

# The Divine Cool Breeze



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## *There would be no Kalyana without Self-Realisation*



### ***Mahashivratri Puja***

***Pune Feb. 15, 2004***

***(Hindi Pravachan - Translated)***

Today we are present here to worship the Guru. The Guru is regarded to be the highest of all the deities. Who is this guru in reality? Which is the power that flows in it in abundance. This Gurutatva is the Shiva. The power that is in the form of Shiva is to be regarded as the power of the Guru. When you get this power of the Guru and it starts flowing in you, then you become Guru yourselves. But the job of

this power is your wellbeing (Kalyana). The one who gets this power should know that now he has been blessed. It is difficult to explain the word 'Kalyana'. 'Kalyana' means success in every way; to be nourished and glorified fully.

What should be the meaning when someone blesses us and says, 'May you have Kalyana (get blessed)?' What does it mean? What is this Kalyana? This Kalyana is what we call Self-Realisation (Atma Sakshatkara). There would be no Kalyana without Self-Realisation. It could neither be understood nor absorbed. All these things become blissful and the person finds oneself very comfortable and splendid (Tejaswi). All that could be done for you to achieve this state has been done. All the labour has been done. But now when you have got this path of the Kalyana, what will happen? Complete solution to everything (Samadhana) comes in you. Now there is nothing to search for, you have become guru yourselves. Nothing special is now going to be achieved. But you will experience the blessings of this samadhana, of this state that is samadhana. You will understand it and get established in it.

First and foremost thing is Physical-Physical Problems, Physical Weaknesses. All these problems disappear with this path





of Kalyana. You will get rid of your physical problems. If it has not yet taken place then one has to think that the state of kalyana has not yet been achieved. Secondly Mental Weaknesses, the obstructions that persist in your achieving the state of Kalyana will be finished-the mental weakness that still persists in you and because of which you cannot blossom. That power lies in it. When you achieve this power then you really have the kalyana-solution to all the problems, means you get self-realized. Shri Mahadeva is helpful in it too. When your Kundalini pierces the Sahsrara, Shri Mahadeva is there. That is why He is called Mahadeva - The God of Gods is Mahadeva.

There are many other achievements in this path of Kalyana The

biggest of them is 'Peace'-Mental Peace, Physical Peace and, above all, Worldly Peace. Many problems and difficulties are there in the world. They could all be got rid of after achieving this Kalyana-Self-Realization. They cease to exist. You find many people in this world, who, after achieving this power, get established in meditation while acting at their places. This is the Kalyana through which man gets complete balance.

You should take refuge in the Guru to attain this balance. By taking refuge at the Holy Feet of the Guru, you will get such a perfect balance that you will feel as if you had achieved everything and have nothing more to get.

Such a balance gives tremendous power. I call it the power of love. When one



people put lot of effort to attain this power. But this power could be got from some other people, from someone who himself has already achieved it and has become Godly.

receives it, the whole body gets thrilled as if some Divine Power had embraced him. In that state, the person rises above all the worldly turmoils and imbalances and lives in perfect balance. That is the reason why

### ***(Pravachan in English)***

This is a Subject which you can only explain in Hindi Language which says that this 'Gurupada' you get from somebody else. But that somebody else himself is

endowed with the power, the power of Peace of Mind to begin with and also the power to overcome all kinds of Earthly Problems, Mental Problems, Physical Problems, All these problems you can solve through your mental balance and mental blessings from your Guru. When you become Guru, you yourself have the power to bless others. With your blessing power you can create a Guru out of many and once the Guru is created and there is Guru who has this power, it's very satisfying and this is very ennobling. The satisfaction is so much that you don't want anything.

This is the power of Shiva. You have seen, Shiva doesn't have much clothes, He doesn't decorate himself, He is just sitting in meditative mood all the time. He doesn't want anything. He is so satisfied with Himself that He doesn't want anything. That is the power you get after the Self-Realization if you have a Guru and Guru of that level and caliber. One should not try to become a Guru. That's very impractical. If you try to become, you will never. It has to come to you automatically without any asking, without any effort. So

the only way you can get to it is through 'Dhyana'. Dhyana is meditation. When you meditate, just meditate and meditate, do not ask anything. Meditation itself gives you that instrument which can bear this great power of the Guru and then you automatically give this power to others. You don't have to work it out. Just in your presence people can get this power of complete satisfaction and there is salvation for you and for others. So all the problems which are faced for the journey of ascent are finished and you are drenched in the bliss of heavenly peace and joy. That's why it is called as 'Kevalya', means only-only the blessings. See that means there is no other word to translate it. There is no other way of explaining it. It is a state, it is a 'Sthiti,' a state. In that state you have to rise. You know that you are in that state. It is a very remarkable thing that once you reach that state you do not have to ask for anything. Its all there and you are so satisfied! I can go on talking about this special power but I think, whatever I have said, please meditate on that. You are all capable of reaching that state, that State of Peace and Joy.

May God Bless You



# *Param Pujya Mataji's Advice*

11th March 1981

Delhi

I have told you, the other day that these vibrations are nothing but the Brahma-Shakti-the power of Brahma. The power of Brahma is the power that creates, that desires, that evolves and it gives the living force also. It is the power which is giving us the living force. Now, it is not easy to understand what is a dead force and what is a living force. Living force is very simple to understand. An animal, say a little worm, is a living force. It can turn itself the way it likes. It can save itself from danger. It may be a small little thing, but because it is living, it can save itself. But something which is dead cannot move by itself. So, the 'Self' part does not remain in it, as far as it is concerned.

Now, being a living force we should try to find out, "Are we going to be the living force or the dead one". Now, when we live in the world, we start thinking about our comforts; where we have to live, what we have to do. When we think of all these things, you see, we are thinking of the dead. But when we think of having a place or a house or an Ashram from the angle that you will be doing some living work, then you are giving life to that place. That atmosphere should be created from all that is dead - to create the living force.

Now, this is very very subtle thing,

which very few people understand, for example, somebody brings me a photograph of Shri Ganesh and says, "Should I worship this Shri Ganesh's photograph or not"? First of all we should see if vibrations are coming from it or not. Supposing you take a house. You must see that the house is giving good vibrations. We see the comfort, we see other things. We might even see if it is good for other people to come in or not, but we do not see the house from vibrations point of view. For anything that we do, we have, now, to think in terms of vibratory awareness which means awareness that is working upon living things. As in the, say a cell at the tip of the root of a tree is a living thing. Of course, it does not think, it is guided by the living force itself. So, it knows how to move with the living force, to live with it and how to understand the plan of the living force to get along with it and how to merge with it.

But, we human beings have got the freedom to decide. Now, once you are realised, you have got that living force within you. This is the living force you feel. So, you have to know how to use this living force to keep your body, mind, ego, superego and everything in the enlightened state, by understanding the

planning of the living force.

It gives you all the ideas regarding most of the problems. For example, here in this country and specially in Delhi, I find that you catch on the left Nabhi, also right Swadhi-shthana and then on the Heart and also on your Agnya, These are the Chakras which deal with our being. So, let us try from the left side. What happens? On the left side the problem starts from left Swadhishthna, because that is the first Chakra that starts emitting the negativity within us. Now, left Swadhishthana is actually under control only of Shri Ganesh because Shri Ganesh is the beginning of life and also the link between the life and the death. So Ganesh is one who gives the balance, the "Vivek" the understanding to you by which you know how far to go with things. Now, when left Swathishthana catches, you start going to other people who promise you such things, like "I will give you this and that, this will happen, that will happen to you". But this left sided thing can also come from your own desire for wrong things. For example, we might be desiring something very wrong; we might be thinking that let us have this kind of a dead thing or that kind of dead thing or some sort of a special thing. Suppose, somebody wants a refrigerator and keeps on thinking of it. He thinks that he must have a fridge. He must go to the

fridge, because he wants a fridge, and he must get it. Why he wants a fridge? Because he thinks it will give him more comfort. But, when he brings the fridge, he knows that it is not so. So, the best way to look at all dead things is not to go too far with them. If you have, well and good. If you do not have, well and good. You can live with minimum of minimum or you can live with maximum of maximum of these. But when we start expanding our dead possessions, it is very much bad. Then our attention goes into the dead. That's how we move into our subconscious then over to collective subconscious. Then it moves higher to the left Nabhi, and at left Nabhi, we start becoming crazy about these dead things. For example, the watch, the Time. Time is a dead thing; it is not a living thing. It has nothing to do with living thing. For example, you cannot say exactly at what time the flower will become a fruit. So this watch or time has nothing to do with the living force at all. It is human or man-made like the watch; particularly time is also man made. For example, today, time here is something, but in England it is different. If you say it is 4-0' clock in India, it is not the same in England. ***So, the timing is not important. What time you arrive, what time you go, how many times you do it, is not important.***

Because living force is infinite, it has no time limit or space limit, you cannot count it, the way it moves, the way it works out. Once we understand that it is a living force which is spontaneous, which is not bothered about our dead ideas, we come out of the dead. We were stones first, then we became ameoba, then we gradually became human beings. So, our attention is all the time towards the dead. What should we get, what should we have, what are the needs we have of this body which is going to die.

We do not see to the needs of the Spirit. ***By seeing to the needs of the spirit, you can overcome the left side. You start looking after your spirit from which you know that you get your vibrations. If your Spirit is happy, you get your vibrations, if it is unhappy, you do not get the vibrations. Such a common thing!*** If you have any disease or a problem on left hand side, to give it a balance, you put your attention to the future. But then people get stuck up on the future, if I say you look to the future. As dead is dead and is 'Mithya' (illusion), same way future is also Mithya, is also not there. Both the things are just the same. Whether you go to left or right, whether you go to the subconscious or the supraconscious mind, both the things are just the same. So, no use going to the past, but if you are

too much in the past, it is better to think of the future, so that you are pushed a little bit to the centre. But, it is difficult with you human beings.

Now, the other problem starts, when we start feeling guilty about something, when left Vishudhi catches. We start feeling guilty. "I should have not done this thing or that thing". Then you start saying, "I am very miserable, I am very guilty" etc., you just start cursing yourself. This is another nonsense. That is how once you start doing that, then what happens is that you again become dead. Because living force will never condemn. No, it will never. It goes on progressing itself, it sees, which side to move, this side or that side. It is not going to condemn itself. It is not going to aggress anything. It has the wisdom to be in the Centre. That is how people should overcome their left side, by putting their attention away from the dead things. You should watch from the Centre, when you are on the leftside. What you want to see, you don't see. But then ultimately to escape all this, what you do is to start blaming yourself all the time and feeling miserable. Now, this is the way you start ending up with your left side into a very miserable state, that is the culmination of all these attachments to the left side. So, ultimately you start thinking that you are good for nothing, you are useless, you

should have done this, you should have done that.

Now, at this time to overcome it, you have to count your blessings. **Count your Blessings one by one. You have got your Realisation.** During thousands of years how many people got realisation? **You have got your vibrations.** In so many centuries, how many people got them? It is written in Zen system that in eight centuries there were altogether 26 Kashyaps (Realised Souls). So, even after Buddha, how many got their realisation? You must think also that there are so many realised people, who talk the same language, who talk the same tongue. You must thank yourself also, that every thing can be known to you.

But, when you start catching on the left, you go in the past and you start saying, "Oh God? I am so useless, I am good for nothing. I am so useless, that I am still catching". As you know, those who catch on the left hand side, are always complaining, always grudging type because of poor things, they suffer. Now, to match with that is the other side. So, if I tell you that you go to the other side also, it is a very dangerous game. For example, we have so many **conditionings** in our lives. You see, first of all our desire. **Our desire** is to become excellent Sahaja Yogis, to become Master Gurus and

something great and this and that. That there should be many disciples that we should have who should touch our feet and we should be called Great Gurus etc,

**So, in Sahaja Yoga some things are prohibited. That nobody should touch anybody's feet and no Sahaja Yogi should allow anyone to touch his or her feet. This is one of the great Bandhans for all Sahaja Yogis. No one should touch other's feet and nobody should ask to touch his or her feet, whatever may be your quality. Those who will touch will lose vibrations, and those who will get salutations will also catch on the heart.** So, such conditions, which we have about Sahaja Yoga also, should be removed.

We are all of us growing together. We are part and parcel of one personality. Nobody is higher or lower. One who thinks the slightest like this will go down faster. This is the left side conditioning, where people falter very much. So, such desires must be given up in Sahaja Yoga.

You must have very wider desires in Sahaja Yoga that all of us must get Realisation-say as many as possible. We should try to save as many people as possible. We should try to improve ourselves as far as we can, and we are nothing yet we can improve and have so many blessings.

Now, the thoughts can come from the left side also. Like, if you have some *Bhoots* in your head, they can give you the thought that, "Oh, you are useless or good for nothing." Now, raise your right side and put down the left with your left hand. Now why do we do this? Because from your right side, you get the Grace and put down the left side. Such people who suffer from the left side should try this. One more thing, is, that when these ideas come to you or such thoughts come to you, that you are good for nothing etc., it is better to beat yourself with shoes. Go and sing the praise of the Lord and say that I am so happy. I have got everything around me.

Now, the second thing is about the right side. On the right side, mostly you catch on the *Swadhishthan*. That is because you think. This is another kind of thinking that gives you catch at right *Swadhishthan*. Thinking, whether it comes from right or the left will first give problem to your liver. The worst comes when both the sides are involved. There are some *Bhoots* which give you ideas that you are good for nothing etc. While the other thing is when you start thinking that you are so great. In this such a wobbling starts coming and the confusion starts setting in.

So, one must understand that in Sahaja Yoga, you are developing that sharp edge, that central point from which

you do not deviate to the right or to the left. This is something so subtle that you are left sided, you are not going to remain left sided. You can become right-sided tomorrow, exactly, tomorrow you can come with right-sided problems. So, you must learn that Balancing, just like you start learning a bicycle. You might fall on this side or that side.

Now, when do you learn cycling? If you ask me, I will say, "When you learn." I mean when you cycle down, that's the point when you learn. So, in Sahaja Yoga, to balance it, you have to watch yourself carefully. Now where is it going? To the left side, then come to the right side. If going to the right side, come to the left side. Now, come to the Centre, you just separate yourself, you detach yourself all the time. Not to criticize yourself nor to aggress anyone or to criticize others, but use this point just to see yourself, just to see and guide yourself. Guidance is very different from getting lost. Now that is what it is. Supposing the dead thing is there. Say this is a dead thing. When I throw it, it exactly will fall there. Living thing, if I throw it will not fall there exactly. So, the living force knows how to guide itself. In the same way you will learn to guide yourself. If you have learnt it, you have mastered Sahaja Yoga.

No use condemning yourself, in any

way or thinking that you are great or small. But watch now, where the horse is going. You are sitting on the top of the horse; now you are no more the horse. Before realisation you are the horse. Wherever it takes you, you go there. It may stand there, when it sees the grass and eat. Then the horse wants to kick somebody, it will do so. But, now, you have come out of the horse and sitting on the horse as a Rider. Now you are the Rider and you must know how you are befooled by these things. These desires, are all ancient, age old things within you. See, also the aggression, the Karma that you are doing are also ancient. By doing this you will get this, you will get that. Many people will say, "Mother, we are doing this, we are doing so much for Sahaja Yoga; we have still not achieved anything". Now, what to do. Just can't help it. Now, you must find out, what is the matter with you.

Now, if the Heart is catching, such people can never progress. The Heart is the source of Light, it is the source of Brahma- Shakti. Heart is the seat of Atma. If in the Heart there is no living force, then how can you progress?

You must know what to choose. This is what Sahaja Yoga should make out of you. You should grow mature to that point where you know what to choose. This is Growth. Then you don't ask of

Mother. You don't ask anyone.

This development should come to you, that, "what I do, I should know what I am doing. I should know what is correct. I should know how to correct it". I should know 'I', here is the Spirit and not the Ego. No more the Ego exists or the Super-ego exists. It is the Spirit which guides you. You see the Realised children. They don't ask such questions. They know who is foolish, who is stupid. They know who is caught up. They know whom to shut up and whom to argue. They do not sympathise with the people, who are caught up, They just watch. If somebody comes, they will tell me, "Mataji, this fellow is caught". That's all. Somebody else comes. They promptly tell me, "He is alright". That's all. They just certify. They do not hate anyone, they do not get worried about anything. If some body comes with a very bad Badha, they say, "Better please, go away", without any malice about the person.

Once, you are at the top of the hill, you have not to worry about the traffic. But, you are not yet on the top, that's why you are worried that "I am climbing and falling, climbing and falling". This is just a Myth, just a mental shadow on your mind. This is a fact that you are at the top of the hill. But you have not asserted, the assertion is not there.

The God is the enjoyer. You cannot

enjoy. You can only enjoy God, and it is the greatest enjoyment, to feel; what God has created for you, what a beautiful life He has given you in human awareness by which you can know how much He has loved you, how much He has worked for you. He has brought you to this level. What He has given you, you can give to others and make others happy. If you think like that immediately both of your sides will be settled and you yourself will be filled with Divine Vibrations.

### ***Translated from Hindi***

Now, I will tell in Hindi, You should sit on the throne, be seated, sit on the throne. Sitting on the throne, yet begging and weeping! Committing this stupidity while sitting on the throne! What to do with such people? Occupied the throne, you are the king. Sit on the throne and control your five sense organs; "Enough of it, now go this way. This is good, that is good. I have seen enough of you." When you command and control yourself like this, only then you will become good Sahaja Yogis otherwise you go by the command of your mind, "go this way." You go that way and then say, "Shri Mataji what do I do? I tried to control my mind so much, so much, yet it goes that way"? What is 'Mana'? Mana is a living

force, it has to move, it will go where it has to. When our sense organs get enlightened then we shall not like to go to the unwanted direction and say goodbye to many things.

In this regard we have to be careful about one thing, to keep the heart clean. Those who have clean hearts have very few problems. That doesn't mean you keep on thinking of stupidity. Clean heart means Surrender. In Sahaj Yoga if surrender is not complete or if someone thinks oneself to be something special, then there could be no growth in such a person. Ascent requires neither any education nor any speciality.

"I have not felt it, I have not experienced it." It is your fault, not of Sahaja Yoga. Sometimes people talk to me in such a way as if I had taken the contract or they have deposited some money with me! Shri Mataji we have been coming to you for the last 25 years! Nothing is going to happen even if you grow old, what to talk of 25 or 30 years! ***If you are not experiencing you Realisation, then there is definitely some fault in you.*** The moment you start taking away your attention from yourself, your shortcomings will appear to you and when you see your faults; see your shortcomings, it will be easy for you to get rid of them. So occupy the throne like an emperor. If the king finds the subjects going astray, he forbids them from those things.

The one who commands himself is the only powerful person.

For example take these people. While talking they even forget that whom they are talking to! They talk in such a way that one is astonished. They forget as what to say and what not to say. We should have control over our tongue. This control could be achieved when we detach ourselves from ourselves. This tongue has to be kept in control.

Slowly you will develop new habits, new methods and have new styles and then command yourself. Always talk in third person. A realized being never talks in first person. He always talks in third person, "we have to go there, sit there." Mostly children do like that, they talk in third person. "This Nirmala will not go now. She will keep sitting here." Sahaj Yogi has also to speak in that way. Slowly we have to detach ourselves from ourselves renouncing our desires, our ideas, materialistic and other ideas such as ideas of power etc. We have to think as to what have we done for Sahaja Yoga and what have we to do.

Still these things are less in India but in abundance abroad. They never come to me and tell that such and such relative of my father's grandfather's uncle's real brother is ill. Please cure him. They never tell me about their material difficulties

or problems. You (Indians) get your realization very soon and they, because of their mistakes, take lot of time. You get realized in no time but you do not value it. They take time in getting realization but value it a lot. They know the method. Look into their eyes how earnest they are! When I talk in Hindi, they listen to each word very carefully. Although they do not understand the language yet how the vibrations flow from their hands! Their attention is always on the happening. They have, now given away their lives to Sahaja yoga. They think of nothing else that we shall do this and this and this. Only then you will go deep. By giving away yourselves to Sahaja Yoga, you grow. This is a fact. You have nothing to do in it, you lose nothing in it. You get the 'Kshema'(wealth and well being).

We have to give away the whole of ourselves to Sahaja Yoga. Every moment of life should be given to Sahaja Yoga. It means- 'living spontaneously'. Where the spontaneity will come from? It comes from living force-the living force which is within us all the time. Nothing else should be thought about.

Even otherwise you could never enjoy. The God only is the enjoyer. You are mistaken to think yourselves to be the enjoyers. You cannot enjoy; only God could enjoy and He is the creator. You are only



links in between, like pipes. You are the same. If you could enjoy anything at all, it is the God Almighty who loves you profusely. This is the only truth with which you could be in the state of joy, rejoice nothing else nothing could give joy to you. Only He (The God) is the enjoyer.

The reason is that today you want this; you get it, yet you are not happy. Tomorrow you want something else and then something else but you are not happy. Material things cannot make you happy.

Only the God almighty is the enjoyer. So we should all enjoy (the God). Once we start enjoying the God then why do we need anything else to enjoy? So we should have the pleasure of enjoying him. What a world the God has created! How beautiful! How many beautiful things he has given to us! We have become Sahaj Yogis. God has awakened this power in

us. Now you can know your soul and the soul of others. What a great blessing the God has given to us. With this thought be happy within. When you begin to enjoy the almighty in this manner then your heart expands. You will feel as if the whole creation has entered in it.

Today's message is that you should begin to enjoy the God. Giving up all other joys, enjoy the Almighty and meditate over what a bounty the God has given to you! Enjoy all the blessings that he has showered upon you. You will see that your attention has become steady. That is how you could grow in Sahaj Yoga.

What have we received every minute? I have received so much, I have received so much, keep on repeating, otherwise your complaints and aggerision will never come to an end.

May God Bless You

To the Goddess, who among all created beings  
stands firm with the form of Mother,  
Reverence to Her, yea, reverence to Her!  
Reverence to Her, yea, reverence, yea, reverence!

**Markandya**

## **-: Invocation (Ahavan) :-**

*"In SAHAJA YOGA, all the religions are respected because all the incarnations and previous prophets are in us. We know it for definite that they exist within us on our Centres.*

*First, before starting the marriage, we had to ask them to come and be present on this function. This is called Ahavan. Now, they were all there. So we are now to thank them that you have been here and the marriage has been successful.*

*In SAHAJA YOGA we are going to break all the barriers which make religions and people separate. All fanatical nonsense, old ideas which have propped up to make money out of religion, all these we are going to completely abolish and make one religion for all the humanity, which is religion of GOD, the religion of our evolution. May God bless you all".*

### **SHRI MATAJI**

*on the occasion of marriage of Catherine & Gregoire on 1st Jan. 81 at RAHURI*

## **AFTER REALIZATION**

1. The awareness space of the conscious mind increases. Ego and super-ego gradually drop down and are sucked back into Pingla and Ida.
2. The ascended Kundalini establishes a direct link with the unconscious. It manifests as the flow of vibrations.
3. The deities on the chakras are awakened. They are the reflections of the original deities on the Adi Chakras of the Virata and they "Organise" our awareness accordingly. As they are linked together by the ascended Kundalini the personality becomes integrated. They
4. decode and respond to the messages from the Holy Spirit. They read other human beings as awareness systems. They direct our spiritual growth.
5. Collective consciousness is achieved. The attention is drawn inside because of the inward happening of Kundalini's ascent.
6. In a fully mature realised being, the Deities ascend from their place of work in the Chakra, to their own seats within the Sahasrara. This is the stage of complete Divine Integration.

# श्री माताजी का पत्र (मराठी)

(Nirmala Yoga - 1981)

लन्दन

दिनांक 2-6-1980

मतप्रीय सहजयोगी मडळी यांस आशीर्वाद

बनेश्वरी जो कार्यक्रम निश्चित केला आहे तो पूर्णतणे यशस्वी होणार आमचें लक्ष आहेच. पण सर्व परमेश्वरी कार्याला नवीन शक्ति प्राप्त होणार आहे.

पुणेकरांनी पुण्याचे पुण्य सार्थक केले। ह्यात आमचें काय विशेष आहे। जे तुमचे हातें ते जाणले व मिळविले। हेच आमच्या प्रसन्नतेचे निधान आहे।

सहजयोगाचा महायोग घडत आहे। त्याची सुरवात बनेश्वरी होणार आहे। इकडे युरोपमध्येंगी जोरांत कार्य सुरू झाले आहे। ह्यवर्षी बरीच मंडळी येणार भारतात आहेत। मी नोव्हेंबर मध्ये येईन। तोपर्यंत खेडोपाडीं सहजयोगाची पताका झळीकली पाहिजे।

तुम्हा सर्वांना अत्यन्त प्रेमपूर्वक आशीर्वाद.

तुमची सदैव आई-निर्मला

LONDON

2-9-1980

*My dear Sahaja Yogis,*

*The programmes which you have arranged at Baneshwar will certainly be very successful. Our attention is there. All God's work will now have a new dynamism. Sahaja Yogis of Pune have given fulfillments to the 'Punya' of Pune. There is nothing special of mine in it. Whatever is with you has been discovered by you and accepted. This is the source of joy.*

*Sahaja Yoga is evolving as Maha Yoga. Baneshwar seminar will manifest that. Work has now commenced on very large scale in Europe also. This year many people will be coming to our holy land. I will come in November. Till then the message of Sahaja Yoga should reach every village.*

*My affectionate blessings to all.*

*Ever Yours*

*Your Mother Nirmala*

*(Translation of Marathi Letter)*

## *RECEPTION TO SIR C.P. SRIVASTAVA*

*(From Nirmala Yoga - 1981)*

It was a memorable joyous evening for, the Delhi people when they welcomed Shri. C. P. Srivastava amongst them on 4th January, 1980. Following is the text of his address on the occasion.

Mr. Subramanyam and dear Sahaja Yogis and Sahaja Yoginis of Delhi,

May I say first of all, how very grateful I am to all of you for the honour, kindness and affection you have chosen to bestow upon me, this evening. For me it is an experience which is very cooling and I assure you, I will cherish it for a long time.

Sahaja yoga is now the very life of my wife, whom you call Mataji; who still remains my wife and as Sh Subramanyamji said, She has played the role of a wife, a perfect wife if I may say so, a perfect Mother and now a perfect Grandmother and what She is doing now for the Humanity is something which makes me particularly proud and most gratified. Perhaps, I may mention to you that years ago when our two daughters were still little children and they were growing up, we both agreed that our first responsibility as parents must be to bring them up properly, educate them and to see that they are properly married

and settled in life and then she would be free to devote herself to the wider family of Humanity. She kept her word and I kept mine. My daughters grew up. Credit for bringing them up naturally goes to Her, because I was really very busy with my official duties and She gave me tremendous support by looking after the children, and the house and taking over every possible responsibility except my office work, which I kept to myself. Now, when the daughters grew up, the question of their marriage came up and that was the test of her upbringing and the test of children and so I asked my daughters, "that now you have grown up, you have travelled widely, you have been abroad to many countries and well educated, it is up to you to decide in what way would you like to get married". But as my wife had brought them up in true Indian tradition, both of them said, that it was our duty as parents to find proper bridegrooms for them and so whatever we decided was their decision. Living as we were, in Bombay, the people there sometimes did not even believe that girls, who have been so well educated and widely travelled etc. would get married in our traditional Indian style and custom, following ancient Indian values. So as parents, we found bridegrooms for

them, both are happily married and well settled.

Ever since then, my wife has been devoting her time, not only time I would say her soul to Sahaja Yoga and I have seen how wondrous her endeavors have been. In a world that we live in, when you look up the newspapers in the morning, you find strife, trouble, accidents and so on. She wants to bring peace, peace in a spiritual sense. Where there's animosity, she wants to substitute love for that, where there is bitterness, she wants to substitute harmony for that and bring spiritual development of the individuals. Now, to my way of thinking, the world is in turmoil. Not only in India, there is trouble everywhere. I find that really human being is in turmoil, within himself and outside. And then what is the need of the hour? Rich countries are no better. They might have more material goods but inside they are even more troubled than we are. We, in India have a certain degree of contentment. We have a rich culture behind us, we have wonderful tradition. Our marvelous traditions have a very happy blend of materialism and spiritualism. In the West, spiritualism has declined and therefore, there is more inner turmoil. Everywhere, the people are looking for something. They

want to know what is beyond this material world we see; what is our destiny as human beings? There is now a moment in human history, when some new revolution, spiritual revolution has to come about if the humanity is to be saved, other wise war, conflict, strife will destroy humanity. It is in this context, I see in Sahaja Yoga the beginnings of a new movement for humanity and I, therefore, wish to assure you that I feel proud of what you are doing as Sahaja Yogis and Sahaja Yoginis—true selfless love for each one, for everyone, true dedication to the ideals which are being promoted and these are wonderful values.

I have seen the wonders of Sahaja Yoga in U.K. and I might tell you, what I have seen. I lead a very busy life because of my responsibilities but once I was very grateful to my wife and Sahaja Yogis when they invited me to a function, about a month ago and there I saw a group of, may be two hundred - three hundred people, old, young, middle aged and children. They all seemed like happy family. They had come from different parts of the country. All were together, happy and cheerful, with a face, which exuded a certain amount of divinity. They were happy and peaceful, very different from the usual crowd you see, full of

tension, anger and bitterness; nothing seemed to affect them. One thing touched me most was that several ladies came one by one, some of them with tears in their eyes, came to my wife, while I was sitting by her side saying, "Mother, you have saved me and my son, who had gone astray, had taken to drugs and alcohol and has now been saved. He has come back to the family. Now we are joyous family. How can we thank you enough for this?" Another lady comes along and says", My daughter was going the way, we did not like and your Sahaja Yoga has brought her back to the family and now we are a united and happy family again". To my way of thinking, even if one individual can be saved in this fashion, it is a unique achievement. If two can be saved it is better but if dozens and hundreds can be saved it is marvellous. I feel this is a movement which holds great promise for humanity, provided it is pursued strictly in accordance with your values. Values are very very important, particularly in today's world. Though, there has been a decline all over the world in these values which established our human society, yet we need to revive our values, and sustain them. I want to assure you that values in India, my own country, and I say so in all humility and sincerity, are

about the best as anywhere in the world, There is no country better than India, there are no people better than Indians, if only we remember and become Indians. Being born in India is not enough, we must respect the values, which make India a great country, and Indians, the wise people. Our tradition is marvellous, very very rich. But we sometimes cease to be ourselves. Now, if we become true Indians in the path of wisdom, which our forefathers laid down for us and we really develop spiritually ourselves the way this lady, my wife is propagating, I have no doubt at all, that a wonderful spiritual uplifting is well on the way.

With these few words I want to express my deep gratitude to all of you for the love that you are giving my wife, because you represent a fulfillment of her dream; it was her dream to build up a certain togetherness-a togetherness of spiritualism, a certain awareness of ultimate reality. Therefore, your presence here is to me the embodiment, the fulfillment of a dream she always had. I want to thank you for all the love and affection you have for her. I thank you very much for the kindness shown to me today. I can only say that if in any way, my activities can be of slightest assistance to her, she has them; She has all her time for Sahaja Yoga and I

am very happy about it. I wish She had not twentyfour but forty-eight hours in a day. Whatever is available, She devotes herself in a very nice way. It is always embarrassing to talk about one's own wife but this relationship is just a fact of life and there is a higher relationship that you have with Her.

There are many qualities in Her, which you may not perhaps see. She has believed in not taking but in giving always. You know we have relations of all kinds, some are well to do; many not so well to do; some are poor, some are in need and whoever gathered within our precincts at any stage of our service life, whatever we had, it was always shared between my children and others children in exactly the same way, and there never was the slightest difference between our own daughters and others' daughters or sons who had gathered. This was from the very beginning. This is the kind of person that She has always been and therefore, I am not surprised that She is flowering into a spiritual person. Divinity is her own right. This is not something which has just happened today. It has been there for sometime. It is becoming known more, now. The movement is spreading. It is a movement which is voluntary. U.K., France, Germany and other European

countries, Australia and of course, India is the motherland for this. May this movement grow. May more Sahaja Yogis participate in its activities and may we revive in India the great Indian spiritual values of which we should justly feel proud. I shall conclude now, by thanking you for the honour you have done me today and the very thoughtful gift which you have chosen to present to me— Goddess Lakshmi. May Goddess Lakshmi shower on you all her blessings— Always.

**Later, Her Holiness Mataji addressed the gathering thus:**

It is very embarrassing in this way to speak about Mr. Srivastava. Today, I am very happy that you are honouring him because if he was not supporting me I could not have done anything. Apart, from that, as he said about values, I have yet to come across a person who has values as Mr. Srivastava himself has. The difference is that you can imbibe values after self-realization very easily, but even before self-realization he has them. He is a very honest man. He bought ships worth crores and crores of rupees and never he thought of any kind of dishonesty and he is a man of great discipline. I think what we lack is discipline. As it is, the countries which

are disciplined have themselves grown very much and helped others to grow. But if Sahaja Yogis do not have discipline of Sahaja Yoga, then Sahaja Yoga will be like any other nonsensical institution. Mr. Srivastava's discipline is so great that I do not know how he manages it. For example, for time, he is so particular, so also for consideration of others, for attending to his work, to see the people who come to see him, to see what he has to say, how far to say what to say at the right time. There is so much Sahaja in him, so much inborn in him that at the right time, he will say the right thing. And above all the brilliance, he has, so much that he comes to the right conclusion immediately. He was not a realised soul, now I think he has touched the Sahasrara. But even before this, he would reach the right conclusion. As you have seen about Sahaja Yoga also, he has taken a right attitude. To take the right attitude is only possible, if you are really intelligent, otherwise, those who are not, cannot. Pure intelligence means that there is no bias of ego or super-ego, no conditioning and you could see it in its pure form. You can see that he has allowed me to work. To accept that I should do all this work is in itself a very big sacrifice for a man. None of you would allow your wife to leave you

for three months. It is a great sacrifice but because he has seen that this is the way, he not only allows me, but you know how generous he is about everything. We see things and even understand rationally that this is good, still they are not identified with our selves. While I see in him, his own discipline; when he rationally accepts something or thinks that it is correct then he just does it. This is something which you have to learn from someone who has done this all his life. I used to be amazed, as to how he used to identify! There is so much integration in his actions and his understanding. This is something which really surprises me, because after realization after great Tapasya, one can achieve such an integration. We say one thing and do another, like so many people, who criticise this, criticise that but when it comes to them, they will do themselves the same. If he has risen high; many people say that it is Mataji's blessings even if it is partly that; still I would say that anyone like him would rise specially in a country like ours, where people see the honesty and integrity and high moral character as something special. Since I have come to India this time, he has been honoured by so many institutions and so many people that I was amazed, how much he



is respected. After all, he is like any other bureaucrat, otherwise, but the way he is identified with the ideals, he is a man of ideals. I am not an easy wife to live with because as you know I do not allow any hanky-panky in my own life. When he joined Indian Administrative Service, you won't believe that he was first selected in Indian Foreign Service. He was getting much more pay but I told him that first we have to serve our own country and not go abroad to foreign countries. He accepted to join I.A.S. not because I asked him to but because he thought it was proper that we should serve our motherland. He suffered a lot in I.A.S. but he still stuck to his ideals. I think, one should really imbibe from him this, discipline of mind. This discipline of the mind is that, whatever one should accept with one's mind, should be in one's action. You should be proud of your virtue. As you know, what company and status he has but he does not drink a drop of wine. One may just say that it is because of Mataji. But, I have never told him to do so. Of course, I have said that I don't like drinking, but have never told him not to drink; I am not in that way interfering at all. I have never told him about Sahaja Yoga also in this way. But it is his own understanding. If the people have that intelligence, then it would not

be necessary for us to go round to persuade them.

Another thing is that when I was a child, my mother used to say that only Shankar can marry you, the way you are innocent and the way you are generous; because I saw anybody poor or needy I would take out everything from my mother's 'Bhandar' (store) and give it. She would say "I do not know whom you would marry; the poor fellow will have to be poor like Shankar because you will give away everything that he will have". But I am like that, it is my Nature. If anybody says, I like a thing, I will forget and will give it to him. He has a complaint that I have even given away our engagement ring. But from one side I gave from other side it came. Now he knows that. This nature of mine is not easy for any husband to tolerate; the way I am generous. Again, my overloving nature for all of you. he understands that. I have tremendous feeling for you. Of course, when you come and disturb me, the people have been disturbing me much more now. Something happens, they must think of Mother, they must come. The emergency exists always; somewhere with somebody. He has been very patient in going through all this. He can understand me as my husband, he has all those qualities from his

childhood. He is a self-made man, absolutely honest person, he never tells a lie, no hanky-panky, he never gossips. I hate gossiping myself and he never gossips. Again, he has created an image in his international world that it is a family that he is looking after. So you people also have to understand, if you have to be Sahaja Yogis, you have to imbibe all these values, otherwise Sahaja-Yoga will be completely doomed. Sahaja Yogis have to come up, they have to decide that they have not to tell lie's, they have to be honest, they have to believe that the God, the Almighty is their father and He is going to look after His children. We have to change the map of this world, particularly of our country. It needs people of character and people who are fearless, who will face life as honest people. We have not lost anything; you have seen that with God's Grace when we had nothing also, we were happy. Once we had a theft and all my saris and all his clothes, everything was lost, nothing was left. As we had little money at that time and he had no clothes, so I told him to have his clothes first and I couldn't buy them for myself; I had only one silk sari for seven years. But we managed it and it worked out so well after that. Whether you have it or not, is not the point, the way you

live your life is important.

Also, it is not easy to be my children, because I know what you do, I know everything about you. I also correct you, you know that. But when you are sticking to me, it also shows that you belong to a category of people, bent upon evolving and being better people through inner transformation. To be a Sahaja Yogi is not an easy thing; that you can pay some money and become members and become Mataji's disciples. Even where you have become my disciples, you have to pass certain tests and you have to work hard for it, you have to do a lot of Tapasya, living in your family. That you have been doing, so I feel very happy and proud of you as I am of him (Sir C. P.Srivastava) and I would like you to see how he has led his life. You can ask people, how he is so honest, so good, so compassionate, to all the people. Whatever are our defects, we should see them first of all; we should not see the defects of others. We, Indians have particular type of defects, which we should try to cure. The other day, in our programme, some people came, who are starting an agitation in Maharashtra. I told them, "there is no use of starting an agitation because when you had the Govt., what did you do?" At the most, you would form the Govt. again

what will you do then? They replied, "what could we do now, some sugar magnate has taken so much money, has hoarded all the things and has raised the prices and now he is cashing because he has been paying for the election" I said, "Now you decide, from the Sahaja Yoga point of view, that you will not vote for a man who gives you money or sells votes for money. Even for food, we sell our votes; we do not have self-restraint." At least Sahaja Yogis must start. Let us all combine together and decide that neither will we have any dishonest methods from any corner, at any cost nor will we have anyone elected whom we know is not honest and upright. We will have to fight it, then only our country is going to improve. Now, to begin with we will have to do some sacrifices, as you have seen I had also to sacrifice. But it is not so

difficult to sacrifice. I could see other women who had such a lot of ornaments and this and that but I have never felt like having these. Instead, I am proud of the fact that my husband is a man of virtue. This was the greatest ornament and pride that a woman can have. In the same way all Sahaja Yogis and Sahaja Yoginis must think of virtues. We have a little bit to assert our will power everybody has little weaknesses. Instead of justifying it, they should just try to assert own will-power to cure it. I am sure a day will come when Mr. Srivastava will see this country changing in real fashion, as he himself has been changing and may be one of these days, he will work side by side with us. We need such people who are seekers of divinity, and have come on this earth to transform this pattern of things.

May God bless you!

Do not go to the garden of flowers!  
 O friend! go not there;  
 In your body is the garden of flowers.  
 Take your seat on the thousand petals of the Lotus,  
 and there gaze upon the infinite beauty.

Kabir

## Report From Rahuri (From *Nirmala Yoga* - 1981)

The turn of the year brought indescribable blessings to all Sahaja Yogis of Rahuri and surrounding areas when our Divine Mother spent four days amongst them. The visit was unique and of unprecedented joy because Her Holiness Mataji's programme not only included the blissful Kundalini Awakening sessions at various places but also for the first time Shri Ganesh Havan was performed on 31st December 1980, and the first day of 1981, became a day of great rejoicing, when our dear brother Gregoire from Switzerland was married to Catherine, in a colorful ceremony performed according to the local Hindu rites in the holy presence of Divine Mother with the full participation of about four hundred Sahaja Yogis of all ages, who forgetting the superficial differences of age, sex, language or nationality drank deeply into the gaiety of spiritual togetherness, expressing itself through spontaneous, tremendous flow of love and affection from their hearts, their faces, visibly shining with joy like children bubbling; with delight coming home together to the warm and protected lap of their ever loving Mother.

On the morning of 29th December 1980, Sahaja Yogis from surrounding areas received Her Holiness Mataji at Rahuri Railway Station. Thereafter, during

a brief stay at Mr. Dhumal's residence nearby, they were joined by fifty Sahaja Yogis from Australia, U.K., France, Spain, Portugal and Switzerland; all had darshan of the lotus feet of the Divine Mother. The 'Haldi' ceremony was performed; in preparation of their marriage, the bridegroom and the bride were smeared with turmeric paste according to the local custom.

In the afternoon, there was mass Kundalini-awakening function held in newly constructed Vitthal-Rukmani temple in the village Aradgaon, which Mataji lovingly calls as Awadgaon (meaning King of the villages). Near this village a Sahaja yoga Ashram is proposed to be built for which villagers have already donated land. Later in the evening, Mother visited another village named Manori-Renuka. (Renuka is one of the names of Devi). A new centre of Sahaja Yoga has come into existence. The villagers are much impressed here because the villagers, who got their self-realization and became Sahaja Yogis were able to completely give up drinking. Mataji was seated in a bullock-cart and taken out in procession by the villagers. In her speech, Mataji expressed her joy in working with rural masses, because they are more innocent, religious minded and have stronger faith in the presence of Divine

power than the urban people. About two thousand persons got Realization at this occasion.

On the morning of Tuesday, the 30th December, 1980, Mataji first visited the village Takali-Minya, which is named after Muslim Auliya Saint, who lived there. The Mother said in her speech "that in the past, there are very few flowers like Minya of this village, but now the time has come when there will be very many flowers on the tree through Sahaja Yoga". She asked the foreign Sahaja Yogis present to visit the holy spot where the Minya was cremated; and enjoy the vibrations there.

Next, she visited, Musalwadi, a village of great religious history. Here, Mataji was taken out in a procession. She rode in a bullock-cart beautifully decorated with flowers and palm leaves, preceded by Sahaja Yogis and local villagers, at the accompaniment of the melodies of Indian music and playing of typical Maharashtrian "Lazim". Foreign Sahaja Yogis soon caught up the local enthusiasm and spontaneously joined the joyous dancing of the rural brethren, and were soon transported into the ecstasy of thoughtless state. In Her speech Her Holiness Mataji expressed Her great delight at the sight of children, brothers and sisters coming together from distant parts of the world and greeting each other with so much love and

affection, forgetting barriers of language and nationality. She saw how Vasundhra (The Mother Earth) was also overjoyed at the ecstatic dancing of so many realised souls and expressed it in the tremendous flow of chaitanya (Blissful Divine Vibrations) which was experienced by all. The dancing could be compared with Raskreeda. With the grace of Her Holiness Mataji, a temple of Adishakti is proposed to be built at this village soon.

The last day of the year-31st December, 1980, will be remembered in the history of Sahaja Yoga, as Her Holiness Mataji was worshiped for the first time as Shri Ganesh, with His thousand names. Her Holiness Mataji mentioned that the first piece of land and a big house for the first Sahaja Yoga Ashram has been made available at the village Sangam near Pandharpur (Dist. Sholapur) through the donation by a gracious lady (mother-in-law of Sh. Dhumal) who was present at the occasion. Through Havana, we have offered our thanks and love to Shri Ganesh, who has purified the atmosphere by removing the Badhas. Now, the land for Sahaja Yoga Ashrams elsewhere, also will be available more easily and these will come up soon at different places.

During the evening, the Kundalini-awakening programme was held at Mahatma Phule Agriculture University,

Rahuri and was attended by the Vice-chancellor, faculty students members, Agriculture Scientists Sahaja Yogis from abroad and different cities of India, viz., Bombay, Delhi, Pune, Satara, Dhule, Ahmadnagar, Shrigonda, Kopargaon, Niphad and adjoining villages of Rahuri in large numbers. Her Holiness Mataji said that there are limitations to the scientific research. The real search should be inside the human being. Man should actualise his potential by focussing his attention inside and should attain the higher plane of life. This can be achieved through Sahaja Yoga and is the right of all human beings of different countries, religions, castes, sex and age all over the world. To attain the higher plane of life is the further step of evolution of mankind in the play of the Divine. It is possible only through Sahaja Yoga in the chaos of this Kaliyuga and hence, Sahaja yoga is in a real sense Mahayoga.

### ***Gregoire marries Catherine on NEW YEAR DAY***

The night of 31st December 1980 and 1st January 1981 was of a very great delights. The Mother went to the Public School at Rahuri Co-operative Sugar Factory where foreign Sahaja Yogis were residing and where the marriage of Mr.

Gregoire, the author of first book on Her Holiness Mataji "The Advent" and Miss Catherine was to be held. Next Morning, on the 1st January, 1981 was celebrated this marriage. The Sahaja Yogis of Rahuri, formed the Bride's party, while Mr. Gregoire's brother, Arnew, his wife and his sister and all other Sahaja Yogis from foreign countries and different places in India formed bridegroom's party. All ladies, from bridegroom's party, according to local custom, put on beautiful bangles, provided by bride's party. The Melodious strains of Shehnai, heralded the start of the ceremonies, in gaily decorated school compound in typical festive atmosphere. Mr. Gregoire, dressed like a typical Indian Bridegroom with turban on his head, and sword in his hand, mounted on a well-decorated white horse and went in procession accompanied by a playing band and about three hundred Sahaja Yogis forming the bridegroom's party to the temple of Shri Mataji (Hanumana) for pujan and then returned to the marriage Mandap.

The main ceremony began with pujan of Her Holiness Mataji as Gauri by the bride and followed by 'Kanyadan' by Mr. and Mrs. Dhumal, who officiated as bride's parents. The marriage ceremony was performed followed by the Hom and Saptpadi. Then the newly married couple sought blessings of Her Holiness Mataji.

This was followed by Lunch, which was hosted by Mr. Gregoire. The marriage concluded after presents-token of their mutual love—were exchanged between the newly married couple and Sahaja Yogis from various places.

During the same night Her Holiness Mataji returned back to Bombay. All the Sahaja Yogis were present to see the Mother off at the Rahuri Railway Station. Since the train was late by a couple of hours, it provided further opportunity to us

of enjoying collective Bhajans-singing, on the platform in the company of our Mother. Next morning, all the Sahaja Yogis, including the newly wedded couple left on a sight-seeing tour of Aurangabad, Ajanta and Ellora Caves via the nearby hallowed spot, Seeta Nahani, the place where Shri Ram and Seetaji lived during their Vanvas (exile in forest).

The four day visit of Her Holiness Mataji was full of immense joy, which progressively increased on every succeeding day.

Could you see the tides of that breath you would cease to see all else,  
And if you could hear the whispering of the dream you would hear no  
other sound.

But you do not see, nor do you hear, and it is well.

The veil that clouds your eyes shall be lifted by the hands that wore it,  
And the clay that fills your ears shall be pierced by those fingers that  
kneaded it.

And you shall see.

And you shall hear.

Yet you shall not deplore having known blindness, nor regret having  
been deaf.

For in that day you shall know the hidden purposes in all things  
And you shall bless darkness as you would bless light.

**Khalil Gibran**



*Words of Christ the Lord, the Aum and the  
Amen, the beginning of the Creation, the most beloved  
son of Shri Mataji*

On Vibrations :

"I am the living bread which came down from heaven; if any one eats of this bread, he will live forever; and the bread which I shall give for the life of the world is my flesh".  
John 6.51

If any one thirst, let him come to me and drink. He who believes in me, as the scripture has said, "One of his heart shall flow rivers of living waters".  
John 7.57

On Agya Chakra :

"Strive to enter by the narrow door; for many, I tell you, will seek to enter and will not be able".  
Luke 13.24

"I am the door; if any one enters by me, he will be saved, and will go in and out and find pasture"  
John 10.9

On Kundalini's Action :

"To what shall I compare the Kingdom of God? It is like leaven that a woman took and hid in three measures of flour till it was all leavened;

What is the Kingdom of God like? And to what shall I compare it? It is like a grain of mustard seed which a man took and sowed in his garden; and it grew and became a tree, and the birds of the air made nests in its branches"  
Luke 13.18



*On 26th December 1980, Bombay Sahajayogis along with their foreign counterparts offered very warm tributes to Sir C.P. Srivastava for his appointment as Secretary General of IMCO (International Maritime Consultative Organisation) successively for the third time.*

*Following is the text of the Reply given by Sir C. P. Srivastava, on this occasion*

*Dear Members of the Universal Sahajyoga family,*

I am very greatly honoured and very over whelmingly touched by the most generous observations which have been made about me and about my work.....whatever I can do to deserve the love and affection that you have chosen to shower upon me. You have mentioned that I have been sacrificing in order that my wife who is Mataji to you would be able to devote her time for Sahaja yoga. What I want to inform you is; it is not a sacrifice, it's a great privilege. When we got married, and that was more than a third of a century ago (34 years ago) we had our family, a little family, and we agreed among ourselves that our first duty would be to bring up our two daughters. We also agreed that once the daughters got married, She would be free to devote her time as much as possible to the service of humanity. While our children were growing up-she gave all her time and devotion to them to bring them up and she gave me tremendous support. Without her support, it would have been impossible for me to apply myself for the

responsibility which the Govt. of the country entrusted to me. I am deeply grateful to Her. But today what I want to state is that I am not grateful to Her but I am very proud of Her. And why am I proud of her? I am proud because, at a time when the world is afflicted everywhere, whether you are in the East or in the West, whether you are in the North or in the South, everywhere you find a certain feeling of unrest, of unhappiness or a little frustration and people all over the world are wanting to know, "how can we all members of this universal world community live together in happiness and in peace." This is the question before every thinking individual in the world today. And there must be some answer to that, because after all we have to live together, and answer really is that all of us whether we belong to one country or another, we are members of one great universal family. After all, if we just remember, that the whole of universe that we know of there is only one planet on which there is life, such as we have and that, we are the most fortunate persons to be those created by the Almighty to be the best

of creations, that itself is a very great privilege and the least that we should somehow do is to live together as brothers and sisters genuinely, not merely thro' lips but thro' hearts and it is most important for us to come to that stage. I have a feeling that the world is now ready for a new revolution. There was the industrial revolution in the 19th century which brought economic prosperity to many parts of the world, thus bringing prosperity to other parts. But that is not enough. For human beings material prosperity is important, but it is not the ultimate aim. There is much more in a human being than a mere desire for material well being - the spiritual part. It is only through spiritual attainment, through spiritual satisfaction that genuine happiness can be attained, and there must be some spark which has to light and the source of the spark is before you. This lady. So when I say I am not sacrificing at all, indeed I am feeling to be a part of you, feeling to be a part of this great endeavour, and I am proud of Her and the work She is doing.

I might tell you something more. Very recently I had a unique experience, She is a very busy person and if I may say so without being immodest, I am also very busy with my work, but one evening She invited me very kindly to a function like this in London. There I saw another

family a Sahajyoga family. Sahajyogis and Yoginis. What a wonderful expression they had, what a feeling of internal peace and calm they had, what feelings of togetherness they had. That gave me a very deep impression, a feeling that, that family had been transformed from desperate individuals coming from different parts of the country into a family mended together, knitted together with one purpose, viz., realising that we are members of one family. They all wanted to assist each other to help each other to grow together and to develop spiritually. Now', this is a marvellous task, I think the world needs this more than anything else. This country needs this much more than anything else. It is the transformation, it is the uplifting of the individual from within, which is most important. If that uplifting does not come, you will have conflicts, you will not have the kind of homogeneity or goodwill, which is so essential for all of us to be able to live together in peace. So, She is giving you spiritual guidance and I have no doubt that I am one of those thousands and thousands who admire her, respect her and my fullest support is available to Her in everyway for the work that she is doing. But, I think, support is not the right word because She does not need support from anybody; but you see you

must forgive me because I have a dichotomy. It is very difficult for me to forget that I am Her husband, so please do forgive the expression that I have used but, it was in my capacity as a consort and I want you to know that the work She is doing is, to my way of thinking, very very important for humanity. In fact, I feel that it is only by uplifting men and women everywhere throughout the world, that we can really become worthy of the Almighty God who has created us all.

Now, in IMCO, the Organisation that I am privileged to serve, I am very grateful for the kind words about my re-election. It was most gratifying. Perhaps you know that this was unanimous, I mention this only for one reason, viz that you would hear that there are many issues that divide the world. On very few issues the Governments of the World agree. Now, if they agreed upon re-election, whether it was Soviet Union, United States, United Kingdom, or Developing Countries or China or Pakistan, well, they agreed to uphold a certain principle and in some way perhaps the message of Sahaja Yoga was being given to them through me coming from Her. And the message that I always give to the member countries of the Organisation is: "We are not divided into groups. I do not believe in

groupism. I do not believe in confrontation, I do not believe that by fighting, the world can get along. I do not believe that the developing world can develop by fighting the developed world. I believe and I believe very sincerely and genuinely, that all of us can get together only by way of togetherness, by co-operation and this is the message that I give continuously." Now this is only one aspect of Sahaja Yoga, only an aspect, but this is the message that I give to the organisation that I am privileged to serve and I am most gratified and delighted that the governments as they are represented in this Maritime Organisation of the United Nations System, accept that philosophy and they accept that by working together the people of the world engaged in Maritime activity can make progress, which would be satisfactory from the point of view of everybody and if they re-elected me unanimously, honour me greatly and my country but to my way of thinking they honoured the principle which is to guide the whole of United Nations system. So, in some way there has been action and interaction between Sahaja Yoga on one side and United Nations activity on the other. I have only a small responsibility in the United Nations system but to the extent that I can, it is my duty and it has been my endeavour always to serve

the World Community in a far more elevated sphere-the spiritual sphere.

Now to friends who have come from abroad, as an Indian I would like to extend a very hearty and a very warm welcome. I feel very greatly honoured and privileged that you should be here at this time that you should spend your new Year Day in our country and I want to take this opportunity to wish you the very very best for 1981 and the best that I can do is to say let Sahaja Yoga which is universal, grow and grow and develop and really lift up the world to a new level

of awareness, new level of human relationship based on love, affection, and realisation that human beings are born for great purposes. They are not born merely to live a routine life but the purposes are spiritual-much highly elevated. For your success, for your happiness and your wellbeing I will pray and with these few words I want to thank you once again for the very very kind words in which all speakers referred me today and I may also thank her for all that She is doing for me by supporting me really. Thank You Very Much.

*(Nirmala Yoga - 1981)*

### The Breath Divine

The Breath Divine went forth upon the morning hills.

Albion moved

Upon the rock he open'd his eyelids in pain;

in pain he moved.

His stoney members he saw England. Ah, shall the dead  
live again?

The Breath Divine went forth over the morning hills.

Albion rose.

William Blake

# *Shri Adi Shakti Puja, Canajoharie,*

*New York (USA), June 20, 1999*

*Fifty-four adorations were offered to Shri Mataji by the  
U.S. collective for Adi Shakti Puja.*

*(Shri Mataji reviewed and edited them, and added the last ten  
Herself)*

1. Shri Adi Shakti, You are the Principle that created the fourteen bhuvanas of universes; You are beyond our comprehension.
2. The AUM is Your Sound which resonates Your three powers throughout the universe.
3. The joy of Your Attention, chidvilas, is expressed in all Your Creation.
4. In the Play of the Divine, God Almighty acts by Your Powers.
5. The Breath and Desire of Shri Sada Shiva are One with You.
6. The Paramchaitanya, which is Your Power, makes the stars and the heavens ring with joy for the delight of Shri Sada Shiva.
7. Indeed, You are the Source of Cosmic Energy. This Power radiates from You as the Finest Ethers of Divine Love.
8. Beyond matter, beyond consciousness, the Grace of Adi Shakti is where reality can be known.
9. You are the Ineffable, the Immeasurable. We call You Pneuma, Divine Breath, the Living Waters, yet You are so much more than this. Only the Deities have the Darshan of Your Greater Powers.
10. God Almighty in His Dance, unifies with Your Complete Power as Shri Adi Shakti.
11. You are the Primordial Power of the Holy Spirit that mothered Shri Jesus.
12. You are the Creatrix, the Feminine Creative Energy that sustains the Peace of God Almighty.
13. Through Your Mahalaxmi Power, we experience the Timeless Peace of the Fourth Dimension.
14. Shri Adi Shakti, You enable God Almighty to do His Sacred work. Verily, you are the Most sublime Power in the cosmos.
15. God Almighty takes charge in a way swift and surprising if anyone acts against Shri Adi Shakti.
16. Shri Ganesha, Your first creation, resonates in the carbon atom, the essence of life. May He reawaken innocence and wisdom in the very cells of humankind.

17. You created the World of the Divine, and the World of the Evolving. May our Evolution merge with this Divine Play.

18. O, Adi Shakti, Evolution is the force that gives rise to Your Divine Play in the lives of humanity.

19. The Adi Kundalini formed the primordial chakras, and opened the doors to the unfolding of life. 20. It is You who created the Kundalini of our Mother Earth.

21. The simplest flower has its fraction of You, the grandest tree has its share as well. 22. All Nature's Creatures are Yours, from the Beauty of Mother Earth's Green Sari to the Majesty of the Tiger and the Lion. 23. The Gravity of Mother Earth, and

of all Your Heavenly Spheres, is controlled by Your Power Magnificent. 24. Your Power, the Paramchaitanya, adjusts nature and its elements, and its all pervading power opens us to Your Benevolence. 25. Shri Adi Shakti is the Artistic Creator of the Mother Earth and those who respect the Mother Earth are loved by You.

26. Shri Adi Shakti, the Land of Vishuddhi is one aspect of Your Vast creation. You will raise the Vibrations to transform the people of this land.

27. The native peoples of America worshipped Adi Shakti as the Great Mother, and they respected the land as sacred. May this attitude return to all others who live here and enjoy the land's bounty.

28. The mystery of living processes is Yours and Yours alone, and cannot be duplicated by any personality. Let humanity be aware of this.

29. O, Ritambhara Pragnya, You are One of the Powers of Shri Adi Shakti, You are the Power of all living work. 30. You regulate and organise all life.

31. You came, Shri Adi Shakti, as Surabhi, the Divine Cow, emerging from the Vishnuloka at Gokul, where Shri Krishna has His Childhood. 32. Shri Adi Shakti, let the feminine qualities of the Sahaja Yoginis manifest through the beauty of meditation, surrender and self-esteem. 33. You give to women the regal gentleness of Shaleenata to care for their families and to be the preservers of society. 34. Your Quality of Sharada Devi gives authority over the truth, art, music and drama.

35. You also came as Sati Devi, establishing a Royal Dharma to which we aspire. 36. O, Vag Devi, Goddess of Language, You give inspiration to the great poets and saints. 37. Shri Adi Shakti, to describe You is the work of poets and saints who awkwardly try to embrace a mystery on the horizon. 38. You are Para Shakti, the Power beyond all Powers. 39. Give us, O Adi Shakti, greater humility so that we can gain some small glimpse of Your Glory. 40. Make us like the Sufis and the

Gnostics, adoring You at every moment. Your Power of Mahalaxmi bridges over the Void to allow the Kundalini of the seekers to ascend. 41. Thank You, O Adi Shakti, for the seeking which brought us to Sahaja Yoga. You now lift up humanity into the Omega of the Last Judgment. 42. We pray that Adi Shakti's Love continues to protect all the saints and seekers around the world. 43. Shri Adi Shakti, Your Work is greater than any. You created the pithas, the chakras, nature and humanity, and its subtle workings. May the complexity of Your Work humble us down completely. 44. Your Love gives power to the Bandhan, which directs the vibrations. 45. Your Power of Kundalini brings freedom that is Divine. It is the only true freedom. 46. Flow through us freely. Help us give vibrations to all with Your Photograph of Living Vibrations. 47. Your Mahamaya Swarupa allows us to be near You, and it shields us from the Awesome Might that flows from You. 48. Shri Adi Shakti, please give us deeper powers of introspection so that we become self cleansing and self aware. 49. You are the Mother who desired that human beings be mirrors for God Almighty. 50. You have crafted beautiful mirrors of the Spirit in the Sahaja Yogis to help redeem humanity. 51. Your Compassion protects us from the anger of God Almighty. 52. Through Maya, humanity forgot the principles of life. Through Sahaja Yoga, humanity now remembers and absorbs the vibrations of Shri Adi Shakti. 53. May Your Evolutionary Force bring humanity to the inspired existence of the Golden Age. 54. You have disentangled us from the clutches of false pride, jealousy, attachment, greed, false identification and violence. 55. You have incarnated on this earth for the Last Judgment. 56. You are the Source of Cognitive Science and the Torsion Area. 57. Whatever human beings plan, You dismantle to destroy their egos: With one subtle movement of Your finger, You destroy people like Hitler. 58. You give powerful advice with very subtle humor. 59. You correct Sahaja Yogis, never by harsh words, but with very loving, gentle affection. 60. You explain the subtle meaning of all the Scriptures. 61. You expose the falsehood in very direct ways. 62. You do not know any fear and You give complete security to all Sahaja Yogis. 63. You respect Your Children and love them to make them perfect models for the rest of humanity. 64. You have given Sahaja Yogis sinless fun and a life of complete joy.

# *Inherent hurdles in sustaining Our Realisation and How to Overcome them*

London

December 10, 1979

Today is the day for us to remember that Christ was born on this earth as a human being. He came on this earth and the task that was before him was to enlighten human awareness, with the sense of understanding which I say actualization within the awareness of human beings that they are not this body but they are the spirit. The message of Christ is this revelation, that is, you are your spirit, not your body. And He showed by his resurrection how we ascended into the realm of spirit, which He was, because He was Pranava, He was Bramha, He was Maha vishnu as I have told you about His birth and when He came on this earth in a body like a human being He wanted to show another thing that spirit has nothing to do with money, has nothing to do with power. It is all powerful, all pervading but is born in a stable, not in a palace or to a king but He was born to a very ordinary person - a carpenter. Because if you are the king, as we say in Hindi language 'Badshah', then nothing is greater than you. Isn't it? It means simply that. Nothing is higher than you, neither anything can decorate you, because whatever you are, you are at the highest.

All the worldly things so called are just like a dry grass 'trinavat'. So He was kept in a dry grass. To many it makes very unhappy, and they feel very sorry that Christ, the one who came to save us, was kept under such conditions and why not God provided him with something better. But to such people it does not matter, whether you are lying in a dried grass or in the stable or in the palaces. Everything is just the same, for it does not touch them. They are so detached and they are completely in joy. They are the masters of themselves. Nothing can master them. No matter can master them, no comfort can master them. They are masters of complete comforts within themselves. They have achieved all the comforts within themselves. They are satisfied people. That's why they are kings. They are called as kings not those kings who run after things or those kings who seek comforts in life. I mean if you have comforts well and good, if you don't have well and good, makes no difference. So, many people specially in Latin America when I went there but we can't understand why Christ was born as a poor man. This is again a human concept about God is. See he wants to



command God. Be born in a king's palace. You cannot order him about. We have our own concepts about God that why should he be a poor man. Why should he be helpless? He never showed his helplessness. He was much more dynamic than all your kings and all your politicians put together. He was not afraid of anyone. Whatever he had to say, He said it. He was not afraid of crucifixion or any such punishments, so called. It is only the human beings, you see who have these false ideas about life and that's why they want to put these ideas on to God also and try to make him follow their own conflicts. God is not your concept. He is not a concept at all. To also say that concept is after all a concept is also a concept. This I have found out very recently. This is another myth people carry. Those who say that oh! concept is a concept, alright Mataji says, alright, so what? But even this is a concept because concept is a thought. You have to rise beyond thought, at a higher level, into thoughtless awareness, where you are not in thought but you are in the centre of the thought. In the sense that one thought rises and falls and there is a place in between. Another thought rises and falls. You are in the centre of these thoughts. The 'vilamb' as we call it, the time where you pause. Then you will understand Christ. He was here, partly of course to

save us because He had many aspects I should say, not only to save human beings He came on this earth. There were many more aspects. Also human beings have a demand that they must be saved. Why? One should I mean from God's angle if you see, why should they be saved all of them? What have they done for God? How can you demand God that you must save us? Can you? You cannot ask for that. So, he did come to create the passage between as you see here, the Vishudhi and the Sahsrara, this Agya. In the primordial being the viraat. He was born there to open that door. In evolution every incarnation has come on this earth to open a particular door within us and to create that opening or that enlightenment in our awareness. So, *Christ came precisely for opening this small little door which is constricted by our ego and superego. Ego and superego are the two byproducts of our thought process. One, the thoughts that are of the past and the other thoughts of the future. He came to make that gap to cross that gap and that's how he has sacrificed himself - his body.* For you it is a very big thing of remorse and repentance but for such people it is not. It's a play, They have to play a certain role. That's why I do not understand why do you show him to be such a lanky-panky miserable creature. He was never miserable. Such people can never be

miserable as you are. This is another concept of man that he should be lanky-panky, tally, skinny, starved, bones coming out count them one by one. Horrible I tell you. From his childhood to his death he was jolly person, he was happiness, he was joy to make you all happy, to give you the light of happiness by enlightening your source of joy that is your spirit in your heart that he came on this earth not only to save you first to give you happiness, to give you joy because human beings in their ignorance and in this tomfoolery are unnecessarily beating themselves and destroying themselves. When nobody asked you to go to pubs to get into trouble. Nobody has asked you to go to races and become bankrupts. Nobody has asked you to go to horrible gurus and get into troubles. But you seek your destruction morning till evening. Then he comes there like a morning flower to make you happy. First, to make you happy, to give you joy. You see any child you see any child at least I know myself, I don't know about funny people here I mean for them flowers also look like thorns. I mean I don't know how they manage that stuff. But you see a child anywhere, enjoy, such a joy giving thing it is and this is the child of the divine that comes on this earth as a child is the most joy giving thing and that's why Christmas is for all of us, for the whole universe

should be a festival of great joy. For he brought light for us by which you could see that there is someone called as god there is someone who is going to remove this ignorance. This was the first beginning. So, for us it is necessary to be first joyous and be happy and relaxed and not to take anything that seriously as we take because divine life doesn't make you serious because its all a play, it's a 'Maya' as seen in all the rituals that people follow in all the so called religious people. They are too serious to be religious and religious person is bubbling with laughter. He doesn't know how to hide his joy as he doesn't know how to control laughter when he sees people who are unnecessarily serious. I mean nobody is dead. The way they people say is sometimes just don't know what to do with. They just can't control. So, there is nothing in this world for a person like Christ to feel sad about and if you really believe in Him, then please first of all give up your this silly sadness and sulking and sitting down and becoming morose, not talking to anyone, silent bores all over. That is not the way to look at Christ. See how He went and talked to the multitudes, how He opened his hands to all the people around and how he tried to give them happiness.

He has said that you are to be born again that means He had to do this work and that you have to get it sometime He

had promised that you are to be born again. Christ is to be born within us. I don't know what Christians understand out of this. How do you become born again? Not by going through a ritual of christening somebody, coming from a theological college cannot make you Christian. Like in our India, we have some paid Brahmins as you have your paid people, you see. The whole day they will eat, drink, be marry and evening time they will come and pray and preach that sort of people. You have to be a person who is authorized by God. Unless and until you are authorized by God you cannot give joy and that's why I have seen all these people, so called big pandits and the big priests and all of them are so serious because they are not authorized by God.

Even on a Christmas day I mean anybody who comes from a village may think that there is a funeral going on and after the funeral they go home and how do you celebrate, with a champagne? And after the funeral, the real funeral also they will celebrate this. I don't know why but they will take champagne. How can you celebrate Christ by insulting Him? He came to enlighten your awareness because He respected your awareness, the point at which it had reached. But you are trying to put it down. Is this the way to understand Him and *He has promised that*

*you are to be Baptized and you are to be born again and now in Sahaja Yoga His promise is being fulfilled. So, be joyous that here at the Agya charka again Christ is born within you and he is there and you know how you can ask for his help always.*

But the main thing that one has to understand that the time has come for you to get all that is promised in the scriptures not only in the Bible but all the scriptures of the world. The time has come today that you have to become a Christian, a Brahmin, a Peer through your Kundalini awakening only. There is no other way out and that your last judgment is also now. Only through your Kundalini awakening God is going to judge you. How is He going to judge you are otherwise. You think of somebody now, a person comes now if somebody is sitting to judge. How? By how many hair dressers you have been to or how many suits you have stitched for the Christmas, or what presents you have bought and how many cards you have sent and to how many people you have sent some other things which may not be very palatable. That's not the way or is it that at what price you have bought all the things. The way we are particular. Which way are we going to be judged by God? Not superficially people say so what depth have we got lets see. How far can we go in our depth. At the most we reach a point where we are nothing but

a concept, again. So, whatever depth we know goes up to only rationality up to the concept point. Beyond that we cannot reach. So, how can we be judged? How do people are judged, if you go to a doctor. He has his instruments. He works it out, puts out his light, sees for himself and says, this is the position. And how your spirituality is going to be judged? How a seed is judged - by sprouting it. When you sprout the seed and when you see its germinating power you know that it's a good seed or a bad seed. In the same way, *you will be judged by the way you are germinated, the way you receive your realization, the way you retain it, the way you respect it. That is how you are going to be judged* and not by the kind of dresses you are wearing, by the type of matching you do and the hair dressers you go to, not by the big positions you occupy, the big politicians and the big bureaucrats you become. Not by what kind of houses you have built and what kind of so called Noble prizes you have won. You are not also going to be judged by your philanthropic work by that you think that you have given so much money so much so because if you have given so much money, there will be big ego somewhere hanging and it will bring you down.

This is a judgment in which the little feather is going to weigh much more than

a ship. It's a different type of a judgment, of a personality. You can see how Christ was judged by human beings and how He was judged by God. He came and lived in the dried straw like a feather. His Mother never felt his discomfort. In the same way, those who have not by their being, oppressed others or taken oppression are going to be judged as first class.

In the Kundalini awakening itself there are inherent defects. Inherently the Kundalini has some defects because of your previous karmas, because what you have been doing in this life time, because the things that you have accepted as reality. It is just a concept because when you have not known the absolute, whatever you have been knowing there will be a little bit of ignorance with it. Whatever you have done in darkness will have a particle of darkness in it. So, without knowing realization if you are propagated, oh! We are great saints, this that, you will have no chance. If you think you are a very divine personality and you are already a realized soul, no chances. All the priests of all the religions will be the last to get realization.

Valmiki in his Ramayana has very clearly said a very interesting story is there. That a dog was asked what you want to be in your next life. So, he told make me anything but don't make me a Mathadheesh. Mathadheesh is a person

like priesthood. So, make me anything but not a priest anywhere. Just imagine a dog having that wisdom. But I do not say that all of them are like that. There may be some who are really genuine. Some may be really realized people, may be authorized by God but I am sure they are not accepted by the multitude. I am sure of that because I have seen your history and all that I have seen, all such people have been discarded and have been tortured. But now the time has come to judge the right and the wrong. You cannot crucify anymore. You cannot. Everyone is going to be judged through Kundalini awakening. Now, you should know there are three categories of human beings. I don't know which way to start not to shock you. One is human beings as we are, normal. They are called as Nara-yoni. The second category are Dev-yoni. Those who are born seekers or realized souls, mostly realized souls are Dev-yonis and the third ones are called as Rakshasas. These are called as Ganas. Actually these are called as Ganas but we can say the species among human beings are Rakshasas means the people who are evil. So, we have evil people, excellent people and we have in between people. Excellent people are very few. They are born realized. I don't have their problem much. One has to deal with the people who are in the centre. They

are looking towards good but have something hanging on to them which is not so good. So, for these people there are inherently some defects in the Kundalini which we must understand.

The first of them is bad health, physical bad health, actual physical bad health. In this country specially, people suffer from too much of cold and other troubles due to over calcium in the water. In the same way, according to the country, 'sthanvishesh' as they call it you have your problems. Like in our country we have some problems. Like in your country you have certain problems. So, the physical problems are according to the country where you have taken your birth. Most of you have decided to take birth in particular countries. That's why you are identified also to such an extent some that you think that there is no defect. Every country has a variety by which you suffer a certain amount of setback in your health. So, for a Sahaja yogi, one should know that health is very important thing because this body is the temple of God and one has to look after your health and you know also when the Kundalini rises, the first thing that happens that your health improves because of the parasympathetic fulfillment because parasympathetic gives you enlightenment which flows into sympathetic and your health improves. I

will not tell about it very elaborately today because time is short but if you read my – I would say I haven't written much, but if you are listen to my lectures and some of them have been written down, you will learn how Kundalini helps to cure most of the diseases except for which are being tempered by human ailments like a kidney trouble, now has been cured by Sahaja yoga. No doubt we can cure kidney trouble but a person who has been on the machine we tried cannot be cured. It can give him longevity but he cannot be cured.

But to cure people is not your job at all by any chance. You must remember this. No Sahaja yogi should take to curing people. They can use my photograph but not to take to curing because it means you are a big philanthropist personality. I have seen people who have been curing, get into such a mania of curing that they forget that they are also catching something and they are also getting some troubles and then they never cure themselves. Ultimately I find that they get out of Sahaja yoga. But with the photograph you can cure people. Do not think that it is your duty that you are a great sort of a, what you call, a benefactor, physical benefactor. No, you are not. You are a spiritual benefactor but as a byproduct the body of the person improves because if Christ has to be awakened, if war has to come in this body

then this body is to be cleansed. It is done by Kundalini. That it does not have a separate work like a hospital. I have known people who went so mad with their power of curing that they started visiting regularly the hospitals and they ended up in a hospital only. They would not even come to programs, they would not even come and see Me. So this is one of the greatest hurdles you have got is the 'Vyadhi' - is the bodily ailments. And the bodily element also should not take you down too much if people have some problem forget it. Gradually it will improve. With some people it takes time to get alright. But the main thing is to get to your spirit. So, do not always say, Mother cure me, cure me, cure me. But just say Mother give me the spiritual life and you will be cured automatically. It may take time in some people, doesn't matter. You have been sick all your life, doesn't matter. Give more time and also follow the methods which I have told about different diseases specially liver in this country, cold and what you call this Gout and all these troubles. You have remedies for all this. Diabetes you have, but work it out as a duty towards your body, towards the temple and that should not be the end of your life. That's a very little part. I mean it would be something like cleaning the whole place and then you get out of it. They say then why did you clean. Like I

have seen here people you see. When we were in Oxtead, I was surprised everybody used to polish everything and all and everything, sort of, lawn was done very well and everything cleaned very well and not even a rat would enter their houses. For months to there I never saw any person getting in, only getting out and they were so particular, husband and wife, so particular about cleanliness, neatness everything and the both of them would never even talk to each other. I have seen that. There were seven houses except for our house and they were all surprised that how many people are coming to our house. They said are you open house. I said yes, it is our open house. They couldn't understand what was wrong with us. Nobody would see that polished thing or anything.

So, that's how it should be that we should not go to that extent that it becomes a sort of a real Sahaja yoga and the rest which is the most important is forgotten. Health will improve gradually as I have told you. But attention should be on your spirit. Attention should be on your spirit because it is the attention which goes into these various directions and gets stuck. You just allow it to work out and it will work out.

The second hurdle which I feel is called as Akarmanyata, as they call. It means a person does not want to work it

out. Of course those people who are useless, who do not want to have realization forget about them. But even after getting realization its an innate problem with people that they do not want to work it out. They are lazy in simple words, they are lazy. That is very much in this country. Surprising I mean the other day I saw a picture where how from your country, people went to Germany and blasted a complete machinery and a complete factory of that machinery which was selling pilot-less bombs and they have overdone everything, so the children are having a nice time, perhaps.

But in Sahaja yoga you have to be alert. This is what exactly happens in Sahaja yoga when people come here. They get their realization, they feel the cool breeze and its lost again. The reason is, they do not want to work it out. This is another danger, Akarmanyata. Then when it is lost, after one year they will come back, Mother we don't believe in it but I have got some pain in the stomach. Will you cure me? Instead of you becoming so equipped with all the powers that you have, you become another useless person coming here, just to take my time. These powers are all within you. This is your property. This is the property of your spirit which is there inside which is bound to manifest but because of certain hurdles that you accept,

that it does not. This is Akarmanyata, we can say, which is not working it out, not knowing about it, not understanding it, what Sahaja yoga is. How to manipulate this, what these vibrations are, how it works out, People just say oh! Its too much because they don't want to face the reality. Because as soon as your Kundalini comes up, as soon as the light comes in, before the eyes are closed you see, suddenly the light comes in, you don't want to open your eyes because too much you have been sleeping. Even if you open your eyes a little bit, oh! God you don't want to face the light because you are identified with that state, you do not want to open your eyes. Kundalini opens your eyes, no doubt but again you close it down. So, it is in your freedom to give up that Akarmanyata. Now this is also can be very collective. I can tell you this much. It's a very big disease which spreads, like say a husband wife is there. Wife is the one like. Instead of the husband raising the wife, he will succumb to the wife, especially in the west. Just the opposite in India because the husband is more dominating the woman will succumb to the husband. So, what happens is that out of the two also who have got it are just wasted. Instead of that both of them could be very well realized and could be there. If the one who is realized puts down his will, that no I will keep my eyes open to see.

Let me see. I must give a chance to myself. If that is accepted then it works and then they go to the second step. Everything cannot be just like a jet liner, sit down here and next moment you are on the moon.

Even if you are on the moon, still you may start with the third danger which is there – the Sanshya, is the doubting. I don't know how to describe this madness of doubting. For example, out of all of you, who have been here, I would say, at least I don't know how much percentage, have come out with on the second day, a very great statement, Still I am doubting. Is that the sign of wisdom? What are you doubting? What have you found out so far? From where does this come? Is Mr. Ego about which I have given lectures after lectures? Is Mr. Ego that is doubting it because he doesn't want you to find that you are identified by your ego and you do not want to find it because this Mr. Ego has been guiding your life throughout and now you want to doubt. Doubt what? What are you doubting? You felt the cool breeze, alright. Sit down then. It would be something like somebody entering into a college, university and they are going sitting down first day there. Teacher says, now this is the diagram, I give you. The students get up and say sir, we doubt. Really. What should the teacher say? But they will not say that because they have



paid the fees. They have paid it, even if it is a horrible drama, boring one still we go through it because we have paid for it, you see. To go through it. After all we have paid it you see. What to do.

But for Sahaja yoga you cannot pay. I have seen all kinds of tomfoolery people accept in so many gurus. Like somebody says, I am going to teach you how to fly. You are absolutely ready for that. They will pay money and not doubt even a bit, that the fellow who is propagating, is he flying. Have you seen him flying anywhere please at least ask that person to fly?

They will see the Kundalini rising with your eyes. They will see it pulsating, rising, breaking your Brahmrandhra. Still they will sit down and say I am doubting. Who are you? How far have you reached? Why are you doubting? What are you doubting? What have you known so far about yourself? Now, humble down yourself at this point. Humble down in your heart. No I have not known myself. I have to know myself. I have not known myself. I haven't got the absolute. With what instrument I am doubting. This is one of the greatest hurdles of Kundalini awakening and in after awakening called as Sanshya.

The fourth one which we can call it as Pramad, is the one by which we go on faltering all the time. Foolish questions, I mean there are certain things, one has to

follow. If you are going on the road you see you are used to say continental driving. So always you turn on the wrong side. But in London you will be arrested. In the same way, so far you have been doing continental driving. Now, you are in London. So you better take to the ways of Londoners and understand the roads and the maps and the regulations that are needed and try to follow them. But you are doubting it. That's the main point. Then you don't want to follow it. So, the Pramad is the mistakes that arise because Kundalini awakening is a free gift to anyone who comes here, to anyone who has been to any sort of hell or heaven or has done black magic. That's the point about it and why do you doubt. You are not paying any money. These two things go hand in hand, doubting and Pramad, is the mistakes that we commit throughout, because we are doubting. That's why we do not take it up seriously, we do not understand it, the rule of the road and we just start driving and then we have accidents. And then when we have accidents we blame Mataji for that. That is a very very common thing that happens that we blame Sahaja yoga. We blame that spontaneous happening within us. We never take the blame upon ourselves. That, No I must have done this mistake, alright, doesn't matter. If I have made mistakes I will rectify it, it's all right.

Mother is forgiving no doubt. I forgive but sometimes my forgiveness is also of no use because unless and until you realize that it was a mistake, you should go this way instead of that way you have gone that way. So, rule of the road is to be understood. That is the one comes to us called as Pramad.

After that we have another inherent problem is called as 'Brahmadarshan', hallucinations. We start seeing hallucinations, specially with people who take LCD and all the such things. They don't see Me sometimes. They just see light or any such hallucination, you see, of the future or of the past. They may see Me as something else and they may see Me as something else. If you see Me in dreams is all right or see something in dreams is alright but you start seeing some things. That's called as Brahmadarshan. Brahma means illusion. Then you start developing illusions. But the worst part of it is that people start telling lies about it. I know about everyone and when this Brahmadarshan starts is the most dangerous thing, about vibrations also. Some people are absolutely cock sure about themselves. I see that and they will tell all world, you see. They dominate everybody saying, the vibrations of this is not good, the vibrations of that is not good while they have no mastery over it. Now, if

I somehow or other say, I have to be very careful. I can't talk like a teacher so I somehow or other say, alright you give yourself a bandhan and now you put your hands towards me and see for yourself and all that. If they by any chance know that I have found out that they are lying then they are finished. I must keep up their falsehood, everything in Me. If by chance you see, I am very careful, though because I know that they are always on a slippery ground. So, even if I mention in a way that's not so blunt or anything, still it might happen. But one must know that it is for our good that we have to stick on to the truth and we should not be led away by our own ideas about ourselves.

Then the another thing comes is Vishaychit, in which the attention is attracted by objects of your previous identifications. Like your attention is has been, you say I am very fond of cricket alright, you are but you should not be a sick person. I mean cricket doesn't mean that you become a cricket bat and you are good for nothing, for anything else, for any practical purposes you are dead. That kind of craziness for anything whatsoever gets your attention into a very wrong state and is also not good for all the Sahaja yogis. Today's lecture is more for the Sahaja yogis. So, I am pointing out what are the inherent dangers of sustaining our

realization which is very important to understand.

Now, the two other very big dangers which we suffer from apart from that the people get possessed and get ideas into their heads. They start singing songs this that. Sometimes I am so embarrassed I don't know what to say. I can see a devil speaking through them but I just don't know how to tell them that oh! Please stop. Even praising me, I know what it is. But they just come up and say, Mother we want to sing a song. All right finished. I cannot say anything because they do not know what they are singing. They do not know from where they are get this knowledge. Is something else doing this. Because of all these problems, you get possessed. The other day somebody came to Me and said that Mother, I am feeling very overconfident about myself and cock sure. Really? And I feel like doing something very high handed and he did it. First he saw the possession coming into him and then he did it and did it in a very bad way. Everybody is angry with him. I know. But I am not, because something is done in possession. You don't know what madness people can do when they get possessed. I mean they should end up in lunatic asylum but because of being Sahaja yogis, they do all these things. But still they are not stationed where they should be.

Then there are two more stages in which a Kundalini, which rises, also falls down. This is an inherent danger in a person. Many people have asked Me that Mother, if we get realized, does it stay? It does stay, a part of it. Sometimes it is very thin part of it, sometimes the whole thing is sucked back. It is sucked back. If so, then you will say, we start doubting. Where is it written that you will be lifted up and put into something great, whatever may be your problems? Is it possible? Even from here, if I have to go to India, I have to get inoculations and vaccinations and I have to get My passport, go through an interview. While if you have to enter into the kingdom of God, then you are going to be judged. Not only judged but even when supposing you give a grace mark and all that and a person is allowed to sort of get into the plane, may be that they may ask you to get down. Is possible and that happens with some of the people that the Kundalini falls down. Is a very, very dangerous sign.

It comes through many problems like gurus and going to wrong places, also going to spirits and doing all black magic and also bowing before people who are not incarnations, worshipping wrong type of deities and also doing mad rituals, fasting at wrong times and not understanding the signs of fasting and of ritualism and charkas and the connections and the

complete synthesis of Sahaja yoga. And it falls down. In some people you have seen that Kundalini rises and immediately falls down - is a very, very dangerous thing which really is very troublesome also. But still you can fix it up?

Last danger that we have, is one should know that you start feeling that you have become God or some like an incarnation or something. This is the biggest danger and then you start taking law into your own hands and start rebuking others or doing all kinds of high handed business or getting over self satisfied with yourself. This is a very big danger. Humility is the only way to know that there's an ocean before you. You have got into the boat alright but you have to know a lot. You have to understand a lot and you have to still attend to your attention, to your chit, to your awareness and you have to still work it out in such a way that you really establish yourself as a full fledged Sahaja yogi, by which collectivity becomes a part and parcel of your being. By which you have no doubts left. From thoughtlessness awareness you jump into doubtless awareness. Unless and until that happens within you, is not ? but is a state in which only the Kundalini will rise whenever you will raise your hands. Unless and until you have achieved that state, please try to work it out. Don't be lazy. You have to see

around yourself, meet people, talk to them, the more you talk about it the more you do it, the more you give it the more it will flow. The more you sit at home, oh! I am doing my puja at home nothing. It will stagnate and stagnate. You have to give it to others, you have to think of others. Thousands of them have to have it and that's why it is important that don't get bloated with the idea that you have all the powers of the world already manifesting. Never. When these powers really manifest you are really not aware of them. Absolutely. I mean imagine the sun saying I am the sun. Will he say so? When he is the sun what is there? If you go and ask the sun he will say, yes, by the way I am. What can I do about it? It's that simple. You know, you become a very simple person, absolutely simple person because there is no camouflage, there is no complication. You are that.

So, anybody asks a funny question, you say, by the way, what is there to ask? It is so. I mean, if I am a realized soul, I am. What does it matter? With this understanding we have to go to Sahaja yoga which I must say I am surprised how it is working, miraculously and it is working out. But it is you who can settle it within yourself.

Now, among you some are only on the periphery. We take them on the periphery also. That you know very well.



Some of them come in the centre and some are very few who are in the inner circle. All of them are still in a state where they can be thrown out like a tangent goes out, you see. And then you don't understand why a Sahaja yogi behaves like that. If you see some Sahaja yogi behaving like that going in a tangent, know that you might do the same. So, be careful. So, today at this juncture when we are

celebrating the great event of Christ's life. Let us know that Christ is born within us and the Bethlehem is within us. You don't have to go to Bethlehem. Its within us. He's there and we have to look after him. It's still a child. You have to respect it and you have to look after it. So, the light really glows and people know that you are realized souls. Nobody will doubt that you are not.

May God Bless You All.

## *Memories of the Divine Mother*

..cont. from Nov-Dec,2003

And I saw Her coming out of the car and walking one or two steps. And after that I got lost. I don't remember anything. And then I saw Her on the stage. It was like moonlight, watching Her.

*Nirmal Gupta*

To be living in this time and to have experienced all this is very difficult to imagine sometimes. I wonder why I was chosen and why I was so lucky enough to have been there in Her presence. It's all these little experiences, which stay with you for the rest of your life. You can't ignore them.

*Sharon Vincent*

How could someone like this be here? Actually, I'd seen Shri Mataji's photograph before I met Mother. I'd left that yoga group before you brought the photo. I'd moved over to Baker Street and I did notice the photograph appearing, being kind of furtively concealed from me and I did hear about Shri Mataji, but I didn't hear anything that direct about it. But then I just said that I'd like to come and see Her. I'd heard about these meetings and I came to the last meeting at Judd Street. One damp Sunday afternoon - raining - and I came

with [my sister] Maureen [Rossi]. It had a huge impact on me because I'd heard that there was a yogi lady and I had this kind of idea that I'd walk into a room full of sort of silence and perhaps little bells tinkling somewhere and I walked in the room. And it was so unlike what I'd expected that the effect on me was really quite profound. I immediately felt that this is what it must have been like to come across Christ teaching in the marketplace. It completely hit me like that, which was quite strange because I didn't have any kind of religious — you know, religion wasn't part of my life. Quite the opposite, I was coming from a hippie background. And I just felt that here was an amazing personality and my feeling was, "How can a being like this exist? How could someone like that be here?" And the whole room seemed full of light and there was a tremendous impression of how powerful Shri Mataji was, but She was just very sweet. She asked us to come and see Her and I came up and She put Her hand on me and said, "This one's sick," I think were the first words She said to me. And the meeting went on. It was just really amazing — quite magical, the whole thing. I didn't really have a chance to figure out what it was all about, but I knew

it was something quite momentous. That was the first meeting.

She said I was sick and that I needed something for my stomach and She asked for a bottle and the strange thing was — no one else seemed to see this — but I saw Her take the bottle, turn round and open a sort of door into some kind of an atomic furnace and put the bottle in, take it out, shut the door and give it to me. And I was quite astonished. And I took it home, drank it and it had the most extraordinary effect. It cleared me out. She said I had six months to live. Yes, I was really in quite a bad way.

We went back for more meetings and I had a whole series of extraordinary experiences when She was there, but I think the thing that really hit me was a kind of gut reaction, a kind of recognition that this was someone. I kept getting the feeling that this was someone like Christ. That was the feeling that I had. And I was trying to kind of see how that made sense and fitted in.

#### *Pat Anslow*

I had no idea what I had but I knew I had it. It was the 16th September 1975 that we first met Shri Mataji in that [Judd Street] flat and, similar to [my brother] Pat [Anslow], it couldn't have helped being a most momentous feeling.

Even walking up the street to go to that flat, I had this strongest urge to run away I've ever had in my life. Even though I didn't know where I was going and I had only been told that, "This lady is a yoga teacher, but she doesn't teach Hatha Yoga." But I can remember thinking that if I wasn't with people that I felt would say, "What on Earth are you up to?" I'd have run away. That's how strong I could feel the force I was walking towards.

And when we went in the flat and we were told to take off our shoes, which was strange, and told to sit down and I saw Shri Mataji working on this Indian gentleman, very strongly and sort of telling him off and sorting him out, I thought She was a Goddess. That was my first thought that came into my head and then I thought, "What on Earth do I mean by that? I don't even know what a Goddess is." But that's what it felt like. And then She got on with seeing to everybody and when my turn came, if you like, She actually got up and walked around, as well as sat down, and She told me to put my hands out and asked me what I felt and that second I felt my attention drawn to my hands and said, "Oh, I feel something." And She just said, "May God bless you. You've got it." And I thought, "I've got it." I had no idea what I had, but I knew I had it. And that was it.

And She then went on to everybody else. It was just great. I was dealt with.

*Maureen Rossi*

### **Stonehenge**

And when we got down there, Shri Mataji bought us all ice creams. And just like little kids, we were all running around our mum eating ice creams, walking around the stones. And eventually we stood close to Mother and were trying to feel the vibrations from the stones and oddly there were no vibrations coming from the stones. And some of the Sahaja Yogis who had been there before and had felt the vibrations asked Mother. They were really surprised and they said, "Look, we used to feel vibrations here and we are not feeling any." And Mother turned to us and said, "That's because I am here." She said, "Out of respect for Me, the stones are not emitting any vibrations. They are waiting for My permission." And then She basically said, "All right. Now." And the moment She said that, the vibrations just came in waves from the stones.

*Bala Kanayson*

### **She said it is like the sunlight**

There was a miracle, which I experienced when we had a seminar in the English countryside. It was a long time ago, 1979, and Shri Mataji came. It was a very dark day with no sun, heavy clouds. It was very, very dull and heavy. There was a lot of doubting in Sahaja Yoga at that time. And Shri Mataji was talking to us and said that She is Shri Krishna and Shri Jesus and Shri Mataji. She is all of them. She said it is like the sunlight. And at that moment the beam of sunlight came out of nowhere and shone on Her head and went away. And to prove it, She said for the beam of light come again on Her head. That happened two or three times. Out of nowhere the sun came. So this was the miracle I witnessed together with about fifty yogis, who were present at that time.

*Miodrag Radosavljevic*

### **I thought there was something wrong with the camera**

The first puja we had at Chelsham Road was the Bhoomi Puja, the puja to bless the house. As the housewife, I was honoured to be called to actually offer the different items to Mother in the porch of the house. I was heavily pregnant with my second child at the time. Mother



stood in the doorway and I offered the rice and other things to Her Feet. Everyone else crowded round in the hallway and garden. After we had finished the short puja, Mother told us to bury the offerings on the right of the doorway, between the door and the window.

About a year later I was taking some photos of the children who were sitting on the front door step in one photo and standing on what was then a little lawn in front of the window by the door in the next one — the strange thing was that when the photos were developed, there was a bright light coming out of the ground where we had buried the offerings. At that time, we did not know about miracle photos and I thought there was something wrong with the camera.

*Linda Williams*

### **Reading the praise of the Goddess**

One time when we had a puja, the puja sort of started in the morning and went on through the whole of the day. And one particular puja, one of the very early pujas, we had a havan outside and we had this book of the thousand Sanskrit names of the Goddess. This was, I believe, actually the first puja in praise of Shri Mataji and was at Her house at Parklands, Hurst Green. We were sitting round there putting stuff on the havan and Shri Mataji was actually reading the names of Herself. As She pointed out, She said, "This is very strange because you've got the Goddess reading the praise of the Goddess, which is rather unusual." Because She was the only one who could read them. But whilst we were there — and it was really cold outside, it was late in the year — and the whole sky opened up like a great big halo above us. The sky was quite dark, but there was a whole light patch above where we were because the vibrations that were given out had sort of caused the sky to open.

*Douglas Fry*





