's samhāras, Krishna telling Arjuna that you have to kill all these people, they are all dead already. They all get explained because you go beyond. So in the 'Ateet' beyond conditions arise. *Only the one who can control is beyond. The one who is in it cannot control it.* If you have to pull out a ship you have to be on the shore, The one who has gone beyond can only do that. So you go beyond, that is in *ateet*. But, when it comes to the knowledge about such a person, you cannot think, because such a person is beyond thinking. You cannot describe because such

a person cannot be described. You cannot say why Socrates agreed to take the poison. Why Christ agreed to get crucified. That's beyond human comprehension. That's how you behave beyond human comprehension and you are not to take certificates from human beings. Your certificates come from God Almighty and not from these human beings who are at a lower level. It would be like a dog writing about human beings.

So you reach a state where it can be described with the word "a", means "without"—without. So such a person is without thought, he doesn't think. Such a person is without greed, such a person is without lust—devoid of. Such a person is said to be "*ashesha*"—out of which nothing is left out. Like when you want to make a vacuum, you go on creating the vacuum, reach any point and the vacuum cannot be complete because it reaches a point all the time where you find some part of it has to be remained. You cannot have a complete vacuum. But such a person has a complete vacuum—vacuum of all the negative, aggressive qualities, it doesn't exist, complete.

*Such a person is eternal being, nobody can kill, nobody can harm, nobody can hurt.* The anger of anyone or respect of anyone does not touch such a person. He is not disturbed by insults or non-insults. He is not elated by praises. Because he is devoid of the capacity to enjoy the boons of the ego.

So the third state where he reaches, he gets the blessing of the word "*Nihi*"—Nihi is the first word of my name, but in Sanskrit, when you combine it with "*Mala*", then it becomes "*Nirmala*". But the word is 'nihi'.

Ni which shakes a little—Ni-i. That means "sheer". Or when an "i" is added to it, but the first Nihi means without—devoid and "Nira" means sheer. Like when you say

*Nirānanda, Nirātma*—sheer atma, sheer joy. *Kevalam*, the only, there is nothing but joy. But this word is used, *nira* or *nihi*, used in two forms as I told you. One for say, without or devoid of. Then another form is: the only, absolute. The absolute. So here the joy becomes *Nirānanda*, absolute joy, nothing but joy. It's complete freedom.

So you have all kinds of joys, as I told you before, you have *Swānanda*—the joy of the Spirit. Then you have got *Brahmānanda*—the joy of well-being. You've got *Leelānanda*, *Krishnānanda*—where you have the joy of the play. *But when you reach the state of Sahasrāra it is Nirānanda—means, sheer absolute joy. Though the name "Nira" is my name, it means absolute. So when you put such an adjective before anything else it becomes absolute. Thus you become absolute.* And when you are at that state of absolute then there is no place for anything else to be there but yourself.

But let us see what is absolute. That means it is not relative, it has no relative qualities. Absolute cannot be compared, "*atulniya*", it cannot be compared. It cannot be related to anything, it is absolute. It cannot be comprehended because it cannot be related to anything else through which we can comprehend. It is absolute. Whatever way you try to know it you go away from absolute. Wherever you try to analyse the absolute you are away from it. So this is what at *Sahasrāra* you get—*Nirānanda*.

In different stages of *Sahaja Yoga* we had to start from *Shreeānanda*, means the ananda of the body, *manasānanda*—the joy of the manasa—is the psyche. Then you can say *Ahamkarānanda*, where you have to have

the satisfaction of the ego. *But the state has now to be established within us is of Nirānanda.* Then what is the question of fear? What is the question of talking about it? You cannot talk, because how will you relate it? I cannot say it is like this, it is like that. *There are no words for absolute to describe. Only by negation. "not this, not this", what remains is absolute. So you reach the state of absolute and that is the state a complete communication is established and in that communication you have nobody else but the Absolute within you.*

That is the *Sahasrāra Poojā* you are here for. *That is the level to which you should aspire. That should be the ascent. We should be established within ourselves.* We don't have to go to Himalayas, we don't have to do anything drastic. *Remaining in this world we have to become the Absolute. The only, "Kevalam."* There is nothing like "how" for it, you just become. *You just become, like a flower becomes the fruit. It's all built in, within you. Allow it to work out.*

*Just by surrendering you become. Surrender it and you'll be surprised you will be at the state where you will enjoy your absolute-ness.* It is absolute love, it is absolute compassion, it is absolute power. The words stop, the description stops. You just become the absolute and feel your absoluteness through it with that oneness. If somebody is not with you, you don't worry. There is no company needed. You're alone, enjoying the absolute. There only you can enjoy the absolute in others also, in the best form. Without seeing anything else but the absolute.

May God bless you.



## Her Holiness Mataji Nirmala Devi

Chateau-de-Chamarande,  
PARIS, FRANCE

### Guru Pooja

29 June 1985

I believe you say all these things (mantras), and you listen to it, and say it from your heart. Only the ones who are united with God can worship Shri Ganesha. And Shri Ganesha worships your Mother.

First of all one must understand that there is a combination of a Mother and a Guru. Because Guru is a very hard task master. He does not allow any liberties to be taken. And Mother is very kindly. But you don't have feelings for the Mother, do you? You did all a lip-service that you listen, goes into your head, and you think you have become the surrendered Sahaja Yogis. Like all Islam people believe they are surrendered to God, like Christians believe they are surrendered to God. It's just a lip-service that you are this, you are that. Or do you know it, what is said is a fact. Have you not seen the Sun in my hand? What more proof do you want? Anybody who misleads you is of course sinful no doubt, but to fall a trap to such a person....!

If you had told a child that the Mother is coming, he would have fought, "I'm going". He would have cried and wept.

What about your vibrations? You don't use your vibrations! You have come all the way for Guru Pooja here, who is your Guru? Whom are you going to worship? Anybody comes from anywhere becomes suddenly important. How? It was never done be-

fore, first time I see such a horrible thing. In my living time if you are doing like this, after my death so many gurus will rise, to mislead you. Are you going to accept all that?

*All the Deities refused to do this. They tortured my life, they would not accept to allow you to have this pooja.—Absolutely, nothing doing.—Because they love me, they respect me. They have the proper protocol. They don't want to become gurus themselves, and misbehave in this manner.*

Last time when I came I was 'really' very strong, with the French. I've told so many times that French is the Hell of the Universe. And you should fall a trap—something like that. It's very supra-conscious, extremely supra-conscious. And arrogant.

I've never known of such a Guru Pooja. Never. Indians had only one Guru pooja, and they are praying that they should have at least one more Guru pooja. With all these Guru poojas if you have achieved this kind of surrendering, it's better you donot have any more Guru poojas at all! Don't deserve it! You cannot become Gurus, I can see that clearly. Without surrender how will you?

All the Blessings of the Divine have been showered upon you. And what have you given back? Such ego! That you act to somebody because he has greater ego! It is a very bad example. You have to wash the

feet of the Indians and drink that water. May be then you might realise where you are;— may be very developed and all that. And the Indians who are of your type, all of them have to do that. Why didn't you see your vibrations? When the blind gets his eyes, he doesn't close his eyes to see things, does he?

And what has happened to your leaders also? All of them put together could not say that we will not have this nonsense at this time! Just coming to the airport so many people have risen higher in life. What will you do here? You should have protested.

I would like to know how many wanted to go to the airport and asked for it. Raise your hands. Honestly.... Honestly.... These are the only people who love me.... May God Bless you.

Tomorrow somebody tells you to insult me, will you do that?

You know that if a king arrives from a small-little place somewhere, or a prime-minister from a very small island.—from Lakshadweep and Maldive islands the prime minister came, and the prime minister of England had to go and receive him. And if your Guru has come, all the gurus have to come and receive me, or to listen to something non-sensical here? I felt like going back from the airport only, the kind of vibrations I felt.

How do you get into this kind of a mire? How you join hands? Except for few..... *Your quality will be known (by) "how much you are surrendered to 'Me.'"* Christ has said that. And today I say to you that.

On all other things Sahaja Yogis will protest. "This was not good, that was not good, this was done...." Against each other, against everything they will protest, "Sahaja Yogi took this much money from us, this

should not have happened," they always tell me. Complaints and complaints and complaints and complaints! And for this kind of a nonsense, they have no protest, nothing! You are all ego-oriented people and you like egoistical supraconscious nonsense. That's what it is. You have all come for Guru pooja or for what have you come for?

This I'm talking to you as a Mother, and not as a Guru. As a Guru I'll do what I'll do. I'm talking to you as a Mother. "Is this the way to respect Her?" I had told you, this is the 'last' Guru pooja you'll be having, the 'last' pooja you will be having, may be. It's shocking!

*You have to respect your Guru. Surrender to your Guru. It is said that the Guru is the Param Chaitanya (परम् चैतन्य), but it is: the Param Chaitanya is your Guru. "Āgatā Param Chaitanyam, Dhanyoham Tava Dharshanāt (आगता परम् चैतन्यम धन्योऽहम् तव दर्शनान्त)—When the Param Chaitanya itself will come on this earth I will feel myself so gratified to see the darshan of that....."*

In what world are you living? Where are you? Taking for granted! I know Mother has a right to punish you, very well. Even Krishna could be punished by His Mother. But I'm not interested. The children who want to disrespect me, and insult me, I have nothing to do with them. They have no love for me, I have nothing to do.

Only those who protested and wanted to go to the airport should come forward to do my pooja.

You should be ashamed of yourself. *You have insulted your Mother, who has given you Realisation, who has done so much. Selflessly I've been working day in and day out, neglecting my own children, my own family, my grand children,—for you!*

Only those people who wanted to go to

the airport and said, and did not go, please come forward.....*Those who were here and did not come, should understand that you are living in the Kingdom of God. And when the Goddess of the Kingdom arrives, you have to be there. I'm sorry I've to do that, this is the promise I had to give to the Deities.*

*Know that you have to have ascent, you have to work hard, you have to meditate. Shows, that there is no discipline... One man can save and one man can destroy. Your leader is alright till it comes to Mother's part, but when it comes to that point, then you have to protest against your leader ..... All the rest should go at the back, just go at the back. Please go back. All others, 'go back', and sit down there. I had to promise this. I had to promise this to the Deities. They would not accept, they would not accept!*

*You must know there are Deities and Ganas and every one is sitting here. They came forward before me, to France. 24 hours they are working, you know that very well. You 'know' it, it's not a story, you 'know' that. They are working for you, in every way, solving all your problems, don't they ?*

...All the leaders who did not protest should also go back. Those who have not protested.... What courage is needed for that kind of a thing ?.....

Otherwise they protest for everything, every day I'm receiving letters from people. "This is not good, that is not working out, this is not happening....", Every body has a right to criticize everyone. French have been stupid in the past, and they are stupid even now. That's what they are. Think no end of themselves. Spanish people were, once upon a time, very aggressive, but in Sahaja Yoga they are not like that. You must learn how to respect. You've had no good training. Very bad breeding,—that's what God is going to say about you. I've done my level best to

tell you how to behave. No protocol—sense of protocol, even. It's like beggars.

*Today you have to resolve, and ask [the forgiveness of all the Deities, that you are going to use your vibrations all the time. Resolve. And that no more such a thing we are going to repeat again. This is the last, never like this.*

...Many people have not seen me for months together. Whether you have seen me or not ...

As I'm angry with you, also I'm pleased with some people, those who have love for me. And as a symbol of that I want to give this ring to *Guido*.

What surprises me, the gurus who lynch,—the one who wanted the Rolls Royce :—they starved themselves for one year ; bought a Rolls Royce, and went to receive him, and such a crowd that people could not get to the airport. That sort of a guru you need, who'll take you to Hell ! You don't want to go to heaven, you don't want to be the citizen of God's world.

*Now whatever mantra you say please 'listen', put it in your head what you are talking, what you are saying from you lips, 'listen', put it in your heart what you are saying. Don't be hypocrite. No explanation is needed—"I've been to a guru, I've done this, I've done that,"—nothing of the kind. Even if at this stage, after so many days, if you have not realised that whatever we believe into should be part and parcel of ourselves. I mean these wretched people like Christians and other people, these Hindus and Muslims and all that, they've not seen God, they've not got realisation, nothing but to them it becomes a faith, they fight for it. And for you people who have seen the Reality it is not, what's wrong with me! People are afraid of the police, afraid of this.—You*

*have entered into the Kingdom of God, you have seen what has happened with people who have tried to trouble me. Aren't you afraid of that?*

*Don't become frivolous: "What was there to go to the airport, after all doesn't matter". All the Ganas are there, with me. They have all noted down, and they are here too. I am so cautiously taking you out, because you don't see them. But you'll see them very soon.—It's not easy to control them also, you must know. I do not control you.—neither I control them.*

So now, I don't want to be unkind to people who have been desiring to come and see me, who love me so much. And I want to forgive you all—all of you, because this was the first mistake.

*Nobody should fix my programme without asking me. Nobody should take such liberty. From next time I'll not allow anything of the kind, I'm telling you very clearly! You fix my programme, and I'll let you down! Without asking me you are not to fix me any where! Without taking my permission—written permission. If you ever try to do such tricks with me, I'll put you right. You know I have all the powers to correct you. Don't take liberties with me anymore, I'm telling you and warning you. Try to understand, you are facing Someone Who has all the Powers. You know that; know well, within yourself.*

It's not even like Mohammad. Mohammad just talked. He never gave realization. He warned. None of them, none of them,—but after seeing, none of them have photographs as you have seen of mine. Have they? What more proof you want to know what I am.

*Now behave yourself. I'm warning you! Mahāmāyā—the other side of it, is horrible. Be careful.*

Only for those who are my children I care on this earth. Not for those who are not. I've nothing to do with them. I did try to save you, as a prodigal son has to be saved—that's different. That's very different. But don't take liberties with me, I must tell you and warn you.

(The heat is just drying up everything.)

You feel like a Mother who is insulted, abused, ill-treated by her own children. You can take insult from others, not from your own children. You cannot. It's a different thing.

If you do not understand any protocol because you are so naive, you have never known anything, you don't know how to respect; *then you better learn it.* There is no Shraddhā, because it was never there. You don't know how to respect anything. You only have respect for yourself,—perhaps may not be that even.

Today is a day of a very great event. A "Guru" as I told you, comes from the word "Gravity." The gravity. And the gravity, that's what I felt—that I have no gravity to attract you people. Or you people have no weight all in you that I should gravitate you. Anything that has weight, gravitates, automatically. It does not gravitate towards itself, but gravitates... There's also gravity between I and matter. But what it has towards Mother Earth is incomparable. You throw any stone or anything, it comes back. It's impossible to fight against gravity. *And that gravity is the integration of your Shraddhā, of your Dedication, and your Surrender.* Without that gravity you cannot nourish yourself; you cannot grow.

Just imagine, the roots go towards the earth, gravity. And when they are nourished, then only the tree rises above. If your roots are not deep, if your roots are so flimsy, you cannot go down. Unless and until you



down in that gravity, you cannot come up. You cannot nourish yourself.

Now my talk should not be a waste again. Please listen to me. I'm addressing to you, all of you. Remember that. Do not think that I'm addressing to somebody else. It is to you all.

*So the only way one can ascend in Sahaja Yoga is through putting the roots down. Allow the roots to grow. Unless and until roots grow, the tree cannot grow. I have seen many Sahaja Yogis who talk big about Sahaja Yoga, they can write books, they can write things.—The other day I saw somebody writing a big pamphlet about Sahaja Yoga, nothing inside the person! That's not the sign of a Sahaja Yogi. A Sahaja Yogi has to to gravitate inside.*

How do we do it?

In the year 1982\* I told you the eight-fold ways of doing it, and I said I will tell you later, and I 'was' about to tell you—but not now—the other eight ways by which you can rise. Because, you are not yet grounded in Sahaja Yoga, you are not yet grounded. I thought you would be grounded, but you're not. You have to nourish—the other way round, the roots are in the head,—by becoming thoughtless, by not making the cells to think. By resting them, by peace within. It's not a show of peace, or just—some people look very peaceful for a show. You have to work it out here in your head. *The grounding: it has to go into your head. How?—Meditation.*

There's no discipline I'm told. Hounslow, I'm told, there's no discipline of any kind. I'm surprised Hounslow people have no discipline of getting up early in the morning and doing meditation. What are you doing? How are you going to grow?

How does the tree grow?—It does not grow in the day time. It grows in the morning, early in the morning, you never see that. How are these roots going to grow into the head?—Into your brain, into that *Jada* (जडा, gross). *You have to meditate. That's the only way you have to do it. Those who do not meditate will become superficial. They'll not achieve anything, they'll create problems. If they are right sided, they'll become supra-conscious, they'll become bhoots. If they are left-sided, they'll become left sided they will be thrown out! You've seen it, in the Sistine Chapel, you see Christ throwing them out one by one. And then you should not blame me. Just listening to me is not sufficient. It must grow, actualization of the growth of the thing is needed. Do you follow me?*

You've read all kinds of non-sensical things before. All kinds of horrid things, I know what you have read. You have had in this 'horrible' French country all kinds of sadists, like Sade,—or whatever you call it. And there were many like this, who wrote horrible books for you, which you have read. But they have not read "*Advent.*" There are many Sahaja Yogis who have not yet read "*Advent.*" *But only reading is not going to help, it must go into your 'brains'. And brain means what?—Into your Central Nervous System. Brain doesn't mean—in the thinking. Into your central nervous system, into the cells of your central nervous system. That light has to come into the cells. You have to grow and grow and grow!*

There's only way left out to you to go to Himalayas, and not to any Ashram or any place. And settle down somewhere where you don't eat anything or do anything, and take another birth. That's the only way I think.

*We 'can' work it out, not difficult. If you*

\* Please See NIRMALA YOGA No. 24 (Nov.-Dec. 1984) pp. 12.

*have the seeking within your heart, and if you have understanding, sense, intelligence to understand that you have achieved something in life, you can do it. You all can do it.*

We don't forgive others, we forgive ourselves. This is the 'worst' thing that we do. *We all the time try to forgive the others, that's the best way to work it out.* But no, we try to forgive ourselves all the time and not to forgive others. Everything you do the other way round.

We are Sahaja Yogis. We're 'Yogis'—'Saints'. So, you have to be the Guru.

I'm a Guru myself, and what's the conveyance of Guru? What is the animal he keeps?—His dog. And do you know what a dog is, do you know the qualities of a dog?—*He loves his master. He'll give his life for his Master.* He'll not sleep till he sees his master return back. Any time!

We had a dog and 'everytime' I went out, everytime he would come and sit at the door waiting for me. And some people tried very hard thing on him—some vegetarians—and he was about to die. We put him in the hospital. When I went there, I sat before him. He just pulled all his body, put his head on my feet, and died peacefully....It's a dog,—animal. When I went away, say, out of my house, he would not eat food till I came back. To any other country I went, he would not eat food for all these days, he would not eat his food,—till I came back. He would not disturb me, but would sleep outside waiting for me to get home.

*That's a disciple. Unless and until you become good disciples how are you going to become the Gurus? What's the use of my telling you anything about it? You don't have any discipline of your own, how are you going to give discipline to others? You yourself are tempted into all kinds of things, how are you going to make others understand*

*you? What have you got, to become a Guru? What can you give?*

All the Saints have spent their own money, all-over the world any where it is. How spread Sahaja Yoga how much money have you spent? Of your own. How much money have you spent of your own to spread Sahaja Yoga? They used to starve themselves. 'I' have spent thousands, you know that very well. You know for definite how many thousands I have spent on you people. Even the pooja money I get, you know even that money I used it for buying some silver thing for you. It should not be for you, it is for me. I should say, but I do it. 'Every' Saint used to spend money, Christ had to spend money to spread His Christianity,—He never spread His Christianity—His own message. Tukārān had to do it, Gyaneshwara had to do it. Whatever they had, they used that money whatever they had, to spread Sahaja Yoga.

*And in Sahaja Yoga, the greatest thing in notice, everybody is so blessed.* They have nice houses, nice Ashrams all convenience everything so well done. They are so blessed. God looks after them, all their problems get solved. They want marriages, so good marriages are done, everything is done well. Everything gets sorted out.

*Only blessings are there, no duties. "How much money have you spent for Sahaja Yoga? First of all you must ask a question. "How much time I have given for Sahaja Yoga? How many people I have given realisation to? How much righteous and virtuous I have been? What have I done to bring the good name to Sahaja Yoga? What about my personal behaviour, how I have lived?"* Arneau has spent lots of money. I know; he and his wife. I know about everyone. *You have to give time money—everything, your job,—everything you have to give up. People have given up jobs. I've told you the story how people have*

*sacrificed for ordinary things like freedom fighting and all that.*

So today, as I told you, you have to resolve that: *We are going to have the growth within ourselves through our Shraddha, and through our Surrender. Only through Meditation you can do it. "We are all going to grow Mother, into this,"—this you have to promise me as I stand before you as a Guru. Alright?*

We'll have the Guru pooja now, the Mother's pooja I don't feel like having.

...When I say something, you smile and talk to me; smile, giggle, clap,—in the programme also. In the church you keep quiet. If there is a bhoot-of-a-pope sitting, you keep quiet. No breeding at all, ill-mannered, badly brought up. It's like a dog becomes mad, you know. But such dogs are killed. They are not kept in the public...

See now Italians have brought such beautiful dogs for you to see. (Sahaja Yogi: Those are the dogs chosen by Shri Mataji).

*Shri Mataji:* I chose you also. I've chosen you also...But look at them how sweet they are. So pleasure giving, so joy-giving. They are so timely they'll absorb all the anger of the Deities I'm sure, sitting down here like Deities. Beautifully. So sweet they are. Beautiful.

*Do not forgive yourself, forgive others. Then you will become Gurus. Your life should be such, that those who come in close contact with you are so disciplined, very disciplined. I've seen this. My husband is coming, tomorrow, you'll be having programme. And I've seen one thing about his life, one thing which I have to tell you, which has made him such a great man; "He's an extremely disciplined man". 'Extremely' disciplined.*

*The one who does not have discipline, is*

*like a dog which is amuck, which has got rabies. After realization you 'have' to be disciplined people. Discipline yourself. This is what I said in '82, again I'm repeating it. But now, the second half of it which I said, I'll tell in India, which I hope they will send it over to you.*

...When you give everything, after that you have to put a Tulasi (तुलसी) leaf, and put the water on it, that is "we surrender everything to you." 'Everything'—All our health, all our wealth, everything that we have, we surrender everything to you—is symbolic. *Everything:—our body, our mana (मन)—our mind—our speech, our talk, our thinking, 'everything' we surrender to you. All our work, our job, responsibilities, everything we surrender to you. All our mistakes, our wealth, our money, everything we surrender to you. All our relations, all our connections, all our friends, all our nations,—the whole world we surrender to you. All our education, all our reading, all our books, all that we have done so far everything we surrender to you.*

*I hope you have heard it and put it in your head again. Meditate on this point—to surrender everything: "Nothing belongs to us."*

Now the symbol of this is like this—you must understand the symbol. That is just a leaf. The last thing left with us is this leaf. Of course, Tulasi represents the left Vishuddhi, but also an attachment. So when you have it on the hand it sticks, it doesn't fall. So you put water to see that it goes away, even its smell, everything goes away from the hand. It is significant of that...

(The following observations were made by Shri Mataji while 108 names of the Guru were being said.)

These are all my qualifications, and not

your's so far. They have to be your qualifications...

...Now this is all the description of the Guru who on human level is like this. Whatever I am, I am on the Divine level, It's much more than this. But on human level you have to have all this. These are the signs of a Guru who is a human-being. Do you follow that point? This is not the Divine Mother they are describing. Is the Guru who is a human being. If I am that, it's nothing great, because I'm much more than that. But you have to become that, that's the point.

*Chitkirtibhooshanāya.* (चिंतकीर्तिभूषणाय) That's the ornament of the attention, is the Guru.

In your attention, who is the ornament  
Who is the beauty—is the Guru...

*Gunāntakāya,* (गुणांतकाय) (Remover of the Gunas): Now think of it, that if you are in the Gunas how can you do that? If you are on the right or on the left, in the supraconscious or the subconscious, how can you do that? You have to be beyond it yourself, then only you can remove it...

*Pratyāhāraniyojakāya* (प्रत्याहार नियोजकाय) (who causes one to become attached to the withdrawal of senses). Through Pratyahara you develop your discipline. And the one who himself is not disciplined, how can he do it?

## 108 Names of Shri Adi Guru Dattatreya

|                   |                      |   |
|-------------------|----------------------|---|
| सत्त्वाय          | SATTVĀYA             | Salutations to the one who is Sattva.   |
| सत्त्वभृतांगतये   | SATTVA BHRTĀNGATAYE  | Salutations to the one who sustains Sattva.                                       |
| कमलाक्षयाम        | KAMALĀLAYĀYA         | Salutations to the one who is the abode of Lotuses.                               |
| हिरण्यगर्भाम      | HIRANYA GARBHĀYA     | Salutations to the Golden Egg (Brahma, the Subtle body of the Virata).            |
| बोधसमाश्रयाय०     | BODHA SAMĀSHRAYĀYA   | Salutations to the one who is the collective shelter of awakening.                |
| नाभादिने          | NĀBHĀVINE            | Salutations to him who lives in or is the possessor of the Navel or Nabhi Chakra. |
| देहशून्याय        | DEHA SHŪNYĀYA        | Salutations to the one who is the Void of the body.                               |
| परमावहणे          | PARAMĀRTHA DRSHYE    | Salutations to the one who can see the Supreme Goal.                              |
| यंत्रविदे         | YANTRAVIDE           | Salutations to the knower of yantras.   |
| धराधराय           | DHARĀ DHARĀYA        | Salutations to the support of the earth supports.                                 |
| मनातनाय           | SANĀTANĀYA           | Salutations to the Seed of Mantras.   |
| चिंतकीर्तिभूषणाय० | CHITKIRTI BHŪSHANĀYA | Salutations to the one who is adorned in the glory of attention and awareness.    |

|                          |                           |   |
|--------------------------|---------------------------|---|
| चंद्रसूर्याग्नितीक्ष्णाय | CHANDRASURYĀGNILOCHANĀYA  | Salutations to the one who is not excited or agitated.                    |
| अंतःपूर्णाय              | ANTAH PŪRNĀYA             | Salutations to him who is completely fulfilled within.                    |
| बहिःपूर्णाय              | BAHIH PURNĀYA             | Salutations to him who is completely fulfilled without.                   |
| पूर्णत्त्वने             | PURṆĀTMANE                | Salutations to him who is the Self of fullness and fulfilment.            |
| खगर्भाय                  | KHAGARBHĀYA               | Salutations to the one who is self-contained.                             |
| अमराभिधाय                | AMARĀRCHITĀYA             | Salutations to the immortal one honoured and respected.                   |
| गंभीराय                  | GAMBHIRĀYA                | Salutations to him who is deep and profound.                              |
| दयावते                   | DAYĀVATE                  | Salutations to him who is possessed of mercy and compassion.              |
| सत्यविज्ञान भास्कराय     | SATYA VIGNYĀNA BHĀSKARĀYA | Salutations to him who shines brilliantly with discernment and knowledge. |
| सदाशिवाय                 | SADĀSHIVĀYA               | Salutations to the one who shines by his own light.                       |
| श्रेयस्काय               | SHREYASKĀYA               | Salutations to him who makes better.                                      |
| अज्ञानखंडनाय०            | AGNYĀNA KHANDANĀYA        | Salutations to the one who annihilates non-knowledge.                     |
| धृते                     | DHRTAYE                   | Salutations to the one who is fairness, constancy and contentment.        |
| दंभदर्पमदापहाय०          | DAMBHA DARPA MADĀPAHĀYA   | Salutations to the remover of hypocritical pride and intoxicated frenzy.  |
| गुणांतकाय                | GUNĀNTAKĀYA               | Salutations to the remover of the Gunas.                                  |
| ज्वरनाशनान               | JVARANĀSHANĀYA            | Salutations to the destroyer of fever and illness.                        |
| भेदवैतंखंडनाय०           | BHEDAVAITANDA KHANDANĀYA  | Salutations to him who breaks destructiveness and silly arguments.        |
| निर्वसनाय                | NIRVĀSANĀYA               | Salutations to the one who has no Vāsanās or entrapping conditionings.    |
| निरोद्भाय                | NIRIHĀYA                  | Salutations to him who is motionless, inactive, desireless and still.     |
| निरहंकाराय               | NIRAHANKĀRĀYA             | Salutations to the one who is without ego.                                |

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| शोकदुःखहराय०         | SHOKĀ DUKHA HARĀYA     | Salutations to him who removes anxiety and pain.                                       |
| निराशीनिश्वाधिकार    | NIRĀSHIRNIRUPĀDHIKĀYA  | Salutations to him who is devoid of the qualities of hopelessness and depression.      |
| अनंतविक्रमाय०        | ANANTA VIKRAMĀYA       | Salutations to him who endlessly conquers and overcomes.                               |
| भेदांतकाय            | BHEDĀNTAKĀYA           | Salutations to him who makes an error of destruction and splitting.                    |
| मुनये                | MUNAYE                 | Salutations to him who is the great (sage) Muni, the essence of silence.               |
| महायोगिने            | MAHĀYOGINE             | Salutations to the great yogi.   |
| योगाभ्यासप्रकाशनाय   | YUGĀBHYĀSAPRAKĀSHANĀYA | Salutations to him who illuminates through repeated practice and discipline of yoga.   |
| योगादेवंनाशनाय       | YOGĀRERDARPA NĀSHANĀYA | Salutations to the destroyer of arrogance and enemies of yoga.                         |
| नित्यमुक्ताय         | NITYAMUKTĀYA           | Salutations to him who is eternally in yoga.   |
| योगाय                | YOGĀYA                 | Salutations to the one who is yoga.  |
| स्थानदाय             | STHĀNADĀYA             | Salutations to him who gives stability and a place to stay.                            |
| महानुभवभाविताय       | MAHĀNUBHAVA BHĀVITĀYA  | Salutations to the one who is through becoming of great experience and understanding.  |
| कामजिते              | KĀMAJITE               | Salutations to him who has conquered desire, lust and passion.                         |
| शुचिर्भूताय          | SHUCHIRBHŪTĀYA         | Salutations to him who is most magnificent and glorious.                               |
| त्यागकारणत्यागमने    | TYĀGAKĀRANĀTYĀGĀTMANE  | Salutations to the one who is the seed of abandoning and the cause of abandoning.      |
| मनोबुद्धिबिहीनत्माने | MANOBUDDHI VIHINĀTMANE | Salutations to him who has abandoned totally both intellect and manas.                 |
| मानात्मने            | MĀNĀTMANE              | Salutations to him who is the Self of the Manas (imaginative desiring quality in man). |
| चेतनाबिगताय०         | CHETANĀ VIGATĀYANE     | Salutations to the one who has abandoned and gone beyond thinking awareness.           |
| अक्षरमुक्ताय         | AKSHARA MUKTĀYA        | Salutations to him who is eternally free and liberated.                                |

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| पराक्रमिणे         | PARĀKRAMINE             | Salutations to him who takes the last absolute step.                                 |
| त्यागार्थसंपन्नाय० | TYĀGĀRTHA SAMPANNĀYA    | Salutations to the one who is perfectly accomplished in the meaning of renunciation. |
| त्यागविग्रहाय      | TYĀGA VIGRAHĀYA         | Salutations to him who is the analysis and resolution of renunciation.               |
| त्यागकारणाय        | TYĀGA KĀRANĀYA          | Salutations to him who is the cause of renunciation.                                 |
| प्रत्याहारनियोजकाय | PRATYĀHĀRA NIYOJAKĀYA   | Salutations to him who causes one to become attached to withdrawal of the senses.    |
| प्रत्यक्षवरत्ने    | PRATYAKSHA VARATAVE     | Salutations to him who dawns and becomes light before ones very eyes.                |
| देवानां परमाण्तये  | DEVĀNĀM PARAMĀGATAYE    | Salutations to him who is the supreme goal of the Devas.                             |
| महादेवाय           | MAHĀDEVĀYA              | Salutations to him who is victorious of death and dead spirits.                      |
| भुवनांतकाय         | BHUVANĀNTAKĀYA          | Salutations to him who limits and destroys the universe of Shri Yama.                |
| पापनाशनाय          | PĀPA NĀSHANĀYA          | Salutations to him who is the destroyer of sins.                                     |
| भवभूताय            | AVADHŪTĀYA              | Salutations to the one who has come through hell, conquering it.                     |
| मदापहाय            | MADĀ PAHĀYA             | Salutations to the one who sustains, and removes intoxication.                       |
| मायामुक्ताय        | MĀYĀMUKTĀYA             | Salutations to him who has been freed from Māyā.                                     |
| चिदुत्तमाय         | CHIDUTTAMĀYA            | Salutations to him who is the highest attention.                                     |
| क्षेत्रज्ञाय       | KSHETRAGNYĀYA           | Salutations to the knower of the field, Shri Krishna, the Atman or Spirit.           |
| क्षेत्रगाय         | KSHETRAGĀYA             | Salutations to the goer into the field.  |
| क्षेत्राय          | KSHETRĀYA               | Salutations to the one who is the field.   |
| संसारतमोनाशनाय     | SAMSĀRA TAMONĀSHANĀYA   | Salutations to him who destroys the darkness of samsara and transmigration.          |
| शंकामुक्तमाधिपते   | SHAMKĀMUKTA SAMĀDHIMATE | Salutations to him who is bliss, free from fear or alarm.                            |
| पत्रे              | PĀTRE                   | Salutations to the protector.  |
| नित्यशुद्धाय       | NITYA SHUDDHĀYA         | Salutations to him who is eternal purity.  |
| बालाय              | BĀLĀYA                  | Salutations to the boy, the child.   |

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| ब्रह्मचारिणे       | BRAHMACHĀRIṆE            | Salutations to the pure and chaste youthful student.                                |
| हृदयस्थाय          | HRDAYASTHĀYA             | Salutations to him who is placed in the heart.                                      |
| प्रवर्तनाय         | PRAVARTANĀYA             | Salutations to him who is in constant enlightened motion.                           |
| संकल्पदुःखदलनाय    | SAMKALPADUKHA DALANĀYA   | Salutations to him who rips apart and destroys the pain of planning.                |
| जीवसंजीवनाय०       | JIVA SAMJIVANĀYA         | Salutations to him who brings living creatures alive.                               |
| लयातीताय           | LAYĀTITĀYA               | Salutations to the one who is beyond dissolution.                                   |
| लयस्थानाय          | LAYASYĀNTĀYA             | Salutations to him who flows with dissolution.                                      |
| प्रमुखाय           | PRAMUKHĀYA               | Salutations to the most excellent one who faces all.                                |
| नन्दिते            | NANDINE                  | Salutations to the rejoicer.  |
| निराभासाय          | NIRĀBHĀSĀYA              | Salutations to him who is devoid of false appearances.                              |
| निरंजनाय           | NIRANJANĀYA              | Salutations to him who is simple, pure, clean, undecorated and unblemished.         |
| श्रद्धार्थिने      | SHRADDHĀRTHINE           | Salutations to him who is endowed with meaning, purpose, faith and devotion.        |
| सोमाक्षिणे         | GOSĀKSHINE               | Salutations to the one who has many eyes.   |
| निराभासाय          | NIRĀBHĀSĀYA              | Salutations to him who is without falseness or deception.                           |
| विशुद्धोत्तमगौरवाय | VISHUDDHOTTAMA GAURAVĀYA | Salutations to him who is the highest untainted purity of the Guru.                 |
| निराहारिणे         | NIRĀHĀRIṆE               | Salutations to the one who gives and takes nothing for himself.                     |
| नित्यबोधाय         | NITYABODHĀYA             | Salutations to the one who gives eternal awakening.                                 |
| पुराणप्रभवे        | PURĀṆA PRABHAVE          | Salutations to the ancient Lord, the ancient dawning light.                         |
| सत्त्वभृते         | SATTVABHRTE              | Salutations to the one who bears and supports that which is essential to existence. |
| भूतसंकराय          | BHŪTASHANKARĀYA          | Salutations to him who is auspicious and beneficent to all beings.                  |



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| हृद्माताक्षिणे        | HAMSĀSĀKSHINE           | Salutations to the witness, pure and swanlike in his discrimination.              |
| सत्त्वविदे            | SATTVAVIDE              | Salutations to the knower of the essence of existence on sattva guna.             |
| विद्यावते             | VIDYĀVATE               | Salutations to him who is possessed of Vidyā or Knowledge.                        |
| जात्मानुभवसंपन्नाय    | ĀTMĀNUBHAVA SAMPANNĀYA  | Salutations to him who is perfect and excellent in his perception of the Atman.   |
| विशालाक्षाय           | VISHĀLĀKSHĀYA           | Salutations to him who has mighty large, powerful eyes.                           |
| धर्मवर्धनाय           | DHARMA VARDHANĀYA       | Salutations to him who increases Dharma.  |
| भोक्त्रे              | BHOKTRE                 | Salutations to the enjoyer.   |
| भोग्याय               | BHOGYĀYA                | Salutations to him who should be enjoyed.   |
| भोगार्थसंपन्नाय०      | BHOGĀRTHA SAMPANNĀYA    | Salutations to the perfected one in the meaning and significance of how to enjoy. |
| भोगज्ञानप्रकाशनाय     | BHOGAGNYĀNAPRAKĀSHANĀYA | Salutations to him who illuminates the knowledge of how to enjoy.                 |
| सहजान                 | SAHAJĀYA                | Salutations to him who is spontaneous.  |
| दीप्त्याय             | DIPTĀYA                 | Salutations to the one who blazes with light.                                     |
| निर्वाणाय             | NIRVĀNĀYA               | Salutations to the one who is Nirvāna.  |
| तद्व्यात्मज्ञानसागराय | TATTVĀTMAGNYĀNASAGARĀYA | Salutations to him who is the ocean of the knowledge of the Tattvas.              |
| परमानन्दसागराय०       | PARAMĀNANDA SĀGARĀYA    | Salutations to him who is the ocean of supreme bliss.                             |

OM TVAMEVA SAKSHAT  
SHRI DATTATREYA SAKSHAT  
SHRI MATAJI NIRMALA DEVI  
TVAMEKAM SHARANAM GACHHAMI





## Our Goal is to be the Spirit— nothing but the Spirit

Feb. 8 1983

Sahaja Yogi : Mother, today we would like you to discuss the difference in the aims and aspirations between India and the developed countries, the way history has taken them; and also what they have to offer each other.

SHRI MATAJI : Apparently India has the same aim as you had before. They are actually trying to follow you—apparently, in our political systems, we are trying all your methods, in our economic development we are trying all the paths that you have followed and faltered. In our approach to education we are trying to follow you. In our mental development we are trying to follow the West. Even the young people of this country are now trying to follow you, even copy you, in every way. So 'apparently' this is the condition of this country. Whatever you did about, say, twenty years back, we're doing the same now. And we are getting into a state where the decline might start very soon.—'Apparently', I'm saying.

But as far as myself is concerned, it was the other way round.

I could see the future of the disasters of Industrial Development long time back, and also where all such people who are blindly following the West will go into. *So my whole search, personally, was to go towards the roots, towards the Spirit, towards the subtler side of life, which will in any case sustain the human race.*

Now you will be amazed that you go to any Indian University, you will hardly find four or five people to listen to me. Whatever you are doing there, like Jazz, or say all these discounter business, hippism,—everything is now followed in our cities. So we cannot say that India is very much towards the Spirit, is a wrong idea. All our leaders, all our bureaucrats, all of them still think that you are the happiest people living in the whole Universe. And they are blindly following your methods, they are going abroad to learn all your styles of disaster. And if I talk to them, they will think that I am absolutely out of date person, and they will think I am just talking because I have no sense in my brain.

So apparently, in this country, today, we are not thinking of saving the world, but following the world, into the disaster into which it is going. We are joining hands, you see, all the countries which are not yet developed. See we have two categories, one are developed and one are not developed. These brands have come from the West, that we are not yet developed, so we must develop, because if their tail is cut, our tail also must be cut. And they are giving us money to cut our tail.

So the development they are putting in by giving us money, sometimes humiliating us and doing all kinds of things, and trying to develop us. Of course it is true that poverty

anywhere is a threat to prosperity anywhere, and that if you people are living well or are having 'Kshema' then its a different point. But overall picture of the West that I see is full of unhappiness, of darkness, and hopeless conditioning; at least the developing countries have some hopes, may be of the disaster, but they have some hopes.

So now, for you people to understand that you are facing a big shock is sensible, because you are advanced in that direction. Now in the West whatever you have done, still, because of ego orientation your leaders are not willing to accept that you are in a disastrous condition. Your political systems are not going to admit that you are no good, that you have harmed yourself. It is too much for them to admit that they have committed this mistake, because they will not eat the crow. Under these circumstances who is going to convince the Indians that you better take to another course.

*What has gone wrong with the West is that they have never worried about their Spirit. They have negated all that is Spirit, all that is subtler life, and have thought that it is better to master the matter, master all these things which they can master.*

Yesterday, as I told you in Hindi language that *whatever you master is lower than you, is not higher than you.* So if you have to go further, you have to go little higher, you have to fix a nail to go higher. And whatever you think you can have, or *whatever things you can use for your purpose are lower than you. But if you want to be higher then you have to be useful to that higher goal.* So you have to be humble and you have to accept that "if we have to be higher, we should allow that higher thing to rule us". And *surrender to that higher thing instead of dominating these lower things, it is better to submit yourself to something higher.* Because of ego this submission is an impossibility. We

cannot submit to the higher goal, but the lower goal also they have submitted in a way because the matter is now sitting on their heads.

Now in India since ages it is a traditional country. Since ages we have been living a different life. When ancient times...you see now, even the climate is so good that you can stay outside in a forest. You don't need so many things in this country. So in the ancient times so many people, we can call as Seers and Saints, went into the forest to find out what is the basis of human beings? What is the meaning of human life? What is the ultimate goal of human beings? *And they found out that it is the Spirit. And they based all the Indian laws and Indian philosophies, Music, Art, Dance, Drama—every aspect of life on the basis that we have to become the Spirit.* But when we have the western influence and western education put on to us, everyone decided that give up whatever was traditional, whatever was old, and take to this. And even if we were really bothered at all about the ancient things in our country, it was more academic, so that you could write books, you could write something by which you can make some money, giving some new ideas or giving some new samples, so people might be attracted. There was no serious probing into the subject matter.

It was just superficial way of dealing with things. And ultimately what was accepted in the West was tantrism. *It is the tantrism that really has impressed the western people. Nothing else,* that they could see something better. Like you can say, that if you go to the sea, you will find lots of muck coming up on the superficial level and that is what is being appreciated, not the depth of the sea where you find the pearls. So with that they are now thinking that you see, the Indians are the people who indulge into this

kind of a tantrism, that kind of a tantrism, and anybody who does not know tantrism is not sophisticated.

At the same time in your so-called development you had such horrible people there, like Freud and others, that you lost all your traditions, your ideas about Spirit, whatever it was; came through christianity or any other source, *even the christianity itself ruined the whole chances of going near God.* But on the whole what has happened is that the whole attitude of the human beings in the West now seems to be a sex point. They just want to be a sex point, I mean absurd it is! That is what they are reduced to on one side; on other side is more surprising, is that, with all affluence and everything people are very stingy. They are extremely money-minded and very-very stingy and narrow minded people. Despite you have all the weapons with you, people are so frightened, they don't even allow a little baby to enter their house. With the Atom-bomb at your disposal, they are so frightened of others. See the immigration laws, more strict in the Western countries than in the Eastern countries. Where the people are really having a problem, they have no problem of getting any number of people coming. You see, how many are there on the road if you walk. So many you will meet. How many are settled down here. But this fear has come into the minds of the mighty nations. They are disgracefully generous. If they are generous, it is disgraceful, or they are 'extremely' money-minded, money-oriented. No body can believe it, that how people are so much money-oriented in the West. I myself, you see, was surprised that how could they be so much money-oriented.

While in the East so far they are not. The advantage is, thank God, we are not "developed." That we are not so money oriented,

once we get money-oriented you see... the people who have money in this country are just the same as you are. But we used to look down upon that kind of community like Māvādis and all that, but I find in the West most of the people are just like Māvādis, their styles are just like Māvādis only.

So instead of developing all the higher qualities which are within, you have just got everything outside, inside there is no development. It is all outside development. So much load has been taken, so much has been put upon yourself, the norms you see; this kind of a glass is needed for wine, that kind of a glass for this kind of an alcohol, that kind of a thing only; you see ultimately what is the goal I just don't understand. You see, you get lost. What is the goal. I just get lost. I don't find there is any goal. It is just a kind of a madness, a crazyness to create more and more and more, and like-mad to run after from one want to another, to another want to another want, and go on like that like mad. That's all it is. What is the goal of a mad man? I am amazed the way people are money oriented there. It's most surprising. And I asked somebody, I said, "why do you need so much money? After all you have so much money, why are you so money oriented?". They said, "Our life is such, our life style is such that you have to have money." What is your life style? "We have to drink". Must you drink? I mean if you can not afford why do you drink? So drinking is a thing very sophisticated there. Not in India. In India if somebody finds somebody is drinking, nobody will marry the daughter in their family. Of course, not these westernised, I am not talking of westernised. Normally nobody will have any relationship with them. *So the virtues and the righteousness of life, which is the basis of life, the goal of life, is itself in question there. So the goals they have accepted are all anti-life, anti-God, anti-human beings.*

Here, yet,—thank God! we haven't developed that pressure of the matter on our heads. So still inside we are large people. I mean there is lot of room for us to grow, inside. But the outside rules are so much and the norms and the whole sort of ideas which flows from the minds. Like the other day they said, "Now a days you see, more fashionable is to have this kind of a dress." I said, why? Then what will you do to the old ones. "They are to be thrown out, this is fashion". But I said how did it come. They said, "There is a fashion designer somebody very well known, in Paris, has brought in this fashion" But for what? I mean there is no questioning "But for what?" Your dress was comfortable, good, nice, if it was already say, five years back, why today suddenly this dress is going to be much useful? See to the point. The sun is rising the same way, the light is the same, the rain is the same, now why your dress has to change every third month?

These are all the problems because once you start looking up at your ātmā, your brain starts working. And the brain starts, like a machine it spins, goes on spinning, spinning, spinning, spinning ideas. And this spinning goes round and round you and you become like a spindle completely covered with the strings. So you have no way to grow. You just don't grow at all, Inside there is no growth it is only outside growth, you see. When people walk along, you find lots of plastic hanging around this side, lot of tins jingling that side and lots of steel hanging that side. They are walking very proudly. But inside there is not an elephant, there might be just an ant carrying all these things.

But thank God in this country, we are not yet developed but I can't say that it will be like that, because we are feeling very inferior that we are not yet developed outside. The inside development nobody thought of, that

when you try to develop outside you must have inside development. To carry all this junk also you need an elephant, whether it is a junk or anything, you need an elephant. So *the inside elephant, if you make it into an ant and carry all this junk, then that junk becomes more important than this little ant inside, is't it? And that is exactly what has happened in the west.*

Now in India, so far people have still some room to grow because they haven't yet developed so many non-sensical ideas. The first time we had people here from the west, and all the time what they were seeking was comfort; 'crawling' into the corners of comfort. Anywhere they got comfort they just crawled into it, you see, and nothing but comfort. So I thought another goal they have is "comfort". And the comfort is nothing but domination of this matter on you. You are not free birds. Your body always needs comfort. If you allow your body to lie down in one pose all it's life, it will be very happy. It will say "Alright, let it grow, I am eating my food, I am doing everything here. Only one bed is the house for me, I don't go out"; everything attached to it. Very nice body.

But if that is the goal, of human life, then I think you can't help me. So to get to comfort also is so much, that they have lost the power to see that the so much comfort has made us slave and that we have no goal left, we have become like cabbages. Such lethargy, that nobody will believe that these are the same people who came in this country and fought us. Such lethargy and such heavy being they have become that unless & until somebody rouses them, they cannot give up the comforts. To them comfort is the last end of happiness.

So first comes the sex point, second is the comfort which is another slavery. Now third comes the ego. Ego is the goal or

expression of ego is the goal of the west,— in every respect. How smart they are? How they have befooled everyone? How they have been able to get rid of others, to outwit others, to laugh at others to make fun of them, make a joke out of everyone, and think that they are the wisest "fools", is the goal of ego. Because you know ego makes you stupid. And so the goal of ego, to make you stupid, is so much that small-small things that the western people do even ordinary villager in India will roar with laughter to hear, "Oh! do they do like that." Which the western people might think, "Oh! we are great". So this is the trouble, that when the stupid people start laughing at others, thinking, "Oh! these are stupid people, useless people," then how to tell them? You can not talk to them because they think that they are the wisest ever known, because they are the best ever known. You can't tell that this is stupidity.

*The wisdom lies in knowing your Spirit.*

But yet, you know it is hard to find yet an Indian; he may be the most westernised, a great miserly, useless fellow or may be a very narrow minded westernised fellow in India. You were just like Indians, to begin with, but then you ended up into something else and now Indians are becoming like you, so I can't say westerners are just the people who are to be a sort of like a caste. Not. You see, we Indians can become like you, exactly like you, even worse than you.

But still, because, you see, we have our roots rather deep, we cannot uproot ourselves to that extent. So most of the Indians even today believe that a Saint is definitely higher than them, and to become a Saint it is a great thing. The aspiration of an Indian is to become the Spirit, most of the Indians think like that but there are escapes of the mind that "how can we become that we are house-holders,

see we can't help it, we have to tell lies in this country, otherwise you can't exist. We have to do lot of hanky-panky, otherwise you can't exist". All these excuses they can give. "How to feed our children unless & until you are dishonest."

So the other side of it, that the goal of Indians now, apparently again, is of course, I mean as far as *morality* is concerned is all right, they won't look out at other men's wife, they will give their daughters an education, of remaining a good wife, creating a good society. *But, as far as the other moral side is concerned—keeping the honesty of money & all that, that they will not do.* So one side people are miserly, because they think they are honest. You see, because if they are honest they are martyrs, naturally, because they think that if they have remained honest they have done the greatest favour to God. So they are martyrs, so their money is very precious, every pie they spend, they must ask for account. Indians believe in earning money *some way or the other* and then spending it the way they like, So I do not know which goal is correct.

*They are lost on this side, and you are lost on other side.* But still, in India, because of traditional training, parents still holding fort, better society is here. You will hardly find an Indian who will believe in absurd thing in which you believe. Absolutely obtuse absurd and also anti-God things that you believe to be good. That is why they have not reached that much development. I mean it's like, you see, your brain developing so much that it goes the other way round, and you become just a person who sees everything in a different angle in an angle which is just the opposite of that. So yet that much development has not taken place, you see, from concave to convex, they have not become. *So there is still some space with the Indians. But because you have seen the disaster you*

are facing some of you, who are, thoughtful people who have not reached that height of idiocy, are very great seekers, ardently seeking, working it out. But Indians are not that much of seekers, I must say, because they still think that, "Alright, we have to believe in the Spirit, alright good idea, we have to be the Spirit." *But partly the Spirit partly the other side of it, Because they are better off than us. So still they want to go half way this side and half way that side.* So Indians are not such good seekers, you have very good seekers, but there is a convexity. There is concavity, but there is no seeking, can you imagine my situation: Indians have no goal as far as spiritual life is concerned, mostly. If they have it, it is so limited that it should help them in family life, in their relationship with others, with their bodies or with their jobs, or with their marriages or little more and little more, that is all. But very gross, the goal is extremely gross of Indians, is that they want to achieve a kind of an affluence that you have, in their heart of hearts. But they do not know the pangs.

But they think that we can keep the Spirit as well as other side of it. you cannot, you cannot serve two masters. So now what to do? They would prefer to choose this side than to choose the Spirit.

So the goal of Indians today, is somehow or other to make money. If some body knows that you know certain Ministers, then they will be after your life, "Tell the Minister like this, will you tell your brother like this, your father like this". Everyone, all of them, will be just coming out with...I mean it is a 'very' common feature with Indians. It is nothing new, for them it's everyday affair to them to tell somebody "do get it done, it must be done." *It is all gross it is all absolutely materialistic, but that is what their goal is. Not the goal of the Spirit. To believe that God Almighty is the only one who is going to*

*deliver the goods. He is the Father, who is the Most generous Father you could think of and He looks after our material side, so 'we' don't have to worry about it, it just happens that he looks after. But they will come and complain, "my material side is just the same I don't know what to do now Mother, do something about it and then I will never do."*

On the contrary they should say "my Spiritual side is not all right".

*That's a better idea. This is the difference between the goals aims and objects. As far as I am concerned, I look at this side and that side and I don't know what to say.*

*Because all of you must have only one goal and that is to rise in Spirit. Not related anyway there that they have to accumulate some wealth, or they have to do some sort of a material progression. And on your side that you have to do some material regression. Like you people believe, that you should become hippies and you will go nearer to God. You will not, because your brain is beyond hippism, beyond everything, so you cannot. Your brain is ultra-modern, how can you become hippy, you become primitive outside. So in your dresses and all that, even if you reduce this hair style and all that, inside the brain is the modern brain—extra modern. So must understand that unless and until you bring the Spirit into your brain, all these outside things are not going to help.*

*So it's a big confusion. That is the modern times, are a confusion, that the western people are confused. They have seen the value of this material affluence. So they are trying to give up the material affluence—style, that style. They are changing the style. Alternate styles, but by changing the styles also you don't achieve much. That's another doing something else. While the Indians think that they are poor and God should help them to make them rich. This is another*

alternate style. This is also outside. Or they have no children, then they will come, "Mother, I have no children" If they have too many children, then, I have no job. You get them the job, then they will say "Marry my elder daughter to some one." Then you do that, they will say that do "this". But nobody says "what about my Spirit my? What about Atma? Mother what about my Spirit? What is happening to it? Where is it? Am I alright? Am I clear? So to say that Indians have the aims that are correct, is wrong. Or to say that you people have correct aims is also wrong, because your aims may be that you want to meet God, and you want to become the Spirit, but it goes wrong, because the methods you employ are all wrong.

But as far as the value of Spiritual life is concerned, I would give the western people more marks—those who are seekers. Forget all that idiotic people, I am not talking of the idiots but I am talking about the sane people, the Spiritual value is much higher. While the Dhārmik value of the eastern people is much higher. So it's like some body who has lot of property and does not want to give, and somebody who has no property and wants to give. So this is the situation today I find in the East & the West.

But basically from the ancient times in this country people have been seeking—some of them, but not all,—because seeking always has been done by one person, two persons, or three persons. First fish must have come out then shoals of fishes must have followed. So the goal of the fish was to come on the shore, and many must have followed that. So in this country the search 'within' actually started long-long time back. But in the West, it was never done that way. *They had people like Christ who never needed any search, like me, I don't have to go searching something.* He brought all the Truths of Life to you to give it to you but you

made a complete mess out of it. Here also we had great saints and great incarnations, but the saints are the people who told that you must seek, you must seek, Not that Christ did not say you do not seek, but nobody is bothered on that point, whether we should seek or not.

But in the east people know that we have to seek, we have to get to God. But to get to God for what?—"Just that we should be benefitted in our material life". So this goal is of no use. "Mother, you are very kind,"—some of them say,— "be kind to us, Mother be kind to us." For What? What kindness more you want. I have given you the Spirit, finished. Now what more kindness? *But that does not mean, "You have given us the realisation, but now look after our Bank Balance." It's a very poor show, it is a very very poor show. And that is why I get disappointed.* When I come here I find this kind of a aspect of Sahaja Yoga, I feel very disappointed. But I go to the West and very seriously they have problems which I just do not understand, because these are no problems, because materially they are alright, so they have emotional problems, And 'absurd' emotional problems, they have. And these emotional problems also have no meaning at all, have no basis at all, they just try to find out a way and method of not living together, somehow. Somehow. You see their brain is so clever. "First we were alright, but now suddenly we have become BHOOTS". How do you explain? "We were doing well..." Now fourteen people are married. I am just worried about the Western couples because the brain is still thinking, "Now what should we find to quarrel with the other party. What is the difference between the other party and myself. Now, how to ruin the image of each other. How to ruin the joy, how to ruin also the respect that we have for each other."— That is how it will work out. the brain is too active. And its a serious thing, because if you



cannot live together, two persons, how can all of you live together.

Not only that you too are human beings, but you are saints, you are Sahaja Yogis and you have to have tolerance for each other and you are just analysing each other when there is no fundamental problem. I can understand if somebody has a fundamental problem. *Just with your brain if you start doing like that, then how can the whole world live together? Just think of it.* Here the husband-wife will stick, no problem, they will live. The children will live together no problem on that point. But the problem that comes to me is collective, that I must solve now not the problem of one person but all of them. *Even when they are sticking together they do not become a powerful unit.* On the contrary they become a powerful problem!

*So the aim as it should be whether East or West, should be to be what you are made for. You are made a human being to be the Spirit. So the aim should be that you should be the Spirit. You have to think through the Spirit. You have to understand through the Spirit. You have to be satisfied through the Spirit. You have to be certified through the Spirit and not through your brains. For both of you people the aim should be the Spirit. This I am talking of the new race that is going to come up.*

*So the Western problems are that they do not recognise Spirit and the Eastern problem is they recognize the Spirit, but are materialistic.* And the western people do not recognize the Spirit but are materialistic. So they are keeping a balance alright. Now what I have to say is this. *This matter is produced for your joy and happiness, but even the essence of the matter you are not enjoying. Because you are not the Spirit, even the essence of the matter you are not enjoying. So what you have to do is to become the essence yourself and enjoy at least the essence of*

*matter. The essence of matter is not comfort, by any chance, is not. Is not possession that it gives you, or the surrender it gives you. Neither the ego that you receive by having a big car, this and that. But the essence of the matter is the joy one receives when you part with it.* If you do not have anything with you, you see, if I do not have any money then I do not know what is the joy of parting with it, giving it to someone. But supposing I have the money then only I will enjoy. So you must have money. *That is the only reason you must have the matter so that you can give to others. Actually this is the essence of it.* That way Indians are carrying on more of the essence part. *The first part of gaining money is wrong, but giving money is alright, they enjoy giving, you see, somebody goes to their house, they will love to give him tea, coffee, serve food, all that they like. Anywhere you go to their house, they will not be stingy on that, they would like to give. But how did they get their money, you do not ask! That is a different point. But when it comes to giving they are... So they know the essence part I should say, that giving is the way.*

While in the west the more important thing is that how you get your money, you see, otherwise you are middle class this and that. How you get money you see, that part of thing is there. *But you get to it through that kind of an idea then you just stick on to it, it does not pass through your hands. You are literally frightened to part with it, so you miss the point.*

*That is why the Indians look so generous, so happy that they are keeping to the essence of the matter.* Sharing. They love to share. And that is what is keeping them so happy and joyous despite their poverty, despite their frugal life. And this is what I just don't understand that once you do not have and you want to give and when you have it you don't want to give it.

Human beings go on changing their goals. Depends on what level you are. If you are a poor man you want to become rich. If you are a rich man you want to become poor. But poor in the sense, poor inside, not outside. *Now actually the goal of every human being is to become the Spirit, nothing but the Spirit, that is the goal of every human being. And if you do not become Spirit then whatever you are doing is against your goal. Once you become the Spirit, no more this human being, but the Spirit, then the whole thing changes in a different way, you act in a different way, you use your telecommunication, you use your television, you use your things in a different way, at a different level. At the Unconscious, level.*

So you have to reach to that Unconscious level where 'everything' is available for you, everything. That is how these miracles take place. Like the other day we wanted to buy some saris. And I just stopped at a shop. I said, "Now here". Now we got the saris for one tenth of the price, we should say, or one eighth of the price of the saris that you get in the market. So, when the Spirit guides you get everything, there is affluence, and you are generous because it is so much of the affluence in the real sense flowing.

*What I can only tell you is what goals you should have. And the goal as I told you is to be the Spirit, that is what is your goal. To me East, West, North, South does not count, I do not know the directions. I only feel that if every human being in this world decides that he has to be the Spirit and Spirit 'alone', all other problems will be solved, because he lives with the absolute, not with the relative, he does not compare. He is in absolute state. He does not compare there is no relativity. The relativity creates a problem, like developed, under-developed. All these are relative terms, isn't it! But if you are the absolute then there is no relativity, there is no problem and you become the goal itself.*

*'And this is the message of your Mother. I have to give you the message. I have to give you the 'right' thing. It is not that the Western people have less quality, or the Eastern people have less intelligence, it is only that they have no idea as to have only 'single-minded' goal to be the Spirit, in both the cases. Once you decide on that, problem is solved.*

*A day may come when Westerners will be more Easterners than the Easterners. I mean, you see, in the West when the Indians go there,—the uprooted ones,—they are much more Westerners than you people are. They cannot understand Indian classical music, they do not like Indian furniture, they do not like Indian paintings, nothing. Because they have lost that subtle side of life, they just see to the superficial side and they live like that, While you are becoming subtler. Because whatever was there hankering in them (Indians) littlebit of the Spirit is lost as soon as they went away from here. They get mixed up with the West, they just got transformed into western life, and they have accepted it. While now you are transformed into your Spirit. So you like the life of the Spirit. But to say that Indians today are great people of Spirit, I must say, to be honest, they are not at all. Because of their past traditions here, because of this Yoga Bhoomi of course, they cannot uproot themselves, but they are trying very hard to get themselves uprooted.—All of them, are trying very hard to get uprooted. Even Sahaja Yogis, when they come to Sahaja Yoga, they are still not trying to go downward towards the Spirit, but trying to use Sahaja Yoga for building up so-called their complexes about their material life. It is so. It's a very sad thing, but that's a fact.*

So it is meant for all the westerners and the easterners that don't be on a firm opinion about yourself. Today who look to be lost may be the people who might guide

you. Might be one day that it is those people who were thought to be absolutely gone cases will have to fetch you out of your own problems.

*So 'everyone' of us must honestly decide that 'we have to be the Spirit, that is the goal of life. Then all problems are solved. But when I say this, you fix it like that "Mother has said that all problems will be solved, 'so' take to Spirit"—is again relative.*

No, take to Spirit. "Mother has said take to Spirit, alright we take to Spirit". Even why say "Mother has said it", but say, "I say I will take to Spirit." Keep it at that point. So, by God's grace all the humanity will rise at a 'higher' level than what they are. Actually, the level at which the human beings are, are called as 'Laukika (लौकिक)', means the gross type. To go to the subtler, or the Alaukika (अलौकिक), you have to give up using this brain. But you have to use the Spirit. And if the Spirit is not available to you then what will you do?

Anything that Sahaja Yogis are doing today; say, a marriage. Now, you are Sahaja Yogis and you are married, but you are married "in Spirit". So that is to be kept afloat, one must understand. If you keep that afloat you'll be amazed you'll enjoy that marriage, enjoy the whole thing, and you'll have the best of children born to you.

But 'for' that you do not seek the Spirit, again. This is how the Mother tries to tell you that, "Do this, then I'll give you one peppermint". But if you are mature then you don't listen to these things. You just say, "Mother, whatever is right that's what I have to do. Because I'm here to do the right, and I'm convinced that you'll always tell me the right thing to do. So I'll do the right thing". Such a decision anybody who says or takes, whether he is north, south, east, west, any side, he is the Yogi. He is the one whom God

is going to Bless.—But again for 'that' you should not.

*The goal should be a higher goal. But the higher goal should not be seen relative to whatever are the lower goals. Accept the higher goal in an absolute way. Otherwise ascent would be slow.*

Alright, what is the second question?

S.Y. : I think Mother you've answered the second question which was "What is so important about Self-realization?"

Shri Mataji : No, but that I've not given. "The importance of Sahaja Yoga", I've not given.

Now, what is so important for human beings to become human beings.

So the importance we have not to see from 'your own' angle, but from the Creator's angle; because you donot understand your importance as it is. Human beings never think "why have I become a human being"? Do they? So they have no sense of importance about themselves. So how can they have sense of importance about Self-realization?

From human point of view I would say, "Because you have to ascend"—But why? I would say, "So that you will get your 'Kshema' (क़्शेमा), your well-being"—But for what? "When you will become the Spirit, all your problems will be solved"—But why? ...you see, the human beings are like that.

*But it is important because "the 'most' important thing is your Creator, and He wants you to have your Self—realization". Is the absolute thing. "If He wants it, alright". How many are there who will say, "Alright, if God wants us to do it, we'll do it". Just for God's sake "THY 'WILL' BE DONE".*

"He has arranged it, He has made us

human beings, let Him make whatever He wants out of us."—This is absolute again. Surrendering to God has to be there before understanding this problem. *"Thy will be done" should be your first attitude, before attempting to understand this answer of mine.* "Is the will of God; God who has created us, God who has made us human beings, God who has given us everything. God who has given us Sahaja Yoga. So it is the Will of God that we should be the Spirit, so we will be".

What have we given to God, so far? We have been extracting all His energies, we have been extracting the Mother Earth, from the sun we are getting this, for everything, and we are creating problems for Him, we are troubling Him so much that He has to solve our problems. So let us be surrendered to Him. So that is His Will that *He wants us to be the Spirit, so let us be the Spirit*".—*This is the greatest importance of getting Self-realization.*

But if you cannot stay to that state, and you come down at a human level, then I can write a book saying that. "Self-realization is very important because without Self-realization, in these days of turmoil and all kinds of problems, there is no solution. The man has to be transformed".

But God has no problems. He has no problems if you do not want to get to self-realization. He solves the problem just like that! He has many quick methods by which He can just solve all His problems. So in a nutshell, one should understand that the importance of this has to be "because God wants it" and otherwise He might be doing something else! So better get to it.

*This understanding is that of a child who surrenders to his mother, knowing that the mother is doing everything for his good.*

With your brain if you start thinking about the importance, your brain will give you the other side of it also, and will start telling you that "If you get self-realization, then you'll have to surrender to God! Then there wouldn't be any individual left, you will all have to move in the buses, in the dust! Wherever God takes you you'll have to go there, and live with great discomfort! You may have to hug people who may not apparently look that sophisticated! And you may have to lead a style of life which is not suitable to a 'sophisticated western, personality!'"—All these problems would arise. And when such problems will arise, your brain will have no way to answer it. All importance will be finished.

*So best is just to say in a surrendering way, "If that is the important thing, to Establish my Spirit, I will do it".*

Because when you are on the brain level you are always in relative state. Everything has a double thing. I mean you talk to anyone—The other day I was talking to somebody about the Israelies being cruel to PLOs. So they said "What about PLOs? They have been cruel". I said, but where to end it? He said, "It can be ended later on when PLOs are finished". I said ... Everything has a second thing! Whatever you may say it has a second idea. Because this brain has a great capacity to produce waves on both the sides. Because it lives in relative terminology.

To overcome this, there is only one way, is that you forget this and that, and you just say "IT IS". Then only you will know the importance of it.

Because any number of importance I may give you, you'll neutralise it. That's why Sahaja Yogis fizzle out. You've seen that. Why Sahaja Yogis—they get realization and everything—still they fizzle out one by one.

Why?—Because their brain has a great capacity to produce anti-Sahaja Yoga understanding. So what importance should I tell you which is absolute for your brain, I just don't understand. Because you are very clever, and you will find out an anti-dote of that 'also'!

It's impossible to convince certain people, but one thing one should know that God Almighty is an Absolute Power. It will do what it likes. So better be surrendered to it. That's what a Mother can tell to the children, that this power of Love and Beauty is to be surrendered to...' *Tvamekam Varen-yam* (त्वमेकम् वरेण्यम्)—the one to be accepted, the One which is to be surrendered to. That's the One to be surrendered to. The beauty of the whole thing is that this is 'the' power one should surrender to, than to the power of your brain or of your mind. And once you realise this, then the importance of the whole thing will dawn upon you.

Now, if you want to tell the people who are not seekers, you are in for trouble, I must say. It's not easy to convince these people, because they want to escape. And the idea that we have, "that we should convince everyone",... you are sadly mistaken. On brain level you cannot convince them. So best thing is, that you can take them to a point,—'see for yourself' Otherwise, you give-up. They are the losers, not you. What can you do? You have tried your level-best!

But we think that we should have more people with us. But I don't know how many can be accommodated there. It's the other way round. Like, when you have to go by the plane, you have to ask the company to give you a ticket. If the ticket is not available

you cannot travel. In the same way we have to see if the ticket is available there or not.

When we think of God also we think He is lower than us, so we can use Him. You cannot push people into it. *Only those who will be allowed by God will be there.* Its the other way round, we must understand this. This is what we miss. "That if we want we can push as many number as possible. We can get so many people to God"—is a very-very wrong idea. You 'cannot' force God. He's not under you. *You have to take His graciousness with prayer, with great asking, and 'then' you can save these people.* He's not interested. He can create many more.

So those who are not wanting, you should not try to sell. *You cannot sell Sahaja Yoga.* You may think that more quantity is a sign of credibility.—Not with God. So many will be just dropped down, I must warn you.

*You have to be careful as to see, that even if you bring one person, you must consolidate.* That's a better idea than to get a big quantity of people who will not get even a ticket, leave alone the seats.

So, one should be satisfied. Alright?

What is the third question?

S.Y.: What are Vibrations?

*Shri Mataji:* Vibrations are the pulsation of the all-pervading power within us, which we can feel in the central nervous system. The Spirit doesn't pulsate. It doesn't pulsate. The pulsation exists in the all-pervading power. But through Spirit when you get connected, then only the flow starts. And you then start feeling the pulsation on the central nervous system. And this pulsation of the Holy Ghost are the Vibrations.

# Sayings of Shri Mataji

## Dedication, Bhakti and Surrender

You have to dedicate yourself completely to me; not to Sahaja Yoga, but to me. Sahaja Yoga is just one of my aspects. Leaving everything, you have to dedicate. Complete Dedication, otherwise you cannot ascent any further. Without questioning, without arguing. Dedication is the easiest way to get rid of 'all' your angularities, 'all' your problems, 'all' your badhas. Complete Dedication is the only way you can grow further.

Krishna said, "Sarva dharmanām parityajya mamekam śaranam vraja"—forget all the religions of the world. There is no difference between Him and Me, but today 'I' am the One. I am the one who has given you realisation. All these dharmas are to be given up 'entirely'. And you have to surrender fully from your heart. Here, as you are before me today, I want to tell you very frankly, as Krishna has told only Arjuna, "Sarva dharmānām parityajya, mamekam śaranam vraja".

Shri Krishna has said, "Give up all your dharmas and surrender them to Me, surrender to my dharma only". "You should only know what you owe to me", meaning the Divinity. Shri Krishna is not there, it's Me who is Shri Krishna, so you must know what you owe to Me.

She can be only achieved through 'bhakti'. She can only be achieved through Dedication. She's only fond of Her bhaktas—the devotees. For this, meditation is the only way I should say. Emotionally you may feel closer to Me in your heart. But through meditation, Surrender. Meditation is nothing but surrendering—is 'complete' surrendering. In your full freedom, 'complete' freedom, you have to surrender.

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

So, the Dedication in meditation. Complete Dedication in meditation must be practiced. It's not for 'your' good now you're doing it. So-called 'your'. First you were a little baby, a small thing. Now you are that Collective Being, so you are not doing anything for yourself, but for that collective being. You are 'growing' to be 'aware' of that Whole, which you are going to become. Your jobs, your money, your wives, your husbands, the children, the father, mother, relations—these considerations are over now. You all have to take up the 'responsibility' of Sahaja Yoga. Everyone of you is quite capable; you're brought up for that. In Dedication, in complete Devotion, you have to do it 'now' not for your own good, for your own achievement—that's over now. Is for completely getting out of the mire and standing on the land, singing aloud the praise of your Father.

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

## Our Greatest possession

The greatest possession you have is your Mother. Through Her you have your brothers and sisters. Now, the name of your Mother is very powerful. You know that is the most powerful name than all other names, the most powerful mantra. But you must know how

to take it. With that 'complete' Dedication you have to take that name. I have taken birth in this world in the binding of Sahaja Yogis and have been moving around only in their binding. I am desireless and hence my everything depends upon your desires. Attain me, I am yours. I am for you. I have given you that which has been beyond the reach of very great sages and saints. When I am speaking it is a mantra, when I'm not speaking, is a mantra flowing.

Those who are 'fanatically' adhering to me are also not correct. There should be no 'fanaticism' about it.

### **The Ascent Has To Come From You**

Unless and until you are cleansed how can you be completely blessed? You have to be fully blessed by the Divine, clothed by the Love of God. But now your ascent has to come from you. Your rising has to come from you. That has to be worked out by 'you' and 'you' alone. Not by any other Sahaja Yogi or by me. Develop that Dedication within yourself.

So the tree of Kundalini has to grow. And from that tree, Paramatma Himself, the Parabrahma itself, has to pull you out. It grows out of the mire, and the Parabrahma has to pull you out—one by one, take you in the Hand and swing you out.

### **On Love**

Try to love each other—in Dedication; because you're all my children, created out of my love. In the womb of my love you all have resided. From my heart I've given you these blessings. A 'deep' love should exist. Selfishness has no place in Sahaja Yoga. Miserliness has no place in Sahaja Yoga.

You must have a heart as your Mother has. Pulsating with love, with Compassion, with Joy, with Happiness, with Giving. That should be the attitude. Not rationality. Nothing. It is to feel. Feeling for the pains of others. Feeling for their longing and feeling for their aspirations. Just feel within yourself, 'is there Desire to be the Whole', to be the Ocean itself is so fulfilling.

All that is sustaining, all that is nurturing, all that is ennobling comes from this sense of love, which is within us very much developed, but within others also who are not yet realised.

### **The Great Message**

Tell all the nations and tell all the people, all over, the great message—that the time of Resurrection is Here. Now, at this time, and that you all are capable of doing it. You are the ones who are capable of manifesting God's joy on this earth. You are the flutes which are going to play the Melody of God. I am doing all this to perfect you to be the 'most' beautiful instruments of God. Like the ship is built, is brought to the sea, tried, and found out to be sea-worthy to sail out, when you know everything about the ship, everything about the sea. With complete freedom and wisdom, you have to sail now. Not afraid of any storms or any gales or any typhoons because now all you 'know'. Your job is to cross through.

You become the Ocean, you become the Moon, you become the Sun, you become the Earth, you become the Ether, the firmament—and you become, the Spirit. You work for all of them. All the stars and universes you become, and take up their work.

### **True Freedom**

Freedom in subtlest form is complete egolessness, no angularities, complete hollowness just like the flute; so that the melody of God could be played well—that's 'complete' free-

dom. Freedom is when you really get your own powers which are within you. In your Central Nervous System, in your conscious mind, you must feel the existence of the Spirit.

### **On Puja**

A Puja or a prayer grows from your heart. Mantras are the words of your Kundalini. But if Puja is not performed from the heart or if Kundalini is not associated with recitation of Mantras then that Puja becomes a ritual. Best is worshipping in the heart. You should say the Mantras in Puja but with great faith (Shraddha). You should perform the puja when Shraddha goes deep so that heart itself gets all Puja performed. At that time, waves of bliss start flowing because it is the Spirit that is saying.

People pour their wine in the glass. Your Puja is like that. In that, wine is your faith and the glass is the recitation of Mantras and the worshipping. When you are drinking that wine forgetting everything how can a thought come! Then only you are bathing in the ocean of bliss. However the joy that you get after drinking the wine is eternal and ever-present.

### **The Infinite Treasure**

I have given you the key to the treasure, which others haven't got. But you must work to open the door. Do you want to go empty-handed despite having the key to the treasure?

Why should one brag of one's achievements? You must understand that whatever is being done by you, is all God's power i.e. working of Adi-Shakti and you are only the witnesses to see these miracles. For achieving that stage you should pray, "May our 'I consciousness' fade away, may the truth that all of us are small parts of your being, be assimilated within us, so that your Divine Bliss would resonate every particle of our bodies and this life would be filled with beautiful melodies enchanting the whole mankind and would show light to the rest of the world". Let love flow from your hearts. Love is unlimited. Your attention is on material things and you are talking about eternity! Your attention should merge in eternity so that you will have eternal life.

### **Self-Realisation**

Complete Self-Realisation is that stage attaining which nothing else is required. Thereafter, only enjoying the bliss and the satisfaction of fulfilment. Man wants peace, wealth, power etc. but God is the origin of all these. We should pray to God for peace and keep the desire to meet God, who is peace itself. This should be the difference in satisfaction of a common man and that of a Sahaja Yogi. All attention must be on Him. For that, one must have dedication, determination and concentration (tapasvita) and in that all material attachments should be destroyed.

### **A True Sahaja Yogi**

A Sahaja Yogi is happy in the circumstances that are prevailing. If he is not, then his satisfaction is superficial and not from within. A river starts with a very small, little drop, and then it expands, expands, expands, expands. You go to the source, "absolutely" to the central point. The person who is a generous person, for him the whole world is his family. So expand your self. When you 'become' the parents and 'then' you enjoy other children as much as you enjoy your child, then your generosity has started. You have to be a peaceful person, not an aggressive person. The person who is peaceful is powerful—the one who doesn't react to anything else, is the most powerful. You have to be kind to others. You have



to be neat and clean. First is forgiveness, second the detachment leading to compassion. These are the wheels of your chariot which moves you. You have been made like temples. Keep it clear. We are moving towards the soothing qualities of the Spirit. You have to 'soothe' others and not to excite, but to soothe. Let God's melodies be sounded from your flutes. You must have the capacity to deepen your meditative power, so that these ideals go and settle in your heart, as a part and parcel of your being. Once the saints know this is the principle on which we have to live, they become one with the principles. You become the mother, and you, whatever you are which has to grow, is the child. If you are a Sahaja Yogi you have to be a flower, and a strong flower, and an eternal flower that always grows, does not fade out, always growing, never fades, such a flower you have to be.

Sahaja Yogis should never be angry. Without getting annoyed, they should improve everything tactfully and intelligently. Never get angry.

Every individual has to work it out for himself so the Whole can be alright. There could be some people who are only worried about others. Worry about yourself and see the good points of others. If somebody has to tell you that you must organise, go fast and all that, do not feel bad. We have to do so much work in this world we have no time to waste. Till you keep the maryadas of Sahaja Yoga, saying morning-evening-night that, "I am a Sahaja Yogi", nobody can harm you, hurt you. Nobody can trouble you. On the contrary you will be enjoying life if you keep to the 'maryadas'.

One must promise to God also that we will know about Sahaja Yoga, through proper understanding, reading every word of it. We'll master the knowledge of Sahaja Yoga. We'll keep ourselves clean. And completely surrender our lives to Sahaja Yoga. Surrendering to Sahaja Yoga is actually surrendering to joy, bliss and peace.

Language should be sweet, your behaviour should be good, it should be very gentle and soft. You should move like a Yogi, live like a Saint, and people should see through you the greatness of Sahaja Yoga. See the trees when they get their flowers, they are not so respectful; but when they are laden by the fruits, they bow down to Mother Earth. In the same way when you have got the fruits of Sahaja Yoga, you all must bow down. You have to be sensitive to God and not to bad things.

You have to change your methods. A Person who cannot change his methods cannot spread Sahaja Yoga because he sticks to only one way, with which people get bored. You should find new ways.

An established Sahaja Yogi is the one who becomes completely one with God and wins Him over. He has to do everything for that.

### **Conquering Ego**

Say from your heart: "I don't want this ego any more, I want Reality. Let the Reality be seen by me, felt by me, enjoyed by me". Once you start doing it from your heart, you will be amazed that your voice will become sweet. The second thing you have to surrender, is the pride, or vanity. Before God, what is your property? What is your money? What is your position? What is your family? What is your education? We should be proud of one thing only, that His vibrations flow through us. The human mind has another capacity, to be jealous, to be jealous of others. Another offshoot of ego is called 'hot temper'. Another enemy we have is greed. Material greed and also human greed, like possessing your wife, possessing your children, possessing this, possessing Mataji also. The ego and the super-ego both rise from the Vishuddhi chakra. You give up all your dharmas and surrender to Me. That is how your Vishuddhi chakra gets opened up. The matured people are those who surrender, who bow to the Mother Earth. Humility is the best way of conquering this ego of Vishuddhi. When talking to others, try to develop sweet methods, sweet ways, unhurting other people. You will be surprised that Vishuddhi will immediately start behaving in such a sweet manner.

## Kundalini Shakti

Your Kundalini is the same as the Adi Kundalini, and it's power the Parabrahma. You are the officials of God's kingdom then why are you sulking? All deities are your elder brothers in this kingdom. They are present in many forms along the path of Kundalini. You should recognise them and attain them. Kundalini is your Mother. Learn to always remain under Her care. Be Her child and She will take you to the ultimate. Brahma-tatwa which is flowing within you in the form of vibrations cleanses all your three sheaths viz. Body, Mind and Ego. This power of collective consciousness which is awakened within you, is Brahma Shakti and it is present in the universe in different forms and even in molecules. It is the solidity (Jada-Shakti) in solids, in living being it is beauty (Saundarya Shakti) in waking state it is the power of bliss, in Sahaja Yoga it is the power of consciousness bliss, in Param Yoga it is supreme bliss and within Bhagwati it is the power of being Brahma (Brahmahootawa Shakti). Kundalini as you know, is the 'true desire'. So true desire to perfect yourself, to grow yourself. If it is really true desire nothing else is important.

### How to keep Mother pleased

"So how to please Mother?" I am also a very simple person, so I want a simple hearted person. So this Heart Chakra is to be first looked after, that with your heart desire, you will keep your Mother pleased. First of all your heart must be clear. If the heart is not clear, then everything has no meaning, because it is a dark heart which is doing all these things. The heart has to be clean, absolutely surrendered and must try to put Me before everything else. The Lakshmi tattva has to become Mahalakshmi tattva. That is for your ascent. And just to get into that Mahalakshmi tattva, what you have to do is to use all your material things and your material being in such a way that you please Me. You have to keep your Mother pleased by pleasing other Sahaja Yogis, and not other people.

What 'Guru Dakshina' (Gift to the Guru) have you given me? Understand that your money is not worth the dust on the feet of your Mother-Guru. You should give your hearts; only clean and holy hearts. You must clean your physical beings. You must get up early in the morning and spend at least one hour on meditation and worshipping. Perform 'Arti' and meditation in the evening.

### Discipline

You are my children. How are people going to have respect for you, or for Me, if you have no discipline? The discipline has to come from 'within' yourself. The discipline of within is like the fragrance of a flower. It gives you complete freedom, and it gives freedom to others. You have to kill the greatest enemy within yourself—indiscipline and irresponsibility.

### Laws of the Divine

One must know these laws of The Divine, that we have to live with self-respect, that we have to be chaste, that we have to have dignity, that we cannot steal money and steal things and be parasites. That we cannot kill others and we cannot beat others and say harsh things—they are just the same. And that we have respect, the respect for all that is sublime. Respect for all the saints that are Sahaja Yogis. And the respect for the leaders who represent your Mother. With all this, we are very different people. We are a different race. We are virtuous, we are righteous and we are proud to be that way. We are sure of everything. We know about everything. We are the personification of Compassion, of Love of God. That's what we are. We are not ordinary people. On the subtler side, is Compassion. Is Forgiveness. Is Love. But the greatest of all is the Service to God. We are doing the work of God. How can we be tired? The dynamic is flowing through us, that Compassion is so fulfilling, that

love is so beautifying that how can we not do it? God has created this universe, this world and you people out of His Compassion only, just His Compassion.

### **Blessings of the Devi**

There are so many blessings waiting for you, to be manifested. Just you have to concentrate your efforts in devotion and dedication. The enjoyment of life is only possible if we could get connected to the Spirit and that connection to the Spirit is only possible if you sprout into that: you become the Spirit as Christ has said in simple words that you have to be born again. The whole existence itself will have no meaning if we do not become the Spirit. We all have to become the Spirit otherwise we are useless, we're good for nothing, our life has no meaning.

### **The Pure Desire**

There is only one pure desire and that is to be one with the Divine, one with the Brahma, one with God. That's the 'only' pure desire. All other desires are impure. So train your mind gradually to achieve that desire as the main thing. To achieve that you have to keep your Mother pleased, very simple.

### **Bliss of the Spirit**

You get the bliss of the Spirit, if you become of sound body, pure mind and egoless. The only thing you can do is to enter into His Kingdom and become a part and parcel of that blissful domain. What to do after getting realisation? After receiving you must give.

### **Agnya Chakra**

If your Agnya is alright, then your eyes are perfectly alright. They emit nothing but love wherever they glance. Only with a glance of your eyes you can raise the Kundalini; with the glance of your eyes you can cure people. Only with your glance you can bring joy into the destroyed, ruined people, with your eyes. They are the windows of your being. A realised soul's eyes sparkle like diamonds. One must know what to order and how to obey. Obey the Divine. Obey our elders. Obey your Self—and not your ego. Then you can order also others. Not only human beings, but the Sun and the Moon and the winds, and everything in the world. Everything you can control with this Agnya. If you know someone is going to do something wrong, take his name to your Agnya and he will not do it. Anything you order on your Agnya must be respected. But your Agnya must have Christ there—your Agnya has to be clear. Those who have a good Agnya can master anything. You can really become the master of yourselves. When people see you they will know Christ is reborn again within you. As long as you have done no wrong, there is nothing to worry. And as it is, even if you have done some wrong, God is there to forgive you.

### **Culture of God**

It's the culture of God, we are talking about, it's the culture of His kingdom. Where we give to others, enjoy giving, doing for others, loving others, caring for others, without any return.

### **Vishuddhi and Shri Krishna**

The best way to develop that absolute nature of your Vishuddhi Chakra is to witness the whole thing with a detached mind. And to develop love for your Mother in your heart, so that She cleanses all these enemies, in such a way that when you are faced with them, you are a powerful person. Shri Krishna is one of the aspects of Sadāshiva which is the Father. And the Adj Shakti or the Holy Ghost is the other aspect of Sadāshiva which is His Power. The first aspect of Shri Krishna we have to understand is the Yogeshwara and the

second aspect of him as the Virata. The element a yogi controls is ether. When you enter into your ethereal zone, you actually enter into the area which is thoughtless awareness. The greatest quality of Yogeshwara is that He is not at all involved into it, detached, absolutely. Whatever He is, He is complete: sixteen petals is complete moon, sixteenth day of the moon is Purnima. That is how one has to be, complete in oneself. But confidence should not be confused with ego. Confidence is complete wisdom, it is complete dharma, its complete love, complete beauty, and is complete God. That's what it should be. It is the Virata Shakti that is manifesting at this time and not the Shri Krishna Shakti which was at His time. So the integration of this brain has to take place with Heart and with your liver. Then only the Virata Shakti takes another form. The weapons of killing become the weapons of forgiveness. So you are the fruits. That Viratāngana Shakti, you are the fruits. We are going to worship that Virata Shakti which has given fruits. Absolutely the humility inside is really going to give you the complete value of Sahaja Yoga fruits. Achieve the completion of this Virata Shakti which ultimately becomes a 'Madhurya Shakti'. Vishuddhi chakra is the centre of the Virata. The message of Shri Krishna was to surrender. When Shri Krishna was talking about surrender, He was saying, "surrender your enemies to me so that I will get rid of them". The worst enemy that we have is our ego.

### **Ganesha and Innocence**

Today is the first day of Navaratri. Today your attention should be on Shri Ganesha. His devotion is infinite. He has never worshipped anybody else except Mother. Hence He is so great. Gauri is the one who, as a Virgin, created Shri Ganesha. And in the same pattern you have got your realisation. The first chakra belongs to the power of Gauri, the power of the Mother of Shri Ganesha. Because of Her power you have got your realisation. Have we been able to develop our innocence within ourselves? The power of innocence is so great. It makes you absolutely fearless. And the greatest thing of innocence is that you are respectful. In your childlike nature only, you can receive the blessing of Gauri. Innocence has a special capacity to make a person 'extremely' peaceful. 'Extremely' peaceful. The one who is not innocent is 'never' wise. Wisdom comes only with innocence. When you grow you find this wisdom really fragrant with compassion. When you have Gauri's power then you stand out because you have that innocent, lustless, greedless, beautiful, sparkling eyes and wherever you turn your eyes, even one glance would raise the Kundalini immediately. It is the maturity of your innocence that must be developed, that keeps you a very religious person, dharmic person.

### **Vishva Nirjala Dharma**

We have started Vishva Nirjala Dharma. You are under the vision of Shri Ganesha, under the guidance of your Spirit, and under the blessings of God Almighty. But be careful, because once you become that, you have to keep to that Dharma, you have to be honest about it. Sahaja Yogis today represent the growth of this universe, the growth of the human race. You will become like a lotus—beautiful, fragrant, overpowering all kinds of negativity. So let us now promise within our heart, that we are the people who are beneficiaries of the blessings of God, that we have got our realisation, that we have risen so high. But now let us spread our wings.

### **On Meditation**

So everyone should meditate everyday. Everyone must today promise to me that they will meditate 'everyday'. I can tell you this much, next year those who do not meditate everyday, will not be here anymore.