

The Divine Cool Breeze



September - October 2005





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

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SHRI SARASWATI PUJA

Dhulia 14.1.1983

With love all kinds of creative action takes place. You see how Raulbai has love for me and in this place you all also got new idea of creating a beautiful thing. And as love will increase your creativity will develop. So the basis of all creativity of Saraswati is love. If there is no love there is no creativity. It is even in the deeper sense, you see; people who have created all the scientific things are also out of love to the masses, not for themselves. Nobody has produced anything for themselves. If they make something for themselves it has to become for universal use, otherwise it has no meaning. Even if you say atom bomb and all these things are created from science, they are also very protective. If they had not created, those people would not have taken out their minds from war. Now, nobody can think of having a big war. Of course, they are having cold wars, but that also will

gradually stop, when they will be fed up. So all the activity on right hand side, of Saraswati, basically has to end up in love. Starts with love and ends up in love. Whichever does not end up in love, coils up and finishes off. It just disappears. So you can see that even matter which is not used for love, just finishes off. The basis has to be love. Otherwise all such matter that we create which has angularity, which is not fitting into the mass media, which is not appealing to the masses; of course, it takes time, you have seen that it takes time – but it does have that tendency always to disappear in the thin air as soon as you find it does not appeal to the masses.

Now this love of, that we talk of, the great love of God we talk of, we know that it is, for definite, through vibrations. People do not have vibrations but still they can feel the vibrations in a very unconscious way

All the great paintings of the world have vibrations. All the great creative works of the world have vibrations. Only those who have vibrations have been sustained by time – otherwise all other things are destroyed. There must have been monuments and horrible statues and horrible things that have been created long time back. But they are all destroyed by Nature as they could not stand the impact of the KALA – that is the destructive power of time. So, all that is sustaining, all that is nurturing, all that is ennobling comes from this sense of love, which is within us very much developed but within others also who are not yet realised. Ultimately the whole world has to realise that one has to go to that ultimate love of God, otherwise it has no meaning.

Now you have seen in arts people have taken to other methods of appealing to people by using cheap things and very vulgar things, just to make people think that this is art. But this will all disappear. It cannot sustain the impact of the time as

I told you, it cannot. Because the time will kill it. All these things have to disappear and already you can see the result, how things are changing every-where, even in the West. So there is no need to be so much disappointed with the West and to say that the Western world is a waste-land. It is going to be alright and it has to be done. Specially it has done lot of Puja of Saraswati. I should say in the West. Much more than they have done in India because they have gone to learn it and they have tried to find out so many things. But only thing they forgot that it is a Goddess, God is the Giver. Everything comes from the Goddess. That is what they forgot. And that is why all the problems have been created. If there is no Spirit in your learning, if there is no source of the goddess in your learning, then it is – absolutely useless. If they had realised that there is the Spirit that is working it out, they would not have gone that far. And that is what I was warning the Indians, although, that you are now taking to industrial revolution in a way and to avoid all the complications of industrial

revolution, you must try to know the Spirit. If you do not know the Spirit you will have the same problem as these people have. Because they are also human beings, you are also human beings. You will also go the same way. At random you will run and there will be problems, the same problems as the Western people have.

Now Saraswati's blessings are so many that one cannot describe in such a short time. And the Surya (Sun) has given us so many powers that it is impossible to tell them even in one lecture, even in ten lectures. But how we go against Surya and how we go against Saraswati, while doing the worship of Saraswati, it is to be seen very clearly within ourselves. For example the Western people are very fond of Surya because they have no Surya. But they go too far with it, as you know, and create complications within themselves of Surya. But the main thing that one has to achieve through Surya is the light 'Vivek' – is the light within. And if Surya Chakra at the Agnya level is occupied by lord Jesus

Christ then it is even more essential that the purity of life, what you call 'Niti', is the morality of life. Now morality itself has become very much sort of an argument in the West. People don't have any sense of absolute morality. On vibrations of course you know. But they have all gone against it. Those who are worshippers of Lord Jesus, those who are the worshippers of the Surya, of the Saraswati have all gone against, against the powers, of Surya, just disobeying it. Because you cannot be a Surya if you don't have a proper sense of morality and holiness. The Surya itself brings light to see everything clearly. So many qualities Surya has got. It dries up everything that is wet, dirty, filthy. It dries up all those places which create parasites. But so many parasites are created in the West. Not only parasites, but there are horrible cults and horrible things which have come into that; those countries which are supposed to be full of light, and in that darkness they exist. Darkness about the Spirit, darkness about their own knowledge and darkness about love.

These three things have taken over in the places where you are supposed to love light. Light does not mean, light does not mean what you see with your gross eyes, Light means from within – the light of love, That one should understand – Light of love. And it is so soothing, it is so sweet, it is so beautiful, it is so enamouring, it is so abounding that unless and until you can feel that light within you – that light which is of pure love – of purity, pure relationship, pure understanding. If you can develop that kind of a light within yourself, then the whole thing will be cleansed. 'Wash me and I shall be whiter than snow.' This is what happens to you when you are completely cleansed. The purest form of Nature is within us. The purest form of Nature is within us. Our Chakras are made out of that 'purest' form of Nature. We are the only people who are spoiling it by our mental thinking. Against the same Saraswati power, you are going against Saraswati itself. Saraswati cleanses all that is impure in nature, while with our brain activity we are spoiling all

that. All our brain activity goes against pure intelligence. And that is what one has to understand – that this pure intelligence, is not to be soiled by our thinking. Our thinking can make us so bumptious, so ego-oriented, so impure, that we can really eat the poison and say 'what is wrong in it? Just the opposite of Saraswati. If Saraswati is within us, She give us "Subuddhi", wisdom. And that is why, to worship Saraswati, to worship Surya, we must have that clear vision as to what we have to be. What we are doing. What filth we are living in. What our mind is getting into. After all we are here for emancipation and not for, just for pampering our ego and living with our filth that is with us. So this light has come within us and we should try to rise above our own mental filth which is being created around us. Apart from that, you have to go higher and understand that there is, within us, a thing called ego. And this ego is false, absolutely false. You do not do anything. Actually when you turn your eyes here and there when your attention is here and there,

it is nothing but your ego that is trying to overpower you. But actually ego is an absolute falsehood because there is only one ego and that is the God Almighty, 'Mahatahankara'. There is no really any ego that exists, it is myth. It is a very big myth, because if you start thinking you are doing everything – you are doing this, you are doing that – which you are not doing; then this non-sensical ego comes in and you start working it out, it can project in every direction. When it projects forward, it overpowers others, it tries to dominate others, tries to kill others, becomes Hitler. When it moves to right side, it becomes supraconscious. It starts seeing things which are absurd, which are foolish, which are stupid. When it moves to left side then it starts, talking – I mean, seeing things – yourself as a big man, as a big Christ or as a big Devi or something like Adi Gurus and 'I am a very great personality' that is left sided. When it moves backwards, that is the dangerous one. Then people become Gurus which are ruining other people. When their ego moves backwards

then they become Gurus, they themselves have lots of defects in themselves and they try to pull people into those horrible stuff which is described as absolute NARAKA. NARAKA is the movement of ego on all the sides.

Now when people try to use their right Vishuddhi, that is, to talk about themselves, is the worst of all. Whatever type of ego you may have, if you start boasting about it and talking about it, then it encircles, thickens the walls of ego so much, that it is impossible to penetrate into that, because such a person is completely satisfied with himself and he believes that he is so. And once he starts believing into a non-sense like that, its an impossibility then-impossibility to penetrate.

So when you boast about these things or you talk big, be careful, you see. You know what I am, but how many times do I say 'I am that'. Even if I say once, you get tremendous vibrations for you. But how many times do I say so? At the most if you

say something, I say 'yes'. But I don't say that. If I say it loudly, I don't know what may happen. The whole thing, might be blasted! So, one has to understand that Mahatahankara is the one that acts, that works, that creates. Sometimes I shout at you. Immediately all the bhoots run away. Just once I shout. Yesterday, you saw all the bhoots that were talking, they all ran away. Yesterday this I talked to you. So you should understand that now you are a realised soul, you can also do the same. **Use your right Vishuddhi to shout at yourself, "Now will you please stop boasting, will you stop talking all this nonsense, will you stop showing off!" Then it will stop.**

Now this thickening takes place by people who really are active. They want to do something about it, not that they are not active. They want to do. But they know only one way, is to act talkative. They don't understand that there are inner ways by which you control it much more. Because they don't want to take to that, they take to

this talking. And once they take to talking and they talk about it, the whole power goes out. But if they do not talk about it and keep it within themselves, it is alright. You can tell me about your experiences, alright, but if you start telling others, and talking about it too much, then the power that you have got will be all disappearing gradually. And you will just come down to absolutely lowest level. So one should not too much talk that I have this power, I have this power or I think this or I do this, which is a very wrong thing. I warn you, **DO NOT TRY TO SHOW OFF.** Yes, you can talk about my powers. It is all right. But don't try to talk about your powers. When it comes, of course, you talk to somebody who is a negative person or to tell somebody, then you should say that **WE, NOT I.** 'We' have, 'some of us' have felt this power within us. 'We' have seen people. It may be you only, but you need not say, 'I' have. What you've to say 'WE'. Then you become the Mahatahankara. When you say 'We' 'here some of us' 'we do'. Like in Gregoire's book I made it, I saw to it that he should not have many 'I's

but he should have 'We'. 'We think', 'we do', 'we', means the whole collective being, the whole collective organism, living organism of SHAJAYOGIS. So if you say, 'yes, some of us have got', that means, you put yourself down, but put all others above you. Say 'Yes, some of us have, I know some people have this.' That is the way one should do it. Because if you have to overpower your ego, you must allow it to spread into every body else. That is how, you will make it perfectly all right. Let it spread. We all SAHAJA YOGIS 'WE ALL'. But that pride is not there. I've seen that pride is not there. Still it is very individualistic. If you start thinking, 'we SAHAJA YOGIS', then what happens is that you become 'one' personality, 'one' organisation.

But the person will look down upon other people. He will see that person is low, that person is higher, that person is there. But he will not think 'We' the Sahaja Yogis, how beautiful we are! 'We' the body of Sahaja Yoga, how beautiful we are! So

always think in the words of 'WE', so your ego will become much less, much less, much less. And the same ego which looks so funny and absurd will fall tomorrow to the EKADASHA.

Today, individual ego will merge into EKADASHA. But we all must remember to say 'WE' all time. This is what is today's day is great day for us to change, because the Sun has changed its move, now. Sun is coming this side. So let us welcome the Sun, coming to the North now, this way. And for Australians to say that though the Sun has gone, let us establish the Sun, the domain of Sun, within ourselves. Because Sun never disappears from our inside. So that is how we have to take a mode by which we should think of 'one' personality, 'all of us together, all of us together.' And anybody who tries to be something separate or different, he will drop out. I will drop him out. What ever it may be, it will drop out. So you judge yourself, anybody who tries to be singled out or anything. Everybody must do whatever

they like, to nurture the whole, to help the whole, to help the whole, to emancipate the whole. But not to, in anyway, put anyone down always. Because this is not the way the Sahaja Yoga is. **Sahaja Yoga only works in collectivity. And the one who has developed this permeating spirit, is a real Sahaja Yogi. Who has not, is not!** Whatever you may think of yourself, I have nothing to say. But this permeating personality which moves from places to places, whether you talk or not. Like your Mother is. Whether I meet you or not, makes no difference, but I am permeating through all of you, by little-little things also I am there with you. So like that, try to permeate into each other and see the beauty in you. Enjoy yourself the best because that is the biggest thing. That's the biggest thing that is to be achieved. Because this ego you know makes you like a nutshell and it just cannot have a rapport with that beauty of permeation and just see how the notes move into each other.

It will be a great idea today, it is great

thing today that we are having puja at Dhulia. Like the Dhulia means the dust. Dust. And one day I had written in Childhood, a poem, I remember. Very interesting poem it was – I don't know where it is now – but which said that 'I want to be smaller like a dust particle which moves with the wind. It goes everywhere. Can go, sit on the head of a king, or can go and fall at the feet of someone. And it can go and sit on a little flower, and it can go and sit everywhere. But I want to be a particle of dust, that is fragrant, that is nourishing, that is enlightening,' Like that, I had written a very beautiful poem, I was about seven year of age, I remember – 'To be a dust particle, 'I remember that very clearly, long time back, 'that I should be a dust particle. So that I will permeate into people,' which is a very big thing – to become a dust particle of that kind. To just whatever you touch, you see, that becomes enlivening, whatever you just feel, that is fragrance. It is such a great thing to be like that. And that was my desire, and it will be achieved. At that young age, I had this idea

of becoming a dust particle and today just while talking to you, I remembered that I wanted to be that, and that is what this place is. And Raulbai is like that. She is a very simple woman, very simple woman and she lives like a very simple person. She has a sense of permeation. And now there are so many Sahaja Yogis, yesterday who came; and I am sure there are going to be more people. I hope you have met all of them. Make friends with all of them. Try to know them who they are. They may not know English. You get somebody to translate. Talk to them and be nice to them. Be friendly with them. I wanted you to meet them for permeation. You should know who are the people here, who are in Nasik. Because somehow we never meet the Sahaja Yogis, you see, who are in that particular place. And when we go back we have only one or two addresses. It is not a good idea. Try to see how many people there are. Ask questions about them. And all that.

This permeation is only possible when your ego starts permeating all

around. And this is the way to overcome the problems of the right side and that is how to worship Saraswati. Because Saraswati has a Veena in Her hand and that Veena is the primordial instrument which She plays like music, and music penetrates into the heart. You don't know how it goes into you and how it works out. That is how a person who is Sahaja Yogi should permeate – like music. There are so many qualities as I told you which cannot be described in one lecture. But one of the greatest quality of Her's is that She ends up into subtler things like the Mother Earth will end up into fragrance. Music will end up into melody like that whatever She creates ends up into something greater. Matter whatever She produces ends up into aesthetics. If matter does not have aesthetics then it is gross, like that everything. Now you will say what is water. Water becomes the river Ganges! These are the subtler things. So the matter gets into subtler thing because it has to permeate, it has to permeate. So everything whatever it is. And the best of

all is the air. That air becomes the vibrations!

So you can see how whatever has come out from this matter, from these five elements, becomes that subtler thing. Of course, the left and right side both work it out. Because the love has to work on this and when love acts on matter it becomes

that and that is how one has to look at your own life, to make it a beautiful combination of love and matter.

May god bless you.

(Nirmala Yoga)

1983



MAHA SAHASRARA DAY

We draw your attention to the article with the above heading in NIRMALA YOGA (May-June, 1983) Vol. 15, page 16. It is to be noted that on 5th May, 1970, Shri Mataji Nirmala Devi opened the Sahasrara of VIRATA at NARGOL and not at Bordi as mentioned in the above mentioned article.

NARGOL is a small village near the seashore and is about 35 KM by State highway from Bordi. By Railway one has to get down at UMARGAON Railway Station on Central Railway and then to reach NARGOL by road.

On 25th Sept., 1983, I visited Bordi in connection with the arrangements of the International Shivir for 600 Sahaja brothers and sisters who would be attending it during 10th to 15th Feb., 1984. After finishing my work at Bordi at about 1 PM in the afternoon I journeyed to NARGOL

on a motor-cycle, I had taken guidance from Mr. B.G. Pradhan, who was present there on 5th May, 1970 and is one of the first twelve who got their realisation there.

I located the place where this great event had taken place by the help of vibrations and then sat there in meditation. It is very difficult to describe the intense peace of the Grace which I enjoyed in the meditation. It was very deep and blissful.

Thereafter, I returned back to the house in whose compound I had parked my motorcycle. As I was walking with my hands out stretched enjoying the vibrations, people of the house enquired whether I was searching something. I told them "About thirteen years back our Shri Mataji Nirmala Devi had come there and meditated near the seashore. I wanted to find out the exact place where She had meditated." They at once remembered



that Shri Mataji had been there and they with some other local people had attended Her programme. BOLO SHRI SAHASRARA SWAMINI MOKSHA PRADAYANI MATAJI SHRI NIRMALA

DEVI KI JAI.

R.N. PEREKAR (BOMBAY)

NIRMALA YOGA

1983

THE FIRST SAHAJA YOGA SEMINAR IN AUSTRIA

Our Holy Mother visited Vienna in September 82, gave Her blessings to the whole city and realization to about 6000 seekers. About 25 remained in Sahaja Yoga in an active capacity and gathered to our first seminar in April.

You can't imagine, it was such a blessing to attend it! Just thinking about it one gets breathless... but we have to go beyond thought anyway. We had a programme of videos, workshops, meditation, exchange of experiences and above all, a beautiful Shiva-Shakti-Ganesh Puja, which according to the vibrations, was kindly accepted by the deities.

We gathered together to surrender to the realm of joy and silence, to get the Divine Vibrations flowing from the Eternal One. This happened in such a way, that, in a very short time, we grew remarkably strong in our yoga. This was possible,

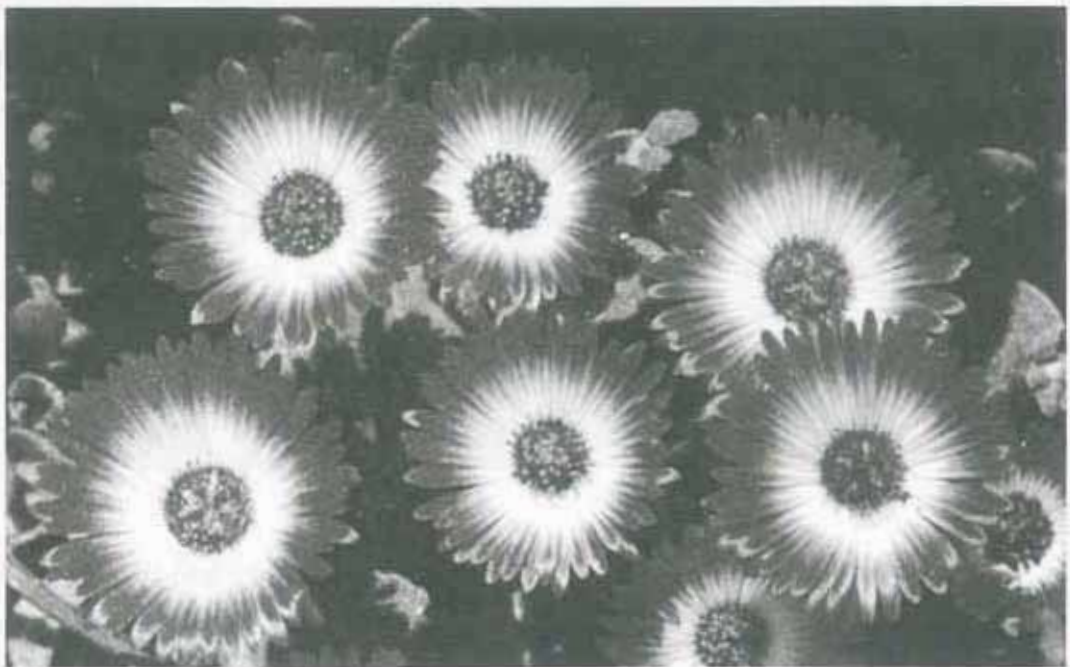
because the collectivity in the group was very good. Fixing the attention to the Spirit and not to the outward appearance of a person, we somehow melted together. Finally nobody could bear to see the end of the seminar coming. The three children of the manager of the youth hostel were attracted to us one after the other and they all got their realization; it was really sweet! All this sounds very nice, yet there is much work to do in Austria. With the help and guidance of the Divine we will spread Sahaja Yoga until the last valley of our Alps will be vibrated. And we now need an ashram to adore our Mother, who is Beauty and Bliss itself and to set the example of a new life style to this Austria.

No doubt, all problems will be solved if we surrender ourselves to the Enlightened One, the Spirit. We pray to our Shri Mother that She opens our hearts for Her Grace, compassion and guidance.

O Devi, who else but you can take away our misidentifications so that we can face your shining love without shadow in our eyes. Let us always remember that we are Your children, playing with Your gifts.

Thank You !

- *Guenter*
Nirmala Yoga



Maria Smith's account of the miracle at Bedford and the events leading up to it.

Bedford is a provincial town in the midlands of England. Sahaja Yoga programmes were started there about eighteen months ago, during which time a number of people were given realization and three became Sahaja Yogis. In 1982 Shri Mataji was invited by local Sahaja Yogis to come to Bedford and other neighbouring cities.

Initially, absolutely nothing worked out as far as arrangements for Shri Mataji's trip were concerned. There was total negativity and opposition from the media, and even Sahaja Yogis were sucked into the vortex of inertia. A lot of energy was lost in the process of trying to make people understand the importance of this visit by intellectual reasoning and persuasion. None of the approaches to media or any of the plans bore fruit through complete lack of local interest. As a result

the visit was temporarily called off by Shri Mataji. We realized at this point that we had been completely drained and wasted by going about things in a human rather than a Sahaja fashion. So collectively, the English Sahaja Yogis decided to work on the midlands area by cleansing and strengthening themselves and the area by doing pujas and by asking the elements to help in the process. Every Sunday we would have pujas in one of the three main towns and would work on the map of the district in the presence of Shri Mataji's photograph. We would use the vibrations coming from different parts of the map to feel and work out the collective problems of a particular town.

Just before all this took place, when the meetings had been cancelled, Maria telephoned Shri Mataji and our Holy Mother explained that something was taking place on a level beyond our

awareness and beyond our ability to control. Shri Mataji had consulted the stars and deities so that they would work it in the way that the Divine knows best.

After some weeks a series of extremely violent rain storms occurred. One minute the summer skies would be clear and blue; the next they would be filled with unnaturally heavy clouds, which seemed to come out of nowhere. The rain was so heavy that people could hardly believe it and it was accompanied by lightning which rent the skies from end to end and frightful and deafening thunder. The rivers flooded and overflowed on to the surrounding lands. After every storm there would be spectacular rainbows – not a normal, single rainbow, but many bows all crossing each other. These spectacular shows would delight everyone with their beauty and people would even stop their cars to watch this heavenly wonder. All Jews and Christians will recall that God sent Noah a rainbow after the great flood as a symbol of His love and as a promise that He would never flood the earth again

so completely.

After a month or two of all this Shri Mataji suggested more dates for programmes which She would attend in the midlands area. All the money for hiring halls etc. was gone, but due to one timely phone call the right person appeared at the right moment to help with this side of things. The second boon was that the media were totally positive; the newspaper, radio and even TV were only too delighted to cooperate. It seemed almost as if everyone connected with the media had been previously convinced about Shri Mataji and Sahaja Yoga prior to our visiting team.

Shri Mataji arrived and was on two TV programmes, and the Sahaja Programmes were jam packed with people standing in the corridors outside.

It was during the first meeting at Bedford that the greatest miracle occurred. Shri Mataji was driven to the meeting and reached the hall at about 7.30 p.m. Our Mother left at about 11.00 p.m.

and was in the hall constantly in between.

At about 9.15 p.m. a young man named Jason Haynes, who lived in Bedford, was knocked off his motor bike in one of the streets of the town and was lying seriously injured waiting for the ambulance to arrive. Some minutes later he was aware of a kind Indian lady standing over him, touching him where he was most injured and each time She touched him the pain left that part of the body. Then She left, and later the ambulance arrived and took him to the hospital, where he was treated for minor injuries and shock. The onlookers at the scene of the accident did not see any 'Indian lady' at any time, and Shri Mataji was at that time visibly giving realization in the hall in another part of Bedford. The next day the young man, Jason Haynes, saw a photograph of Shri Mataji in the local paper and was certain beyond doubt that this was the 'mysterious lady' who had helped him.

The following day some Sahaja

Yogis were accompanying Shri Mataji in Her car to the meeting at Cambridge. *One person complained that she was suffering from a bed left nabhi catch. The reply of Shri Mataji is instructive for all : our Mother explained that it was not this lady's left nabhi, but the collective catch of the whole area which was being felt.* She was told to open her charkas, and pray to the particular deity, then vibrations could be emitted through that person's chakra out to the whole environment. Thus the problem was that of the whole area and the lady was to stop assuming that the catch revolved about the problems of her small self; it was something much bigger.

Mother, please let us surrender to You completely so that we may be worthy instruments for the great work You are accomplishing on this earth of Yours which you have so graciously given us to enjoy.

NIRMALA YOGA

1983

Little Stories from the Rome Center

It was the first time I was going to the apartment where the Sahaja Yogis meet and I could not remember the indications my husband gave me to find their house. As I did not want to go all the way back home I decided to experiment with the guidance from the vibrations on the hands. So, I went on it in the street till I arrived in front of the right gate and pushed on the right interphone button. When I got the confirmation that I had indeed found the flat I was looking for I just couldn't believe it.

RITA

Shortly after my realization I was told by the Sahaja Yogis that my right Vishuddhi was catching as smokers' Vishuddhi usually do. I don't smoke but in my office they all do it. That same day the Sahaja Yogis also told me that, as a child of Shri Mataji, I was protected; I could not really understand what they meant.

In my office there had been regular

discussions on the need to stop smoking but without any results. Yet the day after these comments of the Sahaja Yogis and after I had bitterly complained to them about all those smokers, without any apparent reasons, all the colleagues in the office decided to stop smoking in the room. All of a sudden they were all taking care of my right Vishuddhi. I was stunned, happy, and, from the bottom of my heart, I thanked Shri Hanumana and Shri Mataji.

EDUARDO

I started my study as I was 23, with a lot of insecurity and fear of the exams. During the first series of exams after my realization I was still afraid though feeling the Presence of Shri Mataji in the room. Then something strange happened : the examiners, well known for being harsh and nasty, started beaming with smiles, became so human and so nice as soon as they proceeded with the girls of my group. Everything went so well as if a good fairy had entered the room on a cloud

sparkling with beauty. The same thing repeated itself for all the exams I had to go through. The wonderful thing about it is that my girl friends noted the change occurring every time, and now, funnily enough, they all wanted to be examined at the same time as me.

CRISTINA

Before meeting Shri Mataji, Anny and myself were keeping in our bedroom the picture of a "guru" whose meditation techniques we had followed for a while. Although we had found that his system did not give any results we were still intellectually convinced that he was a saint. Hence his picture remained on the wall, fortunately at the foot of the bed.

The night Anny and myself received our realization from Shri Mataji we received Her picture for meditation. Returning happily home, we fixed Her picture on the wall near the one of the "guru". (We did not know anything about protocol but probably we have been forgiven for sleeping that night with the feet

towards our Mother). The next morning we were amazed to find that the picture of the "guru" had fallen down on the floor. Only the picture of Shri Mataji remained. After this event, somehow, I felt that we should not sleep with our feet towards the picture of Shri Mataji.

ANTONIO & ANNY

It was 9.30 pm. I was returning home when suddenly some boys forcefully took away my bag. It contained pictures of Shri Mataji, my identification papers, money, gold, jewels that I wanted to sell, a shawl from India, my keys and newspapers to look for a place suitable for our ashram. On arriving home I prayed to Mother that Her angels should not be too harsh with the thieves. My husband told me to go to the police right away but I refused : I was deeply convinced that the bag would be returned. It had to be so as I am a daughter of Shri Mataji. I went to bed, praying as usual to Shri Mother, and, confidently, I went to sleep. The next day, I hardly remembered what had happened when the doorbell rang. It was the doorman holding

the bag in his hand. A street cleaner had found it on a lawn and brought it back to the correct address. Nothing had been touched. Just an old amulet that, I had forgotten in a side pocket of the purse, had been smashed into pieces....

Jai Shri Mataji

EMMA

(Nirmala Yoga)



In Memory of a Great Man

The prize winning film of R. Attenborough on Mahatma Gandhi has been seen by many Sahaja Yogis throughout the world. For once the link between Gandhi and Sahaja Yoga cannot be stressed enough: in enabling Bharata to regain its political freedom, Gandhi brought back to the land of yoga its lost dignity without which it could not unveil to other civilizations the priceless secret of its spiritual tradition: Kundalini Yoga. He was, in this way, the precursor of this little girl who was staying in his ashram. I refer to Shri Mataji Nirmala Devi of course. Gandhiji used to call Her "Nepali" which, indeed, was quite accurate: the Devi is the daughter of Himavat, the king of the mountains, and the Sahasrara of the planet is in Nepal, in the Himalayas.

On a general level the film on Gandhi brings to a wide public's attention some features in the life of this remarkable man that Sahaja Yogis can, perhaps, best analyse.

Young Europeans do not always realize what colonialism really meant to the rest of the world. They often consider that, after all, it was a good thing to bring science and technology to other continents without realizing that only too often the colonial powers behave with gross brutality; they destroyed in the process of their so quote "civilizing mission" the delicate fabric of human and social values which, in the light of spiritual life, were by far superior to their own. The real victory of Gandhi was to beat the major colonial power of the time merely by resorting to these values.

In many ways the mode of action of Gandhiji was sahaj. For instance, he firmly derived his political activity from a couple of Dharmik principles and he refused to compromise with what was wrong. These principles, his very firmness, stemmed from his (correct) conviction that it is God who leads history. Thus God answered back the call, or, in other words, the Unconscious started working for Gandhi.

How did it happen? - Gandhi's greatest leverage was his command over the Indian masses. He gained such a command because the simple folk could recognize that he was inspired from above. The people felt it from their own individual unconscious and thus they believed in the legitimacy and the credibility of his leadership; they, indeed, called him "Mahatma", gave him confidence in his mission, lent him in any possible way their support. Therefore, to take but one example, merely by his hunger strike the Mahatma could control the behaviour of millions of people. But alas, this process cannot work outside India, in countries where the common man does not have the required level of sensitivity to his own unconscious. This is why Gandhi's schemes of peaceful revolution has not yet been implemented anywhere else in the world. Other countries could, possibly have their own Gandhi. But would these lone voices be heard, let alone listened to and obeyed ?

Even in India the elite of the country, the clever people, missed the best part of Gandhi's teachings. They have largely borrowed the western ways of the western power they were supposed to have expelled and, in this respect, remained colonized. Perhaps this has been Gandhi's greatest shortcoming. He could transform a country but he could not transform men. He could bring political freedom but not the freedom from conditionings and ego. In other words, he could not raise Kundalinis.

Well, Shri Mataji Nirmala Devi can ! This is why the spiritual revolution She has triggered with Sahaja Yoga is simply the most practical, the most effective revolution of all times. As Shri Mataji can transform the basic cell of society, man, transform him, that is, into a higher being, the gradual impact of this positive transformation will be felt in all the dimensions of society. As this transformation will be duly opposed, there will be crises and clashes; the earth may shiver, the seas may rise. But the outcome can

be predicted with the kind of quiet certainty which distinguishes Nature's doings. At the given time some eggs become chicken, some flowers turn into fruits, some people become Sahaja Yogis. Like Gandhi we should be collective and wish this new freedom for many, many more. And we should be confident about it. For not only is nature doing the job, She has even taken an incarnated form to explain us how She does it ! Really we can only wish to Gandhiji to be back as one of us....

Gregoire
(Nirmala Yoga)
1983



THE MEMORIES OF OUR DIVINE MOTHER

(CONTD.)

THE BEGINNINGS IN ENGLAND

I've found this new sort of yoga

First of all, the area where I used to live was round by Euston, near Tolmers Square (in London) and that area was a sort of high energy area. There were a lot of squatters and things like that there. We used to have a little community club there and one day (in 1973) this fellow turned up —Mukund shah—to teach us yoga. Over a year he tried all sorts of different yoga and meditation and then one day he went to see Shri Mataji and, because he had so much experience of so many sorts of yoga, he tended to be a bit skeptical and he felt vibrations, but not to sort of quantify it.

So he had this group of half a dozen of us that he used to teach yoga. So he said, "Look, I've found this new sort of yoga and all we have to do is sit down in

front of this photograph of Shri Mataji and put your hands to it." And he produced a little black and white photograph. It wasn't much bigger than a postcard. And we sat there in his rather cold draughty, old bank that we used to use as a social club and we sat there with our hands like this before Shri Mataji's photograph. There was about five or six of us. And he came round and felt our hands and asked us what we felt and we all felt different sorts of things because we were all in different sorts of states of awareness due to what we'd done before. And anyway, we all obviously felt something and he said, "You get these vibrations from Shri Mataji. Would you like to come and meet Her at the Bharata Vidya Bhavan? (which was at that time on New Oxford Street).

Well, the following Friday, I believe,

we went off to the Bharata Vidya Bhavan and we met Shri Mataji and we just sort of sat there at the back and listened to what She had to say and we realized it was something really nice. And She was working on somebody at the time. At that particular point we were aware that it was something special, but we had an inkling of what it might be, but weren't prepared to admit to anybody, least of all ourselves, that we had actually met Adi Shakti. But I think, basically, we knew that it was special.

Then we went to Bharata Vidya Bhavan about two or three times and then, because we wanted to go somewhere else, because the series was over, we moved to a house in Clare Court, Judd Street, where Mukund Shah used to live just over the road from Kings Cross. We had a few meetings there and Shri Mataji told us about raising Kundalini and this is one of the first experiences we had of actually hearing through Sahasrara. She told us all our Sahasraras were open and

She said, "Put your hands over your ears and cover them up completely and you'll still be able to hear Me." And we could. We had our hands over our ears and we could actually clearly hear what Shri Mataji was saying because we were hearing through our Sahasraras. Our Sahasraras had actually opened. So that was perhaps the first experience, apart from feeling the vibrations, that was one of the real amazing, first amazing experience we had.

Now we had a few meetings at this Judd Street, but then, because the fellow that took us there was going to leave, we had to find somewhere else and we started to meet in a house in North Gower Street. And when we met in North Gower Street, I think that's when it actually began to take root. Because there it had got a base for the Sahaja Yoga to actually put roots down. Then what would happen would be that Shri Mataji would come round and She would sit there and there'd be may be half a dozen of us and Shri Mataji would talk to us and tell us all about Sahaja Yoga and

the way She'd work on us would be that we would put our hands under Her Feet and She'd sort of do various bits and pieces to clear us out. Because there was so few of us, within a couple of days we'd be caught up again which was rather sad, but it just shows the sort of state we were in.

Douglas Fry

HOW COULD SOMEONE LIKE THIS BE HERE?

Actually, I'd seen Shri Mataji's photograph before I met Mother. I'd left that yoga group before you brought the photo. I'd moved over to Baker Street and I did notice the photograph appearing, being kind of furtively concealed from me and I did hear about Shri Mataji, but I didn't hear anything that direct about it, but then I just said that I would like to come and see her. I had heard about these meetings and I came to the last meeting at Judd Street. One damp Sunday afternoon-raining-and I came with (my sister) Maureen (Rossi). It had a huge impact on me because I'd

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

I didn't really have a chance to figure out what it was all about, but I knew it was something quite momentous. That was the first meeting.

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

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

trying to kind of see how that made sense and fitted in.

Pat Anslow

I HAD NO IDEA WHAT I HAD BUT I KNEW I HAD IT.

It was the 16th September 1975 that we first met Shri Mataji in that (Judd Street) flat and, similar to (my brother) Pat (Anslow), it couldn't have helped being a most momentous feeling. Even walking up the street to go to that flat, I had this strongest urge to run away I've ever had in my life. Even though I didn't know where I was going and I had only been told that, "This lady is a yoga teacher, but she doesn't teach Hatha Yoga." But I can remember thinking that if I wasn't with people that I felt would say, "What on Earth are you up to?" I'd have run away. That's how strong I could feel the force I was walking towards.

And when we went in the flat and we were told to take off our shoes, which was strange, and told to sit down and I saw Shri

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

Maureen Rossi

IT's GREAT BEING A KID

I got my Realisation when I was seven year old. I was born in '68 and got

my Realisation in 1975. The first time I met Mother was quite a marked memory. My father, Pat (Anslow), used to bring me up to London at that time, sometimes, for the weekend. I used to live with my grandparents until my father was remarried. He first met Shri Mataji about that time. So he brought me up and said I was going to meet this very special Indian lady. I had never actually met an Indian lady of any description before that point, which made it a little bit daunting actually, coming from a middle class commuter town just near Brighton. He took me up to London, and that was a special thing in itself, and we got there and Shri Mataji was very different from what I imagined because Indian ladies to me would have been a distant person in a sari. There was not a person behind that, more a sort of image.

And there was this quite remarkable lady who was very friendly. And instead of me being all sort of anxious and kind of not knowing what to do because it was a strange adult, it was really rather fun.

People who remember seeing Mother with children – I mean, She sort of comes alive and says, "Really?" and that sort of tone that She takes. She really sort of gets their attention and makes them feel comfortable and sort of creates this instantaneous connection. So it was a bit like that.

She asked me questions and Her eyes kind of lit up and there was a huge smile and for some mysterious reason-being an adult now, I can't remember the logic behind it, if there was any – I decided I had to be an elephant. So I got these – it was in this flat in Gower Street where this Sahaja Yogi at the time, he had this – well, what I think of now as rather unpleasant seventies – style furniture, including these wickerwork drinks things. You kind of put your drinks inside. I turned these things upside down and stuck them on my feet and legs and kind of roared around the room and pretended to be an elephant.

When I did this Mother just pitched Her head back with laughter and laughed and

laughed and laughed. And my father, I think, was horrified, sort of "Oh no, what's he doing." But She really took it on board and She really brought the situation alive and made it all rather fun. And there was no sort of anxiety or anything like that. I mean, it's great being a kid, I suppose. With Shri Mataji, you don't have to think, "Do I have to be this or that?" You just sort of are, if you know what I mean.

Kevin Anslow

I REALISED THIS LADY WAS SOMETHING VERY HIGH.

My first reaction to Mother was that I felt that I had met this lady before. And I thought I had seen Her in Oxford Street (in London), in a shop somewhere. That was my first impression. And She just touched my hand and said, "You will be all right. You are not all right now, but you will be all right." So I went home and had a shower. I was alone at that moment, in the house I was sharing with some people. All of a sudden, I went completely thoughtless. I wanted to think, but I couldn't. So I knew I

had to lie down, so I lay on the bed and closed my eyes. I was aware of this energy rising up through my stomach and then all the way to my chest and then on to the top of my head like a sort of crown. And my body felt very light and I felt totally in the bliss. So I realised that this lady was something very high and I never experienced that before. So that was my first experience of Sahaja Yoga. It took a long time and is still taking a long time to correct all of my problems.

Miodrag Radosavljevic

WHAT ON EARTH CAN I DO WITH THEM?

One thing we should perhaps say more about was just how amazing Mother was with us in our ignorance of any kind of protocol or anything. We had no idea how to behave with Her and we had no idea how to behave with each other, never mind with Shri Mataji. She was just so amazing. She just must have put Herself out so much, in so many ways. It was just incredible. We would argue about

everything, every point. She would debate everything with us. We were obviously very impressed with Her and we could see that what Mother was saying was enlightening and amazing, but there was still lots of ideas we had which we didn't agree about and we would argue about all kinds of things.

Shri Mataji would resolve that by patiently going through every point and explain. Really, Mother put Herself into quite a rough kind of environment. Gavin and Jane (Brown) were sort of respectable, but the rest of us weren't. We all came from a hippie background.

Pat Anslow

I AM BACK HOME

I remember entering in Her house in Oxted (In 1975). I was in jeans and was wearing an old US Army jacket full of holes. I kissed Her hand and gave Her flowers. Interestingly, I remember bowing and looking at the ground, so

spontaneously. She commanded immediate respect. But my heart felt such a relief almost immediately.

It is hard to say when exactly I started recognizing Mother, but clearly the heart was faster than the brain. It was greatly helped, no doubt, by the contagious feeling of lightness and joy, an enveloping feeling of affection and wellbeing that made you feel, "I am back home! Home, sweet home!"

Gregoire de Kalbermatten

My first memory of Gregoire (de Kalbermatten) – he came over and he met Mother and he was staying in the area and he had seen Her several times. He came to one of the meetings at Gavin and Jane's and on that particular day the whole place was full of people who used drugs. Mother was arguing with them and saying it was bad and they were saying, "No it is absolutely not true. You can experience this. You can experience that." At one

stage, I'll never forget it, Mother just sort of hugged Herself and seemed to be saying, "What on Earth can I do with them?" She looked forlorn really and so unhappy. It just hit me then. I was looking at this scene and it was just like a mother with her children. It was the first time I really felt that She was like a Mother. She had been saying, "You must stop taking drugs." So I saw this and said, "Okay, I'll do it." And immediately all these other people turned around and glared at me. It just really hit me. And Gregoire was on his knees saying, "Mother, you must forgive them. They know not what they do" – very dramatic, but very true. He understood what was going on.

Pat Anslow.

When Mother named me leader of the USA for a brief period, She told, "You are quite qualified for this because you know hell best." It is true that before Sahaja I had experimented with many forms of adharma, but had also discovered their limitations. I mean, I felt like the Rolling

Stones, "I can get no satisfaction." And I was tired to keep trying. So, for me, it was not at all a problem to change my lifestyle after meeting Mother. The way She presented it made full sense, while the moral teachers of my past could not explain why I should not do something I fancied doing. I had done it all and I knew it was dust.

On one hand I finally understood from Mother why virtue was good for me. But, all the same, I did not know how to purify my attention right away and only meditation did help destroy the addictions.

Gregoire de Kalbermatten

SHE HAD TO BE VERY PATIENT WITH THEM

I remember Her being quite stern with the early Sahaja Yogis at times. She could be incredibly humorous and very warm, but quite stern when She needed to be. She was very much a mother figure in every way in those days. The early

Sahaja Yogis hadn't developed this basic discretion. Like one chap went off to try the vibrations of the graveyard. He came back and Mother had to work on him for hours on end. "What did you do this for?" And he just couldn't explain it. Oh, things like an early Sahaja Yogi went off somewhere and she brought a necklace and Mother was saying, "Well, you've got to try the vibrations of things". And She said, "This thing, there's something not quite right". And She got her to get a bucket of water and stuck this necklace in the water and the water turned black, like this black cloud came out of it. And She said, "Ah!" like She does and "See!" And they saw, but they didn't learn that quickly. She had to be very patient with them.

Kevin Anslow

A DIFFERENT UNIVERSE ALTOTHER

Mother arranged this weekend at Her house at Hurst Green – Icehouse Wood, Hurst Green in Sussex (near Oxsted). We all went down there by train. It was

extraordinary because it was this very strange collection of people in an extremely nice neighborhood, extremely nice and – Shri Mataji once described it – not even a rat was allowed to enter in or would enter in because the houses there were so perfect. They never had visitors let alone about fifteen straggling, hippie – type people dressed in jeans and any old gear. There was a big drawing room downstairs with beautiful Indian rugs and things like that and then this room up the stairs that was on the mezzanine room – very sunny and there were large statues of deities, a beautiful Shri Ganesha there.

Maureen Rossi

Pat (Anslow) took me to somewhere upstairs on the first floor and showed me this big statue of Shri Ganesha. And he said, "See this statue has such vibrations". And I said, "Hang on". I didn't sort of react. Being from a Muslim background, being of a Muslim background, I thought, "What is he talking about? What is he talking about? " So I tried just feeling the

vibrations, while stepping back. And it did have vibrations. That is the wooden statue we had in Chelsham Road (Ashram in London).

One of the things that struck me also in the house of Mother, was that it looked and felt as if every statue that She had in the house was vibrating with power. And everywhere you went, you felt a kind of silent, peaceful, but extremely powerful environment, which is very difficult to describe, except to say that you knew something very powerful was working very deep inside you and working it out. And yet, you were in the middle of this and you felt you were in a different universe altogether.

Djamel Metouri

And Shri Mataji worked on us and talked to us and there was this incredible smell of Indian cooking for about three hours. We were all dying of hunger. They started cooking so early and then I started to be ill. I had to keep rushing off and being

ill, but I felt brilliant. It was just a fantastic clear-out and then everybody went down to this big drawing room and fell asleep on the floor – and we've got pictures of these bodies all over this floor- just everywhere.

Again, then we had another session with Shri Mataji working on us and I had to keep dashing in and out, but it was like being totally divorced from the actual bodily feeling. I felt fantastic. The house had almost like a balcony inside that ran round and went off all the rooms.

But because I'd been ill, Shri Mataji Said, "Maureen, you can come and sleep in my room." And when it came to bedtime, I tried to hide behind everybody because I was convinced that Shri Mataji disappeared when She went out of the room. She went up these stairs curved round the middle of the house and She went half up the stairs and spotted me and hauled me out from the crowd and I was so scared as to what was going to happen and anyway She had this enormous lovely bed. Being from a sort of hippie

background, I hadn't come with nightclothes that were particularly smart or anything and She dressed me in petticoats and cardigans. And She worked on my back all night in Her sleep and I kept having to get up to be sick. And She snored and then She'd stop snoring and say, "That's better now." And then She'd carry on putting Her hand on my back and various places and then She'd snore for a bit longer and then stop and say, "How do you feel now? And it just went on all night and in the morning I was allowed to have bananas and cardamom seeds. That was the absolute minute attention She'd give us.

It's just incredible to think of Her doing that for us and then She went to India for about six months and we used to meet together, a handful of us, to try to meditate, but we weren't very good at all. And Shri Mataji, before She went, had said, "You can come to India next year when I go – with Me and meet all the Sahaja Yogis there." So we started saving and when She came back we were in such a state She said,

"forget it. You're not up to it." But then She again started meeting us each week, generally on a Sunday or Saturday, and She again had us to Her house.

Maureen Rossi

HOW AM I GOING TO VISIT YOU?

We went to Her house in Oxsted, but I can remember patchy things because I was quite young at the time. One of them was that I used to love drawing maps – I still do, actually – and I do them for the sort of stories that I write now. But in those days I used to draw maps and I had no idea why. And I drew this map which had some islands. There was an island for me and an island for Shri Mataji. So She said, "Well that's no good because how am I going to visit you?" And I said, "Well, I can't take the train." So I said, "Well, what about an underground train?" So Mother said, "Okay, that's fine". So, with Her direction, we drew in this little sort of underground train track. That solved the problem.

Kevin Anslow

SHE GAVE US SO MUCH AFFECTION

Now we are talking about early days and for me early days was the spring and summer of 1977. What is special about the early days is that Shri Mataji had just a few Sahaja Yogis. She hadn't got many. She is trying to bring them up to the level where they can be strong enough so we can then expand our collectivity.

When I arrived, probably about six or seven people – I was probably the eighth. Some of us in those days have left. I guess I remember how She worked on an Australian boy, Gus, for so many weeks. She took him home. She looked after him. She cured him. He was like an encyclopedia of drugs. He was really bad. He had so many problems and She worked on him day in and day out, every day. She never spared any effort. The most extraordinary thing is that She gave him all the love and, after three months, he just left. He left Sahaja Yoga. He could have, in fact, stayed and She never said. In fact, She said, "Okay". When you look

at it from our point of view, he wasted Mother's efforts. But She never actually talked about it that way. To Her, She just gave love and that love, there was no condition put on it.

The most extraordinary thing about Shri Mataji is Her capacity as a Mother to basically – to nourish the Sahaja Yogis who came at that time. To nourish them with enough love so they stayed in Sahaja Yoga, so they felt – may be She gives us what we didn't have, so, as Sai Nath of Shirdi said, "We may want what She wants to give us." And She worked tirelessly, taking us to Her home. She never hesitated to cook for us. Just think, the Adi Shakti in Her Home, cooking for the few of us. There may have been seven, eight, nine, even ten Sahaja Yogis. She would, Herself, cook food for us because obviously She wanted to put those vibrations in our Nabhis. She wanted to improve our Nabhis, which were in such a state anyway. And the way She actually received us in Her home, whether it be the

house She had in Hurst Green or in the flat in Ashley Gardens, in those days, She always had – She did everything. She gave us so much affection.

Djamel Metouri

TRULY LIKE A MOTHER

Shri Mataji used to cook for us and vibrate lemons for us and She would work on us constantly and effortlessly and all the time. Every week She would come into the ashram and would work on our chakras and check our vibrations and see how we were doing. So She was really truly like a mother, taking care of us.

Miodrag Radosavljevic

SHE'D BUY THE JACKETS AND THE TIES FOR US.

Shri Mataji would actually go out to a shop. I know because She took me out and She took several other people out. She'd give them Sir CP's second-hand, old ties and Sir CP, Her Husband, was very

much the head of the IMO (International Maritime Organisation), so totally opposite from us. He was one of the highest placed people in International society and we were dug up from a gutter somewhere, relatively speaking. I remember I got a tie. She'd always give ties to people at pujas. She'd give ties, jackets, clothes. She took me out and bought a jacket for me. She bought clothes for my sister. She must have spent well over a hundred pounds on clothes. That was down Brick Lane (In the East End of London).

Ray Harris.

INCREDIBLY CHEAP

She'd bought me a dress and I don't think anybody had bought me anything since I'd been a child and I was – I didn't know how to take it. I didn't know if I was supposed to pay for it. I didn't really understand what the protocol was for that moment. I said I couldn't accept it. I wanted to pay and She let me. And then She got another one. So I got two.

Vicky Halperin

Yes, She would never take money. That was the difference. You'd hear of gurus and people they have. They're always taking money off them. You give them everything.

I tried to pay Shri Mataji back for the clothes She bought my sister, Sharon [Vincent], and She just threw it away, said, "Don't be silly. What are you doing? I don't want your money. Don't be silly."

Ray Harris

When I bought Her a gift, She asked me if I was being patronizing. She didn't want gifts. She said, "You can't treat Me like the gurus." It was inappropriate to buy individual gifts. I think at some point later we were told that collective gifts were appropriate and individual gifts were not appropriate. I mean, I think Mother went from my house and I had big tears in my eyes at the thought that I'd offended Her and I really didn't. I'd wanted to do the

opposite.

Vicky Halperin

WE FELT WHAT SHRI MATAJI FELT

We were painting various bits of the house [Hurst Green in Sussex in about 1974]. Now one particular experience that I remember was that Shri Mataji went out with Mr. Srivastava to go to a meeting, a reception of some sort. He was at that time the director-general of IMCO [International Maritime Consultative Organization] and She left us. We were just cleaning this wall and painting it. About half way through the night we suddenly got this terrific headache and it felt really strange, but we just carried on working. So it passed.

So when Shri Mataji came home and asked us how we were, I said, "I got this really terrible headache halfway through. I didn't know what was happening." And She said, "Oh, what

happened was that we were at this reception and somebody, by mistake, gave me a glass of wine and I drank it."

So what happened was we felt the effects of the wine that Shri Mataji drank. Because it had an effect on the unconscious and we actually felt it from Her. So obviously, at that time, we were in such deep meditation that we actually felt what Shri Mataji felt through the collective unconscious. That was quite an amazing experience.

Douglas Fry

SHE TRIED ALL KINDS OF DIFFERENT THINGS

One of the most memorable things for me took place at Oxted, at her house there. We spent actually quite a lot of time there and Mother, as we say, the attention. I mean, She used to cook for us. There were servants there who cooked, but sometimes She'd cook specially for us and She would work on us. It was so intensive. You'd bow down with your hands

under Mother's Feet and the other Sahaja Yogis would be gathered around and it would literally sometimes go on for hours — just to clear one person out. And they'd be down for that length of time with their head on Mother's Feet. She tried all kinds of different things, mostly just looking after us in beautiful ways.

I remember once She gave me a head massage with oil and we'd do odd jobs sometimes around the house. I remember once we were sandpapering something ready to paint and Mother came over and joined in, got a bit of sandpaper and sandpapered with us. And the meals used to be the most memorable, weren't they? We were really spoiled, spoiled rotten.

I remember one day I turned up at Her house and She said, "You just go out. I clear you out and you just get caught up." And She made me lie down in front of Her and took Her shoe and actually shoe-bashed my spine — very hard — hard enough for me to see stars. And that

worked. I felt very clear after that.

Pat Anslow

SHE TRIED THINGS OUT WITH PEOPLE

She used to give me little presents sometimes. It's so fragmentary because it's a long, long time ago. I tend to find these memories sort of suddenly come to me, but then they vanish again. I remember in Gower Street Shri Mataji used to — well, my father says it was somewhere else — well, the older Sahaja Yogis at the time were a collection of ex-hippies and I was younger and clearer. They had had a bit of a wild time and it had sort of left its imprint on their charkas. Shri Mataji sometimes used to use me to sort of try things out or to clear things out. She discovered the neck crick on me. This is a form of treatment which no longer exists, I think because some of the people got rather damaged necks when they did it to each other. But Shri Mataji had me sitting down and said, "I've discovered this

great new treatment for the Vishuddhi." And She got my head and went "huwhump!" And it went "Click!" And I screamed and was in absolute outrage, but She found it very amusing.

There was this sense that Sahaja Yoga was sort of experimental. She tried things out with people. She would get them to do things and see if it worked or not. I mean, I think it sort of goes on, on a larger scale, as well today.

Kevin Anslow

ONE IS POWER AND ONE IS PURITY

Because I wasn't properly centered, I had a bit of an Agnaya problem at that time. I used to see Shri Mataji flash from different colours. She used to go this beautiful rainbow green and this beautiful rainbow red and I'd just see this light sort of flashing from Her. But apparently the reason for that was because I had an Agnaya problem. I mentioned this to Shri

Mataji and She said, "You shouldn't actually see that." She said, "One is power and one is purity." I could actually see them, but She said, "If you can actually see those colours, it means you are not actually in the center. You are off to one side."

Douglas Fry

I WAS SEEING MOTHER AS A CHILD WOULD

I was seeing Mother as a child would. I mean every time I saw Her, I would run up and hug Her. It is not something you get to do when you get older. There was a definite change of protocol there. And I do remember that as I got older, I was not quite aware of this protocol and not knowing what to make of it, particularly as the Sahaja Yogis were sort of intellectually engaging with it in some sort of sense. But I do remember that I could sort of run up and hug Mother. She was sort of like a big friend. It was very different. She was very accessible in those days to people and yet it didn't quite have the intensity that people have in encounters

with Mother in more recent times or as time went on.

I remember my Aunt Maureen [Rossi] saying that She was very direct and sociable, especially with the ladies, in a way that She wasn't with the men. But, generally speaking, like in talks and things, you will notice that at a certain moment some aspect of Her will come out, something very serious and quite didactic and sometimes a great jocularity. She did have that, but it was very much more toned down in those days. I think people were perhaps not up to the scope of Her manifesting these things in their fuller sense.

Kevin Anslow

I AM LIKE THE SOURCE

I also remember this meeting we had with Mother. She gave us this sort of meditation in Her lounge, you know, where we were seven or eight people. We were Maureen, Gus, from the early days, Pat, Douglas. At some stage Mother was

trying to sort of teach us who She was, trying to tell us who She was. And then She said, "The power of God actually just goes to the back of Me. I am like the source and it's just flowing behind Me." And that is when we started realizing that Mother was trying to tell us who She was. And then She was trying to work on our Mooladhara. And Gus was saying that he saw Mother as Shri Ganesha, He was quite struck by it and he was very surprised. He hadn't seen Mother in that aspect.

Djamel Metouri

THE SHOES OF THE ADI SHAKTI

I believe I saw from the very first days the colossal meaning of what Shri Mataji was doing. I recognized She brings the total, the grand revolution, the most radical factor of global change for mankind. The French and Russian revolutions are nothing compared to this!

On the other hand, I was looking around me. How on Earth and in the heavens are we going to get there? This was the problem and the tension within me. It was like being at the



bottom of a huge rock and not knowing how to climb it.

I remember one day in August 1975, in the house of Shri Mataji in Hurst Green, there were about seven Sahaja Yogis around the table. Needless to say, in those days we were all new and there was nobody else. Shri Mataji started putting Her shoes on the table – very nice and elegant ones, no doubts! But, of course, we did not know then that Mother was doing it because the vibrations from Her shoes are so powerful. So I was

looking at a bunch of stunned people, sitting around a table looking at pairs of shoes on the table and thinking, “Is it with this lot we are going to change the world?” My mistake was to focus on the people, not the shoes. I did not know what shoes can do if these are the shoes of the Adi Shakti. And if the world, indeed, will be transformed, let us handle these shoes with the feelings that Bharat had in handling the shoes of his brother, Shri Rama.

*Gregoire de
Kalbermatten
Nirmala Yoga.*



