

The Divine Cool Breeze



May-June 2006



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IN THIS ISSUE

- 3 An Appeal To Sahaja yogis
- 4 Sir C.P. Srivastav Addresses Architects - 20-1-2006
- 6 Shri Krishna Puja Celebrations - (USA) 26-28 August, 2005
- 7 Rakhi Celebration - (2005)
- 9 Nine Nights Of Navratri At Gurgaon - Oct. 2005
- 10 Sir C.P's Speech - Navratri Puja 15 Oct-2005 (Excerpt)
- 13 Navratri Puja - 16 Oct.-2005 Gurgaon (A Report)
- 16 Ekadash Rudra Puja - New York, 17 Sept.1983

From Nirmala Yoga-1983 :-

- 22 i- *Place Of Money In Sahaj Yoga - 8.6.1983*
- 23 ii- *The Beginnings (Viena) - 5.6.1983*
- 26 iii- *Mother Dear Mother*
- 28 iv- *An Experience - May-1982*
- 30 v- *Sahaja Of Physics, Part- I (7.7.1983)*
- 33 vi- *Installation Of Shri Ganesha*
- 34 vii- *Mother's Love (A Poem)*
- 35 ix- *Mother's Advice To Sahaja Mothers*
- 38 The Memories Of The Divine Mother

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Sir CP Srivastava addresses the Burwood builders, architects and decorators

(20, January-2006)

Tonight members of the Sydney collective associated with the renovations of the Burwood Ashram gathered to meet with Sir CP who wished to thank them for all that has been done in preparing their home. What began as a small gathering began to swell as architects, builders, engineers, artists, interior designers and an army of labourers assembled in the former meditation room which is now serving as their extended living room.

Sir CP entered the room and you could feel a sense of excitement, joy, and bliss. Although those associated with the building were present, it felt as if all the collective were there.

Sir CP began while speaking of the family's experiences within their home said that sometimes words are incapable of expressing experiences and what has been achieved, well it was like being in heaven on earth, the Yogis have done a remarkable job and in such a short space of time. It is miraculous, they have worked so hard, it is all the power of love and She is the source of that love, it is only because of the love of Our Mother that all things are possible.

Sir CP then said that the good news is that since Our Mother's arrival She has been resting,

relaxing and is in the best health he has seen for sometime, it is all quite remarkable. Nothing pleases us more than to see Her so well and at peace.

Sir CP then explained to us that since he has been here an idea has come to him which he would like to share with us, the artistry and dedication of the work here has led him to explore an idea he would like us all to contemplate.

Recently the arrangements surrounding the final acquisition of the house where Shri Mataji took Her birth at Chindwara has been finalised and this spiritually unique and significant home is now in Sahaja hands. The first and immediate task is to stabilise, strengthen, and reinforce the home to ensure its long term viability. Then the home should be restored to its former glory within the keeping of the original design and vision. Perhaps the internal configuration may accommodate a meditation space, or perhaps a meditation facility could be added adjacent to the building.

The vision that Sir CP proposed is that the Chindwara home will become one of the sites which will become a focus for Yogis dedication to their Mother; that at least once in a Yogis

lifetime they may visit the birthplace of their Mother, a Sahaja pilgrimage and to accommodate the Yogis a large multipurpose Ashram complex capable of accommodating many Yogis be undertaken by the world Sahaja collective and be constructed.

Sufficient land to construct a bilding of this scale may need to be found a few kilometers from the Chindwara birth place to allow space enough for the project.

The great task laid before all Sahaja Yogis is to propose a design of an Ashram as a

place befitting the elevated purpose of facilitating the Yogis undertaking this pilgrimage, a place of worship, introspection, meditation, further exploring Our Mother's teachings while coming to gether in collectivity, peace and harmony.

Over the next few days we will transcribe Sir CP's talk so the Sahaja collective can see this great vision realise through Sir CP's own words.

Sincerely
Chris

(on behalf of the Australian Council)

(Internet Version)



Shri Krishna Puja Celebrations

(A report from the amazing weekend)

Shri Krishna Puja, 2005 Parsippany, New Jersey, USA, 26-28 August



We came from all over the world to worship our Holy Mother as Lord Shri Krishna. The atmosphere in the hotel, with approx. 1,000 Sahaja Yogis in attendance, was soft and kind. Friends old and new had small gifts for each other. The integration of the complete Vishuddhi felt like a grand celebration, as North, South and Central American yogis met and embraced.

The events of the weekend-the morning meditations, the queues for the meals-were all the best experiences we had ever had. We settled into a feeling of complete contentment and well-being. Yuva Shakti who had stayed up all night each night enjoying the friendship of other Yuva Shakti, singing and playing traditional games, felt like the rest of us, on the top of the world.



Love and regards
On behalf of Singapore Collective
Vikas

Rakhi Celebrations

Saturday afternoon featured the rakhi ceremony. The ballroom filled with movement, colour and love as sisters sought out dear brothers to tie with the sacred thread of purity and devotion. Shri Krishna Himself choreographed a circle of brothers who danced around a circle of sisters while musicians played on the stage.

The Friday and Saturday entertainment evenings brought together talents young and old from around the world. The Saturday night entertainment program was delightful. The night was young and so was our first performer : Shradha Joshi, four years of age, sang a stanza of Vande Mataram. With her sweet voice and impeccable pronunciation, our hearts melted. Ashish Pradhan, the moderator of the Entertainment program, asked all the yogis to stand in honour of the song. The next performer, Shaswati Chipdey, not yet 10 years old, showed incredible power and range as she sang "The colours of the Wind" from the movie Pocahontas. A few minutes later, we watched Bal Krishna gather his friends to reach, via a human pyramid, a pot of butter which hung from the ceiling of the ballroom. When the contents were spilled and then thrown into the delighted audience, the butter was in fact small chocolates.

The highlight was on Saturday night when, through the power of the Virata and communication, a live entertainment program was web-casted from Shri Mataji's living room to the Hotel ballroom and to rest of world. There was deep silence and tears of joy as yogis were able to be in presence of Shri Mataji on this night of enjoyment. During the event Shri Mataji

asked about each artist as they came forward with their humble offerings. Later, prasada was offered, Shri Mataji vibrated it and then tasted a piece. These 54 minutes of pure, concentrated bliss showed us a possible future style of "being with" Shri Mataji-our Mother seated in Her own house and the world transported to Her feet via remote broadcast.

The marriage announcements took place Saturday evening. Our applause was thunderous as each shy yogi and shy yogini sat side-by-side on the stage. Feeling their surrender and devotion, tears welled up in some of our eyes.

The Puja began Sunday evening as the room filled with the bhajan, Namami Shri Ganaraja Dayal and we prayed that Shri Ganesha would be seated and grant us permission to do His Mother's puja. Then we sang Hey Nirmala Ma, Sitting in the Heart of the Universe, and Ranga De Jhini.

At 9:45 p.m. it was announced that Shri Mataji had arrived at the Hotel and was in Her room, taking tea and receiving the baskets of Lakshmi gifts. We sang Hey Adi Ma Hey Antima - "Oh Eternal Mother, You have given us whatever we desired" and Jogawa. During Jogawa Shri Mataji entered the ballroom, and the beginning of Her playful and astounding Rasa Leela became evident. Twenty years earlier, She would move so quickly through airport lounges that we had to jog to keep up. This puja, Shri Mataji, even in a wheelchair, was on the stage before the Yuva Shakti could get the curtain pulled across the front of the stage.

We sang our welcome-Swagata Agata

Swagatam. Then a chorus sang "God Bless America" Eduardo formally welcomed Adi Shakti Shri Mataji from "Your loving children from the three Americas"

After performing Ganesha puja and Devi puja, Shri Krishna Puja followed. As a flute and staff were offered, we sang, "Krishna Govinda." Then there was Aarti, the three great mantras, and we collectively did pranam to the deity seated before us.

The decorations were removed, and our dear Holy Mother sat before us. She permitted Her children to express their gratitude and an international gift was presented, followed by other gifts from yogis from all the continents. 11.00 p.m. came and went, and still Our Mother sat with us. The attention in the ballroom was at Sahasrara, silent. It was very emotional when two representatives of the Lakota Nation, from the Pine Ridge Reservation in South Dakota, presented their gifts.

At 11:12 p.m. it was announced that there would be a short break, and "SHRI MATAJI WILL BE COMING BACK." There was one minute of profound silence, and then the musicians

began to sing, and we filled the ballroom with Apani Panaha Me Hame Rakhana - "Always keep us in the shade of Your compassion." The air filled with the words and melodies of Vrindavani Venu. Amazing Grace, and Hey Givinda Hey Gopala.

At 11:38 p.m. Shri Mataji returned. There was a huge applause as Yogis got so thrilled to see Shri Mataji again. After we stood in silence to greet Her, we resumed singing "Hey Govinda Hey Gopala." Among the beautiful gifts there were several peacocks, from China, South Africa and Austria.

Speaking for the world collective, Eduardo said, as the evening drew to a close, "We thank You for Your love and patience," and we all offered pranam to Our Holy Mother. Then sang Vrindavani Venu to Her. At 8 minutes past midnight, the curtain was drawn, and Shri Mataji left the ballroom to return to Her house.

We sat for a full fifteen minutes in complete silence. We had all entered a pure witness state, absorbing the vibrations. Sometime around three in the morning, after all the prasada, gifts, and dancing, the Shri Krishna Puja ended with the three great mantras and a silent meditation.

(Internet Version)



Nine Nights of Navaratri at Palam Vihar Gurgaon (Oct. - 2005)

Dear Brothers and Sisters

Shri Mataji has blessed us all by accepting our worship and offering on the occasion of Navaratri. Please enjoy the pictures below from the various days during Navaratri.



Shri Mataji vibrated the Water and Barley for the camp office at upcoming Navaratri Puja site. Shri Mataji very kindly blessed us by accepting the Garland, Sweets and a small Puja Saree. She looked very happy and gave her blessing for all Her children.

Jai Shri Mataji
Gurgaon Collectivity

Shri Mataji has blessed us all by accepting our worship and offering on the occasion of Navaratri. Given below are a couple of photographs of Her Lotus Feet:



Day Six



Day Nine

Musical Evenings with Shri Mataji-14th and 15th October, Gurgaon

Two musical evenings were held in the Divine presence of H.H. Shri Mataji Nirmala Devi on the 14th and 15th Oct. 2005 at Palam Vihar, Gurgaon. The program started at 10:00 pm on the 14th, with bhajans sung by the Yuva Shakti working at Palam Vihar and after that there was a program from Nirmal Sangeet Sarita.

On the 15th, the program started around 10:30 p.m. There was a flute recital by the renowned flutist Pandit Rajendra Prasanna followed by Sufi bhajans sung by yogis.

Jai Shri Mataji
Gurgaon Collectivity & SITA Team
(Internet Version)

**Excerpt from the speech of Sir. CP (Papaji) in his address
to Sahaja Yogis on the eve of Navratri Puja**

(15th October, 2005 Gurgaon, India)



And for me it's a wonderful opportunity to be with you here today, and I thank you for allowing me to say a few words.

Let me first tell you that before coming here, I took the permission of your holy Mother to be with you here this evening, because I seldom leave Her aside. She was happy to grant me the permission. She asked me to convey Her love and blessings for you all. She also told me to inform you that She will be here in person tomorrow evening for the Puja. I know that all of you would have been deeply concerned about Her health. I do not know why the almighty has decided to incarnate on this earth in Human Form. But that is Almighty's decision. And incarnations who come in human form are subject to usual human infirmities. She is an incarnation, but She is the same and therefore,

sometime, some problems with Her may arise. But I want to assure you, each one of you and all of you that the best possible care has been taken and will continue to be taken. She has been seen by the best doctors in India, In Italy, in UK and in America. And Her treatment is being supervised by team of Sahaja Yogi doctors, one of them is always available round the clock. So, all the possible arrangement has been made and I am delighted to be able to tell you that today She is much better than what She was two years ago.

One year ago She decided that She has already for 30 to 35 years done Her best to create the message of Sahaja Yoga and to spread it. As you know She has travelled all over the world by plane, by helicopter, by train, by bus, on foot, in bullock carts and She has

been all over the world, cities and villages etc. and She has created a world wide fraternity of Sahaja Yogis and Sahaja Yoginis. She felt that after She crossed the age of 80, it was the time for Her to sit back and ask Her children that yourselves to take over the responsibility of spreading Sahaja Yoga further. You don't have to create Sahaja Yoga. She has done it. But, the message has to be spread and She came to the conclusion that while, She will be sitting there and She will be the source of inspiration, the Sahaja Yogis and Sahaja Yoginis should take up the responsibility for spreading Her message throughout the world. And therefore, She decided that this responsibility should be performed collectively, not by individual leaders, but by a collective group every where, all over the world in every country in every city. So collective leadership is Her wish and Her desire. And in effect collective leadership means that all of you sitting here are involved in that process. The whole Sahaja collectivity has now been given the responsibility of spreading Her message of Sahaja Yoga.

I want to make one proposal before you. I want to make a submission. I hope you will agree with me, I have no doubt you would, **as far as Sahaja Yoga is concerned, there is only One Creator...Shri Mataji Nirmala Devi.... And there is only one Leader that is Shrimati Mataji Nirmala Devi.**

And I request you, if you agree to endorse my words when I say that, **"She is today the sole leader in Sahaja Yoga and She will always.... always remain the sole leader in Saakar or Nirakaar form"**. Do I take it that you all agree and you would like this message to be

sent from here to the world?

Now dear Sahaja Yogis, Sahaja Yoginis, there is a task before us, and the task is to preserve her message of Sahaja Yoga. That message is contained in numerous audio cassettes, video cassettes and so on. And the first responsibility which we all have in all parts of the world is to make sure that what ever She has said, where ever She has said, all that should be preserved in such a form that it becomes the lasting wealth in Sahaja Yoga. And that is the effort which is being made in all parts of the world.

Following Her desire of collective leadership, She has created a World Council and She has created collective leadership in number of countries and that movement is on. And now, individual leaders will be replaced by collective leaders. And they are performing the task in a very very joyous and combined manner.

In India also new Trust have been established for the same kind of work namely for the collective Leadership. And I am happy to be able to tell you that trust has started working. And already there is one very big achievement which...That is the birthplace of Shri Mataji Nirmala Devi in Chhindwara, that house has been acquired by the Trust and it will become the permanent shrine for Sahaja Yogis all over the world. That shrine will be renovated in order to ensure its permanence. And the Trust proposes to have another building where visiting Sahaja Yogis both from India and from foreign countries could go to stay, when they go to pay their homage to that shrine. And the land is proposed to be acquired soon, where a building will be constructed, so that any of you or any

other from any parts of India or the world can go there. It will now become really one of the most holy places or perhaps the most holy place for all Sahaja Yogis of the world.

We will go on all together, and I invite you all, each one of you to join in that effort to propagate individually, group wise, collective wise the message of Sahaja Yoga which your Mother has given to you.

Before I conclude, I want to invite your attention to two other facts. The first is, that before She stopped making speeches, She made two of them in Cabella. In one of them She said "**all Sahaja Yogis are one, and the same. There is no one larger, on one smaller, no one bigger. Every person, every Sahaja Yogi if he is a Sahaja Yogi or she is a Sahaja Yogini is equal**". And that is what I want you to feel within yourselves. You are all equal to each other. There is no one superior and no one inferior. A Sahaja Yogi is an ideal person.

And the other thing She said was "**Sahaja Yogis must love each other**". They should make no distinction between a person speaking one language or professing some other language or religion whatever. Because, once you are a Sahaja Yogi, you are a Sahaja Yogi. That was

the idea of oneness and there must be love. She went on to say something very beautiful and She said that "**the love of a Sahaja Yogi for a Sahaja Yogi has to be or is purer than the love of a mother for her child**".

I beg of you to bear these words in your mind, in your heart and to practice them. How beautiful would the world be if you all loved each other the same way in the pure form without the slightest consideration for the colour of the skin or the language you speak or whatever else. That is what Sahaja Yoga means and that is what Sahaja Yoga world family should be.

I want to close now. But, I want to close after, thanking you all for giving this chance to speak here. All I can assure you is, you Mother will be looked after most humbly and respectfully by me and all other who are with Her as if you all are present. Your eyes are there and you'll see that everyone does the very best to look after... She looks after Herself. But we are there to serve Her and that is our first duty. As far as I am concerned I am living only for that purpose. I am 85 years now. very old already. but, I don't want to go, because I want to look after Her. **Thank you very much.**

(Internet Version)



Navaratri Puja, Gurgaon, India *16 Oct.-2005 (A Report)*



Dear Brothers and Sisters,

We are happy to announce with a deep sense of gratitude to our beloved Mother Shri Mataji on 16th October, we the world collective were blessed to offer our Sakshat Puja at Her Holy Lotus Feet in Her Holy presence in Gurgaon Stadium, Delhi., India. Shri Mataji blessed us and accepted the Puja.

There was simplicity in the Stage decoration. The backdrop had an expression of the just divine abode of Shri Durga Mata with face of Shri Mataji in Her Shri Durga Form holding various weapons as Mahishasur Mardini.

Mother we are grateful to You as Your advent on earth at this period of time has washed our sins and vices from heart and helped us to ascend and recognise Your true Form. You are verily the Mother of Mothers in us. Please continue showering Your blessings upon us to

be worthy of being present in Your Holy presence to offer our Pujas at Your Holy Lotus Feet.

The Puja started at seven thirty in the evening with the Three Mahamantras. Then the Italian composed Audio visual on theme of "tour of love and compassion with Mother" was on display. It was simply remarkable and breathtaking. The events and clippings are bouquet of excerpts from the Italian tour of Shri Mataji with Her children. The flow of love and Compassion with expression of Mother, leaves one with nothing, but a sense of oneness. Probably, it enhances the expression of the Left heart, where She resides.

It seemed that divinity played all means to dissolve the collective spirit into fountain of love springing from the never-ending reservoir of compassion from Mother through the gathering of twenty thousand collectivity across the globe.

It was as if the heart of the Virata was expressing, quite evident from its' decoration in the stadium with beautiful expressive lightings to its fragrance and the soft chiling grass, accentuated with the presence of Shri Chandrama (Moon) Sakshat along with us in that starry night. Yet, the soft but thick and beautiful carpets laid on the Mother earth in three fourth of the capacity of the stadium on the other hand gave warmth to the rest. It was a milieu that we witnessed as never before. The blessings were tangibly felt as if it were melting down upon us through the chill of the vibrations on one hand and the chilly moonlight on the other.

Finally, came yet another shower of vibrations through the bhajans rendered by the musical choir. A series of popular bhajans in praise of the Devi was rendered. At quarter to ten the beating the drums and lighting of the fire crackers announced the Holy arrival of our Mother. It was indeed a breathtaking moment after such a imploding video show, the added flavor of the explosion of the fire crackers high up in the sky were only an added flavor that sent the myriad sparkles of splintery lights spring out in form of vibrations.

So were the excitement and the welcome heart beats within us, to see Mother after such a long spell. As the fountain of light sparkles sprayed high up in air and dissolved into thin ether, the yearning to receive Mother within increased as the love inside our heart dissolved like icing, paving her seat within our Spirit.

It was a spectacular event as Mother complacently sat on the throne looking deep into us. We sang in joy Swagat Agat

Swagatam... Hum saba karte Swagatam... She looked radiant as ever. Her face shining like a thousand Suns.

We stood for long even after the welcome. It was quite a moment when the prayer was read in Hindi followed by English while we stood in silence. It was a plain and simple prayer, powerful as never pronounced, with deeper resolutions and vows to the Shri Adi Shakti in her Shri Mahakali Form. To seek salvage from the demonic attacks in her Mahishasur Mardini Form. Pleasing the Devi and praying to become Her effective instrument with our dedication to the cause to spreading Her message to the farthest corner of the Earth in Her Shri Adi Shakti Form. We continued standing in silence, while the announcement for singing the prayer song.. Binati Suniye Adi Shakti Meri (Kindly listen to our prayers O Adi Shakti)... "Mother Please accept our Navaratri Puja and Prayers at Your Holy Lotus Feet". It seemed we stood for ages and at last there was a gesture for sitting down.

At ten in the night, the little Ganeshas came up in queue to offer flowers at Her Holy Lotus Feet with Hemja Sutam Bhaje... Thereafter, at quarter past ten the Shringar started with Shri Jagadamba Ayi Re Meri Nirmala Ma...Jago Savera Aya Hai and concluded by Vishwa Vandita Nirmala Mata.... Shringar was complete at forty past ten. We witnessed Shri Durga in Her Shri Mataji form resplendent with her armours and Devi Roop. Following was the Arti that was sung at eleven by all the National Leaders.

The moon overhead bears the witness to this amazing meditative moment and the outpour of the blessing that was emanating from Shri



Mataji on this night of sixteenth. Our beloved Mother looked radiant...radiant and radiant as ever and was keenly and poignantly looking deep into the Spirit of the collective.

It was after a long spell that we were fortunate enough to witness Mother spending long spell to receive the series of international gifts. Mother seemed very pleased and even was seen commenting on some yogis who brought gifts. As the time matured the Devi looked more and more radiant and full of compassion towards Her children.

Suddenly the video display on the LCD screen froze, and the stage curtains were drawn to announce the time for departure of our Holy Mother. There was a silence. The heart and eyes were probably eager, or may be were yearning to prolong the Holy darshan which came to a close in an hour episode. But the traits of vibrations were like jets. With the gradual humming notes of Shri Mataji...Mataji... Your face shines like thousand Suns... broke the silence and the stillness of the night and Shri

Mataji left behind a trail of vibrations for Her children to enjoy.

The vibrations were not confined at this state only, Mahaprasad were served in an unique fashion. There were two surprise gifts awaiting for the yogis who attended the Puja. Two booklets were compiled as gift and distributed to the 15 thousand Yogis attending the Puja that night. One compilation was entitled "Navratri Puja" covering the Devi Kavach and the other "Praise to Devi". While the other one was a rare compilation that treasures the CV of Sir CP (Chandrika Prasad Srivastava, KCMG, IAS (Retd)).

Shri Mataji, we are grateful to you for Your Holy blessings of the evening and accepting our collective prayer to accept the Puja at Your Holy Lotus Feet. We bow to You again and again. Sitting in the Heart of the Universe, we know Your love is flowing through us, Shri Mataji we love you.

Jai Shri Mataji
India
(Internet Version)

Ekadash Rudra Puja

New York City , 17 th September - 1983

Pravachan Of Her Holiness Mataji Shri Nirmala Devi

So today is a day, according to the Indian calendar, called as Parivartini Ekadashi. Now, today is the 11th day of the moon. 11th day is Ekadsha. Also, in Sahaja Yoga you know about Ekadasha Rudra, which is here (forehead), which will ultimately destroy all those things which are not required anymore. That is Ekadasha here, that is the 11th. But today is a special day, **Where we are going to use the power of Ekadasha to do the transformation. It is not for destruction but for transformation.**

Is such a day to be here in New York where we use the destructive powers for the transformation of the universe. So it's a very great day today that we are going to transform people by the manifestation of the Ekadasha's powers. And they are 11 placed over your forehead here and you know how they work out. So that these 10 come out of the destructive powers of the Void. Void has got 10 destructive powers also. Out of those 10 the destructive part settles down here. So when a person is on his destruction, say for example a cancer has set in, then you might feel a throb, here at the apex of your Void, the throb. And it doesn't logically mean that if there's a throb there's a cancer, but if there's a cancer there'll be a throb in here going on. That means the force of life is trying to push it. But the obstruction there starts accumulation on both sides and in the centre is the centre of Vishuddhi, of the Virata. Shri Krishna has become the Virata, the Great Primordial Being.

So this is the 11th power of destruction. He has

the power called "Samhara Shakti" by which he kills people. So before killing them and finishing them off, in the compassion of your Mother, we have to first try to transform them. If they cannot be transformed then its alright, then let Ekadasha take over. So these 11 very great destructive powers will be used by the Kalki, the One who is going to manifest on a white horse. Before that, today is a very great day that these powers we are going to use for transformation.

Now how can destructive powers be used for transformation? First of all, when people know that there are destructive powers manifesting, they start fearing. They get afraid. That we'll be destroyed, so we must take to God. That's one of the ways. Secondly, if a person comes to know about any destructive disease like cancer, he wants to find out a method. And there is no method available on a human level. So then he thinks of God and wants to come nearer to God. The fear brings him closer to God. He depends on God more than on his rationality, than on his ego, or superego. And he wants to depend on God's powers to cure him or to save him from this destruction. Because he is now on the brink of destruction, as soon as cancer is set in he knows that there's no end to it and he has to be destroyed. So, this is another way people take to transformation, change their attitudes, change their value systems.

I've known of many husbands and wives who got cancer and their counterparts became very mild, gentle, kindly, romantic. They tried to give all the love, all the protection, all the good things

to a person who is going to die now of Ekadasha. So a kind of a transforming temperament starts coming in a man that he sees that a person with whom he has lived all his life is now going to be no more. So a kind of beautiful feeling towards the person, of giving whatever you have beautiful within you, starts. And that's how people develop a new kind of personality which was never apparent before. So all harshness drops out. And all the sweetness starts pouring in. So the compassion in a man is awakened by which he gets transformed.

Many people who lost their relations, kith and kin, become much more gentle, kinder, because Ekadasha has expressed its awe. And also another kind of a fear comes into the mind of the people, "that tomorrow this can happen to me also! So I must do something about it." So at this time Sahaja Yoga helps them a lot. They come to Sahaja Yoga because such an emergency is created within themselves and thus they are thrust for their transformation to Sahaja Yoga.

But there's another subtler way that this destructive force helps: by destroying all that is negative within us. Because unless and until that negative is destroyed within us, we cannot become people who can enter into the kingdom of God. We have our ego, we have our super ego and both can be represented here. When you have your ego very much great ego, then you'll find a big blob-like ego coming out on left side, a very big one, here. Or if you have a super-ego you can see another big thing jutting out on the brain on the right side. So on both the sides you might get both the things if both the sympathetic are overactive. If you are not a

very collective person also you might get a blob here. So you might get all the thing filled up with your ego, superego and this Virata centre again blown up in a way that a person develops a face like a monster sometimes! This portion becomes too big, thick, jutting out. There's a character I've seen like that, I think it is Frankenstein or someone. Is it? Frankenstein; yes, that has come from the Unconscious; Frankenstein character. Is all this is swollen up, jutting out, and this place like that. That's really the one that happens to human beings when he becomes a devil himself.

So this is how the Ekadasha works within us, to destroy our negativity within us. In India, so many people fast on this day, for atonement, on 11th day is very common: "You must do Ekadashi". All the Hindus and all these people do Ekadashi. That is, the 11th day they don't eat anything at all. But you shouldn't do it after the Advent of your Mother, because, I'm the Ekadasha Myself! So why should you do it now when I've come? It was done when I was not here, just to call me, so now I'm back here, you need not do this anymore, the penance of Ekadesha. But you have to be careful.

Now Ekadasha comes, as I told you, from the Void. So firstly, it comes when you accept someone as your guru, say, who are false, who are anti-God, anti-Christ. So you develop a kind of a thickness on right side, it is the person who you are worshipping as a guru, respecting as a guru; who is a guru to you who is not really a guru, so you develop a superego which shows on this (right) side, this part. Now the other side of it shows when a person says "I'm my own guru, I'm practising my own meditation. I've nothing to do with anybody's

guidance, I'm quite alright as I am" - Such a person develops the left half. So you have (left) half developed because of that, and this half developed because of the superego that you get from these false and fake gurus. Now what happens sometimes that when you get involved into this kind of superego behaviour, at that time, it so happens that you might take over from there and start using it for your ego. That's the worst time for it. At that time what you do is to act like the devils yourself. And once you start doing that, your Ekadasha is completely finished. And then I don't think it's easy to get rid of it. It's very difficult. Like if it is one-sided it's much easier.

So today is the day which is called as the Ekadashi which is going to bring the transformation. When you are transformed, so many things are automatically destroyed within you. As you can see very clearly that all your misidentifications drop out. The misidentification that 'I'm an American, I am a Christian or I am a Jew, I'm this, I am That- all these false misidentifications drop out and you become a naked human being; first of all you are a Human Being. And then a super human being, without the ego, without the ego. So your ego is destroyed, your superego is destroyed, your conditionings are destroyed and all your false ideas about knowledge are destroyed. So what remains and emerges out is the reality. Now see when a flower becomes the fruit, everything practically drops out of the flower, we can say. Like the calyx is dropped out, then the petals are dropped out and then the epicalyx is there, that is also dropped out. But what remains is the seed, actually if you see. Around the seed all these things developed and the fruit remains, the rest of it drops out. In some fruits some part

is used, in some fruits nothing is used, a very little growth comes out as fruit and becomes a fruit while the flowers are there. So in us also whatever becomes Spirit, remains. The rest drops out. And that is what it is when we call it the Ekadasha which brings forth the transformation. And one has to understand we have to drop out many things.

Some people I've seen they say : "What's wrong? I'm smoking, still my vibrations are there". Some say, "What's wrong? I'm drinking, still my vibrations are there. I'm going to this guru, still my vibrations are there, I'm having the same type of licentious life, still my vibrations are there." But suddenly they stop, and you find you're out of the bounds. You're thrown OUT completely. But you do not feel how you're thrown out. Gradually you find, like a tangent you go out. And so one has to be careful about it. So within us lies a force which is centrifugal and a force that is centripetal. So Ekadsha's force is centrifugal, by which you are thrown out. *Sahaja Yoga doesn't fall onto anybody's feet. Doesn't request anyone, doesn't flatter anyone. If you want to be there you have to be positively there and if you don't want to be there it throws you much faster than what you want. That's the trouble with Sahaja Yoga is and this is the loophole of the Sahaja Yoga which I have to tell you as a Mother that it's very anxious to throw you out.* I'll tell you when Christine-just now she told me -got engaged to Micheal, half of them were thrown out.

Because they had a conception that you must have a romance before marriage. Without a romance, if you have a marriage, then there should be no marriage. I don't know on what

conception it is based. But if you have the romance before the marriage, what's the fun of having the marriage? I mean it's like - if you have to give somebody a present, you hide it, you see; keep it to that date, and give the surprise to the children! In the same way if you have the romance already done, what's the marriage? What's the celebration for? It's absolutely illogical. There is no romance in such cases. Actually you have seen that after the romance, the marriage and then the divorce. It's always like that. Because you become stale, and you find that the romance you had before marriage was something, a fantastic fantasy that has dropped out, and now after marriage there is nothing left to enjoy, so you are fed up and next month you are now in the divorce court. But the marriages that skip this without the romance kept all reserve for a particular day. Just for that day when you are going to have the real romance, and real feeling of oneness, everything. In India it's a very big thing, you see, the first night of the married people. And that's why your marriages are lost.

You know - I would say I'm an old woman of 60 years, my husband is 63 years and you can see how romantic he is still. You see the romance never finishes. Because it starts on the auspicious day with the sanction of the collectivity, everybody taking interest in that romance. It is such a big thing to be married, all the people enjoying the marriage, and enjoying. So now this kind of thing when happens to the people who are western people think romance is very important. But I don't think one can learn anything from the marriage system of the western people. Because all their marriage systems absolutely dwindle down. There is nothing to

be learned from them as far as that is concerned. We can learn many other things, for example we can learn how to operate a camera. But to operate a marriage is better you learn from Indians. They have a very solid system of marriage. First of all the way they are trained from childhood how to make a marriage successful, such a lot of importance is given. Then without the horoscope we'll not marry, without the auspicious day they won't marry. Everything they work out in such details so that the marriage cannot fizzle out. Moreover it is worked in such a collective way.

For example, supposing my husband wants to trouble me. Say for example. So the sister of my husband will take him to task. Everybody can interfere if they try to do anything against the marriage. Everyone in the family will be after the person who tries to break the marriage. And so everyone knows that I'll be left high and dry, you see, if I have a divorce. Nobody has place in the society. But in England when we went first we were shocked! They had no shame about this, they said, "I'm already divorced thrice and this is the fourth woman I'm living with." So shocking for us. Oh God! To us a divorce means worse than leprosis! "Why are you divorced? What's the problem? How can you be divorced? Such an auspicious thing is the marriage! How can you do it, is such a big fall!" And that's how it works out. And in no way we are less than you people as marriage because we can produce much more children than you. And children only want to be born in India not anywhere else. You'd be surprised. That's the problem we are facing.

Our population problem comes from the point

that the marriages are so successful, the people are so peaceful that children hate to be born in nightmares of New York. Naturally, because you don't know where will be the mother tomorrow, where will be the father. Now we are blamed for a high rate of fertility, but what to do? Children don't listen, they don't want to go to all such places where there's no stability for them to exist. Especially the realised children, if they are of a very high quality, they do; I mean, they have to be like devils to get into this thing so they may try. Or maybe real devils - to take advantage of it. But normally, people who want peace in life, who want joy in life, and want the love of their parents, want to be born in India. And that's why recently we find that India is growing so fast in population that we don't know what to do. So this marriage system came in, which shocked them because they couldn't understand, there has to be a romance, and this and that.

Now the more understanding of Ekadasha that should be there that *we should not allow it to be built within us in any way, because these are self-destroying things. It starts with doubting. When you start doubting Sahaja Yoga, the build-up starts.* And the doubting starts building up throughout the "medha" - is the plate here, you see. And it can become a big plate here. Like today I saw that lady saying touch wood, you see touch wood mean this wood. Touch wood means there should be no wood in here any more, you see. Or you can say touch stone. If you say something like bragging you can say no, no, touch wood. I am not meaning that. People are quite conscious, unconsciously they say, but they are quite conscious not to say something that

would sort of give an idea of postponed nature, or something bragging, or something big so that it may go wrong. When they say touch wood, this is the wood. You say touch, there.

So we are quite conscious of this force building within us. And now we have to be conscious that this force is going to transform the universe. So today we are going to pray that this force has to transform America through its capacity to frighten people so that they come to Sahaja Yoga. Because when things have reached this stage of ego, then when people say "What's wrong?" - Like in England when I started talking first, they said this is Victorian woman, out of date, absolutely useless. I said alright, I don't say anything. But you'll have such diseases that you'll have to come back. That was the time they pass the law that homosexuality should be allowed, permissiveness should be allowed, and all these things should be allowed.

And now you have A.I.D.S. You have AIDS now here already operating. Now the AIDS has given the fear of Ekadasha. Now have it! What's wrong! What about that? So this awe and this fear is very important. Is an extremely important thing that you must have the awe and the fear that God is Almighty, and we are nothing before him. Here we have to remember that we are part and parcel of that God, and that we have to awaken ourselves to the consciousness that He is the Whole and we have become one with the whole. That's how we are going to overcome our Ekadasha.

So today I bless you all with the power of Ekadasha which is going to transform. May God bless you all, in your work which you are trying

to do for the good of Americans. It is a responsibility to save America. You know it is the Vishuddhi chakra and all the responsibility of Sahaja Yoga rests on Vishuddhi chakra. So how important it is that this transformation is to take place. Unless and until the transformation comes in, you will see it will not work out. You

cannot talk to people, you cannot communicate with them. So you must pray that transformation process must start, must trigger, and must gallop, and must go on spreading like wildfire. This should be your prayer today.

May God bless you.



ॐ नमो भगवते वासुदेवाय

Place of Money in Sahaja Yoga

Shri Mataji has many times said that God does not understand money. This means the money is human invention, an artifice, a means of tricking reality. What are Sahaja Yogis to do with such poisonous stuff? Does it mean we should get rid of it as quickly as possible? Or give it to someone else (our Guru perhaps)? Or pretend we haven't got any with us? What to do, is the problem.

Many people feel that the sensible thing to do with money is to live a normal life and spend only what is spare for Sahaja Yoga. They also feel that what is spent should be, at least partly, under their control and approval. Having parted with it, they still do not want to let go. These basic assumptions must be challenged.

Money is incidental to life. It is not the measure of life's value, nor is it the means of enhancing that value. This should be understood. By itself money cannot buy God. Love can, but money cannot. Love has not monetary value, it has no buying power, but definitely it can turn God's heart. Therefore money should be regarded as incidental to our purposes. If God does not want to fulfill our purposes our money will not get used to way we want, but God may indicate another use. Why should we get upset?

Let us suppose we have given money for a big advertisement about Shri Mataji's lecture tour, but the advertiser refuses to display it. Still the tour is a success. As far as God is concerned, we have paid and He delivers the goods. 'Yoga Kshema Vahamyaham': the well being of the saints is assured - we have seen the proof. Then the question remains, what to do with the money that was collected and not spent? Who decides?

As far as Sahaja Yogis are concerned, the one who decides is our Mother. Why? Maybe people should decide for themselves. But one thing is certain, is that according to vibrations

our Mother is divine, means, is the Lakshmi, the source of all well being, is the Power of God Almighty. Then why should we question?

Still some people will have hankering, that the money should go to a similar purpose to the one for which it was collected. For them, money was to be used in a particular way. It was to reach a particular audience with which they are identified. But suppose our Mother wants the money to pay for something else? What is wrong?

One thing we must understand. If we are petty about money and its use, we will remain petty-hearted people. Not only our Nabhi chakra will remain closed but our heart also will be tight like a stone. The whole creation has to glorify the Lord. Not just our little puddle. Like the frog in the well who thought he had found the ocean, we croak our songs of joy, little realizing that our voice is echoing in a deep pit which we have dug ourselves. Let us climb up and up until we can see over the edge of our own prejudices. And then we may not mind so much helping the one who goes from well to well, lowering a light down on a long rope to illuminate the little wicks that are trapped at the bottom. We may even want to help in the process.

This parable may help us to understand the purpose of money in Sahaja Yoga. It is to be spent in order to increase the light level. Whether the light is in Spain or Peru, makes no difference to the ultimate purpose, which is to light all the wicks. Wherever the wicks are readiest, is the easiest to light more. Wherever the darkness is thickest, is the most urgent to light lamps which can enlighten others. Time is short. So let us not be petty about money. Wake up Albion, arise.

Jai Shri Mataji

Gavin Brown 8-6-1983
(Nirmala Yoga-1983)

THE BEGINNINGS

I got my realisation around the 15th August 1975, in Hurst Green, Sussex, in the very house of Shri Mataji Nirmala Devi. The period following this turning point in my life can be said to have been most intense, no doubts, but pretty precarious also. I had to leave the shores of fair Albion to go back into boring daily life where, somehow, negativity was waiting for me... and I did not know then, how to deal with the multiplicity of its subtle and less subtle form. If I managed to swim through these troubled waters and survived as a yogi, it is, of course, thanks to the ever watchful Grace of the one who had given me my realization. But, more precisely, I can hint here at two devices which proved to be useful in enabling me to stick to Reality. One could be called "*charting back one's path towards Self-realisation.*" The second "*fixing the pole of the tent.*"

Charting the path towards Self-realisation.

We are all seekers. As such we are looked after. The Divine-or, in more secular terms, the Unconscious-has been working on us as a magnet mass does on iron dust; our movement towards Self-realisation expresses the impact of its gravitational pull. The Unconscious wants us to reach Self-realisation (nirvichara smadhi). It paves our way towards it. Thus it carefully engineers moments and circumstances, it calls, it stages happenings and sends signals to the Atma, often long before we meet Shri Mataji. The Atma, the Self which is Truth-Consciousness- Joy is all what we want to be and Self-realisation is the first encounter with capital Reality, an encounter which has been discretely but lovingly prepared by the Unconscious itself. After Self-realization, when negativity tries to settle back into the half cleared

charkas, when doubts and fears rain from stormy ego cum super-ego, it helps to consciously call to memory the helping hand of the Unconscious, the gentle way in which it led us towards its most elusive, most effective incarnated form, Shri Mataji Nirmala Devi.

Here is an example from my own story.

I met Rajesh Shah at Berkeley University, California, in June 1975. He spoke, although carefully, about Sahaja Yoga and soon left for London while I went back with a friend and a trailer van for a tour of the Arizona and Utah deserts. Quite a few things happened during this travel, many signals were sent. For example, whenever I would fix my tent I would find the Venus star facing the opening. When I arrived on the Grand Canyon the sky was overcast. I sat on the ridge of the Canyon and prayed God that I should have a rainbow. Within ten minutes the sky opened, stream of golden light flew in, down to the Colorado river, and set on fire the walls of the Canyon. While some green black clouds were still rolling over my head, I was given the most beautiful of all rainbows, shaped like a horseshoe, stretching its colours from one side to the other of the Canyon. It was just too much, I felt the Universe was a house and I was the heir of this household. I did not feel lonely and lost anymore and, with tears in the eyes, I was just overwhelmed with love and gratitude. Fortunately there weren't any tourists around for they would have wondered at the sight of a kind of drunken boy, hugging and kissing all the trees on his way.

I did not know that, by then, Rajesh had met Shri Mataji in London and had spoken about

me, that is, I did not know that I had already entered Her omnipotent, omiscient attention. I did not know either, by the way, that the shape of the horseshoe or "bandhan" is the symbol of the Adi Shakti. But I felt : I heard a call, I felt a great, great, tremendous love, Her Love upon me.

Rajesh and I met again in Berkeley. He showed me a picture of Shri Mataji. A few days later, in U.K., at the appointed time, I found myself standing in the hall of Shri Mataji's house, ready for "my first encounter of the Atma kind"

Needless to say, later on, in moments of confusion, the recollection of these signals comforted my still vacillating faith in Sahaja Yoga. Each of us who know to search his memory has a provision of such signals before his realization, before meeting Shri Mataji or, simply, before meeting Sahaja Yogis. There need not be rainbow every time. But it's love all the time.

Fixing the pole of the tent

When I left England I was eager to share the good news with others who I thought to be seekers. So, I briefed one of my friends who had much more experience of these things than myself as he had tried so many gurus in India and elsewhere. He was keeping the pictures of the various special masters he had met, stones they had given him and also a sort of mental decoding system whereby he could find out who was a genuine master and who wasn't. Despite this background however or, rather, because of it, he failed to grasp the point of Sahaja Yoga, passed on to me a few of his exotic-esoteric bhoots and got me quite confused. I then wrote a letter to Shri Mataji in which I expressed

doubts as to how I could possibly be so deeply transformed through Sahaja Yoga and how could this yoga transform the world. I was drifting away.

The 25 September 1975 Shri Mataji was gracious enough to send me a letter in which She very clearly exposed my inconsistency, how precarious my position was and what I should do to muster positivity within myself instead of siding with negativity. I take here the liberty of quoting a few lines of this extraordinary letter which saved my (spiritual) life for the second time:

"Now the time has come to tell you that Sahaja Yoga cannot work unless and until you completely surrender to "Me" means no more questioning. This "Me" means Mataji Nirmala Devi who resides on the "Sahasrara" of the Virata' This is the absolute truth whether you like it or not, whether your ego and super ego accept it or not. I am sorry I have to confess it."

If I take upon myself to publish these sacred lines which were not meant for the public it is because of their overriding significance:

"Gregoire ! You perhaps do not realize that all the Deities who reside in you and who are controlled in your Sahasrara are not at all interested in people who are not completely surrendered to Me. I do not know how to convince them. They only look after those who take my name and accept that I am the Adi Shakti. This is the only way you can progress. What can I do? Even the people who are cured by me have to keep

the protocol otherwise the Deities sleep and they go back to their previous position."

So far I have not said this to anyone because I thought there was no need. Those who were wise realized it and those who are foolish have lost their chance in Sahaja Yoga."

I was stunned! I somehow realized at once what these lines were meant to carry. I saw clearly that if this assertion of Shri Mataji's real identity was not true the whole of Sahaja Yoga would fall apart. If this assertion was true the seekers of the whole world could be saved, I too. The golden Age would start. What was the matter with me? Yes, I had felt the vibrations coming from Shri Mataji, I had felt, inside, how She had opened my Sahasrara, I had seen Kundalini pulsating, I had registered her movements under Shri Mataji's fingers...What more proofs did I want? What was this nonsense in my head, why would't I recognize Her?

The statement of Shri Mataji helped me tremendously, helped me, that is, to recognize. Realising its truth became the only relevant question, and all the other

questions and worries in my mind instantly vanished, even those pertaining to Sahaja Yoga. The words of Shri Mataji had fixed the pole of the tent, the tent of Sahaja Yoga to protect me from the bad weather of Kali Yuga; the pole upon which the edifice of my yoga had to rely, on which my confidence in Destiny and Self could be built up. It dawned upon me that the answer to one single question was providing answers to all other questions. And this question was : "Who is Shri Mataji?" The answer to it makes the difference between mystical and castles and Reality; between salvation and doom for all of us. In it lies the key to the process of collective emancipation. Since the reception of this letter my only goal has been and still is to further penetrate the mystery of Shri Mataji's incarnation on this earth, to bring my consciousness closer to Her city.

This island city, vibrating with multicolored tongues of fire, we all carry it as the thousand-petalled lotus floating in the limbic area of our brain. It's gate is narrow, no doubt, but Shri Mataji had given me the password.

Vienna, 5.6.1983
Gregoire
(Nirmala Yoga-83)



Mother Dear Mother

(A letter written to Shri Mata ji from Australia, reproduced at her advice)

Years back I had read a lovely story by Anatole France, if I am not wrong-in which the central figure was an unassuming juggler in the brotherhood of a church's clergy who exhibited a consuming desire to please Mother Mary. All around him in the brotherhood were men of merit. Some were in the choir with melodious voices, singing the divine stans in praise of Mother. Some had the Midas' touch with which they used to create paintings which could please the Lord. Some were accomplished craftsmen who with infinite patience and skill would carve out miniatures of Mother or tableaux of the Lord's life. There were still others who distinguished themselves, either by their oratorical acumen, scriptural erudition or writing ability.

Amidst this galaxy of luminaries, this humble juggler felt awkward, embarrassed and even, in a way, guilty. Guilty, that when others had great personal attributes to fall back on to please Mother, he had none. He was the odd-man out among a crowd of chosen people, or so he felt.

His anguish was great and genuine. His burning desire to please Mother ultimately led him to a very touching but unorthodox solution. It was the classic case of a simple mind having a simple solution. He argued within himself that all prayers, all worshippings were in its essence the expression of one's heartfelt love, devotion, and gratitude for the Mother. By the same token, a man who was sculpting a statue of Mary with a master's finesse, or writing lyrics in Her praise or piping the noblest songs for the Divine Mother, was in fact worshipping Her in his own way. To the Mother, it hardly mattered who worshipped in which way or who knew what mantras or not. *What actually mattered was sincerity and devotion.*

So he saw a ray of light. Quietly he slipped inside the church hall when nobody was there and began his show of juggling before the statue of Mother Mary. At last he was on his own again, completely in his elements. Reverent and immaculate as if playing in front of a royal audience, he proceeded step by step in this game of finest balance and exquisite timing. He threw the balls one by one, with gay abandon, then with equal deftness he ticked them off in the air as if they were bound by an invisible chain. He made infinite patterns in the empty space, his body twisting and turning in rhythm with the balls weaving kaleidoscopic variety, his trained hands questing in the vacuum for the balls dancing in the air, his face swathed in streaming sweat, but illumined in an ethereal glow-the juggler was doing 'Aarti'.

But they found out one day. The whole brotherhood broke into the hall while he was thus engaged. He froze with fear and hung his head low. As one of the members began to reprimand him for his almost blasphemous behaviour in front of Mother, the statue of Mary came alive-with a benign smile, She descended from the pedestal and, then with the sleeve of Her apron began lovingly wiping the sweat from the juggler's face. The priests knelt down in awe and reverence.

When I came into Sahaja Yoga I faced the same dilemma as the juggler. In fact my predicament was much more. The juggler was a blessed man because of his child-like innocence whereas in my case, my upbringing and the social compulsions had taken a heavy toll of this Godly attribute. All around me I saw Sahaja Yogis of caliber, each one of them much advanced than I am, all of them blessed sons of Mother. It

was a mixed crowd of myriad personalities- distinguished men of public life, Yogis of high attainments, scholars of scriptures, instrumentalists of divine inspiration, singers of great distinction and organizers of exceptional abilities.

In the presence of this gathering, I also felt lost and awkward. Suddenly I realized that the qualities I had so assiduously cultivated for success in society have come to nothing in the face of a greater reality. I have to unlearn many things, and re-learn a lot. To begin with, I have to learn again to walk straight on a straight path, without manoeuvring, without affectation in a simple, normal way.

That was easier said than done. That called for innocence, devotion and total surrender-qualities. I had thrown to the winds way back in life in my teens and out of it, like the proverbial Negro who threw the pearl away which was richer than his whole tribe. Today I have to walk back in time through the mazes and dark alleys to retrieve them, if I can. They are not on sale or show. Once you lose them, you lose them, perhaps forever.

So I had my share of anguish like the juggler. Moments, agonizing moments, ticked by. Then I had a flash, a brainwave, like a silver-lining in the encircling gloom- I would write about Mother. That would be my way of pleasing Her, worshipping Her, providing my worth.

Clever, too clever! I had been clever with life; now I wanted to be with Mother also! It was trick of my ego. Having seen a few articles in

print and a book or two, I had thought no end of myself. So now my ego was taking me for a ride, prompting me to take a short cut to the kingdom of God! (No wonder my Agnya Chakra is not clearing).

Another phase of frustration, another round of gloom. Now I must go back to nature. I thought to seek freshness from the morning dew, naturalness from the rippling river, steadfastness from the sun-flower, piety from the pelican, innocence from the children and bounty from Mother Earth. That would give me the depth of vision and insight so necessary to be able to write about Her. For, write I must to prove me, to prove my worth, that would be my puja, my humble service to Mother.

'Not required'- an inner voice assured me. Just then I remembered Milton's 'On his Blindness' Light had gone out from his eyes much before the potentialities of the man were exhausted. Introspective by nature, Milton had suffered for days together in the belief that he might be brought to book for having failed to utilize his talent in the service of God. Then in a moment of inspiration, realization had dawned on him that God does not need anyman's service-he has his angels for that. *But they also serve Him who only stand and wait.*

So I got the message-a message to bridle my presumption and curb my ego. Now I am at peace with myself and the world. I do not want to write any more. *I am happy to stand and wait for command, if any, from my Mother, Dear Mother.*

(Nirmala Yoga - 1983)

An Experience

Almost a year ago, in May 1982, I started to notice beautiful photographs of an Indian lady all over Brighton. In Passing I read :

*"She unites the essence of all religions
Awakens the dormant spiritual energy
within us all.*

*The Promised Enlightenment Is Now a
Fact."*

*I felt it just had to be the truth. The
combination of this ultimate claim with the
picture of Shri Mataji really spoke to my
heart. Eventually one day I stopped at one
poster and feeling rather embarrassed in
the middle of the busy street, I noted down
the time and place.*

I went quite early to the Programme, which was in the Royal Pavilion, a famous building built in imitation Indian style. As I arrived I noticed quite dignified people around the entrance. The room where the meeting was to be held was incredible. There were huge windows, chandeliers and the walls were decorated with pictures of bright coloured birds and flowers. I was impressed.

However I took my seat near the back, ready to escape if necessary and looked around at the other people. It seemed a bit strange to see so many people sitting with their hand palm upwards on their knees but they seemed somehow nice and friendly. I didn't realize that they were Sahaja Yogis but I could'nt help feeling that I was surrounded by happy, healthy, clean and cheerfully dressed people.

I sank down in my chair. My body was aching all over and I felt scruffy and undignified in my jeans and short hair. I was quite surprised to be there actually. I'd never been to anything like this before. I was nervous but definitely excited.

In fact there was a great air of excitement in the whole room, and it kept mounting as gradually people arrived, an introductory talk was given and we sat waiting for Shri Mataji's arrival. The excitement built up more and more until.. suddenly everyone was hurrying to their feet, turning to the back of the hall and..... what presence, what joy, what absolute authority filled the room as Shri Mataji stepped into it.

As she spoke everything inside me said, "Yes", "Of course, "Exactly", and at last someone who hits the nail on the head, who speaks the truth, nothing more nothing less.

When it was time to meditate I was sure that everyone but me would get their realization, yet although I'd never heard of it before, I knew that it was the one thing that I really wanted.

After the collective meditation people came and worked on me standing behind me. I felt very tense and a bit nervous about what they were doing behind my back. I was trying too hard, but then without me doing anything, I suddenly felt as if a lid was lifting inside my stomach and the joy rushed through and I burst into smiles and laughter. I realized, "there is someone who loves us. God is taking care of everything. It's not our responsibility." What a weight lifted off me! It seemed like such a long time since I had laughed, but now laughter kept on bubbling up inside of me. All at once I saw the joke.

I stayed in the hall till the last minute watching Shri Mother and listening. I didn't want to go away. When I finally did leave to go home through the Saturday night streets, full of crowds of rowdy durnks, I clearly saw what a hell surrounds us, but I was no longer afraid.

The next afternoon they had invited me to go to a Sahaj Yogini's house to see a video of Shri Mataji. Everyone was in the garden. It was a

lovely sunny day and the light shone green through the tarpaulin roof covering us. There were paper streamers of all colours decorating the roof and the center pole. By the wall, next to a flower bed was a chair upon which Shri Mataji had been sitting during Her stay and where that very morning a puja had been celebrated. Although at that time I knew nothing of such things, I definitely felt the silence and the joy-'the' joy.

A crowd of happy smiling people. How often do we see that in the West? In Sahaja Yoga we may start to take it for granted, but for me it was really heaven. I felt so much love flowing. Somehow you could really feel at home, as if you had found all your long lost friends again. At last people who were on your wavelength.

Not quite two months later I went up to London for Guru Puja. I was stunned to see the Nightingales lane Ashram, that smart way people were dressed, the women in their beautiful silk saris, the video, all the different nationalities represented there, and of course the most important thing, the way the people were. I was amazed. While I'd been plodding along the weary track of ego here were people who had been working on trying to improve themselves, not just with words but really doing it. All the Sahaj Yogis seemed so great to me.

I have no word to describe the Puja itself except to say that I felt overawed and it was a great privilege to be there, It was such a powerful experience.

I found it hard to believe that all this was happening, in the heart of London. How come I'd never heard about it before? Why wasn't it in all the papers? Why wasn't it on the television news? Even now it sometimes seems incredible.

Since then I have really been spoiled. I went to Shri Mother's Programme in Vienna, was offered the chance to work for Gregoire de Kalbermatten as nanny for his two beautiful children Machinder Nath and Niranjana. I have learnt so much and had so many questions answered that I have at last almost stopped asking any. It has been great to meet the European Sahaja Yogis and the new people who have joined Sahaja Yoga in Vienna. I really don't know how to thank our Mother for all Her blessings!

As a person who came to Sahaja Yoga from the street without ever having heard anything about it before I'd like to say how thankful I am to Our Mother for such great brothers and sisters who helped me with so much love over the stony path back to normalcy and beyond. After realization it becomes so easy to see the games which others play. We can so much more easily criticize and judge other Sahaja Yogis for not yet being what they should be. We can lose the perspective and start taking the blessings for granted.

Therefore I pray to Shri Mataji that we may learn to love each other more and more to see only the best in each other and to help that to grow; that we may become truly one collective being enlivened by our enjoyment of ourselves and of each other and thus worthy to represent Our Holy Mother to the world, who is the embodiment of that love itself. *Who is Sakshat Shri Jagadamba, Sakshat Shri Adi Shakti Mataji, Shri Nirmala Devi, Namoh Namah.*

Margret
May -1982
(Nirmala Yoga-1983)

The Sahaja of Physics (Part I)

(7.7.1983)

INTRODUCTION

Seen as a yoga of knowledge (Jnana Yoga), Sahaja Yoga is known to us as the Knowledge of integration. It should thus be possible to integrate through its scope the various fields of the human knowledge, to grasp these fields in their essential principles of tattwas, to understand how these principles relate to each other and to God. This synthesis with the higher spiritual plane is conceivable because Sahaja Yoga is above all "Nirmala Vidya", that is the science of the living, the science of the immaculate working of the Adi Shakti. The time is ripe for the integration of all previous knowledge in a higher synthesis: many people who are not yogis have already started working on it. For instance, in his book *The Tao of Physics* the Austrian physicist, Fritjof Capra, attempted to show that the Eastern mystical tradition and the Western new physics were describing the world in strikingly similar patterns. It is quite reasonable to expect that Sahaja Yogis who are scientists will be able to go quite far in this direction of enquiry once that they have grasped the principles of Sahaja Yoga. Even a layman like myself can play a bit further with Dr. Capra's correct intuition because the knowledge granted to us by Shri Mataji has opened fascinating horizons!

Classical physics had found its most elaborate expression in Newton's mechanical model of the Universe. In this deterministic model, matter was made of solid stuff or substance evolving within the three dimensional space of Euclidian geometry. Masses and motions, material particles and the forces between them were governed by clear, mathematical, immutable

laws. It was all very satisfying for the intellect: matter was matter, God its creator was something else, somewhere else, removed from the field of science's confident observations and from man's enquiry. That is why the French physicist and mathematician Laplace could tell Napoleon that he did not need God as an hypothesis to explain the Universe.

Relativity theory and Quantum theory have shattered these beautiful certainties of the 18th and 19th centuries and, with Albert Einstein, have laid the foundations of a Sahaja Physics, that is a physics which embraces the Universe as a vibrating, organic Unity, where, so to say, the shape of God can be guessed. How? Modern physics shows at work in the matter patterns of phenomena that can be found again through Sahaja Yoga in the more subtle, higher spiritual plane. These patterns within the physical world are, so to say, projections which reveal something about the archetypical patterns of the causal, spiritual reality. And thus God is no longer in the eye of the scientist, an hypothetical primordial cause. His ways, His play (leela) unfolds itself even in the very laws of matter. It is, this time all very satisfying for the intellect, and for the heart. As non physicists and, therefore, with due apologies for superficiality, let us pursue in this article some such analogies between the science-revealed physical Universe and the Sahaja revealed spiritual reality.

THE PARABLE OF THE SUBATOMIC MATTER

Let us make a quick plunge in the strange underworld of the infinitely small to find out what

is the nature of the subatomic units of matter, or, in other words, to find out what stuff is matter made of?

And here is the first surprise! Matter is full of tricks; these units are very abstract entities and have nothing to do with the solid objects of classical physics or with our every day perception of matter. Depending on how we look at them, these subatomic units appear as particles, that is, as entities confined to an extremely small volume, or as waves, stretched out through larger portions of space. This dual picture provides us with an unexpected concept of the reality of matter. Its smallest components identified by atomic physics are, so to say, "identity" as particles and "energy" as waves. But according to Heisenberg's famous "uncertainty principle" these two aspects can never be perceived simultaneously. Either the observer focus on the location of the particle and he loses sight of its wave like momentum; or he measures the momentum but loses the particle's position. That is, from the experimenter's standpoint, the subatomic unit is identity or energy. The particle perception and the wave perception, as Niels Bohr saw it, are complementary. Both are needed and both provide only a partial description of the same atomic reality. Quantum theory reveals a basic elusiveness in the very substratum of the Universe.

Without going any further in our exploration let us make an attempt at reading, in this finding, the parable of one very important aspect of spiritual reality which was the subject of Shri Mataji's enlightening speech, on the 18th June, 1983 in Paris.

Before the havan and the puja ceremonies Shri Mataji spoke beautifully about the relationship between the formed and the formless aspect of God. For instance, She says, a chakra is both formed and formless. Its formed dimension is the deity presiding over the chakra; its formless dimension the energy it emits. Hence both are one and the same thing. Like the subatomic particle the chakra is at the same time formed and formless, position and wave, identity and energy. Furthermore, in spiritual life also The Uncertainty principle seems to apply and the devotee is caught in its limitations. Indeed he either usually focuses on the identity of a personal God (Jesus, Vishnu, Shiva) and his consciousness loses track of the all pervading cosmic manifestation of Divinity outside of this very form; or he focuses on the abstract, undifferentiated aspect of the Divine (Buddhism, Taoism, Advaita Vedantism, forms of Islam) but his heart cannot find the bliss at the Lotus Feet of the identified, recognized Beloved one. The perception of the formed identity drives away the perception of the formless Energy, and vice versa. As the physicists say, we can't get at the same time location and momentum.

For a Sahaja Yogi the question becomes a very practical one. He feels the relationship to the Formed when he has the darshan (physical presence) of Shri Mataji. He feels the working of the formless when he feels the vibrations and the consequent mutations in awareness. Yet the full identity of these two aspects, although perhaps understood by the mind, is not fully realized. Indeed it is one thing to rationally grasp this truth that the two aspects are one - and here I could refer in passing to Hegel's central paradigm in the phenomenology of Spirit:

Identity (Brahman, ultimate Reality) Is The Identity (Oneness) between the Identity (the formed) And The Non-Identity (the Formless), - but it is another thing to experience this truth as a state of one's own consciousness. The dilemma is not without importance : If I do not realize the Person of Shri Mataji within the formless energy of vibrations I will pine and feel separated from Her when I am not physically with Her, I won't be so aware of Her PREM (Divine Love) upon me. If I do not realize the formless energy within the person of Shri Mataji I will constantly forget the true magnitude of Her personality, the perception of Her divinity will escape my awareness and I will behave with Her as if She were a human being. In other words, we could say, perhaps, that the Uncertainty principle is one aspect of Maya, embodied as a law of nuclear physics as well as a inherent limit of the human psyche. Can it be overcome? In physics, no; in Sahaja Yoga, yes.

The key to this answer is to be found in the words "from the observer's stand-point". Depending upon his standpoint, the physicist can measure the location or the momentum of a particle but not both at the same time. It is not in his power to alter his experimental standpoint in a way which would enable him to do so. While the Sahaja Yogi, through slow but steady growth, can alter his epistemological standpoint. How?

It is of course Shri Kundalini who is the magical doer. We could say, may be, that the Sahaja Yogi, at the level of Nirvichara Sammadhi, perceives more the localized darshan of Shri

Mataji through the manas Shakti of his Ida nadi and more the vibrations through the Prana Shakti of his Pingala Nadi. But a day will come, by the grace of sakshat Kundalini, when a Sahaja Yogi will be able to perceive at or above the Sahasrara level, in Nirvikalpa or beyond. Then many things change : these two shaktis flow into each other, all the deities of the Sahasrara are integrated within the formless and the attention has reached the seat of the Atma at the center of the Brahamarandhra. At this highest stage the Yogi becomes what he perceives. Instead of saying "Twamewa Sakshat Shri Mataji" he says "Aham Sakshat Shri Mataji" While saying "you are" the distinction between the yogi and Shri Mataji prevents him to perceive Her formed and formless aspects in one integrated act of consciousness; while saying "I am" he has no difficulties, from the inside to experiment these two dimensions; this is probably the state of "God realization". **One has to become him in order to know her.**

The author of these lines, for instance, certainly doesn't see himself entitled to say, "Aham Bhavani". He knows fully well that he is not at that level. But in Sahaja Yoga even the most crazy hopes are allowed. And we know Her generosity ! The greatness of the blessings that the Great Goddess wants to bestow upon us challenges the sheer capacity of imagination.

Gregoire

Vienna 7.7.1983

(Nirmala Yoga - 1983)

Installation Of Shri Ganesha

The establishment of Shri Ganesh marks the advent of Sahaja. Shri Ganesh is the son of Adi Shakti Shri Mataji. She bestows upon Him great powers when She sits him on the earth as its guardian.

Shri Ganesh symbolizes the love of His Mother hence Sahaja Yoga is to be spread through love.

As the guardian of the earth Shri Ganesh has the special power of gravity which maintains our balance. In our body His Chakra is placed outside the spine where the body is sewn together and this forms our foundation. Any disturbance in the foundation reflects in the Chakra. It is therefore important that the foundation should be strong and well grounded. With the spreading of Sahaja Yoga, many Sahaja countries will spring all over the world. However their efficiency depends on the strength of this foundation which is Shri Ganesh. If the foundation is weak, the negative forces can easily attack, and render us ineffective, the instruments of Shri Mataji's love. If Shri Ganesh is strongly entrenched then no-one dare attack. Thus the inner weakness attracts the outside negativity. Shri Ganesh is the protector of the Devi's protocol. If we seek His protection then we have to be very careful of the protocol of Shri Mataji. When we are not careful there, He is angry and if He withdraws then we become vulnerable to the attack of the negative forces. The most important aspect of the protocol is absolute obedience and surrender to Shri Mataji. Shri Ganesh does not know any other authority except His Mother. He is so devoted to Her that He does not even know His father - There is a story about how even Shri Shiva Himself could not enter Parvati's abode because Shri Ganesh guarded the door-way. He destroyed

the entire army of Shri Shiva to protect His Mother's protocol. Why should the children disobey when they know that whatever Shri Mataji says is for their benefit? Often Sahaja Yogis say, "but Mother why don't we do it the other way." Are we to teach the Adi Shakti who has created the universe? But She is Maha Maya so She plays with one's ego and consents to one's wishes and suggestions. Organizers of Sahaja centre have to be very careful about giving suggestions to Shri Mataji or interpreting Her instructions because they are too close to Maha Maya and can easily fall into it. The importance attached to the work often throws the veil of Maya. We forget that She is Maha Saraswati; the source of all arts and planning. Her instructions are from the supreme view point, whereas one's intellect is limited to 3-dimensional and hence cannot realize its total implications. In one's obedience one remains connected to the mains and the vibrations keep flowing. In disobedience or censorship the work snaps, the vibrations cease. Without vibrations there cannot be Sahaja Yogi thus Shri Ganesh gets upset with the organizers, thus the growth of Sahaja Yoga suffers a set back. Hence it is sometimes better to be a nobody, than a big busy body. A dispute among the organizers reflects a decline in their vibrations. The organizers should then withdraw for a while and ask the collective body of Sahaja Yogis to decide the issue through vibrations, then it comes under the attention of Shri Mataji. She works it out. When the decision is based on conditioning She does not work it out.

Shri Mataji does talk about Her time yet we should not trespass it with Mundane Matters, like personal finances or family problems. Though She may graciously listen to everyone

for a while, yet She has already taught us the method of dealing with them ourselves. If anyone tries to dominate Her attention or divert it into Mundane matters, the deity gets annoyed with these people. If a deity is upset, then He plays games with our ego. We should always be mindful of Her time and that Her attention is not brought down from the collective level. When inter-personal problems arise among Sahaja Yogis, it causes great pain to Shri Mataji to have to witness Her children quarrelling. The senior Sahaja Yogis should resolve the issue among themselves as far as possible. Sometimes we go on complaining to Shri Mataji but we forget that She is all knowing and in complaining too much we only reveal our own weaknesses.

The purest quality is innocence. This is the purity of our vibrations. Shri Mataji is pleased with this innocence, hence always be truthful to Her. Never use devious means or conduct talks to cover some folly. She forgives all folly committed in innocence.

To maintain the balance of the universe Shri Mataji bestows wisdom on Shri Ganesh. Wisdom is not intellect. Wisdom is born when our intelligence is connected with the Spirit. Through wisdom our discretionary power develops. In the absence of any precedence regarding protocol, wisdom guides us, infact we must observe the protocol spontaneously.

With the grace of Shri Mataji we have come a long way. Shri Ganesh is being established all around the world. By being always mindful of the protocol the deities are pleased and we can also have ourselves the exercise of falling in and out of Maha Maya constantly.

*Yogi Mahajan
(Nirmala Yoga-1983)*

'Mother's Love'

*O! my beloved Mother!
When I go out for work,
I get heat of the world.
When I come back home,
Your Love cools me down.
Your love dissolves all that I gather,
Your love refreshes me.
When I get injury outside,
When I come to you,
I get healing touch of your love.
The world though full of miseries,
Your love makes it peaceful.
There is no place in the world to hide,
When I come to you, you conceal me in your
depth,
You make me forget all the pangs and
sufferings
There is no better place than your Lotus feet,
Where I find my sole refuge
I pray not only for me,
But for the whole world.
To extend your soothing Love to all
To fill the whole Universe with your
Infinite joy, that you are
That who is infinite joy, Love, peace and
beauty
Is going to make the whole creation
manifested
With His real nature, the eternal happiness.*

Aum Amen
(Jai Shri Mata Ji)
(Nirmala Yoga-1983)

Advice Given to Sahaja Mothers by Shri Mata Ji

"To be a mother - it's a most responsible position, that of a mother, it is even more responsible than that of a king - to be a Mother"- Shri Mataji

Becoming the mother of a realized soul presented most of us with practical questions which before Sahaja Yoga would probably not have occurred to us. Here in London, Sahaja Yoginis were specially blessed to have our Holy Mother to advise us. Knowing how thirsty we were for these tips and guidelines, we have collected together all the points Shri Mataji has told to individuals; as far as we are aware, all the information given below was meant as general advice and does not relate specifically to individual cases - we hope it may prove useful to you.

During conversations with Sahaja Yogini mothers, Shri Mataji has told us that in the Western society, the children are born with our ego and superego - this is the reason they are often born with little or no hair - in India, Shri Mataji tells us, the babies are always born with hair. Once the child has all its needs seen to, i.e. changed nappy, feed, he should'nt be picked up all the time as this encourages ego to develop.

Shri Mataji has strongly advised us to feed on a regular basis from the beginning and to establish a flexible routine for the children - it has been stressed that to a reasonable degree they should adapt to our life style and should not begin to rule us!

Shri Mataji has also explained that God can protect the children from most harmful vibrations, but cannot protect them from the vibrations of the parents - therefore it is important that the parents cleanse themselves as much as possible - from our practical

experience, almost all vibrational problems that the babies and children have is that of the parents-

"It is very special responsibility, that of having children."

Shri Mataji has also advised the reading of books about mother and childcare in order to educate ourselves in the absence of sensible parental advice, which in a society such as India would be available - the Grandmother playing an important role.

Another point which Shri Mataji has mentioned on several occasions is the way in India that the whole society trains the attention of the child-by continually pointing the attention to the correct things.

THE PRACTICALADVICE

During Pregnancy

It is very important that the mother's mental and spiritual health is kept clean and full of postivity.

"Whatever's going on in the mind will affect the child-the mind has to be happy-you cannot be with artificiality or fantasy."

On the physical side, if the mother is fit and healthy and the pregnancy is normal, Shri Mataji has advised a daily walk in the park or country throughout the entire pregnancy. This, Shri Matjai explains, will help towards an easier labour. (This advice would indicate that if the Swadhishthan Chakra is in good condition, this will also help).

After the birth

The mother and baby should stay inside for forty days. Contact with non-Sahaja Yogis should be minimal during this period.

Sugar and boiled water can be given to the baby from birth onwards.

Treatment for colic : It seems that many of our babies have experienced problems with wind and colic. Shri Mataji gave us much advice on how to treat and prevent this :

(a) **Ajwain treatment :** foment ajwain by (i) chewing it yourself; or (ii) warming it in a dry pan. Place this on baby's navel with a warmed nappy over the top, holding it in place.

(b) **The mother should also chew ajwain -** quite a good handful several times a day. Another good way of taking ajwain is in a drink that Shri Mataji has shown us how to prepare : Use seven fennel seeds and 2 ajwain seeds with cracked block gugar (sugar candy) - make sure it is quite sweet (ordinary sugar can be used). Use this as baby's drinking water, and the mother may also take it, (in severe cases, Sahaja yogis have found that increasing the amount of ajwain seeds can help).

(c) When the baby is older, i.e. approximately one to two months, Gripe water can be given - say, twice a day - but it must be boiled first.

(d) **Other preventative measures :**

(i) The baby should be properly winded, even if he falls asleep.

(ii) When taking the wind out of the baby the hands should be moved in a downward direction from the neck to the base of the spine.

Mother's Diet

If your baby suffers from wind problems, your own diet is very important while breastfeeding, to help reduce this build up of gases :

- a) no rice should be taken;
- b) root vegetables and all things growing below the ground should not be eaten;
- c) no white flour or any produce made from white flour;
- d) milk should be taken with something like cereal, never on its own;
- e) avoid cold drinks;
- f) also omit all generally well-known wind-producing food, e.g. beans, spices

Good foods to eat are : semolina, almonds (sugared or plain), an Indian sweet called Rasgullah (sweet, white balls in sugar syrup).

Bathing

When bathing the baby, we should keep them warm. If the weather is cold, they should not be bathed so often, Shri Mataji says it is not so necessary - but daily oil massage is.

Baby should be oil massaged everyday as it is very good for the chakras. Use oil such as olive, almond, mustard-not the proprietary baby oils, as they do not contain vitamins. Do not use olive oil on the hair, as this turns white. Massage with the oil towards the sahasrara on the head, as if to 'fill' the Sahasrara with oil.

Do not pick baby up under the arms as this can damage his shoulders and be very painful for him.

Brushing the hair should be done even if their isn't very much, Brush it from the front to the

The Memories of the Divine Mother



THE FIRST PUBLIC PROGRAMS

Like learning to ride a bike

When Shri Mataji came back to England in 1976, after we had first met Her in '75, we didn't have public programs. We just had these meetings at Gavin and Jane [Brown]'s house. At one stage She called me and said that she had to go to an Indian ladies' meeting somewhere in West London. And She wanted me to come and talk about Sahaja Yoga. We'd never done anything like that before and I was absolutely terrified. I was twenty-one. She took me on the tube and all the way there on the tube She schooled me as to what I was going to say and what was going to happen and how it would be. "It'll be all right." I just couldn't believe this. And we walked from the tube. I mean-can you imagine all this? - going on the tube with Mother.

We got to this place and the Indian Ladies were very respectful of Mother, which was something

new for me to see, how they regarded Her. We went through the whole thing of Her taking Her socks off so that they could get to Her Feet as well. They understood about touching Her Feet momentarily, whereas we had just been told, "Put your hands under Her Feet to get the vibrations." So it was again a new experience to see that whole thing. And then She got me to sit in front of all these ladies and She sat just a little way from me and She fed me lines to say. Then someone translated them. After about ten minutes it was like learning to ride a bike. She sort of gave me a final push and I was off and She didn't have to prompt me any more because suddenly here were people who actually wanted to know about Shri Mataji. It didn't matter that they didn't understand me and they had to wait to have it translated and perhaps would never do it again. It was this incredible surge of feeling that I could tell people about Mother and it was my first experience of talking to people. And the way in which She literally hand-led me along that path was incredible. And I didn't want to

stop. They, kind of, had to haul me off. "Well, thank you very much. Come and have some tea" or something. And we went back by tube.

Maureen Rossi

It was like Sahaja Yoga just changed gear

That was literally a complete sea change. It was like Sahaja Yoga just changed gear. Up to that time it had just been a small group of people going around to different houses with Mother. Then She announced that She would like to have a public program and we were all mystified. We were quite frightened and didn't know what would happen. We put a big advert in "Time Out" [magazine] and we hired a room in Caxton hall [in London] and we went there. We didn't know if anyone would turn up.

Pat Anslow

The program started around October 1977 in Caxton Hall, formal programs, which we had on Monday. In those days, if I remember very well, I think the first advertisements were in Time Out. And at the same time, we had posters, which we put up on shops and on shop windows. A lot of the seekers actually came from the Time Out advertisement

Djamel Metouri

In the end about two hundred people came. Mother made us sit on the stage with Her in a row, which was extremely embarrassing. Gavin [Brown] gave a talk and then Mother gave a talk and we all sat there desperately trying to look all evolved and spiritual. It was actually very painful because we felt huge things going on in the chakras - incredible pains and movements. I remember sitting there and trying to sort of keep a pleasant look on my face and being in agony.

Pat Anslow

When I first came to Sahaj, I went to a meeting [the first meeting held at Caxton Hall] at which there were about half a dozen very sick looking people sitting on the stage and Shri Mataji was sitting in the middle of them and there was an English guy, rather scruffily dressed, standing and talking. I was in the audience of about thirty people and I had gone because the advertisement said "Your divine birthright" and "no money will be taken" which rang true for something spiritual. I thought I would check it out before I went to India to find my guru.

I sat listening to the Englishman's talk, which became extremely boring and I thought, "I can't sit here any longer and I am going to leave."

As always, I had sat near the door so I could make a quick exit. Just as this thought came to my mind and the energy flowed to my legs to stand up, Mataji signalled to this guy, who was boring me to death, and asked him to stop talking. Then She got up and started talking. It was everything that I had expected, at least verbally and mentally.

When we were supposed to feel the vibrations, I didn't feel anything at all, but I did feel something happen in my heart when Shri Mataji said, "All I am here for is to give you love." I felt this distinct churning in my chest, which was the only experience I had that day.

Bala Kanayson

Most of the seekers, virtually ninety percent of the seekers who came in those days, were from other movements, false gurus of all kinds. In fact, we used to work almost exclusively on people who had been to other false gurus, some on drugs as well. A lot of them, if they were more hippyish, of course, they had done drugs... Mostly they had either been in drugs or they had been to false gurus. She used to work on

them individually and She gave them so much love. She really worked very hard.

Djamel Metouri

And then bang! It worked out. Everything had changed. Suddenly Mother was down among the audience, worked on everyone. The whole hall felt like one family. And then the whole thing changed. We had seventy people coming to the ashram, to see Mother for long weekends.

Pat Anslow

Shri Mataji came down and looked at all of us and She looked at me. I was sitting at the back, as I said, ready to make a rapid exit. She said something to me in Hindi from a distance and I thought, "Well, you know, if She is a guru, how come she doesn't know that I can't speak Hindi?" And then She told one of the older yogis that was with Her that I had "got it" and, of course, I felt nothing. And then Shri Mataji came up to me, stood right in front of me, put Her hand over my head and said, "You've got it. You've got it!" And I replied, "No, I don't feel anything at all."

Now, there was a person sitting on my right, who started saying, "Oh vow, I feel it. I feel it!" And I thought, "You know, this is just auto-suggestion." And then the person on my left started saying, "Oh, I feel the cool breeze." Meanwhile, I felt absolutely no breeze at all.

I was quite disappointed. And, of course, Mother was insisting that I'd "got it." So, for a sceptical aerospace engineer, just out of college, that wasn't very helpful.

Bala Kanayson

Just barefooted students

Now what I actually remember most is the fact Sahaja Yoga was not at all what it is today. It was so informal as well. First, we didn't have any programs which were with a lot of people. We used to go and meet at Gavin [Brown]'s place on a Sunday afternoon. Mother used to come by train to Victoria Station and then She would come by taxi.

We didn't have this. One of the things I find, when you look at Sahaja Yogis today, now they all have cars. They all go and organize their programs. They all have money. They have all kinds of means. They have a lot more facilities than we had at the time.

I remember when we were staying at Finchley, in the ashram, we started organizing meetings at Caxton Hall, but we never did anything like today, which means we didn't have all the facilities like having cars and vans and things like that. We were barefooted students. We used to actually take a picture of Mother and take anything we could take-candles and incense and so on-and we went by bus. And I remember in the early days, even Mother coming by train to London from Oxted, where She lived. And then She would take a taxi. And I even remember her coming by tube to come to the program at Gavin's.

It seems that we have come a long way. A lot of Sahaja Yogis don't realize that their standard of living has risen so much. They don't realize that Sahaja Yoga never started like this. You know, it started with very little means, with the very little that the Sahaja Yogis that were there at the time had. And, in fact, the Sahaja Yogis used everything they had in their hands to help Sahaja Yoga.

Djamel Metouri

This Sahaja Yoga's really good

When I first came to my first meeting, they said, "Sit down, you'll gain this experience." And they told me what chakras I was catching on. I was catching on left heart, and they said, "Something to do with your mother." So afterwards I thought, "Ah, yes" because I'd left home and I wasn't contacting my mother a lot and I was doing plastering and I had a pain in my left heart. I thought it was something to do with overworking because I used to get home and just collapse, so tired. So I thought, "Okay, I need to contact my parents more often." So I went to see my mother. I thought I'd see her anyway, but afterwards I discovered because she was worried about me, I was getting the pain in my chest. And as soon as I went round there and said, "I'm all right. Everything's fine," it fizzled. It was like someone had hit me in the left Heart. It was really painful. So when I had gone round to see her - "I'm all right," this and that, she stopped worrying. That pain went away. So I thought, "Wow, this Sahaja Yoga's really good."

And When I left the meeting my whole body felt light. I skipped all the way home. I felt, "vow! I've found it."

Derek Ferguson

We were very smallish

I remember Maureen [Rossi] giving me a poster which Mother had put vibrated kumkum on and it was for Caxton Hall, the earliest Caxton Hall program. Mother just put kumkum over the photograph. And Maureen gave me one of them.

Gail Pottinger

Yes, She took a whole pile of photographs and She rubbed kumkum on the pictures so that -

these very small posters we used to put in the shops because we thought if Mother vibrated them there would be a greater chance that they would attract seekers at the time. But we didn't have these large posters. We didn't have all these fancy things. We were very smallish. And Mother used to get down off the stage and would go round the hall working on people. She would talk to people. She would hug people. She knew what everybody's problem was and She would talk to people in a very personal way, trying to resolve their problems in a very personal way, including their health problems, their family problems.

In the early days Her attention was very much on the seekers who were lost, lost following other false gurus. And Mother used to blast all these false gurus whenever She spoke. She doesn't perhaps do it so much today because things have changed, but in those days She could see that so many seekers were lost. And, of course, many of the talks in Caxton Hall were about blasting all these horrible gurus who were just torturing the seekers.

Djamel Metouri

Powerful stuff

Mondays, whenever She was in London, Shri Mataji used to hold public introductory programs at Caxton Hall [from October 1977 to May 1983] near Her flat in Victoria. Mother would give a talk, then give Realization and would then work on the new people. Of course, later on this was how we all learnt how to work on people, as we would walk round the hall with Shri Mataji and sometimes She would have us work on people, asking us to feel their vibrations and either showing us what to do or ask us what we would do.

When Shri Mataji Herself worked on new people, She would say the mantras differently-not "Aum twameva sakshat Shri Mahakali" or whichever deity She was invoking, but She would say, "Aham sakshat Mahakali." That means, "I am Mahakali." Powerful stuff!

Linda Williams

She was creating the collective

I attended my first Caxton Hall program in the early summer of 1978. In those days, Mother held programs every Monday near St. James Park in Victoria, London. Even outside Caxton Hall and across the road there was this sensation of tranquillity. There were three of us, we were late and Shri Mataji had already begun of program.

Caxton Hall seemed unusually beautiful that sunny evening. I felt like a child. There was a small lecture room with shoes, sandals and chappals piled up outside. Inside Shri Mataji was seated on an armchair, upon a slightly raised rostrum in front of the window. She had Her left hand upon the Sahasrara of a young woman who sat on the floor with her back towards Shri Mataji, slightly to Her left. There were two or three other young people sitting on the rostrum around Her Feet.

My first impression was of a large, confident personality, full of warmth and humour, completely different to the silent, little Madonna I had expected. Her hair was loose about Her shoulders, Her arms seemed huge and powerful. I noticed Her gap-toothed smile.

As we entered, She broke off from the talk She was giving to greet us, calling out a jovial "Hello. Come, come. Are you new?"

A small international group of alternative-

type young people were seated respectfully on rows of chairs, facing Mother, with their hands out, palms upward. Shri Mataji indicated for us to go and sit near Her on the rostrum. She told us to close our eyes and to put our hands, palms upward, out to Her. Then She asked those seated around to watch and see if our eyelids flickered. Mine did and somebody pointed it out. When She turned to me and inquired about my fluttery eyelids, I told Her that I occasionally suffered from tension, although I felt so peaceful there. She said, "Oh, my poor child" and got me to remove the giraffe-hair bracelet that I was wearing. The fluttering stopped.

She told us to stop thinking. It was very easy. I felt wonderful. She turned to me a couple of times, saying to the others, "Look, she's beautiful." I looked around me and everyone was radiant with innocent, open faces. Shri Mataji seemed to work on each and everybody.

She was the nucleus, calling out to everyone of us whilst we worked, "How is she?" or "Where is he catching?" "Has she got it?" We were all taking vibrations from Her, whilst we worked and meanwhile She would be personally working on someone else - and often giving a talk at the same time. Sometimes She would sit someone down in front of Her and then ask everybody, "How is he? Which chakra is blocked?"

She was creating the collective.

Marilyn Leate

We were just so joyful

We used to go to Caxton Hall from Brighton every Monday and we'd come back and because there was nothing written into that single sheet that was on the chair, we'd say, "Did you hear this?" and "Did you hear that?" Just so exciting- "Did you hear that Ganesha is Christ?"

It would be such a contrast, we'd be laughing and everything, singing on the train. We were just so, so joyful, weren't we? We noticed it so much.

Pamela Bromley

I heard from behind me Shri Mataji's voice

The amazing thing at Caxton Hall is Mother used to get off the stage and actually walk and work behind people. I've actually been there when Mother's actually got off the stage and actually gone to work on people, sitting down there.

Gail Pottinger

Shri Mataji always made sure that everyone got their Realization by moving around the room, working personally on each new individual.

One time, after She had given Realization, I was still sitting in meditation when my mind began to fill with dark thoughts. Without realizing it, I was becoming increasingly overwhelmed by the anxious and troubled feelings they were producing. Suddenly, through this dark fog, I heard from behind me Shri Mataji's voice calling me, "Felicity!" I jumped up somewhat startled and guilty - I always felt guilty- and turned around to see Shri Mataji two rows behind me busily working on some new seeker. I moved closer and waited expectantly. Then She looked across at me and said, with great love and compassion, as if willing me to understand, "Don't you know I have more power in My little finger than all the power in the whole world put together?" And the dark fog went away. She pulled me out of it.

Whatever She was doing, She always knew exactly where everyone was at and what everyone was experiencing. She had Her

attention on everyone, all at the same time, and always gave to each person what they needed.

This incident produced such a comforting feeling in me that Shri Mataji knew what was happening inside of me and that She would always protect me if I let Her.

Felicity Payment

She worked tirelessly on people

Towards the end of each Caxton Hall meeting, She would take a lighted candle and stare through it, with Her eyes wide, looking towards certain individuals who had Agnya problems. As a bhoot got blasted, She would call, "Ha! Better now."

People brought limes and chillies to Her and She would vibrate them, either by a gentle touch or bandhan inside the bag. She worked tirelessly on people, often using Her Feet, as well as Her hands. She made chopping movements in the air to destroy negativity. Individuals would stand with one hand towards Her and the other out of nearby window. She recommended Tate and Lyle white cane sugar or Sainsbury's for the liverish and She would vibrate it for them. She spoke a lot about the liver-how it was the seat of our attention, emphasizing how badly Western diets and alcohol, medicines and too much thinking and too much chocolate ruin the liver.

In those days, we were not discouraged from raising our kundalinis and putting on a bandhan in Her presence whenever we felt like it. We used to raise our kundalini with our two hands parallel, rather than the right circling the left.

Marilyn Leate

It was just like being an apprentice

After the Caxton Hall meetings She would have us back to Her flat in Ashley Gardens. It was almost like a debrief. We would go, "Phwah! What a night!" And there would be food. If any new person was astute enough, they would come with us. They would say, "Where are you all going?" We're going back to Shri Mataji's place." "Oh, right." And you would know it would be right because they would have the awareness to kind of come. I mean, Mother would'nt let them in otherwise.

Maureen Rossi

One of the things we used to dread-and we were only a few Sahaja Yogis - we used to dread all these programs because what happens is we used to have programs at Caxton Hall and then people used to come back to Gavin's place for follow-ups, where Mother could actually work on them individually and give them more individual attention. And one of the things we used to dread were the catches, you know, as soon as we got into the meetings, you know, often I had a headache. After a while, when we had experience when you actually worked on someone you knew from which false gurus they came from, according to the catches. From the catches you actually felt, you start to get experience.

Djamel Metouri

After this particular one, Mother said to me, "What on Earth have you been doing?" And I said, "Oh, just working on these people, Mother." "You don't get involved in it!" And then

She had to work on me and it was a real lesson. It didn't matter what state the people were in, you didn't take it as a personal sort of thing. So not only were we supposedly helping Mother, She would then have to sort us out afterwards. It was just like being an apprentice. You were allowed to have a little go and then She would have to put it all right afterwards, rebuild the whole apparatus afterwards.

Maureen Rossi

After meetings at Caxton Hall, She used to try and bring back as many Sahaja Yogis to Her flat and bring back some of the other new seekers to work on them. She always had people in Her flat in those days, always had people that She worked on. She always showed Her concern and She treated everyone equally, whether they were seekers or not. From the moment they came to Her, She felt like a duty to work on them. She would give them all the love, but She always, of course, favoured those who had a thought for the collective, for the whole.

Djamel Metouri

We all trooped up there and were given cups of coffee. She continued to work on people. She just gave and gave. She asked me to put my hand on Her left Swadhishthan and put my other hand out. I felt an incredible force going through me and my arm shook slightly. Mother looked at me and said, "Powerful, isn't it?"

Marilyn Leate





" Science deals with only a very little portion, I will also tell you which part of this power deals with our physical being and out of which how much a scientist knows. You will be surprised that if knowledge is an Ocean, the scientist knows only a drop. And to know the Ocean, the drop is to be dissolved in the Ocean. But a drop cannot by its own effort become the Ocean; the Ocean has to dissolve the drop."

(H.H. Mataji Shri Nirmala Devi, Feb. 1979)