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NIRMALA YOGA

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Editorial

We have already considered in the earlier two issues, the first two verses of the hymns of Shri Dakshinamoorthy. It is now proposed to study the poem in its totality in order to understand Shri Shankaracharya's philosophy. The poem presupposes, basic identity of the Atma and the Paramatma, that the universe is nothing but the Brahma, for nothing can exist outside the Brahma. The Brahma is pervading in everything in the universe and the universe is within the Brahma. The Maya exists and also does not exist at the same time. When a rope is mistaken for a snake, it is the play of Maya which creates that illusion. In reality there is no snake, but it is there as long as the idea of snake is attributed to the rope.

The universe is described in the first verse in relation to the Self as reflection of a city in the mirror. As reflection is inside the mirror the universe is within the Self. Obviously like the reflection the universe is also unreal. However, it is mistaken as real and outside i.e. distinct from the Self, and in the process the cause of the reflection, i.e. the Self, is ignored.

In the verses 5 to 8 the play of Maya is elucidated. Regarding the Atma everyone is in the state of delusion; the body, sense organs, the Pranas, intellect (or the buddhi) are considered as the Atma. The universe is mistaken as real and independent of the Atma, in the course of interaction among various relationships, and the Atma is forgotten. Thus, as stated by Adi Shankaracharya, the Self is enveloped by Maya as the Sun/Moon are covered during the period of eclipse. However, it is the Self alone that becomes manifest in every state, i.e. in sleep or in wakeful state; in childhood or young or old age. The Self remains unchanged in every change and is seen to be expressing itself as awareness. In fact, this entire world of subject-objects of differentiation and transmutation is nothing but the imagination of Maya (shakti-vilas-kalpita). This illusion is removed by the Grace of Lord Shri Dakshinamoorthy who is none else but the Atma the changeless principle in every change.

It is further stated that creation and sustenance of the universe is entirely by the unimpeded free will Swechchaya=Sw+iccha of the Paramatma or the Self. Shri Adi Shankara-

charya quotes the analogy of a juggler who creates and maintains his magical spell as long as he wishes. It is therefore seen that Maya is also the desire of the Paramatma. In Vivekachoodamani Shri Adi Shankaracharya has described the Maya: "Avidya or the Maya, called also the "differentiated" is the power of the Lord. She is without beginning, is made of the three Gunas and is superior to them and their effects (as their cause). She is to be inferred by one of clear intellect from the effect She produces. It is She who brings forth the whole universe". It is also stated in the second verse of the hymn that before its creation the universe was latent within the Paramatma as tree in the seed. There was only the Self that had within itself the universe in the form of idea (Atma va idameka evagra asept).

The third verse tells us that Paramatma's 'Sphurana' (the activity, pulsation) is felt from all that is 'asat' i.e. non-self, meaning illusory. The Sat is the truth. In the process of negation for identifying 'the Sat' only awareness is left which discards everything else as non-Self. The awareness is the Chit hence the Self i.e. 'Sat' manifests itself as the 'Chit'. The Chit is originated from the Sacchidananda i.e. the Atma, i.e. Chaitanya.

The Chaitanya is all pervading in inanimate and animate. In the former it is present as motion that keeps everything at its proper place and maintains the balance. It is the Chaitanya that bestows effulgence to the sun and the moon. In the fifteenth chapter of the Bhagavad Gita, the Lord says, "The effulgence inherent in the sun which enlightens the entire universe and that which exists in the moon as well as in the fire, know it as My effulgence, and entering the earth it is I who sustain all beings by my powers and becoming the nectarean moon I nourish all plants". In Her lecture on the 'Principle' Mother has advised that by itself the seed cannot sprout nor can it sprout just in the contact of earth or water or air. It also cannot sprout if any of the three is not there as also the Sun. Each has its own principle and these principles have a principle. Obviously it is the Chaitanya that brings about everything.

In the fourth verse it is advised that Shri Dakshinamoorthy makes every visible thing seen. Indeed the light of the sun and the moon has made everything visible. Awareness to see and identify the external world is the quality of the Self but for which the world would have been like non-existent. Apparently to animals the world has no meaning except as a source instinctively used for survival.

The Chaitanya that is seen in the animal and plant worlds as instinctive activity and growth becomes more pronounced in human beings through the working of "Antahkarana" the inner organs. This idea is well explained in the fourth verse, with a simile of a powerful lamp (Mahadeepa) placed into a pitcher having numerous holes—light of the lamp shines through the holes. Similarly, knowledge of the Self (or Paramatma) pulsates through the instruments like sense organs.

It is thus seen that every stage of evolution brings forth increasing manifestation of the Self; in human beings, the Sat and the Chit are expressed through the conscious use of physical and mental faculties. It is done through ego, superego, conditioning, identification etc. When human beings become Sahaja Yogis, a step further in the evolutionary process, their awareness is purified and enlightened and blessed with one more dimension of collective consciousness.

It is also stated that the knowledge of the Self pulsates (spandate सन्वते). According to Shiva-sutras 'Spanda' is the primordial manifestation of consciousness of Shiva who is all-pervading Self in Adi Shankaracharya's philosophy. Although the Self shines as awareness in human beings, the pulsation is felt by Sahaja Yogis in Sahasrara, the Peetha of Self. With that the light of the Self enlightens the attention and awareness and the 'Spanda' the vibrations start flowing. The blissful Spanda of the Self is thus objectively enjoyed by Sahaja Yogis and is transmitted through their beings. The third attribute of Self viz. the Anand is thus expressed. The Atma truly shines like 'Mahadeepa' in Sahaja Yogis.

At the ultimate stage as Shri Adi Shankaracharya says, it is the realisation of Shri Dakshinamoorty as all-pervading all-encompassing Self one and not the second (Yah Sakshatkuru-te Prabodha-Samaya Swatmanamevadvyayam)—However, in order to be entitled to such tremendous blessing of the Paramatma Shri Dakshinamoorty, one has to firmly imbibe in the mind, the transient and illusory nature of the universe, and hence non-involvement in it. There should be firm conviction, that Shri Dakshinamoorty is manifesting himself in eight forms viz. the earth, water, fire, air, and ether (i.e. five elements), the sun and the moon, and one's own Spirit. Shri Dakshinamoorty, is, therefore, to be worshipped in these eight forms. One can also meditate that these eight forms are within oneself on the chakras and the Spirit being Shri Shiva, and establish the doubtless state of oneness with Supreme Being. This has been described in the ninth verse wherein it is also stated that if meditated in this way, it is experienced that there is nothing beyond Shri Dakshinamoorty. It may be recalled that 662nd epithet of Shri Adishakti in Shri Lalita Sahasranama, is Ashtamoorty. (having eight forms)

Secondly, which is most important, is complete surrender. It is stated in the third verse, that the Lord confers the knowledge (Bodhayati) on those who surrender to Him (Ashritan) of Tatwamasi i.e. the primordial principle, the oneness of the Self and the Paramatma. To be the Ashrita, is to take shelter in Him, to have nothing else to look up to. Shri Adi Shankaracharya tells us that God reveals Himself to his devotees (Bhajatam) through 'Bhadra mudra', with right hand raised in assurance of bestowing the complete well-being. According to the scriptures, when great sages like Sanaka and Sanadana were unable to grasp the ultimate, Shri Shiva assumed the form of a boy of 16 years, and sitting, facing to the south, by mere deep silence was able to give them the deep knowledge. Therefore, all knowledge emanates from Him. The 725th epithet of Shri Adi Shakti is Shri Dakshinamoorty roopini. It is She who has assumed the form of Shri Dakshinamoorty.

According to verse 11, Shri Dakshinamoorty, the consciousness condensed (Chidghana), the Supreme God (Mahesha) of the form of Sachhidananda, resides at the roots of the Banyan tree. Apparently, the banyan tree represents the tree of Life (Urdhva moolamadha Shakham). The origin of life is the lotus feet of Sakshat Shri Dakshinamoorty roopini Shakshat Adi Shakti. The preceding two verses tell that sitting at the base of the banyan tree, and imparting the knowledge to all saints and seekers, Shri Dakshinamoorty liberates them from the sorrow of life and death. The Guru Shri Dakshinamoorty, imparts the knowledge through silence and the disciples become doubtless. The Guru is young but disciples are looking old.

The sacred Knowledge is expressed and received, in silence at the highest level of con-

sciousness, in the state of complete oneness of the Guru and the disciples. May be, some great souls, have attained that level but Sakshat Shri Dakshinamoorthy, Sakshat Shri Adi Shakti, has with limitless compassion descended amongst us. The saints of modern times assemble at the places of seminar. In Her kindness Sakshat Shri Dakshinamoorthy roopini Sakshat Shri Mataji, imparts the subtle Divine Knowledge as understandable knowledge to them. She raises their attention in the meditations to the level of doubtless awareness, and the realisation of Tatwamasi, of the primordial principle. Those who are truly the Ashritas enjoy and fill their pitchers with the Tatwa and become the Tatwa itself. For the tatwa is nothing but Sakshat Shri Dakshinamoorthy roopini. Brahma Vid Brahma bhavati; the knower of Brahma becomes the Brahma itself.

Shri Adi Shankaracharya has promised in the tenth verse, that, whereas, the primordial principle i.e. the Self of everything (Sarvātmatatwa) has been explained in these hymns, studying, reflecting and meditating on these hymns would lead the seeker to the same primordial principle. This study of the hymns of Shri Dakshinamoorthy is by no means complete. The sarvātmatatwa has always been incomprehensible to common man due to his inability to achieve that purest state of attention and inner being in which it would manifest. Great children of Shree Adi Shakti have explained it in lucid and understandable language. Now Sakshat Shri Dakshinamoorthy roopini, Sakshat Shri Mataji, Herself is doing the job.

May all the seekers become Her Ashritas and fill their pitchers with the nectar of primordial principle flowing from Her lotus feet and liberate themselves.

These few lines are dedicated at the lotus feet of Sakshat Shri Dakshinamoorthy, Sakshat Shri Parabrahma, Sakshat Shri Adi Shakti Mataji Shri Nirmala Devi.





Shri Mataji Nirmala Devi

Plaw Hatch Seminar
England

The New Age

15th Nov. 1980

You can pick out people who are very seriously interested in Sahaja Yoga who are dedicated, who have passion for Sahaja Yoga, who feel that it is the most important thing of life.

Now, you must have realized, that you are the people who are the men of God and women of God. And that you have to be prepared, to take this banner of New Age, of transforming Sahaja Yoga into Mahā Yoga, into a vast area of spirituality. You are the channels, and you are going to generate this energy. If you were just channels, then your responsibility would have been much less.

But Sahaja Yoga is a very different type of a living process. Perhaps you might have noticed it, that once you receive your realization firstly it starts transforming you. Then it starts transforming others. By your presence you start transforming them. By your existence, you start transforming the atmosphere, the subtler problems of negativity, they all work out. Like a tree, when it is blossoming, the fragrance of the blossom creates a different type of aura, around itself, that it attracts all the bees around to gather the honey. In the same way, when a person is realized, is enlightened, the area spreads and you start getting people attracted towards you. You have to remember few points about Sahaja Yoga. *that you receive the light first, the second step is that you generate the light. It*

is never done in any other process, that you generate the light, on your own, with your will, with your understanding, with your freedom. For example a tree may give rise to seeds and seeds might become trees. But seeds do not regenerate, they do not have a will.—Because here the seeds are human beings. Only the human beings have the will. Now you've been enlightened with your will. With your will you can regenerate, or you would say, you can generate on your own—Sahaja Yoga—to go further. It's a very subtle understanding, that when a light comes, into this candle, it cannot regenerate of it's will any other: somebody else has to take it to that. So your will is very important in Sahaja Yoga. "What do you will". That is very, very important.

Now will does not mean 'desire'. *Will means 'desire put into action'. So what you do is to desire and then you put it into action. You can do it. First of all you have to know that we must have desire. That is there no doubt. You are categorically seekers. I mean you are that category, you are born as seekers, you cannot get out of it. You are seekers. Whatever may be your problems, from whatever source you might have come, whatever mistakes you may make, commit,—but you are seekers. Seekers are seekers. For example in this room if you see how many lights there are? At the most 6, 7, 8, 9, 10, 11, you see, in both the rooms put together.*

In this room only 5. *Everybody is not a light. You are the light givers and it is going to work out through your 'will'. So how powerful our will should be? How dedicated we should be about our will? That, one has to know, you have to fathom out that will within you. Once you start doing this Sahaja Yoga, then you recognize how important is Sahaja Yoga that it gives a real meaning to the whole creation, in the eyes of God and divine power. That has to work out—that's the purpose of life. And surprisingly it is left to your will, not to my will. I've no will, I've no action. So it is your will, which is going to work it out. So you have to dedicate. And now you have to weigh yourself: How much I'm willed? The seminars help you to see how much you really will that Sahaja Yoga should be 'successful'. This is the second thing. To make it successful, what should we do? We must understand the basics of Sahaja Yoga, and try to see within ourselves "do we understand the basics and do we have those qualities by which we sustain those basics"?*

The first basic of Sahaja Yoga is that you have to become your Spirit, so that your body emits the powers of Spirit alone. This is the first basic of Sahaja Yoga. So far, in 'all' the religions, 'all' the great books, even Bible or Geetā, it is written that you must have faith. You must have faith. "Faith" word was never clarified in anyone of these books and mostly people thought 'blind'-faith is the only way to believe,—is to have blind faith. It should have been clarified. But it was kept a great term as: faith. They do use: Blind faith, and faith. So the people started working it out, for example you are walking on the road and you say I was thinking of God, and suddenly I found a gold ring, so that my faith was substantiated that it is God who has helped me to get the gold ring. Or say that there was a divorce or something like that and I

prayed to God and the divorce did not take place; it is God's help. But this kind of praying can have another side, people can say that the people who do not believe in God at all are quite successful. Then how do you explain that? They have no faith, they are actually heathens, they are very successful in life. So how do you explain that side?

Sahaja Yoga has another very great thing, that is, it is revelation of all the great terms that were used before. Because people were not given realization, one could not talk of faith, or blind-faith and the real faith. Because if they do not have their eyes how can you tell them about the light or the darkness? So that time the faith was sustenance: How to sustain yourself? The second was to have faith that you will be resurrected, that you will be your Spirit.

Now the third stage is today, to know that realization gives you experiences, and then your faith is established. Not blind, but 'open-enlightened faith'. For example you come into this house and see for yourself what it is. And then have faith in that, that it is so. Believe in that, that you've seen it now you've seen 'Sākshāt'. To have Sākshāt means to get the whole thing which you've felt through your organs, five organs of perception. It's as clear as sunlight to prove it. So this way is the real thing, no conjecture, no just-talking-about-it. So all these words that were used in the scriptures are a 'revelation'. *It means in 'actual' life you've 'seen' these things happening.* Like I say ह्रीं Hā and the kundalini goes up, you've seen it many a times. I say ह्रीं Hā and you start feeling. That only by saying ह्रीं (Hā) and ह्रीं (Hoo) and ह्रीं (Hee) you get the vibrations. It is 'absolutely' there, now you can see for yourself. There is no just—"that it would not work out or may work out, may not work out, may be true, may not be true."—All these things are not there. It's true absolutely.

But first and foremost is: "You have to become your Spirit." Without knowing the Spirit you cannot know God. But the Spirit itself is a sensitive thing. It is there no doubt, it stays there no doubt, but *that it should shine in your attention. You have to know that your attention has to be congenial to the Spirit. If the attention is not congenial, then the Spirit doesn't shine. Spirit will shine on an attention which is steady. Steady it by balancing, you bring a steady state. Balance your thoughts, balance your eyes, balance your desires. Try to balance it. Ego and super-ego; you balance it. Attention is balanced very much like that.*

Now how do you do with your will? First of all you desire and then you act. Where am I going? What am I doing? I am a seeker. Is this the thing I have to do as a seeker? Immediately balance will come. So this balancing has to come; foremost thing is to balance yourself. Any extreme behaviour must be balanced. Any extreme attitude towards life must be brought down. Now, here we find that the will acts to oppose and in an opposite direction. For example people become obstinate. They do not want to accept that we have to balance and they say, "Oh! I am alright," and they'll give all explanations to show they are alright. For whom are you giving the explanations? You are fighting with yourself. Why? Because you are not yet integrated fully within yourself.

So the second point is the integration. Integration of your attention. Integration comes in when you do some thing, you wish the same thing, you enjoy the same thing. If you want something else, then you find integration is also wobbly in your attention. But if you want your Spirit, you just want your Spirit to be happy. Spirit is always happy. How are you going to make the Spirit happy? Only thing

when you say, you want the Spirit to be happy, what you are saying is this, that you want your attention to be happy. *If you keep your attention happy and cheerful, completely integrated with your being, not with your ego. This is where the discretion has to be used. So from balancing and integration we go to third point, is discretion because you are very senior members of Sahaja Yoga, very senior students. And now you know how to be discreet. What to take, what not to take.*

It's very easy to criticize others, it's very easy to say others are wrong, *but it should be the easiest to see what is wrong with you because you cannot correct others, you can only correct yourself.* It's as simple as that! Like a daughter is married to another man, now supposing there is any problem between the two, it's better to tell your daughter than to tell the other man because she is your own. In the same way it is better to correct yourself than to correct others. *It's the easiest thing to correct yourself if you could look at your ego which is stopping it.* And who is the gainer? Who is the person who receives the benediction, and the bliss of Sahaja Yoga?

So the old habits that are within us which gives us obstinacy, must be seen with great discretion and now with all this training in Sahaja Yoga, you should be able to see even rationally the discretion part of it. I've seen people who go by a same road all the time are extremely discreet, they know how to turn, which turn to miss and which turn to take and how to reach. That's the sign of your maturity. So you have to be discreet. Another thing is that you have your vibrations there to teach you discretion. But sometimes you may be missing them. So with rationality if you discriminate and try to find out what is wrong, where am I going wrong, you will very easily understand that this part I am

doing wrong and better check myself and nobody else. Because you are driving your own car. You can only control your brakes and not the brakes of another person. It's such a funny situation that people are driving everybody else's car but not their own. *So with discretion you will know how to correct yourself even rationally.* Now your rationality is absolutely logical. Before, this, rationality was illogical. But now with integration your rationality becomes logical and it tells you "No, this is wrong, this cannot be." You know about everything now. Practically everything. I do not think there is anything that requires information for you people. Means you just try to think about something and you will get the answer. That's all in your brain. It's opened up, only thing that I said, develop your discretion. If you are indiscreet then you must develop it, you must grow up, you must mature. So then we go from discretion to understanding, that when we discriminate and find out things, what you have to do is to find our own fault, correct them discreetly. Why tell about others? What are we to do? If you people are of that level, that you catch from even a butterfly flying around you; and a little leaf falling from the tree. I mean if you were at that level then I would never have put you into this test. But you are not. You are capable of much bigger test than this and its nice to play with these, isn't it? Otherwise why should anybody even do hitch hiking. Leave alone hitch hiking, why should people swim? I mean better to sit on the bank and see everything. Even why go near the river. You may catch cold. So better sit in the house. And why even put on the light, you may see something and you may get frightened. So better to sleep. Even why to go to sleep, because you may dream. So that situation if it is there, that touch-me-not business, then I can tell you we cannot count. *We are soldiers, and we have to develop immunities from all kinds of*

būdhās from all kinds of people. From all types of Sahaja Yogis coming in, because this is a wide gate where every one has to come, all sorts. They may have hundred bhoots or they may have ten thousand. . . . "Come along. Whatever type of bhoots there are we know how to handle them."—This should be the attitude. Because I cannot give up any. I have to give chance to everyone. It is you who discriminate between these and you throw those people away. I just can't do it. I'm sorry! Some people will come, shout at me, insult me, trouble me. Alright doesn't matter. They'll be alright. I can put them out of circulation, when they are absolutely useless. But till the end I will have to try. And if I find a slightest improvement, I'll catch on to them. I may have to work much harder with them. They may be much more closer than other people are. If they are lost people I have to look after them. So you must know that it is your responsibility that you should take your charge and look after the other things that Mother has no time to look after. That's what the quality you people are. That quality of people. All the Gods and all the Angels bow to you. They are in attention to you. You have seen even the Sun has come around, in these clouds just surrounded by clouds he is there. Then you have to come up.

And a small thing like collectivity, it's the beginning of Sahaja Yoga. If you do not want to become collective—Sahaja Yoga is not meant for individuals. This I must have said at least 6 years back, or seven years back in England and must be ten years back in India. Here you are coming to become a collective being because Spirit is the collective being. The quality of Spirit is that it is a collective being. It is a part of the collective. It is absolutely one with the collective. It is so collective that you cannot imagine on human level how much it is collective. For example yesterday

I was criticizing Geeta and the vishuddhi was opened. Krishna is sitting here and talking through me. *There is no difference at all of that. It's just the same. And I am Krishna, I am Mataji and I am Christ. So much one that you can't imagine how much oneness is there.* It's such an unison that exists.

So for Spirit to be absolutely enlivened within us, to be absolutely shining within us, we have to know that how do we articulate with others? How do we talk to others? What is our way of judging?

But of course as I said that there are people about whom you should not bother at all. They are not interested in Sahaja Yoga. They are anti God. They are anti Christ. Forget them. They have started another movement towards hell. You cannot stop them. *First start dealing with simpler people. But if anybody comes into my attention then you have to accept that person.* But on your own you don't go on wasting your energy with them. I do not say that you go to one of these bhoots' places and you just go and fight with them. No. If possible, try if it works out. But do not waste your energy with people, as Christ has said: "Don't cast pearls before the swines". Because in the swine all kinds of parasites live.

So in collectivity those who are Sahaja Yogis those who have joined Sahaja yoga, there should be complete unison and articulation. Absolutely. And enjoy each other's company. Everyone is a beautiful flower. But I have seen people are more attached to other people who come in. Supposing a possessed person comes in.... We had a very good example in India, one of the ladies who used to come was possessed. She would every time come, sit in front, she would never sit at the back. And as soon as the tape would start she would go on like this, like that. I tried

everything on her, we all tried, she could not be cured. And she was only interested in doing that. Then she would write poems for me and she wanted to read the poems. Most embarrassing thing. I told her, "Don't read", because all bhoots used to come out of her poem. We told her in so many ways. Went on for a year or so, still she was on and on, and she was just creating a problem for all the Sahaja Yogis. She was just a medium for all these bhoots to come in. And I told her many a times, you better not come here. Then I told her very frankly. Then I said, "you get out from here", I went up to that. Second year passed. Still she would not listen. Then I just told her husband that if she comes to the programme we are going to report it to the police. So her husband stopped her. But people have such sympathies you know, for such bhoots, not seeing that she is going against Mother, she is going against Sahaja Yoga, she is bringing all kinds of bhoots inside, and that why should Mother say all the time that she should not come? So when I went away she started coming again. Every body told her, "Baba! you don't come." But there were some sympathizers with her! "She is a lady, why should you say anything to her", this and that. But when she came once absolutely adamantly, people told her "if you don't go away, we'll throw you out". Still she would not go, she was just sitting down there. So one of them kicked her purse outside. I mean what's the use of touching her purse also with your hands, you don't contact. And then she got up to catch hold of her purse, because if the purse has gone out she could'nt sit there. Since then she stopped, coming and went away. And there were letters from there, you see. "This doesn't look nice for Sahaja Yogis to behave like this and to throw away the purse like this, and this should not have happened, that should not have happened." I said this is indiscreet. If she is a bhoot you tell her not to come, she

is not wanted there, she cannot be a Sahaja Yogini, she is not a seeker, she is a medium of bhoots. Still she is troubling. Then who is sympathizing?—Naturally the people who are possessed. They sympathize with another possessed person. She is not a Sahaja Yogini.

The collectivity has to be with the Sahaja Yogis. Not with others. Because it is not there it is a fake thing. It's like "We are brothers and sisters." How are you? You are not feeling. It's not awakened within you. If a leaf says I am the flower, does she become? Leaf is a leaf and a flower is a flower. Among the flowers there should be collectivity. Because that's the natural thing that's there—existing. Not with others. This is one thing which people do not know how to discriminate. You are all one together but you'll fight among each other, and when as soon as others come in: "Come along, come along sit down." Surprising! I have seen this happening!

It's you who are my children. It's you who speak the same language. It's you who know everything. You are the people who are coveted. You are Princes.—They still have to become. That's a different point. You sit in your glory. The idea that all the saints should go to the feet of every third person. It's not that you are kings. You live like kings. You have to maintain distance from others who are commoners. *Don't allow your ego to develop, of course! But know that you wouldn't enjoy your kingdom unless and until you get more people into it. You've to get more and more and more but keep your dignity.* You are at that level. Keep your poise. And then deal with others in the same manner "that you've joined together". You are the saints. One has to be assuming, assume one's powers. Assume; there is no pride. You are that, so you are that, so what is there to be proud of? I mean you are realized souls; finished. How to be conscious of it? You are that. So you are

that. You are knowledgeable. You are knowledge. Once you realize that, then discrimination will work out much better. That you don't put down anyone, you don't discard anyone. But they are not the same as you are. This principle you must know. You are not saying that lower or higher or anything. But you are different they are different. And they have to come and join you. They have to become. You cannot become like that, but they can become like you. *So discretion is very important. In Sahaja Yoga, one of the very great basics for our growth, is to discriminate.* Trust Sahaja Yogis, do not trust non-Sahaja Yogis. Never trust a non-Sahaja Yogi compared to a Sahaja Yogi. Sahaja Yogi is your brother or sister, is companion, is everything. And the others all others, they are another party, you are another party. They are not your enemies. They can come to this side. But they are not the same as you are. This must come into you. *So the collectivity will grow strong. You should know, by fighting with each other you are reducing the power of Sahaja Yoga. By getting angry with each other you are reducing the power of Sahaja Yoga.* Imagine if the channels start fighting with each other, how are you going to channelize the energy. So first of all, make your channel alright. *And understand that we all channels put together are going to do the work better. We all have to be together. Togetherness is to be felt.*

When the collectivity is disturbed what is the centre you catch? Can you tell? ... Vishuddhi; and Sahasrara—because I am the collectivity of all the Gods. And all the centres are in the brain, in the Sahasrara. And thirdly when it goes beyond a certain level, then you catch on your Heart. So Vishuddhi, Sahasrara and Heart; this combination starts. If Ajnya left or right, any one of them joins in, you develop Ekādasharudra.

Now how through left vishuddhi and right vishuddhi we spoil other people? It's so evident. Supposing you have right vishuddhi problem. In Japan I went there. Japanese people you know have certain ideas, in which shyness and shame has no meaning. And a gentleman, who is the chairman of a very big international company, came to see me in a hotel. And he had a big thing on his mouth white some sort of a thing like a Hanumāna. And I asked him, what's that supposed to be? And he talked to me and this thing was on his nose like that. I saw his right vishuddhi was very badly caught. Still I couldn't understand. So he said "I am sorry for this Madam, but this is there because I've got cold". So they put that thing on, whether you have to see the Queen or anyone. They will just put on that and then go and see. Because when you have cold, others catch. That's one thing that catches the fastest. Now you had cold so I have caught. So to get a cold one learns that if somebody has cold, he himself says "Today I've got cold you don't come". If you have to give an excuse to some one that you don't want to go anywhere, you say "I've got flu."—Alright. It's alright don't come.—Nobody bothers.

So this is the right vishuddhi, you can see it very clearly. But left vishuddhi you cannot see, but feel. Left vishuddhi creates all kinds of social problems. Right Vishuddhi creates all kinds of political problems. For example those who have right vishuddhi are speakers. They have to talk too much. They may create problems with their right vishuddhi by talking too much or by keeping quiet, both ways. The left vishuddhi people say something sarcastic, something horrible, something nasty, sly, non-aggressive but screwing type. They might create holes into people you see. They don't believe in killing directly like that. So they want to do screwing up. Screw the person here and there. The

relationship between right vishuddhi and left vishuddhi is very close, as much as the two sides of a coin. One side is aggressing, so on the right hand side when people speak to each other they oppress or aggress, they say aggressive things. Extremely aggressive things they say. We have seen people talking like that,—boastful, aggressive things. Left sided as I told you are the sly people, so they do it. Right-sided spoil the relationships by too much aggression, say for example one party man will stand up and say that "I am the one"; the another will say "I am the one". The relationships between the political parties are ruined. They cannot articulate. The another side is the one, also cannot articulate. Because the relationship in the slyness when it goes down too much, ends up in perverted sex life. Then you go to somebody's house, you find a friend came to stay and he ran away with the mother—or some sort of a nonsense like that. So on the left hand side this kind of a funny relationship when you donot understand the purity of relationship in social life, that drops down, that creates problems. So in relationship right and left vishuddhi both of them play a very big part.

Then comes the Sahasrara. You know Sahasrara what it is. People want to judge me. They have a right to do it; I mean I cannot say no. You can judge me. You can do what ever you like. I mean I cannot say that you don't judge me. So we cannot say that you don't judge me. I cannot say. You go on judging me. Now what is the instrument, you have got to judge me? I have such a camouflage; just a bubble, and such a receding personality. How are you going to judge me? Is there any way of judging me? You can never catch me anywhere! It's a camouflage. Firstly I am prideless, I am egoless, I am actionless. Where are you going to catch me? On the contrary by all these attributes I create a problem for you, that I am a Mahāmāyā. You

cannot understand a person who does not have pride. Because you all can talk to me very nicely, you can be very sweet and you can just sit next to me. And suddenly you come out with a remark which shows you are not conscious of to whom you are talking. Suddenly something you do where you are not conscious. Because I go on playing. I am extremely friendly with you, extremely nice to you. Absolutely prideless. You see anybody who has even this much position in life, he has a nose like that; mine is bent all the time! Nothing but humour. And then how are you going to understand my position? You see there is no outside sign. There are no horns, there is nothing that I could be a cinema star. I am too simple, too sweet. There is no way by which you can 'really' feel that I am great. I am absolutely mundane, ordinary. But extraordinary of the ordinary I am. This is a thing which people do not understand. It's alright for those who are not realized, —excused. But you have felt the vibrations and got your realization through me. I must be something. Put your attention like that to understand. Must be tremendous thing inside this body. It cannot be possible otherwise. It's so obvious otherwise to you people.

This is to be understood, that so far Krishna, Christ, Rāma, all of the them; nobody gave Self-realization to people en masse. They had other powers, like Krishna had Samhār shakti, he could kill any one like this. I have also all these powers with me, but obviously I am a very simple, ordinary, mundane type of an Indian lady. And Christ had a power to get Himself crucified. I too have that. But I am not going to do all that. I have a power to Resurrect also. Why these powers are not used? One should understand. Because now the main attention is to raise the Kundalini, and for that these powers are not required. Give realization to any number of people.

What's the use of getting crucified, who is going to raise the Kundalini? I would like to do it. I mean if I were at that time I would have said, "Keep your cross for a while I will have it later on". What's the use, just now, to destroy people? Let's see how many come around, you see. So these powers are not required. *Today the power of raising the Kundalini of thousands & thousands and millions & millions of people is required.*

And I am going to be just like you all my life. In the sense I am going to get old, as you're going to. I mean, today I should be old, I will be and be just like you! I am not going to do anything outside. It's like a German car. But it is you, who has to know the power of the German car. It's the best type. And once you realize that, that all is deliberately made like that. In the beginning of course, you cannot even understand it. It goes on: "how can it be, how can it be, She does this, She does that "it goes on like that. *You do not judge me, because that's not the way you will understand. Just realize, and recognize, that there has to be something tremendous. It was necessary to have someone like that to do this 'tremendous' task. And it was necessary for you to be born, to be with me to help, I know those who are with me. They'll stand by me throughout. I may judge them a little here and there, but I know they will come round. You have to stand by me. Those who want to run away they'll run away, today or tomorrow. I'll try, I'll try to get them round, as far as possible.*

So, we come to collectivity. *To understand that you are cells in my body. And I have awakened you. If you degenerate, my body degenerates. You have seen that all. When you are sick, I am sick. In the sense I emit, liberate, more vibrations and I feel sick with that, because you can't take it. When you take vibrations I feel well. But those who*

have faith in themselves can only understand this and not those who have superiority complex, or inferiority complex. . . *Complex means no faith in yourself. You should have faith in yourself that you are the chosen ones. You are really the people, specially 'made' for this great work.* It's a 'tremendous thing' that you are all born. Once you realize and recognize it you would not bother about small small things of life. *It's the quality in you that has to be nurtured and looked after, through collectivity. But collectivity of the 'Sahaja Yogis'.* I know those who have proper reactions with things. Some Sahaja Yogi is coming; they feel very happy. "Oh he is coming!" You say, "there are five people who got realization," they feel very happy. They will not sham, they'll be happy to go all out to see a Sahaja Yogi, to meet a Sahaja Yogi, to do anything for a Sahaja Yogi. This is the sign of a Sahaja Yogi. A Sahaja Yogi will go secretly and help a Sahaja Yogi in difficulty. Not just on money but anything.

This is a new race that is coming up. The others are human beings, you are not! *You are not human beings any more. You are Sahaja Yogis. It's a different race. All over the world' this race has to come up. So we have to build up ourselves. In one group, in one understanding. Absolute unison.* There should be no secrets, there should be no domination. Everything should articulate, every one should talk to each other; every one should know what is happening with the other. You have to be 'absolutely' frank-open with each other. Absolutely. Tell them your problems. "I catch on this, what to do? I catch on that, what to do? How to clear it out?" Not to feel shy. We have to enjoy ourselves. Also enjoy our weaknesses, so that we clear them out. Laugh it out. Somebody has some habits, laugh it out. That's the best way to do it.

The difference between a human being and a Sahaja Yogi is the same as a human

being and a drunk fellow. I'll give you a joke of a drunkard. There were two drunkards who were drunk. They went to a hotel. They wanted to have a room for themselves. God knows what they wanted, they did not know. So they went and told the clerk that they would like to have "two beds with a room". He didn't understand. "No, two rooms with a bed." So he said, "Alright you want to have a room with two beds." So he opened a room and said these are the beds for you. So fully clothed as they were, they slept in the same bed. So one calls to another. Says he, "There is somebody in my bed." Other one says, "I too have someone in my bed." So the first one says, "what should we do." The second one says, "let's try to throw them out" And there was a big struggle and lot of noise in the room. So the first one says "I've got him out." The second one says, "But he has thrown me out." So the first one says "Alright, you can come and sleep with me," because he has thrown him out, so what to do? . . . This is what they are!

This is the difference. So what is the use of arguing with them and getting angry, getting into tension. I mean they 'are drunk.' If you see a drunkard, run with the speed of five hundred miles an hour. That's my principle. No use arguing with a mad man or a drunkard. Maybe mad man maybe alright, but drunkard,—till three hours he wouldn't digest his drinks. So that is what is the difference. They are drunk. They are drunk by power, drunk by money, drunk by that, something is there. And you are filled with the light of God Almighty. That is what it is, the difference is. If you understand the difference, you will realize that no use fighting with these people. They are drunk. They are like that. If you talk to them, what can you say, I mean, they don't understand. They just don't understand. Let's forget it. I will give you

such tests and things by which you will come in contact with them, see them and get out of it, without any harm being done to you. This is necessary; you have to touch them. You have to go near them, you have to be with them. You are outside. I give such tests to people and that should work out! I know you can, that's why I give such tests to only people about whom I'm sure, that they will come out. This I think we should decide today that, we all are going to live with One heart, and One desire, with One head and with One liver. All of us. Let's see, how it works out.

For example you go to a Hotel-five Sahaja Yogis. One says "I'll have that" every body will have that.—That's the sign. No decisions are needed. Why waste energy on decisions, arguments? Whether you eat fish and chips or chips and fish, is the same. The quarrel is like that; Sahaja Yogi does not waste his energies on this. You have seen your Mother, no choices. Just enjoyment. Where is the time to argue? It's joy pouring in. Let's enjoy. May God Bless You.

See, why is the problem? *That you have a will, that any thing else does not have the will. You have the will. And once you try to bring the will in tune with each other, you feel your ego is there, your ego hurts. You don't want to be, you don't want to lose that, or think that by doing so, you are becoming sub-normal. No. You are a realised soul, and a realised soul is something so 'unique' that you cannot give a parallel to it. There can't be a parallel. For example I can say, if there is a wind blowing then all the trees move in the same way. But human beings, if the wind is blowing....Supposing any wind is coming, somebody will go that way, somebody will go that way, because they have a 'will'. But Sahaja Yogis, if the wind is blowing, all of them will put their heads against the wind and fight it. This is a thing which 'cannot' be*

given any parallel, because you are going above human things. So far never such a thing has existed. You are such unique creations that there is...I cannot compare you with anything that was below, or I should say, which was on this level. The level is different. So when you do everything the 'same' way, you are doing it because you are 'aware' of that Collectivity of the Primordial Being within you. That's why you are doing. This transition is the point which you should catch. That's something I feel, that when you start giving any analogies and all that, how can you give an analogy for something that never existed before? Never. Atulā,—which cannot be compared. That's one of the names of the Goddess. So, I cannot give you analogies, but I can make you understand that if your Spirit is awakened—in everybody is the Spirit which is a Collective Being,—then you do it because your Spirit does it. You don't care for ego, superego and all these nonsensical things, which are barriers in the growth of 'living' collectivity. Now you 'have' become 'livingly collective' and You 'are' that It's a new being that is within you. If you try to do something else, you will not like it, because this time it's not your ego but your Spirit. As before this you listened to your ego and were happy with it, now you will be happy if you listen to your Spirit. Because now you have become the Spirit. It's a very unique situation. You are the Spirit. And when you are the Spirit, then you become different. What analogies can I give? Then the responsibility is more also to understand. In that, when you say yes, another says yes'. See in saying "yes" you'll feel happy. Supposing you say fish & chips, another says, fish & chips, another will say fish & chips, everybody will say this. "Let's go to the right", "lets go to the right," "let us go to the right,"—everybody will say. Unless and until there is somebody who 'knows' the job and says, "No, no. This is not the way. Right is not, the way. Let us go left." Everybody

(Contd. on page 19)

Shri Mataji Nirmala Devi



Shri Ganesh Puja

Tivoli (Italy)
11th Sept. 1983

Today we are celebrating the Birthday of Shri Ganesh, because it is a very important thing for all of us that we should celebrate His Birthday; and yesterday we did the Havana. But yesterday we had many new people so I could not talk to you very clearly about Shri Ganesh's deeper manifestations. You know that He resides within us. We have a very great asset within us that we know about Shri Ganesh, and that we can excite His powers.

To manifest Shri Ganesh, we have to do certain amount of *Tapasyā*,—Penance. First we have to say, when we sit for meditation, that, "I am going to be worthy of Your appreciation. Make me humble, so that I am appreciated by You, and my only desire is to please You". Then you sit down in complete preparedness, meditating over your Moolādhāra, putting your attention to it with absolute purity. Now you have my photograph before you and you tell the photograph, "Mother, You are Shri Ganesh. You give me wisdom and discretion". So, attention at the moolādhāra chakra, which is actually below the sacrum bone. You put your right hand towards the photograph, and left hand on the Mother Earth. Now this will tell you that your mind, or your brain which is full of confusion, which has no discretion, which is complicated, which does the same mistakes again and again, which does not understand

how to cure the ills of bad feelings, all that can be cured if you put your right hand towards me and the left hand to the Mother Earth. So, in action you do like that.

Now as He is the 'essence' of 'everything' that is material, that has bhava (ब्रह्म), that has been created. He is the essence of everything that has been created. 'Through Him' everything has been created. When you develop that, you develop your sense of subtle creativity, and the sense of subtle appreciation of creativity. Then you develop your discretion of how to behave with others, in a beautiful manner, so that your ego is controlled. *The behaviour should be such that there should be no expression of ego in your behaviour.* Your Mother is a good example.

I think you know that I know quite a lot of things, but I never show off, nor ever assert that I am so knowledgeable. I live like a very very ordinary person with you, and I do not in any way assert my personality that gives you a shock. So, with your intelligence or with your other powers—like if you are a moneyed man or if you are more efficient, or anything,—you should not try to impress on others. But you must deal with it beautifully. So the beauty comes when you are efficient 'and' you are loving. That is the central point, that is the result. That you are know-

ledgeable and you are humble. That you know everything about everyone but you are discreet. So in effect it is a complete personality that can only give that kind of a very soothing effect. So the soothing effect comes as a result of beauty. So to develop it you have to meditate on your mooladhara chakra.

I have seen many people get fanatic about Sahaja Yoga also. They think they are the real Napoleons or Shivāji ! In Marāthi we call him Shivāji, but Shivāji was a much better person than Napoleon, better to call him Napoleon. Then they start guiding you in everything—"This is not good, that is not good. I am a very great Sahaja Yogi ! You are like this," and all that,—and very hot tempered because they are fanatics. Fanaticism and temper goes together. There is no love in fanaticism. If you tell them don't be a fanatic, they will start crying. So the fanaticism of Sahaja Yoga is most blinding. It is something like, in front of the Temple of God you beg from other people for money. Sahaja Yoga is one thing which should not lead you to 'any' fanaticism. You have to be *prasanna-chitta*, (प्रसन्नचित्त) which means you should be a very happy, joyous personality; and not a tense, abrupt person. But this only achieves it's maximum result when everything is done in complete innocence.

But many people confuse innocence with stupidity. They think, to be stupid is innocent. And a stupid man gets into an ego-trip in no time. *Innocence is the wisest thing.* You 'cannot' be fool innocence, that's the main thing. No one can be fool me, I am very innocent. Innocence is that which does not harm anyone, that does not *think* that it can solve the problems, but, *it leaves everything for God to solve. It is just existence itself—in the blessings of your Mother, as Ganesha was, just living on the complete blessings of His Mother.* It gives you concentration.

Have you seen a child being nursed by mother, how concentrated the child is. Sucking everything! It doesn't bother who is who, where he is sitting, what is it, what is catching. It doesn't bother as to who is next to you, what is your relationship with others. Or it doesn't bother, at all, as to the future, as to what he is to do next.

So innocence keeps you in the present. Innocent man is permanently relaxed. Supposing I have to go today. Alright, so I'll go at the time when I have to go,—what's the use of getting agitated about it? People get even 10 days ahead agitated if they have to go after ten days. And when it really comes to going, they have forgotten everything. Because they are not in the present. So to develop your innocence also is a very good idea '*to be in the present*'. At the most what's going to happen? I mean whatever has to happen will happen in any case. So why worry? I am one person who is least worried, and nothing has gone wrong with me so far. On the contrary I play tricks that everything goes wrong with people like that! And I want them to learn that this is not so important. *To keep yourself in the present is your job and leave everything to God. Because you don't know that when you are in the present you are in contact with the Divine power, but when you get out of the present you are not there—you are under your ego or superego.*

So for all of you I may try just to show that I am also playing with you to prepare you. I am least bothered about anything whatsoever. What is such a disaster you have seen in your life, just tell me. I have seen the last dissolution of the whole universe. What can I fear anymore? So when you get upset, think of something very serious that has happened to you before, and then you will not be so much worried about the non-sensical little things here and there.

So miraculous things will happen, through your innocence. The more innocent you are the more blissful you will be.

Now, many people should try this thing : sitting in a group together, meditating, saying the mantra of Shri Ganesha, to try to build up. Those who think too much, they should also try to say "Not this, not this, not this. . .". Even the superego when it gives you thoughts, you should say "not this, not this, not this. . .". So you will develop that state where you stand yourself, and nothing else. So the innocence plays, but it is not involved. It sees the play. Just sees. It enjoys the play. Just enjoys. So today when we are thinking of Shri Ganesha, *let us desire that, "Within us His great power of innocence be enlightened"*.

And He is, on the other side, the source of love. The source of emotional security. He's like a child, a very charming, beautiful child, and people feel extremely enchanted. A motherly enchantment. Because "charming" also is a very funny word. Because in the west people don't understand even innocence towards children. So you have to be childlike, not childish, confusion must not be there. But some people confuse it. They think it should be like a big baby, you see; and that you have to be treated like a big baby all the time, from bottle-feeding to nappy changing,—in Marathi it is called "Motha Bāl"—And there's no end to it. So this kind of thing, if it is done to someone, that really will become a stupid fellow in no time.

But Ganesha's enchantment has dignity. He may look like a child, but He is an old man. He is the eldest of all. And despite all these years, he has kept His innocence intact. So sometimes people confuse it with overdoting or caring too much,—and the innocent person doesn't like it much. Even

if somebody does it, He does not mind, because it pleases the other person. But it does not go to his head or anything. On the contrary, when you are doting on such a person, you start learning.

There was somebody like that—this was an expert on massaging the feet. So she said "Mother, just you give me one hour one day and I will come and massage your Feet, because I have known that art". I said alright, come such and such day. And when she started massaging my feet, you see, she said, "What is happening! It is me who is relaxing".

So, that is the beauty of innocence, that when you try to pamper the innocence, when you try to dote on the innocence, it emits the beauty. It relaxes. If there is a little child, and you want to kiss the child and you want to embrace the child and you want to love the child—it is 'you' who is wanting, not the child. If you do not want it, you are abnormal. But if you want to dote on someone, then that should 'relax' that person,—the one who does that. But if it is the other way round, that the other person gets tensed up and the person whom you dote, gets ego-oriented, then it is all wrong, absolutely it is upside down. You get tensed up because you think nothing should displease the person, you think the person needs it. You try to dote on the child thinking that the child needs it. It is 'you' who need it. If you remember that, that 'you' need it then why should you worry that you should not do this particular thing the person will be displeased. So just by pleasing yourself you are really pleasing the other person.—one has to see it that way.

So this is wisdom : To see things in right perspective. And that is what should come into everyone spontaneously. When that comes in, you become a complete persona-

lity. Ganesha is sufficient to make you complete, because He is complete. And as it is, for you people to do it, it is easier, because you are already at a point where Ganesha is pleased. Or we can say that you are pleased with yourself. So one should not feel that, or should not feel bad. If someone feels hurt or something, that means there is something lacking in that person.

Complete personality is the personality where we can say that Shri Ganesha is residing with all His powers. But some people have the right Ganesha and some people have the left Ganesha powers. Both the types of powers much developed. If a man has been licentious and very fond of the other sex and all that, he gets such a rebound that he becomes an 'absolutely' left-side character. Supposing before realisation he is running after women, or the girl is running after the men, all that, gets such a rebound that, he just doesn't want to do that thing, as a filth,—he thinks its filth, that is one of the feelings that come in the mind of a person, when he doesn't hanker after this kind of nonsense. Like we have horrible names like heterosexuals and homosexuals and all sexual sorts. When you keep a healthy company of 'your' type, of your sex,—company—healthy and pure. It is very natural. And the another extreme nature should not be followed. Like, I have seen among some muslims, a habit, that they are more attached to their daughters than to their wives. Funny thing. It is absurd. They pay more importance to the daughters than to the wife—it is something very absurd, it is not good. It's again perversion. Or the women, they love their son more than their husband. It is absurd. And once it starts working like that, it can go to any absurd limit, which is not in the 'maryādās' in the boundaries of Sahaja Yoga. There has to be very healthy relationship. Friendship, but not attachment which looks funny and absurd.

So nothing absurd should be done. Nothing overly should be done. Because there will be remorse and unnecessary heart burning for nothing at all,—it is useless.

Now, in Sahaja Yoga another very important point I have to tell you today, which is not so much besides Shri Ganesha's point, regarding which we always make mistakes. Certainly in India there have been lots of mistakes like that: Now I give you one example of Mr. X who is a great Sahaja Yogi, in the sense that he is a great organiser, he has done this, he has done that, and we start adoring him. Or we may be jealous. One of the two things happen, either we adore or we are jealous. Now, if you adore that person, then you should follow his footsteps. And if you are jealous, then it is more reason that you follow his footsteps so you become like him. I am talking of wisdom. Now, but instead of that when you adore—even whether you are a boy or a girl, you will jump on him, you will hug him and kiss him, you do all kinds of non-sensical things.—Which is 'not needed' to express that way.

Like it happened with me that I was in London for the first time, I'd never known all this, and somebody who was quite hefty just came and hugged me, and I didn't know what was the word in this language. So I told him in marāthi "Put me down". So it is quite funny. I am not used to kissing at all,—'at all'. Anybody kisses me, I get a fright you know. I can kiss a lady or a little boy that is all right, that is done, but not every man, I cannot kiss—it's very funny, isn't it? So this kind of adoration is not very wise. *Adoration is to be felt in your heart.* Like yesterday one of the gentlemen put his hand so strong on me, that for two minutes I was just trying to put it right. And this shaking hands is a very horrible thing. Sometimes they cannot feel alright unless and until they have taken about a kilo of meat out.... And this is how some-

times, there are no *maryadas* left, even among ourselves.—So there should be *maryādas*.

Now feeling jealousy is another thing. I have seen that when people feel jealous, they start coming and complaining against this person or that person—I know it is. Jealousy is the worst curse ever we can have, I think, because then you can't see anything that is good. Because you see a person is normal, you feel jealous of such a person. Then you feel, you are jealous so you have every right to do what you like. You just say, "I am jealous of you, because you are so good. So, now I can be very bad." I mean at first it started with people telling that this is jealousy which is a bad thing; it was all right. But now the bad thing is taken as blackmail, you see, you use it for blackmailing others, that, "Oh, alright! I am a bad man, so I am a bad man. You are a good man, alright, So what?"—Just like that. To use it as a power.

Like yesterday one madman came, a lunatic. Now when this lunatic came, he wanted to sit in the front. And he just started taking advantage of his lunacy!—That if he is a lunatic, he can behave the way he likes. Because you are a drunkard you can behave the way you like. Now, what is the wisdom? Where is it lost? It is ridiculous.

So, one has to be wise. When you are dealing with it, the wisdom is your glory. *By wisdom you will be fair to yourself and fair to others. Wisdom is like an ocean, one cannot describe it in one lecture. Just try to enjoy your wisdom. And the greatest wis-*

dom of Shri Ganesha was that he was surrendered to his Mother, that is all; he is not bothered. And when you are surrendered then you just understand that you give up your ego and your superego to your Mother to bother about it, and you live with your innocence.

And to understand also in a very gross way, we can say, to have Ganesha tattva (Principle) developed in you, you must eat things which are emitting Ganesha Principle. Like the *Chana*, like, I have found out, the Hazelnut. Then you can see that you should use a lot of these lemons, is a good idea. All these give you a good Ganesha Tattva. So all these things should be used, and there are many other things one can see that, which help you to develop your Ganesha Tattva.

But the highest of all is to control your eyes. Not to see anything that is tempting. So put your eyes on the ground. Just watch your eyes when another sex arrives, how do you look at that person, with greed, with lust. And if you understand that then you will start clearing your eyes very well. Another thing is physically you should try to do one or two exercises to be able to put yourself flat on the Mother Earth, because that helps. So before doing the meditation to Shri Ganesha, you must first do that exercise, to loosen the muscles so that you should touch the Mother Earth in a more flat way. It will help.

So for today I think I have said sufficiently.

May God bless you.

(Contd. from page 14)

should 'know' that he knows the way. So "Yes, let's go to the left". Arguments will fizzle out, because you are in 'unison'.

In second half I'll have to tell you about

the nourishment of Sahaja Yoga, that will be the second half. But the first half is the basics, which I've talked of.

May God Bless You.



SHRI MATAJI NIRMALA DEVI

Shri Ganesha Puja

RIFFELBERG
SWITZERLAND
2nd Sept. 1984

My Joy knows no bounds when we have come to worship this holy mountain which we have named as GANARAJ. Sometimes the words are not sufficient to hold the out-pour of your Joy.

I come to you as a symbol of your Mother, but the first son who was created was Shri Ganesh. And then, when the Mother Earth was created as a symbol of motherhood. She created many Shri Ganeshas in this universe. In the cosmos, the star which is called as Mars, is Shri Ganesha. All these symbols were created for you the Sahaja Yogis to recognize them. To recognize all these symbols is easier if you are a realized soul. But we have had so many great realized souls in the past, of very high quality, and they recognized, they found out the symbols of Shri Ganesha, long time back.

India is the microscopic form of the whole earth, Mother Earth. So, in the triangle of Maharashtra we have got eight Ganeshas which are manifesting vibrations, and were recognized by great Saints of Maharashtra. But, as you have seen, as a grace of these great Saints, specially Maharashtra has created human beings who have SHRADDHA as the highest expression of their emotion and mind. Because of that lofty vision in the mind, whenever they see something of this sublime nature, their thoughts go to God. Thanks to

the Saints of that state that people have the sensitivity and that kind of a movement.

Unfortunately in the west, where Shraddhi is something very superficial, anything like this takes them to something very superficial anything like this takes them to something very dirty, filthy, unholy. Instead of surrendering to the Sublime, and enjoying the greatness of the Sublime, they take to something very carnal which belongs to the flesh. But still the people who are living in simple ways in the villages, in the nature, must have realized the importance of this holy mountain.

Thousands and thousands, millions of years back, the Mother Earth started producing Her Ganesha. It was first a huge ocean where Himālaya stands. Himalaya gradually started coming out of that ocean, in a flat way, like a Shiva-Lingam, which is the expression as the manifestation of the animals, they have the brains which are flat. But when the Himalayas started coming out of that sea, the Mother Earth was pushed on sides. And the Mother Earth started giving folds to Her saree, you can say. Now, when that movement started, the saree gave waves of vibrations in such a way that at certain points it rose up to a point becoming like Shri Genesha. And it was, to begin with, of flat, again the same type.

But then, still more folds started coming up, much later, when human brain started

developing its ego. So the whole of that land was pushed up and another land joined it in such a manner that it formed an apex. The super-ego was pushed in and was brought to the climax. That synchronizes with the human brain, because the whole universe is represented in our body as well.

Now, the central axis of the Mother Earth acted as the spinal cord. By this happening in the Himalayas, again there was a big push onto all the mountains which were to be created as Shri Ganesha and they got into their final forms. And the apex was created.

So the Mother Earth as Gauri created all these Ganeshas! At the other end of these ranges, must be the highest mountain because it is pushed the most. Mont-Blanc should be higher than this. You see, when they pushed it, Himalaya was brought up to a point, up to a point it went, and then the waves created Ganesha of a certain height, not too much height. So it was pushed on the right hand-side more: the ego went expressing in Mont-Blanc, you see for example. And on the other side, it was created another Ganesha at the other end near Darjeeling. So Shri Ganesha was expressed even in Darjeeling, and you get the same kind of redness on that. I have seen another Shri Ganesha created in Delphi where they say is the Nabhi of the Mother Earth.

Also when Shri Shiva Lingam is created, along with Him always there is a Shri Ganesha created, as in Amarnāth, where a drop of water falls on a particular area and creates the lingam. Plus that, another drop falls on another side and creates Shri Ganesha—exactly like the face.

Now the ocean is the Father, and the Mother Earth is your Mother. But when the Mother Earth becomes a mountain, She is called as the Father. The reason is: She, at that height, can catch the Father on top of

Her head, as snow or as rain. That is how a Mother becomes the Father, and so She can perform the complete function of a father and a mother. In that state only, Gauri the Daughter of the Mountains, conceived Shri Ganesha without the help of the Father, immaculate. The purity of the snow is hundred percent, and that covers the Mother Earth, gives the formation of Innocence. All the filth and dirt that goes into the ocean is clarified by the sun, which is also Shri Ganesha, and is brought on top of the hills and mountains to cover it. But to Ganesha it is a big problem to exist in a country which doesn't worship it. It has no sense of respect. It is always aspired that they should climb over with their very egoistical ambitions, of a low level and outward.

When you see the mountains like this, the idea that should come into a good human being would be: "O God, I can see You in this sublime form, and how will I conquer my ignorance? How will I climb over my mountain of arrogance to look at You?"

To an egoistical mind, the mountain is for the joy of the eyes, and the joy which is really not the Joy, but is a kind of a pleasure for them to see. Their ego gets challenged and they want to climb on the mountain, that "we are higher than you"! We had Himalayas for thousands and thousands of years in India: nobody ever thought of climbing it! When the English came, they started doing it first time. Then the French, Portugese, Spanish, all of them all did this and the Indians were looking at them bewildered, "What are they doing? Why do they want to climb the mountains? Is better to see them from a distance and adore them, than to climb over them to die!"

But this egoistical mind can go further, as in Switzerland it has gone, that they try to ski over these mountains, take the slopes to go down; they go down in any case! And they break their legs. I told one Sahaja Yogi who

wanted to come here for skiing, I said, "Don't go there, it's not allowed by Sahaja Yoga." And he came back with broken legs.

So every way the games are also such that it's just a satisfaction of the ego. I can understand small children going over a sleigh, but big old men moving like this for hours together, have they no other work to do? That shows they have no maturity of any kind, they are still stupid children playing with the snow.

By all these doings, what happens is that the holy places become like cemeteries! Imagine, instead of putting flowers on Shri Ganesha you are putting dead bodies on His Body. And, while skiing, putting those hard nails into the body of Shri Ganesha! It's true! There is no sense of respect. Perhaps we don't respect ourselves, we are not mature enough. The first thing that should happen, that one folds his hands to Shri Ganesha and just sees those things. Just this should happen to all the Sahaja Yogis.

So the Innocence has to be developed to have that respect; if you are not innocent, you cannot have respect. And in the Innocence you don't think you are the wisest of all and make everybody look like a fool. Nor do you play games and put people down. But what I have seen, even coming to Sahaja Yoga, this is the worst part of it, I have seen people who play games after coming to Sahaja Yoga! They gossip and say all kinds of wrong things which I've never said before! There are so many kinds of things I hear that I'm amazed how Sahaja Yogis are such creators of gossips. Is this the way Ganesha would behave towards the Mother? That thinking yourself to be great people you say "Mother said so, and this happened, and that happened"? Ego is anti-Innocence, and that's why this kind of a non-sensical gossip people do, which I can't understand, it is so filthy, I just can't understand. Like there was one lady whom nobody would

marry, and there was only one fellow who accepted to marry that woman. And that's how the marriage took place! Now this lady, or perhaps somebody who is like her has spread stories that she was the most beautiful woman, everybody wanted to marry her, everybody raised the hands! I never asked people to raise their hands! It's not like that! At all! When I heard it I was shocked. This woman, nobody wanted to marry her!

There are all kinds of things that you have got from your past, and you must try to get out of it, otherwise you cannot rise high. A person who is not innocent cannot worship Shri Ganesha. In His right hand He has got a "parasha" you must know that, a terrible instrument you see, with one stroke He takes out your head, like guillotine it is! Those who are not innocent, play games, try tricks, gossip, indulge in filth, He cuts them off. Innocence is a very sharp thing! It does not have any compromise, which you can see in the life of Christ. With His trunk He throws people left and right and throws them out. He sees for a while, and if people remain still half-baked they are thrown out of Sahaja Yoga.

No one should think that you have got Realization, you can be IN the Sahaja Yoga, if you do not take to Innocence. Innocence gives you complete sincerity, and Ganesha is the judge, and He is the one who throws you out of the periphery like a tangent you get out of Sahaja Yoga. And when you get out of Sahaja Yoga, you start going down and down and down, and then you may develop horrible diseases of the mooladhara chakra. Those who are hit by Him are the worst; if you have come near Him, be careful! Face yourself, see yourself, note yourself.

Another thing they told me, that some people think that they are great Sahaja Yogis who contribute nothing to Sahaja Yoga but headaches! If some sane Sahaja Yogi starts

telling the other Sahaja Yogi about something sensible, this fellow puts up his right vishuddhi, pressing it hard on him to show that "you are talking because your right vishuddhi is catching", very cunning! You are not to play games, because you are harming yourself, I'm telling you now. Those who think they can play with the loopholes must know that there's a loop round their neck! Like the fallen angels you will go to the greater heights, or depths, of mire. So try to be honest to yourself.

Any nation has any problem, any sins they have been committing or have committed before, should not be any more a tag with you! If a country has been cunning, then you should be innocent. If you are coming from a foxy-clan, you have to be innocent. Like you are coming from a thuggery clan, then you have to be extremely astute. If you are coming from the romantic clan, you have to be extremely pure! *You have to be juxtaposition of whatever sins we are suffering from; if you are the light in the darkness, you have to be brilliant and not dark, and you have to give light in the darkness, to the dark, not to take darkness upon yourself!* So, if you really feel that the past of your country has been such and such, *you better study it and know for yourself that you have to be just different. Some are comfort-loving, they should get out of that. Some are pleasure-loving, they should get out of that. Some are tempted with women and men and drinking and all that, you should completely give up and come out of it.*

There are deeper sins we have of cunningness, of aggressiveness, of slyness, all these things are to be studied and understood that what do we have to do for our country is to get out of it completely first of all, like the lotus out of the mire. If your country is racist, then you have to become absolutely a person completely integrated. Like that you have to be on the

juxtaposition to rise higher than the rest of them to give them a proper lead.

I can tell you that Shiva tolerates lot of nonsense, because He is fond of forgiving, and Vishnu principle tries to play with them and punish them or kill them. *But Ganesh Tattwa has no compromise of any kind, and when this becomes Ekādasha Rudra, and when Christ is going to come in that form, then there will be no compromise, no "Mataji", no crying, no argument, nothing.* Shri Ganesh Himself will throw people into hell. So be careful on that! Today, in the Presence of Shri Ganesh, you have to take an oath that "Whatever is the past of my country, I will get opposite to that!" Like I would say Indians are not very good with the money, in money matters they can be very horrid, and sometimes they create a problem with money matters: so, one has to know that we have to be absolutely astute as far as money is concerned. *It is not sufficient only to be something innocent, but it is more that it should be proved, that people should know that you are innocent!* Like I asked my son-in-law, he is a very honest man,—whether this would be honesty, so he answered, "This may be honesty for outside purpose, but it is not in the essence of honesty."

So, that is how you have to be honest, in the essence of it. And the essence of honesty is Innocence. Essence of sincerity is Innocence. Essence of beauty, glory, is Innocence. And Innocence is the one that gives you complete detachment. So, to such a symbol of Innocence, when we bow, we must know what we have done about ourselves: Whatever has been your past, get out of it. Be just the opposite of what has been so bad before. Strongly against all that you were before, in the darkness. That is the sign of your character, and of your strength, and will show to the world that your Spirit which is enlightened within you has given you that strength and that new dimension.

So the second oath we have to take before Shri Ganesha is that *"I will be honest to myself. I will not deceive myself for anybody's sake."*

Now the third great thing about Shri Ganesha is that, for Him no Gods exist except His Mother. And you know all the stories about Shri Ganesh, how He adored His Mother. Because He knows His Mother is the Power, and that He is the source of your wisdom, He's the embodiment of wisdom, and the greatest wisdom He has: that it is better to worship the Mother than anybody else, because She is the Power. According to Him, even the Father, if you have to meet, you have to go through the Mother, and secondly Father is just the Witness. All His security, all His powers, all His beauty. Innocence, come from His Mother.

So with the third oath you have to take that "for us, our Mother is so powerful, why should be afraid of anything? If She is going to give us the wisdom, why should we try to seek it any where else?"

I appear very innocent sometimes, but My innocence is complete intelligence I think. And that is the reason, you see, people take time to accept. But people like Shri Ganesha who are the wisest of all, 'know' the trick!

The another oath we have to take today that we'll respect every Sahaja Yogi from our heart, because they are made in the form of Shri Ganesha. We'll not make fun of them, we'll not laugh at them. As long as they are in Sahaja Yoga we have to respect. But they can be thrown away, they can get out of it. But unless and until this happens, do not put your ego on other people. Don't think that you understand everything. Don't think that you know everything. Respect each and every person, not for what he has read or for what he has learnt, but because he is a great soul.

I feel the whole West suffers from one, one simple disease, that is, they do not know how to respect anyone. Whatever doesn't suit their mind they will never accept, nor

will they respect. With their ego they want to judge everyone and condemn everyone. So, get out of it! And tell yourself: "I don't know anything. I was a stupid fool with my ego." *Humble down yourself in your heart, open your heart, and love each other. Respect and love are the two things you have to promise to Shri Ganesha. If you cannot do that, your ascent is going to be very difficult.*

May God bless you.

Today I have told you about Shri Ganesha, specially because we have had so many marriages. And now you are going to get children born to you. But don't get ideas that Shri Ganesha is born to you. Some people have such foolish ideas, I've seen that.

You are their Trust, and you have to look after them. They have to develop into Shri Ganesha's level first of all. You have to mould them into that form. And give them more peace, more attention. What I feel that children, in childhood if they are not massaged fully, they become very restless children.

So it is important to understand how to give all the comfort to the child, and look after the child, but not *spoil* the child.

It is a great blessing of Shri Ganesha, because it is He who creates the child within the mother's womb. He selects the face, the colour everything. With His magnetic power He manages to attract the right type of genes. He does all such important things for you. All the time busy, never rests. So full of joy and hard-work. Never complains. He is such a support to your Mother. That's why it is said that it is the support of the Kundalini. Also when Christ was created, it was said that, "You will be the support of the universe."

You are all my support too. But you have to be strong supports because I am a massive person! So to support me you have to be extremely strong, and straight; because I have made you in the pattern of Shri Ganesha.

May God Bless You.

Nirmala Yoga



Shri Mataji Nirmala Devi

Zermatt, Switzerland
18-September, 1984

Count your Blessings Every Moment

Only about an hour back I was telling that *perhaps the Sahaja Yogis don't realise, even 'materially', how Divine is looking after them. And what are 'they' doing about it?*

They have so many, still, many identifications, and they are not fully identified with the Divine, that Divine is so much identified with you. This is definitely such a great miracle, that should happen. *Can you see this 'clearly' now, so many miracles happen to you, but what about our sincerity? The sincerity of the Divine is there, but are we sincere, to that Divine?* There are so many miracles like this, not one but thousand-and-one have happened, and in individual life, in collective life; one has to write it down, it is 'remarkable.'

But either, sometimes we are identified with ego, sometimes we are identified with the conditionings of the things that we do not identify, and sometimes we are attached to a very petty-nonsensical thing,—that's not proper. And there should not be little bit hint of any ego to think that "God is so kind to us so we are something great",—it's very wrong.

So many people do like that, I have seen. Not only in Europe, England, also in India they do like this, that "this is Mother's job, this Mother is doing," or if you tell them something they will say "it is Mother 'You' said, so I did it." *It is all wrong. You must say that "It is 'I' who is doing it," then you*

are identified with me. Unless and until you take up upon yourself the glory of Sahaja Yoga,—that that is your job to establish,—and be identified with it.

Even with a flag people are identified in this world, to a little piece of cloth, people are identified. They have given lives for just a piece of flag, just imagine! So many have given lives only to climb up this Ganesh's thing (Swayambhoo Matterhorn mountain). People have given their lives for silly-stupid things, given up their families, given up everything. *And what are we doing? You must think about it.*

So, God is very blissful, extremely blissful. We should not develop 'at all' a feeling, that "we are special people, that is why God has blessed us, so let Mother do all the job, and we sit down and take the blessings." *How much the Divine has worked so far, and is working, so delicately, so choosingly. And how much have we given?*

We have enjoyed. Alright, we are here everybody is enjoying; nice. Are we going back home and thinking that, that whatever we have enjoyed, *we have to 'give' something to Sahaja Yoga. What have we given? You don't have to give up any thing as money and all non-sensical things, but you have to give your heart to it. Is your heart there or*

you have other considerations? So be careful.

Many people also believe that if you have become Sahaja Yogis, now you have a right to enjoy and not to do anything for Sahaja Yoga. And some of them, if they do something, they think that now they are above board, nothing can happen to them.

But every moment you have to remember that you have to go further and further and further in your spiritual life. How much time you give for Sahaja Yoga, and how much time you give for collective work of Sahaja Yoga should be found out. How much harm you are doing to Sahaja Yoga also should be seen. Those who are not fully identified, can not have joy in life. They are neither here nor there.

And the greatest blessing you should feel: when you realise that you are doing nothing

for Sahaja Yoga. What have I done?—Nothing.

Count your blessings.

Even yesterday when I talked to my husband, I said, "Thanks to Sahaja Yoga, I am going to Zermatt, otherwise I would never have gone there." My daughter told me that "you don't wear any nylons, what will happen to you? In your lifetime you will have to wear, because now they wouldn't be producing silk sarees." I said, "Thanks to Sahaja Yoga, I have no problem all my life!"

So 'every' moment count your blessings. Count your blessings. That is how you are going to have the 'Joy of Sahaja Yoga.' Otherwise joy will be lost, even if you have blessings, the joy wouldn't be there.

May God bless you.

Doubt and the Ego

To doubt oneself, is presumptuous, an arrogant act of the ego—and it's last defence. "I can accept everything, Shri Mataji, Sahaja Yoga...but myself?"—And that question mark reverberates in the void of one's soul. How silly it all is! For the ego behaves as if it has created itself—and all the Universe; and sits nursing on it's own handiwork.

But the Universe in toto, in all it's entirety including oneself, is created by God, the Absolute, the Almighty the above; and who has the presumption to dare to judge His handiwork or question the perfection and completion of His creation?—No one; not even the great Deities and Angels on high. Then who are we, petty and minor souls, to question and consider ourselves through our petty egos.

One can only know oneself by immersing one's Self in one's Self and know there in the depths and the void that one is created perfect to be one with the Absolute and to be lost in that state of existence, in the

awareness, lost drowned and dissolved—in the purity of the ocean of it's own existence. The Awareness, the chitta, one's actions—are the waves on the surface of the Ocean—they are not the Ocean, as are the gross manifestations of the Creation.

We should sink into the absoluteness of the Ocean and in the awesome presence of the Glorious Majesty of the Almighty be lost in silence there. We are not making ourselves perfected, fulfilled and realised souls—the Shri Adishakti is doing it all. We have no role to play in this so it is pointless posturing about doubting and judging ourselves and Her handiwork—the Handiwork of the Absolute, the Almighty the Divine. So let us just stop it all and become ourselves.

Amen ॐ नमः इति

Sākshāt Shri Adishakti Mataji Shri Nirmalā Devi Sunamah Sunamah साक्षात् श्री आदिशक्ति जगवती माताजी श्री निर्मला देवी सुनमः सुनमः

Amen ॐ नमः इति

—Dr. Rustam
Nirmala Yoga



Shri Mataji Nirmala Devi

RAHURI
26 February 1984

Achieve the power of Spirit within

I hope your journey has been comfortable so far and will be comfortable later on, as *the source of comfort is your Spirit. And more you see to the comfort of your Spirit the problems of outside comforts drop off.* You are not bothered as to where you live, where you sleep, what you eat, what you do. So allow these gross sensitivities to drop down so that the inner, subtler sensitivities grow. That's why you are here, to get over your time, conditionings...I mean it is a rat-race, and the rat race has to be somehow or other stopped, once and for all, "without". So here we can do it "without", and once you start meditating, that "within" can also be achieved and you can achieve that peace which all human beings should have, if we have to save this world from complete destruction.

As you must have realized that now the Sahaja Yoga is growing much faster, and is taking a good speed. *And we all have to keep ourselves equipped to be able to be part and parcel of this great evolutionary and revolutionary process which is going to stir up the whole world.*

For that, it is important also to see that we take ourselves to task and don't get into mediocre living and mediocre thinking. We are people of very great potential. Not only that, but we are blessed by God's Divine Power. Try to use that power within yourself and try to be one with it. A little bit, you

have to see that you beat up your body, beat up your mind, beat up your ego, and chisel it out so that it is beautifully made, in such a way that you grow into that image for which you are made.

Regarding other things, like my tours in your countries: I think, the greatest good is done to you when you come to 'this' country; as if you belong to this country and you were uprooted in some other country. And, when you come here you prosper so well! And in that country I try so hard, I work so hard, do all kinds of things, all the time I spend with you, I do everything, day and night, all the time—I find it's impossible to achieve much, that I see happening to you here. As if here you take absolutely with great ease the divinity of this place. And I think this uprootedness has to be given up. I think as if you had immigrated into those countries and now you are back in your own! You are not found out by immigration laws, I think!

Now, under these circumstances we should change our tactics and start to establish our ashrams here, and our own projects here, so that you people should come down 'here' and achieve more. You can earn your living there. But you should come here and spend some time for two or three months 'continuously' and establish yourself and grow. Because I don't

think it can be achieved there that good. Because we've tried everything. So this is the ultimate outcome of our trips all over.

Despite all kinds of hazardous routes and hazardous life here, we are doing very well. I must say when I see you I find you are all very good and you are very much better and it's all improved. Like watches, you see, when you have to make them immune, you put them under absurd conditions and they get alright. Like that, now you are immune! They are put into troughs which are shaken very thoroughly as yesterday you were shaken in the buses. Then they are made to pass through water which is running very fast on them. And all this we are trying here; and I think your immunity is growing very fast to outward things, and you are becoming really solid eternal time pieces, the way you are created here, and I'm so very happy to see the development.—That's the main point which we have achieved here.

So the attention should be out—away from money; first of all. That is one of the biggest problems. Actually nobody can believe that affluent countries are much more money-minded than Indians are, though they are so developed. You see, the developed countries are 'much more' money minded, than the Indians are—its very surprising! When you see the way they count their pennies it is impossible to believe that these are really developed people. They are worse than beggars sometimes. So that is what you should get out of—the money part. Money is horrible stuff that people count. I mean—it is better to count the names of God than count the money—horrible coins.

Then we have other things like gross attachment to comfort. I don't think it's a very comfortable life there. Because here you can move in the night, anytime. You won't meet anybody who will snatch your purse or

snatch your bangles. You can move about the way you like and nobody's going to bother. You won't meet 2 or 3 drunkards beating each other—nothing of the kind. So it's a very pure life here. That's a very big achievement.

And the comforts that you want you can create later on, if you want to have them. At least I personally think that too much modernisation won't suit this place. So you should not give them these useless ideas which makes your body slaves to your own comforts and ideas of enslavement.

In any case personal cleanliness is very good here, but the general cleanliness has to be taught to these people. All this giving and taking process will work out very well, I'm sure. And the way things are moving within yourself, I have great hopes that you will really grow much faster if you come to this country and stay here for some time, in a settled way, and then go back to your countries. That would be much better than to have a visit to your countries, which I feel sometimes is just bombarded by negativity.

The other point which I wanted to tell you is that *you must learn to understand that you have come here to gain something. Nobody is going to gain anything out of you.* So you have to gain something here. *You are students and so you have to learn something, and try to develop a sense of discipline.* Like a disciple who receives all that is around—"What's that? How is it? This is the house, that's nice", you see, like that. But if you go on seeing the thing which is of no importance and loose talking about things that do not matter with you. All these have to be given up. Because you have so much time there that people sit down and jabber, talk, loose talks, ugly talks, useless talks. That's not needed at all. On the contrary—

it's better to be quiet, and assimilate more within yourself. Because here the people don't have time, so they can't talk, they have to work. But while you have time there to talk, also here, so we start like that; and that's a 'very' wrong thing.

Another talking is done with yourself also, quite a lot. Like you start analysing, criticising and finding faults and all the time thinking "Oh, this could have been better—I've harmed very much here...that has happened", all those things come into your heads. So this kind of an inner talk also should be stopped; they are called as "murmuring souls" by Christ, who said "Beware of murmuring souls". But these murmuring souls exist within us. So beware of them and don't

listen to all nonsensical talks, and try to keep a good eye on that and be alert, so it will help you. On the whole, I must say that this trip and the last trip, I am overjoyed and I am 'very' happy that it has brought forth 'so-many' possibilities before me and your potential. *I am very happy about it, that somehow, in this year, we have achieved a new type of atmosphere among all of you, which is humble, which is quiet, which is peaceful, which is absorbing the Divine, which is a very, very great, joyous thing for me.*

So I thank you very much for all that. I hope you keep up your progress this way.

May God bless you all.

— o —

The following lines are taken from "the Book of Wisdom" in the Old Testament—
They were spoken by King Solomon and written around 100 B.C.—

THE APPEAL TO DIVINE WISDOM

King Solomon :

"May God grant me to speak as he would wish
and express thoughts worthy of his gifts,
since he himself is the guide of wisdom,
since he directs the sages.

We are indeed in his hand; we ourselves and our words
with all our understanding, foe, and technical knowledge.

It was he who gave me true knowledge of all that is,
who taught me the structure of the world and the properties of the elements,
the beginning, end and middle of the times,

the alternation of the solstices and the succession of the seasons,

the revolution of the year and the position of the stars,

the natures of animals and the instincts of wild beasts,

the powers of spirits and the mental processes of men,

the varieties of plants and the medical properties of roots.

All that is hidden, all that is plain, I have come to know,
instructed by wisdom who designed them all."

IN PRAISE OF WISDOM

"For within Her is a spirit intelligent, holy,
unique, manifold, subtle,
active, incisive, unsullied,
lucid, invulnerable, benevolent, sharp,
irresistible; beneficent, loving to man,
steadfast, dependable, unperturbed
almighty, all-surveying,
penetrating all intelligent, pure and most subtle spirits;
for Wisdom is quicker to move than any motion;
She is so pure, She pervades and permeates all things.
She is a breath of the power of God,
pure emanation of the glory of the Almighty;
hence nothing impure can find a way into Her.
She is a reflection of the eternal light,
untarnished mirror of God's active power,
image of his goodness.
Although alone, She can do all;
Herself unchanging, she makes all things new.
In each generation She passes into holy souls,
She makes them friends of God and prophets;
for God loves only the man who lives with Wisdom.
She is indeed more splendid than the sun,
She outshines all the constellations;
compared with light, She takes first place:
for light must yield to night,
but over Wisdom evil can never triumph.
She deploys Her strength from one end of the Earth to the other,
ordering all things for good."

JAI AGYA SOPHIA, HOLY WISDOM SAKSHAT SHRI NIRMALA MA I



Wisdom and Folly Contrasted

In September 1983, in Tivoli near Rome, Shri Ganesha Pooja was celebrated in the Presence of Sakshat Adi Shakti Shri Nirmala Devi Herself, as Lord Ganesha.

During this ceremony an extract from the New English Bible was read, being the 8th chapter of Proverbs entitled "*Wisdom and Folly contrasted*".

"Hear how Wisdom lifts her voice
and Understanding cries out.
She stands at the cross-roads,
by the wayside, at the top of the hill;
beside the gate, at the entrance to the city,
at the entry by the open gate she calls aloud:
Men, it is to you I call,
I appeal to every man:
understand, you simple fools, what it is to be
shrewd;
you stupid people, understand what sense
means.

Listen! For I will speak clearly,
you will have plain speech from me;
for I speak nothing but truth
and my lips detest wicked talk.
All that I say is right,
not a word is twisted or crooked.

All is straightforward to him who can understand,
all is plain to the man who has knowledge.
Accept instruction and not silver,
knowledge rather than pure gold;
for wisdom is better than red coral,
no jewels can match her.
I am Wisdom, I bestow shrewdness
and show the way to knowledge and prudence.

Pride, presumption, evil courses,
subversive talk, all these I hate.
I have force, I also have ability;
understanding and power are mine.
Through me kings are sovereign
and governors make just laws.

Through me princes act like princes,
from me all rules on earth derive their nobility.
Those who love me I love,
those who search for me find me.
In my hands are riches and honour,
boundless wealth and the rewards of virtue.
My harvest is better than gold, find gold,
and my revenue better than pure silver.
I follow the course of virtue,
my path is the path of justice;
I endow with riches those who love me
and I will find their treasures.

"The Lord created me the beginning of his
works,
before all else that he made, long ago.
Alone, I was fashioned in times long past,
at the beginning, long before earth itself.
When there was yet no ocean I was born,
no springs brimming with water.
Before the mountains were settled in their
place,
long before the hills I was born,
when as yet he had made neither land nor
lake
nor the first clod of earth.
When he set the heavens in their place I was
there;
when he girdled the ocean with the horizon,
when he fixed the canopy of clouds overhead
and set the springs of oceans firm in their
place,
when he prescribed its limits for the sea
and knit together earth's foundations.
Then I was at his side each day,

his darling and delight,
playing in his presence continually,
playing on the earth, when he had finished
it,
while my delight was in mankind.

'Now, my sons, listen to me.
listen to instruction and grow wise, do not
reject it.

Happy is the man who keeps to my ways,
happy the man who listens to me,
watching daily at my threshold
with his eyes on the doorway;
for he who find me finds life
and wins favour with the Lord,
while he who finds me not, hurts himself,
and all who hate me are in love with death.'

Wisdom has built her house,
she has hewn her seven pillars;
she has killed a beast and spiced her wine,
and she has spread her table.

She has sent out her maidens to proclaim
from the highest part of the town,

'Come in, you simpletons.'
She says also to the fool,

'Come, dine with me
and taste the wine that I have spiced.
Cease to be silly, and you will live,
you will grow in understanding.'

Correct an insolent man, and be sneered at
for your pains;

correct a bad man, and you will put your-
self in the wrong.

Do not correct the insolent or they will hate
you;

correct a wise man, and he will be your
friend.

Lecture a wise man, and he will grow
wiser;

teach a righteous man, and his learning
will increase.

The first step to wisdom is the fear of the
lord,

and knowledge of the Holy One is under-
standing;

for through me your days will be multiplied
and years will be added to your life.

If you are wise, it will be to your own
advantage;

if you are haughty, you alone are to blame.

The Lady Stupidity is a flighty creature;
the simpleton, she cares for nothing.

She sits at the door of her house,
on a seat in the highest part of the town,
to invite the passers-by indoors
as they hurry on their way:

'Come in, you simpletons,' she says.

She says also to the food,

'Stolen water is sweet
and bread got by stealth tastes good.'

Little does he know that death lurks
there,

that her guests are in the depths of Sheol."

Without doubt this is Sri Ganesha describ-
ing his Play, enjoying Himself as the Darling
and Delight of our Lord Shiva, preferring
wisdom to his favourite red coral (verse II: "for
wisdom is better than red coral, no jewels
can match her"). We can almost hear "To
the Essence of the Prayer" in verse 6: "Listen!
For I will speak clearly, you will have plain
speech from me; for I speak nothing but
truth".

Yes, oh Lord Ganesha, You who are Wis-
dom and who bestows wisdom on us, we
desire nothing but to listen to you. We know
that the first step towards your Wisdom is to
fear Lord Shiva and to be constantly vigilant
in order to please the Great Goddess, the
Queen of 14 worlds, Who contains all the
universes. The researcher, seeker and, finally
realised soul Carl Gustav Jung (1875-1961)
says, in his book "Psychology and Religion",
that among the early Christian gnostics the
quality of "mother" was an attribute of the
Holy Spirit who was called "Sophia" meaning
wisdom!

JAI AGYA SOPHIA, HOLY WISDOM,
SAKSHAT SHRI NIRMALA MA I

—Ruth

Nirmala Yoga



Mooladhara Chakra

Birmingham Seminar
20.4. 1985

Today I wanted to talk about Mooladhara which is a very important subject. I think I have talked about it many a times. But, in the West I must say because of our wrong attitudes, and acceptance of wrong mental projections of other people who are very dominating we have very much ruined our Mooladhara.

Despite the fact that Kundalini has risen with whatever weaker power that Mooladhara had and has sustained itself, we must know that we can always fall in a trap to our different bifurcations which we have created before. It's a very serious matter, that the Mooladhara chakra has been really shattered and we have created pathways into which our attention can go if we are not very careful.

Now supposing if somebody is a dishonest person or a miserly person, or money oriented, it is very gross and you can see it so clearly. You see yourself and you get so shocked: "Why did I say such a thing? Why did I do such a thing?" But when it comes to the left side nonsense, sins against the Mother, it's a secretive action, that's only between you and yourself. Nobody knows what goes on in your mind, except you. Nobody knows what you are going to do next moment in your privacy when you are alone.

Nobody can look into you except for your

Mother. I also only feel your Mooladharas... To be very frank with you that's one centre I find it difficult to feel myself. The reason is, I have a very, very strong Mooladhara, which is not so sensitive, I would say. It is not bothered. The attention of my Mooladhara doesn't go near any other Mooladhara.

It just recedes back; that's the action it plays all the time. So I also donot feel it unless and until it is very badly off. I mean the person is very close to me, then I feel the Mooladhara very strongly. But still I cannot. Supposing you give me something, that thing is used by you, immediately I can feel it. *So the correction of Mooladhara entirely depends on you. And without a strong Mooladhara you cannot rise high, do what you like.*

Now for people who are Indians, who have respected their Mooladharas, there are so many methods and ways given how to raise the power of Mooladhara. But that won't work out with the Western people, because it's a damaged one. It's one which is a shattered one, and which does not work on the physical side of the Mooladhara, but on the emotional side as we call the "*Mana*", the left side.

So, even you may not talk in that way, but your mind is still in that realm. And you still think on that realm. Even mentally, you

are in it. Or you are seeing things, wanting to see such things, wanting to enjoy such things. That lurking attraction is still there. Your Mooladhara cannot stand up. And we have to realise, I'm talking to Western people. I would not say the same to the people from India.

So now we have to work out much harder. To be on the watch-out to deal with yourself. And it is more a mental activity, "mental", meaning the emotional side. You have to watch your mind. In English, it's a very funny word "mind" is. But, "Mana", through which we cater to our emotional side, to our desires, where is it going? Where is this movement of our mind? What is it doing? You have to stand against your mind, stand against your desires, or you can face it and see for yourself clearly what's happening.

It's for you to decide. Nobody is going to correct you on this point. I know you people have been confessing to me, I never read your letters, to be very frank. Whatever letters you sent, I would not read them. Whatever confessions you have made, I burnt all those letters. I haven't got any idea as to what you wrote. Nor do I want to know about it. That's not my concern. My concern is that, now do not dwell upon the same ideas, on the same level. Or on any level whatsoever, we can say.

It is in thoughtless awareness you can combat the thoughts that come to you from wrong type of Mooladhara. Maybe some of you have got Bhoots on your Mooladhara. And we have some physical treatment for such bhoots also, which I'll tell to Gavin sometime which you can ask. But you cannot always say that "It is a bhoot and I'm alright. I'm away from the bhoot." You are not. *Whenever you say "I have a bhoot,"*

means you yourself are siding with the bhoot.

You see a person as a *Sakshi* (in witness state), that means you see the person but you do not get a reaction, which is killer of joy. You yourself can feel your Mooladharas very well. You can feel it on your finger tips also. And be alert about it. If you want to be kind to yourself know that you have to divert your attention towards a sane married life. But that also should not be too much. Because what I have learnt now, that in the West people have devised methods of transferring that attention from one person to another. Mental acrobatics of different type they have devised to destroy their pure attention. Don't play onto these.

There are so many other things by which we express that we are still under the trap of bad Mooladhara. The way you dress up, the way you walk, the way you sit, the way you talk, the way you behave, to impress other people. I am to be impressed by other people in Sahaja Yoga itself. The only impression that should really work is the *height of ascent that others have achieved*. You can do it, it's not difficult. When the Kundalini can rise with all shattered Mooladharas, I'm sure you can cure your Mooladhara completely. But your question is first of all of strengthening the Mooladhara, for which I think you all have to go into a kind of *tapasyā*.

That's why I say sometimes that the Western people should take to less of meat, especially the red meats and beef, and horses and dogs—and I don't know what else you eat. Take more to vegetarian food. I'm not saying vegetarianism, you understand that. Take more to things which do not give you so much heat. Even fish is very good. So take to a life which is in a way ascetic, but don't take to these horrible 'health foods'

also—I can't tolerate them I tell you. They're not meant for human beings, but for animals I think. They churn your stomach completely and it's horrible. This country store thing I took once and I said—"had enough of it." Country store—the whole country went into my stomach.

So for you people where to go? Those who are suffering from Mooladhara must know that food does make a difference, in the powers of Mooladhara. So if you have to get it cured, first of all you have to soothe it down, it is over-excited, over-excited. Any man you touch, any woman you touch, any woman you look at.... I just don't understand, it's worse than monkeys! You have to soothe it down, cool it down, so that Ganesha bestows his blessings upon your Mooladhara. There's no grace. But it's not so outside that I can say that "you must respect yourself." It cannot work out with those words I know.

You have to sit down, do meditation and try to soothe it down. I'll discuss with Gavin and tell him what things can be done about it, because I can't tell you in the open like this. But still this is all physical. Mentally you must be on the watch to see where does this mind go—to dirty things. *Why does it always go to this sensation. See the birds, see the flowers, see the nature, see the beautiful people, just see them.*

Another horrible thing in the West is that the women must expose their body to get men excited. Men do the same I think. They always try to excite each other and live in a stupid excitement.

You have to expose beautiful things, like flowers, beautiful ornaments, alright. But you're not a thing! It's your private property. You don't put all your gold on the streets, do you? Better try that, sometimes. You will mind people plundering your gold, but

you don't mind your chastity being plundered! Everyone looking at you with dirty eyes! You don't feel insulted! Because ego is a dirty stuff. It does not mind. It feels happy that people are watching you. They are plundering you, they are 'looting' your chastity. But Sahaja Yogis are not like that. But still I must say you must cleanse your hearts, cleanse your minds, take yourself out of it.

The minds are very funnily placed and that's why the biggest complications there are—in the brains of people. They are very confused. Very confused people. Because there is no wisdom in this kind of life, become just a sex-oriented personality. It is actually just the other way round. If you are money-oriented, you want to preserve money; if you are possession-oriented you want to preserve it; if you get one little antique piece you want to preserve it; and why not this property of yours which is the highest of all, to be preserved, to be adorned, to be worshipped?

I'm quite worried on that point, that secretly people are indulging into such things. And they're hypocritical sometimes, they don't mind being hypocritical about it. They are Sahaja Yogis, alright, but in this matter they think they can go about the way they like. And sometimes some of them say that Mother has said it's alright. I never said so! *There's one point I can never compromise in this. You must have a chaste outlook towards yourself, towards your life, towards your being, towards your personality. You are saints.* And if a saint doesn't have a good character,— I call it the character, the essence of character—is not a saint.

So this purity has to be maintained; there 'cannot' be any compromise on that. You cannot hit at the roots of everything. If it works out, in a collective way, nobody cheats oneself, nobody deceives oneself. And puts

the mind into the right track of ascent. *Thinking about the ascent, how you are going to rise, thinking of the moment when you had the joys, thinking of the day where you met me first, thinking of all the other beautiful and holy things, your mind can be cleansed. And whenever such a thought comes in, you have to say, "not this, not this". It's more mental than physical I tell you. I know it's difficult, but if you can get realisation why not this also?*

You all have to understand that there is 'no' compromise on this. And a day may come if you continue with it, you will be thrown away completely, just like any other devil is thrown out. So there is no compromise. Tell yourself, don't deceive yourself don't cheat yourself. *You cannot ascend if there is any lurking thing within you.* You will be dragged down, because that's your weakness, and you will become weaker, and weaker and weaker.

Only question is where is your attention. Divert it. Divert your attention. First you will need some exercise, some effort, and afterwards it will come automatically. You won't have to exert, you won't have to worry; on the contrary, it will become impossible how to be otherwise. So much conditioning is there. We have played into the hands of conditioning, we have ruined ourselves. This conditioning is the subtlest of all, and the worst of all. *Its impossible to combat in Sahaja Yoga, unless and until you 'individually' take up the responsibility of looking after it.*

Mooladhara is one of the most delicate, and the most powerful chakra. It has so many folds and it has so many dimensions. If your Mooladhara is not alright your memory will fail. If your Mooladhara is not alright, to begin with, your wisdom will fail. You will have no sense of direction. The insanity that is now

crawling up in America before they become forty years of age, is because their Mooladharas are out. Most of the diseases which are incurable come because of weak Mooladharas, on the physical side. On the mental side, most of the mental problems we saw there, I would say 90%, are due to weak Mooladhara. If a person has a strong Mooladhara, powerful Mooladhara, it doesn't get into trouble. Because you know there's a very strong hold of the Mooladhara in the back there.

And when your mind goes off, you blame the brain. It's not the brain, mostly it's the Mooladhara. So for physical safety and for your emotional safety also, you have to have a sane type of attitude towards Mooladhara. That's why I'm very anxious that you all should get married, and after marriage, after a few days, you find that your attention starts diverting to other problems of married life.

But not if you are not a Sahaja Yogi, because the sensationalisation has become the main theme of modern life. And you are tossed about on the rough sea of all these deliberate actions of the people. Media, books, ideas, everything, creates this horrible excitable temperament within you.

Such a person doesn't have any patience, doesn't have any balance. Actually he's hypocritical, and has a very bad Vishuddhi. So many complications take place with this before realisation. Forget the past. Whatever you have done, forget it. Just don't worry. But remember one thing, that you 'have' damaged your Mooladhara, so you have to bring it to normalcy. You have to make it a healthy, balanced centre, so that Shri Ganesha can rule over it.

Talking about Shri Ganesha, you know vibrations become too much for me.

We talk of innocence, but to awaken

innocence within ourselves we must be on the full watch, on the full alertness about our minds. "What is it thinking? Where is it going? Where is this thief going? Is he trying to do some tricks? Is he up to some tricks? Alright!" You have to be alert, very alert.

I've been thinking of talking about it since long. But now I have to tell you one thing. *That you'll be exposed! That is another quality of Mahāmāya. She'll expose you. You'll be exposed! If you try to play tricks with me. "With me" means with your Kundalini.* If you try to play tricks with your Kundalini you'll be exposed. And you'll be ashamed of yourselves. So please be careful, very careful about it. That again make your Mooladhara very healthy, and powerful. May God bless you.

So our prayer should be that "Let our Mooladhara be healthy and strong". That's all. Let's pray.

There are certain exercises for Mooladhara. I will explain to Gavin who is your leader in England. Then he will pass it on to you. It should be done verbally. It should not be written down. The leaders of the ashrams and other places should come and see me every month sometime, and these things should be talked. Because it's a secret, not to be dis-

cussed openly, it's a secret, between you and yourself. It should not be written down anywhere, it should not be mentioned. But should be worked out by all of you, in such a way that you enjoy the bliss of Shri Ganesha. Is more for the ladies, I would say, than for men. Because men suffer much more than women do. And that's why women must be very careful. Develop very good relationships with your brothers. Unless and until you really establish your high character, men cannot be improved.

You have seen in India women do not like it if anyone tries to look at them, or tries to touch them. They don't like it. Women have killed themselves, burnt themselves up,—thousands of them,—because they thought some other people may come and touch their body. It's so related to your Ātmā, to your Spirit. As if it is the body—innocence is the body of your Spirit. You all can be that, because you have become Yoginis now. They were not Yoginis, but they knew one thing—the power of their chastity. It's more for ladies here, that they should try to generate that feeling of nobility, of chastity, of holiness around them, so that the men themselves respect them and develop that feeling within themselves.

Thank you very much.

(contd. from Page 52)

for it is like a machine without its dynamo or power. The essence of Sahaja Yoga is to be an instrument for the transmission of our profoundly Holy and Divine Mother's love—to all mankind and the creation—and without that all and everything loses its meaning.

Right sided and Supraconscious negativity has to destroy love,—for it cannot survive with Love, but is downed, destroyed and suffocated by it. The essence of right-sided negativity is power, hatred, and control;—all anti God activities. Love is the essence of God the Father the Almighty—and a radiation of His Grace throughout all the Universe. It is well known, the Lord Rama was profoundly loving throughout all the Universe, as was the Mother Shri Seeta, and the Lord Hanu-

mana—profound in his devotion. So were the Lords Lakshmana, Bharata and Shatrughna. The subjects of Ayodhya loved them and were loved in return;—the whole story is play and intermingling of different forms of pure love, and the attacks of negativity on this.

Above the right heart is right vishuddhi; and below, the Liver—and it is well known that supraconscious negativity loves to attack these two Chakras—So it is only the Love and devotion of the right heart, the power of the Shiva Tattva in Lord Rama, that can overcome this. Let us be aware of this and work to purify ourselves and the Shri Holy Sangha of our Mother's Feet as the Lord Christ washed the feet of his disciples. Amen

—Dr. Rustom



Easter Puja

London
8-4-85

Happy Easter to you all.

So we celebrate Easter to show Christ resurrected Himself. The Spirit that is Christ has to resurrect out of the material manifestation of the Divine Itself. The matter is manifested because we ourselves have created it. Not that we are born out of matter, our body, but we are attached to it, we want it, we want to have it. Whatever you want, that sustains itself, by your desire, because now you are on the stage. If you want to sustain the matter, if you want to keep the matter as the first priority, it will remain. It cannot disappear. It has to go out of your mind that matter cannot hold you any further.

Christ rose out of the matter, came out of the tomb which symbolises the matter which has enclosed us within, which has to be opened out with our spiritual power. Throw away the stone that is covering this grave. Get out of that and stand outside it. This is the message of Christ's resurrection.

The tomb that we have created, we have created ourselves, because we have allowed people to dominate us. We have allowed them to make these graves for us, we have allowed them to bury Christ within ourselves, because we were afraid. But Christ has to rise. So we create our own matter through our conditionings, through our fears, through our absolute wrong ideas about goodness, kindness and

compassion. In the light of the Spirit you can see what we think as compassion is nothing but a kind of sympathy which leads you now-here. *But one should learn to see everything in the light of the Spirit.* But do we use all the time the light of the Spirit? We do not.

For Christ it was difficult, because He was the Spirit. But He has shown you the way. He crucified Himself to show you the way. All the ideas about sophistication, about our standing in the society, how we relate ourselves to other dignitaries, or to our country, to our politics, to our economics and the world at large, all of them can tie us down to that tomb. You belong to another category, I've told you a hundred times. And a category which is *the Spirit, which can rise above 'all' the tombs and throw away everything.* This way are you conditioned; all absurd ideas have been accepted, which you cannot explain why you were conditioned like this.

Why I talk more of conditioning, because of England. English are very much conditioned people. The others are Americans who are abandoned. I mean, you cannot talk to them about anything because they cannot be rooted into anything. But the English are too much conditioned people, and when they are too much conditioned they build their own tombs.

All these ideas are to be seen with a new dimension of awareness that you have. *You are the Spirit. Why should you worry about anything else but your vibrations. Because you are saints. You should just worry about the comfort of your Spirit.* Whatever is congenial to your Spirit, just go on doing that, observing that, accumulating that and sucking within yourself. All conditionings will run away because these conditionings you accept because they look comfortable, but they are not. Christ is a great example and if He is the one whom you follow, if He is the one you have understood and recognised in the light of your Spirit, then you must know why did He go into the grave first of all. The Man who was so powerful, Who when He will come He'll reduce all of them into ashes—such a great personality like Him of Ekādāsh Rudra. Why did Christ allow Himself to be crucified and to be buried into that? Because He wanted to stoop down to the level of other people, to come down to that level so that people should see that through His life they are shown that you can be resurrected. Now the Resurrection has taken place. Sahaja Yogis are resurrected no doubt, but still one foot is in the grave! And the second one I do not know whether it will be out or in—it is just halfway through! One foot is of course outside, no doubt, but still is not yet touching the ground, and the other cannot be lifted unless you push the ground, this matter, again, to push it up. *If you live with your Spirit, you should have no fears, you should have no worry.*

See now, I will tell you how God is showing His ways, here. Like in Durham, the fellow is now under complete fire, he does not know what to do, and he himself is so stupid, as the saying in Sanskrit is that *Vināsh Kālē Viprita buddhi*: When your destruction time comes you think of all perverted things, vipareet buddhi. See to the way he speaks, I mean,—blasphemous. And he is

under fire, he himself lit the fire and is now sitting on top of it. And now when he gets the heat, the heated words come out of his mouth. We don't have to do anything; it is all done, already. They are baked and cooked in their own. I So why should we have fear? *But we should know what is right and what is wrong. That is only possible because you are with the absolute. That is the Spirit. And related to the Absolute, if you do every thing related to it, you are doing the right thing.* If you are related to Christ, how can you do wrong? That is one of the proofs that they are not Christians of any kind, because none of the Christian organisations have done anything good whatsoever except for creating fire for themselves.

So you can see clearly how this conditioning has worked within us because we have been so-called Christians, we have been going to churches, we have been worshipping Christ as they told us, the way they told us we worshipped Him—everything regimented.

The One who came to resurrect us from the bondage of the grave, we used Him to build our graves. Now you are out of it, thank God, but take out the other foot, fast. This is one advantage you have because you have Christ before you, but also there is a disadvantage, because Christ has been used to set you down in the grave. So change your concept about Christ. *Know Him through your vibrations, what He was.* I mean, as a child I knew what was going wrong with Christians and left and right as a little girl of seven I used to give big lectures. Even when I was baptised, I was horrified the way I was baptised by some stupid fellow! I did not know what was he up to. And then he put a Bhoot on my head, I think, or something which hovered round and we met with a very big accident, I fell down. This bhoot must have put it in the horse, I feel, or somewhere.

another booot. This priest, this stupid fellow, who belonged to the Lutheran Church. I don't know what you call that. Lutheran, imagine,—Martin Luther's Church. And that is how they baptised me. I knew all about it but I did not know what to do about it—I must have kicked him quite a lot! But, whatever it is, so-called, he baptised me. I had to accept all foolish stupid things in this life, because I had to show I was quite normal. I mean, accepting stupid is normal these days, and to tolerate an idiot is even more normal. So I had to show that. I knew very well what sort of a thing it was, this fellow was up to, and I accepted the nonsense he did and many other things I accepted just to show that I am nothing special. But I knew all about it. When I saw the way Christ was described, I was aghast! I said, what are they doing to Christ. I mean, nicely second crucifixion going on.—You also know about it.

Thank God there are so many to whom I can talk and they understand my language. But the Resurrection will not be complete unless and until you pull out many out of their graves. I don't know how you will go about it. Look at this fellow in Durham who is getting so much publicity when he is doing all blasphemous things. He is getting all the credit and kudos from people;—what about us, what are we doing? Why not we write to the newspapers, why not we talk to them? "Observer" has given us a clue I think. There is one gentleman, Mr. Wilson, who wrote quite nice things—why not write to him, some letters. Get to it. Because, you see, what I am a little concerned about this matter is, as it is they are half-hearted creatures. Now, if this Durham fellow speaks like that, that is the big authority on Christianity, Christ, His Mother and every body else. Now if this fellow he goes on like this, those who are half-baked will fall off to Communism, and the rest of them who may remain also, they

may accept him. So the Anglicans, the Anglo-Saxon brain. I am saying, is going to accept Mr. Durham very well, I can see that. Or else will just leave and become Communists. Have nothing to do with this God who has so many problems.

So in the Seminar of yours in Birmingham when you have, I would like you to think over this new thing that has come up in the heart of the Universe. Everyone knows about Durham fellow, they know he is blight, everything. But what about us, we are so many, let us try to find out how we can talk to these people sensibly, talk to these Anglicans, find out about them, and communicate to them what you have found out. You need not say in the beginning only that I am the Adi Shakti, or I am the Redeemer and the Comforter, that Christ has said. But we can start talking about it. Find out these people, these Anglicans, church people, churchgoers who believe in God, who believe in Christ. I mean they are voting. Can you imagine! They are voting whether Christ was true or not. Can you vote like that? You feel you are in a lunatic assylum or what. It is terrible! They are taking votes, can you imagine such a thing like that? At this moment we have an advantage, because they are so much confused,—to give them a concrete idea as to what is God, what is Christ, what is religion. One side I feel very hurt and unhappy—I think these three days I have gone through real Resurrection myself. The way things have been said about Christ. Just I can't bear it, it is too much. You all should be stirred also, should be concerned, and you must go through it and see what you can do and tell them: are you all mad or what? Why don't you listen to sanity?

As you know, when I went to Australia, it is a different country altogether. They are much more sensible people than you are. I

think the way they were exiled, they learnt a lesson and they are better. So I feel the English have to go into exile or jail for a while to understand. They are very sensible, extremely sensible people. You can talk to them sense. Everyone. The media is sensible, the people are sensible. Thousands of them came. They repeated. First programme we had once, it was 1600, 2000. Can you imagine such people? And out of them repeats were 600. Now for the last how many years we are having the same 600 people again and again. What Seminars are we going to do, all of us sitting and cooking some chicken, that's all. Or making some cake for Mother which She doesn't eat. *Let us take out our satisfactions from these little, little things into something bigger. Let us talk about it, without fear. We have to go and talk and tell people about it. Take it a big way. There should be no hindrance on this part. We are a very big group—and we can assert and we can talk and meet people.*

The situation has improved a lot because now I have to go to India as you know, and in India, for me, the situation is much better. It is not at all difficult. As you know, I went to the hills at the foothill of Himalayas. About 3000 people came from all over—the little, little villages that they had. They didn't take even a second to recognise me—they were singing the praise of the Goddess of the Hills, Goddess of the Tigers, Goddess of the Lions. They just started singing my praise. Without any lecture or anything. They were all joyous that I have been there, and they knew and they accepted me and finished. And I just had to put my foot down there and I have done. Jaipur:—They said, Mother you just put your foot here, *really*. So for me the situation is very good in India.

So let's see what you people are going to do with these big big Seminars and lectures. Why not get some outsiders to listen to you.

Invite them. Invite these intellectuals. Try to talk to them, tell them what is it. What do you call them, those who know about Bible? Theologians—without logics! Call these Theologians,—challenge them. Why not put a challenge? You are not alone, you are so many. And don't tell them that you wear saris when you come for my Puja! They won't understand it, they are not that deep. You can wear your jeans. Or to convince them more, you can be punks! That would appeal to them better. You go with your punky conditions, they will jolly well have to listen to you, otherwise they are in for trouble. If they are that stupid, why not handle them? It is very easy to handle a stupid person than to handle a person who is not stupid, or who is clever. Stupid can be stupidified very easily. So I think we have to change our course, we have to take it in a big way,—the whole thing what we are going to do. All of you should give some concrete ideas as to what you would like to do. And that would be really the way it will work out. *So now in the Seminar you must discuss more how to talk to these people, how to create a platform for Sahaja Yoga.* Find out how they create a platform out of nothing, like these punks, and once you do all these things you will be surprised that they will have to listen. They will have to listen to you.

Now go full ahead. I am giving you all freedom, do what you want. Except for telling them I am Adi Shakti—that they will not be able to digest, that an Indian has now become the Adi Shakti. They think now Adi Shakti has to be an English lady. At least, French! So don't mention me. If you want you can, but don't mention me as Guru or anything, but you can say She is the lady who has shown us the way or something like that—not referring much to me but to them. I think you should go ahead with it and work it out because we have now had a lot of patience and all nonsense going around us.

Better tell them; or are we going to allow all of them to go to hell—direct.

Message of Easter,—East,—comes from East. I don't know why they call it Easter. Have you ever thought of it? Why do they call it a Worcester Sauce—I don't know. I don't know why they call anything!—But Easter, you can't explain. But Easter, it is coming from the East. The wisdom has to come from the East, the Resurrection has to come from the East, whether they like it or not. And that is the message of Easter today. *That let us give them the chance of resurrection by talking to them—all of you.* Just make it a point to talk to people who are in charge of theology, churches, Bibles. Go and talk to them "What are you doing? Are you mad? Why do you want to be slave people. You don't know anything."

Another thing I would suggest that we should have regular classes, to understand Sahaja Yoga properly. I have seen some people who are Sahaja Yogis for years, don't know anything about Sahaja Yoga. Even in Bombay, people told that some of the ladies are absolutely zero as far as Sahaja Yoga is concerned. They don't understand what is Sahaja Yoga, they don't understand what the chakras are. They listen to your lecture and then, just like a bubble, everything disappears from their minds. I don't know who gave them these ideas, but they were quite shocked. So let us have a class-like thing for Sahaja Yogis, on different topics and subjects—let us work it out.

Recently you must be knowing, that there is a book going to be published by Yogi Mahajan called 'Gita Enlightened' which is a very good book. Of course, most of it I have helped him, he has been with me and all that, but doesn't matter, but he has understood the subject. The other day they published a very beautiful book in Marathi. One Suravkar,

such a learned book he wrote that in the light of Gyaneshwara what is Sahaja Yoga. And he has written it so well that anybody who is a theologian or anything like that in India will be impressed by it. I wish I could translate that book for you. But it is all the stanzas from Gyaneshwara, which is in Marathi language. He wrote such a nice book on Sahaja Yoga and that is what he gave on my birthday this time. Something so substantial, I felt. And once it reaches into the hands of any of these people, I mean, it will in any case. And he published himself, he brought some copies, gave it to me. And all the copies were sold out in that programme—'every' copy was sold for Rs. 2 each.

So this is what we have to do now. Is to write, write to different magazines, meet people, tell them we want to come and talk to you. First of all you must know about Sahaja Yoga. You should be well equipped. It is not that you can show my photograph with a light here. That is not sufficient. What is the light here, also you have to show. Only a few people know what is Sahaja Yoga—the rest of you do not know anything. Let us see what questions we have in our minds. Let us sit down and find out what are the questions, what questions are we lacking in, what we have to understand in Sahaja Yoga. What part we don't know. Let's find out all those things, all the details. Let us write it down. 'Everyone' of you. Whether it is a woman, man, child, everyone can do it. Find out what are the questions which are not yet answered in Sahaja Yoga. How can we answer particular questions? Alright. All these things can be found out if you put your attention to it you can easily find out what you need. Everyone has to do it. You must all be equipped. If anybody asks you a question on Sahaja Yoga and you cannot answer, I mean how can you convince people. You take one ordinary so-called layman from Christianity,—so-called Christianity again,

the man is layman and the Christianity is also lay. He will give a big lecture on Christ. Every verse in the Bible he will tell you. "Chapters, Matthew 2, Verse 2, this is what Christ has said. That you will be calling me Christ, Christ and I will not recognise you"—telling about himself only. So you have to be absolutely equipped for it. Now you also have to know what you will confront in a particular country. For example, when I come to England, I know I have to confront these theologians and the Christ and everything. If I go to India, I know what I have to confront. I have to face it on different lines and different fronts. You don't have to do that. Just think about your own country. French people have to think about France, you people have to think about this country and then go ahead with it. You can chalk out a good programme and work it out properly. I am sure, with God's grace, everything will work out. Because when are we going to do it now?

I am going away, as I told you to India, and I don't know when I will be back. You wanted to arrange my programme in England, but I think I cannot do it because I have to go round to all the places. Europe and all that, finish that. You better do that touring. When I was not here what touring did you do?—Nothing. You could have toured. Now at least these three months, you will be having a nice summer time, I'll be travelling all over Europe, everywhere. You please see that you go round England. Visit different places, arrange programmes, talk to people, find out who are the big Johnnies there. The mayors, this that. Go and talk to them. Tell them about this. That is how a new programming should be done and a new dimension should be given to our Sahaja Yoga propaganda. You have done no propaganda in the right sense, in the sense that you were not so sure about it that it we will work out. But now we will, because people are, there is an

atmosphere against Christ. So we have to fight and that is how we should become the people who are fighting for Christ.

Now there could be areas where you can talk of integration, of talking about how we do not know much about Christ. That we have to go to other books to find out who He was. Why did He come on this earth? We have to go much deeper. We have to prove that there is Divine power. And you have seen how Divine power works. What wonders there are. You take my photographs. Show them these are the photographs, can you explain these things. That in the hand you see the sun. Show us in Mrs. Thatcher's hand, even a star won't twinkle. *These things to be seen in the right perspective and at the right time. We must do whatever is right at that point. That is the way Sahaja Yoga is. Hit the point when it is to be hit. If you cannot do that way you cannot achieve. So this is the right time for you, there are 3 months ahead of you, I would like you to see what you can do, because now the sun will be coming out, you will have a nice summer. Go ahead. But now just do not fix all your holidays during these three months going to some beach somewhere.*

Sahaja Yogis have no time—they are busy people. They have no time to waste. We are on a warpath—we have no time to quarrel among ourselves. We have to fight very great enemies. We have no time to waste on our families and our children and our relations and father, mother, sister, brother. We are on a warpath. Very important this is. *So let us now prepare ourselves as Christ stood out of that grave, let us get out of this grave of lethargy, of compromising, of comfort, of our past ideas about life's pleasures.* This is the new era that has to show its manifestation in this country. It is very important, and you all can do it. *You have to be very*

brave, you have to be sensible, wise, kind and also forthright. But you have to say what you have to say. Because it has to be said. And this is the only thing to be said—nothing else is important. Whatever these people talk about has no meaning. They are not mantras. Some of them are anti-God, some may not be, but they are useless, wasteful, really garbage I should say. Why they are given so much importance and not the real thing that is there.

You understand that this is the reality that has come into you people. 'Actually' you have 'felt' the reality, actually you know the reality, you 'are' in the reality. Then why not talk about it. Why should we not? Is it not the

most important thing that we have to do? If you realise it, I am sure it will work out.

With all my blessings, with all my love, I really 'command' you to do that now.

May God bless you.

Today, on this day you all should vow, that we are on the warpath and we are going to find out ways and methods for doing these things during these three months. We are going to work it out. Just vow. *Just ask for wisdom and the spiritual power. That's all. And promise it to Christ that as You did, we are going to do.*

May God bless you.

Sahaja Yoga Biggest Blessing of Shri Mataji

We Sahaj Yogis have been endowed with such huge blessings far beyond imagination. Our Mother Mataji Shri Nirmala Devi has enabled us to obtain self-realisation through awakening of our Kundalini Shakti. In normal course this is very difficult to achieve and may be attained by one in a million amongst true, sincere and fully devoted persons with much of patience, perseverance and practice. Our Mother Mataji has enabled us to attain this with utmost ease and comfort. We should consider ourselves as the chosen people of God.

Referring to Kato Upanished there is a story of Nachi Keta who was a great devoted person. Once Lord Yama the Lord of death met him and being pleased with his devotion said to him—"Nachi Keta I offer to you half of my Kingdom". Nachi Keta replied to Yama saying—"Oh Lord, I don't wish to have any part of your Kingdom. Give me self-realisation". This Yama was unable to do.

After much search Nachi Keta went to King Janaka who was a realised soul. King Janaka could not give Nachi Keta self-realisation straight-away. King Janaka finding Nachi Keta very sincere and devoted, helped him to attain self-realisation with great pati-

ence, perseverance and practice after many years of struggle.

Referring to the first book in the Holy Bible which is the Book of Genesis (Ch. X & XI), the people in those days wanted to build a tall tower to reach the sky hoping to attain realisation. The building of this could not proceed further after few stories had been built because there came the language barrier. This is known as the Tower of Babel.

Removing the barriers of race, religion, language & nation our Mother Shri Mataji has been able to build a great mansion of Sahaj Yoga which is stronger, taller and highly sanctified than any building, tower or structure in the World. This mansion is not built with bricks, cement steel, wood or stones but with Love, Peace, Harmony, Friendship, Devotion and Dedication of the Sahaj Yogis. This mansion has many doors, and doors are always open: our Mother Shri Mataji has room for everyone who wish to enter (The doors represents our activity centres all over the world). This mansion Shri Mataji has built to stand firm for ever & ever.

Om twemeva sakshat Adi Shakti Shri Mataji Nirmala Devi Namoh Namaha I

—Monohar Khandke

Christian Tradition and Christ

QUESTION: Shri Mataji, in the Christian tradition we have heard that the Holy Spirit is something which comes from outside and now You said it is something which is inside.

SHRI MATAJI: It is a controversial thing, it is Christian tradition itself. Now it has come to a crux, so I can tell you about it. There was recently a book written by an Englishman I think, who has challenged the miracles of Christ, his immaculate conception and all these things. And, according to him Paul never talked about it. You see I have to tell you the truth. I must tell you the truth. Now this gentleman Mr. Paul, when I saw him in the Bible I was surprised, who is this gentleman here. He was himself a Jew who tortured Christians. He saw that Stephen was tortured. Then suddenly he gets a supra-conscious, some sort of an epileptic fit in that he sees some light and he becomes the organizer of Christianity. He had never met Christ. He was an intellectual and he intellectualized Christ and he established himself in the Bible. How is he there? What he did was to write letters of organizing God and tell the people because he wanted to go to gentiles. He fought very much with Peter and there was no combination established because Peter was not an intellectual. So this Mr. Paul started a religion of his own and surprisingly Khalil Gibran had said the same thing that I am saying. That who is this strange man Mr. Paul? It would be like this epileptic boy talking of Sahaja Yoga. And not only that, Khalil Gibran also says that Paul is a person who does not know what he is talking about, he is not sure about himself. He said it very clearly in that book "The Son of Man". Please read it, a complete chapter. So this Peter was completely made into

nothing by Paul. And then he incarnated on this earth as Augustin and started this so called tradition.

Now you will be surprised there is an Archbishop of Durham who says that all these things are hallucinations of the disciples and that there was no immaculate conception and there was no miracles of Christ. Because intellectuals can't understand these things. Now this church where they bestowed upon him a very great honour, that church was burnt by a great fall of a lightning within, absolutely burnt on top. So the Archbishop says that it was God's grace that the walls did not burn.

I tell you that not only Christ had immaculate conception but every miracle he did is a fact. And He is the Truth and can be established when you come to Sahaja Yoga; that He is such a great truth that all these false people who try to malign him...And to challenge Christ is a very dangerous thing, because you must know He has eleven destroying powers which are called in Sanskrit as Ekādasha Rudra. He is great incarnation of Mahāvishnu. He is innocence personified. He has all the powers of innocence and who can challenge Him? Unless and until one has realization, one can't understand Christ.

So many people are shattered. Their faith is shattered the way these intellectuals have taken over the tradition, so called tradition, of Christianity.

But it is true, the Holy Spirit can bless people and the Kundalini rises when the Holy Ghost blesses the people; so the Kundalini rises because of that, is a fact. But they don't know. They did not even explain in any way, because they don't know anything about it. They don't know, they have no

knowledge about it. They did not even explain that when the Holy Ghost blessed the disciples what language they were speaking and what they were doing that people thought they were mad. Because the Holy Ghost blessed them they felt the cool breeze and they started talking the language of the centres, as we talk. Not that somebody started speaking German, somebody started, say, speaking Sanskrit. It is only possible these things happen when you get possessed. But they got their realization and they started to speak the Divine language of the centres. And when these powers are felt then you start moving your hands in the deftness of it you know how to use these hands, how to raise the Kundalini. The hands start moving and that's what people thought, they were mad.

But I move in a society of another kind as you know and in that I meet many ambassadors and great intellectuals, and they all say that these disciples of Christ were all stupid fools. Because they have not been to universities. What university did Christ go to? This is how it is a big drift now between the people who feel Christ is the embodiment of Divinity and those who are intellectuals of this kind who are challenging Christ. But Sahaja Yoga can prove that Christ resides on this centre of Agnya there at the cross; because when the Kundalini stops at that point, at the Agnya point, you have to take the name of Our Lord Jesus Christ. Then the

Kundalini rises in its dignity. That is the gate He said.

So now as far as the tradition is concerned I'm rather doubtful how the tradition took, every religion, even Hinduism, it is like that, Islam is the same. Any religion you take, the tradition is nothing but the tradition of going down, down, down, down. If it was a right tradition there would have been no problem. Today we have so many churches, so many fightings. You see the Vatican in the Mafia, the Mafia in the banks. I can't understand.

But Christ you gave Him the thorn to be adorned on his crown. What kind of crown these people are wearing? In India also, we have also now started another kind of competition with your crowns. So somebody is making a big umbrella of gold. I must say crown is alright—they are wise, but umbrella is dangerous. They are playing with Divinity, they have no sense that God Almighty has a tremendous wrath for such people. The religion of Christianity or any religion is the religion of the living God. At different times there were great flowers on the "Tree of Life". But we plucked them and said "this is mine, this is mine" and we are fighting the dead. But in Sahaja Yoga you will know the beauty of all these great prophets and you will be amazed how they have enriched us, all of them.

So now, I think our question—needed a lot of explanations and thank God I could say it in Vienna.

(Vienna 8th Sept. 1984)



Her Holiness Mataji Nirmala Devi

CARDIFF PUBLIC PROGRAMME
8 August 1984

“The Knowledge of the Roots”

I bow to all the seekers of truth. It gives me immense pleasure to come to Cardiff again for this programme of Sahaja Yoga. They must have explained to you what is Sahaja Yoga. That is, ‘Saha’ is ‘with’ and ‘Ja’ is ‘born’—it is born with you and all of us have a birth right to get this spontaneous yoga, that is the union with the Divine. Ascent to the Divine is our birth right. Only thing we must reach that state of awareness where we become aware of higher seeking within us. First as a human being we seek food, then protection, house, possessions, money, power—and then we find that all these things even if you have achieved you have not been able to achieve what you wanted—that is the state of joy, and thus you start seeking furthermore to find out what should be *that state in which you remain in complete joy.*

Many people have no idea as to what to expect and also they are quite naive about the structure or the nature of this tree of life which is built within us. Now what I’m going to tell you is the Knowledge of the Roots. So far with our developments we only know the Knowledge of the Tree, but we have to know the Knowledge of the Roots which sustains this tree. If we do not know that Knowledge, it may be one day this great tree that we see which seems to be quite secure, may completely be destroyed. So it is important for everyone to have *that Knowledge of*

the Roots within ourselves and within our society, within human beings as a whole.

Now we have to realise that we have come to this state of human awareness up to a point where we find we are lost. These days in the modern times, we are very much confused because there are so many ideas afloat. All these ideas confuse us and we don’t know where to look, what to see, the value systems have changed rapidly so drastically that it is difficult for us to keep up and cope with it. *Despite all that, it seems that there must be some hope for us: after all God, God who has created this Universe must be worried about this creation. After all, He has to do something about it.* It’s no use only our worrying about it, or being aware of the shocks, the future shocks that we may receive because of the mistakes we have committed before. *It is He who has made us and it is He who works out everything for us.* For example, we believe that we do this and we do that. What we do is the work of the dead to the dead. *We do not do any living work.* We cannot transform one flower into a fruit. But you see in different seasons we find different types of flowers, different types of fruits coming in, we find every child that is born has something to do with the society, with the parents, with the country where it is born, it is such a big selection that it is impossible to find out who could have done it with such tremendous

powers of accuracy. A child is conceived in a Mother's womb, is a very big miracle itself to all the medical science because normally everything that is foreign is thrown out of the body—but when the foetus is formed in the body, it is not thrown out, on the contrary it is preserved, looked after, nourished and thrown out at the time when it is fully matured. This is such a remarkable thing that we see everyday, but somehow or other we take everything for granted.

Human beings if they look at themselves, they'll be amazed how beautifully we are made. This is something special about us. We know so many things more than the animals do. An animal can pass through a dirty lane, he cannot understand any architecture, he cannot understand any colours, any beauty, but we human beings have so many ideas and also abstract ideas. But beyond this is a state where you reach into an absolute state—so far still we live in a relative world. Whatever we know is so relative that it is difficult to decide really what is right and what is wrong. Relatively we can say alright, this is little right and this is little wrong. But we cannot absolutely say that this is right and this is wrong. Here then we start thinking—are we really fully evolved? We are not. *We are not evolved. And when I say this you should take it as an hypothesis with a very open mind of a scientist. And then if it is proved you have to accept it as a law, not before that.*

It is very hard to believe that we can become the Spirit. This is one of the big myths of modern times and many a times when I speak about becoming the Spirit people say that—how can you say like that, how can it be that easy—but *it is a living process of our evolution and if it is done by the power of a living God, then it has to be very simple, has to be very easy—like if you have to sprout a seed you just put it in the*

Mother Earth, and the seed has a capacity to become the plant and the Mother Earth has a capacity to sprout it. In the same way, this happening has to take place. *Today that time has come. That time has come, the time of judgement has come and at this time we have to see that we'll be judging ourselves, but not by some sort of a weight or some sort of an authority, but by something which is within us which we call as the Kundalini, is placed in the triangular bone called as sacrum. Just see, Greeks knew about it, that's why they called this bone as sacrum. But what is this bone in the biblical understanding—it is the reflection of the Holy Ghost. We have to understand that if there is a Father God and a Son—there has to be a Mother. So this is the primordial Mother who is the Holy Ghost and She is reflected within us as the Kundalini. In our heart is reflected the God Almighty. It is He who is the witness of whatever we are doing. This power manifests everything within us and then resides in a sleeping state in that triangular bone and is said to be residual because it has not yet manifested itself. This is the power of our desire which is true and the only desire we have which is pure. Because all other desires are not true. If they were true, any one of them when satisfied, we would not have desired for anything else. But it is not so—as you know in economics that wants in general are not satiable. So you want to have something today, then we want to have another thing tomorrow. *But once the desire of becoming one with the Divine manifests then you don't want anything—you want to give. Like you want to be the light and then you become the light that emits light and emancipates others—raises them to the level of their Spirit by giving them peace and bliss.* Today we talk of peace. But how can we have peace with the people who are so disturbed. We have to have transformation of human beings, who should feel peaceful*

within themselves and should feel that they are the ones who are part and parcel of the whole. But this should not be a conception or a mental projection. Because mental projection can disappear in no time. Like you would believe that this particular person is my friend but you discover that he is not and the whole mental projection drops out.

So all mental projections are artificial, they last for a short time and disappear. *But this is a happening that has to take place within us when we become the Spirit. It is the question of you feeling that Spirit on your central nervous system.* So in our evolutionary process whatever happened to us has happened to our central nervous system, and that is what Christ has exactly said when he said you are to be born again. He didn't say that you just ask somebody to do an exercise of putting some water on top of your head—and then say now you are baptised. No. *There is a true baptism of the real awakening of this Kundalini passing through these six centres above, piercing through your fontanelle bone area and giving you the true experience of the breeze of the Holy Ghost coming out of your own head and this cannot be by just putting water by somebody. It has to happen within yourself and you have to seek the truth, and not something that just satisfies you for the time being.*

That's why even if you profess any religion we find we don't have much transformation within. But here you become the Spirit, the light of the Spirit we can say, on our central nervous system just guides you. Like first of all when this Kundalini rises She passes through these centres on the physical level and you get physical health. Some people say, Mother, you heal us or cure us—is not true. It is your own Kundalini. It's your own Mother within you.

Everybody has an individual Mother,

when She rises, She actually fulfils the need of every subtle centre that supplies to your gross centres, because these are the abstract or we can say are the subtle centres which are first fulfilled and they look after your plexuses, that's how you get healed automatically. It is you who heal yourself, not me. *I'm just a catalyst you can say, like one enlightened light can enlighten another one, and once you are enlightened, you can enlighten another person. That is how it is.* So there is no obligation. There is no give and take. It's like we are part and parcel of the whole. Now we have, say, a problem on a finger. What do we do? We just rub that finger and find that we feel better. But have we any way obliged this finger? Because it is part and parcel of you it just spontaneously has happened and has worked out. In the same way it happens to you also that you get this Realisation automatically.

Now the mass evolution has started and there are many who have got Realisation like that. I'm happy to know in England also we have at least two to three thousand people who are realised very well, who are established, but there may be much more who have got Realisation, but then you have to establish yourself like a tree. *Once you establish like a tree you can give Realisation to others and you can give them peace and the whole thing is such a transformed personality—because the second thing that happens to you when you become the Spirit that you become so powerful that nothing dominates you. Nothing dominates you. There is no habit that can dominate you. No temptation can dominate you and you become very powerful, But at the same time you are extremely compassionate, you are extremely kind, so it is a very compassionate power that you develop of the Spirit and you become a new personality, a wonderful personality.* We know when we have Christmas, when we have Easter, we give eggs to

people. This denotes the Resurrection of Christ as our own Resurrection, that an egg has to become the bird. It is symbolic of that. That we are like eggs when we are closed, when we have this 'I'ness within us, and then suddenly when this happens to us, this egg becomes the bird and you become completely free and you know what freedom is. *Freedom is no licence but freedom which is absolutely not curbing anybody's freedom nor is giving you any bondages. It is something so great it should happen to all of us.*

We have had many great saints in this country, I would like to mention William Blake who was a great saint and who saw all this happening long time back, two hundred years back—and He wrote about it that such and such time will come when men of God will become prophets and these prophets will have powers to make others prophets. He has said so many things that time has come today for England to rise as He has desired and described. That time is here today now at this time you should get your Realisation—you'll realise that now you have entered into that Kingdom of God. We have also many people, we can say even Mohammed Sahib has said that "At the time of Resurrection your hands will speak." Exactly this happens, that when you get your Realisation, when the Kundalini comes up, and She touches the seat of God here immediately in your heart the reflection of God starts emitting cool vibrations from your hands also. *When it starts happening you are amazed that all around you feel the subtle power of God, the power of His love, what we call the all-pervading Brahma, what we call the Chaitanya, that's how you start feeling it and once you start feeling it you are amazed that how you can find about anything. You become like a computer. As soon as you want to find out whether it is right or wrong, say you want to ask a question, "Is there God?"—Immediately you'll find there will be*

cool breeze coming out. But if you want to find about Hitler, you might get a blister or a heat on your hands and you'll feel horrible about it. So that is how you start working it out and gradually you become absolutely wise in the sense you become absolute and you understand.

Just now if you look at a person how will you find out who is right and who is wrong? But when this happens to you, you don't have to know about him. On his centres you know because you become collectively conscious. You *become*, again I say, it is a *becoming*, you *become collectively conscious*, you can know about your own centres and you can know about the centres of others. And when you feel the centres of others, you know what the problem is, you don't talk like other people talk, but you talk in the language of centres. This is exactly what happened to the disciples of Christ when they were blessed by the Holy Ghost, the cool breeze came on them, they started speaking in strange languages. And the same thing you'll find with Sahaja Yogis that they speak in a strange language in the sense that they talk in the language of the centres, and they start using their hands in a way because the hand has got the power flowing, and they use it to bind it up and that looks very strange and at that time also it looked very strange so people started saying that they are mad people, they are doing some sort of funny actions.

So all this happens, it's very simple, has to happen, the time has come, it is the blossom-time; at that time I would say, in the early days, it was not the blossom time but it was the time when there were hardly one or two flowers on the tree of life, but today is different—there are so many seekers all over the world though misled by all kinds of things, because as soon as they come to know, the negatives, that God has

decided to work it out, they have come in the market and they are selling their goods. *One must know that you cannot sell God in the market. Secondly you cannot organise God.* But we are so much used to it, paying for everything that we can't understand that we can get something without paying.

But think of a seed which we sow in the Mother Earth. What do we do? Do we pay anything? Does it understand money? Do living processes understand money? Do you think God understands money? You can't pay for it. If you put this one small little test,—99 per cent of these bogus people will disappear from the scene. But we don't think, we don't use our brains, we go headlong into it. On the contrary they will ask thousands of questions to me but to these people who have taken thousands of pounds and have finished them off they don't ask any question. They just go headlong into it, ruin their lives, get into epilepsies and all kinds of diseases, then they come to me and I find that they are in a very bad shape. But doesn't matter, whatever has happened has happened. Nobody should feel guilty about it. *That's one condition of Sahaja Yoga is that we should not feel guilty. We have to be in the present.*

Forget the past. We are not to think about the past. And at this present moment this should happen to all of us.

Now the subject matter is so great and the knowledge is like an ocean. I cannot in this short time tell you all about it, I would say there must be at least two thousand lectures in English language which I have given all over the places, and I would request you first of all to get the light within you.

Like this room when it is not lighted and if I tell you about this room it will be a headache, and if I tell you about the electricity, the history of the electricity, the connections of electricity, the sources of electricity, you'll be fed up. First of all, let us have the light. Once we have the light it's much easier to understand, and you'll have much patience. So I would request you first to have the light. We can try it, I cannot guarantee, I must say, I cannot guarantee to everyone—is something that works out but may not work out also. As far as possible, we should try and let us see what happens to us and if it works out that would be really a very great pleasure for me.

May God bless you all.

FESTIVALS

Name	Date (English)	(Shalivahan) date
Navrātri Puja Dassehra	4th October to 12th October	Ashvin Shudda Pratipada to Dashami. (from 1st to 10th day of bright fortnight of Ashvin) Hawan is Performed on the 7th day, that is, on 10th October.
Kojagiri Purnima	17th October	Ashvin Purnimā (full moon day in the month of Ashvin) Puja is offered to Shri Lakshmi. In the late night and Bhajans are sung till early hours.
Lakshmi Puja	1st November	Ashvin Amāvasyā. (The new moon night of month Ashvin)
Birthday of Guru Nanak	16th November	Kārtika Purnima (the full moon day of Kartika Month)
Birthday of Shri Dattatray	15th December	Margasheersh Shuddha Chaturdashi (the fourteenth Day of bright fortnight of the month of Margasheersh)
Birthday of Shri Jesus	25th December	

"The Right Heart and the Qualities of Leadership"

"The Lord God Almighty is Absolute Sovereign of the Universe". Amen.

The Movement in the unconscious is always from left to right to centre. The heart chakra in both left and centre represents divine protection and a sense of security, translated in human terms into protection by the parents. In the Right heart; this becomes protection of the Father and the King—or Leader in modern terms—And its ruling deity is the Lord Rama, as Incarnation of the Lord Vishnu, sustainer and pervader of the universe.

It is well known that in all his incarnations, and in his unincarnated state the Lord Vishnu serves eternally the needs of the universe and his Mother the Shri Adishakti unstintingly and unselfishly. One can never find a single attempt at self glorification by the Lord; only unstinting devotion, service, surrender and submission to the Shri Adishakti and the Lord Absolute. He who is Lord of the power of wealth—the Lakshmi tattva—takes none for himself, but distributes all unselfishly throughout the universe. In total detachment he regulates the lines of the Universe, without any personal attachment. In the Sahasrara his Sahasrara is the Sahasrara of the Virata, in the Mooladhara likewise. In the Agnya he is Shri Mahavishnu, the Lord Christ, who disposes all things and matters within the Universe.

The Lord Rama as king always served, and sought for himself neither wealth, nor glory, nor comfort, as Maryada Purushottama—he was an example to his people—and conscious of being so—voluntarily, took on the 14 year exile in the forest, and the exile of his wife—a form and aspect of the Shri Adi Shakti. He surrendered to his children—and through them became the Father of Nations. If one searches the whole Ramayana it would be impossible to find one example where the Lord became or behaved selfishly—For the

tenor of his entire life was service and duty, And his brothers served him in this—and in this he was supported by the Shri Ganesha tattva—whose motto is also service, duty, purity, and support.

The relevance of this is that if one is a Sahaja Yogi and one's right heart catches, it is not all service and duty and unselfishness and devotion, to the Sangha of the collective; not 'we' but rather an "I" is keeping in. Right sided negativity always ends up in the Ego: "I" can do this, "I" am this. Look how great 'I' am—But really it is the Virata which is greatest, "Akbar"—the comparative form of Kabir (great)—i.e. greater, (the greatest is the absolute the beyond). And both are epithets of God as Virata, in the Koran. Hence one who says "I" am great, without any reference to the Virata, is anti-God in his essence—and blasphemous in his speech. But he who says, "We are Great" or "I am great only because I am part of the Virata and of God the Almighty—and therefore serve Him taking nothing for myself", is great. For Greatness lies only in the Eyes of God—not of men—and only He can confer this title, otherwise it is futile, empty, imaginary. It is easy now to see what a Right heart catch is, especially in a Sahaja Yogi if he is a leader.

A Sahaja Yogi has to be very pure. There is a story in Medi aeval Europe, that the Lord Christ was like a Pelican, for it was believed, that the Mother Pelican nurtured her children by taking blood from her own heart and feeding them. It is a beautiful story, born of the Unconscious, indicating how, at the level of Centre Heart, the Omkara takes on the virtues and qualities of his Mother the Shri Adishakti, and out of 'profoundest', love for Her, feeds Her children—with the Love and blood of his own Heart. A Sahaja Yogi leader needs also to be like this—for leadership is not leading but serving—with the blood of the heart—and an impure heart cannot lead,
(contd. on Page 37)

Sahaja in Europe: An overview

European have been spoiled. They have enjoyed in recent years a succession of momentous pujas and public programmes with Shri Bhagavati Mataji. The Void (Europe) has to be somewhat cleared, the Nabhi (right: France/Germany, left: Austria/Italy) and the Heart (left: England) has to be strengthened before Vishuddhi (USA) can manifest; before the Kundalini (India) can express the full strength of her ascending power. Thus Shri Mataji gave special care and attention to the European organs of the Viratakalki to come. Here are a few recollections.

Sahasrara day 1985 in Vienna. Tremendous. The bandhan from Shri Mataji digs a hole in the heavy rain clouds which were hanging over the city. All around: clouds. On Vienna: sunshine and blue sky. In the castle of the born realised Empress Maria-Theresia, Shri Mataji tells us we have to settle down in our own dimension that is nirvikalpa samadhi. Sunshine, sahasrara shine, sun sahasrara. Sahaja Yoga in Austria is doing well with the fourth ashram soon opening in Vienna and Herbert opening a new center in the city of Graz. In Munich (Germany), Hugo and his group held the fort.

Ganesha puja in Rome. A bath of overflowing bhajans and devotion. I missed it, alas, but could escort Shri Mataji in Venice a few days later, where huge crowds had been drawn to Her programme by positive Italian radio and television reporting. In the meantime, programmes and seminars organized by Yogis in Mailand and Venice have been successful.

Guru puja 1985 near Paris witnessed the wrath of the Satguru. Awesome. But since then, France, with Patrick as a new leader, has improved a lot. There is also, in the congress house in Versailles, a nice inaugural ceremony for the French new version of "the Advent". Mr. C.P. Shrivastava carries the hall with a confident, forceful statement on Sahaja Yoga's crucial role in today's troubled world. Shri Mataji Rajya Laxshmi is royal as ever. The book which is published commercially, sells well.

In the summer, two major pujas take place in England. *A Ganesha puja again, in Brighton and the Vishnumaya puja in Wimbledon.* Brighton station resounds with the conches, the cheers, the jai jai kar and the songs of hundreds of sahaja yogis. Both the speeches of Shri Mataji must be meditated upon by all of us, again and again.

Switzerland had been blessed in 1984 by two pujas in the mountains: Guru puja in Leysin and Ganesha puja at the feet of a titanic Swayambhu Ganesha, the Matterhorn (meaning: "the Mother's top"), the most famous mountain of Europe. In 1985 again, Shri Mataji graces us with a *Navratri puja in Weggis*, at the geographic and historical core of the country. The Goddess seats on the tiger, holds the swords and...a gun! The Havan is out of the world, higher on the mountain, above a sea of clouds. The Swiss nucleus of sahaja yogis is good but Swiss people are still very slow in opening themselves to Reality. Durga's coming helped to clear out a lot of poisons (Switzerland being the gall-bladder).

At last, and again in Italy, *Diwali puja takes place near Rome* in November 1985. The festival of light is celebrated with bubbling joy. The meeting at the airport between Mataji arriving with a plane full of British sahaja yogis and the European who are waiting cannot be described. We will never forget it. Mataji, Mataji, your face shines like a thousand suns. In Her speech, Shri Mataji says that the sahaja yogis are responsible for keeping their lamps all right: no smoke should blacken the face of God! Finally, Mother, during a shopping evening, buys (very cheaply) the same (superb) pair of shoes to Guido, Engelbert and myself. We hardly dare to walk in it...

Seminars deserve a special mention as an effective tool for strengthening inner growth and collective developments. *The third European seminar near Colmar*, in April 1986, is attended by around 400 people from more than ten nations. Great vibrations, great fun. With a puja to Shri Vishnu, this encounter is conceived as a preparation for *the sixteenth Sahasrara day*.

About 600 yogis and yoginis flocked to this extraordinary ceremony in the Italian alps, near the Swiss border, in a region which had already been graced in September 1984, by an Ekadesha Rudra puja to Shri Mataji. An anticyclone arrived from England, at the same time as Shri Mataji, to blow away eastwards the radioactive cloud which was drifting over Europe after the nuclear catastrophe of Chernobyl in the USSR. When Shri Mataji arrives to the place, between two meter high walls of snow all the conches blow triumphantly, the smog clears out and a touch of sunshine lights up fifteen meters golden statue of the Goddess as "Our Lady of Europe" which overlooks the site. This same night, we all enjoy a unique session of bhajans and dances, vibrant with love and intensity, and of a high musical quality. Songs of praises from all the countries, including Algeria and Spain, are offered to the Lotus Feet of the Divine Mother. She is prasanna. And we all beam like... children of God.

During Her puja speech, Shri Mataji stresses how important it is for us to drop all the concepts of the Unconscious within. To evolve from self knowledge to self consciousness, we are to be more awake, more alert by activating our witness power. The brain represents the principle of Shri Vishnu, which in the sahasrara of the true yogi, is totally surrendered to Adi Shakti.

Last but not least I have to say a word about our hosts. In presenting a beautiful programme of songs and dance, in decorating the puja hall with exquisite taste, in organizing everything so smoothly, the Italian sahaja yogis deserve our admiration. We really feel that sahaja yoga is on the move in Italy. A TV journalist, a saleswoman in a shop approached Shri Mataji in Mailand asking respectfully: "Are you la grande Madre" (the great Mother)? May I please have my realisation?". I told Guido that Italy is the most Indian of the European countries. He loved it.

—Gregoire