

SHIVRATRI PUJA

Talk by H.H.Shri Mataji Nirmala Devi

17.2.91

ITALY

(Synopsis)

We have assembled here to worship Sadashiv which is reflected within us as Shiva, the Spirit. He is reflected in our heart. The goal of our life is to achieve the Spirit of Spirit. In earlier days the seekers were asked to deny, defy and condemn their body in order to know the Spirit. Then nothing was left out of them but bones; ultimately death followed, they were finished and there was no Nirvana.

The second way to Nirvana was to destroy the mind which takes you to 'the senses and things of joy. Keep denying whatever your mind tells you. Just say No to it, "Neti". But in Sahaja Yoga it is the other way round. Like first building the pinnacle of the building and then the foundation. Opening your Sahasrara was the first thing and then in the light of Sahasrara you have to witness yourself. Gradually you start introduction through vibrations and see "why I want this; why my attention goes to my comfort, food, children and ambition." Then you don't try to see whats wrong with others. You start seeing yourself because it is your ascent that you have to achieve.

The Heart is the abode of the Spirit; is the Shiva withing us. You know about the three nadis we have- Ida, Pingala, and Sushumna. But in the Heart there are four nadis. One nadi goes to Mooladhar. If you cross the limits of Mooladhara, it goes to Hell. Thats why they say that Shiva is a destroyer. Actually when you ask for your destruction you have it. Its like a fruit when it has to come, the petals look as if they are destroyed. As I have destroyed many conditionings, ego, fantasies. This has to be destroyed for the beauty to come out. When you cross the maryadas beyond a certain point then you go to your destruction. In four directions there are destructions built, as there are four Nadis. How are we going to stop this destruction through the first Nadi going to Hell. One of the qualities of Shiva is innocence. He is extremely innocent, like a child. He is innocence personified. We have to dissolve our carnal desires into the ocean of innocence. Innocence is something to be appreciated, understood and enjoyed. Animals and children are innocent. Divert your attention to all these things. You are walking on the street. What is there to see. Its all at three feet height. At three feet of height you see all the flowers, beautiful grass and children. You need not see people who are above that. Just see on three feet level. You may see the legs of a person but don't see the eyes of a person who is not innocent. Dissolve this desire into innocence. The Mooladhara is innocence and pure righteousness. It is Shri Ganesha's quality. Even if you are in this world living like a human being, even if you are not children, still you are innocent. Like once the sixteen thousand wives and five other wives of Shri Krishna wanted to visit a well known saint. On the way they found the river in spate & they could not cross over. They returned back and asked Shri Krishna how to cross the river. Shri Krishna said tell the river " If Shri Krishna is Yogeshwara and if he is absolutely innocent about sex, you go down." Accordingly they repeated this to the river and the river subsided. They went across and worshipped the saint but while returning they again found the river in spate. So they asked the Saint how to cross the river. He enquired how they came and they repeated the story of Shri Krishna. He said go and tell this river that I have not eaten at all. They were surprised because they had fed him all kinds of food. When they went to the river and repeated what the Saint had said, the river again subsided. So to live in this world, to be a wife, husband, you can be innocent, thats the sign of purity. ➔

← The second channel is of desire which can take you to destruction. That's why Buddha had said that desirelessness is the only way by which people do not get old, sick or worried. Desires can be of any kind. Not only material but mental. "I must possess this woman," etc. It is not because of attachment but just to have more. One goes on adding up things but still one is not happy or satisfied. What is the reason for this. It is because it is not the Pure Desire. It's impure desire and when such a desire starts working, we can go to any length, like Saddam Hussein, Hitler etc. To dominate others is also another desire. All these desires lead ultimately to destruction, because there is no joy or happiness. For eg. Now I want to have a sari. All my attention is on how to get that sari. The attention gets polluted, disturbed for a nonsensical thing like a sari. The attention has to enjoy the Spirit, to nourish it.

In the first place the attention gets disturbed because we are not innocent. In the second place the attention gets into turmoil because we have desires. So what we should do is to desire beautiful things which shift our material desires into aesthetics. Have some thing which is really aesthetically rich. Supposing this looks very plain, simple and mechanical, but if it was Shiva's job, he would have done something beautiful about it. The quality of Shiva is that he beautifies everything that is created by Brahmadeva and evolved by Vishnu. He is the one who does the subtle work of creating aesthetics. You see my photographs, so many lights etc. It's all his job. He just wants to convince you. If you start working out your desire by desiring for something aesthetic or hand made, gradually you will identify vibrations because all such things have vibrations.

To enjoy vibrations there has to be Pure Desire. The desire which is otherwise dull and boring, becomes Pure Desire because you have to dissolve your desires into vibrations. You start desiring nothing but vibrations after some time. You will not buy anything that does not have vibrations. All desires end up into chaitanya. The joy of Bhakti comes from Shiva. Vibrations does not mean that they are something dry. It means the joy of Bhakti. Bhakti is an ocean of love that is God. You just get drenched into it. There are no words to it, you just feel the Spirit becomes as the real connection between you and your Mother or Father. There is no differentiation. You are drenched in that ocean. You are the drop, you are the ocean, you are in that Bhakti, and that Bhakti cannot be mechanical. It was not man-made. To enjoy Sahaja Yoga it's not dry vibrations but the Bhakti that is the quality of Shiva that he adds to our life. Everything seems to surround and resound with the joy that I am so much loved by God. Then the ego and conditionings drop out.

The third nadi is the one by which we feel attached. Attached to somebody. Like this is my child, husband, family, wife, father or mother. Some people are very attached to their children. They go on pampering. Suddenly they discover the child has become a devil. The child starts answering back, beating the parents, misbehaving. Then they feel worse. We should ask ourselves "Is this the child I have been looking after, giving so much love?"; "I have done so much for my wife and she is treating me like this". Why do so much? There is no need. If you are doing, just do and then forget it. There are Sahaj Yogis for whom I have worked very hard and yet they have gone down. The only thing that I feel is, "God alone knows where they will jump. Will they go to hell? What will happen to them?" That's the concern, if they are being sinful I just get worried about their life and future. This kind of attachment in Sanskrit is called 'Mamatva'. Your relations are Sahaj Yogis, remember this. Anybody who plays tricks or troubles Sahaj Yogis even if such a person is one's wife, child, yet he cannot be 'mine'. "I will not allow such a thing to happen." There are some very good Sahaj Yogis, who never side with their spouse or children because they know that by doing so they would make them sinful and destroy them. They are worried about their ascent. One has to understand the discrimination part of attachment. When the sap of the tree rises, it goes to various parts of the tree and comes back. If it gets attached with any one part →

← then the whole tree will die and that part to which it is attached will also die. But the sap has much more sense than us. That's why the seekers used to take Sanyas. If there is no spouse, children, then there is no headache to the Gurm. But in Sahaja Yoga there is much deeper work to do. It has to penetrate the society and also the political, economic life. We have to emancipate the whole world. Try to understand your responsibility that you are here not only for your ascetic ascent.

Shiva is nothing but love. Love corrects, nourishes and wants your benevolence. Shiva looks after your benevolence. When you are looking after the benevolence of others with love then the whole life pattern changes. You really enjoy it because you become one with so many. You become a Universal Being and this attitude has to be achieved. When I hear that somebody is ill-treated because they are of low caste or colour, how is it possible because we are all part and parcel of one body. We are all brothers and sisters born of the same Mother. But this experience is only possible when you dissolve your relationship into this great, unlimited ocean of love. If it is not, then do not try to justify, but just watch yourself. See for yourself, are you really in love with everyone. I never buy for myself. The whole thing is the joy of giving to others, all this is the most enjoyable thing. After all think about yourself. Why am I here? I am here to enjoy everyone. They are all realised souls. Such beautiful lotuses. I am not going to stoop down to the mud. I am a lotus. That is the way you open the lotus of your heart. The fragrance of such a person is so beautiful. You enjoy whatever is done anywhere, but it should be all of us together. The small attachments that are with you have to be dissolved into the ocean of love which is Shiva.

The fourth one is the most important nadi. It passes through left Vishuddhi into the Heart. It starts from the Heart, goes up, passes through the Agnya. It has four petals. This is the one which gives you the state which is called as Turiya. There are three states. When our attention goes here and there we spoil our attention. The second is the one when we sleep. During sleep, the things from the past come as dreams. But when you go into deeper sleep called as Sushupta, you dream of something that is reality also. You may dream about me. In the ether part of the subconscious some beautiful informations are passed. Supposing I come to Italy, the Italians might know in their Sushupta that I have come. The fourth state is the Turiya, in which you are in thoughtless awareness. When there is no thought you have to be innocent. When there is no thought you have vibrations. When there is no thought you cannot be attached to anyone. Into that thoughtless state you have come- "Turiya sthiti". When you are in this state these four petals which are within you open out in your brain. They come from your Heart to your brain, and you absolutely understand what is God. Absolutely know God. That is the time when one receives the real knowledge. Unless and until these four petals open you may fall back. You must understand that it comes from your Heart into your brain and not from your brain to the Heart. It comes as Amruta, ambrosia, Bhakti towards your brain absolutely. Shankaracharya wrote a beautiful book called as Vivek Chudamani where he described God, conscious and consciousness. Then a horrible man called Sarma started arguing with him. Shankaracharya thought no use arguing with him, so he wrote Saundarya Lahiri in praise of the Mother. Once you touch God then how can you suspect anything or analyse anything. It's God Almighty, He knows everything, does everything, enjoys everything. That is the real knowledge, the true knowledge.

The Pure Knowledge is not the knowledge of chakras, vibrations on Kundalini, but the knowledge of God Almighty. This knowledge is not mental. It starts from the Heart and goes to your brain. Something that comes out of your experience of joy and covers your brain so that your brain cannot deny anymore. Like when you have your →

← mother, you know her love. You cannot explain, it comes from your heart.

The knowledge about God, that he is love, truth, all knowing, it just becomes a part and parcel of your being- Absolute, that's the Nirvana. Open your hearts because it does not start from the brain. Do not judge people on vibrations. Judge yourself, all the time. Whatever it is, She may be Mahamaya, She may be anything. It cannot be described in one or a hundred books or in any words, but to know that's God, after all that's God Almighty. Sometimes it is beautiful surrender where you just feel absolutely secure in that ocean of Love. I wish that all of you achieve that state. **1**

Holi Celebrations

TALK BY H.H.SHRI MATAJI NIRMALA DEVI

DELHI 28-2-1991

(Translated from Hindi) (Synopsis)

In modern times there is no thought towards the common man and the public. People rule shamelessly and pay no attention to the public interest. The reason for this is that people do not know of the Maryada Purushottam and if they know they do not want to make it a part of their lives. It is very important that those who govern should remain in their maryadas (limits). Only then will the world be bound within limits. If they govern without any boundaries, limits or any system then their society will be destroyed but more than that the governments and universal brotherhood will be completely ruined. We are becoming extremely complex and mixed up because we did not maintain our limits. Like there are the Bombay and the Delhi people. Then they become Noida residents and then the resident of a particular locality or a street. Like this we are going into narrower and narrower boundaries, rather than universal brotherhood. As a result of which the Society and government has completely gone haywire.

The boundaries which we should tie in our personality we have not tied. Shri Rama had tied them because He had come as the ideal king and led a life within those boundaries. The kind of boundaries we have made around ourselves will make us low, small and narrow. The kind of boundaries (maryadas) Shri Rama had tied will make us strong. Like an aeroplane which does not have its nuts and bolts screwed properly will be destroyed. We take very easily to maryadas which destroy our Shakti (Power), and do not follow the ones which increase our shakti, which are for our benevolence, and which give us dignity, existence and excellence. This is a very great fault of our thinking and understanding. We should stop and think which maryadas we are tied with and which we should tie; unfortunately people misunderstood the maryadas of Shri Rama and went into such austere practises where one could not laugh, or speak, but had to do severe penances. The pandits and brahmins of those days also misled in the name of Dharma.

To break such concepts Shri Krishna took his birth. He was saakshaat Shri Rama. Then He played leelas, and spread the knowledge that the world is a play. He also played a game on how the people should touch their depth. Shri Krishna's leela was a different type and Shri Rama's sacrifice towards his people was another type. At the Vishuddhi is collectivity or Jana. On the Nabhi it is Dharana or to bear. On the Vishuddhi chakra you become collective. In the collectivity Shri Krishna tried to awaken people through His leela. When He was five years old he hid the clothes of the women. In those days even a twenty year old boy was innocent. In that innocence He used to use the power of ➔

← Mahalaxmi to awaken them. Mahalaxmi is Shri Radha and Sita. Only through Mahalaxmi tattva evolution takes place and it is through Mahalaxmi tattva only that you have gained whatever in Sahaj Yoga. He would break their pots which they carried on their heads which was filled with the vibrated water from the Jamuna. The water would fall on their backs and give them realisation. Then he would dance the Raas. Ra— Means Shakti and Dha means dharana—the one who Bears. Shri Krishna made everyone dance and then would move the Shakti of Shri Radha. He played the flute. The flute is also in a way the Kundalini. It also has seven holes like the seven Chakras. By that dance the Shakti of Radha used to flow in the hands of all. Also he found a very beautiful way of playing Holi, by mixing colour in vibrated water, so that they become completely drenched with vibrations. It was his thought and his play. By using filth with colour you finish the Tattva (Essence) of Holi. There is such beauty in Holi; our love and friendship for one another grows with vibrated water. Whatever negative feelings we have should finish. We should play Holi with purity of feeling and a complete absorption. There should be no feeling of sin in it and the heart should have no bad feeling. This was how the festival of Holi was celebrated. But now we see a complete degradation and change of such a beautiful festival. Like at the Festival of Ganpati, they pray to Him, and yet they use dirty film songs, shout and dance and get drunk in front of him. These days in Gujrat they dance the Raas all drunk. Raas is rhythmic, and musical. It is not that you go on beating, singing loudly out of rhythm, and falling over each other. The attention must be absolutely pure.

At the time of dancing Raas, a person's whole attention is on the rhythm and melody of the dance, and that is how his attention becomes purified. This festival of Holi was made by Shri Krishna so that human beings would see the whole world as Leela(paly). By coming into Sahaja Yoga you have become Leelamay(playful). You get completely absorbed in music and enjoy it. You have love and pure feelings for one another. You do each work with great beauty and morality. But to be Leelamay is to stop at Vishuddhi chakra. After that one has to move on Agya. On the Agya chakra is Tapa or penance. Then you should think about the burning of Holika which was due to Prahlad's penance. We also have to ascend on that Tapa because you have reached the Vishuddhi level; that you live together with love for each other. At Vishuddhi you have become collective, got love and universal brotherhood. When you become universal then your caste, creed, countries all drop away.

Shri Krishna had given us certain limits and relationships like the one between elder brother's wife and younger brother. The relationship between brother and sister is very sweet. But a brother and sister will never hold hands and sit, together even though their love for each other is very deep. They will fight with each other but if anyone says anything to their sister they will be ready to die for her honour. The special nature of this love of brother and sister is born by nature. There is complete trust in one another though this love is extremely pure. The relationship is exceedingly moral keeping this pure love in mind we cannot play holi with our sister as by mistake we may insult the sanctity of this love hidden within the boundaries.

If we have to rise above this life of illusion, (Leelamay), then we have to settle down in Agya because from this kind of festival the enjoyment, purity, goodness, brotherhood and universality we get, we spread out horizontally. **To go into the depth, penance is necessary.** Sahaja Yoga spreads quickly; but how many go deep? Tapa does not mean fasting, etc. It means that if your chitta (attention) is on food then you must remove it from there. **To watch your attention is the penance,** because it is by your attention that you spoil your Agya chakra. Where is my attention? What am I thinking? Keep your attention always within, in your heart and then your attention will become enlightened in the →

← Agya. This is the Tapasya, the penance that you restrain your attention, watch it, think about it that where has my attention gone. Why is it so unsteady?

When you restrain your chitta, it does not mean that you use force. By watching your attention in the light of the Spirit it becomes enlightened. One pointedly you must watch your attention. Like there is this pole. There are many beautiful flowers on it. At one glance they are observed. I remember all of them like a scenery before me because my chitta is one-pointed. Only through this, your memory gets strong. It is only through your attention that you can know everything. But if the chitta is unsteady then you cannot know the depth of anything. In the west a twenty year old person was asked his name. He kept thinking for a while what had been asked and then only he could reply half heartedly his name. It was just like he was drugged. This has happened to him not so much from drugs as from his attention. When the attention is unsteady then you cannot remember anything. Pure attention is one-pointed. Such an attention absorbs only what should be absorbed. What should not be absorbed, is not even looked at. The attention will recede from there because it is so Pure. It cannot be stained. **The Tapa of Sahaja Yoga is to watch where your attention is going.** Where is my mind going? When you have done this Tapa then you will go beyond Agya. Then in the Sahasrara the question doesn't arise because I reside there.

If you do not cross the Agya then it becomes very difficult for me in the Sahasrara because the Agya chakra is very narrow and to pull up from there is very difficult. So it is very important to do Tapa. Otherwise you may get cancer. How can a Sahaja Yogi get cancer? A Sahaja yogi lady got cancer. The reason for this was that she came for all the programmes but kept thinking about her problems, rather than concentrating on what was being said. She kept thinking about her own problems and got lost. What do we think with our minds? What thoughts go through our minds? Only this, that we have this problem and that problem. **Count your blessings.** Just think that there are lakhs of people but how many have got Sahaja Yoga? We are special people. There should be a thinking, a memory of this from within; one should go to the depths of the mind. By that all false boundaries break away. If you do not break them then some such experience will come that they will break them. If you think I am a Delhite then the Delhi people will put you right. Then you will be neither here or there. The reason is that your attention is like that. Neither here nor there.

Till you become deep, I cannot believe you are Sahaja Yogis because the first sign of a Sahaja Yogi is that he is Shaant Chittapeaceful temperament and extremely powerful. He is not afraid of anyone. His life is extremely pure. His body and mind are Pure. By the Light of the Spirit he spreads radiance in the whole world. The one who cannot love, such a person cannot be a Sahaja Yogi. He has not even climbed the first ladder. Shri Krishna said on this Holi day, laugh, jump and enjoy as the whole world is a play. But the boundaries on which this play is established, for that you will have to do penance at the Agya. Like you see many kites in the sky. They are all in one hand. If one gets loose, it flies away. The hand is the Atma. **So keep your attention on your Atma. (Spirit).** To go on making yourself Pure is the Tapas of Sahaja Yoga.

In Havan the fire devours everything. In the same way by Tapas all the negative thoughts and wrong boundaries (Maryadas) will break away. To get joy is your right. But to share that joy you must have that depth within. If you take a very small cup and fill it with water from the Ganga river, then you can bring only a cupful of water. If you take a huge pitcher then you can get a full pitcher. Somehow if you can make the whole Ganga flow all around you then you will have the water around you all the time. You should keep watching yourself to see what level you are. Are you taking →

← only a cupful of water from Sahaja Yoga ? Is your joy limited? Or is it for everyone's benefit ? Are you yourself the source of it ? Then you will understand that to enjoy Holi you need depth. To enjoy this bliss, depth is required.

There is a very close relationship between Agya and Vishuddhi, like a father and son. The Vishuddhi gets spoiled if you are always sulking, or by talking too much or not talking at all. But you should say good things to give joy to others. You should say nice things to encourage love for one another. Say nice things to stop fighting amongst ourselves. By this the Vishuddhi chakra gets all right. Then you should see that when you are talking to people, are you making them happy on the surface or from their depths. If its from the surface then know that you have still not reached your depth. If one gives even a small flower from the heart then in Sahaja Yoga it can have a very deep effect. Do things with your whole heart. Your friendships should not be superficial. Till the depth of Agya does not come on the Vishuddhi, your Vishuddhi will go haywire. It is important to have the depth of the Agya. It means that whatever you do is without thinking and calculating. ie. "If I give Rs. 5/- I will get Rs. 100/- in return. If I do this then that will happen" No. From within I feel that I should do this. I must give. I have given nothing as yet, only to show to others I have given. When you do anything with your whole heart then know that your depth is now working on the Vishuddhi. When you reach this stage then through you the benevolence of mankind, the relationships with each other and universal brotherhood will be established.

On Holi we should burn all those things which spoil our attention and damage the Agya. Then this attention will clear out and we will celebrate Holi with joy and understanding. The day the complete combination of this will happen then on both chakras the similarity will come. Then at Sahasrara the question does not arise. But problems arise at Vishuddhi where the two nadis cross and go up to Agya and cross it. When your attention goes to Vishuddhi then you see the shakti of Shri Krishna, Shri Radha who is Allahad - Dayani, the giver of joy. Just by seeing her people feel joyous. She is the Allahad-dayani Shakti which is in flowers, in children and it can awaken in you. Till the depth comes this Allahad-dayani Shakti will remain verbal. Think about the combination of these two. It is very important for us to get depth within and to give joy from that depth is equally important.

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May god Bless You.

NOIDA PUBLIC PROGRAMME

TALK BY H.H.SHRI MATAJI NIRMALA DEVI

(Translated from Hindi. (synopsis)

New Delhi 4.3.1991

Truth is the Love of God. Love is Truth and Truth is Love. And it is knowledge. God is Love and he gives Love to everyone. He is Rahim, the compassionate. He is the ocean of compassion, the ocean of Love. In the ocean many types of animals live and the ocean does not have its own identity. If the moon pulls, it goes up or down with the tide. He has made the whole world and He has made humans. He has created you from an ameoba to the human stage. But his knowledge is the knowledge of love. He knows how to love. For us the knowledge of love is narrow and limited to possessiveness of our children, Dharma, work, village or country. When it grows a bit it is our village, Little more, then its our country. In this way the feelings of love remains limited and slightly selfish. →

✦ God knows everything about us. What we are, our sorrows, depth and faults. Despite this He loves you, because He knows how to use this Power of Love. God's love has power and power is knowledge itself. In human love there is no balance. A mother loves her children and spoils them. A husband will either listen to his wife and trouble other family members or listen to his family and trouble his wife. There is no understanding because there is no knowledge in his power of love. God's love knows you and what He wants to know he can know. Wherever His gaze and attention falls He knows. You have come to know on your chakras, but He knows how to make them alright. His method is so beautiful and sweet that to understand it we must open our heart. Like Shabari's berries. Shabari was a low caste, a Bhilani. She was an old woman with broken teeth. When Shri Rama was coming she plucked these berries and tasted each one to offer the sweet ones to Shri Rama. When she gave them to Shri Rama, he felt her love and ate them. Shri Sita also ate them. Though nobody eats food that is half eaten by others. But he ate the half eaten berries of a low caste woman. Laxman was very annoyed. He thought that this was very disrespectful of Shabari. When Sita offered him the berries he reluctantly took them and his anger subsided. So how God tries to uplift man by these small acts. Human beings can be uplifted through the vibrations of love and nothing else. If you stand with a whip and order everyone to get up at four in the morning, bathe, stand up on the head, do this or that, it won't work. Only God knows how to make each person alright.

To understand God we have to first put our ego to one side. When a man catches the disease of ego then the first thing that he gets is anger. "I wanted this to happen and that did not happen." When the ego bloats up then God takes the knowledge of love and uses it in such a way that the ego subsides. Only God knows the cure. He will do it in such a way that you will get alright. A man cannot see the reality due to the ego. So he runs after falsehood. Someone asked me why people run after false Gurus, when these Gurus take money, deceive the disciple and their disciples gain nothing from them. The reason is that the disciples are full of ego and the Gurus also pamper their ego. For example they have made money so they will have twenty Rolls Royce. There is no love. Their power is money. Especially in America every thing runs on money. They run after money and cannot understand God's love. But people with money cannot sleep in the night; they have no peace. Their children get spoilt. They have money but their society is not alright. **Till a man does not stand in Dharma he will not be able to bear the burden of money.** A person should first have Nirvaja Love (unselfish Love) for himself. He should think that I have been given money then how should I utilize it so that I am benefitted in the real sense. What sort of work should I do by which I get punyas (merits.)

In the kingdom of God money doesn't work. God doesn't understand money. It is because of money that man has left Dharma and does various acts which will make humanity ashamed. Such a man gets respect only for a few days. In reality only a genuine person is respected who has Dharma and love. Like even today the oil-lamp is lit on the grave of a saint who lived at the time of Akbar. Even now- a days one hears of such people whose lives were clean, beautiful and pure.

Our wish should be that we become pure. Because God's love is extremely clean and pure. If you are standing in Truth or speaking the Truth, then God who is the support of that truth, will Himself lift you up. He will save such a person. The rise and fall of Saddam and the way he lost face is the work of God. By this people will understand what's wrong with fundamentalism and fanaticism. We should give up this blindness. The fault lies because they organised everything. The ones who believe in living work, their organisation is of love. It is love by which all work is done. God's ✦

← people are looking after you, helping you, giving you joy and making you understand. Now you should become absolutely sure. One act of love is that it guides you to the right path. The one who did not come got left behind. Rajneesh had twenty five Rolls Royces. When he died, in half an hour they hurriedly cremated him in the nearest crematorium. What respect did he get ? This is what will happen to all these false gurus. What happened to Hitler, Mussolini, will happen to such people because God has a hand in it. Also it is a reminder to us what happens when we go their way. We should go in such a way that when we die, our body should emit fragrance. On our graves a light may burn forever. May people come and bow their heads there. This can happen only with love. There is no selfishness, smallness, or strings in that love. By saying that you give up 'Moha (attachment,)' it will not go. Everyday they read the Gita, but there is no effect. They are exactly like they were. Transformation will happen only when you get self-realisation. The Truth which is written about in the scriptures can only be verified in the light of the Spirit.

The Shakti that awakens in you is the power of Love. If a person after coming to Sahaja Yoga does not learn how to love then he is not a Sahaja Yogi. Love is the power of forgiveness. The first sign of a Sahaja Yogi is that he is loving. When I go shopping I buy things only with the feeling that I am buying for others. These material things are there only so that you can show your love through them. How one can show love by small acts Shri Rama showed by eating the berries of a Bhilani. Shri Krishna used to go to the house of a slave woman's son Vidura. He never ate the sumptuous food of Duryodhana's house.

The sign of a Sahaja Yogi is to respect love and Truth. When a person loves he slowly becomes pure. All the attachments, greed etc. get destroyed. A person has attachment because there is no selfless love in him. He gets pride because he thinks I have become a very big man. A person who thinks like this is mad. But when he loves he never thinks that he is bigger than another. With love a person starts knowing each one very finely. He knows his wants. What will keep the other happy. When this divine Love starts flowing through you, then you start knowing and feeling that you have known all the people since thousands of years. When you get that love in your Atma and become satisfied only then this can happen to you. All the satisfaction is in that love. Human beings give the worst things as gifts and keep the best for themselves. The cheapest for others and the best for themselves. But when a Sahaja Yogi is entrenched in his position then he becomes a king and stops cribbing and crying for minor things. He becomes engrossed in the joy and love of the Spirit. This love gives us joy. It keeps pouring down from all directions. then there is nothing left to be sad about. We get fully convinced that God loves us and we are His elder children. Then there is no worry or problems. Everything is just happening, getting done and you will be amazed how it happened. "I never even asked God, never even desired in my heart and God gave me". After wards one will understand that "I needed it at that time, but it had not entered my mind" It entered God's mind. How does He know such subtle things ? Each particle of His love becomes vibrations and spread everywhere. They know everything, understand and act according to God's love. The all pervading Nature is also His love. We call it Ritambara - Pragya. i.e. Shakti by which the seasons change. Pragya means "Pr" means enlightened, conscious. Gna' means knowledge. All these beautiful different colored flowers, sceneries, clouds in the sky changing every moment, and each day we see one more beautiful scene than the other. is the Ritambara Pragya. That is the Param Chaitanya. What is this power that changes the seasons ? Sometimes the sky is filled with clouds: sometimes the heat comes and sometimes such a beautiful picture is painted in the skies. Then sometimes all the leaves fall. If the leaves do not fall then how will the earth get nitrogen ? That's why the leaves must fall and the sun's rays must reach the earth. Nature is surrendered to all things. Even the animals live in an →

← orderly way in the jungle. Where a lion is seated, not even a bird makes noise. The lion also does not eat an animal daily. Only once in fifteen days or a month he kills one animal. Then in a proper manner he will eat first, followed by his children and then one by one other animals. Lastly the crow and then the vultures. The whole creation is in the bondage of God. That is why it is called Pashu or bonded. It is moving comfortably, but has no knowledge because it is bondage. But humans have all freedom. Freedom was given because you are going to get the higher freedom and you should know it. But afterwards you lose that freedom in the same way as creation lost it. You come into bondage of God in full awareness that it is His bondage. You get the experience and comfort of joy like, a child hiding in its mother's veil.

After knowledge comes surrender. Such a surrender takes you to that state which is full of love. Kashish - the longing or pull is also a thing that goes on tying that love. In that longing, a person experiences love even more. Like if you feel pain anywhere and if someone caresses that part, you get relief. We remember that relief more than when anyone just caresses like that. Longing makes a person go very deep. That is why those who remembered God, had devotion and Longing for Him, kept trying to find Him. You may follow any path, commit any sins, it doesn't matter because He is the ocean of Love. He will definitely give you a place in His heart. He will pull you towards Himself, because He also respects Love. In Sahaja Yoga first of all learn to love each other. If someone complains against others I feel great pain. But if someone praises another Sahaja Yogi I feel very joyful. One should not see the faults of others. By seeing the good qualities of others our own good qualities will increase. **As soon as we see the faults of others their faults enter into us.** When someone complains to me about someone I say that he was praising you a lot. Next time I see them hugging each other.

So fill yourself with love and understanding. Fill love in your sight, in your life. It is a very powerful thing to love someone. This power comes from within. You cannot understand the blessings and joy giving powers of this Love. If you do anything with Love for someone, then forget about it. If you remember then maybe you might have problems. Enjoy the joy of loving but without any purpose. Love only for Love's sake. That is Divine Love.

What I have said today of Love is blessed. Give this love to others with such a heart by which the whole world may know that the Sahaja Yogis are Prem Yogis.

May God bless you. E

Ram Naumi Puja

Calcutta 25.3.91

(Translated from Hindi)

(Synopsis)

Shri Rama occupies a very important place on our chakras. If there is some dearth of love or duty then these chakras catch. Shri Rama had come as a complete human being. He was made to forget that he was the incarnation of Vishnu. In Sahaja Yoga whatever deity we believe in and pray to, the qualities of that deity awaken within us. Rama was Purushottam. His one great quality was that while he ruled he respected the public opinion. If our politicians of today understand this then they will leave selfishness. They will become selfless, devoted to Dharma. No one today has tried to adopt the values Shri Rama set. They will sing his devotional songs, make big organisations and temples →

← in his name, But by making all these, will Shri Rama awaken in you ? Will his light enter your lives ? Only the Sahaja Yogis can do this, that Shri Rama who resides within you can be brought into the light of your attention.

Any woman who believes in Rama should also have the same respect and trust in her husband as Sitaji had for Shri Rama. In the same way a man should also be faithful to his wife and respect her. To respect the public wish, He left the same Sita for whom he had toiled and fought wars. He left her because people should not doubt the king. People are suspicious of women who have been captured and released. Sita was saakshat Mahalaxmi and was blemishless like a Devi, pure and clean. Throughout their lives there was complete trust and the ideal behaviour towards each other. When he left Sita, she thought that it is his duty and she never criticized him.

The twin children of Shri Rama were called Lav and Kush. They came as the embodiment of the Bhakta (devotee) in this world. They are the disciple principle. By this we become the disciple of someone. At a very young age they learnt how to use the bow and arrow and they knew the Ramayana by heart which they used to sing. They also gained expertise in music. They were completely surrendered to their mother. They were even ready to fight with Shri Rama for their mother. They thought their mother as the highest thing in the universe and their mother also felt her greatest duty was to bring up her children, support them, stand in the cause of Dharma. The women of today keep crying that "my husband has left me". But when they are with their husbands then they keep on fighting. "If he has left me, then doesn't matter. I have my children. I have to look after them, I must not do anything by which their holistic growth is stopped."

Sitaji's special characteristic was her bravery and courage. Every woman should imbibe this, If you get separated from your husband then you should not destroy yourself or your children. Your prime duty is towards your children. You should remain firm in that prime duty.

Shri Rama's life was extremely pure and clean. He sacrificed everything for his wife. When his wife was exiled he left all worldly comforts. He used to sleep on the kusa grass on the floor. He was barefoot and wore clothes like a sanyasi. In India there were many people who led a very high life and never thought or did petty things. After seeing all these great ideals somehow a deceitfulness came into us; though we believe in Rama and sing his bhajans but it ends there. In countries where there are no such great ideals, people try hard to become ideals themselves. They want to make themselves alright.

If Shri Rama is in us then why does his light not come into our attention ? Why cant we get it ? Why should we not try to gain that state in which Shri Rama came on this earth ? A Sahaja Yogi should think that if we become like Shri Rama then the dirty politics will finish in our country. All our misfortunes will go the day a Sahaja Yogi gets it in his heart to be like Shri Rama. He used to rule his kingdom with desirelessness and non-attachment. All types of good conduct came to people. All the time he thought how the people may get Dharma, education, progress and great ideals. He kept striving for this all the time and that is why he made his life an ideal one. For example if a man who is telling you something is himself not like that then you cannot have faith in him. Lots of people say that I believe in so and so but they are completely opposite from their ideals. The politicians say they believe in Shri Rama but they are the biggest thieves; or they will have several wives. Then how do they believe in Rama ? →

◀ What is the duty of a Sahaja Yogi ? That we should bring the light of these Devas in our lives. One should look at everything in the same way as Shri Ram. If such a problem arose what would Shri Ram have done, or Sitaji have done ? What would have been their behaviour ? If a woman thinks like Sitaji then she will become a Gruhlaxmi. Sitaji took many births and one of them was as Falima who is the Gruhlaxmi. She used to stay in the house, in purdah. But that Shakti carried out the entire work of Dharma. You too can stay in the house and do this work. You have your children, relative, friends. Spread Sahaja Yoga among them. But first it must come within you. Your behaviour must set the example.

For a Pure character and behaviour the first thing is affection and love. When Sita lived in the jungles with her husband she never complained like modern women that my husband doesn't earn anything or doesn't do this or that. This was not bought, that is not right. She thought he is in the jungle so I am in the jungle. What he eats I eat. When Shri Rama and Laxman have eaten only then I will eat. The women now - a days think that they are under a lot of pressure if they are told to eat later. The woman is like mother earth. The earth has so much power that she can absorb a lot of pressure and she is giving fruits and flowers to the whole world. In the same way we women are like the Prithvi Tattwa. We have so much power that we can absorb many things and yet shower love from within. This power God has given us. For example, is the fan more powerful or the source from where the power to drive the fan ? If one thinks, " I see the fan and I see it moving so it is more powerful," then it is wrong. The woman is the ocean of power and through that only a man is able to work. Like the potential and the kinetic. The woman is the potential and man is the kinetic. But if a woman starts running just because a man can run more. She needs to sit, not run. Both acts are different and both have to be balanced in that act. In both actions women can grow. When need arises a woman can work even more than a man.

In Maharashtra we had the example of Rani Tarabai, a seventeen year old girl, the younger daughter - in law of Shivaji. When everyone was dismayed and defeated by Aurangzeb, she defeated him and made his grave in Aurangabad. You can understand that when a woman fully absorbs her power then she is very powerful and terrific. But if she uselessly dissipates her powers by fighting, arguing, criticizing, absurd behaviour and silliness then all her powers get destroyed. A woman is so powerful that she can, if she wants, work much more than a man. But first she has to respect her power, by being humble, modest, dignified, understanding and compassionate. Like men may abuse and when they quarrel they may even beat up someone. Women will never do that. The work of a woman is to bring peace, give protection, like a shield. The shield cannot do the work of a sword. But is the shield greater or a sword? The shield is bigger, because the shield can bear the striking of the sword. The sword will break but not the shield. So women should also settle down in their power. Modesty is the greatest axis of that Shakti. With modesty and humility take the Shakti within and absorb it, settle down in it. This work is not difficult in Sahaja Yoga. Many women in Sahaja Yoga go on talking rubbish among the men. There is no need to talk too much with men. What's the use of jabbering so much ? Men have learnt everything about Sahaja Yoga. Women should also learn what are the chakras, how to put them right etc. They must have full knowledge of it, otherwise they will get left behind.

Shri Rama is the ideal before us. In this respect Muslims in India have not been the ideals. Though in Saudia Arabia or Riyadh, no Muslim will ever look at a woman. If a woman crosses the road they will stop the car immediately. They respect the women. But in India there has been an opposite effect, Men think that the women are for their →

➡ pleasure only. They will keep ogling at every woman. To keep looking at every woman is a great sin. If you do this your eyes will get spoilt. In Sahaja Yoga even greater harm can come. You could go blind. When the eyes keep roving then the greatest harm comes to your chitta. (attention) Your attention is moving here and there and getting unsteady. If it is unsteady then what's the use of self-realisation. If the attention will not be one-pointed and steady it cannot work. Only a one-pointed attention works. One-pointedness should be made practical. In the West, the men and women suffer from the roving eye a lot. Western Sahaja Yogis asked how they should keep their attention alright. I told them you only look at the mother earth while walking and not more than three feet above the ground. That way you will only see children, flowers and nature.

In this way you can control your attention. You should explain to your wife that you are the Shakti and I respect you, but you have to become worthy of it. 'Where the woman is worshipped, there reside the Gods.' But she must be worthy of being worshipped. Who will worship a dirty or wicked woman. One should understand that she is the mother of our children. If a husband gets angry with his wife in front of the children then they will never respect her. Even a wife should not insult her husband. If a woman learns how to deal with her husband then there will never be any fights. It is very easy to deal with your husbands because they are like children, innocent. You cannot do so by bothering them with useless things. They should also be forgiven like you forgive children. When they go out in the world they have to cope with the world, tensions, fights etc. If they don't get angry with their wives then who else can they take it out on? So what if he gets angry. If these kind of feelings are not there towards the husband then one cannot have love and joy with each other.

The husband should also give thought to the needs of his wife. It should not be that just because she is the wife he tells some thing wrong to her. If he gives a wrong suggestion then the wife must tell her husband that it is wrong. But do not fight on petty matters. This type of behaviour does not befit Sahaja Yogis at all. I am telling the whole world to live with love and I see that two Sahaja Yogis cannot live together with love. Firstly a husband should be completely vigilant to his wife. You must know that all the women of the world are like your mothers and sisters. If this does not happen in Sahaja Yoga then it will never happen. If a Sahaja Yogi cannot give up his old habits after coming to Sahaja Yoga then he can never be alright. If he gets alright a bit but not fully, then he is not a Sahaja Yogi, Break off all relationship with him. If after coming to Sahaja Yoga one still has roving eyes and his attention is not steady then it is very wrong.

The greatness of our Indian culture is the relationships of men and women which should be like a brother and sister. But in modern times this does not happen. A woman will start stupid talk with men or sit with them. There are men also who are like that, Womanizers. If they see a woman they will hang around. They have no self-respect. They think this is manliness. But firstly, the Purushottam, the best among men is Shri Rama. He is the real man. If you believe in Shri Rama then you must follow his ideals. Otherwise in our country the children and women are also getting spoiled. Even then this is the speciality of Indian culture that women have controlled a lot. If they were like the American women then they would have put you right. If a American man has been married two or three times he roams around with a begging bowl. Whereas if a woman gets married two or three times she builds herself a mansion. Look at the society there, children run away from home. Indian women have this speciality as they have been brought up the Indian way, that they look after their homes, husbands and children. Now its changing; they are also wanting to equate themselves with their husbands. If he runs after ten women then they will run after fifteen men. He does dirty things so they will go to hell before him. The axis of Dharma is in the hands of women. The woman has to improve and bring her husband to the ➡

← path of Dharma by making him understand. She must keep him with her. This is her highest duty and Power. The greatest Dharma of Dharma is forgiveness. If a woman cannot forgive, then it is useless following any Dharma. She must forgive her children husband, servants & relations.

The kind of work I am doing even Shri Rama, Shri Krishna or Christ did not do. If Rama had seen that people had become womanizers, useless, without Dharma, then he would have killed them all. Krishna would have thrown his Sudarshan chakra. Christ would put them on the cross. Within the Mother the power of love is so great, that she uses this power to put things right. Her ways are so loving that the children do not mind. Only a mother knows how to scold. If a father scolds perhaps the children may mind. A mother's love is selfless. She wants nothing for herself. She only wants that her children get alright. "May they acquire all my virtues and powers". If a mother thinks like this then the children will get alright. But some women are very forward, they want to put their foot into everything. Her husband will sit quietly and this lady will go on. If this happens then the children get spoiled. To such women destructive and emotional children are born.

A woman should stay in the background and a man in the forefront. She should help in the background. She is the current of his Power. One should understand how Pure a woman should be, how much she should work hard. You will say that Shri Mataji always leaves everything on the woman. Because I know how powerful you are. I know we have many shaktis because I am the Mother. See how all the dieties, sages and saints left it on me that I should give realisation to everyone. Many diseases got cured. Had any incarnation done this ? One Ahilya was saved. Christ only put twenty one people right. I travel all over the world, put things right for everyone but I never feel it, as that Power is the Power of Love. That Power of Love runs before me. When I see anyone suffering in pain, I immediately pull it within myself. Love is the one that does everything. I don't feel bad. If there's pain and discomfort, doesn't matter. Let it happen. This only a mother can do. My special attention is on you that you work with steadiness and adjustment. Men should also help their wives completely, try to understand them, respect them. If both the wheels are not alike then the chariot will not move. Both must be alike but one on the left and one on the right. The left wheel will not fit the right side and vice versa. In this way these are two types of wheels rotating because they are similar and yet not similar.

Shri Rama did not only think of his wife, brothers, family or children; he thought of everyone; the society, his people and his kingdom. He showed by his entire behaviour how a person should be. A person who loved his wife so much and knew her purity yet left her. Now a days they will make this or that for their wife but not a penny to the poor. When Shri Rama could give up his wife who was a goddess, then we should think about our attachments, my relations, my house etc. A husband should be firm with a negative wife. He should tell her to stop talking and running about and be quiet. "You are no good, your chakras are not alright". Only then she will get alright. Even after coming to Sahaja Yoga some of our subtle defects get stuck.

On the day of Ram Naumi we should specially think of Shri Hanuman. How Shri Hanuman was the servant of Shri Rama. How he used to be lost in his service because he knew how fruitful it would be. We should imbibe his temperament. You should learn from Hanuman what is service and earnestness in service. If you want to do service for me then do the service of Sahaja Yoga. How many people did you give realisation ? If a person comes to a programme you get after him that he has a Bhoot inside and he runs away. What is your work ? It is Sahaja Yoga. Awakening the Kundalini and giving realisation to people. To bring peace and love to them. Telling them about the chakras →

← etc. Explaining to them what they need to know. It does not mean you start a lecture. Some of the Sahaja Yogis give lectures for two hours. If you hold any programmes then show only my videos and audios. After that people can write questions on a paper. Answer these questions and after that give realisation. Tell them next time if you have any problems, bring them. Help them with their illness or problems. If you wear my badge but cannot cure anyone then you should remove it. You cannot even put yourself right. I have given everyone the power to cure themselves. You should learn how to master it. Nothing is going to happen to you. You won't get sick or anything. The more people work for Sahaja Yoga, the deeper they will go. Like a tree, the more it spreads, the deeper the roots go.

There is a difference between Sahaja Yoga and other incarnations. They had not given spirituality en masse to society. These powers had not been given to society. One or two had got it. Like Raja Janka gave realisation to Nichiketa. But now you all have these Shaktis. Now increase them in such a way that you need nothing else. Make your health and mind alright and cure others too. Understand Sahaja Yoga. Everything is with you.

Only through Shri Ram can we change our thoughts, and habits because he is an ideal for us. Only after you reach his ideal can you reach other ideals, because he is the ideal for human beings. It is such a great thing that God came as a human on this earth, that he became an ideal for us, bore all pain and suffering just to show us that whatever calamity or suffering comes we should not leave our Dharma. We should not leave the Universal Dharma and we should keep ourselves tied to Sahaja Yoga.

May God bless You.

Birthday Puja Talk

by H.H. Mataji Nirmala Devi

Bombay 21-3-91

(Translated from Hindi) (synopsis)

I feel overwhelmed by the celebration on my birthday. The greatness of Shri Ganesha is that he considered his mother even higher than all the Gods and was immersed in her service; that is why he received all the Siddhis. My love for you is natural. Every mother loves her children and sacrifices for them. She expects nothing from them. But every worldly mother wants that her child is of moral character, pure mind and that he should progress and earn name, fame and money. But I am the spiritual Mother and I have no desire. Without desiring all works are getting done. I had thought my children will be of extremely moral character, clean natured, generous, hardworking, emancipating the whole world, very god-like and great Gurus; that they will go all over the world and will work hard for the upliftment of mankind. So that I am seeing; though in some it is less and some more. I am also seeing how much artistic and fond of arts you have become and also expert in them. You have also become expert in Sahaja Yoga and did not feel any difficulty in spreading Sahaja Yoga because you are blessed. No other saints got such blessings. Infact they were troubled a lot.

You have many Shaktis within you. You must know Shaktis and utilize them fully. Just as a machine which is not used rots away. These Shaktis have awoken in you and in some Sahaja Yogis their manifestation is much more and it has been working also. For this firstly we must look at our own selves, that what we are doing for Sahaja Yoga. →

← From morning to night you think of 'my children', 'my house', etc. Are you only looking at your 'mine' or do you see anything else? You should see how your Mother even at this age travels so much, does so much work. The least we can do is to go to our neighbours, or city and tell about Sahaja Yoga.

You have come into the Kingdom Of God. Like in politics, a person gets elected from a particular constituency and he comes to the Lok Sabha. He gets all the privileges and facilities of the Lok Sabha. But he has the responsibility of his constituency. He must look after it and develop it. Similarly, think that you too have come from a constituency. You have very easily gained all these Shaktis. So now you should look after, increase and develop those Shaktis. If you will not do this then these Shaktis will get lost, and the people whom you could help through your powers, will be left as incomplete and half-baked. Till you do not increase your powers, your depth will only be to a certain level. There are many people who sing beautifully, they should spread Sahaja Yoga through their music. There are many abilities which people have but they utilize them in their homes or may be on a Sahaja Yoga platform. People who speak very well should not only stay in their cities where others have heard them over and over again. They should go to other towns and spread Sahaja Yoga.

You must understand that as much as you have to spread on the outside, you also have to go deep. On the outside you will meet all kinds of people who will throw challenges at you. You should tell them directly 'Do you want your Kundalini awakened or not?' If they scream and shout you should tell them their Vishuddhi will get spoilt and one can get a new type of disease. So speak to them with a lot of understanding and caution. Day and night you must think of Sahaja Yoga.

When I was born, there was darkness all around. I thought how would I tell the people and how to give them realisation. Then I felt I must awaken them enmass. I saw the chakras of the people, their permutations and combinations. I felt if they came into collectivity then they will all get their realisation. I used to put my thoughts within in my attention (chitta) and see how the Kundalini can be awakened.

You should learn to put your thoughts in your attention.(chitta). Like you put a programme into a computer. We Sahaja Yogis are like a computer. You can feed a programme and it become active. But the computer must be also bold and clear. If it is spoilt it wont work. So you have to make yourself absolutely clean and pure.

The greatest event was that Vishva Nirmala Dharama was established and since five to six years has been growing and people are fully involved in it. People are understanding that all the old religions have merged into this new Religion. People who were roaming the temples and mosques are now fully settled in this new dharma and are trying very hard to establish the Vishva Nirmala Dharma within themselves. The essence (Tattwa) of all religions is here and a person understands that all the essences are of one Dharma. They are fully absorbed and established here. Then a new awareness comes to us. Other people will support any Dharma and run after it like and people though there is no dharma in them. Those people are different and we are different from them. By coming to this Dharma our ego vanished, our bad feelings went, and our blind faith finished because this is the religion of Light, Love and Shakti. Without the Shakti nothing is done. When there is love in this power then it will never do anything that is against the Law of the Divine. It works itself because this Shakti has knowledge and love and works with full awareness. →

← Those people who have come to Sahaji Yoga and become accomplished through this Shakti, have attained the knowledge, are people who are extremely humble, gentle and very sweet. This happens when a person introspects within himself and sees what he was and what he has become.

When a mother gives birth to a child, she always thinks of the welfare of the child. She desires that no discomfort and harm comes to her child. When you think some times I have done this wrong or that sin then a feeling of worthlessness comes. You must understand that you have not done any wrong or sin that I cannot forgive. You have to make your life special so you must look at yourself with respect. Just to say 'I believe in Shri Mataji' or wear my badge or tell everyone that you went to meet Her, or kept Her photo is not enough. You should atleast imbibe some of the qualities of your Mother. What have you done for it? What sacrifices have made? Just to believe in someone will not work it out. For example if you go to see the Governor and tell him 'I believe in you', will he let you enter? When you believe in someone means that person is an ideal for you. Then you must bring those ideals into your own life.

Now many quarrels and superficialities have finished. You have become more loving, and joyful. Still I feel that you have still not understood one thing. You are still too busy with your own work, you have no time for Sahaja Yoga. You must have a very deep desire to give what you have gained in Sahaja Yoga. If you have become a great writer poet, musician etc, then your desire should be to give to others. Not that how much money or fame you can earn out of it. The Pure Desire should come. First is the desire that 'Mother give me self realisation'. Then the Pure Desire comes. 'Mother, I want to give to others.' This is a very strong feeling within that I want to make others self realised. Such a person has a burning desire to help others. And this burning desire to do good to others creates that attraction and love. In the same way there should be a burning desire to spread Sahaja Yoga, but in a proper manner.

I have granted the permission and left you to fully spread Sahaja Yoga, specially in the villages. I request all the city dwellers to go to the villages. You must spread my message there. You can go on weekends. You can decide among yourselves how many will go to this village and how many to the other village. In this way a new dimension will come to your Kundalini and just as the rays of the sun flow, vibrations will flow from you. But for this there should be the strong desire to give. It is not possible for me to cure everyone but once you start, you will become powerful. You can cure them. On this day I give you all my Blessings. I am your Mother and my children are very sweet and may you all live and may you emancipate the whole world. This is my Blessing to you.

May God Bless you. F

**MAHAVIRA PUJA
PERTH 28.3.91
SYNOPSIS**

Today we are going to celebrate the birthday of Mahavira. Mahavira is the incarnation of Bhairavanath - you can call him St. Michael, while Hanumana is St. Gabriel on the Pingala Nadi : St. Michael is on the Ida Nadi. Mahavira had to go through lots of search. He was an angel but came as a human being. He had to find out the thing of the left side and how the left side acts. ⇒

← Left side is much more complicated thing than right side. On left side we have seven nadis, and these nadis are also placed one after the other. They are described in books and given names. These 7 nadis cater to our past. For example, every moment becomes the past, every present becomes the past. We have past of our present lifetime and also of previous lives. Then all the past is built in us since our creation. So all these psychosomatic diseases are only triggered by entities that appear from the left side. Suppose a person is suffering say from liver trouble, and suddenly he's attacked from the left side - especially mooladhara or maybe left nabhi - because mooladhara is the only one that is connected the left side ida iadi is connected to swadisthana. So the problems of Mooladhara are really beyond the reach of human beings. When any one of these chakras on the left hand side is attacked then psychosomatic diseases occur.

Psychosomatic diseases are only cured if you know what the problem of the left side is. So now we have gone quite deep on the left side. Why I said the left side is difficult is because when you start moving on the left side it becomes quite linear of course, but it moves downward, while the movement on the right side is upward. So the movement goes down and then it forms coils. And the coil is moving within so you become lost in the coils, but the other side moves upward and the coils are not so many, so its easy to get out. So those people who go to the left-by any chance-by thinking too much about their past, crying about themselves, always complaining are more difficult than those people on the right side. The right side people are troublesome to others, while the left side people are troublesome to themselves.

That's how this left side was found out properly by Mahavira. Of course, he knew all about it. So he has mentioned, practically in details, lots of things that can happen to a person who goes to the left side. He gave the idea of hell. He also described 7 types of hell and its so horrible that I don't want to tell you. Horrifyingly cruel, horrifyingly joyless and horrifyingly so repulsive that you hate yourself, when you understand you have committed this mistake, you have committed this sin, and then what is the result, what you get, the punishment part. Mahavira worked it out. He had given all details what sort of punishment is due to a person who tries to be left-sided. Also he has given for right side, but not to that extent because he had to deal with the combination, but mostly with the left side.

The soul is made out of the causal bodies of all the five elements. The causal soul for example of the earth is felt less. c is made out of the causal bodies, and the centres as well, also has control over the parasympathetic. It sits on the spinal cord from outside, and activates the parasympathetic nervous system. It has a connection with every centre. When we die the soul with the Kundalini and our spirit, goes into the sky. This is the soul which guides the movement of our being, whatever is left, into a new being, and that's how it works out. Everything that we have done so far is recorded in that soul. When you are asking me Mother, do you see some kind of wrong thing, what is that. I have told you that this is the dead souls. And now this is what they have found out that when a person dies his soul shows like round, round things. There could be many, there could be one, a string. They saw it under a microscope when I told them, That the soul within us is reflected, on the cell which is the reflector of every cell. The part of the cell which is the reflector, which is placed on one side of the cell, also has this soul reflected, and the main soul which is on the back controls that reflected soul which looks after every cell. Now they have found out that there is on that reflector this kind of 7 loops, seven loops because it sits on the eight - seven chakras and the Mooladhara.

He discovered that when people die, some of these souls are born again after just a few days. These are just very ordinary kinds of people. That's how he brought in a kind of category. They are of a kind of category where →

◀ they exist for a very short time in the collective subconscious, and then they take their rebirth. They are very ordinary people, aimless., useless people. But there are some souls, when they die they just hang in the air, and they are just waiting to find out somebody who will fulfil their desires which are not yet fulfilled. Like there's a drunkard, and a drunkard can learn of another drunkard who's living who would like to drink. Once it starts getting into the habit of drinking, some of these souls can just jump on that person, and when they jump on him they can make him a real drunkard. I remember a lady who was a very short, petite person, and she told me that she was very sick of herself. Her husband told me that she can take one whole whisky bottle full, neat, sometimes. I looked at her, such a little thing, how can she do it? So I put a bandhan on her, I saw a huge, big negro standing behind her. So I said 'Do you know some negro?'. Immediately she jumped on me she said 'Do you see that one, that's the one who drinks not me'. Of course I cured her and after that she gave up drinking completely.

So whenever you start getting into a habit you lose complete control of yourself, and a spirit sits on you and controls you, and you do not know how to get rid of that habit. In Sahaja Yoga, when the Kundalini rises these dead spirits leave you and you become alright. I would say to you that all this Mahavira did not tell. What he was talking about was the hell. He has said that if you do this kind of a thing in your lifetime, then what kind of a hell you will get, and he has described it in a very open and detailed manner. Its really horrible to think that a human being who thinks well of himself ultimately will get into that kind of a hell, and sometimes they are doomed to stay there.

As incarnations take birth, some of these devils who are doomed to live in hell must take their birth, and they really try to trouble us. They can take their birth, as gurus, now we're finding how these people are taking their birth and how they're misleading us. How they are using left side, left swadisthana just to immobilise us completely. When a person is possessed he cannot feel vibrations, there are all kinds of troubles, symptoms about such a person. In Sahaja Yoga we take the name of Mahavira. He runs all the way on the Pingaia Nadi, and stays on the point called superego. He controls, works out, cleanses and does all that is required to put a person right after Sahaja Yoga.

Why was he called Mahavira ? Vira is a person who is brave, who is chivalrous, because only he could enter into the being fully to destroy those horrible rakshasas and devils and all those negative things which come to us. If there is no help from Mahavira, then we cannot do it. You can call him by any name, but Mahavira because he is a human being. All this works out because of him, and he's such a great identity. The whole concept of hell and all that's described in any scripture, Its a fact, it exists. Mahavira is sometimes seen as a person who is naked. It happened that He had gone to the jungle to meditate to find out about the left side, and when he got up, he got caught up in one of the bushes and he had torn off half of that cloth that was covering him, At the same time Shri Krishna appeared on the scene as a little boy from a village, and he said that I'am a poor man, I've nothing with me but you're a king, you can always get some clothes. Why don't you give me this cloth that you have ? And they say that this was given to this boy who was Shri Vishnu. Hardly for two seconds, the cloth was gone, and he hid himself with leaves, and because he was a king, he went to his palace and got dressed. But imagine the people how negative they are, They just walk out without clothes, the Jains.

All these fads of vegetarianism are not at all required, and that's what Mahavira showed in his life that its not at all important to bother about food. The whole theory of vegetarianism has gone to such limits that now I have ➔

➤ told people to give it up completely. Now see the juxtaposition of what he wanted to do. If you do not take proteins then you cannot fight bhoots. Vegetarianism came into Jainism through one fellow called Naminath, who was a putangah at the time of Shri Krishna. At the time of his marriage, so many goats and lambs came to the wedding of this man, that he felt that 'uparadi', that he was disgusted, he was frustrated. In that frustration he said that he would not eat meat and that's how vegetarianism came into Jainism and it's still going on. These Jains are absolutely joyless people, they just run after money, and they go on behaving in such a peculiar way. Despite all of Mahavira's teachings still his supposed disciples, the Jains are like this. In Sahaja Yoga we better not do something like this. Whatever you are told understand why it's so. You know the modus operandi, you know the whole subject. It's not proper for you to succumb to any argument or advertisement and take to something which is wrong.

Whatever I tell you, don't take it to extremes, and don't take a little bit of it. When I tell you this, you must understand that whatever is good for you, whatever is your aptitude, whatever is your temperament, you have to take something that will nourish you and give you balance. So to balance yourself, if you think of Mahavira you must also think of Shri Hanumana, both these things are important. E

EASTER PUJA SYDNEY, AUSTRALIA 31.3.91

Today we are here to worship Christ as he was resurrected from the dead. There are lots of theories about his death, but actually he resurrected himself and then he went to India and settled there with his mother. Where he went after his resurrection is not described as such in any books, but in the puranas written about Shalivahnas, one of the kings of the dynasty which I belong to, met Christ in Kashmir, and he asked him, what's your name and he said "my name is Issa." When he asked him from which country he came, he said "I come from a country which is foreign to you and to me, and now I'm here in my own country". That's how he appreciated the Indian Culture. He used to cure people there. His and his mother's tomb are there. There are other stories told by people who did not know much about him.

Christ was there to teach about morality as in the Indian scriptures, for him morality was the most important thing in life. He was the incarnation of Shri Ganesha, so for him Ganesha's principle was extremely important. That he has expressed by saying that 'In the ten commandments it is said that 'Thou shalt not commit adultery', but verily I say to you that thou shalt not have adulterous eyes. To such an extent that even the eyes should not be adulterous. In the modern times most of them have their eyes moving up and down with adultery. Also in one of the Upanishads it is said even to look at a woman is adultery, to think of a woman is adultery, even to talk to women too much is adultery. In every country I have seen that these women are used for public relations, I mean they just go and chit - chat and talk to people in positions in such a manner that they feel very much pampered. One of the ways of getting wrong favours is through this PR business. This is what is partly responsible for the corruption in many countries.

Morality goes hand in hand with all kinds of violence. Anybody who is a violent person, or a mafia, anybody who is regarded outcast, all of them are adulterous people of the worst kind. In Sahaja Yoga morality should be our basic asset. We are so lucky to celebrate his birthday in the land of Shri Ganesha, which actually is due to his clean, or ➤

◀ you can say Nishkalanka life, which was so pure. His purity was there because he was nothing but vibrations, chaitanya. He was so pure that he could even walk on the water, He was so pure that even death could not kill him. We have to aim at purification. Wee talk of resurrection, of getting our second birth. An egg becomes a bird, that's called a 'Dwijaya', twice-born. In the same way we are covered with our ego and our conditioning, and open out to become a bird, and that's how we have come to know about the Brahma, this all pervading power. That's how we have become the Dwijayas, the Brahmins, because without this, what is the use of any worship, chanting or any thing.

But we have to look at our purity. On very low level people, impurity comes from what Christ has called murmuring souls. These are people who start talking behind peoples backs and really enjoy this kind of talk. This is a very low level thing and in Sahaja Yoga this should go away completely, because it creates problems and affects the collectivity. Especially I would request the women and the wives of the leaders have a great responsibility. If they take interest in such talk they are coming down to the low level of others, and the motherhood is challenged. Any mother who allows the children to talk like that is really spoiling the entire life of children. Anybody who talks ill of any people in Sahaja Yoga are very dangerous. One should avoid even thinking like that. If we start talking against someone, then we get all the bad things that person has, apart from that our mind is spoiled. Its the responsibility of the women, because this is more in the women than the men, because they have exclusive friends, and life. If the men get angry with someone they will just go and have a fight and finish it. But women will keep it in the mind and then say something, its such a bad thing. Its just like a worm that moves and is very infectious.

Because morality is not only about the sex, its much more than that, its much wider than that. To have our purification, we must have introspection. Russians are very introspective people, that's very great. If you read any novel by a Russian writer you'll be surprised to see that all of them are introspecting, all the characters are introspecting, they want to see why I did it. For example, someone is very much lazy He spends all the time in reading or something like that but he cannot put his body to any physical strain. Then he introspects. Why, Why am I so lazy ? Or someone who is always very angry, people don't like him. So instead of getting angry with others, he has to see himself, why am I getting angry with others, why am I not liked by others. What do I have within me that is making me so unhappy ? So you'll see that you're either conditioned, or you have a funny ego which is making you do wrong things.

Modern culture is is not very much for the benevolence of human beings. You don't know what people are up to, what they can do. You cannot be a hypocrite in Sahaja Yoga. If you do not fully believe in Sahaja Yoga, if you do not purify yourself, if you do not fully engross yourself, and jump into yourself, then you will be exposed, and you'll be thrown away from Sahaja Yoga, no doubt about it. I will not throw, I will forgive, but as I have told you there are two forces in Sahaja Yoga, centrifugal and centripetal. By centripetal force you'll be attracted, but by centrifugal force you'll be thrown out. So one has to be very careful, because whatever you have got is something so heavenly, and so beautiful, that actually I am surprised myself, but as I have told you, the all pervading power itself has taken a dynamic role. It is acting because we are in Kruthayuga. This Kruthayuga comes when there is a gap from one yuga to another yuga. Like we had Kaliyuga. Kaliyuga has to go to Satyuga, in between there's Kruthayuga, when mishaps and this evolutionary process have taken place at that time. Now the last evolution has started. That's how you get all these photographs, all these miracles, because these miracles are worked out by this all pervading power. At this juncture, when we have all these possibilities if we try to be hypocritical then we are harming ourselves, if we try to criticise others, and not ourselves, then we are going to miss the bus.

← You must understand the importance of time. Sahaja Yoga is very good, you enjoy having all these brothers and sisters, and I see your faces shining like roses; but still there is a chance you may fall back. The reason is you must purify yourself, never get satisfied with yourself. Some people never think I am talking to them, they always think I am talking to somebody else. We have to introspect, to meditate, and when we start looking at our defects, they'll just start dropping out. You have to be ideal, so that people will look at you.

If you are going to show off, people will say look at this showoff, Everybody can see you being like that, even if they can't see it in themselves. So for all these ego manifestations, you have to be very careful. Now supposing you have some money you'll try to show off. Supposing you have some position in the government, you'll try to show off. These are artificial things. These things are not enriching you, they are in no way giving you the strength that you need, or in no way making you beautiful. All these outside things anybody can have, there's nothing great about it, but the inner life that you have is the only way you can purify yourself, and the resurrection can take place in the same manner as Christ has talked about.

Now you are part and parcel of the family, see how you behave. How your children are. Are they collective, are they fighting, are they sharing? You first of all start doing that, otherwise your children cannot do it. Look at Christ, hardly for four years he could work out the mission that he had to fulfill. He was only there to achieve the resurrection. In that short time, just see how many places he has been, how many beautiful parables he has told, how many people he has talked to. He lived in a very simple manner. He had no such tents, or anything, He used to gather people on the mountain and talked to them - like the Sermon on the Mount. They listened to him, but none of them imbibed what he had to say. He had very few, about twelve disciples, who also only understood him after he died, before that they did not understand what he was. When he was resurrected that also made them think, who was he, what has he done, and how is it we are his disciples? They were ordinary fishermen, but their intelligence and dynamism suddenly manifested, they really showed such good ways of achieving the second birth. Christianity spread under the wrong banner of Paul and Augustine, and that's how we see the Christianity, so much so that we are shocked how can Christianity of Christ be like this. This Christianity that has come has nothing to do with Christ. He said that you'll be calling me 'Christ, Christ' and I won't recognise you. He also said that they'll be wearing a mark on their heads and I will know who are the ones. As it is, you are already marked, you have already been chosen by Christ in his last judgement, and you are there, but still one should know that there is also the possibility that you are hypocrites, that you are playing with only words, could be that we still have to cleanse ourselves, so just put your mind into yourself, and just see for yourself where have I gone wrong.

The forgiving quality of Christ when he was crucified has to be remembered. How he forgave them because they did not know what they were doing. But even when they know what they are doing in Sahaja Yoga, still they try to crucify. This crucifying may be alright for the person who is crucifying. To get out of all your crucifixions, you have to have an extremely pure, ideal and beautiful life. You should be proud of your virtues, greatness, righteousness, otherwise people will boast about their mad things as in the modern times, but not about their good things. You need not boast about both the things but you can be proud of the things that are so nice, so beautiful.

Christ has to surrender to the desire of his Father and asked him if he could take away this cup it would →

← be nice. But when the Father said no, you have to drink this cup, he accepted, and went through it very bravely, and beautifully. We have to have the same kind of surrender whatever we do, we have to do it with the same kind of surrender. We should not think that we are achieving something by that, showing off or anything. Just think it is being done because we are surrendering. We should feel our surrender as a great blessing. If you can put your attention to your heart, and say 'I surrender myself' that's more than sufficient. But you shouldn't say, "Mother please help me to surrender". All these prayers sometimes are just escapes from reality. You must help me etc. To surrender is very easy. Just you have to say 'Mother please come in my attention' and as you go on saying Kundalini will rise, and she cleanses you. But problem is you will always spoil Her.

Christ impressed people so much because of his personal life. In his personal life He showed how powerful He was, and then in His resurrection. He showed that He was something beyond human understanding. Which showed He was absolutely purity personified. We have to raise ourselves so that we are ask for purity, and that we are going to work it out within ourselves. We are not going to get into ego trip, and say that we are perfect, we can just going to ask for complete purity within ourselves. Whatever has happened just forget it, don't worry on that point, but whatever is going to happen is this, you just should ask for purity, and all hatred, all criticism will disappear. The purity will give you the unique position that just people will see your life, they will change. ■

GAURI PUJA
TALK BY H. H. SHRI MATAJI NIRMALA DEVI
AUCKLAND, NEW ZEALAND
8 . 4 . 91 SYNOPSIS

Gauri is the mother of Shri Ganesha, and she produced Shri Ganesha to protect her chastity. In the same way Kundalini is the Gauri and we have got Ganesha sitting in the Mooladhara chakra. We have Mooladhara as the abode of the Gauri, of the Kundalini, and the protection of the Kundalini is done by Shri Ganesh. He is the deity for our innocence. Only Shri Ganesh could be in that position, because the pelvic plexus looks after all the excretory functions, and only Shri Ganesh can stay there without getting dirty by the surroundings; he is so pure, so innocent. While the kundalini is the Virgin Mother of Shri Ganesha. People have started talking against Mary, saying how could She get a child. Because we do not understand it is God, and in the area of God, anything is possible. They are above all these things, and pure. If Ganesha is weak, Kundalini cannot be supported. When the Kundalini is being awakened Shri Ganesha stops all the functions which it has to perform. I sit for 9, 10 hours sometimes, I dont get up.

The Kundalini is rising and is fully supported by and looked after by Shri Ganesh. Kundalini is a Virgin energy. It is an energy which is detached, it doesnt get attached to any centre, to any function, only one function it has to do, is to slowly and steadily pass through all these centres, give them whatever they want, whatever they can bear. Slowly and steadily open the Sahasrara. She is in three and a half coils. It has a mathematical significance, though She's a Virgin energy, still She's so wise so sensitive, and so caring, that when She rises, She doesnt give any complications. Normally you do not even feel She is rising. She goes up in a way, automatically, supported by the whole mechanism. She goes from centre to centre, the lower centre first opens for her to enter in, then it augments, it closes down so it can keep Kundalini in its place. Then it goes higher, until it pierces through Sahasrara. This is what is Raja Yoga. →

← This is not something artificial, but the spontaneous working of the mechanism is Raj Yog. When you start a motor car, by just turning the wheel, you cannot make the car move. In the same way when the Kundalini rises, She rises spontaneously, and passes through the six centres. At Vishuddhi she opens the Vishuddhi, and when She passes through Vishuddhi, the tongue is a little bit moving, just to keep the flow on. This action is called as Kecheri. When people are very deep in meditation, they find suddenly they get in Kecheri situation, or a Mudara. In that state as if some nectar starts flowing from your palate, if you move your tongue. Now this you dont have to do when you are in deep meditative state, it starts cooling down your tongue, automatically. Automatically you get into Kecheri State. As far as Sahaja Yogis are concerned today, there are very few who really feel that. Reason is we do not meditate, we do not pay attention to our realisation also. We talk about it quite a lot, in the West especially, rather than doing something about it. We have to meditate every day, just like washing our hands, or cleaning our teeth, we have to meditate, in the morning-time, and also in the evening time, you have to meditate. Both times. We have to rise, we have to grow. This cleansing has to be done every day, in and out. One has to try to meditate in such a manner that working of the Kundalini is facilitated, the chakras are cleansed out, and ultimately you are in a state of mediation. Its not a question of how to go into meditation, but how to be in meditation all the time.

When Kundalini reaches Agnya Chakra, and when she opens you can be in in thoughtless awareness. You just watch, and do not get involved into anything. That watching gives you the growth within. Think of the tree, which is in a turmoil, or in an earthquake it wont grow. In the same way, our growth can only take place when we have peace with others: If you cannot make peace with others in Sahaja Yoga, if you are always in a turmoil, this Kundalini can never rise. That is why collectivity is so important. That is why Vishuddhi cannot open and without collectivity you cannot have the growth of your spirituality. This tree they say is upside-down, the roots are in the brain. The Kundalini has to water the roots, then it starts growing downward, and starts expanding. When you start expanding, then you touch the depth of your Divinity, then you start working it out, then people will know that you are a Yogi, you are people of higher realm, that you have something great.

It is not how many times you read something, how many times you talk about Sahaja Yoga, it is not even how many times you talk about Sahaja Yoga, it is not even how many times you just go on reciting names, but how times from your heart you have this pure desire to ascend. If you have this pure desire, then the first thing and the last thing you will do is meditate. You just cant do without it. If you sleep without meditation, you will think, 'Oh, I have missed something, not out of guilt, but 'I have missed something'. This power of Gauri has to be respected because she is our individual mother, she has given us our second birth, she knows all about us. She's so gentle, so kind. She takes all the trouble of rising, of penetrating through these centres and she gives us this second birth. Because, she knows everything, She understands everything She organises everything, She brings forth all the beauty that you are. Once you start developing that beauty within yourself, then you'll be surprised how powerful you are. All these things are of the same nature. The truth that you discover is the same as the beauty, is the same as the joy. You don't have to think that joy is different, truth is different, beauty is different. Because we are not yet at that point, we just take one facet. Once we reach that point, then the whole thing seems to be one, there is no differentiation at all. They are all facets of one diamond, and that diamond is your self, your spirit.

So we have to thank our Mother, the Gauri, the Kundalini, for giving us our realisation, and to know that →

☛ every time we have to awaken her, everytime to expand her everytime to worship her so that we always keep our realisation intact, and keep our ascent intact. It is this ascent that is going to transform all the human world, so you have pray to her 'keep us pure', her job is to purify you, make our hearts clean, our minds clean, and ultimately keep our connection for ever and ever Lasting, so we feel this beautiful power of God's love flowing through us. For that whatever is necessary you will do, you'll be very much in the collective, you'll sacrifice anything, and also you'll try to spread Sahaja Yoga, because when you spread Sahaja Yoga like a tree the depth will grow also. It has to be done with the same beauty as the awakening of the Kundalini. She has not troubled you, has not given any problems from that we have to learn. The way Kundalini is so gentle, so sweet, so nice, effective, and she brings our life to some meaning, She completes the meaning of our life, She completes our desires, and She takes us to a point where we start seeing the whole Universe as one, she gives us collective consciousness. All this work is done by Kundalini alone. If She does not go to any Chakra, and awaken any deity, we cannot even have the fruits of those chakras. It is all Her work, all her ascent, all Her understanding and wisdom which has given us this beautiful state where we call ourselves as Yogis.

I would request you all to pay attention to your Kundalini, keep her awakened all the time, keep your Vibrations. Not only keep your vibrations alright, but also have a different attitude toward others. Don't say anything about how wrong they are, but just see how right they are, and what good they are capable of. She is a Virgin, and still so wise. In the same way we have to be very wise, very sensible. We cannot afford to waste time now, because we have to save the whole world. It is our responsibility. If we cannot now work out our own chakras, we cannot help anyone. First we must work out our own chakras, and then we can help everyone. Its not like some cult or , organisation, where we can just say I belong to this organisation, its alright I'll be saved by God, its not promised in Sahaja Yoga. There's no ticket to heaven. It has to be worked out, with full understanding as to what this Kundalini is, and how She works. **E**

VIRATA PUJA MELBOURNE, 10.4.91

Virat is the primordial Father or the one who is in our brain, acts for our collectivity. As the Kundalini rises She ultimately pierces the fontanelle bone area, before that She enters into the Sahasrara. The Sahasrara is the area which is surrounded by 1000 nerves and in medical terms it is called as the Limbic area. 1000 nerves are all connected to the 16 important nerves of the Visshudhi. Thats why they say that Krishna had 16,000 wives. He had all his powers as his wives and I have all my powers as my children.

When we are growing in our ascent we have to go to our Sahasrara. The collectivity is so connected with the present day Sahaja Yoga. Before that it was just up to the Agnya Chakra. But when it reaches the Sahasrara it enlightens all the nerves and all the nerves look like flames which are very silent, beautifully. Appearance of these is so soothing , beautiful that theres no better view in the whole world that human beings can see. When this Sahasrara was opened out before that it had to go to the collective, I had to pay my attention to the collective. I had to see the people, their different problems, their permutations and combinations, by which they are all suffering. They can all be brought to the 7 major notes, but they are all divided into 21. One on the left, one on the right, one in the centre, so we have 21 basic ☛

◀ fundamental problems within us which we have to solve. In the beginning of Sahaja Yoga I tried mainly to cure people, their physical, mental, family and financial problems. We have had some big mishaps in between. As you know when they came to the Agnya they started taking over the whole atmosphere as some sort of an authority which was not God's authority. As a result many people went out at the Agnya but those who have come to the Sahasrara have to understand that collectivity is the basis of your ascent. If you do not come to the Cente, if you are not collective, if you do not meet each other, then you are like a nail that is out of a finger and the Divine has nothing to do with you. You are out of the tree like the flowers which have come out of the tree can exist for a while and soon they are dead and finished. If the collectivity is not established in Sahaja Yoga then Sahaja Yoga will die out.

Without collectivity we cannot exist. As the body has to be in connection with the brain, in the same way, Sahaj Yogis cannot exist without collectivity. Collectivity has to be established within and without. It is more with in than without that you have to establish. Whatever is within is manifested outside.

To establish it within ourselves, the first thing is that we have to see in introspection what we are doing against the collectivity in our mind. How our mind is working. In India, if they know you, immediately they'll find out, now what work can we take out of this person. If someone is a Minister's brother immediately they'll approach the Minister's brother 'Alright, will you do this work for me'. Or if someone says I'm such and such, immediately people will think what work can I take out of this person. In the same way you can go a little further, in the language of Sahaja Yoga. As soon as you come to know a person, you should not think what business can I do. If someone has money people will jump at him alright lets have a business together. Even in Sahaj Yoga. Or they'll start employing that person for their purpose. On the contrary, what you have to do, as soon as you know about somebody, then you have to think what goodness he has got, how can I imbibe that goodness in myself. Because we are here to enrich ourselves spiritually. You must think how to get the goodness of another person into yourself. So you'll be looking out for the good qualities of that person instead of looking out for bad qualities because bad qualities are not going to nourish you. Also if someone has bad qualities then no point in thinking about it, they are not going to be improved, its somebody elses problem. Look at others with adoration and understanding and love that he is one of us. Now if I have to hold this automatically I use my hand, not my feet, but when I have to walk, I use my feet, not my hands. In the same way you have to know which Sahaja Yogi is going to help you to nourish yourself. Immediately your mind will become very clear. I have said we have to have compassion, so where do you have compassion, on the walls ? Sahaja Yoga has to be practised, it doesnt mean that you have to sit down with my photograph all the time, it doesnt mean that. It means you practise compassion, then you have to practise love. How do you practise love with others. If you love someone, it means you try to please that person. I know you all try to please me, buy me presents, go out of your way to buy me sweet flowers, find out what is good for me. I am overpleased, I must admit, but I'm more pleased if you understand collectivity and try to please each other. Such a person pleases me the most, if the attention is more on pleasing each other. As soon as you decide you have to please others, the tongue becomes different, it becomes sweet. The tongue which was like a pair of scissors becomes such a beautiful thing of honey, then you talk little, but you really pour honey on another person. Where do you practise your love? We love our house, photographs, decorations, everything but do I practise this love on my wife, or husband, or any other Sahaja Yogis? In our Sahaj culture, we have to practise our compassion and love

Thirdly is patience. I know some children are a little more mischevious, some people are also very →

← talkative, sometimes they give me a headache also. Sometimes I think its good because its a rest for my mouth. Another way is to just switch off your mind, let him talk whatever he wants to talk. Once he's finished, he won't bother you much and he'll also feel satisfied that someone has listened to his prattles. So patience is needed, in such a way that others should see your patience. Yesterday I was sitting for about three hours shaking hands with all sorts of people, all types of problems. And the person who came last said "Looking at your patience I developed my own patience". Love gives you patience. This love nourishes you. This is an absolutely down to earth method. Here I have not mentioned that you trust God, just that you trust yourself. Now we have been saying that we have to forgive everyone, but we don't practise that. Small, small things people will remember. I have heard that snake has this capacity to remember that people have hurt him, but here I find also that human beings also have this capacity. Whatever has happened thirteen, fifteen years back they all remember each and everything, whatever has hurt them, but how they have hurt others they don't remember. Because this is human mind which has got the ego, it can go on hurting others, it doesn't feel anything, and the superego which goes on receiving all the hurts and always complaining about it. It is for you to realise that you are the one who is breaking the collective.

You have to know that I have one connection with you through your leader. That doesn't mean you cannot come. Supposing I put my hand to a pin, immediately my hand will go off, that means there's a reflex action also; but mostly everything is reported to the brain. But in the same way if in the very beginning you develop a kind of criticising attitude towards your leader, then it becomes very difficult for the leader, as well as for you. First you should not criticise. Don't use your brain for criticism, already criticism has been too much in the West. I mean they have got new technique of criticism, all the art is finished because of the critics, the artists are afraid to show their creations because they will be criticised. Now the only thing that is left is critics and now the critics are criticising critics, that's all. There's no creativity, nothing. So try to appreciate everything. Children are producing pictures, painting anyway, They make my face very funny sometimes, even grown-ups, it doesn't matter. I always say very good, very nice, to encourage that person. Criticism should go out of our minds but appreciation should be practised, appreciation of others children, other people. That doesn't mean you appreciate all others but torture your wife or husband. That also is an imbalance. First responsibility is your family but you should appreciate others and this comes when you have no jealousy of others. If you have jealousy you have to use it for the right purpose. The right purpose is that you should be jealous of a person who is spiritually higher than you, and you practise so that you become better. If jealousy is for competition then you compete with a person who is more compassionate, more loving, more sacrificing, more patient. Then this competition becomes more nourished.

The worst enemy of collectivity is aggressiveness. Some people are basically aggressive, their style of talking is aggressive, or come from a very aggressive family, or having a kind of a superiority complex or an inferiority complex or a sense of insecurity. Or maybe they are possessed. They try to dominate, they have very strong feelings towards people, of superiority. This has to be cured. What you have to practise is humility, try to be humble. There was a joke that one gentleman was going from the stair case, and another was coming from the top. So this gentleman who was going up there said to the other "Please move". So he said "I don't move for fools". The person who was climbing up said "But I do", and he moved out.

That's how the humility works. You have to be humble in your approach to others, because you are so →

powerful you can bear it. That is humility which you have to practise, and all these qualities if you have you will really be surprised that you will lose your selfishness. You are all willing to spend a lot of money on me I know. Want to give me presents, I have stopped it now. Individually you cannot give me any presents. But generosity is a general term, generosity of kindness, generosity of patience, generosity of compassion and generosity of material. If I see something, immediately I think I should take this because I can give it to this lady or gentleman, or I can give it for this purpose or for this organisation. Even if I am in the market and I am thirsty, I don't even think that I should go and buy some soft drink for myself. Even I have never opened my fridge in my lifetime for myself, but for others I'll run about, I'll cook for them. But supposing I'm in the house and there's no cook, I'll not cook for myself, it's alright. If there's no one in the house and my husband is not there I may not eat for two three days, and the servants will complain to my husband. 'Really, I did not eat any food, I didn't know' If I eat it's only because he's there I have to eat with him. I never even used to take tea but because he's so fond of it I take tea so I can keep the practise up, otherwise it will be difficult. It's just adjusting yourself to others, it's not difficult, a few things here and there that please, there's no harm in trying to please. It's not only the wife should do it, even the husband should do it, it's not only been husband and wife, it between children and you. Between the family of Sahaja Yoga it should be such that you should adjust. And then you start fighting, actually the fight has to be within yourself. It's quite a long story, as far as I know human beings, and the problems of collectivity.

In Delhi we have started an ashram, every morning I find people coming together, it's like a temple, it's like a church. They come there and so many of them are sitting and meditating together. Meditating together is the best way to feel the collectivity. Because I reside in this Ashram, I am here. So leave your homes and come here. Meditation will help you a lot. Those who have a sense of collectivity can be that. So we have in Melbourne so many people, and when the quantity increases the quality should not fall down, and the quality of collectivity should be very strong. You should have very strong bonds. I like when you praise someone. Normally I have seen when I am there, people only talk about negative people. I never hear about positive people, so I would love to know about people who are very positive, who are great, who are doing good things, and forget about the negative, they'll drop away anyway. So best thing is to tell about the positive, who are doing good work, who are doing good work.

HOROSCOPE OF SHRI MATAJI NIRMALA DEVI

Shri Ganeshaya Nameh, I seek the blessings of Lord Shri Ganesh while making the comparative study and analysis and horoscopes of different devine personalities a very pleasant and astounding observation has been made. This study has been described in Mataji Nirmala Devi. The devine personalities studied are Lord Kirshna, Lord Buddha, Lord Christ, Prophet Mohammad, Guru Nanak Dev, Shri Chaitanya Maha-Prabhu, Advi Shankaracharya and Shri Mataji Nirmaladevi. The data on the horoscopes for all others is taken from notable horoscopes by Shri B.V. Raman, the world famous astrologer.

It is observed from the various planetary combinations that following combinations are very rare and are indicative of the divinity of the person. These are :-

1. Gajkessari Yoga or 5th, 9th position of the Moon and Jupiter (This indicates past punyas, Punya Sancharya or highly religious past lives)
2. Saturn aspects the Lagna (It shows the concern for the Masses and ability for Tapasya - Penance).

- 3. Ketu the Morshakarak planet should be in the 9th Dharmasthana showing the Dharma that is established within and not outwardly and the truthfulness. This planet gives the capacity to go all alone.
- 4. Lagna being aspected by Jupiter and Lagnesh aspected by Jupiter is an added strength giving one the capacity to become world Guru (Jagatguru).
- 5. Venus or Mercury is the ruling planet in all the cases. If both are there it is excellent because both the planets are Dnyan Karak.

It may be noted that these combinations are present in the horoscopes of all the above mentioned personalities in different quantum (Ansha). In case of Shri Mataji all these combinations are present in full strength. No. 4 combination and No. 5 combination is particularly observed to be very strong in case of Shri Mataji as compared to others. Shri Mataji is born in Gemini Lagna (whose lord is Mercury) with Moon in Bharani Nakshatra (whose lord is Venus), which means she is under the ruling aspect of Mercury and Venus.

Shri Mataji is born with 13 years and 11 months

balance of Venus Dasha (Meaning Pleasant and Happy Childhood)		21.03.1923
	+	11. 13
		21.02.1937

Thereafter Sun's period of 6 years (Indicates Tapa-Period; spiritual and Political activity of intense nature)		21.02.1937
	+	6
		21.02.1943

Thereafter Moon period for 10 years Indicating clear headedness and deep contemplation of Mass enlightenment (Political + Spiritual Activity)		21.02.1943
	+	10
		21.02.1953

Then Mars period of 7 years (Indicated Travelling and lot of changes)		21.02.1953
	+	7
		21.02.1960

Then Rahu's period of 18 years (Rahu is a divine planet giver of intricate knowledge of Brahma. Inner soul searching, Search for Enmass awakening)		21.02.1960
	+	18
		21.02.1978

Then Jupiters' period of 16 years (spreading of Sahaja Yoga - the Guru principle - throughout world)		21.02.1978
	+	16
		21.02.1994

Thereafter Saturn will govern for 19 years, when it will spread Sahaja Yoga in the Whole world. Saturn means the masses, the Virata and Shri Mataji will witness Kalki (Mercury) Power manifesting over the whole world.

According to the birth horoscope and Sahaja horoscope of 5-5-1970, Jupiter passed through Libra. Jupiter will again pass through Libra in 1993 and Sahaja Yoga will blossom in the entire world.

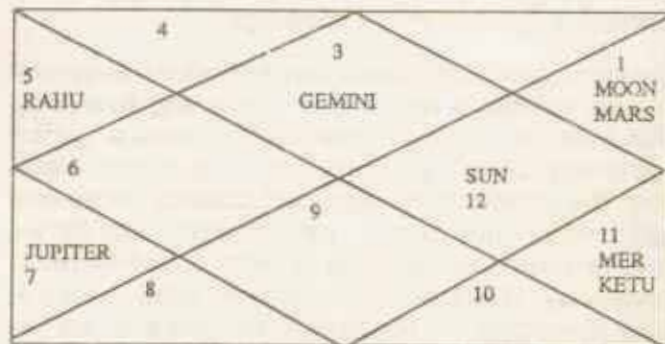
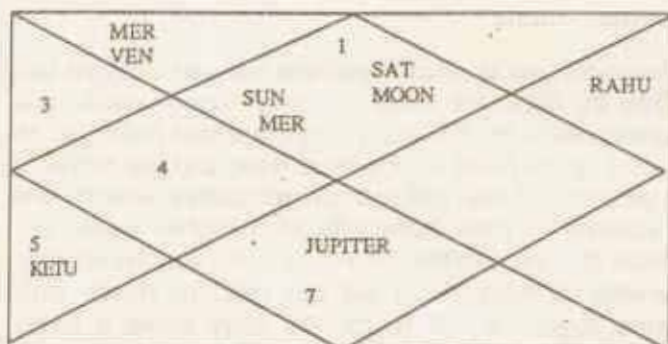
Shri Mataji is born with Rahu Nakshatra in Ascendent - Mercury (Gemini) and Moon in Bharani (Venus) Nakshatra, clearly indicates that Rahu means Films, TV, Radio (i.e. ether principle) and Venus means Music, film personalities, artists can help. Mercury is the ruling planet of the present day politics (Sahaja can enter through present political system).

In the early Indian politics at the time of Jawahar Lal Nehru and Mahatma Gandhi, the ruling planet was Venus. Thereafter the ruling planet of Indian politics has been Mercury as all the important political events took place on Wednesday. It may be noted here that Shri Mataji has both Venus and Mercury as her ruling planets. Thus she has full sway over the past and future of Indian politics.

This is further confirmed from the horoscope of 5. 5. 1970 (Sahaja horoscope) which is almost identical with Shri Mataji's horoscope, having Gajkesri with Jupiter in Libra, Saturn aspecting Sahaja Lagna, Sun exalted. From this we see that from 15Aug. 1990 Sun's period is upto 15 Aug. 1996 during which all great souls will be attracted to Sahaja Yoga and have their inner (spiritual ascend) purification & then from 15.8.1996 for 10 years Moons Dasa is starting i.e. it goes to Masses and the work is completed upto 15th Aug. 2006.

5.5.1970 at 5.30

Shri Mataji's Horoscope



1. Three planets sat. sun. Moon are uch abhilashi = Exaltion
2. Sat Jupiter are retrograde (vakri) = Double strength

Venus is totally free from any malefic aspect giving her the name of Nishklankavtar with (1-5) divine combinations. Just pointing to us who she is. I bow to the almighty God Shri Mataji Nirmala Devi who is the Nishklank avtar about which our Puranas are speaking from centuries.

LALIT BHANDARI

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