

# The Divine Cool Breeze



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## *Diwali Puja - 2003*

"The lights of your heart together make a greater light for the world to move in a proper direction. It's a day of great joy, and those who join in this, are spreading also great joy. But the problems are there, as they say, but for us there is no problem because there is no darkness. We don't see any darkness anywhere, we see lights, and lights, and lights. Then what is the thing missing? Missing is our sincerity. We have to be very sincere with ourselves, because it is not just a borrowed love or borrowed joy, but it is from within the source, it's flowing and flowing and flowing. So that is to be awakened, and that love should flow, and our small petty things like jealousies and competitions and all those things which spoil us must be washed away. And it can be washed if your heart is full of love. Today is a day of spreading that light of love, so that everybody feels enlightened and happy and forgets these petty problems. I am happy that you have been able to get some hall, it's all luck that we got it, people were so much worried about getting a hall. But it had just happened, so you should know also that

our destiny is also guided and looked after. you are already blessed people, there is no doubt about it. And we should not worry about small things and small matters. It will all work out very well, you will see. if you just leave it to your destiny, which is very high, very great - in this your own destiny you will go very far. *This is the promise of Diwali to you all, that you will reach the highest and the noblest way of life. Every word I say will be there to prove what I say is there Whatever petty problems you have, they'll all be washed off. All these are the messages from the Divine, you don't have to worry about petty things, about money, about jobs. That's not your job. Your destiny will work it out. You have a promise that you'll be looked after. I hope you believe in that promise and are joyous in the highest way.* I bless you all from my heart, all of you, for a very happy and prosperous Diwali.

**Thank you very much.**

# *Shri Krishna Puja Talk*

*August 9<sup>th</sup>, 2003, Pune, India*

(TRANSLATED)

Now we have to realize that Sahaja Yoga has spread a lot and in all corners of the world people respect Sahaja Yoga, but until and unless Sahaja Yoga is completely manifested within us, the people who respect Sahaja Yoga will not continue to do so. That is why it is essential that we look within ourselves. The nature of Shri Krishna is that we look within and see what are the things that put us in trouble. We should find that out. We should look towards ourselves, within ourselves and that is not such a difficult thing.

When we want to see our face, we look in the mirror. Similarly, when we need to see our spirit, we should find out how to see it within us. Many Sahaja Yogis have asked Me, "Mother, how do we see what is within us and how we are doing?" For that it is necessary that we ourselves should become very humble. If we lack humility, we will be clouded by our own thoughts.

So in the life of Shri Krishna, first it was shown that he was just like a small child. Absolutely like an infant. Not knowing anything. He did not think anything of himself. He had his mother and he wanted to grow with the support of his mother. We should also look inside of ourselves and realize that we are like a small child as well. Shri Krishna has said this repeatedly. Also, Jesus Christ has said the same thing

that we should become like small children. We should see the comforting shade of the sweet nature of a child. Do we talk like a child? What is the quality within us that we become like a child?

Now child means purity, innocence. With this innocence we have to look towards ourselves and cover ourselves with it. This innocence is very loveable. If you look at children and the love you feel towards them is because they are innocent. They don't know cleverness; don't feel their importance, nothing at all. What do they know? They know that all these people are related to us. They are our brothers, sisters and everything. But how do they know this? That is the question. In the same way that these children know, we have forgotten that we are like an innocent child and that we have innocence within us.

There are many Sahaja Yogis who come and think that they will show their cleverness and prove themselves to Mother. What is the need to prove anything to Me? I already know everything. So what you should do is look towards yourself and recognize your innocence. Where is it and how is it doing? And we should think how joyful it is.

Now the thing about Shri Krishna is this only. He was absolutely simple as a



child and when He grew up He explained The Gita, which is very deep. How did it happen that the human beings grew in it? In the same way we can grow in Sahaja Yoga. We have found it but still have not progressed in it. And to progress we need to leave the bad things behind. First of all we need to have a childlike temperament. Now if we say to somebody that you should become childlike, it is a very difficult thing to do. We cannot just leave whatever we are and become childlike. But living with children, having respect for them, listening to how they talk, can make a big difference and we change all the things within us.

So first of all we have to know that within us, as we grew up, a lot of bad things have gone in. How should we remove those bad things? What are the kinds of bad things that have gotten into us? If we think about it and put attention on it, then we can correct it. We have to put attention on things like, when we talk to somebody aggressively, or we want to scold someone or we keep thinking about how to correct somebody else. When our attention goes on other people then we get removed from our own self, because we have to ourselves be all right. That is why it is no use thinking about other people. So, first of all we should look at ourselves only, we should see ourselves. But all of that is happening, I have told about it and it is

happening in Sahaja Yogis, because inside the kundalini awakens and shows all the paths.

Now the remaining thing is the dirt that is within, how to fix that. First and foremost the way we look at the defects of others should be changed because the same defects exist within us also. So instead of looking at the defects of others, we should see what are the defects within us. If we can learn to see this, then a lot of things would become all right automatically. The thing with saints and sages is that they see their own defects and they think about how they became like that. They think, "Why do I say such harsh things? Why do I lie like this?" So this is a flow of watching oneself. Most of the time we do not flow with that. We think we are separate from that. But it is not like that. If we understand that there is this flow within us that takes us to such paths where we cannot even recognize ourselves, then a human being can turn inwards.

Now just to say that you go within yourself, meditate, take out these things from within, is very easy. But that will not do. That is why we have to meditate and constantly work towards it. And we have ways that we know. Like to meditate on Shri Krishna. By meditating on Shri Krishna we get cleansed from within. But when we meditate on Shri Krishna we think about

the defects of others. If we want to look at the defects of Shri Krishna we can see that also, but we cannot see our own defects. This is too much that we cannot see our own defects but are able to see the defects of Shri Krishna. I have seen a lot of people who have written books about what were the defects in Shri Krishna. What wrong things did He do. How He should have lived? And they don't know about themselves. But even when they think about themselves, and look at themselves, it is never in a way that this defect exists within and it should go away. They can keep on discussing about the defects of others. The only thing we have to see is what are the defects that we have within ourselves.

I do not believe that there is a greater yogi than Shri Krishna, because He showed us the way to look at the mistakes within ourselves, the defects within ourselves. This is a very big thing. He said it, but people who actually do it are very less in number. Mostly we look at the defects of others, because everyone remembers them, everyone knows them. But very few people are able to understand their own defects. That is why those people will never be all right. We have to be familiar with our own defects and laugh at ourselves and think that "look at me, what kind of defects I am having within myself". We should think about this.

This attention is never on the self but on the defects of others. This causes us to be unsettled and we fail to understand that these are our own defects. Why are we looking at the defects of others? By doing this, is it going to fix our defects? They can never be fixed like this. Slowly, as this point is understood, man will stop focusing on the defects of others. Looking at his own defects will amaze him and realizing how many devils he has harboured within himself. Within our mind we keep thinking such dirty things.

When this cleansing starts, man, in a way, assumes a special form. He gets special powers and with those powers he can do many things. This happens not to boost his ego, but so that he gets cleansed. When we start getting cleansed like this, we have achieved our goal. Therefore, by looking at our own defects, we start cleansing ourselves and leave the defects behind.

Now how to do this? Because, seeing the defect is not a hard thing, but to let go of it, is the hard part. That is why the way to see the defect has to be subtle and minute, and our attention should be towards it. A lot can be cleansed like this.

The message of today's festival is that we should look within ourselves and see. This is what Shri Krishna has said. But people find this hard to do. It doesn't



happen. What is the reason that we are not able to see ourselves? What is this veil in between? The veil is of bad things like ego etc. They stand up and we are unable to see the defects that we should see. To see these defects is very essential.

I am very happy that you kept today's puja. Shri Krishna's Puja takes place and a lot of people will get cleansed from within because this is a special blessing of Shri Krishna. He will do it Himself, but you have to show a little interest, an inclination that you want to be completely cleansed from within. You donot know how profound this question is. To fix this we have to work very hard.

Earlier, people would do many physical exercises; listen to the orders of their guru. They would do a lot of things but they would never achieve the depth. But you are Sahaja Yogis. It should not be difficult for you. So now I will only say that you should learn to look into yourselves. It will be a lot of fun. Till now, it is alright, but I do not know what you have started doing. You keep a watch on yourself. You will see how this whole thing works and you will be enjoying it and start laughing at yourself and exclaim - 'what to say?' When this happens, you will start manifesting innocence within you. This is the Bal Leela (Childlike playfulness) of Shri Krishna. Once you get bathed in this innocence

your eyes will become very steady. On your own you will start understanding yourself. Actually, the defect lies within us only. Looking at the defects of others, how can we fix our own defects? A very simple straightforward question is, "If something falls on our sari and we do not remove it, and if we abuse or blame someone else, it won't just go away, will it?" This much intelligence we all have. But we donot use that intelligence. And for this you should all use this intelligence.

If anyone has not understood this you can ask questions, in Marathi also. At least you should ask some questions.

.....  
 .....Now see, the attention is going inside and we are pushing it farther but it should happen spontaneously. The attention should have the habit of going inwards by itself. I know that you have many questions to ask. We have a lot of confusion within us, there is no doubt about it. But the questions are very subtle. There is no end to it. Always, there is a question of rising above all this. Now, people say, "*Mother, how can we rise above all this?*" *Meditation. What to say about meditation? You have to meditate on your ownelves. You have to see your ownelves, that, where is your brain going? And where are you going? Slowly you will get cleansed.*



Today is a day of great importance. The incarnation of Shri Krishna has done a great deal of cleansing for us and He has helped us a lot. His coming on the earth made a lot of difference. The awakening of Kundalini has also gone smoothly on account of His blessings. Please try to look at yourselves. You should not be annoyed with yourselves and you should not be annoyed with others either. It will be very joyous. This is the Krishna Puja.

If you have any other questions, alright, you can ask Me.... What to say.... Comment from Sahaja Yogi: Everyone is in nirvichar.

Shri Mataji: Any other questions?..... What's the question?..... Sahaja Yogi: Everyone is sitting in nirvichar.

Shri Mataji: Come closer.

Sahaja Yogi: How do you attain nirvichar (thoughtlessness) in meditation?

Shri Mataji: In meditation? There is no vichar (thought) during meditation. Why should thoughts come in meditation? You are not to seek anything during meditation. It is only to be felt within. It is you who have to discriminate whether you have realised this or not during meditation. In meditation, first you will come to know your own mistakes, where you were wrong, and where you were right. When you start realising your own mistakes, then you are

on the right track. When you look at yourself in the mirror, you see yourself. What is the use of seeing others? The trouble with us is, we always like to see others in the mirror. Then how will you identify your own faults if you start to see others in the mirror?

Sahaja Yogi: How do we protect ourselves from the clutches of the false gurus?

Shri Mataji: Why did you have to go to a false guru? (Shri Mataji laughs) You tell me first, why did you go to a false guru? What attracted you to go to the false guru? How did you go there? You must ask yourself this first. Then you -will realise that you ignored the evils of that false guru. That is "what you didn't protect yourself from. Now, in the past I have already given lectures on false gurus where I have clearly talked about their evil doings and how they take one for a ride. It is their business to entrap you all. There are different types of business which they adopt. Out of that, gurus also have a business to entrap you and you are trapped. From this, one must realise which trap we have fallen into. We have filled our brains with the badhas (negativities) of the false gurus. Now if you can tell me any of those badhas, then I can tell you .....

Sahaja Yogis: inaudible, two or three voices speaking together.

Shri Mataji: Now if you know one or two of these badhas, you let me know. The false gurus' badhas. Now what do these badhas actually do? First they focus their attention on your pocket, (laughter) Isn't it? As they start doing this, then you must understand that their intentions are different. But it is all on the gross level. On the subtler level, infact, there are many who wouldn't want to entrap you, but they would try to project their own importance. And for this reason they become gurus. It is like this, that one projects his importance. So you must watch all this and be critical about it. Then it will forsake you. But most of the people absorb their badhas, their ego, their anger, their physical health and many more aspects that you absorb from the guru. Like these gurus, -when they fall sick, their shadow starts reflecting within you.

For this reason, you must analyse yourself and look at yourself, that, -what have I received from this guru? This is very important. Then when there is a cleansing of yourself, you will see that it benefits you to a great extent. Why did you go to a guru when you were seeking for your own spiritual ascent? You went to a guru to know him but you were in turn entrapped. This guru is such a guru, and you yourself should know how to protect yourself from him. You should stay away from them, I

had been to many such gurus just to see them and what they do, and how they tempt and attract people. And with what they entrap people.

So the first thing I saw was that these people find your own weaknesses, that what weakness you have. If this doesn't work then they put badhas into you. The badhas are of various types. Out of these badhas you must first learn to detect what type of badhas he has put into you that you are unable to get rid of. The greatest badha that they put into you is Fear. It keeps on frightening you, that 'if you leave me, such and such thing will happen to you.' This type of fear creeps within you. It doesn't have much strength in it. But it keeps on frightening you. When this fear comes, you must say to it, 'yes, I know it'. With this fear the human beings keep on going round and round the guru. For that Shri Krishna is there, Who drives out this fear from everyone. Is it over, or do you have any other questions?

Sahaja Yogi: Everyone is in nirvichar (thoughtlessness)

Sahaja Yogis: inaudible, two or three voices speaking together.

Shri Mataji: Saying that everyone is in vichar (thoughts) now we have to go beyond vichar (thoughts).

Sahaja Yogi reaffirms: No Mother it's nirvichar (thoughtlessness)





Shri Mataji: Nirvichar. How did that happen? You have organized such a nice puja that I also keep wondering. How is the environment? Is it OK? ...Yes, it is peaceful and calm..... peaceful. ....now better.

A person who can witness himself

laughing, that is perfect. One who laughs at others, his attention is in another direction. Again, one who can witness and laugh at himself, and his own environment and aspect, he is perfect.

**Eternal Blessings.**

# SHRI GANESHA PUJA

*Cabella Ligure, 13.9.03*

*Pravachan of Her Holiness Mataji Shri Nirmala Devi*

*(Shri Mataji invites the children to come and sit on the stage)*

Now we are facing little children. They are the ones who are incarnations. They are the ones who are going to lead humanity into some great advancement. The humanity has to be looked after. They are tomorrow's humanity. And we are today's. And what are we giving to them for them to follow? What is their aim in life? Very, very difficult to say. But with the Sahaja Yoga they will all go in the proper way, they will behave in a proper way and the whole thing will be a different mass of Sahaja Yogis coming up.

But it is the duty of bigger Sahaja Yogis to look after them; to have better moral standards, to have better lives so that they follow your life and become genuinely good Sahaja Yogis. It's a very big responsibility. Perhaps we don't recognize it, we don't understand. But all these are little creatures which are after the image of great souls and they should be brought up in that way, respected in that manner and loved with great care. This is to be understood. The problem with our elderly people is this that we do not consider them to be considered, to be bothered about, to be understood about. We think we are too intelligent, too good

and we need not waste our energy with them. This is the trouble of the elderly people.

But today when we are sitting here to worship Shri Ganesha, we should know they are all incarnations of Shri Ganesha and they should be given proper attention, proper understanding about themselves. I find certain amount of children who are very well behaved, which are very spontaneous, and there are some who have no idea as to what they are doing. So it is the duty of the elders to put ideas into their heads, to proper understanding about themselves and the self-respect. Same thing I would say for the elder Sahaja Yogis who have to look after their younger brothers and sisters. In this family of ours which we call as Sahaja Yogis, there are all kinds of people, all types, all behaviors. Of course they should not be regimented, there should not be uniformity, but in that variety there should be this beauty, there should be beautiful trend of being one with each other.

For that, what should we do, is the problem. What should the elders do to achieve that? What is our solid 'contribution' to their lives? The first will be to tell them who is Shri Ganesha, and that what are the qualities of Ganesha, what



does he represent. What does he represent, what qualities he has - and once they start understanding, that though being a little boy, he is so generous, he is so kind, he is so forgiving - they will be amazed because they are also small and they will also take to that kind of life.

I find some children very sensible, very good here. Some are naughty and some don't understand what we are doing here. Whatever it is, they are after all children. And what we have to do is to look after them, respect them, and give them the full idea about Shri Ganesha.

I think everyone of you must have a statue of Shri Ganesha in your house, so the children will see it and ask "Who is this? What is He doing?" And you will be amazed how they will understand Him, how they will understand His qualities and how they will work it out. It is important for all of you to have at least one Shri Ganesha in your house, so that you can tell your children that, 'You all have to become like Him'.

Now what are the qualities of Shri Ganesha. They won't understand chastity, they are too small, they won't understand all those qualities. But one quality they will understand is to be honest, is to be honest.

Gradually you will find all difficult ones will go down, it will work out that way. Because you see they don't understand My

lecture, they don't understand what I am saying. But one thing is there, if there are some of possessions within, they will show - show very well - because they are so innocent and so simple, their innocence will help them to expose them to reality.

I hope you all look after your children, guide them properly and take them to a level of understanding that they understand what is their position, what qualities they should have, why will they be respected. You will be amazed, that their behavior will change the behavior of all the other children.

What I have to say is that nobody should think that you are very grown-up because you can keep quiet, sit quietly and all that. You are grown-up only if you can imbibe the qualities of Shri Ganesha. I have seen people who are very grown-up still do not have simple qualities of chastity, of honesty - they don't have, and they can't have it because they don't think it is important. So, I leave it to you to find out Shri Ganesha within yourself.

I enjoy their company because they are so innocent and so simple hearted and I like them very, very much. So, you should not get afraid or frightened of their mischievousness. On the contrary, you should know they deserve much more love, much more understanding and much more scope to grow. I hope by the time they will



be of your age, they will be great Sahaja Yogis. They will understand what we are doing here. I had to face mountains of nonsense with the older people, but these won't have that. They will be very simple, very sweet and they will understand love.

So I will say we can allow these children to go out and play and somebody can look after them so that you will be

at peace, (no-one moves and the children also remain motionless sitting on the stage) Who can take them out? (laughter)

You can give Me flowers. If you have got flowers, I will take them. (The children start giving Her flowers) Every so often we hear Her saying - Thank you ... Thank you very much .... Thank you ....



# *Pravachan of Her Holiness Mataji Shri Nirmala Devi*

*Bombay 20-01-1975*

*(Translated)*

In Kaliyuga, there is no other way except 'forgiveness'. The more power of forgiveness you have, the more powerful you will be. Forgive all. Only the great people could forgive. How could the powerless forgive? This morning I told you to know the Dharma, you have to know the dharma that is within you. Are you established in Dharma? The one who is established in Dharma is very powerful." So know the Dharma. Yes; how beautifully we stand in Dharma? You stand in Dharma. Those who stand in Adharma are the sinners (Adharmis). They have no comparison with us. Adharma is their support. But we stand on Dharma, our style is quite different. Dharmik people have different style than those of the anti-dharma-Religious and non-religious (dharmic and adharmic) cannot go together. Despite all the difficulties and problems you are standing on Dharma. To know the inner-power which is based on dharma is the biggest achievement. 'Dharma' is nothing but love. Love is all. Let us see how much outrage and wickedness could be committed before our 'Love'. Let us see who tortures us and to what extent? Let them do.

Everything bows down before the power of love. This is the only way in Kaliyuga. I cannot think of any other way. If

you think, you could use some old methods, then you are mistaken. I told you many-a-times that there is no perfect saint in this world. There is a devil sitting in every saint. They have settled on your attention. Could you get me? Perfect saints are rare. Shri Krishna said, "Pritranaya Sadhunam, Vinashaya-ch-dushcritam". There is a devil sitting next to each sadhu. Very carefully it has to be brushed aside. How difficult it is? Whether you stand in saintliness or devilishness depends upon you. If you are in saintliness and some negativity tries to affect you, you could remove it. But today how many such pure people are there in this world? Tell me. Only the degree varies. Those who are heading towards saintliness, they should not look behind and have no relations with the devils. These devilish people are thieves and cheats. How could they be any match to us! We cannot be like them, they cannot compete with us. Our paths are different. To rise in dharma is the sign of Sahaja Yoga. It is very clear. Sahaja Yoga has nothing to do with other things. One has to awaken in one's dharma and get enlightened. People ask me, "Shri Mataji, should we do like that? Should we move our plexuses like that? Should we move our fingers like that?" Most of these movements are primordial and these will have effect only when they move

correctly. If the flow within is not pure then the movement done with the hands would also be similar. Purity is possible only by forgiveness and when one gets purified from within then the light of the dharma would also be pure. So those who are religious will have to come to limelight, speak and tell about it. He has to think himself whether there is dharma or adharma in whatever he does. It would not have been appropriate, had I delivered this lecture before you got your Realisation. That would have conditioned you. All the psychologist, ruled out the significance of dharma and told that the principles of dharma condition the minds of the followers. After Realisation there will be no conditioning. Now you will accept things willingly. There will be no conditioning at all. It has brought your attention on ego & superego. Dharma is asserting itself, you are not struggling with it. You have chosen this path and whatever worldly things you have learnt, they cannot be compared with the etherial ones. One cannot attach the etherial values with the worldly things. I am talking of the etherial but you are seeing it in worldly way. The three dimensions of the worldliness have finished and those who wish to go to the fourth dimension they have to achieve its depths in a serious way. I am talking about this fourth dimension. You cannot evaluate the etherial with

worldly measurements. No one has harassed you. I have seen many difficulties yet I am quite comfortable. I have seen people suffering to such an extent that it cannot be described. There are such devilish people making others' lives difficult but today the condition of society is far better and your condition is also much better. But do not deceive yourself. Do not deceive yourself, it is very clear. Whatever you are doing to Sahaj Yoga actually you are doing it to yourself. Know it thoroughly. *In administrative purposes sometimes the question arises as what to do about something? Solution is very easy. Before taking any decision go into thoughtless awareness and whatever solution comes up automatically go by that.* It could never be wrong. But the decision should be spontaneous and it should come in a state of thoughtless awareness. Mental decisions will be biased ones because while thinking both ego and superego are at work. All your worldly experiences will be behind your decisions but decisions taken in thoughtless awareness will be etherial and miraculous. Miraculous because its meaning in Hindi is 'very high' but in Marathi the meaning of this word is strange. So it will be miraculous in both senses-Hindi and Marathi. While talking of the etherial, all your worldly views, pre-conceived ideas of human beings cannot



be bigotry. He has His own standing, His own being. If you wish the God to be like you or you say 'O! Almighty give me some money so that I invest it for you', that level will also come. He will manifest Himself, you keep opening your channel and know the dharma within. It is very essential to know the dharma. What a beautiful thing is there within us; flowing in the perishable body is the imperishable power. It is the stream of the Ganges, Yamuna and Saraswati - the confluence of the three. So you cannot know it with worldliness. Go in thoughtlessness for a moment and take any decision, your decisions will be such that even highly placed people could not take - very dynamic, absolutely dynamic. When worries, fear, anger, servility, slavishness, inferiority, all these complexes get washed away then the Divine will express within you with His grace. He is so humble, so sweet, so sweet that it penetrates within without letting us feel, the way the moonlight penetrates in our being.

When you are selected for this work your importance increases much more. You think yourselves to be ordinary people. 'How have we been selected?' God will select out of the ordinary human beings. All these extraordinary and highly placed (पद्भूषित) people will become missing links. Always it has happened in every stage of evolution, if you see. All the

mammoths and physically developed beings have vanished and become missing links. Only elephants remain. Similarly those who are extremely mentally developed, like fox have also fallen in missing links. Same is the fate of the people. However, dog was saved. Human beings will also rise from the ordinary ones and the so called ordinary people will not do anything in three dimensions. Otherwise in the process of evolution they will become missing-links the way chimpanzees have become missing links. That is why ordinary people are selected for the purpose of evolution. All these big-big renunciates and austeres (डण्डा-सन्यासी) will reach no where. You will see yourself that these very highly placed people and renunciates will become missing links. To how many I have given Realisation, to how many kings and Emperors, sacred groups, secretaries etc! All are glued to their thrones. Does someone realise that the light-has been lit in us? They write letters to me, 'I am enjoying myself!' Does anyone think of doing something, that we have received enlightenment and we have to give it to others. When you have a special seat then you have to be a special person as well. Extraordinary will evolve from the ordinary ones. It will blossom in them. Gradually you will understand that all these are foolish, why to talk to them. There are

big-big doctors. What to do? They are big fools. What have we to do? They have spent their lives without achieving anything. Let it go to dogs, what have we to do! Our position is very high. There could be no education programme for it. I cannot sit and educate you about it and teach you ABCD of it. You have to learn it with day- to-day experience.

This morning I told you a very significant thing that in Sahaj Yoga you are collective (समष्टि) beings not individuals (व्यष्टि). You are collective, you must know this fact. Now the Gagangarh Maharaj is much-much higher than you. Accepted. He has worked hard for twentyone thousand years. He himself told about it. He took birth twentyone thousand times and remained in the Holy Feet of the Almighty. Almighty remained in jungle. Only then he could get vibrations. And how have you all got it in the twinkling of an eye? Because it is a new word, a new happening. You all have become atoms in the body of the Virata. A symbolic human being has been made, it has become. Forget about them. You are in collective form and those of you who wish to be away from the collectivity should know that they will become cancerous and get finished. None of you is good or bad. If one finger is hurt another one soothes it, one hand soothes the another one. You are all

connected, you know it well that you are connected to each other. When you share negativities (Badhas) of each other, why do not you share the dharma? You take up the badhas, why not the dharma? What is the reason? The reason is that still we are evolving. We are small and growing. We are small children. We shall get our fingers burnt, we shall stumble and one day when we grow, we shall make thousands of people move with us, catching hold of their fingers. Still you are small, does not matter if you are cheated, remain in your innocence. Those who are cheating and thinking themselves to be very wise, they should know that they will be made cancerous and thrown out. It is another path where if someone goes, he never returns. There is a pathway to hell, many people go by it. They know nothing. They think of going before Shri Mataji, touch and wash Her feet and regard themselves to be big saints. This is one of the approach, everything goes side by side. When the flower blossoms, the unwanted particles of the bud fall down and fragrance emanates from it. Whatever has to flourish, flourishes everything else falls down. Both the things happen simultaneously. Life is such. Those who have to fall shall waste their lives. They have to die and get finished. But it has a storing time. The arrangement for storing is there. Such



people go away and some of them go in such a way that they never come back. From animal you have evolved to human being but what is the use if after becoming human being you become an insect. In dharma will be your competition. Are we established in dharma or not? Think of it about yourself and about others also. Think that how much established they are in dharma. How much established we are and how much established other adharmic people are in dharma. If they are adharmic then what is the reason. Which of their chakra is catching? They stand on adharma because of catch on some of the chakra. There could be no other reason. Watch it in a very unprejudiced manner. If there is a catch then what? We shall clear it, if you all desire, If the person is in an incurable condition then forget him. He has cancer. Forget him and bury him. But with whom you have sympathy and you think that he could be cured, you could set him right. You have many methods of it. There are the primordial movements. Cleanse them with it. Share amongst yourself and expand the plexuses. Share amongst yourself, do not feel bad about it. You should never feel bad about it. The one who feels that, is similar to the person who troubles others. To feel bad and trouble others are the same, These are two parts of one action. So one should not feel bad

at all. If someone tells that your chakra is catching, you should be thankful to him and tell that you have decoded what I could not do. Because if someone tells that snake is biting you then you feel grateful to him. Similarly you should be grateful to one who tells you about your chakra and request him to cleanse it. Never take ill of it, although you are very great in this world because you have got vibrations. How many people of this world have got vibrations? Pope is so popular, yet he has not got vibrations. You are greater than many great people. Yet you are children. In Sahaj Yoga you are children. The pope doesn't have vibrations, All these big-big people before whom this world bows, these Shankracharyas, none of them have the knowledge of vibrations. But you people give awakening & Self Realisation! You move the Kundalini of all on your fingertips. How great it is. No one except Ganesha could do it earlier. Small snake, the Ganesha has in His hands, is symbolic conveying that He moves the Kundalini of all the seekers.

Now you have achieved atleast one thing that you can awaken the Kundalini of others. But this is not worldly thing. This is etherial, which has no limits. It can turn everything topsy-turvy. The more soft and loving He is, He has got limitless powers of destruction on His command. He will go

His way. You do only this much your own way (Where is the heart chakra correct it first of all). Our heart is clear or not Does it contain anger for anyone? Do we have fear for anyone? Ask your heart. It is a big thing because heart controls the brain. With heart we do everything and with your heart you are connected to me. So first of all you should clear your heart. We think our own way, that is why this heart chakra is there. How much love we have given? How much love we have given to others? I got a letter from Mr. Desai, he has written that Sahajyogis helped my wife a lot. I was very happy. I was over-joyed. Help each other, love each other, and we shall be bound with love. We shall become one body of Virata. You are placed on the Sahasrara of this body. I have made you sit on Sahasrara of Virata. What these mad people are doing ? *Thousand people are to be put on the Saharara of the Virata Purisha*. It appears to be a big thing. How many have got vibrations in hand? Felt it? You understand the Kundalini. Have you have any doubt in it? I have done the farming. We will see the results. You are worried about small small things ! At such a time what your brains are caught in. If you have to go to Delhi then you will think what is the rate of flour there. But you have to go to such a place where there is no such problem. That is the place of Dharma.

Now you have to know the rate of dharma. Why the dharmic people need to know the rates of flour and pulses? They have to know about dharma but you people know the politics? It shows that you do not have vibrations in you. Only flowing of vibrations is not enough. It is not a big achievement. Still you are children. I am not even willing to celebrate your first birthday. It is just forced acquaintance with you. Look to yourself. Is there any change in you ? Is there any difference in me? Have I got some place or not? Is there any transformation? As I have just taken you out through the subtle Sushumna (Parasympathatic). Its a very subtle line, we could say of the size of a hair. the thickness of Sushumna is only this much and there are four layers one upon another, yet people are getting cured by these vibrations. They are getting alright. One lady came ; her face was totally changed. She told that her asthma was fully cured. It is not a big thing. This disease is cured, that disease is cured, it is not a big deal. What is there in it? Cancer is cured, what is extra-ordinary in it? It was to happen. If the light is put on in the house then one could see things. Otherwise what is the purpose of light? At least everything could be seen. There is nothing special in it. But with this enlightenment what knowledge could you acquire, what new dimension



could you see, what new achievement could you make? This is the speciality. (yes, how is it going? Now you are going younger and younger. I am worried about you. She is getting younger and younger. Isn't it?) Whatever we speak is it going through our head? Is it going through our heart? If it goes through the head then we shall argue, make a dogma of it. Let it go through the heart. There will be enlightenment. If you want to enjoy the love then go by the heart. Heart chakra is called the 'Sacred Heart'. Sacred Heart chakra which the christians call, is the heart chakra which is the abode of the Goddess Durga. It is a huge centre. It is beyond you to understand Durga. All these Rakshasas are Her children. Everything in the world belongs to Her. Whomsoever She had destroyed, it is because of Her love for you. It is difficult to break your own hands. It is difficult to inject yourself. To kill one's own children for the sake of others is very difficult. But this killing is the work of a big power. It is the act of forgiveness, a big forgiveness. But you people have no need to become Durga in this Kaliyuga. Be very calm & quite. Your peace will help spread Sahaj Yoga. People will say that they have seen Sahaj Yogis who had no anger at all, they were the embodiments of humility. They were unique. You are my helping hands. It is you whom people will

appreciate and say what a man! First class person, very generous nature. It is getting done already but it could gain more speed. It all depends on you. How you think about it. Listen to others and appreciate their feelings very peacefully. Get identified with others the way one hand is identified with the other. The hand is identified with brain, it is identified with heart. Every part is so integrated. You also have to be integrated the same way. Only then those thousand hands could be got ready whom I could use as human help (मनुष्य रूपेण संस्थिता), those thousand hands which are the hands of Virata. These hands will emerge from amongst the human beings; ordinary human beings. Big saints and sages are not required for that so that they be placed on the chakras. These people will come out of the ordinary seekers. First of all cleanse yourself at home. I am telling you to bath each other with vibrations, Mrs. Lal you give vibrations to her and she gives to you. First feel each others Chakras and then cleanse each other. Come out nicely bathed and ready. Keep on cleansing each other and everything will be cured (निर्मल). Lot of turmoil is going on in this world. You are not even aware of it. Criminality is likely to take over. You are not aware that it has become the kingdom of devils and they talk in such a way that they form groups. They get attached to each other in such a way

as if they were glued and Sahajyogi fall prey to them because there is freedom; and see these Rakshasas, how collectively they are enjoying themselves! They strangulate one, kill another and trouble others. When the collectivity of Saints is formed, then think what will happen? *Saints have never formed groups. It has happened first time.* If the saintliness of the saints goes away then what is the use of such a group. All the qualities of a saint should manifest from him (Marathi.....) (I am saying Mr. Lal, you were to hold a meeting. First do it and then do the Puja. I shall not be able to speak once I start vibrating. I shall not be able to participate in the proceedings of the meeting). Now you tell if you have any problem. Let us finish with the worldly things, then do the Puja peacefully. You have to throw away all this dung then we shall discuss.

Tell me what is the problem? If someone has a serious problem, you can help him out. Be detached. Detachment is essential because you are not what you appear. You are pure (Nirmala) from within and without. Another person could also be like you. Without any prejudice, be conscious towards others. If someone is caught, set him right. Do not feel bad about it. Talk in Sahaja-codes. Like you are sitting in My feet and I know something about you, then do not feel bad about it. If someone is

ill I will give indications to you. Once you know about the chakra of that person you should clear it out. Collectively you should cleanse each other.

**Q. Shri Mataji there appears to be no difference between each other.**

**Ans.** It is still there. We go five steps ahead and come back six steps behind. When shall we attain our goal. Shall we be able to attain it or not, that is the question? When you go into the depth of your awareness you will all move together the way the waves of the ocean go. All of you should evolve together. Instead of trying to improve others one has to improve oneself. In Sahajayoga no one is big or small. There is no question of seniority. You feel this way because you have come from the material world. Someone is officer and some junior. One is King and another a beggar. Someone is saint and another an austere. It has absolutely no significance. *The churning (मथन) is going on. I am doing this churning only. Let us see who steals the butter. Only the wise one could do it.* Sometimes you will feel cool and sometimes hot. Butter will come on the surface because of its lightness. There is no high and low. If someone thinks higher or lower than Mahamaya is there to take care. I will pull the Kundalini in such a way that those who regard themselves very high will be astonished. This churning is



going on. Knowingly I will pull your Kundalini down; until we raise it and keep it in the state of ascent, it will not work out. All the older people should know that in worldly sense they are the leaders, they are the seniors. They have to tell to the smaller one that it is the worldliness. Anyone who rises spiritually, any one who looks up shall ascend. though he still be on the first step. Someone who regards oneself on a higher pedestal is wrong. Such a person should look within and see how he ascended and descended. Try to ascend. Churning is going on and in it no one has a fixed place.

The method of Sahaja Yoga is unique. Never before such churning was done. Only Gagan Gadh Maharaj remained in jungle for years together and did all kind of penance. You have nothing to do with it. I cannot tell you more than this. Without getting into the churning he uplifted himself all alone. He is something different. His guidance is like that of Shri Ganesha. You are all caught in my churning and I am the link for you. I am telling you about all these things. It may be Shankracharya or anyone else, no one knew about vibrations, spiritual technicalities and primordial movements. No one knew about it. No where it has been written, but now these wonderful people have incarnated in this

world. One cannot believe it. They will be ready within ten-twelve years but by then you should not break my platforms while wrestling among yourself. If my platforms are broken then what my children shall do who have come here for this Divine game? To some extent it is all right ofcourse, because it is organisational work. Every thing will be alright automatically when the movement is collective and you are all integrated. If someone is speaking too much you should cool down. (You get the cool vibrations, isn't it? You should get the cool vibrations not the hot one.) Cool down. Coolness, sincerity, let it come within you. Dharma is cool on absolute zero. It stands on absolute zero. People used to go to Himalayas. You however do not need to go to Himalayas. You open your air-conditioners; be aware of yourselves. See your faults, see your Chakras and help others cleanse their plexuses. Do it secretly. There is no need to tell. When you could do it secretly then what is the harm ? If Awakening and Realisation are given on the road then what is there to think? The more secretly you do, The more pure & loveable will it be. I feel nice to see you doing the work of awakening secretly.

**May God Bless You.**

## SHRI MATAJI'S ADVICE

Brighton (U.K.) 15th Nov. 1979

The name itself is so beautiful-Brighton. It has to brighten the whole country. I have been here twice before also and I always felt that if a chance is given to me in this place, we can really start Sahaja Yoga in a big way and one day it can become a place of pilgrimage. There are mixed vibrations in Brighton. You have the sea. Also, the mother Earth here has special significance but when something Divine starts emitting itself, the evil comes in a disguise, accumulates and starts fighting with the Divine and that's how, I felt mixed vibrations at Brighton. But on the whole it is a very good place, where Sahaja Yoga can prosper.

They must have told you about Sahaja Yoga. 'Saha' is with, 'Ja' is born with you. This is the Yoga - the union you are seeking with the Divine, that is born with you. It is within you. Everybody has said, "Seek Him within yourself". Even Christ has said the same. That means you have to seek. *It is your freedom, which cannot be challenged. You have to ask for it. For example, if God could, at this stage of human awareness, transform you to higher awareness, without your coming into that play, He would have done it long time back. But He cannot. You have to seek the Divine in your own freedom.*

You are seeking, definitely. Perhaps

you do not know what you are seeking. But one thing is definite, you are not satisfied with things as they are. There is something beyond which you have to seek. There is some thing beyond, no doubt, which has been told to you by all the prophets, by all the scriptures, by all the incarnations who came on this earth. It has been promised also that you will be judged one day. But the first judgment will be your own. You yourself will decide whether you are seeking the Divine or some frivolous thing. If you are seeking the Reality & the Truth, then only you are going to be chosen, then only you are going to be the citizen of God's Kingdom.

Now, let us see who is this God & what am I talking about. In the beginning, it was just a Silence, complete Silence. And out of the Silence, when It awakened, the Silence was awakened. The Silence is called "Para Brahma". I am sorry, I have to use Sanskrit language; it does not mean it is something Hindu. These ideas you must get rid of. In India people have meditated much more. They did not have to fight the Nature, like we had to fight today, while coming to this hall. The atmosphere is so nice & warm there. People could sit and meditate under a tree. They did not have to fight the Nature so much. They had a long time to meditate. In their



meditation they have found a lot of things for which they have used Sanskrit language. So, this Para Brahma or you can say, the Absolute Silence was awakened, got awakened because it got awakened itself; like we sleep and we get awakened. And then the Silence became what you call Sadashiva. When it was awakened or when this Sadashiva started breaking in the sense that it wanted, it desired to create. As we say, that the morning sun is breaking through the dawn; in the same way when this desire started manifesting, the desire became HIS power and got separated. Now, whatever I say is just a story for you; you need not believe it but I will reach a point which you can believe into and then step by step you can believe into this theory. This is just a hypothesis for you. So, use when this desire became a power, this power was called Shakti or Mahashakti or Adishakti, means Primordial Power. This Primordial Power assumed a personality and entity; it had to, if it had to act. If you have only a desire in your heart, it is no good. We have to transform it into some form, otherwise the desire will rise and fall. So, this desire got into a form, we can say, into an entity, which we call in the Bible, the Holy Ghost & in the Sanskrit language-Adishakti. This desire then created out of itself two more powers—one to act and the other to improve upon

it's own creation. So, three powers started acting and thus these three powers were created. Now, as we know that people have not talked much about the Holy Ghost In the Bible. Many scriptures that have talked about the Father have not been able to talk about the Holy Ghost. Specially, when Christ's mother herself was an incarnation of Holy Ghost; he did not want to endanger Her life. He did not even say that She was the incarnation of Holy Ghost, because if they had crucified Her, He would have come out with His own destructive powers. But, the drama was to be played and She remained a silent person. Now, this Holy Ghost is important for us, because Father is just a witness. He is witnessing the play, the game that the Holy Ghost is playing. He is going to enjoy Her creation. He is the only witness of that game and She is trying to please Him by creating this because it was His desire to create. So, She created with these forces, that we have got, which are called; the first one - the Desire (Mahakali), the second one—the Action (Mahasaraswati), and the third—the Sustenance or you call it—the Evolution (Mahalakshmi). These powers acted to create us—human beings. Here, we have reached this stage, when we can talk about this. Even at the time of Christ, one could not talk of the Holy Ghost. What could we do with these fishermen Just tell me,

how could you tell them about these things? That was just a preparatory thing but you know, what a mess they have done! Quite a mess is there, and people can't understand those who call themselves religious. How could they be fanatic? Fanaticism and religion are at dagger's ends. They can't be one thing. You can see now in Iran. Anywhere you can see, where people are fanatics how irreligious they are, because religion is Love. God is Love and none of these "religious people" have expressed that love in a way it should be expressed, nor have they taken up the work of seeking God. But other things they are doing like philanthropic work, collecting funds, having a jumbo sale etc. That is not the job of a person seeking God. Under these circumstances, when we are face to face with people who have organised religion or disorganised religion and fake people, we really get absolutely frustrated. We get flabbergasted and we do not know what we are to do because we are born seekers. We might have made mistakes in seeking but we are definitely seekers. If you were not seekers you would have been happy attending a dinner or a ball somewhere. But, no. There is something beyond, something that is promised, something that you feel, the existence of which you are aware of but you have so far not reached the source. That is why

you are seeking.

Now, there are three powers within us. On the left hand side is your love, is your power of desiring, by which we desire, by which we express our emotions; and when this desire is no more left in us in the sense that when this power disappears within us, then we also disappear.

In the centre is the spirit, which is the - reflection of the Father God or Witness God, who is within us in our heart. On the right hand side is our power of action. These three powers have created like a curtain between our attention and between Him. This curtain exists In the Void. It is sustained by our liver and that's how the three curtains keep us away from that spirit. We cannot see that spirit, nor can we feel it. We cannot manifest it. We know that there is someone who knows. In Gita, it is called (क्षेत्रज्ञ) "Kshetragya" who is the knower of the field. So, we know that, there is a knower and the knower knows all about you, is tape recording of all that you have been doing, your seeking, your mistakes, your turbulence, all kinds of things you have done. And that tape recorder is placed down below there in the triangular bone and is called the Kundalini. This is the residual energy of our desire, means when the whole universe was created, this energy of desire, the Adi-



Shakti, after creating the whole, She remains whole, as She is complete. It is very easy to understand; you can say—supposing there is light here and film here. The whole film is reflected but the film is intact. In the same way after projecting itself, what ever remains is this residual energy, is this Kundalini. It means that you are the complete projection of that Kundalini. That power, that is desire power which manifests in two powers—the right side power—which is called the power of action and the central power which you have evolved up to a point and the rest is a void, as the power which is responsible for your evolution from amoeba to this stage.

We should ask a question, "Why did we become human beings—from amoeba to this stage?" Supposing I have some bolts, nuts, etc. & I gather them together. Then, anybody can ask me, "Why are you doing this?" I will say, "I am making a microphone." But even, this microphone has a thread, here. It has to be put to the mains. Unless and until it is put to the mains, it is not going to work. This is what we have got—these three powers and the residual power which is the desire power, which is just sitting down there, which is going to desire your rebirth. She is your own mother and when she desires it, she comes into action only when she sees an

authority—some one who has power to raise Her, who loves the same way as she loves you, then only she rises. Not by any tricks, by standing on your head or doing some exercise or beating people or doing all sorts of things, they have devised now. It is a spontaneous things Sahaja. Spontaneously it rises. I mean, supposing now somebody comes to me & says, "Can you guarantee that my Kundalini will be awakened?" I would say, "No, Sir. I am sorry, may be, may not be". If you don't argue, too much, then it will. Why? What happens with arguments?

I must tell what happens with argument. I don't mean you should not argue. You must, because, I know you have a problem. You are too identified with arguments. Doesn't matter. But when you argue, you use this power which is on the right hand side. By thinking, what happens, You create that yellow stuff there and that yellow stuff in common words is 'Mr. Ego'. And when you think, this ego rises like that and goes on pressing the other one—Superego, which comes from your conditionings. So this Ego, when it sits on this one like that how are we to raise the Kundalini, because then there is no place, no space, left. It has to be balanced like that. So by arguments, I cannot raise the Kundalini. That's why I say, "Let me see about it. Do not argue just now". But, then

people don't like it. You see, they feel challenged. So, I say, "Go ahead". But what happens when you argue, the thoughts go on pressing you and that is why you cannot do it by arguments or by reading a book.

You cannot pay for it. It is absolutely impossible to pay for it. God doesn't have a shop. No, He doesn't know shopping nor can you organise Him. We cannot organise God. He has to organise us. So any sort of an organised thing can not work it out.

It is absolutely like sprouting of a seed. You just put it in the soil and put some water. As I say, I put some water of Love, I give you some water of Love, then it sprouts by itself. You have a seed, you have a sprout-inside (Primule) and everything is ready: It has to happen. By getting angry it does not work out. By anything that you can do, you cannot work it out. You have to be effortless. You cannot put any effort for sprouting a seed. You can't even transform a single flower into a fruit. Actually we do not do much. What we do is that whatever is dead, we change it into another dead object, then we change into another. That's all. We have done nothing living. This is a living process and all living processes are achieved through spontaneity.

So, spontaneously it rises. It touches your Sahasrara and you start getting a cool breeze in your hands. Apart

from the Indian scriptures, where it is described as (सलीलम् सलीलम्) saleelam-saleelam, that is, this cool breeze comes on you like a wave. In the Bible also you have read it as the Cool Breeze. So, the whole power is the power of desire which has manifested into three powers of Adishakti as the Cool Breeze and it is all pervading and when this Kundalini rises it passes through those centres and touches them. These centres are the subtle centres below our plexuses which we know in our medical science as the plexuses we have got within ourselves. And then you become Self-Realized.

I cannot give a lecture on that or brain wash you, you become collectively conscious. It's actualization, that we should seek. It has to happen within you, so that you become that. It is not by branding anybody that you are a Sahaja Yogi. It cannot be done like that. A Sahaja Yogi has to get the real baptism. His fontanel bone has to become soft and his Kundalini has to pierce it, then only he is a Sahaja Yogi.

You cannot have membership, you cannot have anything like that. It is so spontaneous and if it has not happened within you, then you are not a Sahaja Yogi. Till it has happened, you are still seeking. But it takes a split of a second in people like children. It can take quite a lot of time



in some people, who have harmed themselves. Actually in this country (U.K.) I have seen that there are very beautiful people born - genuine, honest and humble. Very great seekers of old times are blessed to be born here and also in America. But they became impatient and in their impatience, they have tried to destroy themselves. And that is how you have spoiled those psychosomatic centres. In these centres, there will be problem for a short time, but you have to have it. You are born for it. This is the evolution which has to take place. You have to know your self. You must get it.

But the way is not demanding, but asking for it. "Blessed are those who are meek" has already been said. That meekness and not your arrogance is needed. If you sit on my head and say, "Give us Realization". Then, I should say, that I am not the one who is giving, but it's you who is receiving it. Like the river Ganga which flows; if you throw stones at her, you cannot get water out of her. You have to take a pitcher, a hollow pitcher and dip it inside her. It will fill up by itself. So it is your own asking which receives fulfillment and you have to find out that fulfillment. Without that you cannot be happy.

We have Sahaja Yogis in London of course, and we are progressing with the

pace of an ant. The reason is reality. You see all other organisations spread because, you pay the money and become some great minister of state there, something like that. Then you wear a locket and become the great disciple of a great fake guru or something like that. It is very easy to do that, isn't it? But to become a Sahaja Yogi, you have to face yourself, you have to see yourself and then the beauty when it dawns upon you; you can see that it is the Truth, that you have to receive and have to give.

You should-not feel obliged because that is My Job. You can say that I am paid for that. Giving you Realization is My own Job. I have to do it. Your job is to take it because that is what you are here for. It is no question of any obligation. It's Love, just Love. I have to love you and you have to receive that love from me. It just flows, it just emits.

I am just telling you how to receive it, but our human love, you see, is so aggressive that we cannot understand anyone who says, "I love you". We run away "You love me, then I would better run away", because love means possession. Human love means domination, is aggressive but this love is just Love, that soothes you, which raises you to a new awareness, by which you feel on your fingers the complete

enlightenment and your hands can tell you what centres are catching in you and in others.

There are so many blessings of Sahaja Yoga, which I am going to tell you in the seminar and perhaps all these Sahaja Yogis can tell you also.

I don't know what are your problems. I would like to talk to you if there are any problems or questions but not too long. Because Sahaja Yogis get quite worried about it. The reason is that firstly they have all asked me questions quite a lot and they will be quite ashamed to remember that. Secondly, they feel excited, that why are you not getting your Realization instead, why are you asking questions? You should better have it, is in your hands and thirdly, they find sometime you are asking questions of no value to yourselves or to anyone.

So, one thing you should remember that there is nothing selling here. You have not to pay for it. It's something that is just flowing. It is something, no one knows of really in this world. Just flowing, somethings beautiful. If you have somewhere seen a beautiful scene, you

just watch it. If with that attitude you come, just to open your eyes to it, Open your eyes— it's called Unmesh (उन्मेष) means open your eyes to that beauty that is yourself. For this you should be ready and there should be no doubts about it because they are not worth it. But still, if you have any doubt, I will like to attend to them definitely. More-over, sometimes we get very good questions. I have seen that some people ask really good questions and give me the idea of as to what is the problem. So that will also be welcome. But do not sit down with the attitude of doubting Toms, that is also one thing. Sahaja Yoga is a very big subject and it is rather difficult to explain whole of it. It is by which you get your physical, mental, emotional and spiritual integration because all the centres come into play and bring enlightenment into all the four aspects of your life; into the totality so that you feel your wholesomeness in collective consciousness. It is quite a complicated sentence. I have said in short, but if you have any problem about it, you can ask me without fear. *I am your Mother.*

**May God bless you.**



## *Ego & Superego*

Man is still in a transitional stage. Little more he has to jump and he becomes that, for which he has been created. Human brain and heart are the most evolved things. Human heart also has to be correlated with the brain.

From our stomachs fat rises into our brains passing through all the centres, evolving to be cells of the brain. The fat, to become brain, has to evolve, that is, to achieve certain amount of changes of human awareness. Human brain has a dimension, which animals do not have, a mental or emotional dimension, with which we understand love. We understand how to receive and reciprocate. We understand beauty and poetry; and we also understand how to create these. Brain is triangular and prismatic in nature. When the rays of God's divine power flow in, they get refracted into different angles and by the principle of parallelogram of forces, a part of the power escapes to left side and a part to right side. Therefore man can think of past and future but animals cannot.

In the transitional period it is

necessary to protect the brain carefully and make it independent of God's will and make it used by itself so that it develops another dimension of wisdom. For this purpose the system of ego and super ego has been created which is the byproduct or reaction, of human activities. Every activity has a reaction. If you say no to something, the reaction is Ego. If you accept something the reaction is Super Ego.

Ego & Superego, completely cover fontanel bone and separate you from all pervading power giving you freedom, to act as you like, to use your brain as you like to learn; because if the evolution has to go any further you have to try. So, whatever God has done is for your good.

He has not given you Ego & Super ego to get spoiled and finished. You must have ego and do not have to fight with it. Your ego should become one with that of God. Once you are awakened, once your light has come, then you can do it.

**"SHRI MATAJI"**

## Guru Purnima

London - 29th July 1980

Today you have arranged this worship of your Guru, that is your Mother perhaps.

### Why is this Puja arranged ?

One should know that it is very important for every disciple to worship his Guru. But the Guru has to be real Guru, not a one who is just exploiting the disciples and who is not authorised by God. A Puja is arranged because you have been initiated into the Statutes of the Lord. You have been told what are the Dharmas of a human being. For that actually you do not need a Guru. You can read a book and know what are the Statutes of the Lord. But Guru has to see that you practice them. These Statutes are to be practiced, to be brought into your own life; which is a difficult thing and without a Guru, a correcting force, it is very difficult to follow these Statutes of the Lord because, there is a very big gap between Human Awareness and Divine Awareness and that gap can only be filled by a Guru, who himself is complete.

Today is Purnima, which means a complete moon. A Guru has to be a complete personality to talk about these Statutes and to elevate his disciples to this level of understanding by which they imbibe those Statutes. He is there to fulfil

this gap and for that it is essential that every Guru has to be a realized soul of a very high quality and greatly evolved. He need not be a person who is an ascetic or a person who is living in a forest. He could be a common householder. He could be a king. All these outward manifestations of one's life do not matter whatever may be your position. I would say the so-called position in this world makes no difference to your being a Guru, as long as you have imbibed the *Statutes of the LORD*.

Again, I say you have to imbibe the *Statutes*. Let us see what are the Statutes. The first is, 'you do not do harm to anyone'. The first principle is that we are not to harm anyone. Animals do harm without knowing that they are harming someone. If you go near a snake, he will bite. If a scorpion is there he will put his poison into your being. Humans are not to harm anyone. They can correct but not harm. But the principle of not harming is taken to a point where reality disappears. for example, when it was said 'do not harm anyone,' people started saying, 'alright we will not harm mosquitoes and bugs and will not kill them.' And there are some people who are following religions in which they preserve mosquitoes and bugs. This is absurdity. Taking anything to absurdity, cannot be reality.



First of all, we should not harm anyone who is walking in the path of God, the one who is a realized soul. There may be some with his mistakes in him. He may need correction. Nobody is perfect as yet. So do not harm. Always try to help. Secondly, anybody who is a real seeker, he may be wrong. He might have gone to wrong Gurus, he might have done wrong things. But have feelings for them because you have been going on wrong path yourself, sometimes. You have been misled before, so have more sympathies. That is why if you have done mistakes in a way it is good because you have more sympathies for such people. Then you are not to harm human beings in anyway, you are not to cause them any bodily harm, any emotional upsetting just for harm's sake; for correction it is alright.

The *second Statute* is that you have to stand on your own legs and know that *you are here one with the Truth, the testimony of Truth, that you have seen the Truth*. You know what Truth is and you cannot compromise with falsehood. You just cannot. For that you need not harm anyone. You have to just profess it. You have to stand up and say that you have seen the Truth and this is the Truth, and you have to be one with it so that people see that light of truth in you and they accept it.

It is not for telling others that you have to be truthful and this is the Truth we have seen and this is what God's Laws are, how they work out. Through vibratory awareness we have been able to see that this is the Truth. But be completely confident about it. But for that first of all you must test yourself completely, otherwise you might be playing into the hands of evil. It happens with many people who start doing Sahaja Yoga in the beginning. So be cautious. Be sure that you are telling the Truth and nothing else and that you have felt the Truth in full ways. **Those who have not felt the vibrations, should not talk of Sahaja Yoga. They have no authority.** They have to receive vibrations. They have to fully imbibe within them and then they can say, "Yes, we felt". This is very important task Sahaja Yogis have to do in these modern times - that is, to tell aloud that they have found the Truth. That part is very weak. In whatever way you like you can announce the Truth. You can write books, you can talk to your friends, relations and everyone and tell them, "this is the Truth now, that you have entered in the kingdom of God. That you have been blessed by the Grace of God. That you are realized souls, that you have felt the Divine power which is prevailing everywhere. That you can give Realization to others. This you have to tell others and

know that by your accepting the truth, you are not adding anything to the truth but you are adorning yourself. One requires courage to enjoy the truth. Sometimes people may mock at you, laugh at you and persecute also but that should not be any worry to you because your relationship is with the Statutes, with the Grace of God. When that is your connection, you should not worry about other people and what they have to say about it. You have to stand up, adorn yourself with that truth and talk to people and people will know that you have found it. With that authenticity with which you speak, people will know that you have found it. The difference between a realized soul and a non-realized soul is basically this: He does not talk of woes and his separation with God. He says "I have found it now. This is it". Like Christ said, "I am the Light, I am the path". Or anybody else can say that but you can make out that it is not Truth. With the confidence, with that complete understanding, coming out of your heart people can make out, 'this is absolute Truth' and then all kinds of falsehood must be denounced. Doesn't matter if somebody feels bad, because by telling that you are saving them and not harming them. But must be told in a correct way, not in frivolous way. In a very persuasive way, you must tell them that this is wrong.

You must wait for the time when you can tell people, more in confidence. Tell them, "this is wrong, it is wrong, you do not know. We have done the same thing". This is how you are going to express your principle of Mastery or you can say "Guru Tatwa". You have to be truthful. First and foremost thing is, that, You should know the truth and stand the testimony and that you should announce it.

The third thing for Guru a Sahaja Yogi has to do is to develop Detachment. Gradually you do develop it because you find that unless and until you develop that detachment, you are not receiving vibrations in the full way. All kinds of detachments have to be developed, means your priorities change. Once your attention gets fixed up with your spirit, the catch or the hold on things which are of no importance starts reducing by itself, e.g. you have a father, a mother and a sister. This is a bigger problem in India. Here, you are over detached. But in India, people are very much involved in their own children "this is My son" & others are all orphans. Only, your sons and daughters are the real children. "My daughter, I must do this for my son, my father, my mother". Two types of attachments are there, one through (मोह) 'Moha—involvement into that. That you want to do this for them, that for them want to give them property, have



insurance for them and every sort of thing.

And another could be the other way, as we have here. You hate your father, you hate your mother. You hate everyone.—Both things are just the same. So, Detachment must be developed. The Detachment is that you are your father, you are your mother, you are everything. Only your spirit is everything to you, only your spirit you have to enjoy, then the detachment comes from them, then you really do good to them, because, by detaching you see the complete vision about them and about what is to be done. For example, people have attachment with some crazes. Human beings always become crazy about something. I mean it can be anything. One has to understand that there should be only one craze, that is, to be settled, absolutely settled in your "spirit. All other crazes will disappear because it is the greatest joy giving thing. That's the most nourishing thing, that's the most beautiful thing.

So, all the other things fall off, you enjoy only that which is the Source of all enjoyment. You get yourself attached to your spirit, and detachment. Starts working. Sometimes detachment is taken as a licence for becoming dry to others, which is absurd. This is a human quality to make everything dirty which is beautiful. Actually, a person who is detached is the

most beautiful person—is the extremely loving person, is love. Look at the flowers, they are detached. They are dying tomorrow, they are not going to live but every minute they live, they are emitting fragrance to you. The trees are not attached to anything; they will die tomorrow, doesn't matter. But if anybody comes to them, they give shadow, they give fruits. attachment means death of love, complete death of love is attachment. For example, in a tree, say the sap rises, goes to all the necessary parts, all the flowers, all the fruits, then goes back to Mother Earth. It is not attached to anyone. Supposing, the sap goes and gets attached into one fruit. What will happen? The fruit will die and the tree will die. Detachment gives you the movement of your love circulation of your love.

For things now. Things have no value unless and until there are emotions behind it. For example the sari, I am wearing today, was bought for Guru Day, Guru Purnima. But they had no Sari. The other day, they wanted to have Sari for Puja. Then I said if you insist I may have, but I wore it today just to say that this was bought with that devotion, that love that on Guru Day, Mother would like to wear something of a lighter shade; white—the pure colour of silk,— complete detachment. But in white all the colours

are mixed, then only it becomes white-such a balance and unity it is. It should be that you should become white and whiter than snow. Detachment is purity, is innocence. innocence is such a light, light that really blinds you to all that is filthy. You would not even know that a person has come with bad intentions. A person comes to you, comes to steal. You will say, 'come along, what do you want'. You will offer him tea and all that, then, he says, "I have come to rob you". "Alright rob me, if you want to", So he might not rob you at all. That is what is innocence, which one may develop, only through Detachment. Detachment is of. Do not allow your attention to get involved into something, even rituals of anything. Say, now we have not washed Mataji's Feet, alright, it does not matter. You love Me. Alright. If some mistakes may be committed what does it matter? If you see in the abstract plane, It's love. This is just a step forward, like somebody ran very fast and fell down before reaching Me and says, "Mother, Sorry, I fell down before reaching you, I should not have done that. But, Mother see, how I prostrated before you". It's a complete poetry-Detachment.

So, one has to develop that detachment to be a Guru. And that detachment does not mean Sanyas 'सन्यास' or anything like that. Sometimes

one has to wear those dresses to announce to the world because if you have to work in a short time then you have to take to that intensive behavior like Christ, you can say or Adishankaracharya. All these people had a very very short life. In that short life they had to achieve such a tremendous task that they had to actually take a military uniform just to avoid problems, Not to impress others. Now-a-days people do it just to impress others that they are detached and do just the things opposite to it. So, we understand that first work is not to harm anyone-Ahimsa. Not to kill anyone. That does not mean that you do not have to eat meat and fish and all that. That is all nonsense. Of course you should not hanker after food, no doubt about it. You do not kill anyone means, you do not kill a human being. Thou shall not kill. So first thing is not to harm anyone.

Second is to know that you have found the TRUTH and give the testimony of the TRUTH.

Third is the Detachment, the way, I have told you about Detachment. Not to get attached to any one person because he is a relation or something; but develop a universal feeling and also not to hate anyone. That is a kind of worst attachment. This word should go away from the mouth of all Sahaja Yogis 'I hate'. It is called as Dandak, in the statute. You cannot hate



anyone, even Rakshasas. Better not hate them. Give them a chance.

Now the fourth statute of the Lord is, to lead a moral life. These Statutes were given by all the Gurus. Take them from Socrates onwards. Moses, Ibrahim, Dattatreya, Janaka, upto say Nanak, Mohammed Sahib and take up to the point when it was about hundred years back at the most-was Sainath. All of them have said that you have to lead a Moral life. None of them had said that you do not get married, that you should not talk to your wife or you should have no relationship with your wife. All this is nonsense. Lead a moral life. When you are young and not married, keep your eyes on the ground, Mother Earth gives you that innocence. Most of the confusions and problems, specially in the Western life have come because they have thrown morality to the sea and to accept morality as the very basis of society is very difficult for them. It is complete reversion. But you have to do it, you have to turn the whole wheel back. So many things were done in the beginning of the society to establish these pure relationships. There are laws which act, just as chemical laws are there, physical laws are there in chemistry and physics. There are human laws which one should understand, the relationship between each other. The sublimity of their

relationship, the purity of their relationship must be understood. Then only you can have a very very happy married life which is the basis. "Thou shall not commit adultery," Christ has said (Perhaps he knew the modern people as they would be using their brains for this). He said, "Thou shall not have adulterous eyes". What a vision, in those days to think. Even, I could not understand it when I was in India. Only after coming here I could see, what it could mean. It is a possession on the eyes-Possession. It is a joyless, useless behavior. Attention is frittered away completely. There is no dignity. 'Eyes should be steady. If you look at somebody steadily, he should know that you have Sahaja Yoga in you. With love, with respect, with dignity. Not staring at people, which is just playing in the hands of these possessions. The whole society is possessed. All the Satanic forces have been let loose, I think and the way the people are possessed, they cannot see through these things. They are supposed to be Christians. Attention is to be looked after. That is the most important thing. Because attention is the one which is going to be enlightened.

So, we have to know what morality is. Let people laugh and say that these are goodie-goodies or this sort of thing. We are proud and not ashamed of being

righteous people. This is a very important part-of righteousness. Those who do not follow this, will lose their vibrations very fast.

Then for a Guru, He should not accumulate things; he should not have much possessions. If he has possessions they should be just what he needs. A Guru must give away his possessions. He should not have stamp-collection and all such kinds of collections. Whatever things are useful and beautiful, which give happiness and joy to others, to their eyes, such things must be collected. He should have such things which give symbolic importance to his life, very symbolic, which suggest that he is a Dharmic person. He should not have things that are symbolic of Adharmikta, of irreligious life. Everything that he has or wears or shows should be representative of his Dharmikta. I do not know the situation here but in India, when we were young we were not allowed to listen to all kinds of music. Not allowed, just not allowed to see all sort of filthy things, filthy documentaries etc. Anything that is impure, giving bad vibrations should not be possessed. Even whatever you have, you should think whom you can give this. So, it means you should have possessions to express your generosity. Sahaja Yogi has to be generous like the sea. A miserly Sahaja Yogi—I cannot think

of that—it is like mixing of darkness with light. Miserliness is not allowed in Sahaja Yoga.

Anybody, whose mind goes on how much money I can save, how much labour can I save—there are many labour saving devices, and money-saving devices—and also cheating others or making money out of few things here and there and all such things are against Sahaja Yoga. They will pull you down. Enjoy your generosity. How many times must I have told you about Generosity. I remember; once I wanted to give a sari that I had from abroad. You see, in India, the people like that kind of a sari very much, although I do not understand why they like this nylon sort of sari. A lady said, "I have not got a sari from abroad and I would like to have one imported sari". I had only one such sari left with me because I am quite good at giving away. So I told one of my niece-in-laws that I want to give away this sari to her. On a holy day, we can give it to elders and so I will give it to her. She said, "You have only one left now, why do you want to give away even that. You have given away all you had". I said, "Now, I feel like giving. I will give it away". And we were discussing this in the kitchen and I said, "why do you tell me, I am not going to take advice on this point". And at that time, the bell rang and a gentleman came. He had brought three



saris for me from Africa and one of them was exactly the same as one I had. Because I had given some silk saris to this lady when she was going to Africa, she thought she could send me some saris, and she sent me these saris. You are just standing in the centre; from one door it comes and from the other it goes. It is nice to see all that movement. It is very interesting.

Apart from that the way you give it, the emotional side of it is so beautiful, you cannot imagine it. I met a lady after say thirty years of her married life in London, suddenly and she said, "Oh what a coincidence". I said, "why"? She said, "I am wearing the same pearl necklace you had given me on my wedding day today, and I should meet you". The whole thing, the whole drama changed with the meeting. It is how you give even a small thing. It is the greatest art of giving that one has to learn in Sahaja Yoga. Give up the mundane type of things, like if you go to somebody's birthday, you send a card, 'thank you, very much'. Make it a more deeper significant thing. Let us see how you develop your symbols of love. When you have these things of vibrations and you will give it to a Sahaja Yogi, he will know what it is. Never lack in generosity specially among Sahaja Yogis. Gradually, you will be amazed how through small

things you win over as if the vibrations flow through those things and work out for those people.

Then, for a Sahaja Yogi it is important to use things which are more natural in their character. Give up artificiality and be more natural. I do not mean that take out the roots and eat them or you eat the fish raw. I do not mean that. Always you must avoid going too far with the things. But try to lead a life which is more natural. Natural, in the sense that people know that there is no vanity about you. Some people can be the other way round. You see, they will dress up like a tramp, just to attract more attention. I mean there can be both ways. Then I find some people colouring their hair and all that. So you have to be a natural person; very natural in your behavior. It can mean anything absurd also to some people who do not use their wisdom. Wisdom is very important in Sahaja Yoga, that you have to keep intact all the time. Natural means you must wear natural dresses, which are suitable to you, for example in this climate there is no use to wear dress like Rama used to wear. He will not wear anything on the top, there was no need. You have to wear the dress of whatever country you belong; whatever suits the occasion. Whatever you think is dignified and good. It speaks for your more elegance and your

personality. Whatever suits you, you should wear, not like all the people wearing moss colour dress, the great suit, a horrible looking and making clowns out of them. No clownish things are necessary, no dandy stuff is necessary. Simple, beautiful dresses should be worn which give you dignity. Actually in the East, people believe that God has given you a beautiful body and it is to be adorned with the beauty of what human beings have created, just to respect It, just to worship your body. For example, in India women wear their saris and saris are expressive of their moods and expression of their worship of their bodies, because you must respect your body. Dresses should be such that they should be for utility as well as dignity. There is no need to have uniform clothes for Sahaja Yogis at all. I don't like it. There should be variety as nature is. Everyone should look a different person. For Puja etc. all can wear something similar, it doesn't matter where your attention need not be on the variety. But outside, you should be normal person. You are all householders, nobody has to renounce something. For you people, I don't even advise to put the red mark when walking on the street. You should be normal person, not to be pointed out. You need not be dressed absurdly or in funny way but in a normal way as others wear. To be

normal is very important in Sahaja Yoga.

Then we have to know that Sahaja Yogis have to get over all kinds of discriminations and identifications according to races, colour and different religions in which you are born. As a Christian, you don't belong to a Church, you are not born in a Church. Thank God, otherwise all the spirits there will capture you, immediately. But these identifications will linger on. To accept anything new, you have to be reborn and you are reborn now. Now, you are Dharamatita means you need not follow any particular type of religion. You are open to all religions and the essences of all religions you have to take. You have not to denounce any religion or insult any religious incarnation at any time, it is a sin. It is a great sin in Sahaja Yoga and you know who they are. There should be no racial understanding of one self. You could be Chinese or of any group. You could be anything. As long as we are human beings, we should know that we laugh the same way, we smile the same way, we hold the same way. This is all conditioning in our mind of this society that some are touchables some are untouchable. This is in our Indian Community, horrible. Brahmanism of India has ruined India completely and you learn from for example, who was Vyasa, the one who wrote Geeta; who was he? He was



illegitimate son of a fisherwoman. That is why deliberately he was born like that. All the Brahmins who read Geeta, ask them who was Vyasa? Brahmins are those who are realised souls and for realised souls, there is nothing like such non-sensical things like where and in what caste or community you are born. With all education and everything in the West, we find this nonsense of Racialism, I just can't understand. If somebody is fair or dark, after all God had to make variety, in colour, in every way. Who told you that you are the most handsome people going round. May be for some markets here or in Hollywood, it may fit but in the kingdom of God, all these 'so called' handsome people, will be denied entry-marrying seven husbands and all sort of things. They will all be put in Hell. The beauty is of the heart and not of the face, that shows and shines. May be, people are a little bit aware of it,; that is why they go and tan the faces. I do not know. They are quite aware but there is too much "Showing-Off" they are doing. Some people like black hair others like red hair, I mean there have to be all types of hair, why do you like a particular type of hair; this I cannot understand. There is nothing like or dislike. What God has created is all beautiful, who are you to judge that I like or dislike, 'I' who is this 'I', you see, is Mr. Ego, which is being

tempered by this Society, which teaches you how to smoke cigar and how to have your lager morning till evening. All this training and conditioning has to be thrown away just like filth and see that God has created all of you as his own children. It is such a beautiful thing, Why you want to make it with these ugly ideas. All this ugliness of "I like or dislike" is nonsense. Only there should be one word "I Love". Forget every thing. There is no need to remember what British did to Indians or Germans did to Jews. Forget everything. Those people who did it are dead and finished. We are different people, we are saints. This is from the Statutes I have told you, which you have to imbibe.

But, today, I authorise you to be the Gurus, so that through your own character and through own personality, the way you practice Sahaja Yoga in your own life and manifest the light, others will follow you. And that you will establish the statutes of the lord in their hearts and emancipate them. Give them their salvation, because you have got, your salvation. You are the channels, without the channels this all pervading power cannot work out. That's the system. If you see the Sun, its light spreads through it's rays, from your heart the blood flows through arteries, they become smaller and smaller. You are the arteries which is going to flow this blood of

my love to all the people. If arteries are broken the blood will not reach the people. That is why you are so important. The bigger you become, the bigger the arteries become. Then you encompass more people, by that you are more responsible. Guru must have the dignity. Guru means the weight, is the Gravity, Gurutwa' means gravity. You must have the gravity by your weight, means the weight of your character, weight of your dignity, weight of your behavior, weight of your faith; and your light. You become Guru not through frivolousness and vanity. Cheapness, vulgar language, cheap jokes, anger and temper—all must be avoided completely. Weild the weight of your sweetness of your tongue, of the dignity, which will attract people just like the flower which is loaded with nectar, attract the bees from all over. In the same way you will be attracting people. Be proud of that, be very very proud of that and have sympathies for others and care for others.

Now, in short I have to tell you how you have to do it yourself. You have to work out your void clearly. First of all you have to know that void catches when you had a wrong type of a Guru. You must know about your Guru entirely. Try to find out the character of your Guru. Rather difficult because your Guru is very elusive. She is Mahamaya; not easy to find out. She

behaves in a very normal way and sometimes you are outwitted. But you see how in small things also, She behaves. How Her character is expressed, how Her Love is expressed. Try to remember Her forgiveness. *Then you should know that you have the Guru that many people must have desired to have, who is the source of all Gurus. It is the ardent desire of even Brahma, Vishnu and Mahesha to have a Guru like that.* They must be all jealous of you. But this Guru is very elusive, so to improve your void, say that "Mother you are our Guru". Because of this elusiveness, that fear or that awe, that respect which is necessary, for the Guru is not established. Unless and until you develop that awe, complete awe within you, your Guru principle will not be established. No liberty is to be taken. I am telling you Myself but I am extremely elusive; next moment I make you laugh and forget about it, because I am testing your freedom to do it—Complete freedom. I play with you in such a manner that you will be forgetting every moment that I am your Guru, every moment.

So first of all you must find about your own Guru, establish Her in your heart. I mean you have a wonderful 'Guru' otherwise, I must say, I wish I had one like that myself. And She is desireless and sinless, absolutely sinless. Whatever I do



it is not a sin for me. I can kill anyone and do whatever intrigue or anything. I really tell you, that's a fact. Do anything, I am above sin but I see to it that I do not do anything like that in your presence, so that you do not get one of these things, because that is my quality. You have a very supreme Guru, no doubt, but still you must know that those powers of supremacy you don't have. I am above all these things. I do not know what temptations are, nothing, I mean I do.

Whatever I like, it is all my Whim. But despite that I have made myself very normal because I must appear before you in such a manner that you understand what is the Statutes. For me there are no Statutes. I make these Statutes. Because of you I do all these things and teach you small things, because you are still children.

In the same way you must remember that when you are talking to other people about Sahaja Yoga, remember that they will see you all the time and try to understand how far you are in it. As I understand you, you try to understand them. As I love you, you try to love them I definitely love you, no doubt but I am Nirmala—I am beyond love. Different state altogether.

Under these circumstances you are much better off because no Guru ever goes to that extent. Apart from that I am

the source of all the Shaktis - of all powers, so you can have all the powers from me, whatever you like. I am desireless but whatever desires you have will be fulfilled. Even about Me, you have to desire, look at that how much I am bound by you. Unless and until you desire My good health, I will have bad health. It is to that extent. But to Me, what it is bad health and good health. Under these beautiful conditions you should really prosper so well. There should be no problems for you to be Gurus.

Now, the void is to be established. First of all you must know your Guru and She is on every chakra. Imagine what tremendous Guru you have. With that you feel the confidence and because of such tremendous Guru everybody is getting Realization so easily. If you go to a rich man for alms, he is not going to give two pies only. Because She is so powerful you are getting your powers just like that. So you have to feel very happy about it extremely happy and beautiful that you have these powers. At least, those who have been in Sahaja Yoga will know it for certain. Those who have come to my lecture for the first time will be little puzzled. All of you know for definite what it is.

So, to understand for your own Guru-power, you first know who is your Guru-Sakshat Adishakti. Oh God? it is too much. Then establish your void. A Guru



does not bend his head before anybody else, specially My disciples; except for mothers, sisters and you see in some relationship, if it is, so you bow to that. But they do not bow to anybody else.

Secondly, you must know that your Guru has been the Mother of very great people. The thought of that itself should establish your Guru tatwa (Guru-principle). What tremendous sons I have had! What great personalities! No words can describe and so many of them, one after another and you are in the same tradition! My disciples! Keep them as your ideals. Try to follow them. Read about them, understand them what they have said, how

they have achieved such heights. Recognise them, Respect them. You will establish your Guru-tatwa.

Imbibe all the Statutes within you, be proud about them. Don't be misguided by what the people are talking. We are going to pull the whole multitudes towards ourselves. First of all let us establish our weight, the Gravity. As Mother Earth keeps everybody pulling towards earth, we will be pulling all of them to ourselves.

Today, all of you must, within yourself to your SPIRIT, promise that you will be a Guru worthy of your Mother.

**May God bless you!**



## *Instruction of Shri Mataji to all Sahaja Yogis.* *(Sahaja Yoga keeps away physical and other disorders)*

It is necessary to be always alert as regards the chakras. They should be always kept clear of the external 'badhas' and catches. Regular salt water bath shall help ensure this. More often than not, ingress of 'badhas' which cause physical and other ailments, is through eyes and food. Special care in this regard is always advisable. Deities are awake when the chakras are open and help Sahaja Yogis. Taking 'Bandhana' before going to bed also protects from 'badhas'.

A devotee always likes to please his deity. Our Mother is so kind that She is pleased to see Her children happy and progressing well in Sahaja Yoga. She visits different places and countries to meet them and solve their problems. They should be equally responsive and show more progress every time She meets them, instead of telling Her the problems. Undoubtedly, by practising Her teachings Sahaja Yogis will be the happiest people in the world.

It is natural to feel love for the Mother. Silence is the best expression of it, as She understands the subtlest things from the heart of hearts. Rushing forward to touch Her feet without permission, attempting to attract Her attention, speaking unasked, meeting Her at Her residence are undesirable manners of expressing this love. Our Divine Mother is the quintessence of purity. While it

gives others great pleasure to fall on Her feet, She may find it troublesome due to 'Badhas' in their beings. It is customary in India, for the young to serve the elders by pressing their feet who in turn bless them. This courtesy is often extended to the Mother but, being different from others, She does not need it. If she asks someone to do so, it is for clearing the chakras of that person and not for Her personal pleasure. All should therefore make it a point not to touch Her being without Her permission.

Using symbolic gestures of hands to clear own chakras, raising the Kundalini, getting into Bandhana, raising left or right side to correct imbalance should be desisted from when we are among non-Sahaja-Yogi audiences. All this could be done equally effectively with the attention. It serves no useful purpose to throng the gate of the hall to receive the Mother at the place of Her discourse. Preferably all should be, seated before Her arrival and respectfully stand up as she enters the hall and receive Her with folded hands. It is imperative to seek Her permission before garlanding. Generally She allows it soon after the arrival when She also enquires about the welfare of the people. Problems if any should be explained briefly at this time. If She does not tell the solution to any problem, immediately it should not be insisted upon. Her silence indicates that She

has noted the problem and a solution is soon to follow.

Her modesty and easy approachability and respectful treatment to all tend to be misunderstood. It is necessary to observe all decorum and protocol in Her presence and be humble, respectful, attentive and responsive to Her. All deities always attend to Her and do not tolerate even the slightest disrespect to Her. They may show some restraint in Her presence out of modesty and love for Her but beyond a certain limit they may act, in which case punishments is in ascapable capable. All personal discussion should end as soon as she enters the hall and should never be done in Her presence. Disturbance in Her speech must be avoided. She does not need any explanation suggestions or comments.

Devotion is not possible without surrender. Ego and Super ego are the obstacles to surrender. A western Sahara Yogi truly says "I look at my ego and smile, What trick will you not try to keep me from myself? Surrendering ego and superego at the Lotus Feet of the Mother is an essential step towards self-realisation. Surrendering is accepting—that the Mother is supreme and the creatrix of the universe, that she knows what is best for us; that every spoken word of Hers is pranava manifest. Surrendering is forgetting past experiences, Gurus and knowledge gained from reading

books and adopting Her teachings sincerely, it is leaving all the problems to Her instead of solving, them through ego. An easy way to surrender is to emulate Her way of life and Her qualities.

In the moments of temptation provocation, or tension or depression, one can always ask oneself, "Would the Mother behave as I am doing?" Remembering Her and thinking what she would do in the circumstances, should be a guiding force and a great help in keeping away negative forces.

For the twice-borns life is a constant struggle with the negativity, assisted by their own ego and super ego, which may confront them. Negativity maybe inherent; existing within us in the subtlest form accumulated as a result of past Karmas, not only of this life but also previous ones. Alternatively we may come across external negativity In daily life.

Inner negativity may identify itself with outer negativity, at an opnortune moment and if not checked may neutralise all the good influence of the Mother. It is therefore essential that after realisation, no-one should go to any of the negative gurus, or ricks read their literature. It is better to abstain from the discussions on negativity and mixing with negative people. Vibrations should be checked before entering a temple.

The Divine Mother should have a place in our hearts. Always remembering Her



or maintaining thoughtlessness will cultivate an attitude of detachment towards mundane affairs. Daily shoe beating (or chappal beating) of one's own name can remove internal subtle negativity. Bandhana to negative people and shoe beating of their names will keep them away and may even improve them. Ignoring other's mistakes and follies instead of criticising them or complaining against them promotes magnanimity. Efforts to inculcate these qualities may be very helpful.

Notwithstanding all that has been said, seeds of Sahaja Yoga sown by the Mother will germinate and grow into big trees only in the proper environments. The Mother protects them by **Her All Pervading Powers**, but the individuals have to provide requisite environments. They have to make judicious use of the freedom of choice given to them and persevere along the path shown by the Mother. Almighty God is waiting to receive them. Those who cannot reach Him will have only themselves to blame.

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### Dearest Brothers and Sisters of India

Our stay in India is now drawing to an end and it has been such a rich and deep experience for us all, we have so much to thank you all for. We thank you for the warmth of your hospitality, your love and your patience. We will be returning home with such respect and love for Mother India and her people.

For most of us it was our first meeting with our Mother and what a perfect backdrop India has been for this great occasion! We thank Mataji, our Mother with all our hearts for the Joy and learning of the past two months and we thank you too for your great generosity, and for all that you have done to make us so welcomed and so at home.

With our deepest love and gratitude.

Jai Mataji

An Australian Sahaja Yogini

New Delhi, February - 1981

## DEVOTION

ALL Sahaja Yogis become twice-borns when they get Realisation from the Divine Mother. It is only the Divine Mother who can lead them to salvation because she is one with Primordial Father Shiva- 'Shaktaikya - roopini'. Sahaja yogis have a glimpse of the ultimate stage of the evolutionary process, When they go into the thoughtless blissful awareness at Her lotus feet. Each one therefore knows the goal and depending upon physical and mental conditions, may have a long way to go. Having got this never-before-experienced, Realisation from the Mother, the conviction should be firm in mind that devotion to the Mother and meditating as per Her instructions, is the only way to salvation.

The Mother's powers are all pervading and distance cannot inhibit the spiritual communication between Sahaja Yogis and the Mother; collective consciousness is Her precious gift to them. Her presence can always be felt through vibratory awareness. She knows the activities of each of Her sons and daughters through Her all pervading powers, takes care of their well being, prevents and corrects the disorders in their systems and keeps raising their Kundalinis. Her response to their call is always assured. She is keeping Her promise of 'Yogakshemam Vahamyaham'.

It is incorrect to assume that God and the Mother are different. All Gods fully manifest themselves within Her and they do not like to be distinguished from Her. Any such notion is bound to cause damage

to the respective chakra. Devotion to the Mother amounts to devotion to all Gods.

Devotion has many aspects, some are gross and some subtle. It may not be correct to consider one to be better than another, as all are necessary in the interest of spiritual progress. Meditation in the early hours of morning is of immense importance. **Before leaving the bed, one should bow with great regards to the Mother Earth.** It may be useful to meditate in the bed itself for someone before leaving the bed, but after cleaning oneself one should meditate before the Mother's photograph. 'Bandhan' to self and to the seat should be done before starting the meditation. Bow before the Mother in great reverence and beseech Her forgiveness for wrong doings and blessings for becoming Her worthy child. The Pooja should be performed after bath using good quality material and a clean cloth. It is advisable to sit in meditation after Pooja also, for some time. In the evening perform 'Aarti' and meditate. Attending the programmes of collective meditation in a centre once a week is necessary for well-being and progress.

External and internal purity are of utmost importance. However going to an extreme in respect of superficial cleanliness is not desirable as it may detract the attention from via media. Nevertheless, salt water treatment before going to bed, that is, meditating with feet dipped in lukewarm water with salt (in front of the Mother's photograph) should be taken regularly. It is the specific.



## Letters

### Zurich, 10th February

My dear sisters and brothers,

Back to Europe, back to the cold, the snow and the wind. But it is impossible for us to forget your evershining sun, your unforgettable sunsets, the light and the brightness of your country. Colourful countrysides, unspoiled villages, the freshness to your atmosphere and the daily life of all the people we have met have invited us to peace and deeper meditation. And the Sahaja Yogis we have seen have led us to discover the inner joy of the inhabitants of your blessed country.

We know that we have got, in the West a bad habit to thank for everything. So we do not let speak our mind but our hearts. We would try, through this letter to express on behalf of all the Western Sahaja Yogis that you have earned so much our gratitude for the way you have welcomed us in your great country, for the way you have given us so much love, joy and brotherhood.

You, all of you, have been so sweet with us that really we could see how our beloved Mother acted through your smiles, attitudes and generosity. Our heart is filled with thankfulness and admiration. Your devotion to our Mother has been a perfect

example of surrender and love. And we have felt the reflection of your devotion on your own behaviour, how wise you are, how confident you are, how you begin to master the intensity of the present! Here in the West we see the future, we foresee, we plan and our speedometer goes mad. We do not have time to realise the beauty of the present and it is only through the present that we can enjoy our Mother's creation.

We have seen you for the first time, and very soon we felt that you have resided in our hearts for ages and ages and in the first acquaintance we have recognised you as our brothers and sisters, out of joy and eager to share it with all of us. We had just to receive and let us be pushed by this dynamics of affection. Our greatest experience is that we have seen for the first time intermediates between our Beloved Mother and us, Through your awareness you understand much more and you discover much more easily the Divine Beauty of The Adi Shakti, because you feel much more and you absorb through your acting spirit and not through a tired mind. At the same time your ego is deflated and your humility greater. Thanks to your behaviour we see Mother higher and higher, more Divine and more powerful, because we see how you behave with Her with full attention, respect, devotion and adoration. You speak to Her when She speaks to you and you would never begin to

speak at once, or interrupt Her. You respect the protocol. May we follow your straightforwardness and your enthusiasm in order to glorify the one who is worthy of being seen and understood only by our spirit.

It was a great time where the West and the East dissolved in our Mother's love; when we discovered our own beauty enlightened by God and learned how to respect each other and how to show affection to each other. This feeling of togetherness and communicative love, bestowed by our beloved Mother is our goal and achievement. It is through this circulation of love and joy among us that the collective being manifests more and more, that Mother's divinity penetrates into us deeper

and deeper.

We all pray the Creator of this universe and we make altogether this absolute promise that we shall see only the beauty which is sparkling in us, we shall love each other with more intensity remembering how much our Mother loves us, we shall share among us the feeling of belonging to the children of God.

Let us put ourselves under Mother's protection, let us meet again and again under the intensity of Mother's presence and let us glorify Her all together all the time because it is only through Her Grace that we were able, my dear brothers and sisters, to discover your own beauty and the sparkling of your joyful spirit.

Much Much love and Jai Shri Mataji  
Arneau, Maria-Amelia, Marie-Laure,  
Gregoire, Catherine, Christine



Brothers and Sisters of India

With open arms and open hearts you welcomed us from the West. With Mother's love and grace we have been invited and your giving of love has showed us much more about the beauty of life. The past weeks have been filled with many experiences. From the mass realization in Kadus to the making of a film twenty four storeys up in Bombay. You have given us so much from your beautiful hearts and taught us the love, missing from our society. Thank you for it all and thank you dear Mother for making it possible.

Jai Shri Mataji  
Phillip.







