

GURU PUJA SUNDAY 23.7.89 LAGO DI BRIES SYNOPSIS

The guru principle is within ourself. The principle may be nourished sometimes but the nourishment has to be retained within. Whenever you worship any principle outside you worship it inside.

Around the Nabhi is the Bhav Sagar which is the ocean of illusion it cannot be the guru principle. There are hidden chakras within the Bhav Sagar which are to be awakened and manifested. The limits of this principle are controlled by the movement of the Swadishthan Chakra. Swadishthan Chakra gives you creativity. The person who is a guru has to be a creative person. If you are not a creative person you cannot be a guru. If you lack in creativity you lack the guru principle because guru has to create from ordinary people a new dynamic personality. From the decay he has to create a new personality—so how to do it? You have powers to raise Kundalini to cure people, if despite all this you can not create a new personality then you can not be a Guru.

The new personality has to be dynamic and compassionate, you can only mould people through compassion and never through anger. You have to use the energy of compassion Unless you feel the concern, the compassion for the person, whom you give realisation and just show off the person will not care for you. Many people get realisation, they come to the Ashramas, Poojas still their Guru principle is not

created till they create many more Sahaja yogis. The vision of the Guru is, "How am I going to create more Sahaja Yogis?"

The force and energy of Swadishtan Chakra is attention. If your attention is wobbly, criticising others, then your Guru principle is wasted, the effort of Sahaja Yoga is wasted. Minimum of minimum the attention should be pure. Your attention is not developed by ascetism, by concentration. We pay most attention to the children, spouse, relationship of love family. When our attention has got compassion and love for others only then you can work out their realisation. Only the intensity of love can give you pure attention. Attention that is self oriented is pure. The idea of spirituality is love. Spirituality is not dry like bean-stock. If the soap can not clean what use is it? If every one is afraid to come near such a dry spiritual person what use is he?

If creativity is our object then the attention should be purified with love and compassion. When filled with love and compassion it makes you dynamic. The joy of seeing the reflection of your love on another person is infinite. Like you see your reflection on a mirror. That is how you create, through your own reflection, purified by the reflector

If you only live for yourself then you have not expanded at all, you have not done your duty to the Guru. If you develop the Guru Tattwa then the quality of wisdom is born. Wisdom is when you realise your mistakes and rectify them, the balance comes. In the beginning the Guru principle is limited, then as you create more Sahaja Yogis it goes on increasing its limitations like a horizon.

The center point is Nabhi on which the whole movement takes place. You get the Nabhi Chakra from the mother, so a Guru must have the quality of the mother. A Guru must love her children, correct them and help their growth.

How can we love and yet tell the truth, you have to look after the benevolence of the disciple. He may not like to hear the truth today but one day he will thank you for it. If the aim of the disciple is not to ascend then better not have him

We can love useless material things but not human beings. Love for love sake. Try to implant that love in someone else. We have to raise all our understandings on love otherwise your Guru principle remains weak. and one day you will find yourself outside the shores of Sahaja Yoga. First you must try to develop your Guru principle otherwise it is no use doing the Guru Pooja. Today when you worship me as a Guru, any amount of blessings will not work out unless you develop the depths of Guru principles. It is easy to become an angel or a deity but difficult to maintain it.

My desire is that all my children should become in my image and feel the oneness in my one image.



SEMINAR AT LAGO DI BRAIES, ALP MOUNTAINS ITALY - 22/7/89

SUBJECT, "HOW TO PRESENT SAHAJA YOGA"

The promised Golden Years of Sahaja Yoga have come. Sahaja Yoga is spreading fast and many new centers are opening all over the world. Over a thousands Sahaja Yogis gathered by a most enchanting lake, overlooking snow clad peaks to worship the mother of all the Gurus.

We were all very excited by the good news Akbar brought from Turkey. The Sahaja Yogis from Greece told us how they all prayed to Shri Ganesha for the success of Shri Mataji's programme. 1500 seekers came, the press and the radio and the television covered the news. Perhaps you are not paying enough attention on the press Sahaja Yoga touches every single aspect of life, from the gross to the subtle. We have to think of variety of ways to present it. It is the duty of the older Sahaja Yogis to make it easier for the new ones. In most countries it is being presented in a structure of a course varying from seven days duration. New comers are well informed and better prepared and like this method.

The Austrian Sahaja Yogis prepared a special questionnaire asking new comers what impresses them most and what distresses them. They praised the compassionate attitude of older Sahaja Yogis and put, If when, the Arrogance of some of them. Some older Sahaja Yogis like to show off their knowledge and boast of the number of years they have been in Sahaja Yoga.

We should speak to their hearts rather to their heads. By speaking to their head we only provoke reactions in their ego. The Australian Sahaja Yogis played a beautiful music tape that appealed to the heart but also contained words to convey the meaning.

The seminar concluded with a keynote that the success of a public programme is the acid test of the collectivity. If the collectivity is impressive enough, the seekers will be attracted by their example. Therefore a desire and effort of every Sahaja Yogi is utmost important. While being a good instrument, we must remember that Shri Mataji does everything.

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## ABRAHAM

Abraham exemplified virtue, righteousness, humility and total surrender. He would rush from his tent and greet the traveller on the dusty road, beseeching him to enter his own tent and have "Just a little bread," Abraham would treat the traveller as if he was honouring the tent with his visit. So in a profusely ingratiating manner, the prophet would receive his guests as gems dropped from Heaven.

"My Lord, if I have found favour in your sight, do not pass by your Servant. Let a little water be brought, and wash your feet, and rest yourselves under the tree, while I fetch a morsel of bread, that you may refresh yourselves, and after that you may pass on - since you have come to your servant." (Genesis 18, 3-5)

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## CONFUCIUS

Like his personality his teachings are natural, human and simple. Actual life was used to illustrate his points since this was easy for the people to understand. He divided life into five relationships which were ;

- 1) King and minister
- 2) Husband and wife
- 3) Father and son
- 4) Brother to brother
- 5) Friends to friend

To conduct these relationships in a virtuous and respectable manner was to follow the will of heaven.

He distinguished between a spiritual and a materialistic man thus;

'The superior man understands what is right, the inferior man understands what is profitable'.

There were five virtues to nurture according to the sage; benevolence, righteousness, propriety, wisdom and sincerity.



## RAJA JANAKA AND A BOWL OF MILK

There is a beautiful story told by Shri Mataji about Raja Janaka;

"You know, King Janaka was called as 'Videha'. Great sage Narada asked him one day, 'Revered Sir, how are you called as Videha, you live in this world how can you be a Videha?'

Raja Janaka said, 'this is very simple. I will tell you about it in the evening. Now, please do this little job for me. There is milk in this bowl. You take this bowl and come along with me. Please see that not a single drop of milk is spilled on the earth. Then only I will tell you why I am called Videha'.

Narada took the bowl and followed Janaka everywhere. He had to be very careful because the bowl was such that by the slightest movement the milk might have spilled. He got quite tired. When they retired for the evening, Narada asked, 'Please tell me now. I am getting quite fed up with carrying this bowl and following you everywhere at the same time.'

Raja Janaka said, 'First of all tell me what you have seen?'

Narada; 'Nothing except this bowl of milk so that it won't spill.'

Raja Janaka said, 'Didn't you see there was a big procession in my honour, then there was a court wherein there was a programme of dancing? Didn't you see anything?'

Narada; 'No Sir, I have not seen anything.'

Raja Janak; 'My Child, likewise with me, I also see nothing. All the time, I just watch my attention. Where is it going? Making sure that it won't spill away like the milk.'

Explaining Chitta-nirodha, Shri Mataji said, "This sort of attention one had to develop by watching attention. Chitta-Nirodh. Nirodh means the saving of your attention. So your attention should not be on saving money and worldly things and all that, but attention itself must be saved. As you watch your money, as you watch your road when you drive, as you watch your child when it is growing, as you watch the beauty of your wife, or the care of your husband - all put together you watch yourself; your attention."

Just as Shri Mataji has stressed the importance of sincerity in Sahaja Yoga, for example the necessity of singing and praying with love from the heart, so also Confucius says,

"Sincerity is that by which self-completion is finished. The possessor of sincerity does not merely accomplish completion of himself, with this quality he completes other men."

This quotation takes an added significance when it is considered in the light of Sahaja Yoga; an open, sincere heart facilitates the kundalini's passage up the Sushumna nadi.

### SOCRATES

SOCRATES GUIDED HIS PUPILS to the truth by considering ideas in their various aspects till the right answer was established. He brought forward the Theory of Forms - 'as above, so below'. The unseen Realm of forms is the Divine and heavenly strata of the Virata which contains the blueprint for all the earthly replicas. Everything on the earthly plane of existence is merely an imperfect reflection which is subject to changes and human imperfection, whilst that which exists in the absolute is divine, perfect, eternal and unchanging. The soul originates in the realm of forms and through seeking and aspiration eventually returns to it. This is the point in our spiritual evolution which we are now working towards in Sahaja Yoga - by purifying our vibrations we enter the kingdom of God.

"He who enters the next world uninitiated and unenlightened shall be in the mire but he who arrives there purified and enlightened shall dwell among the Gods."

### NANAKA

At 10 yrs. of age his mother thought it was time he took part in the sacred thread ceremony. As the thread was being put over Nanaka's neck, Nanaka cried, "Wait sir, why must I wear this thread?, will it make me good and kind"

"I'm not sure"

"Then it is of no use to me, give me instead a thread of mercy and contentment".



"A tree is known from the fruits it bears, so a man's religion is known from the deeds that he performs. Robes, symbols, forms, rites, rituals and ceremonies that do not lead to righteous deeds will not take man far in the path of spiritual progress. The real problem is to rid the mind of evil propensities. If that's not accomplished all our austerities are of no avail".

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"This body is a palace and it is the house of God. Within it God kept the infinite flame" - Guru Nanaka

SAI NATH

"My master told me to give bounteously to all that ask. No one asks with wisdom. My treasury is open. No one brings carts to take away the real treasures. I say dig and search, but no one wants to take any pains. Be the true sons of the DIVINE MOTHER and fully stock yourself. What is to become of us. This body will return to earth and the air we breathe will melt into air. This opportunity will not return."

# A·D·V·E·N·T·O·F·T·H·E·M·A·S·T·E·R·S

ॐ · Janaka 10 000 - 16 000 B C India.

✡ · Abraham 2 000 B C Mesopotamia.

📖 · Moses 1 300 B C Egypt.

🕯 · Zarathustra 1 000 B C Persia.

☯ · Lao Tze 604 B C China.

孔子 · Confucius 551 B C China.

Σ · Socrates 469 B C Greece.

☾\* · Muhammad 570 A D Mecca.

☪ · Nanaka 1469 A D India.

ॐ\* · Sai Nath 1856 A D India.



## •Creation of Dattatreya

The sage Narada went to the Goddesses Saraswati, Lakshmi and Parvati, saying that Anasuya, wife of Atri, was the most virtuous woman in any of the worlds. The Goddesses sent their husbands, Brahma, Vishnu and Shiva to test the piety of this woman.

Anasuya washed her husband's feet and then sprinkled the Gods, who were disguised as Brahmins, with this water. They were turned into babes. The three Gods deprived of the power to return to their original form, were trapped at her hermitage.

Saraswati, Lakshmi and Parvati came in search of their husbands, but he said she had some claim as she had nursed them so long. The Gods agreed to create a combined form with three heads and six arms if she released them.

This three headed divinity was named Dattatreya. The central head represents Vishnu, the right head represents Shiva and the other Brahma. The dogs which are depicted with Dattatreya represent the perfect devotees, which are faithful to their master.

## Archetypal guru

Adi Guru Dattatreya is the Archetypal Guru. That is, he is the prototype or original model from which all gurus emerge. He is the Guru Principle. As the Adi Guru, he has incarnated many times to guide mankind. He came as the ten great Primordial Masters. From Janaka through to Sai Nath, this great principle has incarnated to give form to God's love for mankind, returning again and again to correct our mistakes and bring us back to a God-centred life.

The patience and love of the true guru is clearly illustrated in Sri Dattatreya's repeated, persevering, incarnating guidance. It is Guru Dattatreya who leads mankind across the Void, bringing us from the treacherous oceans of illusion to the safety of the far shore where Sri Mataji, as Sri Durga, waits for us with outstretched arms! Lord Dattatreya had only one job to do, to establish our Dharma, so that we could evolve. Each of his manifestations had only this to do.

Lord Dattatreya himself, is the essence and innocence of Sri Brahmadeva, Sri Vishnu, and Sri Shiva. He is the integration of all the three Gunas, and above all is innocence itself. One is constantly reminded of Sri Mataji's emphasis on the first, and most important aspect of the Guru, Sri Ganesha. Innocence is the wellspring of the Guru, of wisdom.

In his manifest form, as Confucius, Zarathustra, Lao Tze, Nanaka, Moses, Abraham and Muhammad, Lord Dattatreya has been the foundation of great religions, preserving Man's Dharma.

"Adi Guru Dattatreya worshipped Mother along the banks of the River Tamasa. Tamasa is the same as your Thames. And he himself came and worshipped here.... in this great country of Shiva, or the Spirit."

"Dattatreya himself never said that 'He' was the incarnation of the Primordial Master, with all these three forces acting through innocence came on this earth to guide."

Sri Mataji Nirmala Devi.

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# A·D·I·G·U·R·U·D·A·T·T·A·T·R·E·Y·A

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Sri Muhammad spoke extensively about the Day of Judgement, promising Paradise to those who followed a righteous life as explained in the Koran, and Hell for those who turned against God and his Messengers. Speaking of the Day of Judgement in Sura XXIV he says:

"24. On the Day when their tongues,  
Their hands, and their feet  
Will bear witness against them  
As to their actions.

25. On that Day God  
Will pay them back  
(All) their just dues,  
And they will realise  
That God is  
The (very) Truth  
That makes all things manifest"

And in Sura XXXVI:

"65. That Day shall we set  
A seal on their mouths  
But their hands will speak  
To us, and their feet  
Bear witness, to all  
That they did"

From Sura VII:

"57. It is he who sendeth  
The Winds like heralds  
Of glad tidings, going before  
His Mercy: When they have  
Carried the heavy laden  
Clouds, We drive them  
To a land that is dead,  
Make rain to descent thereon  
And produce every kind  
Of harvest therewith: thus  
Shall we raise up the dead:  
Perchance ye may remember."

"58. From the land that is clean  
And good, by the will  
Of it's Cherisher, springs up  
Produce (rich) after its kind:  
But from the land that is  
Bad, springs up nothing  
But that which is niggardly:  
Thus do we explain the Signs  
By various (symbols) to those  
Who are grateful."

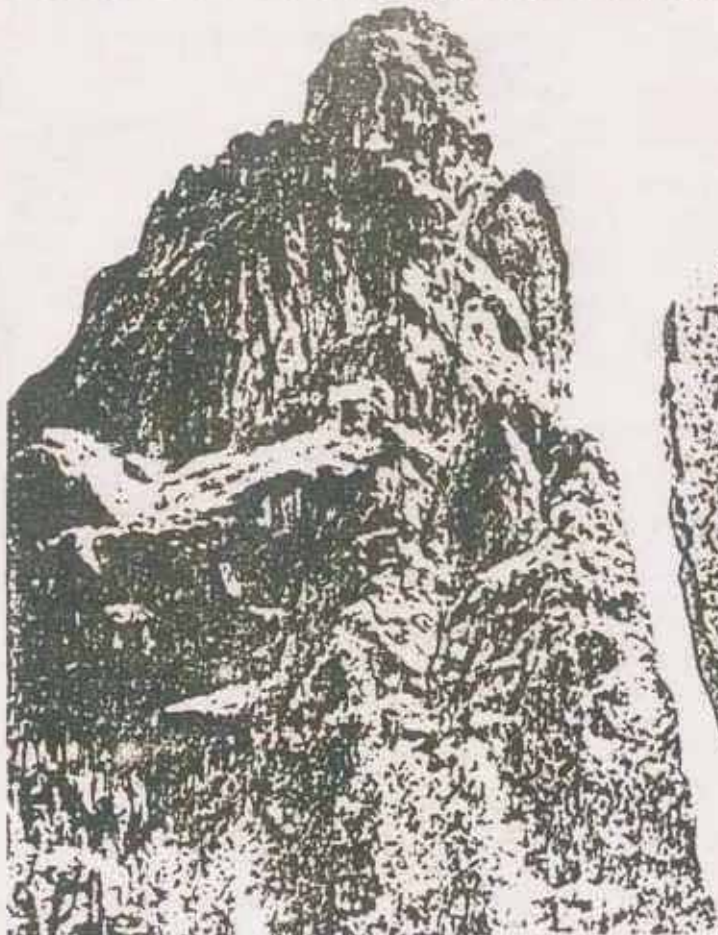


These contain the ten basic virtues or dharmas for all mankind. Shri Mataji say that as carbon has four valencies, as the the quality of gold is its untarnishable nature, so man has ten valencies. These are the ten sustenance points representing the ten petals of the Nabhi Chakra. It is because of these, that we stay spiritually pure enough to ascend.

The significant difference between man's valencies and those of carbon is that man has the free will to consciously choose them, whereas carbon is bound to its valencies by the laws of nature.

These are the Commandments that God proclaimed to Moses on Mt. Sinai:

- ◆ I am the Lord your God....
- ◆ You shall have no other God before Me....
- ◆ You shall not take the name of the Lord your God in vain....
- ◆ Remember the Sabbath Day, to keep it holy.
- ◆ Honour your father and your mother....
- ◆ You shall not kill.
- ◆ You shall not commit adultery.
- ◆ You shall not steal.
- ◆ You shall not bear false witness against your neighbour.
- ◆ You shall not covet your neighbour's house....



M·O·S·E·S



Ideas of good and evil, Heaven and Hell, angels and devils are inherent. Everything was harmonious in the Universe until the angel Ahriman rebelled and was driven from Heaven. Hence the fight between good and evil will endure until the Judgement Day. Then the world will be renewed and evil will pass away. The pure soul will attain the realization of the Kingdom of Heaven.

"The soul which is afraid to fight against evil has failed to carry out its Divine mission and has wasted its life during its sojourn in this world."

"On the day of Resurrection you shall be answerable to Ahura Mazda for your thoughts, words and deeds in this world."

## Joy

The Avesta tells us that the highest aim of our lives is to attain perfect happiness (Joy). The means of doing this is to know God's Will and to act in harmony with it.

"Let the joy of living fill your heart to overflowing."

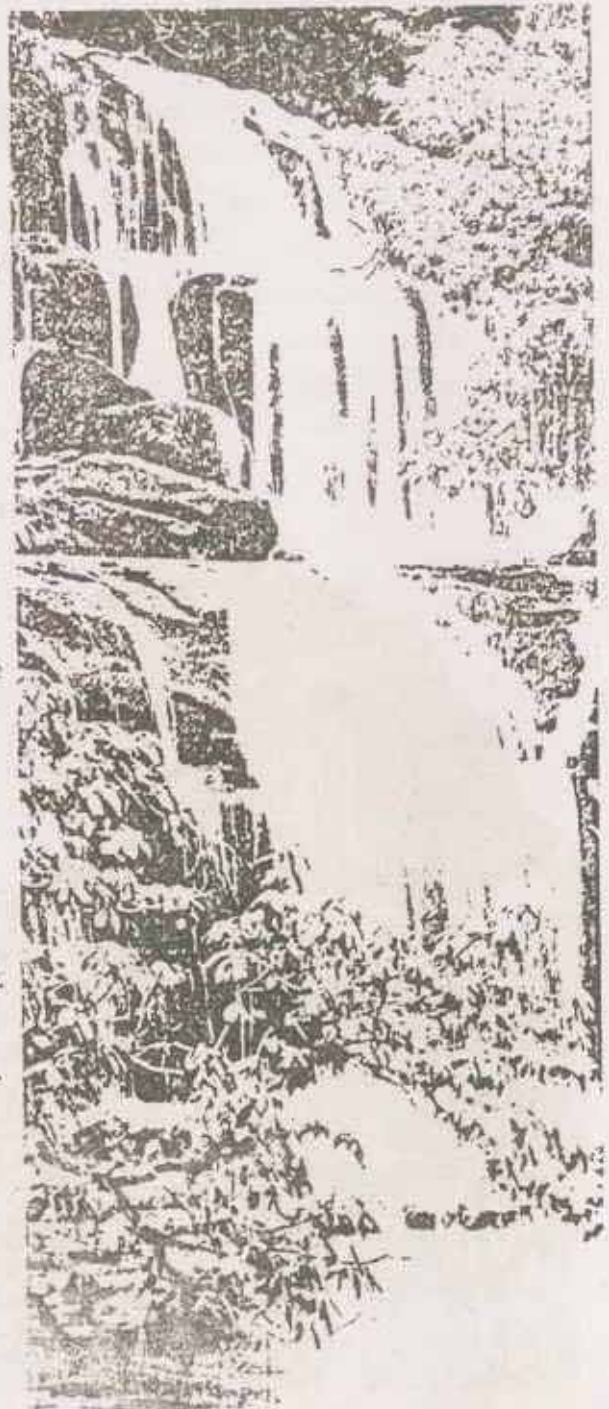
## Marriage

Chastity is one of the chief virtues of Zoroastrianism. Marriage is one of the most inviolable contracts and children are a blessing. Women are the sustaining powers of marriage and mankind.

"A chaste woman is the noblest creation of Ahura Mazda."

"Woman is the marvel of creation. Unrivaled and unequalled in form and beauty is she in the seven realms. She is the blooming flower in the garden of life that breathes perfume all around."

"Woman is the teacher of gentility to man. she helps man grow in moral height. She is the sustaining power of the life of man."





# Tao and water

The Tao is most akin to water, since water has the quality of being able to take the form of any vessel which contains it. Hence, it is the most flexible and spontaneous.

The Tao is female in nature and is described as the Mother of all things. It is obviously the Kundalini Herself.

"The spirit of the valley never dies. This is called the mysterious female. The gateway of the mysterious female is called the root of Heaven and Earth. Dimly visible it seems as it were there yet use will never drain it."

## Summary

From Lao Tze's teachings we learn that a Guru's purpose is to spread the light of the Divine by becoming a channel that enlightens seekers and takes them to higher levels.

Lao Tze was the embodiment of the Guru that expresses the Divine. This is not only seen through his teachings but also in his life. He could only see one thing, that is Tao or God as the absolute. There was no compromise. He was pure in attention.

A Guru teaches by having tremendous compassion. Lao Tze could love any seeker because he could recognise the Divine in them. It was that which he loved and it was that to which he directed his teaching. A Guru teaches that which is pure. Purity enables us to see through the illusion of the Divine and there we find detachment in joy, contentment in love and absoluteness in the Spirit.

When one becomes the Guru, one is absorbed in the ocean of the Divine. We are soothed, we find nothing matters, we know it is going to be alright because we become purity.

"The world had a beginning and this beginning could be the Mother of the world, When you know the Mother go on to know the Child, After you have known the Child go back to holding fast to the Mother, And to the end of your days you will not meet with danger."



L.A.O T.Z.E