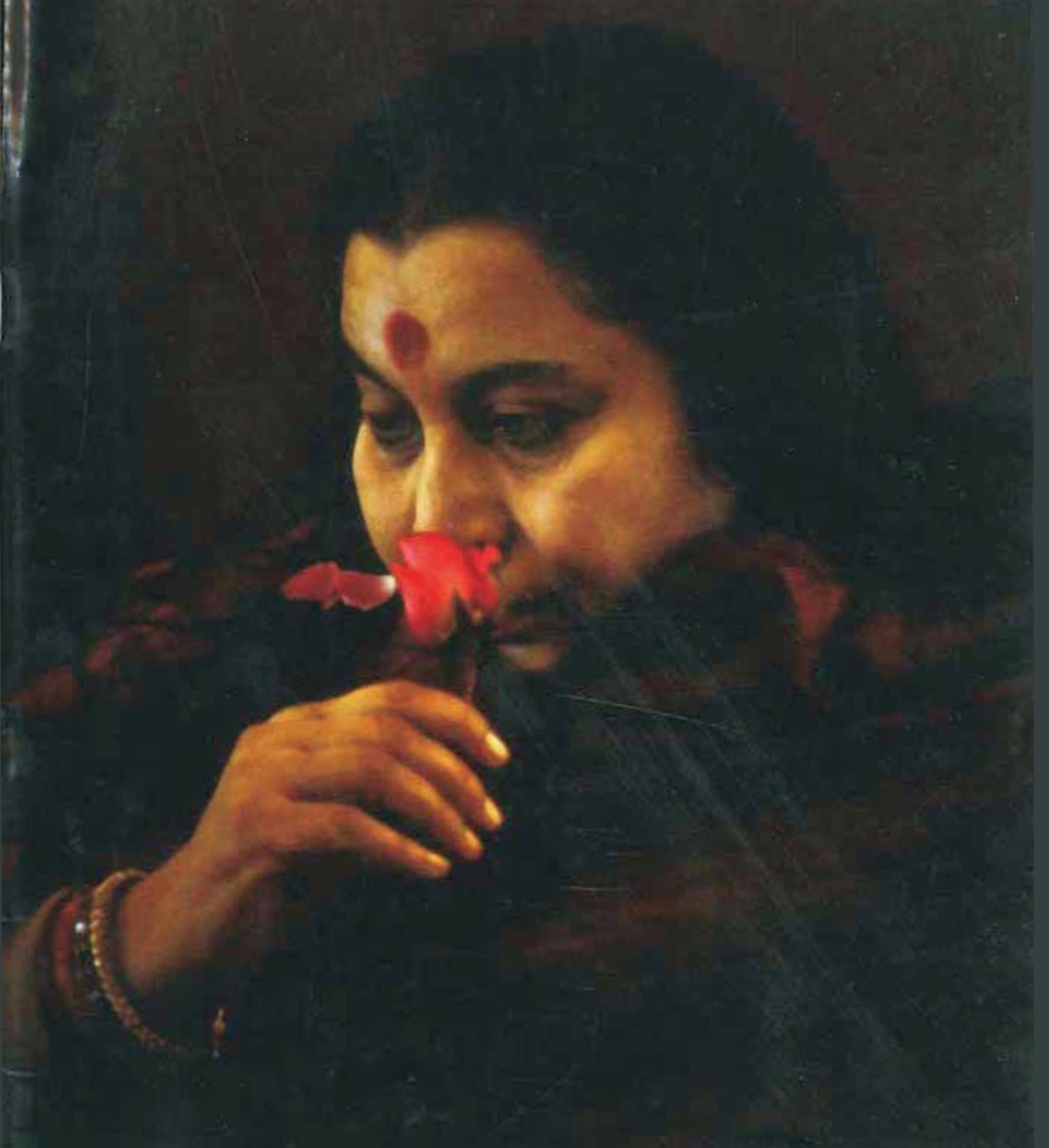


# The Divine Cool Breeze



May - June, 2005





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# T H E D I V I N E C O O L B R E E Z E

## **Published by**

Nirmal Infosystems & Technologies Pvt. Ltd.  
Infosys House, Plot No. 8,  
Chandragupt Housing Society,  
Paud Road, Kothrud,  
Pune-411 029

## **Printed at**

Amarnath Press (P) Ltd.  
WHS 2/50, Kirti Nagar Indl. Area, New Delhi - 15  
Ph. : 25268673

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# **"ESTABLISHING THE GURU PRINCIPLE"**

*ADI GURU PUJA  
Nightingale Lane, London,  
July 4, 1982*

We all have assembled here to understand the ways and methods of establishing our principle of a Master. Krita Yuga means the time when you have to do something; Krita: when it is done. So you are the channels of that way, doing the work of God. You are the channels of God Almighty and His Power.

On one side you have to carry the dignity, the glory and the assumption that you are a Guru, on the other side you have to be completely surrendered to your God Almighty. All your dignity, your authority, comes from Him. And the third thing is that the way He has created this universe and you in a mood of play, you have to see His play. So a kind of mood that is cheerfulness should be really bubbling through you.

So far the idea of Guru was that such a person never laughs, never smiles, always in a temper. That was alright for Gurus who did not have to have any contact with the public but hang themselves with a string somewhere in the Himalayas. But here we are facing the entire universe which has to receive the bubbling streams of your love. But that does not mean that you have to be frivolous, because you cannot be. The divine play is not frivolous, it is joyful. And the joy does not have that duality.

So, to get to the establishment of your Guru Principle first we should know how it is destroyed. As it is, anything that

is not looked after or maintained, that is destroyed. If you do not pay attention, say, to these beautiful plants here they will be destroyed. Even matter which is not attended to is destroyed. So first of all we have to know that we must be attentive and alert that if we do not maintain ourselves we will be destroyed. Because maintenance is not for maintenance sake. It is for stopping the destruction of your Guru Principle. When we are negligent or lazy about it we are responsible for destroying our Guru Principle. So the attention that we have is to be given to the maintenance of this Guru Principle.

The Gurus have the capacity to maintain themselves and maintain others. In the beginning when the Gurus tried to establish this maintenance principle they put very very strong rules and regulations. If you read Bible in the Levi Chapter you will find all the Shariats (rules) that are described which they are following now in Riyadh, or in the Arabic countries. To maintain that principle within yourself it's written in such strong language like : such a person who does not do this should be killed to death, such a person does anything wrong of this kind should be killed by stoning. That was at the very beginning, so the people now at that stage of evolution required that kind of a fear. This was not meant in any way to insult or to harm, or to take away the freedom of human beings. But it was meant for people

to give a great idea of the importance of the principle of Guru within themselves. At that stage they used the frightening methods I should say, horribly dangerous type. And that time people obeyed also.

Then another evolutionary state took place where a stage started, people thought they must become austere and start maintaining themselves by tremendous austerity, so it was self projected, it was not projected towards the others, but projected towards themselves.

We can say that the first wave started when the Guru, the Primordial Guru, said that if you don't do this then you will be killed. The second stage was when the disciples accepted this within themselves and started telling themselves that if we do not do it we will kill ourselves. Austerity started on the basis of wisdom and not on obstinacy. But then it became even fanaticism. So it went to one extreme. It started with the idea of maintenance. But maintenance itself became impossible or perhaps they thought they are not being able to maintain, they got confused and to them rules and regulations became more important than maintenance itself. Thus you find they destroyed themselves.

The wisdom or the essence of Guru Tatwa is a balance. Like when you maintain a plant, if you do not give it water it will die, if you give it too much water it will die. So the wisdom lies in understanding how much water should be given to the plant so that it comes up at it's best.

Now this wisdom has to be achieved through vibratory awareness. You are

placed under the most fortunate circumstances that you are realised souls before your Guru Tatwa is fully established. You have all the power that any Guru can aspire, without having established your Guru Tatwa. Specially you are under the complete blanket of the clouds of your Mother's love.

But in no way Mother's love is going to allow you to destroy your Guru Principle. As I told you that Guru Principle is a very sensitive thing and is destroyed if you yourself do not try to maintain it. First of all the destruction starts from the very source of our being. I mean to say that our being is created by five elements, and the five elements have a capacity all the time to get destroyed. Any one of these elements if they are not looked after, get destroyed. That is the built-in capacity of the elements or of the matter as you can say. So to maintain them is important.

So people have an idea that once you become a Guru you need not maintain anything, it is maintained by itself. It is not. Agreed that the Spirit definitely enhanced the beauty and the health of this element. But at the human level there is always a greater force that is trying to destroy it. So till we have completely become the Spirit there is chance of this destruction working it out.

One will say "why is this balance needed?" And this is the important question we should be able to answer all the people who ask us. Without the balance you cannot ascend. If you cannot ascend what's the use of our becoming human beings? For example, everything is God but nobody is aware. At the human



level you become aware, means everything exists, everything is there, but it is not aware. So there is a stone, that is also God, but it is not yet aware. Like say this area is completely dark and we are blind. There is nothing to be seen, to be felt or experienced when you are in that condition. Actually one thinks that darkness is the truth, that ignorance is the truth, but when the sun comes up and the light comes in and your eyes open, you start seeing everything. You start becoming aware. So at human level you are aware at the highest point.

Now this awareness has to become the awareness of the Spirit. That has happened to you, you have felt the Spirit. But the balance is not there as yet. Your Mother has pulled you out and made you that but still there is imbalance inside. If you go slightly to the left you can be destroyed, you go to the right you will be destroyed. So you have to try both the things as I have told you the methods which I will explain.

First of all you have to be austere with yourself, just separate yourself from yourself. Separate yourself as a Spirit, and look at your ego and superego. Now you start watching the ego and super ego- do not maintain it, they are the destroying forces. Now when you see the play as a witness of these destroying forces you will know how to also maintain yourself better. To separate yourself is easier when you take to austerity.

The worst thing that elements have done to you is that you have formed habits. All kind of hang ups. Some people are fond of bathing, some people are fond of

not bathing. Some people are fond of getting up early in the morning singing songs and waking up everyone, some are good at sleeping till 10 o'clock. Some like very light coloured dresses, some very gold coloured dresses. If you are French, you want to have wine little bit. If you are Italian, you want to have carbohydrates too much. If you are Spanish you want to have too much of fats. If you are Indians you want to have too much of spices. So to change this habit you have to give up first of all the extremes that you like.

Now if you say that I like bland food, then you should say I must eat lot of chilies. If you say I like pale colours, than you wear very gold ones. Go from one extreme to another extreme to begin with. But I have seen people when they go from one extreme they get stuck up on the other side also. So we have to be in the centre- not to the extremes.

A man who is an Avadhuta, the one who is a great Master, can never be hanged up by any hang ups. He cannot be ruled by any ideas that "I like this." He sees beauty in the lush greenery and he sees beauty in the trees which are devoid of any leaves.

Now the trend of getting to austerity in a very funny way, has started in the West. Like if you comb your hair then you are no good. If you do not smell in the body then you are no good. If you don't look like a pig, you are no good. All kinds of funny sort of ideas have crawled into the mind because they are going to the other extreme.

But we have to learn from the nature. Nature dresses up itself when it has to

greet the spring, and when it is the winter, it just gets completely undressed, I should say, because the leaves have to get to the Mother Earth and that the sun has to reach the Mother Earth. It is not attached to anything. Surprisingly, it is much more elemental than we are. While we, who are spiritual, should have no attachment.

But this idea is also a mental idea, which is the worst attachment. It's very funny attachment which makes me laugh, that is the biggest joke that I've seen, that people get attached to mental ideas. It is like believing that whatever you think mentally will just happen to you. Say for a mental person he has to go to a picnic, he will mentally put in his mind that he is going to take this, that and that. He may even open a file and write it down that I am going to take this, this and this with me. And when he goes to the picnic he finds that he is high and dry because he has not taken anything with him, that it is all in the file.

Your Mother is good at speaking and She speaks to you but it should not be your mental attachment. Like, "Yes Mother says so" and every body discusses with such great enthusiasm this is that, but is a very common attachment nowadays with all the people knowing about everything and having nothing. This mental attachment is to be really attacked.

- Becoming is seeing, becoming is experiencing. Becoming is seeking, it is experiencing. Like if I have to come to this place I must come and 'see' it. If I only have thoughts about it and mental ideas, mental pictures, it is no good, it is not mine, it's not the truth. So when you become aware

actually what happens that you 'see' it yourselves, so let us see. Get out of that mental conception that you know already about it. You do not know, because what you know is just mental. That should be a part and parcel of your being.

Now how to do it? Some will say that we'll just go on being austere about it. Then that will become again another obsession. Some will say, alright Mother has said we should enjoy, so we will just enjoy. How to strike the balance is the big problem. But should not be with people who have vibratory awareness. In that also you can be obsessed. I've seen people talking like they are all great Sahaja Yogis and they are getting no vibrations and saying they are getting vibrations. It is so deceptive.

So one has to think that we have to go further and see more and know about it. But if you then ask the French how are you, they like this - that means they are always in imbalance. You ask an Englishman he will say "Don't know" or they say "I know" - there is nothing in between. Now we have to understand that we are carrying the light in our hands, and the light should not shake; we have to hold the light tight. And we should have a concentrated attention towards the maintenance of the light. And then to tell yourself that we have to 'see' not just to understand mentally, - is to be actually aware. Because you are complete otherwise- you are the part and parcel of the whole- you are! But only thing is that you have not yet seen that. You have mentally accepted, but you have not 'become' that. Because mental projection comes from thought. That means you are



at the level of the thought. You have to become thoughtless. But if you live on the basis of thought, then you are still below the Agnaya chakra. So all the thought waves must be stopped to being with and should say that alright let us 'see' now.

So from the Nabhi chakra you come up to the Agnaya Chakra. Then above that comes the third problem of destruction, - is emotional. The emotional is a 'very' subtle one. Like some people Sahaja Yogis, will sit down with a guitar and start singing as if they are all lovebirds, you see. So the most delicate one is the emotional. This emotional one is a collectivity in a camouflage. For example when the Sahaja Yogis meet they will hug themselves, kiss each other, they will be very very nice to each other and sit down and sing songs like hippies. Take the guitar in the hand and swing on the tune of love. This is actually Vishuddhi at the collectivity point. And that of course is very difficult to get rid of, because it gives you a very comfortable feeling. And people get confused with emotions, they think it is joy. Joy only can be achieved through complete detachment. The detachment which is egoless and super egoless.

But now the problem that human beings start facing is the assumption that they are Gurus. They start speaking about Sahaja Yoga, talking that they have become already Shri Krishna. They have even a greater ego than the person who is actually ignorant about Sahaja Yoga. They start talking with such tremendous ego that I myself am frightened of them. How much they know about Sahaja Yoga, I sometimes think. And they start asserting

it so much that they feel that protocol is not alright and there should be proper protocol, so we are looking after protocol, we are the guards of the protocol, and all these things.

Now those who are on the emotional side see the ego of others while those who are on the ego side see the emotions of others. So one criticizes another. But they don't see themselves, that they are falling into a trap into one of the extremes. So unless and until you are detached you cannot see it.

I will not say that I committed a mistake but it happened to be a mistake. For the first three years of Sahaja Yoga, I never talked of a bhoot. I thought that I would be able to manage without that. But a lady came in Sahaja Yoga who was possessed and who tried all kinds of tantric tricks, so I had to tell them. Now every Sahaja Yogi is a bundle of bhoots. You ask any Sahaja Yogi, "why did you do it?" "Must be a bhoot". If you say that how is it that you have done such a thing. Then they will say "I do not know, it is the bhoot who has done." They are never there, all the bhoots are there.

*Now I don't understand how to deal, even as a Guru, because if my disciples are there I can tell them but if they are bhoots what am I to tell them? I can talk to Sahaja Yogis but not to bhoots, they won't listen to me. So this is the greatest escape which Sahaja Yogis have found now, which is the worst, which was never before. So sometimes I feel it was a mistake I introduced this word "bhoot." They excuse themselves by just saying, "Mother, it is some negativity".*

If you are detached, like stone, then you cannot contain this negative water in itself in it. You don't become more negativity, you become more a guru. Now, when I say that you should not be negative, supposing under such circumstances you should not be a bhoot, you should be yourself, then they start feeling guilty. So all kinds of anti-Guru tricks are working out. I am your Guru, and it is anti your Guru, to play these tricks upon yourself.

Now you will play these tricks with me-what's the use? You have to gain something and you are playing tricks against me. You have to be more aware. You are not to be destroyed. Apart from that you have to save others. How will you do it in case if you do not accept that *it is your privilege, that it is your fortune, that you have been chosen to be the medium of God's work*. Sometimes I feel that all the bhoots have come to me for realization and I am now going to become a bhoot myself! Bhoot also means Bhootnath, is the name of Shri Shankara, Shri Shiva, because He gets after the bhoots all the time. But you have to be the present and not the bhoot, bhoot means the past.

*Then what is there to be known? You become, -when you are in the present. You just start becoming, evolving, blossoming. Try to be in the present. Do not escape the present, face it. Don't feel guilty, nor blame the bhoot, both things are going to take you away from the present. Now just see the whole nature, the whole divine power, your ardent desire of ages, everything is on your side. The time has come. You are just there.*

What have we to do? 'Just stand in the centre'. At the axis. Try to keep yourself at the Axis. And then you just see the periphery moving, you don't mind.

When you see yourself misbehaving in any way, punish yourself. It is better that you punish than the Divine punishes you, because that is a severe punishment. But do not feel guilty: because you have not done anything wrong, it is the bhoot which has done! So we come to the point that we should realize that we are Gurus and we cannot be bhoots.

We have to change our outside also to become good Gurus. For example, we have to learn good manners. These manners become your nature. Sometimes people who are very fond of food, I always tell them they should fast. Whatever you are fond of, try to give up. Try to overcome your sicknesses of attachments, your habits. Once your Guru Tatwa is established, you will be accepted as a Guru. There will not be any need for you to say that you are a Guru, people will know that you are. We don't have to then write on our foreheads that we are Gurus, people will know that this is a Guru walking, you can see the divinity walking, you can see the dignity walking, the glory coming up.

You have to change from within and the light of that within enlightenment will be shown outside. But it should not be a mental idea or an emotional idea but should be the happening, the becoming, the awareness. You have to experience through your own experimentation upon yourself. Even I do that. When I cannot



reach you from one end because you are a bhoot, I reach you from one end because you are a bhoot, I reach you from the other. If somebody says he is a bhoot, then I see that he suffers a little, and faces it, the bhoot in him. For example, somebody-I tell someone that please do this and he forgets completely about it, and he says that it is a bhoot that has done. So then he loses his purse and then I say the bhoots must have taken away the purse.

But I experiment with myself. I first see how I should approach you. If it does not work out I try something else, within myself. Because it's a very tricky time we are with. If you had gone according to the shariat (rules) or the chapter of Levi, all the bhoots would not be here! May be no Sahaja Yogis might have been left also!

And this mental projection is such a common thing that it is difficult to detach people, but only way I can play tricks with you is by experimenting myself on you. In the same way you must play with yourself and try to put yourself in an experimental box.

Today is the day of Guru Puja, the day when you have to worship your Guru. You are really fortunate to have a Guru which is a Mother. *And my Mother and Guru is this Mother Earth which teaches me how to deal with human beings.* And She is the one who also at every stage of difficulties helps me to correct my own methods of Nirmala Vidya. She has been such a kind Mother and a kind Guru to me. And She is such a soothing personality. All this green though is given to her by Sun, as they say, is just to soothe us all. *She*

*wears the green upon herself. And the green is the Guru principle. She is the detached personality. She is the magnetism, She attracts.* When people are walking on Her, She is looking after them. She creates out of Her Svayambhoos, the self manifested stones. Her attraction and concern is so great that without Her we would be hanging in the air. And She keeps me to the brass tacks, as they say, to the reality. If I wanted I could be just the Spirit and not bother about anybody else. The way She bears our sins, the way She always looks after us and nourishes us despite our so many defects, in the same way a Guru should do. She is 'extremely' forgiving. But She explodes as an earthquake, and sometimes hot calcium and hot potassium can come out of Her. She produces sulfur for your cure. If England's soil becomes vibrated, then this soil can be used for medicine. In India people use clay for medicine, for every kind of treatment. The understanding about Guru Tattva one can have from the Mother Earth. So let us touch the Mother Earth and bow to Her.

### ***May God Bless you.***

In the Kundalini Shastra, Mother Earth is the Kundalini. Mooladhara is the Mother Earth. So for us, Kundalini is the most important thing. We don't have to worry about what they have talked about in the Levi, that you must not steal, you must not tell lies. What we have to worry is to keep your Kundalini up.



*So the Guru has to be a person who is 'absolutely practical'. He must have common sense and 'absolutely practical', he cannot be an impractical person. A person who's impractical is not a Guru. But practical in the common way is understood as a man who is cunning, who knows how to deviate from right path and all that. That is the most impractical thing to do! Something absurd, something out of the blue is not the way a Guru has to move. There is all common sense which should guide a Guru how to deal with a person. And common sense is a thing which is not cunningness by any chance. The source of common sense is the Spirit.*

The expression of a Guru is very very paradoxical. For example, a Guru will be extremely practical, supposing he has to build his own house, a house or an ashram, or anything, he will be extremely practical. He will be very economical, he will create something out of the blue, people will be amazed how he has done it, so practical. But he will be so detached that if this ashram is to be donated to somebody, in one second he will donate it. For acquiring, say for example, for acquiring a lamp, the Guru will be very practical, he will get the best and the cheapest and the most beautiful. And he will be very intense about it. But when it will come to giving he will be even more intense about it. That when he will give with the same intensity. He will find out all practical methods how to donate, also to give away. So his acquiring is actually giving. He acquires to give. That's how he is the most practical.

You know that we cannot take anything with us. Only the Guru can take with him something. Nobody else can take it. Only the Guru has all the disciples and disciples and disciples and disciples 'for ages' who will sing the praise. No other relationship is that eternal. It goes on reflecting for ages and ages and ages. It's one wave that falls and disappears, in anything that you do every wave disappears, but not the wave of knowledge from a Guru. It's even higher than the Divine principle cannot explain, it is the Guru who explains it. Not that it manifests but it explains and it works out, so he is the master of the Divine Power.

So in a way, Divine Power is like the meaning of the Guru. Like the word has the meaning, and the word serves the meaning. But in a Guru Principle, the Divine serves the Guru. Everything is at your disposal. When you are a Guru all your charkas are at your disposal. All the universe is at your disposal. Because you are the Guru! Its like the director of the show. The stage man, the gentleman who is in charge of the lights, the gentleman who is in charge of the loud speaker, 'everybody' has to serve the director, because he is training the actors.

But the Guru Principle has to be so much unchallenged, it should be of such a capacity that nobody can challenge that, it should be such a capable personality that nobody should be able to challenge the Guru, then only it will work out. So you have to work it out in a such a way that you are absolutely unchallengeable. And you are specially fortunate that you can see

yourself and correct yourself, which nobody could do before, you are your own Guru. This situation 'never' happened. You are your own Guru. And let me be your Mother. That would be the best for me.

So today is the day when one has to determine how far you are a Guru - first point. You have to take a pledge that you will establish your Guru Principle. - Second point. Thirdly, you have to pledge that you will establish Guru Principles in others. Fourthly, you have to know that there is a little snag, that your Guru is a Mother. She is too kind to be a Guru. Too mild to be a Guru. And extremely tolerant. So it is better that you take up this strictness towards yourself and look after yourself.

May God bless you. Become your own Guru.

On every Guru day, I have a problem. And one of the problems is that on every Guru Puja day I think I should become a complete Guru at least on one day I should not be a Mother. But every time I try these tricks it works against me. Last year in India I told them that this time I am going to be just Guru and you have to only give me a shawl, and I will not take any sari and nothing like a Mother. And I was very stern with them and I said that at any cost I am not going to take a sari, whatever you may do. And they were very unhappy because they had bought a sari for me and they said, "we have also stitched a blouse and petticoat and whether you must

accept, you are our mother also". So I said, "I am going to be very hard like a Guru and nothing-doing today, nothing is going to convince me".

Because again you become the Mother, then the whole thing becomes again that soft business. So I went to open a tap, - because in India we don't believe in wash basins you see, - to wash my hands. And Indian taps as they are, you see, it gave in and I got completely drenched. And I came out and I said please give me the sari to wear!

Today I had decided to be a 'real' Guru and a very hard one! Then Warren came to say that Mother somebody has bought a sari and this is that and that is that, he gave lot of arguments. And Rustom and Warren were trying to, you see, put me down in my place! But then they used the greatest argument to out-wit me, - first they said the sari is beautiful, this, that it was alright; then they said the vibrations are too good, even before opening the sari, the vibrations were there. O all my efforts fizzled out.

This is the play of the sweetness of Divine. What is called as Madhurya. 'Madhurya' means the sweetness. The sweetness. And this is the one that is such a hide and seek of joy in life. And that is what I have accepted, so first we will have the Mother's Pooja.

(Nirmala Yoga)



# SEEKING AND FINDING

By

JASON COPELAND

When I look at the longings and passions I felt before meeting Mother, it is hard to discern how I merited the title of seeker. I have to look closely into the jumble of aims and conflicting desires that moved my life then, and see if any of it had any consistent thread.

In fact there were several. Religion was not noticeably one of them; I was brought up a Catholic in the dogmatic Irish tradition, and hated the Catholic Church with a violent rage born of the brutal, insensitive, mindless terror I had received from it. I didn't grow up in a happy home, my parents broke up when I was small and after that all I remember is unhappiness and fear. Everything seemed to be a sin, especially speaking to adults they didn't want to hear what you said. Religion to me means black clothing, miserable old men putting the frighteners on small children, mystifying ceremonies in a long-dead language, and violent punishment for the slightest sin (especially if it was fun or involved thinking for oneself) and ultimately eternal damnation to a hell of sadistic tortures in which burning flesh seemed to be the main component, by a vindictive elderly male deity with no sense of humour.

That was my early view of religion. As I grew up and found out just how many true faiths there are, I concluded that Marx was right, and the whole and only purpose of religion was to drug the populace into cringing submission to the property

owning classes and bureaucrats with spurious hopes of a better life after death. It should be remembered here that Christians do not believe in reincarnation, so their despair and drive to ingratiate themselves with authority- is thus total. Religion seemed to me to be the ultimate fraud, the sickest con trick played in the history of the universe, the cruelest and most foul tradition of the human spirit that the perversity of the human spirit could concoct.

So much for religion. That of course was entirely without prejudice as to the question of whether or not God exists. I went through several different stages on that one, sometimes believing that God doesn't exist, sometimes that he did but was busy elsewhere on a less ambitious project than trying to create intelligent life on Earth, sometimes just that God must be the essence of cruelty and hardness to allow such brutality, violence, injustice and savagery to continue. In 1971, having been a dope-smoking revolutionary hippie for some years, I looked at one of the varieties of imported oriental mysticism then available in England, a pouty-looking brat of an alleged Guru called Guru Maharaj ji, who was then about thirteen years old. His acolytes said many interesting things about spirituality and "the knowledge", and impressed me with what seemed to my misted eyes to be a degree of sincerity and depth that I had not found elsewhere,



so I decided to try it. I wasn't at all sure that I possessed the requisite degree of sincerity since my main motive for looking for God seemed to be a desire to escape from the suicidal lunatic asylum I found Earth to be, but I was sufficiently motivated not to want to miss out on God and real love at last if this was it, so I hung around for long enough to persuade the "mahatmas" of my interest and eventually asked for 'the knowledge'. On the appointment day, I was taken with several other postulants to an upstairs room, and after the introductory 'satsang' was shown four meditation techniques with which I tried to meditate for a few months.

The movement in Britain was much populated by not very bright young people whose rejection of intellectuality seemed mainly to stem from their inability to pursue a thought for more than ten words. That was the first thing that made me suspicious. I could see the need in spiritual pursuits to bring the rational mind to a recognition of the narrowness of its own limits, but the extent of the willing mindlessness of little fatso's devotees seemed to me to mock the dignity of man and God, and to insult the tools God gave man. Secondly the abject abnegation of ego espoused by the premise seemed to produce an unhealthily degrading effect, an atmosphere of self-hatred rather than one of sincere and warm humility. I couldn't understand what sort of God would want to be worshipped by such cringing ciphers as the long-term devotees made of themselves at any rate, such a mean, spiteful and power-hungry deity wasn't the

God I wanted – the God I was looking for was warm and generous and full of love, which fat brat visibly wasn't. I had always envisaged saints and large, loving, forgiving, great-hearted, generous people who shone with laughter of infinite love. I was never very interested in the rest of the gurus that battered on the detritus of the druggy generation after that, so in the following decade I went back into the revolution in its many forms, hoping to build a better world. I got into the claimants' Union strugglers for justice for the sick and unemployed, into squatting struggles for justice for the homeless, into law centres, therapy and the "growth movement", housing co-ops, and lots of other efforts intended as blows against the empire of mammon. It was a great adventure and a great training ground; I learned much, became good at administration and social security advice. I spent most of my spare time in meetings, and saw almost everything as a political struggle. The trouble was, most of the rest of humanity didn't seem to grasp that view, and the situation on the planet as a whole went on getting worse, with wars and battles on the increase daily, socialites and other fighters for human rights and dignity getting mauled, the rich getting richer every day by robbing the poor and the man in the street getting more insular and apathetic all the time. The result of that was that I took increasing solace in my other two consuming passions, alcohol and women, when I became too tired or despondent to work myself to distraction. Marriages as an institution had no credibility in my view;

my parents were disastrously mismatched and couldn't cope with each other at all, and many friends had parents who stayed together for decades in silent misery and consuming bitterness "for the sake of the children" and multiplied every one's unhappiness by so doing. So life for me was a series of attempts to love a woman that failed or succeeded for only a short time.

That then was my life consisted of: unending work in the cause of creating a better a society – with fewer people believing in it, and me beginning to doubt the ability of humans to behave rationally in their own interest – booze taking its slow but mounting toll on my health, and women not giving me the warm and gentle love I sought nor accepting what I offered. A threefold path that led nowhere. But therefore I describe the simultaneously end of these paths, I shall mention a couple of incidents along the way which were to have a much greater significance than was at first apparent.

In spring 1979 my then girl friend showed me a small picture of Mataji. She had been taken to a meeting by a friend, and thought Mother was very nice but wasn't into having a guru at that particular moment. I looked closely at the picture and thought how lovely and warm She looked, and what a lovely idea it would be to have a lady guru if you were going to have one at all. I thought that was just the sort of joke that God (the warm loving God I was after that is) would play on people's expectations, as God is always thought of as exclusively male in the west. But it

wasn't into having a Guru at that time either (Oh Mother, what an idiot!) so I just smiled and put the picture down again..... but there did commence then an unconscious process of anxiety-suppose this time it was a real incarnation of God?

Later that year I was languishing in bed with one of the frequent colds that my imbibing and smoking habits left me prey to, when the same girlfriend dropped in with her Sahaja Yogi friend in tow. That lady breezed in smiling and laughing and saying encouraging things, and her freshness, purity and laughing warmth made the most profound impression on me. Thus were two seeds planted which were before very long to bear the greatest possible fruit. Though for the moment my conscious mind forgot about them (thank God it did that instead of messing the memory around with rationalizations) the impressions created by the two encounters stayed with me, quickening my vibrations, and were later to return to consciousness with devastating effect.

But let us return to what happened "before". In 1980 I knew much despair. Lunatics in governments throughout the world were taking increasingly loudly about nuclear weapons, and a climate of tension was being created which as a student of history I recognized, and which terrified me to the depths of my being. Meanwhile exploiters seeking profit continued apace to strip the planet of all the resources they could steal from it, whole species of animals were being wiped out, and the very capacity of the Earth to support life was being systematically destroyed. The

burning of the Amazonian forests particularly frightened me—with the amount of foliage destroyed by that wanton vandalism, a shortage of oxygen to breathe was being caused. So which was going to happen first, was the planet going to choke on the pollutions and poisons of humanity's unfettered greed, or was it going to be a radioactive cinder by the paranoid genocide machines.

All the time people walked about apparently unconcerned while at night I cried aloud in fright "God, if you exist help!" Through real and bitter tears I called out "God, please come into my life, help me!" In the summer of 1980 my fear quickened with every newspaper I read. At the same time, the negative process of my other passions quickened pace. On July 19<sup>th</sup> I got a rude brush-off from a woman with whom I was hoping to get off. I felt awfully hurt by the shock and got excessively drunk. This, and overdrinking of past 3 weeks caused nausea for alcohol and I swore it off on the spot. On the same day, I read an article in the newspaper.

It was a fluent and well written travel piece by a writer who knew Russia well, and described at great length the moral corruption, self-seeking, time-serving, cynicism and general climate of pettiness and purposelessness prevailing in the showpiece of communism. The Russian people, he said, had a strong spirituality, but since the revolution religion had been forbidden in any form, the nation's heart, deprived of an outlet for its aspirations, had turned black.

This article affected me to the core

of my beliefs, and brought out the question I had been avoiding for years. Although I was never a communist, my political hopes for a better world were in general tied in with the struggle of the left for economic and political liberation for the world as a whole, and this article landed me squarely with the conclusion that self-government by humans was not possible, they always fouled it up, and thus there was no hope of improvement in the human condition by rational effort alone.

That was it. In three easy stages over less than twelve hours, my world had collapsed. I walked out into the rain with one thing left to check out, and that was a friend who had been telling me for weeks that she wanted me to meet her spiritual teacher. As I stumbled along, I was crying, and muttering myself through the pain "God, if this is all there is to life, you can stick it!" For the first time in my life, I actually wanted to die. The fight had gone out of me, I had no hope left. "If this all there is." I sobbed. "I want out of it."

I arrived at my friend's house and she saw straight away the state I was in. She took me upstairs and made some coffee, and we talked a little. After a few minutes the mist started to clear a little and I noticed a small pink picture on her mantelpiece. I went over and looked at it a little more closely. Then I leaned forward to look at it a bit closer still. And closer and closer.... Kaboom! A thousand megaton explosion tore away the remaining vestiges of my mind and slammed the life back into my heart. A tiny voice within me whispered deafeningly "Mary!" and I knew in that split



second that I had found God's incarnation. The tears of joy and sweet, blessed relief ran rivers down the windows of my soul.

For the next twenty-four hours I was out of my head with joy, relief and excitement. There was no doubt in my mind as to precisely what I had been lucky enough to discover, and the importance of it, and the incredible fact that little me had been smiled on by God, that God had answered my anguished cry for help, sent me completely over the moon with excitement. I knew that this was the discovery of a thousand life-times, and that certainty sustained me for much of the succeeding week during which time I had precious little interest in food or sleep or indeed anything at all save Mother and the vibration. I could hardly contain myself until the Monday night. When I was due to attend a meeting of Sahaja Yoga in Westminster, where mother was expected to appear.

I took my place early in the meeting hall, and meditated on Mother's picture. When She arrived, my wildest dreams were instantly fulfilled; by Her gentleness, warmth, sweetness, joy, laughter, charm and general unbounded lovingness. I knew the Goddess of love was here, and I felt a great relief as all the terrors of the stern punitive masculine God of the Catholics evaporated—and I laughed with joy and freedom from fear. Mother sat down and gave a talk, of which I remember little, so wild was my joy, save that She was full of humor and laughter – and my cup of joy ran truly over at the amazing revelation of the Goddess of bountiful love and

goodness I had always wanted. My exultation cannot be described.

After Her talk, Mother asked me which false guru I had been to, and I told her. She then sat me down on the floor in front of Her and laid Her feet on various parts of my back and front. I didn't know about bhoots then, but I did physically feel negativity, bad energy, leaving my body at various points, and pains and blockages moving about. Mother cricked my neck and did several other things to straighten my spine up a bit, and kept Her feet on my suffering body for what felt like at least half an hour. Great heat came out, and I became dazed with the intensity of the operation as the vibration flooded through me. Afterwards, I felt much cleaner, much lighter, straighter of body and of mind, and filled with great love, peace, security and bliss, and a sense of the vastness of God and the permanence of the spirit. The presence of the Kundalini was so palpable in all my sensations that I hardly needed to ask my hands whether they felt cool breeze – I felt strong sensations on my head, in my heart and throughout my body. The sense of well-being pervaded all over me, along with the tangible effects of the clearing-out mother had given me.

On the way home, I threw away my tobacco tin and gave up smoking permanently, and then leapt in the air and swung round lampposts for sheer joy and exuberance. I felt like a long-lost son who had just been welcomed home by his Mother, and my awe and joy were uncontainable. The intense excitement continued as my mind began to grasp in a

little more detail the implications and the enormity of what had happened to me. That night, like the night before and most of the succeeding fortnight, I slept hardly at all, and thought only about mother, and everything that flowed from realization. One by one pieces of my life came to consciousness to be completely re-evaluated in the new and searching light of Sahaja Yoga. I realized for example that I would not be in my current job for very much longer. The organisation I was working for was wrongly based—like all political initiatives it was based in ego, in the idea that humans could govern themselves, so that was out. Also, it contained people who took drugs, smoked and drank unrestrainedly, and followers of false gurus. My earnest desire was to escape from that situation now—I didn't want to work for such people or be in contact with such rubbish. I wanted to live dharmically, but knew it would take a little while to find anew the right and wrong. In the meantime I learned also to put my trust in Mother's love, and not to feel guilty for real or imagined errors. The friend who introduced me to Sahaja Yoga gave much help over the first week, teaching me about bandhans, foot soaking and various mantras, and introduced me to the chakras and the Deities. It seemed so much to learn at first, and I wondered how I would ever remember it all, or cope with the great number of new things to do and changes to go through.

It did however cope with my life, and as time went on, had an increasingly wide effect on me. Now, a year and a half later, it has transformed almost everything. I no

longer smoke or drink or take any drugs, I am physically, mentally and emotionally healthier, I've lost much of the neurotic way of life I used to pursue and most of the attitudes that went with it, I no longer waste my time on political endeavor. By mother's immense and infinitely generous grace I am now married to a Sahaja Yogini, and we are a family of four, including two children. Some material problems remain, but far fewer than I had before. Very much remains for me to learn from the consequences of omissions that I really have to meditate regularly twice a day and shoe beat at least as often, and to be constantly aware of the state of my vibrations and chakras. Now, having learnt the necessity, I must learn to actually do these things!

I have the source of satisfaction of all my desires. If at any time I feel the necessity to change the world, Mother so arranges things that I give an introductory talk at a public meeting for newcomers, and I am filled with joy that my voice is used as a vehicle for persuading people to try the one thing that is worth looking for. I know that realization will have a far greater effect on people's lives than any of the political solutions I used to advocate, and I feel privileged to be allowed to play a part in spreading Sahaja Yoga. Life is not easy, but now it is worthwhile, it is suffused with a glorious optimism and positivity that was totally lacking before. Every day there arises in some challenging form the struggle to curb one's ego and surrender to Mother, and the ever present necessity to inculcate discipline in looking after one's spirit in all the ways Mother has





taught us; but all that happens in the context of great hope, joy and love, and the all-pervading certainty that one is on the right path at last. For me that certainty, in contrast to the agonizing doubt that preceded it, is the greatest of Mother's magnificent gifts. I am, above all, profoundly grateful that I have at last been released from the more of Maya that the rest of humanity is still stuck in, and that I

am now part of a growing, loving and supporting collective under the guidance and protection of our Holy Mother.

O Mother, from the bottom of my heart, I thank you!

Bolo Shri Bhagawati Mataji Shri Nirmala Devi Ki Jai.

Jason Copeland

10.12.1981

(Nirmala Yoga)

## **SAYINGS OF THE ADI GURUS**

"Hear, O Israel : The Lord our God is one Lord ; and you shall love the Lord your God with all your heart and with all your soul, and with all your might."

**MOSES**

"Men of superior righteousness spontaneously keep practicing the middle path, equally away from extremes."

**CONFUCIUS**

"Not knowing that one knows is best. Thinking that one knows when one does not know is sickness ; only when one becomes sick of this sickness can be one free from sickness. The sage is never sick ; because he is sick of this sickness, therefore he is not sick."

**LAOTSE**

"Our true lover of knowledge naturally strives for reality, and will not rest content with each set of particulars which opinion takes for reality, but soars with undimmed and unwearied passion till he grasps the nature of each things as it is..... that is, with the faculty which is akin to reality and which approaches and unites with it."

**SOCRATES**

"No one asks with wisdom. My treasury is open. No one brings carts to take away the real treasures. I say : dig and search, but no one wants to take any pains. Be the true sons of the Divine Mother and fully stock yourself. What is to become of us ? This body will return to earth and the air we breathe will melt into air. This opportunity will not return."

**SHIRDI SAI BABA**

"O Queen of the Parabrahman ! the knower of the Agamas call only Thee as the goddess of letters who is the wife of Druhina; they call only Thee as Padma who is the wife of Hari ; they call only Thee Partner of Hare, the daughter of the Mountain, while Thou perplexest the world, as the transcendent forth entity unattainable, and with Thy boundless splendour, as the great illusory Being and the fountain of all chastity."

**ADI SHANKARACHARYA**

Om Tvameva Sakshat Shri Jagatguru sakshat Shri Adi Shakti Bhagawati Mataji, Shri Nirmala Devi Namah.

(Nirmala Yoga)



## INCARNATIONS

Different stages of human evolution took place when all these incarnations came on this earth.

Incarnations have to come. If you reason it out you will understand why an incarnation is needed to come on this earth. The unconscious can guide you through symbols which appear in your dreams. There are so many other ways by certain happenings the unconscious, the Divine can guide you; but it is all vague, extremely vague. The conscious must have a mouth to explain itself. It must have proper body to be able to communicate what it has to say otherwise how are you going to have a rapport with unconscious.

You cannot have any rapport with the divine unless and until you know you are Atman, your Atma. Before that whatever you may try may create a depth in you, a serenity in you, a character in you but still

you cannot have a direct rapport.

You are to be connected. Now somebody has to do this job. That is why many incarnations came on this earth.

**After Our Self Realization it is our Responsibility to :**

**Show VENERATION to our Mother at all Times  
Give VIBRATIONS Always  
and to VENTILATE Constantly.**

**Please Remember the 3 V's**

**VENERATION  
VIBRATION  
VENTILATION**

**Then VICTORY is Ours**

**JAI SHRI MATAJI**

**PHILIP - BIRMINGHAM**

*(Nirmala Yoga)*

## AN EXPERIENCE

*Bombay March - 1981*

I'm giving this experience of my hip bone fracture which took place on 30<sup>th</sup> November, 1980. I was told by my doctor that I would not be able to walk with out a stick for six months, but on the fifth day of my operation Our Dear Respected Mataji came to see me in the hospital and with H. H. Mataji's grace and vibrations I felt so much energy and such strong vibrations that I started walking without a stick within fifteen days. At this experience my doctor also was so surprised that he became very keen to

meet our respected Mataji and he came and met Mataji and got realised by Her. I only pray that more people will come to our Sahaja Yoga and take blessings of our respected Mataji who's a Real Goddess Incarnation and we are really one of the fortunate to have this Great Mother who is full of Great Love and Blessings for those who come to her Lotus Feet.

**JAI MATAJI**

*Mrs. Mahtaney  
Nirmala Yoga*

## REALISATION

I did not know Sahajyoga upto January, 1980. But I always harboured in my heart an ambition to achieve something in 'Yoga' invented by our ancient people. And due to this, I had an attraction towards, 'Yoga' from childhood.

Because of this ever present attraction, I attended the lecture of Mataji Shri Nirmala Deviji. And in that programme of Kundalini awakening, I got a rare thread of happiness and peace. With the help of this thread I want to make my life, full of real peace and happiness.

I realize that God is present in our body also. As, through eyes, we get the sensation of vision, through nose, the sensation of smell, through ears the sensation of hearing Kundalini is our means of realizing presence of God in the World.

By means of cold, clean, holy vibration given by 'Mataji' we feel calm and happy.

We can confirm the holiness of Mataji and vibration given by her photo also. Therefore, we can imagine how much great is our 'Mataji'.

JAI SHRI MATAJI

Ravee Bhavsar  
Nehru Nagar, Dhule  
(Nirmala Yoga)

## AFTER REALIZATION

1. The awareness space of the conscious mind has increased. 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 charkas are awakened. They are the reflections of the original deities on the Adi Chakras of the Virata and they "organize" our awareness accordingly. As they are linked together by the ascended Kundalini the personality becomes integrated. They decode and respond to the messages from the Holy Spirit. They read other human beings as awareness systems. They direct our spiritual growth.

4. Collective Consciousness is achieved. The attention is drawn inside because of the inward happening of Kundalini's rise.

5. In a fully mature realized 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.

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## FEARLESSNESS

A realized being is someone who has felt the wind of the Spirit and whose Sahasrara Chakra has been opened. He is not yet a real Sahaja Yogi. A real Sahaja Yogi is someone who understands and realizes in his life a few basic principles of behaviour. One of them is fearlessness.

Fear is cloud full of murmurs and, sometimes full of horror which spreads from the left side through the heart chakra into the field of consciousness. Why do we fear? Some of the Sahaja Yogis are saints whose Ida Nadi still store the memory of past lives' persecutions. Some others, in their seeking explorations have been exposed to the various aspects of hell. And a few are just plain cowards. Yet, there is simply nothing but a cloud! It has no substance, no reality. Actually it is fear which creates its own object: the thing we fear is created by fear itself. For, there is simply nothing to be afraid of within the glorious beauty of reality. This reality can be encompassed in one statement: Shri Mataji Nirmala Devi, Mother of Sahaja Yogis is Sakshat, the incarnated Adi Shakti. This is a fact. This fact cannot be affected by mere opinions about it. Do we realize that Her Power is beyond the scrutiny of the Trimurties? Have we read in the Devi Mahatmyam how the gently smiling Goddess became an enraged demons killer for the sake of Her children? Do we understand again that this is not a mythological tale but the actuality? How dare we fear? Really, if we look straight into our various fears, they will vanish; the

clouds dissipate when searched with the stronger beam of enlightened attention.

Shri Mataji always says: "Never forget that your Mother is very powerful, that, She knows everything and that She loves you very much". So, to become fearless, a Sahaja Yogi has simply to realize the truth, the depth and the power of this statement. To do so, we need actualizing the nature, the divine nature of our relationship to Shri Mataji. And the One who can help us in this, is the great child-God: Shri Ganesha-Christ.

So, it may well be concretely helpful to pray in our Mooladhara and agya charkas so as to become better aware that we are sakshat children of the Adi Shakti. And we should also pray Shri Jagadamba in the heart chakra to bless us with a strong feeling of security. The key to the success of these prayers is, of course, surrender.

Indeed, a Sahaja Yogi can always take refuge behind the indestructible all pervading cosmic shield of Shri Bhagawati's attention. And then we also become Her swords, because the fearless attention of an enlightened being starts burning away many forms of negativity. Fear itself is afraid of you when you are fearless!

With my best regards and  
Jai ShriMataji  
Gregoire de Kalbermatten  
ZUERICH  
(Nirmala Yoga – 81)

## **ACTION RELATED TO SPIRIT :**

Our beloved Mother Shri Mataji has explained to us quite often that Sahaja Yoga is a dynamic, living process. Sahaja Yoga nourishes itself through itself and grows for itself. This dynamic, tremendous movement of positivity is ignited by our spirit which is the reflection of our Mother's divinity in our being. Every Sahaja Yogi's spirit is a part, a cell of Shri Mataji's body. This spirit must be activated to become a dynamic power, ready to attain and gain the hearts of the seekers who are still searching God. As Sahaja Yogi's we must understand how to use our spirit, work with and leave our EGO and our misidentifications.

When a new person gets his realization and stabilized his feelings and beliefs, the Unconscious will give him signs to help him to strengthen his faith towards Sahaja Yoga. Because he is still weak and shattered he goes up and down, very sensitive towards other people, catch from them and put his attention on other's negativity without knowing that he gets identified by this negativity. It is the first step where he may become a lethargic, trying to avoid those who did not get yet their realization, afraid of some "bhoots" hanging around in the air. But when he grows inside, discovering the subtleties of Sahaja Yoga and feeling the manifestations of his spirit, he gets out of his mood of fear little by little, leaves his shell which covered his spirit and did not allow him to see around.

A Sahaja Yogi, when his faith is settled down in this heart must manifest

his spirit more and more. As our beloved Mother told us, we must express our desires. But what is desire? Desire is 'will put into action.' What should we desire? Not to have more money or more success in life, but we should desire our spirit to act. What does our spirit desire in order to act?

The spirit desires to manifest his essence of joy outside and to spread the flow of the divine vibrations of our beloved Mother. The spirit desires to be fully itself, bound to the Adi Shakti, and to increase the channels which unite us to Shri Mataji. So we have to let our spirit manifest its desire. If we do so, the spirit will do the job. It will automatically act. Enjoying its own fulfilment, it will express its joy through action and enjoy it's press its joy through action and enjoy it's own action. The spirit will be the motor of the engine, ready to go and put the Sahaja Yogi's wherever and whenever he likes; that means every Sahaja Yogi can be in thoughtless awareness wherever and whenever he likes, because it is his spirit which acts, and not his EGO. Then, the more our spirit acts, the more our EGO decreases and we are able to see our own beauty enlightened by this spirit.

But to train our spirit to act, it would be foolish to say. "Now, Mr. X let your spirit act". It would not work. No, let's jump into the water, let's work and live like the others, let's mix up ourselves with the "others" so that they can discover us only through the inside to the inside, from their heart to our heart. And the more we confront them, the



more we train ourselves and the more we use the powers of Sahaja Yoga. These are the powers of love and understanding, a perfect balance between patience and determination, tolerance and courage of telling the truth. Confronted with them, we learn how to adapt ourselves to every kind of situations, every specimen of "bhoots" and so we strengthen ourselves. Little by little we know how to deal with them and especially we begin to understand that it is only through the action of our spirit that we can show authority upon them. When we meet Shri Mataji, we meet the absolute and we receive the absolute. So let's be Absolute through the inner manifestation of our acting spirit.

**We, all the Sahaja Yogis, should pray to our Mother to let us act through our spirit, because our spirit which acts, desires the other Sahaja Yogis to act too and so the collectivity increases.**

If we want to spread Sahaja Yoga all

over the world, we must let our spirit act so that we can improve the tides of love among ourselves and move together under the divine attention of our divine Mother **Adi Shakti, the Holy Spirit, the desire of God Almighty, the Redemptor of the Humanity, the Absolute of all Absolutes**, and so it knows to that the absolute does not move because He is the integration of all integrations, the action of all actions as well as the inaction of all inactions. In this sense every Sahaja Yogi's spirit must grow in order to understand that desire put into action means to move closer and closer to this **Absolute** and let flow into the collective being the incomparable love and the extraordinary beauty of **his Divine Mother**.

Maria – Amelia et Arneau de  
Kalberamatten  
(Nirmala Yoga – 81)



## A LETTER TO SHRI MATAJI

My beloved Mother,

It is with great joy that I am writing to you, Mother, in that blessed land of India, where by your grace I gained the realization of myself, my whole being thrills with excitement, that in just several more weeks I shall be with the one, who has bestowed upon one of Her children, the gift of knowing one's Self.

And of course, Terence feels just the same. When we left you, Mother, in Delhi we were in all truth somewhat apprehensive of the future. We had been close to our Mother for 8 weeks and in the warmth of Her being we felt secure. When we left you, we felt like rather fearful baby-birds taking their first tentative flying lesson. And the confidence was far from established. Then when we arrived back in Australia we said "OK Here we go and take a big jump" And we found that our wings did work and we knew that the confidence would come. The desire to grow was there no doubt. So, with Mother's love, we surged ahead and took great joy in all the new discoveries and fresh challenges and especially in finding joyful company in 'other baby-birds' which were learning to fly with us. As time went by, we had so many cases where our Mother's ever-watchful eyes and loving and caring kept us on the right way and stopped from getting too badly bumped.

So we were giving others self-realization and this was the greatest joy. And what has happened this year, Mother has just been your love and grace. We have really done nothing-just the grace has

been flowing and how blessed we all are! All thanks to you, Mother 'O Adi Shakti. Needless to say to you Mother, we have made many mistakes for which we sincerely beg for forgiveness. Our ego, super ego, lack of precise knowledge, our often 'not so clear vibrations many mis-identifications and conditionings-all these things make us so unworthy of your continuous and overflowing grace. But the love has always been there. Many of your children have, by your grace, gained their self-realization here in Australia. This, very naturally, has given us and all the Sahajayogis and Yoginis great joy. There will be about 35 of your Australian children coming to India to be with you and the joy that they feel inside cannot be described.

India gave us so much and taught us so much that we wished that as many as possible should gain these blessings and experiences, first hand in India. We are so grateful to you, Mother that materially so many have been able to afford to come to India. We have been so blessed by you in all these ways. Many have given up their old homes where they lived in isolation and with all sorts of misidentification and in giving up these attachments they have been given back so much more. (Sometimes the process of giving up has been painful; but by your grace the determination and will have been triumphant). Many have had to give up very gross sexual misidentifications and this has been and is a real battle in this Kali-yuga. The war is on and we are winning. That is the important thing and it is all



thanks to Mother's grace that the inner strength prevails.

We all have much work to do so that our spirit can more and more manifest and so that we set our vibration right. We are confident that with Mother's ever flowing grace it will just happen.

You have met Barbara and Kerry and their letters have been so filled with joy. And yet Barbara's letter which came just today is so full of Shri Ego that we had to laugh. How Mother plays with us to teach us! One lesson many of us have learned this year is that if we get into ego or super ego our Mother will give us more and more of such situations and in the end we will fall over and then face the real situation and put down our 'Balloons'. Every time it happens in myself and others, I just laugh out loudly.

So again, Mother please forgive us, if in our work here in Australia we have transgressed too badly, or if we have not always shown wisdom, or our ego and super ego have blown us too much. All we now ask is that we can come to our beloved Mother and sit at her lotus feet and imbibe Her Divine Love and Her

Nature and learn more of that Divine wisdom which just flows and flows. What more can we ask that the drop becomes the ocean.

We are coming to India with joy, with awe, with humility and most of us are coming to worship our Divine Mother, the creator of this Universe and in whose being reside all the Deities that have been manifest and unmanifest on this beautiful earth. May we more and more please these Deities that are a part of Adi-Shakti. Now manifest in Her in complete form and with her complete powers. In so doing with a pure heart we can more and more know God both manifest and unmanifest. Thus, may the self become reunited with God Almighty. This is our prayer 'O' Mataji Shri Nirmala Devi.

With love and respect from all of us in Australia,

WARREN & TERENCE,  
10-Catherine Street,  
Liechhardt 2040 NSW  
AUSTRALIA  
10<sup>th</sup> December, 1980.  
(Nirmala Yoga 1981)



## *AN ENCOUNTER WITH THE TRUTH*

I realized the importance of vibrations and kindness of our Divine Mother only during the days of my final MBBS examination. HH Mataji gave me realization in October, 1979. Since then I cherish this precious gift of God. I was a topper in my middle school days but thereafter I hardly ever got good marks. So, after the realization, I thought I would again score highest marks.

I was preparing for my third terminal exams when I came to know of HH Mataji's programmes in Delhi, in February 1980. As time was very short, I attended the programme on one Saturday with a wish in mind to ask the Mother for blessings to stand 1<sup>st</sup> in final examinations. To my surprise it appeared that the Mother had understood my wish, as She told the story of a girl who topped in all activities, which made her an egoist and a tom-boy, to everybody's annoyance. I understood that my wish was unwise as a top position would bloat my ego and cause my dissent on the spiritual path.

One day, in the third terminal examination I was to write my Gynaecology Paper. Before starting, I prayed to the Mother before her photograph "Ma, please do such a miracle that only the questions I am prepared for, are asked in the exams". Perhaps no vibrations came. I entered the examination hall with a curiosity, as to whether my prayers would be answered or not. I was shocked to read the question paper. Everything asked appeared to be Greek and Latin and no choice was allowed. I felt dismayed at the Mother's

decision !! Somehow I answered the questions but failed in that subject. I told myself "Doesn't matter, it is just a home exam. Please Ma, lest this would repeat in final examinations also". Further, I decided to study that subject properly, as inadequate preparation was the main cause of my failure.

My final examination came. Medicine was the first subject. Despite studying hard I felt nervous and felt that my preparation was not upto the mark. I stood in front of Mataji's photograph and prayed for help. For a moment I felt as if I was bathing in a shower of vibrations !! Next day, i.e. on the examination day, I was very much scared. Before leaving for the exams I said my prayers, but avoided my earlier mistake said "Ma, please give me blessings – so that I may be able to attempt every question howsoever difficult it may be". I received the blessings through the divine of vibrations which were almost poured on me. I bowed before the Mother's photograph and left.

And lo ! As I finished the question paper I realized that I had answered all the questions very well, although I had not prepared for them. This was repeated in respect of all subjects. I had fared much better than I could even dream of. It became possible only due to the Mother's grace. I did my practical examinations also and my final MBBS examinations were over.

The result was a pleasant surprise. I had topped in Medicine; scored very good marks in the subject in which I had





failed in the third terminal examination & stood fourth in the class. Yes, my position was quite high and still it would not puff up any ego. I bowed to the Mother's photograph, with tears of joy and gratitude rolling from eyes. How kind of our Divine Mother to have fulfilled my wish without making me an egoist.

"Om Twamev Sakshat Shree Adi Shakti Mataji Shree Nirmala Devi namo namah."

Dr. Nitin Kumar Gupta,  
27 LIG, DDA Flats (RPS),  
Mayapuri,  
New Delhi – 110064.  
(Nirmala Yoga)

## **SHRI C.P. SHRIVASTAVA'S SPEECH**

26-12-1980

**On 26<sup>TH</sup> December, 1980, Bombay Sahaja yogis alongwith their foreign counterparts offered very warm tributes to Mr. 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 Mr. C. P. Srivastava, on this occasion.

Dear Members of the Universal Sahajyoga family,

I am very greatly honoured and very overwhelmingly 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 Sahajyoga. 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'm 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 of 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 19<sup>th</sup> 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 is not the ultimate aim. There is much more in 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., realizing 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 dicotomy. 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 & 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 Govts. 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 & 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 am privileged to serve and I am most gratified & 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 & 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 & develop and really lift up the world to a new level of awareness, new level of human relationship based on love, affection & realisation that human beings are born for great purposes, they are 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.

(Laughter & claps)

(Nirmala Yoga – 1981)



## **PROTOCOL TO BE OBSERVED AT PUJA**

On the eve of the arrival of our Holy Mother to India this winter, as a brother I take it as my prime duty to tell you, through the experience and with the grace of our Mother, the holy rules that each one of us should follow during Poojan of our Mother which definitely help in attaining the higher place in the life of the Seeker.

The function of Poojan of Mataji is planned at a right place and a right time by the Divine. Hence Sahaja Yogi brothers and sisters should not insist on any specific time and place of their choice. Further, at the place of Poojan all actions should be carried out peacefully. All should assemble at the place of Poojan always before arrival of Her Holiness Mataji. Till arrival of the Mother all should sit in meditation by taking Bandhan. All should standup when Mother arrives and pay respect and should not sit down unless Mother takes Her seat. To avoid diversification of attention the Seekers should not come with empty stomach and tight clothes.

H. H. Mataji asks any one or few of the Sahaja Yogis to perform the Holy Poojan of Mataji as the representatives. In Sahaja Yoga everything is preplanned by the Divine and Sadhakas should not leave the place which he/she has occupied, unless for the specific reasons, and should not feel nervous for the reasons that he/she is not chosen to represent the group for poojan or he/she is sitting at far distant place from Mataji. The place so given by the Almighty is the proper place for the Sadhak for his/her advancement

in the search of the Truth-the Divine. The functioning of Sahaja Yoga is based on collectivity and during Poojan of H. H. Mataji; the vibrations with various Powers are emitted by the Mother which cleanup the chakras of various Sadhakas through the representatives selected for Poojan. Further, many of such powers are gained by seekers during such poojans. Hence during such occasions of Poojan Sadhakas should not waste time allowing himself/herself to think of other things around, but should concentrate on Poojan of Her Holiness Mataji and try to gain maximum that is given out by Mataji. Every fraction of second, during Poojan is thus very precious and the Sahaja Yogi brothers and sisters should try to gain maximum from the opportunity that they get at the occasions of such Poojans. Everybody should remember that he/she is sitting in front of Sakshat Adi Shakti during such Poojans and should not close the eyes unless specifically instructed by the Mother. The Chitta should be always towards the Poojan and should not get disturbed because of the temporary troubles that are experienced in front of Mataji by the new comers to such functions. Sahaja Yogis should not bring such persons who have not yet got the Jagruti. Any action which will divert his/her attention outside should be avoided and thus the Sadhakas should try to remain by heart at the function of poojan every second and try to gain the maximum.

After the function of poojan, if permitted by the Mother, the Seekers

should take holy darshan of the Mother. Nobody should touch the Poojan materials unless permitted by the Mother. When Mother leaves the place of poojan everybody should get up and pay respect and say Jay Jay Kar of the Mother. No

one should leave the place without taking the Prasad.

"Jai Shri Mataji"

Madhukar Dhumal  
Rahuri,  
Distt. Ahmed Nagar  
Maharashtra, India.  
(Nirmala Yoga)





## **IN FLIGHT TO U.S.A. WITH THE MOTHER**

Dear Brothers and Sisters,

So at last our Beloved Mother is on Her way to U.S.A. What lies ahead very much depends upon how hungry the seekers show themselves to be. On the one hand Mother says that She will announce Her Advent, publicly, in America, on the other hand She fears that many may miss out because they are so far into the ego and affected by the impure knowledge and false gurus; this land of America is the Vishuddhi chakra of the Universe and so, is where the ego begins. Let's pray that the impure knowledge can become Nirmala Vidya and the ego can recognize that all the knowledge so far acquired is of little use and is, in fact, a severe limitation to Self-Realisation.

But Mother wants many to get it in this visit and her Love and Compassion is over flowing more than ever. Sometimes back in Britain the Deities became so angry with things that Her Chakras became so active that it was almost unbearable for Her. The Deities recede from people who are damaging themselves or others or who are attempting to step outside the Collective being. I have seen some amazing examples of what happens in Britain when people go against their Spirit or the Collectivity and it is not very nice! Mother says there have been several cases in Australia (as elsewhere) and the people/groups have been given a 'not-so-gentle' warning.

Now that Mother goes to America, the collective Being of the realised Souls of the Universe has to grow and become strong. Those who do not recognize this and content themselves with old "individualist" ideas and actions and feeling will go down spiritually. The reward for growing with the Collective Beings will be tremendous growth towards the full establishment of Self-Realisation. All will get better and better vibrations and feel the joy and watch the ego and super-ego grow smaller and smaller. Mother uses Australia often as an example of how great is the Recognition and She says that this comes from the innocence, which is Intrinsic. Innocence knows Truth when it meets it : and so even if the superficial damage is extensive, the speed with which recognition comes helps to very smoothly and quickly repair the damage.

In fact the Recognition has been so strong in Australia says Mother, that the next stage of surrender is reached very soon. When this happens, the real Integration can happen. But there's a danger at this point – Surrender/Integration has to be part and parcel of the growth and Collectivity. Mother has said again and again that "it is not enough just to love Mataji....only by loving each other, in collectivity, can you really please Adi Shakti". So many Sahaja Yogis have surrendered to Mother (they say they have ! ) and yet are not at all loving and caring for all their brothers and sisters and often

very un-collective. Mother will not say much here for it is a lesson that each "individual" must learn for him or herself. He has learnt the lesson when he/she loses his "individuality"! And then and only then, can the final integration stage commence.

Mother is the Collective Being of God and so Surrender to Collectivity is the only way to know Her. And this is the point at which we must be absolutely honest with ourselves! Again I say, Mother won't say much and in fact you may appear to be growing, when in fact you are going down. This is how the Maya works: so that you get 'bumped' in order to learn. So She urges that you sincerely and honestly assess the way in which your collectivity is growing with your surrender. As I said, if it isn't, then it isn't really surrender at all – just mental activity. If it is, you will increasingly feel the joy and the love for all your brothers and sisters and so the love for our Divine Mother.

Every Sahaja Yogi should pray for the growth of Sahaja Yoga in U.S.A. and the world. Your attention must be kept pure and steady. Do the Sahaja Yoga practices and reduce mental activity to a minimum. Just enjoy Mother's Grace. — LOVE

WARREN  
17.9.1981  
(NIRMALA YOGA 1982)

#### PRAYER :

Vishwe-shwari twam Paripaasi Vishwam  
Vishwaatmika dhaarayaseeti Vishwam.  
Vishwesh-vandyaa bhavatee bhavanti  
Vishwaa-shrayaa ye twayi Bhakti  
namraaha.

#### Translation :

Queen of the Universe you are its guardian.  
In the form of the Universe, are its  
receptacle.

You are worshiped by the Lords of the  
Universe.

Those who are devoted to you themselves  
become supporters of the universe.

Prana-taanaam praseeda twam devi  
Vishwaarti-haarini  
Trailokya Vaasinaa-meedyaa lokaanaam  
varadaa bhawa.

(Pronunciation a Other aa-Amen ee-meet.)

#### Translation :

O Devi, the remover of the afflictions of  
universe, be pleased to us who are  
prostrating on your feet.

O Devi, who are worthy of all praise by the  
dwellers of three worlds, grant boons to all  
the poele.



## **TRANSLATION OF HER HOLINESS SHRI MATAJI'S MARATHI LETTER (1979)**

My dear Sahaja Yogis,

Received your loving and beautiful letters and messages of greetings. Here, I am busy in the work in London and could not write.

Once I told you that Sahaja Yoga is beginning from Navaratri this year. That is, Satya Yuga, for which you were so far preparing, will now be seen. As a tree has to sprout first in the earth and then its sapling peeps out, in the same way, on the first day of Navaratri i.e. on 8<sup>th</sup> April the sapling of Satya Yuga will be seen.

It is the day of great joy. Whole Nature will now have new life. You must understand that the importance of this day will be known only if the whole mankind is enlightened with vibrations of love.

In this world Brahma Shakti was awakened from the very day of My birth. You have received it to some extent, and are using it in many ways.

I was telling you that light of that great power of love will spread all over the world. The first lamp will be lit on that day. But night of Diwali is blind. It cannot see the lamps. In this Kali-Yuga, this work will be done only if many lamps are lit.

Whatever is God's work, it will be

over. Hence all should be alert and awake and also awaken others.

My life is dedicated to you. Every moment it is working. All I want is that pure gold should enlighten human history while getting heated in the hell of Kali Yuga.

My blessings are : may this lamp be kindled in every home, may its joy spread in the society, may the cheers of its victory resound all countries and may this power of Brahman fill in every molecule of universe.

I have to be away from you for very long time. But your brothers are living here and also in other countries. You will meet each other in course of time. But I often feel that one day of such great joy of love should dawn in our life. Whatever you desire will happen. Therefore, your attention should be fully on Sahaja Yoga. I have offered my body, mind and wealth, every thing.

You have to take care of only your Chitta because only that will be enlightened.

Always remembering you,  
Your Separated Mother  
Nirmala  
(NIRMALA YOGA)

## **TRANSLATION OF HER HOLINESS SHRI MATAJI'S MARATHI LETTER**

My dear Sahaja Yogis

Human Chitta has many illusions. When they are removed, human Chitta becomes enlightened and blissful. Many of your illusions have been removed by Kundalini awakening.

1. You have realised that Kundalini is not an imaginary but a living power in man.
2. This power is within every human being and its awakening take place spontaneously in a normal person.
3. This awakening does not take place by any act. But if a person has committed bad deeds, awakening is not possible because in sleeping state Kundalini is aware of the past deeds of the person. She has righteousness and although she is mother in witness state, she knows what is good and bad for the person. Diseased body and mind get cured by the grace of Kundalini.
4. Kundalini Shakti is the power of desire of Bhagwati. She is easily awakened just by the wish (Sankalpa) of Bhagwati. A person of very high order has to put in great efforts for it. But it is not his fault.
5. Brahma tatwa which is flowing within you in the form of vibrations cleans all your three sheaths viz. Body, Mind and Ego. When any of these sheaths becomes impure your vibrations give you the indications.
6. You get the bliss of the spirit, if you become of sound body, pure mind and egoless. Vibrations of bliss flow from the spirit because its light beams unaffected.
7. How has this universe been made? Why made? Is Paramatma existing? These doubts are basic. Even Gods (Devas) have not understood them. But what I have told is right or wrong, can be ascertained on vibrations. For that vibrations should be good.

When you will learn with your experience that love and truth are one and when with your experiences you will realise your very subtle Brahma-tatwa, then your illusion, that Brahma is detached, will go. Divine principle i.e. Brahma will blossom from within you as lotus and its fragrance will spread. Impurities will go from physical, subtle and casual bodies. When your Chitta becomes Brahma then



the illusion due to unreal will be destroyed.

8. Although Brahma - tatwa (Divine element ) is like sun, its rays reflect on unreal (water) and that disturbs your attention. It will not be disturbed when your Chitta becomes Brahma (sun) itself. This illusion will go by meditation in the company of ever loving Bhagwati.
9. You have become collective conscious. This power of collective consciousness which is awakened within you, is Brahma Shakti and it is present in the universe, in different forms and even in molecules. It is the solidity

(Jada-Shakti) in solids, in living beings, it is beauty (Saundarya Shakti), in waking state it is the power of bliss, in Sahaja Yoga, it is the power of consciousness bliss, in Param Yoga it is supreme bliss and within Bhagwati it is the power of being Brahma (Brahma Bhootwa Shakti). You have understood all these, but should experience them. You should have steady mind and surrendering your heart become free from the illusion. These are my blessings.

Ever yours Mother  
Nirmala  
(Nirmala Yoga)

## **CONFIDENCE IN OUR VIBRATIONS**

Vibratory awareness is a precious gift we receive after our Realisation. A new field of judgment is opened in front of us, shows us wider horizons. Our sense of discrimination, symbolized by the swan who can separate the milk from the water, develops and gives us more assurance, more confidence in our decisions. Where there was darkness we now see light, where we would feel incertitude we are now sure. The correct way, the Right path is shown to us through vibrations. But sometimes, we misuse this wonderful gift and try to get an answer to our petty daily things, through vibrations. This power was given to us by the enormous generosity of ADI SHAKTI, best to be used in a correct way. We should not waste it. If not used correctly we may lose it, and then the answer we had looked for will not be the good one. At such stage we lose confidence – confidence in ourselves and immediately in Sahaja Yoga.

But if each time we use it, we do it from the heart, for a worthy purpose, the sure answer will come even when not expected but with a sign easily recognized by a Sahaja Yogi, as coming from the Divine.

This sort of happening should give us confidence in ourselves, in our own judgments. Sometimes, we feel that a particular situation should be handled in a

particular way, but when the moment of action arrives, the moment of taking the final decision we go backwards. We are afraid. In that moment joy goes away from our hearts and instead of it non-confidence settles there. The decision will not any more be the one coming from the Unconscious.

On the contrary, if we deeply believe we were given this power, we will always be confident and we will always feel the attention of Shri Mataji on us. We are like little birds learning how to fly, and as soon as we cannot go further we are taken in the nest. And again through HER GRACE we will try, till we are capable of doing in our own.

The same way Shri Mataji gives us the powers, shows us the way of the way of doing things, and then leaves us free to act by ourselves, always under Her Loving Care, Wise Guidance, Tremendous Compassion.

It is time for us to be strong to grow to face reality and to learn how to fly with all the joy in our HEARTS through the unlimited LOVE flowing from Shri Mataji.

**JAI MATAJI**

Maria Amelia De Kalbermatten  
(Nirmala Yoga)



## ANTAR YOGA

BECAUSE of the enlightenment of the Chakras, whatever is done externally after self realisation is reflected within. Thus mantra and yantra, prayers and gestures, have a meaning only after realisation. Even so, gestures and words remain empty if we do not have our Mother as the presiding deity of all chakras, and specially we have to place our Mother in our hearts if Antar Yoga is to be complete. It seems so obvious, but many Sahaja Yogi's remain half hearted nevertheless because this has not been understood. Recognition of Shri Mataji as the complete incarnation of Adi Shakti, embodying every deity which is to be worshipped, is the only way to get rid of inner negativity, to feel vibrations properly, and to establish oneself in the divine kingdom of joy and bliss. This has to be verified, but it is a fact.

Because external action and desire is reflected within, the chakras become clean or dirty according to our outward behaviour. If the behaviour is false or artificial, even if we are doing the gestures of what we believe is Sahaja Yoga, still our left side will be weak. Sins of commission are corroded by correct outward gesture, but we must also correct the sins of commission, that is the failure to become, for instance, sweeter and more considerate people. As we watch

ourselves we will see these effects more clearly. As Christ has said, watch and pray. When the flow of vibration in our meditation is absolutely even, silent, without direction towards any object, then we have balanced our outward behaviour and the inner yoga can work to take us deeper without outward effort or show on the part of our ego. Again, this will only happen if Shri Mataji is in our hearts as the Kshipra Prasadini – who showers blessings on Her devotees very quickly – and as the Vanchhitartha Prasadini – who bestows on Her devotees the objects of worship. Thus oneself becomes one with the formless, all-pervading, attributeless Queen of the Universe who cannot be known except through worship, praise, meditation and ultimately silence.

On the birthday of our Divine Mother we all thank Her to have been born in an age when it has been possible to know personally the most complete incarnation which has been known in all the history of mankind. Again and again we pray to Her, not to lead us into the Maya of believing that deities are different and Mataji Shri Nirmala Devi is different. To know the deities one must know Mataji, and not the other way round. Thank you Mother, for giving us this big chance. May Your Children be worthy of You and manifest Your glory on Earth.

(Nirmala Yoga)

## LIGHTING THE LAMPS

When a child becomes more aware he begins to observe his surroundings. He listens intently to all sounds and watches carefully the movements of his parents. As his faculties develop he begins to imitate the mannerism of his parents and gradually learns by their example. In fact from the child we can know the quality of his parents for his behaviour reflects their upbringing.

We learn by example and it continues to be the most effective method of education. In fact moral education can only be imparted through this method. A child is taught to speak the truth but if the teacher tells lies then the teaching loses credibility and fails to register. Our politicians preach honesty but if they are themselves corrupt then no one lends ear to their lectures and the moral standards further deteriorate. Their message fails to inspire because it does not come from the source of truth. Truth has its own strength. When one has become the truth then his words have great authority and strike deep. The words of the Christ, the Buddha and Lord Krishna had this authority and hence the power to transform humanity.

A leader who practices what he preaches is like the rising sun which sheds light and shows the way. Lord Krishna states in the Sri Bhagwat Gita, "Whatsoever a great man does, the same is done by others as well. Whatever standards he sets the world follows". III (21).

This is not a mere scriptural

quotation but a reality which was verified in recent times in the living example of Mahatma Gandhi. His personal example permeated the hearts of millions and inspired their course of action which changed the destiny of India despite the most formidable odds.

In becoming the example lies the secret of a successful teacher. Sahaj Yogis have to become the samples of Sahaja Yoga that others may learn by their example. The example we set should be so sincere that others are compelled to enquire who we are, who has adorned us like this. This will bring glory to our Mother and She will be proud of us. Then our small family will cross all frontiers and become a universal family. Therefore, we have to be careful and should investigate and check ourselves, whether our deeds are in harmony with our speech. While we talk of love and forgiveness our actions are not a negation. While we accuse others of fanaticism we are not ourselves being carried away. For the eyes of the world have become very suspicious and are always looking for an opportunity for criticism.

Yes, we are to be as gentle as the vibrations, as loving, generous, gracious, for giving and patient as our Mother. It is the greatest blessing to have found the source of all great examples (Trigunatmika) now let us imbibe those qualities and mature. Then we shall become pure and effective channels of transmitting that great blessing. The sweet





fragrance and colours of a flower attract naturally. Similarly the fragrance and beauty of our quality will attract others spontaneously and the message will spread.

Let us pray to Shri Mataji that as a beam of ray exemplifies all the goodness

of the sun like wise we may exemplify Her..... that ' thy Kingdom come Thy will be done on earth as it is in Heaven.....'

Yogi Mahajan  
(Nirmala Yoga)



**Five minutes after Shiv Pooja - 2003 Chaitanya flowing from the left heart of Shri Mataji.**



**In Moghul Sarai Centre fire of Hawana assumes the shape of Durga (Navratri-2003)**



