



The
Divine Cool Breeze

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Please Send Your Experiences, Suggestions, Articles, Miracle Photographs etc.

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Easter Puja

Pune - 8.4.2007

(Report by Chris k)

Easter Sunday- the day of resurrection, if ever there was a truer reflection of a day of great spiritual import, a day which lived out in events its own true meaning, it was to be this day.

Coming to the end of an incredible weekend here in Pune, the 60th Anniversary celebrations.

Today was an incredible day, we were meeting with Sir CP discussing ISPS, plans, buildings, and the future, then word came that Shri Mataji wanted to see us. When we entered the room Our Mother was sitting in Her chair a broad smile beaming and we were ushered in and we began discussing the ISPS plans.

Shri Mataji was incredible, She was asking about the buildings, their sizes, where the children would be playing, safety issue with heights, teachers, staff accommodation. Then She said to come tomorrow with larger plans and to have a think about the size of the buildings which She said was too small.

Many of us came out of the room with tears of joy in our eyes, the emotions were such. Sir said it was probably the longest conversation in five years. Totally amazing, transforming, incredible.

If possible this day was to become even more incredible. We meet a few hours later for an impromptu Easter Puja. We were fortunate to perform Puja to Shri Mataji, the auspicious offerings were made, the vibrations incredible.

Shri Mataji asked for the microphone, and She smiled at us all and for the first time in

many years She spoke in a clear lucid tones, words of power, awakening the kundalini, affirming, reassuring, joyous revelation. Tears of joy again began to flow around the room, and through many water filled eyes were we privileged to again sit as humble devotes before the Feet of our Guru, and listen to Easter Puja discourse. Please forgive any inaccuracies in their re-telling for this humble instrument is full of faults.

Shri Mataji began by saying that it is a very important day, the day of Christ's resurrection. He resurrected so that he could transform people, but now we can do that work and we should not be afraid, and have no doubts about yourself and your Self Realisation, you should respect your Self Realisation, it is something very special, something unique.

Shri Mataji said if you have any doubts then you should come in front, in fact come now and talk to me, you should not have any doubts, for you are all special beautiful people, when I look out I see so many beautiful faces in front of me, you are all so beautiful.

We have to confirm our Self Realisation, we have to respect our Self Realisation and we have to pass on what we have received to the world, we have to give what we have achieved in Sahaja Yoga to many more people who are waiting, there are so many good people who have not received their Self Realisation, they are all waiting, you have to take up this work.

Shri Mataji said you should all go out and take a lead, spread Sahaja Yoga so that we can give a chance to other people who have

not received their Self Realisation. There is nothing more important to do. There are many good people in the world who have not received their Self Realisation and if you see around the world, it is in chaos. There is a lot of chaos, the world needs this.

Sahaja Yoga is the only solution. Shri Mataji ended with something reduced all the tears again, She said:

"I am sorry if I have not helped you all enough to finish this job, in many things perhaps I have not finished off what I have started ... so far"

That was the moment, the beaming smile, the words of encouragement, tear filled eyes, all around faces wet with tears of joy. Sir CP was continually wiping tears from his eyes, and through the talk his hands were raised in supplication, he bowed to Shri Mataji, and to God Almighty in heaven above. Of us all he was by far the happiest and most joyous.

Shri Mataji looked around at us all and asked if there was anything wrong, we should

all be happy. We answered we are not sad, just very, very, happy to hear Her voice again.

We then performed Aarti and the music began.

Some gifts were given, one being a silver chariot drawn by seven horses which was presented. Shri Mataji said it was very symbolic, the seven horses, and the chariot, but the horses were not drawing a chariot they were pulling the Sahaja Yogis, everywhere the Sahaja Yogis are being helped.

When we presented the Australian gift She commented that Australia is a very cut off place geographically and it was good that Her children had not forgotten Her, to which we responded not only Her Australian children, but all Her children all over the world had never left Her side, and certainly not forgotten Her.

Shri Mataji left but said there should be music and dancing, we should be in joy, the music played and we all danced and danced and danced.

Sincerely Chris



Four Days Seminar in Nirmal Nagari

Pune, March-2007

The four days International Sahaja Yoga Seminar that started from 18th March and concluded on 21st March was hosted by seven countries (collectivity of Turkey, Dubai, Israel, Tunisia, Greece, Morocco and Iran with India) in Nirmal Nagri, Pune. This four days International Sahaja Yoga seminar marked yet another milestone in expressing a collective sense of harmony through performance of various arts and plays through staging of unique cultural programme amidst eight to nine thousand Sahaja Yogis who had congregated in this Holy place of Pune. The occasion marked offering puja at Her Holy Lotus Feet of Shri Mataji in Her Shri Shiva Form on one hand and celebrating the joy of Her 84th Birthday.

This was probably for the first time in India that it had the privilege of welcoming such a large gathering of realized souls from overseas. Almost one thousand to one thousand four hundred Sahaja Yogi brothers and sisters had come from various parts of the globe to pay their respect and prayers to our most Holy Mother Shri Mataji on Her 84th Birthday and the Shiva Puja.

The musical programme and seminar in between the two Pujas projected a very joyous yet very serious event. Amidst a collectivity of 8-9 thousand the various Sahaja artists performed with very professional like talents. A very powerful seminar was conducted by the Pune Sahaja Yogis on subject of *Experiences in spreading Sahaja Yoga in their respective countries*. Coordinators from the hosting countries like Turkey, Israel, Iran, Morocco, and Dubai shared their experience. The

experiences were also shared by city coordinators from India.

There were many noteworthy classical presentations during these four days. Especially the Yuvas from all over the globe had a magical performance that spoke of the high quality of art and culture that Sahaja Yoga promises to the humanity to serve. Entire four days seminar and the individual and collective performance expressed joy from within. Marvelous performance was rendered by the NGO children from Vishwa Nirmal Prem Ashram as the little ones performed dances and bhajans in the praise of the Goddess. The melodious voices of the established Sahaja artists made the musical programme lively that included singers like Pt. Arun Apte, Smt. Surekha Apte, Pt. Subramaniam, Sanjay Talwar, Mukhi Ram, Deepak Verma, Rajesh Universe and many others from India.

Australian Sahaja Yogis rendered some of the most beautiful bhajans followed by marvelous and awesome performances by the Iranian collective. The music programme was all very good, but the musical highlight came after the large number of Iranians presented themselves on stage to sing beautiful bhajans. They were just wonderful, as they played on their local instruments. The collectivity witnessed some extraordinary performance from tiny tot artist from Australia on Kuchipudi dance recital - Satyabhama Kapla. While, in another performance little girls performed Bharatnatyam in great synchronous movements which one may witness only on professional type of show.

Shri Shiva Puja 19th March 2007

This day witnessed three events in series that played very significant role in their own place. At the first place there was a unique solar eclipse (visible over India). On the other hand as per the India calendar this day marked the first day of the nine days Navaratri festival celebrated to mark the Birthday of Shri Rama. While, on another plane this day also celebrates a very popular Hindu festival called Gudi Padwa in Maharashtra, India. Overall it was indeed an eventful day as the collectivity awaited for the very powerful Shiva Puja in the evening at her Holy Lotus Feet.

One could feel the divine presence on this celestial evening piercing the emotions in the collectivity with element of silence within. It could be felt within heart for most of the realized souls who were witnessing this heavenly bliss.

The stage wore a very powerful look with the cave design and Shiva Lingam to appear like the abode of Shri Shiva in Kailasha. It was almost at eight in the evening that the collectivity was blessed with the Holy darshan (Holy sight) of our most beloved Mother H.H. Shri Mataji Nirmala Devi in the Nirmal Nagri. Spontaneously the musical choir took off with prayer bhajan *Vinati Suniye AdiShakti...* (*Please accept our prayers...*) and the little Ganeshas were seen rushing around to offer flowers at Her Holy Lotus Feet as the Shri Ganesh Puja was being offered.

Then it was the turn for the Devi Puja that started with the shrinagar bhajans like *Tere Hi Gun Gate Hain.* (Singing in praise of You...) *..Mano Buddhi Ahankar...Shivoham Shivoham* (I am not the Mind neither the Intellect...I am the Shiva ...I am the Shiva...) *Aya Mata ka Pujan Din Aya...Shiv Ratri ka Anand Chhaya* (The day of worshipping of

Mother has arrived.. there is joy of celebrating the Shiva Ratri (night) all around), The Devi Puja concluded with *Bolo Shiv Shiv Shambho Bam Bam Bam* (Sing in Praise of the Lord the Shambho...).

Next was the preparation for the Shiva Puja as the puja was being offered with the anointing with geru and other fragrant powder on the Mother's face. It was a very powerful puja as the night also grew cooler. It was almost nine in the evening the collectivity was witnessing our most Holy Mother in Her Shiva Form adorning the white robe of Shri Shiva with geru application on Her forehead. ...it was such brilliance... There was an element of serenity prevailing all around as the collective heart grew deeper with sensitivity to accept the power of transformation. As if that power within every one of us was reverberating with the chant of *Shivoham Shivoham...* (I am Shiva... I am Shiva)...It was like a thoughtless emotion projecting a different dimension that could tangibly be felt within hearts which was trying to express in form of collective gratitude to our Mother Who blessed the collective to be so near to Shri Shiva Himself. The Shiva Puja concluded with *Vishwa Vandita* ...followed by Arti and Mahamantras.

Throughout Mother looked very comfortable and was alert all the time and at times could be seen keenly observing and instructing yogis around or Kalpana didi who was quite near to Her. The unique International gift that was offered to Her Holiness on the stage was eleven sarees in one tray, probably most befittingly symbolizing the eleven Powers of Ekadesha Rudras.

As the Puja concluded it was almost half past nine when the collectivity was addressed by the most beloved Sir CP. He

spoke very clearly outlining the objectives that we must resolve to undertake as vows. It was being referred to the collective subtly in the wake of the current scenario of taking everything for granted. He spoke each and every word and sentence with great humility. He reminded the collective that it was over 35 years that he had been witnessing Mother's relentless works and love for the entire humanity transgressing all nations, language, religion, caste and creed without any distinction... and now that the love must flow. This was Her main purpose of teaching Sahaja Yoga to the world. He confided in the collectivity that the time has arrived to express our deep concern and gratitude to our beloved Mother for the love She has given us to grow and Her tireless works to transform human. It is indeed our turn now and we must return that love to the world shouldering the responsibility to carry forward Her message of Sahaja Yoga.

Birth Day Celebrations on 21st March 2007

Although, the day was hot yet the evening was pleasant sporting full of joy and coolness around hosting nine thousand yogis in the open air waiting to celebrate the Birthday of their most beloved Mother. The stage wore a nicely decorated place like look. There was beautiful fragrant flowers and bunch of colourful balloons here and there.

At seven in the evening the meditation started with bandhan and mahamantras followed by a very powerful bhajan *Naam Na Jane... Tum Asha Vishwas Hamare...* by Surekha Apte.

With the news of Shri Mataji's holy arrival following into the Nirmal Nagri the cloudless sky was filled with sparklers and

beautiful fire crackers...the fragrance engulfed the entire atmosphere....as the bhajans continued amidst the impatient collectivity standing with their palms open joining the choir with *Shri Jagadamba Aye re..... ..Mahamaya Mahakali...* sung in his typical modulated voice of Mukhram from India. It was probably at quarter to eight that the curtains were opened to the collective for the Holy Darshan of Shri Mataji amidst thunderous applause and excitement.

It was very next moment that Shri Ganesha Atharvashirsham was heard being recited by the choir as the little Ganeshas flocked around on the stage to offer flowers at her Holy Lotus Feet with the Shri Ganesha Puja. Mother was seen complacent with Her gesture.

She was alert throughout and very keenly watching Her children deep into their hearts.. The Shrinagar bhajans continued with the ongoing Shringar of our Most Holy Mother with *Jago Savera Aya... Janam Din Ayo AdiShakti Ka... Chhindwara mein Janam Hua.*

At quarter past nine the Arti was offered at Her Holy Lotus feet and later the collectivity was blessed to witness the most exciting moment when the cake was being graced and cut by Mother and Sir CP being helped by their grandson with a knife to celebrate her 84th Birthday.

The atmosphere was filled with joy as the fire crackers and balloons were being released in high air as the Shri Raj Laxmi would have desired for the collectivity to enjoy that moment in Her Holy presence of Shri Mataji. *Janam Din Ayo...* (the Birthday has arrived...) was again being sung...

A series of felicitation messages received from high level dignitaries across the globe were read out by Rajesh Shah. They came from The President of India and other important dignitaries from Turkey, the hosting country... followed by Texas and Oklahoma ...the messages were flocking from all corners of Earth to greet our most beloved Mother on Her 84th Birthday. At times it was from Governors and other times from various Mayors... with all words of praise and humility for Her contribution to the humanity at large that were read out in her Holy praise of our Mother.

Later Sir C.P. was requested to address the collectivity and he spoke with great humility to convey the holy messages of our Holy Mother. Our beloved Papaji opened up addressing the collectivity with 'Jai Shri Matai' ...The words emerged like prayers that we would be humbly submitting. There was a resolution taken by Sir CP on behalf of all of us and the world to Mother as he said today is our turn and may be it will be the turn of your children or their grandchildren or their children, who will love to celebrate Her birthday with Mother sitting in front and be privileged to have Her darshan. And now on this day may we all request Shri Mataji that ...

"Mother please maintain the throne on this Earth until every human being is transformed."

Sir C P spoke on behalf of Mother requesting all the Yogis to take over the responsibility to spread Sahaja wherever possible. He said your Mother is the source of unending love. She made this beautiful world of Sahaja Yoga and being Her children now it's our responsibility to spread this message of love. In his speech Sir CP emphasized that Shri Mataji had undoubtedly been the source of joy and had worked a lot for transforming the humanity in

all parts of the world travelling in bullock cart to buses to trains etc. and now, he said, I request all of you, I urge you and I beg of you to kindly take the responsibilities to spread the Sahaja Yoga and please let Her have the rest while you work to take her mission forward.

Although Mother did not speak but it could loudly be felt as Her vibrations through Her Para Vaani (speech of God) had a direct contact within our Madhyama (Heart region).

Just before the departure Sir CP once again took over the mike to congratulate the stupendous works undertaken by the Pune collectivity and also Mr. Pugalia in person who had helped transform this part of the Earth into Heaven compared to the last year scenario. The collectivity expressed their heartfelt gratitude to our most beloved Mother for blessing Her children to be worthy of celebrating Her Birthday in Her Holy presence and this large family. It was as if Mother was enacting the play as Sir CP like our father stood up to convey the words of our beloved Mother as She would have desired him to convey to all of Her realized Children on Her 84th Birthday.

As the joy was heightening with the night growing cooler with vibrations there was one last request that came for Pune collectivity to sing the quwwali Number... 'Mata Ka Karam Hai' ...that activated every Kundalini to dance joyfully.. Sir CP could not help clapping and keeping a pace with the moments with nods and smiles at the corner of his lips and conveying certain personal notes to Mother as if saying...Look how joyous are Your children on Your Birthday...Just bless them...and at last She raises Her right arm in air to bless all Her children.

Jai Shri Mataji



SHRI GANESHA PUJA

PERTH, WESTERN AUSTRALIA - 1-3-1983

Pravachan of Her Holiness Mataji Shri Nirmala Devi

I think it is the quality of wisdom which is still manifesting in many Australians, which many have lost because they have taken to the gross side of materialism. Shri Ganesha is the tremendous purifying power, because it cannot be contaminated by anyone, whatever you may try, it cannot be contaminated. Only thing is, it may recede back, it may not manifest, but whatever it is, it is in its Absolute Form. If you know how to use it, you can purify everyone. So the responsibility of Australians, one must understand is very clear, because they are living in a country which is ruled by Shri Ganesha; so first they have to maintain their purity. Purity of their being. Many people sometimes think that purity is only limited to the gross side, that purity of their sex life is sufficient, it is not so. That is why Christ has said "**Thou shalt not have adulterous eyes**", meaning, your eyes should be clear, and as you know, eyes represent both your ego and super-ego. So when He said that your eyes should be clear, He meant that your thoughts should be clear.

Now, what is the generator of your power, we have to go deep into it and see how thoughts are created. The brain of human beings as you know, is like a pyramid. It's elevated through a central point in a conical way, it's the epitome, it's the Brahmarandhra, and when this mind elevates to that stage in human beings it goes into a tremendous change of its reactions to its environment. For example, an animal, if it sees a thing, it doesn't think about it, there's no reaction created. But only in human beings this reaction takes place because of its conical brain,

we can say that this attention that's coming in, goes into a parallelogram of forces, because we have two types of densities in our brain. There is also refraction, and because of refraction this parallelogram of forces acts in such a way that your attention goes out, and the attention that goes out, reacts. And when it reacts, the thought waves start coming in to us. You must have seen a lake. If you drop a stone in a lake, the waves start and they come to the shores of the lake, and then it is the shore that gives it another wave which goes back. In the same way, when human beings look at anything they put attention to it, there is always a reaction that comes to you.

Now according to Christ we have to have non-adulterous eyes, there should be no adultery. The word adultery in the pure sense is not so bad. Adultery means there should not be any mixture of what it exists, simple as that. When we say there is adulteration in the milk, we mean that it's not purely milk but there's something else in it. So when you look at things, say this is a wall, a wall is a wall that's all, what is there to think about? But a person who is not a realised soul will immediately start thinking about a wall even. Now depending upon the conditioning of a person, if a person is a very perverted soul, I don't know what he would think of the wall because I can't go to every limit of thinking also-I'm sorry I have certain limitation. But a person who is say a normal person, also may start thinking about the wall, how much it will cost and what will happen and this and that and all sorts of conditionings according to the money point of view, if he is

money oriented. If he is ego oriented, then his thoughts would go reacting that same way. This is the adulteration, that when you look at things there is nothing to think about-what is there to think? Whatever is, it is, but we think that by thinking we solve the problems. Also this kind of a myth exists among human beings, that when you look at something or you think about something then you solve the problem. It's not true. It's a myth, because **thinking is just an empty process of the mind.** It's like a wave passing toward the shore and thinks that it can just engulf it or dissolve it completely. **So the thought is just an empty vessel which carries nothing. It cannot do anything, it cannot bring forth any fruit whatsoever.**

Sometimes this statement might look very big and you might think how can that be Mother, we've done so much by thinking and this and that. But you've not, whatever you have done is though spontaneity because the Unconscious has helped you, has given you the ideas, the inspiration, you have done everything through inspiration and not by your own thinking. Now there we do not want to agree, because we have to give up our ego because we think we have achieved it through our thinking. But when you think too much, too much, too much, like that, then what happens? The Unconscious gives you the necessary information, because it has compassion, it has love for you and suddenly you find something there. You are just pushed into that corner where you find it. And for this you must know it is Einstein is the person who says that the Theory of Relativity dawned upon him from somewhere unknown, because whatever is known is already there. And **whatever is unknown you cannot find out by this brain which is thinking, but by the brain which is enlightened.**

Now when He said, "*Thou shalt not have adulterous eyes*", -of course the adultery as we understand, is that we should not have lust in our eyes. But I would go still further to say that our attention has to be so pure that we should not have any idea of return coming to us from a particular thing, but just enjoying it, just the joy part of it. If I see a beautiful thing, then I am just enjoying it, not that I should possess it, nor should I think about it, nor do I need that I should repeat it. Just enjoy it as it is. Maybe if you just enjoy it you will just create it again. That's the capacity one should have of purification.

So sometimes people think that Sahaja Yoga is a very Victorian sort of a System in which you can't lead a life like this and the freedom we have achieved and the abandonment we have achieved we cannot enjoy in Sahaja Yoga. But the virtue or this righteousness that we have condemned so far, is really the sustainer of life, is our quality, is our gold, is our wealth, is our property, is our security which we have lost, and we have to just again have a cleansing. It is there because if it is fundamentally eternal it cannot be lost, it cannot be permanently destroyed. It is like you have seen a brass metal or something like that, which gets covered with atmosphere, is black, red, yellow, every sort of a colour and ruined. But again you polish it out, it comes back to it. But if it is gold, it is untarnishable, but if gold is allowed to rust in the dirty gutter or something, you cannot see it, it is covered with all kinds of things and you think it is just finished now, it's not there, It exists all the time, our innocence exists within us. It's not lost, it's there, only it's covered. Just like the sky can be covered with clouds, it is covered now because of the

atmosphere, because of the way we try to dent it and do all kinds of things to it. That's why I say don't feel guilty, because if you feel guilty then you have a hand which is weak, a mind which is weak, a mind which is wobbly, and then you don't want to cleanse yourself. But it exists all the time within us, untarnishable it exists within. You have to just get to it.

Now Shri Ganesha is the one who does that job for us. He is the one who cleanses it. Not that He is the embodiment of purity, but He does that job. Only a person, or only the Deity which is embodiment of purity can do it. As like you can see a soap. Soap is the one which is in a quality, is a pure thing and it purifies too. Supposing it is not pure, it can become contaminated. In the same way our innocence is absolutely pure, so it is our innocence itself cures ourselves. Just see this. The One which is lying under, which we have always repressed, which we have undermined, which we have not respected, comes to our help, and shines within us. It's such a great blessing that we have so many eternal things existing within us, otherwise human beings would have been finished a long time back. There would have been no trace of human beings the way they have been playing about with their chastity, with their real power of their character. So when it is very much always impressed in every religion that you have to lead a proper life, a sane life, the reason is this gold that is within you must be made to shine and the brilliance of such a face you can see. You can see a person who leads a very fast life, as you call it, this sallow face, the sad life, and all kinds of unhappy lines on his face. But a person who starts shining one's own being with that wisdom and that purity beams, absolutely beams with the lustre of Shri Ganesha, the innocence of Shri Ganesha, His joy, the way

He enjoys joy, the way He manifests joy. He is source of all the joys of the world. Now in English language there are no names given to joys, there is only one word 'joy' and I find it sometimes difficult to describe the different kinds of joy that you can have at different levels of our evolution. **But when you get to your Sahasrara the joy is called Nirananda.** Now Nira is my name, you know that. Ananda means joy. Nira means that there is nothing else but joy. There is complete joy, no reaction, nothing just submerged in joy. That quality also evolves through the quality of Shri Ganesha. It's the Shri Ganesha who evolves that quality of Nirananda within us. He goes into evolution gradually as you see up to Agnya Chakra he becomes Christ. That doesn't mean that he goes into evolution, but we can see a seed growing into the tree and ultimately what we find that we are sitting on top of that tree in joy like children. The joy that our heavenly Father has bestowed upon us at the Sahasrara.

Now the puja part of it one should understand. It is very important in Sahaja Yoga, but everybody should not be exposed to Puja to begin with, from two points of view. **Sometimes the people who come to puja actually are not really worthy of it and then they react, they react to puja.** They think why this puja and this is subservient and all sorts of things because they are not worthy of it, they have to find out some excuse to justify their unworthiness. **So we have to first find out if the person is worthy of puja or not. If the person is not worthy, it is better to leave the person alone till he becomes worthy of the puja because doubts and all those things can obstruct the flow of vibrations to other people and such a person can create a**

problem for others. So it is not civil of that person also to be in the puja-if the person has not got an open heart and understanding of what puja is. Doing puja to any Deity as such is not an easy thing, especially to Shri Ganesha. Those people who do puja to Shri Ganesha should know that of course it has to be a Swayambhu -means the one that is created by Mother Earth. No other than Ganesha should be worshipped, and if they are not realised souls they can never worship Shri Ganesha. They cannot even think of him, they cannot even take His name, it is so difficult to reach Shri Ganesha. But after realisation the first thing you have to do is to worship Shri Ganesha because that's the base on which you got your realisation. He's the One first who got His crucifixion then His resurrection and it is the One who opened the path of realisation for you. So you have to worship Him before any other Deity with the greatest sacrifices. The greatest evolutionary ascent He achieved for your sake to become a human being to die and to suffer like a human being so that you should not find it difficult to get your realisation. Today when we say it's so easy, how do you get it, we forget that people have done a lot of work to achieve it for you, to create the path. Like supposing I come to Perth. Say, when I was studying in schools I used to read the word Perth, and I could not imagine that Indians could easily reach Perth from say just fly out and you are just there. But it's possible today that we have achieved this kind of an ascent from India to Perth so easily because people have worked for it. People have sacrificed. How many people must have died creating an aeroplane, how many must have had shocks and things like that? We are so privileged to use their sacrifices for our benefit. We take it all for granted. In the same way in spiritual ascent when we say it's easy,

it's not so easy as you think, because it has worked out since ages in a very deep way, and even your Mother has worked very hard to achieve it. So somebody has done the job. So if it is easy you should thank your stars that it's not difficult for you instead of doubting why is it so easy that you want to contribute something to it, alright you can, but first take advantage of what is available and then you can contribute something more to it. If you have not known an ordinary aeroplane, how are you going to build a complicated one? So first know that whatever is achieved is Selfrealisation and the cleansing power of Shri Ganesha. Establish Shri Ganesha within you. First of all you must establish Him and then you can use it for others, for yourself and for bettering and bettering the methods of Sahaja Yoga that you have learnt. That's how Shri Ganesha is so important for all the Sahaja Yogis-to be understood in all its aspects, but this principle is very enormous I should say. The principle is very spread out, it's very subtle, **so to understand in all its aspects is not an easy thing. The only thing you can do is to become One with it, like the ocean. If you become One with the ocean you become the ocean. Just become One with it and that's how it works out. But if you use your brains to understand it, your brain cannot even capture a wink of it.** So the best thing is that you just be humble about the whole process, just to try to become One with it, and those who can achieve that will realise that they have become joy themselves and they have those joy-giving qualities, they have those qualities by which they just give bliss and peace to others. Just them being there itself is sufficient to create this feeling. I always have great hopes on Australia and I'm sure that one day it will happen

(Contd. on page no.15)

Speech delivered by Shri Mataji at the site of the proposed School at Chowk (near Khopoli) Maharashtra on Saturday, the 11th December, 1983

In the past many great Saints and Sadhus were born in Maharashtra. They have shown the correct way to us. They taught about religion and of the practice of religion. They spread the knowledge of the soul and always emphasized that without realisation of the Self, everything in this life is unstable and unreal.

See all, Everyone of you have come to Sahaja Yoga and have got your Self Realisation. You are realised souls. You are Saints and Sadhus. The Saints and Sadhus of the by-gone days may not have assembled together as you have done here today. This land has been sanctified by your presence. On two sides of this land are the abodes of Shri Ganesh. In the front there is a temple of Shri Shankar known as Baijnath, and at the back there is the abode of Shri Dattatreya. The thought of having a school in such beautiful surroundings has been engaging my attention since long. Now Shri Bharwani has graciously donated this land, I feel that the school project should come up at an early date.

Sahaja Yogis are industrious and hardworking. They cannot sit idle. They have to work for this school. Even in the Trust Deed (of the Life Eternal Trust) it has been mentioned that we shall establish and run schools. There is a great difference between a Sahaja Yoga school of our concept and the other schools. Our school will lay stress mainly on religion. It is not that in our school we will merely explain what is the Hindu religion or what is Muslim religion etc. Our school will teach the true religion. Not only that but the people should be convinced and imbibed with the true religion. You

understand many things about discipline, moral etc. without specifically being taught. In the schools the teachers have to threaten the use of cane and only then the students learn matters of importance. In Sahaja Yoga it is entirely different.

Many newsmen wonder and ask me as to how Sahaja Yoga has produced so many scholars. They say whenever they discuss with any sahaja yogi, he talks like a pundit. They are surprised as to how you are all transformed into the image of Sant Kabirdas. The answer is simple. In Sahaja Yoga the intellect becomes sharp and pointed like the needle. Not only that, but the whole store of knowledge itself is wide open before you. If so, someone may ask what is the necessity for a school? I will give an example. A person may have no knowledge of painting. He can even then tell you the different colours or the colour combination in the painting. But unless you have to special skill, you cannot produce the different combinations and give form to the painting. You may call it the technique. Unless you know that technique, you cannot give proper shape to your work. Without the technique it remains without any shape. Therefore, in order to give your work the proper shape, you ought to know the technique. The students of our school will be taught the proper technique.

In the first place, the knowledge of Shri Vidya or pure knowledge will be imparted to the students of this school. Pure knowledge means knowledge which enables you to stabilize the Kundalini, the knowledge of giving bandhans, as also the knowledge of giving self-realisation to others. Such knowledge will be imparted here.

You may be surprised that many realised people and great Gurus I have met, are not aware of Shri Vidya. They are great realised souls and yet they are unaware of Shri Vidya. They do not even know how to raise the Kundalini. They do not know the Chakras or the process of cleansing the chakras. The vibrations do their work. What is however necessary, is the control over their movement of the manoeuvring. This will be the principal subject in our School. This knowledge will be imparted to every student of the school from his early childhood.

In the second place education is necessary for earning a livelihood. In Sahaja Yoga there is no sanyas or renunciation of worldly ties. You have to achieve your object while leading a normal life. There has to be non-attachment to worldly pleasures while leading a normal life. Therefore, education is also necessary for leading a worldly life. Moreover, in order to convey your knowledge to others, you must know the science of the alphabets and the language. Therefore, arrangements for imparting such knowledge are also to be made.

Taking all these matters into consideration, we are going to establish a highly cultured school. For that purpose after reverential bowing to the eldest brother Shri Ganesha, let us worship him. It is Shri Ganesha who gives wisdom to all. It is Shri Ganesha who shows the way to use that wisdom and to remain immersed in that wisdom. Therefore after the worship of Shri Ganesha is over, you may consider that we have started the school today.

There is a great demand for the School. People staying in foreign countries are very anxious to send their children to this school. Then there are Indian students also. In the case of local students the fees to be charged shall be at a lower rate. In the case of foreign students the

fees may be kept at some higher level in proportion to the higher earnings of their parents. Of course, there will not be disproportionately high fees. We are not here for business.

One thing to remember is that nobody shall make any recommendation for admission to the school. This rule should be strictly observed. So also any interference in this behalf on the ground that the student is the son of your aunt or your nephew or such other relation, would not be tolerated. Someone may say he has paid so much money and therefore his son should be admitted. This reason will also not be accepted. Admission will depend on merit. How is the boy? Are there any vibrations? Is he 'paar' (realised)? How is his conduct? The answers will determine the issue.

We are going to admit students who are pure and innocent. Whether they are children of the rich or of poor, will not make any difference. The main consideration would be innocence of the student, his innate goodness, his humility and his willingness to learn. A careful scrutiny of the parents would also be made. What is the use of admitting a student whose father is a drunkard and mother a quarrelsome woman? Such a student will follow his parents and even if admitted, he will have to be returned to his parents the very next day. Therefore, it is in their interest that the parents come to Sahaja Yoga and get self realisation. **No person who is imperfect or silly has any place in Sahaja Yoga.** Then how can such students be admitted?

The parents also will have to come upto certain expectations. It is immaterial whether they are farmers or labourers. They should be gentle, pious and religious-minded. I am again telling you that any recommendation for admission will be considered as a disqualification. We are going to admit students who possess the purest mind. We are not here

for politics or for fighting an election. We are going to extend the best possible help only to deserving students. Those who are poor will be helped and nobody would know about the help. Man becomes great by his character. Keep this in mind always and work with unselfish and pure motives. Even some of the parents will have to be given Sahaja Yoga treatment. Otherwise we will have to work again and again on the students every time they return to the school after visiting their parents. The work will continue day and night.

Another thing I want to impress upon you is that the use of a cane in the school shall be totally prohibited. Tell the teachers who are habituated to use the cane that this school is not the proper place for them. The emoluments here will be good; so also the other conditions of service. The teacher here shall in no case use the cane or shout at the students to make his point. He should rely entirely on love for his work and not violence. If any erring student does not mend or behave properly, his name shall be removed. But in no case should the teacher beat the students or shout at them.

The attitude towards the students should be one of respect for them. If you extend to the student courteous behaviour as you would towards a Maharaja (Great King) or a Maharani (Great Queen), the students would start behaving likewise. If you behave with courteousness and respect, the students will behave accordingly. What is wanted is the development of the students and you have to be careful about that. You cannot expect all the students to reciprocate the behaviour. Some of them may try to vilify others. Many have this habit. If any mother ridicules the father, the child will have no respect for his father. So also if any man ridicules his wife, then the children will have

no respect for the mother. The people coming here will, of course, be having deep roots in Sahaja Yoga and highly cultured ones. I know that. But those of you who are Sahaja Yogis should not behave in a trivial manner or jokingly. All work should be done with due solemnity and in a thoughtful manner. Any person devoid of these qualities will not be eligible for Guruhood. For Guruhood you shall have to inculcate gravity and solemnity. You should then pass on the qualities to the students. But in no case should the element of fear or awe be introduced to achieve this objective.

We are going to provide here an ideal and altogether unique system of education. The students are going to be model citizens of tomorrow of this and other countries. We will make every effort to provide the requisite facilities on this land. If necessary we will arrange for additional land. Where the students study in those pleasant surroundings, there will be noticeable change in them. The residents of the village Chowk will also feel the improvement. They will get jobs. They will become orderly and systematic. Not only this, but they will also experience the power of God. Once our school is established in Maharashtra, it will have repercussions everywhere outside. Let us first start the school here first. All other projects will be started later on.

Many people have given donations for this school. The money should be utilised with the greatest care. It is meant for the work of God and not one paise should be spent without due consideration. The continuous work should be neat and nice. It should be done with great care and attention. Our children behave as we do. We say that there is corruption everywhere. But the origin thereof is in the home, in the school and it then spreads elsewhere. Therefore the

school should be constructed and run so that the students develop a sterling moral character. It should be noticeable in them. We do not desire to produce businessmen or politicians. We want good children here. It is these children who will rule over the world tomorrow. You go and tell the people in the surrounding villages to help us in this project. Assure them that we intend to help them. We will educate their children, particularly those of the Chowk village. They have a right to be admitted to this school. They are connected with this land. You shall also keep the rights of all others in view and do this work thoughtfully and with love.

Many experienced teachers have offered their services to this school. Two of them are from Singapore and one from Australia. There is one Head Mistress of International fame, who has also shown her willingness. They will come here to guide the school in the beginning. You see how they work. They are very strict about cleanliness. They may not be as loveable as you are; but their sense of cleanliness is such that you cannot but admire.

(Contd from page no. 11)

here in a big way. And when it happens here we'll achieve greater results in other places. I have to work hard, and you all have to work very hard to understand the importance of this country, your importance as Australians..... So a great message to Perth, and this centre is the door. This is the door of Shri Ganesha and you have to find more people who are true seekers, and don't quarrel with people who are doubting Sahaja Yoga, just don't quarrel. Gradually all of them have to come and if they don't come don't despair, that's alright, that's their luck. So you just don't argue on that point.

They are very straightforward about money matters. That quality is rather difficult for us to acquire. This is one good thing you can learn from them.

Everybody, therefore, should offer prayers to Shri Ganesha- "That our school shall be established and conducted on the lines of the ideal pattern as desired by Shri Mataji; that the school shall be blessed with ideal students, ideal teachers and also ideal parents of the students and that the school should gather such students and teachers and parents from all over the world".

This should be your prayer to Shri Ganesha and when He sends all this, a great work will get accomplished. We want to establish and run an ideal school which will be the only school of its kind in whole of the country. Everybody should pray to Shri Ganesha with complete devotion.

(Marathi speech translated by
Sahajyogi Shri T.Y. Chaudhari)

Don't waste your energy arguing with them. We have other methods of convincing them: of giving them bandhan, of all the Nirmala Vidyas that you use. So you don't despair and you don't get angry with them, because they're ignorant and you must know your past also, how you behaved towards Sahaja Yoga in the beginning and then you will be kind to them. Be kind. Gradually everyone has to come, those who are seekers. We'll see that they're all in before we close the doors.

May God bless you
(Nirmal Yoga)

MOTHER EARTH

Surbiton Ashram, 21st August 1983

Pravachan of Her Holiness Mataji Nirmala Devi

...To say something about the connection of Sahaja Yoga with this Mother Earth. It is very important, that we must understand the value of the Mother Earth. She has been very kind to all of you, She has been sucking your vibrations. She has been, otherwise also-She has given you everything that you see around. So today, we have to understand the connection, and the symbolic expression of the Mother Earth within ourselves.

I have told you before also that Kundalini, which is in three and a half coils is placed within a triangular bone. Now this abode of the Kundalini is called as Mooldhara, and is represented in this universe as Mother Earth. Or in the puja it is represented as the Kumbha.

So far, in the movement of our consciousness, we have been trying to understand the God Almighty and all other five elements that we call as important. And also, the consciousness has been moving towards the understanding of all these four other elements 'but' the Mother Earth. That had to be such, because unless and until the understanding of all these four other elements are brought to a certain degree, the Mother Earth cannot express itself. Like if all your chakras, four chakras, are caught up, you cannot raise the Kundalini, you cannot give Self-Realisation. You cannot have a mass evolutionary process. That's why we had yagyas, all other methods of exciting the four elements. They worshipped the water and they worshipped air, the sky, the firmament-the light.

And that's how they came up to the time

of Christ where light was worshipped. But today when we are in this modern Sahaja Yoga, we are actually at the level of the Mother Earth, because this is the age of the Aquarius. And Aquarius is the same as the Kumbha- is the Mother Earth. So we are at the level of the Mother Earth. You can also see in the consciousness of humanbeings- I'm saying not only men, but women also and men. The consciousness is moving more towards the feminine expression of life. But as stupid as human beings are, the feminists have also been very stupid, that they are fighting on the level of rationality, of economics, of politics- all useless things. Equality on all these things if they are to be sought, you become men, you become just like men. If you are argumentative, if you are rational, if you talk like a man, it's a masculine development. But the Mother's development, the feminine development, is not equality in the way the men have been stupid.

No use competing with men in their stupidity, the amount of stupidity has been created for us quite sufficiently. The whole world is today, is expressing that nonsense that they have-the competition, the aggression, the oppression. So the other side of the woman, which was called as the dominated-one, the dark side, the oppressed, all that has to express itself in a different way. The whole mode, the style, has to change. See now in Christianity one should understand; why Christianity, even Judaism, any religion, even Hinduism and all that but its more in Christianity, 'surprisingly' - they just had no place for Mary. And Muslims even crowned it by 'completely' cancelling Fatima.

And on top of that, you will see that among Christians, I think that ordination, or what you call that, is not given to the ladies, to women, while Christ was not born of a man. But that 'does not' in any way mean that you compete with men in their foolish enterprises by which they have practically brought this world to such a ruinous state.

So today we have to understand that it is the time for the 'Motherly' qualities to develop. Even a man, when he becomes motherly only, becomes a great man. Like Christ, when he had compassion, he was called as a saint. So the quality of a woman as a Mother-Goddess is always as a Mother-and She is the power most important to ignite Sahaja Yoga.

Now how She ignites, I'll tell you. I give an analogy, but analogy should not be carried too far-as wise Sahaja Yogis you should not carry it too far. Say **there is a zero, it has no meaning. In the same way God Almighty has no meaning, 'till, you put some sort of one or two before it. It's a zero. It 'has' an existence but it has no capacity or a power to express itself. So it's zero.** Like that we should say the masculine growth is a zero.

Another analogy I will give you to understand it. That if you see very high power wires, going over your head, they are absolutely harmless, there's no trouble. In Delhi there was a suggestion that there is a very big plot of land available where there are high power wires going and we can have it for free. I asked "What is the problem?" They said 'only', if earth is connected with that, then you will have problem. So 'till' these-high power thing, whatever it is-is not connected with the earth, it has no meaning at all.

But earth is 'very' different from this dynamic power that is flowing through those wires which are zero, which mean nothing. In the same way, in a woman, the womb of a woman is the Kundalini. Now what is a womb? If that is the Kundalini, that expresses the Kundalini is the gross; that means the Mother Earth is also like the womb. Now what does a womb do? It receives the sperm. It is just a frivolous act of man or you can say just aggression, and She then nourishes it and looks after it, corrects it and allows it to grow, not in an aggressive way but in a very compassionate and sensible way, till it is expelled out of the womb when it is grown up. So the idea of womb is that the expression has to be in such a manner that it does not dominate. It does not dominate the embryo. If it dominates, how can it grow? So it nourishes it and makes it grow.

This is what today's Sahaja Yoga is. That now the Mother Earth is the one, who is symbolised within you as the Mooldhara, symbolised as the Adi Shakti here, is sitting down before you to nourish you, to make you grow into new personalities-into mature personalities. This concept we must understand.

So the women of the West must understand that the nonsensical ideas they have taken from men must be 'completely' discarded, they have to become 'women.' Those women who just are talking like men, can 'never' help in Sahaja Yoga. They have to be like this Mother Earth who allows you to do what you like with Her. I mean you human beings have been so stupid to exploit Her to the maximum, not only that but also She bears a lot of nonsense upon it. But then a time reaches where She becomes explosive, then She starts consuming people inside Herself. And when She is consuming people then you see the earthquake; droughts,

this and that; all these things start coming in and people get engulfed into these problems which they blame Mother Earth for. The problems that human beings have created out of aggressive nature-even aggression towards Mother Earth, they have to pay dividend for that. And they are paying.

Now, to stop this kind of a movement of aggressiveness which brings all kinds of disturbances, one has to recede back and should develop a sense of 'totality', of 'compassion'. Unless and until you understand totality, the 'total' the 'complete', the 'whole'-that's the womb that's your Mother. As long as you try to be individualistic you 'cannot' be a good Sahaja Yogi. You have to become One with the Whole.

Now we have to face ourselves for that, very important it is. Specially in the West, I would say, we have to face ourselves very clearly-what are we up to? That's a 'very' important thing. First of all let us see "where is our attention?" Ask a question. We are Sahaja Yogis and Sahaja Yogis within our fold and I am sometimes surprised that even now, the attention can be very funny. Like, simple thing, like we can have attention on material things : "this is mine, this is yours; that I should have 'my' privacy." Then you are gone to another realm of aggressiveness. If you try to have your own privacy, then you are depriving others of 'their' privacy.

It was alright when you were not Sahaja Yogis, to have your privacy, because you have to grow in your privacy at that time. But after Sahaja Yoga you have to become One with 'everyone else'-that is 'very' important. Before Sahaja Yoga you were different and after Sahaja Yoga you are different. The whole concept must change after Sahaja Yoga. 'That now you have

become One with the Whole and to feel that you are One with the Whole, you should try to give up all your individualistic attitudes. That's very common now to hear "Yes, I like this, I like that." It's very common : "I like it." Very common. But it doesn't behove a Sahaja Yogi to say such a thing. You see, how can I say that I like some thing? Think of a mother who has to bear the child, has to give birth to a child, has to look after a child, the needs of the child, protect the child, to train the child! How can she say : "I like this" and "I like that"! Where is the time?

To think what you like and what you don't like, "I like this food, I like that food". Where is the time? Where is the energy left for that? Where is the attention? The attention is on the upbringing of the child.

Now in the same way a Sahja Yogi must know that the child within him is born- the spirit. Spirit is the child which has been born within him, now he has to nourish it, through the Kundalini. He has to water it, he has to look after it. It has to make it grow. Now **where is the time for other nonsensical things? You have a child in hand. You are all mothers looking after the child-that's your Spirit. So where do you have time for all these things? What attention should be : "What can I do to make this child happy, to make this child grow, to make this child completely manifest myself."** The mother replaces herself as soon as the child becomes a mature child. So now in you, the Motherhood must take over than the Fatherhood. Motherhood towards yourself. The attitude should be like a Mother towards the child. How her attention is towards the child? You can see in day-to-day life how we behave.

I have seen people very much interested, even now, in food. Now where is the time?

Where is the attention? How can you be so much worried about your food? Worried about your sleep. Worried about your health, Worried about this that? I mean, here you are to worry about your child which you have got now within. And that's why the child is neglected and sometimes you find the child becomes sick or sometimes goes into a coma or may die away also.

So the situation is very different 'now' for Sahaja Yogis: "how to treat themselves." Those who are still running after food and all these nonsensical things, I mean I have seen Sahaja Yogis, all their attention is on food all the time! How dedication can come in a person who is so much dedicated to food habits?

Like, we have seen, you might have also seen-some of you-Ajanta caves were built. In ten generations they built Ajanta caves-ten generations! And they built in a place where there was not even water available-to begin with. And day in and day out thousands of people, without getting any payment, without getting anything, built it. No food, -no question! They used to eat some fruits somewhere here, there, but their dedication gave them power to do it.

But this dedication can only be developed if you realise that you have to Mother your child. That, if the mother is ugly, the child will be ugly too. Because it is the mother who is expressed in the child. She does not dominate the child alright, but she definitely can corrupt the image of the child. And that's what exactly happens when we, the Sahaja Yogis, are not bothered as to look after our Spirit and our spiritual growth.

Even now, you will be surprised, fifty percent people write letters to Me: "Mother

I am still possessed, I have worked with lemons and chillies, I am coming to You for this and that." It is a very low grade business, I think even after so many years you are possessed, then I think you should beat yourself every day hundred and eight times. It's a very low grade behaviour, I personally think, that after your Mother has worked so hard on you, you are still just the same, coming back with the horrible idea of bringing all kinds of problems to your Mother. That means you have not looked after your child.

Now in Sahaja Yoga it's not a child which is an individual child you have to look after. This is, one should understand, this is where we miss very much, especially the intellectuals. They think it is their 'own' child which should be alright, doesn't matter about other's children. Or, doesn't matter if you have connection with others or not. It's very common. Because, you know: rationality which gives them that sense, "Oh! My Spirit is alright, my vibrations are alright, so it is alright if I do not go to puja, or if I do not go to any collective thing or if I do not support in any collective work or if I do not take any responsibility of Sahaja Yoga."

Because once you become collective you take responsibility. So you are never-satisfied with yourself that "It is good, that I need not take up any responsibility. All the Sahaja Yogis are bad, or some of them are bad. I have nothing to do with them and this is that and that and that."

But in Sahaja Yoga, as it is, the Motherhood is universal. Because if you are nose, say, then somebody is the eye; if you are the ears, somebody is the lips. So, it is 'essential'

for you to understand that 'anybody' who is a Sahaja Yogi is in trouble, you are in trouble. A threat to your growth; it is a threat to your growth, because it is the 'Whole' that is growing.

Of course, those who are absolutely useless will be thrown away, gradually. That's what Mother does. They can be thrown away, absolutely, so much far away that they will never return. But you don't have to worry about such people, they will be thrown away. They will be given some chances, some more credits will be given, some graces will be given, but ultimately they will be thrown away. So you don't have to worry. But you 'must' worry about the Whole. And you have to take up the responsibility. Those who do not take up the responsibility, are not the people who have yet matured their child-that's the Spirit. Every type of responsibility that you can take, 'think' of what responsibilities you can take.

That is why most of us have bad Vishuddhis, because we do not take the responsibilities, and whatever responsibility we do take we have to be 'much', 'much', 'much more' responsible than ordinary government servants are. Sometimes we hear from one ear and throw it away from the same-don't even allow it to come into the head. So, one has to understand that the child is your responsibility, you have to look after the child. And the 'Whole' is also your responsibility.

Now, how to establish the connection between your Spirit, or keep the connection on between the Spirit and the womb, or the Kundalini, is the biggest problem we all face: that our connections are very loose and that's why this Kundalini cannot look after the Spirit.

I wonder if you have noticed one thing

in Sahaja Yoga, that you can manoeuvre the Kundalini, but not the Spirit. You can raise your hand, the Kundalini will move. You can manoeuvre it. You can give it a bandhan, it will go round and round and round.

But what about the Spirit? You cannot manoeuvre it. There is only one mantra to awaken the Spirit, in the sense that to please Him you have to say you are the Spirit. But you cannot manoeuvre it. You have to bring in Kundalini to look after it, you have to take Kundalini there, to the heart, so that this child which is the little offspring just now has to be carefully developed and matured.

So on both sides, of men and women, we have to understand, that if you are a man, and if you are a dominating man, it's alright. But if you are a woman and if you are dominating, then it's difficult thing for Sahaja Yoga to cure you, because you have lost your quality of being a woman. At least you have to be a woman to begin with. If you are not even a woman, then what can you do with these third persons who are neither man nor woman?

Now the men, when they are dominating, they have to understand, that they have to be 'compassionate'. They have to be 'kind', they have to be 'considerate', but 'never' subservient, never subservient. This is, one should understand, that you should not be subservient. Now the women, what do they have to be is to be 'great', 'large', 'receptive', receiving and nourishing all that.

Now the way husbands are told sometimes in this West-I am shocked! Wife says this to Mr. X, 'X'! you haven't done this. 'X'! you haven't done that. How have you put this? Do this, do that, do that!" It's not woman's

wish to do it, its absolutely wrong to tell him to do it, to tell him to do something. You are becoming a male! And then we lose completely that power of giving that nourishment of a woman's love, which is the power of a woman, which women don't understand.

I tell you a simple example of my own grand daughter. She wants to be an air hostess all the time, she wants. She says, "You must have thought of being an air hostess." I said, "Why? What is so great about air hostess?" She says, "That's the only line you can give food to someone."

You see a 'natural' instinct of a Mother that 'let me see them eat' you see. They don't eat themselves, they want others to eat. But this is not in the conception of the Western women, I tell you. They can't understand this. "Why? I have done this, so why not he does this, this." It's your 'privilege' to do these things properly, in a proper way. But supposing somebody is a very good mechanic, the woman will also become a mechanic, "I'll do the mechanical things". She is not there for doing mechanical work! She is there for the mechanics of the emotions. On the contrary it's just the other way round. Like a man comes home; she goes on ordering, "You have to put that right, why did you spoil my carpet? Why did you do this? Clean it up, get that thing, do that." All his mechanics of emotions are finished. Once his mechanics of emotions are finished, he is useless and you are useless as it is! And men also should not do their jobs. Let them do their own jobs.

I think this is one of the 'biggest' problems of the West today 'that men are neither men, and women are not women.' I find this quality so horrid, that I don't know how to deal with the mixture. You 'must' understand this very

simple thing in life that if you are a hybrid stuff, you can't have the quality of a Sahaja Yogi! If you mix it up, it's a very funny thing, isn't it? So a woman must try to be a woman and a man must try to be a man.

Now see, what is the situation, of a man, as a masculine effect on the development of consciousness? So, as the manliness was expressed we have developed science. We have developed all this knowledge, all these things which are outside. Now everything is ready. Now the woman has to come up. I mean, I am saying in the very abstract way; don't think of woman, but you can say the feminine. The feminine 'nature' has to rise. Now everything is ready, it has to just work. All the chakras are ready, now awaken the Kundalini. Kundalini is as important as the other chakras are. So now awaken the Kundalini. Now Kundalini's behaviour and mode of action is 'very' different from the mode of action of the chakras. If the Kundalini becomes the chakras and the chakras become the Kundalini, how will you manage Sahaja Yoga?

But we must 'assume' our own nature in all dignity and in all right; not to feel in any way low down. Because a man sits on a horse, the woman wants to sit on a horse. What is the need for a woman to sit on a horse? I can't understand. Here all the women are sitting on a horse. They will become like horses! Already I think half of your royal family looks like horses, don't they? I think so. Their faces look like horses. See, so there is no need for women to do all the things that men have already done.

Say, for example, there's one personality of masculine personality, that has to come and do a certain job. Now you've done it. Alright; now the other personality has to do

this job. Now see the situation of the Divine also. Now the whole complication comes in that once a kind of a thing has been done, the another one that comes wants to do the same. Do you follow my point?

So the whole energy is completely wasted. The whole preparation has been made for this Aquarius age to come in to bring in the Kundalini upward and to make the whole thing work out in such a way that the left and right meet and you all become ignited, enlightened. It was a question of our being, sharing the whole job in a proper understanding.

(Creation of Mother Earth)

Now see how Mother Earth herself was created. It is also a very simple thing. First, the movement of the energy started flowing. Now this is a combined energy went round and round and round like that, and when it consolidated there was this 'big bang'. When big bang took place-now this is the manly work, I should say in a way; manly style, because still the Mother earth is not produced- so then these little fragments again went round and round. With the momentum, they became roundish. Out of them Mother Earth was selected for one job -

On the Mother Earth out of the water came the life- the carbon came in. Everybody helped there and a human being was created. Then the men went round, to improve their societies and whatever they have done to it, whatever was possible with their ego is done, finished now. Now they have done their job. Now they are on dole.

Now the woman, or we can say the Kundalini which has been waiting all these years, was resting, waiting for that time, isn't it? So we call it "the blossom time has now come". At

'that' time the Kundalini has to rise and ignite, in such a way that the completion of the whole work takes place-it is simple. Do you understand now?

So there's no competition between men or women, but the 'style' of work is different. If you understand that, then only this kind of revolution will take place and not turn out a rebellion. Actually women are rebelling against men, and a nonsense it is! It is such a headache, that you create something, allow them to grow, and the another party comes which has to complete the job starts rebelling.

So the revolution has to take place and the revolution is only possible when we understand that 'what part is left out is now to be done'. Are you getting me alright?

So 'that' part is now Realisation, our awakening of the Kundalini. For that your feminine qualities are going to help you, not your masculine qualities. So aggressiveness must be given up by men. Also, because they are Sahaja Yogis now, they have to take feminine qualities. Not of fighting. If women fight they are not women see, women are told that "you are good for nothing", So now they are trying to show, "No, we are also alright. If you have eaten one crow we will eat three." Now, this understanding and the wise perception would be such that "what do we have to 'do' now to change the 'mode' and the 'style' of our lives? What's wrong here?

A turning point has come. Now the evolution is not rebellion at all by any chance. It's a wrong idea people have. It's not rebellion, that you hit me and I hit you- go on hitting each other, like a pendulum you move; you see the movement of a pendulum. It's not like a boom,

this thing- that today you are born as a Muslim, tomorrow you are born as a Jew, then you are born as a Jew, then you are born as a Hindu, then you are born as- it's not pendulum. It is spiral movement. So every time you achieve any evolution you are at a higher level than before. So the movement is spiral-see my point?

Now to achieve the 'higher' position in our whole being what should we do? Is to understand that from this point to that point we have to rise - we have to rise in a way that we move in such a way that it is not in a pendulum way, but in a spiral way.

And to move spirally, you have to use another kind of force. Whatever you have used so far has to be endowed with another kind of force and that's the 'feminine' qualities of women. But where are the feminine women? They dress up like women, they will try to be feminine and all that. That's not the way. From inside, from the heart. A feminine heart Christ showed that in His life- He forgave. Only a woman can forgive, man cannot, because he is aggressive. How can he forgive? Krishna never forgave anyone. He used to kill. Right royal fashion. "So, alright, if you are so, alright." Done.

He forgave to such an extent to show that He is now giving a turn to the spiral and now a 'feminine' quality has to be developed among human beings. But that doesn't mean that you start walking like women or developing waistlines. Because that's another stupidity. But to be 'Motherly'. Not to be fatherly, but to be Motherly. 'That kindness', 'that gentleness' should be in your behaviour towards each other.

Of course this force also corrects, sometimes also gets angry also. Mother also has to get angry sometimes, specially with

people who never get alright with their behaviour, She has to be shouting, punishing, and sometimes She also destroys! It's alright. But that is sometimes, not all the time. So just now one has to accept that to be like the Mother Earth they have to be forbearing - 'Dhara'. She is the Sunstenance of 'everything.' She takes everything, the vibrations are sucked in. And now for the 'first' time after realisation, you can give Her back what you have got it, from Her. You can give vibrations to Her trees that are created, you can make them beautiful. You can transform a flower into a more beautiful flower. Now whatever you have to give what you have got from the Mother Earth you can give because 'your' Mother Earth is awakened within you now. So you return Her back everything that you got from Her and give it to others. "Generosity, the greatness of heart, nobility, forgiveness, love, affection, bearing 'everything' for love." And for the Mother, to save her child, she'll 'starve' herself, she'll do 'everything' to save her child-' complete dedication, she has for her child. That's a real Mother-I mean the kind of mothers you see these days, neither they are mothers nor women. But what I am saying, that's the real image of a mother, and you have a Image before you.

So, this is what one has to develop now, whether you are men or women; as Sahaja Yogis you must develop a new consciousness of affection, love and compassion. Getting angry, getting into a temper, shouting at people- this is not going to help you much. If you have to help the Whole, the growth of the Whole, try to make yourself a milder person-be angry with yourself that you are losing tempers and you are so unkind to others. All the problems have come out of the overgrowth of the masculinity-over-growth. It reaches a certain point, you see,

it's reached such a wretched point now, that it has to come down.

But also femininity, at a lower level, without realisation could be very, very small hearted, chicken hearted, could be all the time worried about her 'own' child. That's what one has to change-is to be; have love and affection for 'every' Sahaja Yogi, for 'every person'. When it comes to fighting others you are all One but among yourselves you can look after each other, tell them- say for example, something is paining in my nose here, I will just try to rub it in the same way. But I won't try to cut my nose will I? Or bang my nose? So the feeling that 'Other is Myself;' be kind and gentle-try to improve and help in that manner. I hope you have understood the whole thing.

In nutshell it is that : we have to change the whole-mode-a radical change has come in the society of Sahaja Yogis.

If there is any question I will answer it before we start the puja.

Q. (Sahaja Yogi) : Is it alright to hurt people for their own good, Mother?

Shri Mataji :

This problem comes in when you are not the Whole. Alright? Now supposing, as I told you, if you are the Whole, then who is the 'other'? Then you will, even if you have to hurt. Say, for example, if there is blood coming out of my thumb, I press it hard to stop the blood. It will hurt the thumb. But the discrimination must be used, that I'm using my blood which is precious, much more precious than this finger it will hurt. But that discretion must be used. In Sahaja Yoga, you're all free to develop your sense of discretion. And once you develop your sense of discretion, gradually you will know

what to do. In the beginning you will hurt, no doubt, because you are used to that. I've seen people here, just barking at each other, as soon as they see each other they start barking. You go anywhere in the whole country, you go anywhere, they start barking for nothing at all. I was surprised. In a school, I went there, there also everybody is barking at each other, you know. Whether they are drunk or not drunk, makes no difference-in the same state.

But after realisation, you 'do' so. Because you feel concerned and worried. But you say in such a way that you achieve the result. See my point is - that is the criteria : "that you should achieve the result". But, supposing a man has come for the first time, and tell him that "you are a bhoot", then naturally he will be hurt ! First, say, he walks in and you say "you are a bhoot". Thank God if he does not understand the meaning of the word 'bhoot' -then its alright!

But first you think of being gentle, nice, embalming, sweet. Let's think, find out ways and means. There's a very good way-in the evening, to write down "**how many sweet things I've said today?**" Not like this, sweet things we say- "You're looking beautiful" and all that. Not the superficial ones. That may pamper the ego. But they're so sweet you know, things are. There are so many words, you can say, like- "Are you warm enough?" - very sweet way of asking a question. It's very simple; but you can see now you can't just-its very difficult for people to say that even, I've seen.

Looking after other's comforts. Somebody is sitting, he wants water. You just go rush and give him water. "Oh ! that's too much to expect. Oh God ! you gave water !"

(Contd. Page- 35)

The Essence of Sahaja Yoga

Pravachan of H.H. Mataji Shri Nirmala Devi

In today's talk I will dwell on the essence of Sahaja Yoga. I am sure that it has been explained to you before. Besides, most of you are from Sahaja Yoga itself. So I need not go into details.

First of all we need to understand that we are passing through an extremely serious time pregnant with unpredictable consequences. When we look at life we do not seem to understand that if we miss this opportunity which has come our way, for our evolution, we will not only be depriving ourselves of it or this country, England, but also it will be a stupendous loss for the whole of creation. The trouble, however, is that in the name of God, of evolution and of higher life, a plethora of spurious people have come out making it well-nigh difficult to convince anyone of the existence of truth.

Under the circumstances one has to talk about truth. But mere talking about truth rarely leads to the experience of truth. It is altogether a different realm, a new awareness which you will have to get to understand the truth for which I do not know how many of you are really prepared or how many of you would like to know. Or even if you would like to, yet how many of you will really achieve it. But the problem is the other way round. It is not a problem that we have only a few people, nor that I cannot give realisation. It is also not a problem that you cannot know the truth. **The irony is that whatever is false, spurious or silly finds quick acceptance among the masses.**

Sometimes I feel that I have developed a unique method by which I can give realisation enmasse all over the world. But it really poses a problem for me if the masses are not interested.

In fact, it is only very few who take a keen interest in their evolutionary process and would like to come out of their ignorance in which they have been living. In all the ego-oriented countries it is very difficult to bring home the truth that we are still ignorant. We have to know a lot. It is very difficult because they think they know everything, because they have been to the moon. The Russians, for instance, still say that they saw no God when they orbited in space, which is like saying that one has been to the third floor but hasn't seen the top.

Where does God reside? Where does He manifest within us? In what manner does He manifest? We do not know what to see. What we want to see is possible only through our effort. 'If we have not been able to see God, then He does not exist,' This is how we develop our attitude in this matter. But better say 'no' to all that we did not know through our effort. Because we have not known about Him. So He does not exist. You turn round in a cave. So when you see a shadow of yourself you believe in that only and say, 'nothing else existed.' The light does not exist. That kind of attitude I have persistently been facing. And sometimes I do not know how to give them realisation.

Now you have to start the other way round. You have to seek. You have to ask for it. Nobody is going to fall at your feet and say "Well, you get your realisation. You have this, for heaven's sake, please have it". Because nothing is selling here. You are used to salesmanship, that is, if anything is selling you have to be persuaded or requested. You can save pounds for a sale and all that. But nothing is for sale here. This is a very difficult thing for people to understand.

In this present day atmosphere, we do not know if we can get anything which is not for sale. However, I hope, slowly and steadily all of us have to get our realisation.

Somehow, we have to work very hard. Sometimes it is very frustrating and sometimes so stupid-the way people react. Like the other day when we had a meeting at Brighton I was laughing all the while. It is so sad. A gentleman who came to our programme made complaints. Look, who has got time to put him on a video; who is interested in taking his photograph. He says he is a managing director. So what? In the presence of the Divine what is a managing director or what is even a King? Just think of it. Who is he? What does he think of himself? He has complained against us. Even the laws are so stupid sometimes that one can hardly understand. Has he got any right to complain if he comes to a programme which is being conducted with a video on me or if you are photographed? How can you complain?

On one side, I find such stupid people and on the other a host of genuine seekers. How to reach them? They are like a diamond covered with mud. So much mud! To find out the diamond in the mud, one has to dive into a mine of ignorance, to get that diamond which is lost. It concerns me so much that I feel this mud is going to cover their brains and their eyes, whatever else they have, so that they may not receive their realisation. They may miss it. Actually the Divine does not know what human beings have created. Really, I tell you, the Divine is in the dark as to all the nonsenses that you have created around you. All kinds of nonsenses you have created out of your ignorance, out of your ego and out of the choice that you had. I can't explain why people have created this kind of ignorance which cannot be broken or removed. Because you are so much identified

with it. It is like a stuck up stamp which refuses to come off. And when such a thing happens you feel 'O, God'! The whole creation has been created, the whole working has taken place and the human beings have grown so well having reached this stage. But now in this modern life which they are leading, you find them so stupid and foolish that they have begun deluding others with their stupidity and foolishness. How are we to approach those people who are true seekers? Those who have been seekers for ages? All their lives before have been lost. Sometimes it is very disappointing. But still hoping against hopes, I hope we reach all the corners of the universe where we find all people who are true seekers. It is their power to know the Divine; know the Divine. It is not for those who are managing directors or kings or something! What does it matter in the presence of God. They would be pushed out. They will not be allowed to enter the Kingdom of God. That kingdom is only for those who have known not for those who simply talk about God. Those who say that we are worshippers of God and we have learnt so much, it will be said, "that is well, then go back to the place where from you have come". Whatever you have known is through your awareness, and in your awareness you have come to know. The awareness has to be enlightened. It is not what you know but human awareness which has still to grow. It involves such a lot of journey even after our realisation.

It takes no time sometimes to give realisation to so many people. I know it has happened with so many. But they do not know what they have to achieve. The ego is such a horrible stuff that people do not want to see what they haven't got with them, what they have to have and what they deserve. They do not want to see that beauty, that light, that is the Spirit. The reflection of God's love is the most

precious thing that you could think of. I do not know how many times I have delivered lectures in England, apart from the hard work I have put in. Of course there are results, but progress has been slow. Compared to the fake and artificial people who have made so much money out of you, Sahaja Yoga is working slowly.

I would not have been disappointed if it was at the time of Christ because then there were very few seekers. Actually even the close disciples that Christ collected were not true seekers. You are seekers of truth. So many of you have taken to this path just to pursue the truth. But where are we going about it all? What are our ideas about the truth? Is it that our ideas are but a by-product of our ego? Is it that we do not want to seek the truth? I have met all kinds of people in this country including those who occupy important positions at various levels-public and private life-lords, ladies and host of others. They ask "Who want to change?" I say "Really?" That is true, because they think they are the greatest. Born thus, they hope to carry their lordship and possessions with them to heaven? When they say "who wants to change" what can be said except that they have reached the dead-end, the full-stop from which no further journey is possible.

Now, this, I must say, can work out only with people who are, seekers who want to know through their awareness what is the truth. You have to know your Spirit, for, without knowing your Spirit you cannot know the truth and whatever I may talk to you is a waste of time-a complete waste of time. Because you haven't got the awareness, today, to know the truth I am talking about. So, I must earnestly ask you to become the Spirit. Why should you hesitate to do what you are told to, so that you will get your realisation, which means that you have to become the Spirit first. Until and unless

this awareness is enlightened you cannot see. It is like describing the nature of colours to a blind man. You have to open your eyes.

But even this simple thing people find difficult to accept. The reason is that they have become very naive. They don't know what it is, and also they do not have any inclination to understand. Now you see a tree standing there and you must know, that they are rooted. Somebody has told you there are roots but you do not believe it because they are not visible. It is as simple as that. But why don't you try to find out if the trees have roots or not. Supposing somebody says "whatever are outside, that much more are inside." So why not you try to see into it? This is the simple question we should ask ourselves "why should I put any barrier to seeing", if that is going to give the best in the world, if it is going to give an inkling of that beautiful thing called the Spirit, why should we not have it? You don't have to pay for it, not even to exert for it. You don't have to do anything.

But you must desire. This is the Point I am trying to make. If you do not desire it from your own heart, God is not going to fall at your feet, imploring "please desire me". And if you understand that you have to really desire it because it is such a desirous thing that I must tell you that this Kundalini is the 'pure desire' within you. It is not yet manifested, not yet awakened, in the sense that it has not yet acted. Imagine how important it is. You should have the desire to be one with the Divine, to be one with your Spirit.

The desire has to be strong, if not, then you would be challenging the Kundalini, that is, you turn anti-Kundalini. Then the Kundalini would not rise. But what has this brain achieved so far? Just look at it. You must understand. What have we achieved by this brain? For

example, ask this stupid managing director- "what good has he done for anybody. What does he know about the spiritual life? What does he understand about Christ's life?" But if he sends a letter, any newspaper is willing to publish it!

Look at the stupidity of the whole thing. They do not understand that anything that has to go to the masses must be sensible; from a sensible man who is said to be an authority on spiritual life. What good has this fellow done to anybody. But if I write something or any Sahaja Yogi says that by coming to Sahaja Yoga he has given up his bad habits or has got cured his cancer or diseases, then nobody wants to listen to you. Nor does it make any news. On the other hand they think you are mad. But a man like him, if he writes, they publish it. So it shows clearly we are not only contending with people who are not only mad but also absolutely foolish. Who have no sense at all as to how they have to live and how they have to conduct themselves.

Sometimes you have to take it upon yourself for going into and discovering the truth. It is you who have to find it out. For example, I say that this is a place where there are lots of diamonds or this is a cave in which there is a lot of gold. The gold is not going to come to you. You have to go to the cave and get it. It is as simple. I am not saying you walk towards anything or do anything like that. You have to desire and desire from you heart. It is impossible for me to raise your Kundalini if you do not desire it, because Kundalini itself is the pure desire. What can I do about it? Can I force it? You cannot push it out. If you want to have a seed sprouted, you have to plant it in the mother earth. You cannot take it out in bits and pieces. You have to have a pure desire. And if that desire is not there, then I am breaking my

head against the wall. So it is important to understand that you must have that desire which is the highest. But if you are satisfied with things which are useless and nonsensical, then what am I to do about it? There is no psychology which can do that, because you have to have the desire to be alright. But this is something innate and does not work with people who do not have pure desire. This has been written down since long; **it cannot be changed; it cannot be forced, explained, discussed or argued about.** Nothing can be done; it has to work out from within. Even if you have worked it out on someone, you may not achieve the results.

So, when the situation is difficult and the children are also so adamant what can Mother do? Push them in ! I am very much concerned because this ego which sometimes is selfish and conceited, satisfies itself and is very happy. It will not allow you to get to the point where you really stand, where you have all your powers and where you are the master of being. **The identification with the ego is so much that it is easy to take a bull by the horns but to take an ego-oriented man to the practices of Sahaja Yoga is very difficult.**

Today I am rather disgusted but other moods also come-the moods of compassion and tremendous love. I should do something to bring sense to these people. Something should happen to them otherwise what I see is a complete disaster. It is going to happen. I do not want to frighten you like Mrs Thatcher does about the Russians. That might be imaginary. But this is real. I am warning you that the disaster is going to come as destruction itself. But the greatest thing is the failure of the desire that it could not communicate with you who are chosen specially in order to bring the Kingdom of Heaven. But suddenly you will find that they all have fallen into a sieve without a way out. The

Sahaja Yogis too feel frustrated at times. Whatever it is, as far as I am concerned they have tremendous desire. But I am so desireless that the desire may not always work out. You see, I am a desireless person. So I ask the Sahaja Yogis to desire, so that people will have the great desire to become the Spirit. This is the greatest thing that we can give to our brothers and sisters, to the people, to the children, to this beautiful world we live in, to the beautiful light and to the beautiful time they all have to enjoy. I hope those who come for the first time will understand my difficulty and try to see that you should desire only your Self-realisation and nothing else. Just desire that, and forget about

everything else even if you are managing director or a king. Keep all your shoes outside and just desire your Spirit.

You see the difference between me and Christ. He got so fed up that he cried out "let me be crucified". Of course it was in the plan that he should die on the cross. I have to see that you all get your realisation somehow. It is like a Mother's desire to give a bath to the baby and get him cleansed. So whichever you like whether to be desolute or like to receive a rebuke-I am willing to work it out. But at least ensure that you desire to get your realisation.

May God bless you.



'Ma'

When the Chitta returns to Sushumna and ascends to Sahasrara,

"Ma" is the sound of that Sacred Shakti.

When I take refuge in the golden-red shaft of security that is the path of Kundalini,

"Ma" is the sound of my inward-turning.

When the Maya recedes and the tree of Reality blossoms joyfully within,

"Ma" is the sound of that silence.

When my courage spontaneously surges forth like the gathering wave on the ocean of Dharma,

"Ma" is the sound of the enlightened motion.

When the pain of attachment falls away to reveal the purest sweet compassion and joy,

"Ma" is the sound of the ecstatic release.

"Ma" is the sound of my folded hands, rising and saluting Thee

"Ma" is the sound of my head bowing in reverence to thee.

"Ma" is the sound my being, blissfully vibrating and resting in Thee.

Jai Shri Mataji
(Nirmala Yoga)

Her Holiness Shri Mataji's Advice

Talk to Sahaja Yogis in Switzerland 1983

...Even when you get your realisation you are sometimes in a growing stage up to a point. Like you're nourished by the Mother Earth all the time but you're not aware of it. In the same way the womb of Sahaja Yoga nourishes you to grow up into beautiful beings. Still you have to come up to a point when it has to click in such a way that you start feeling the awareness of that unbounding love. In the small children it clicks very fast because they're so innocent and uncomplicated and in some people also I've seen it click very fast-as soon as they get their realisation.

But, in some people they have some more ego trip left to be finished. So, they come to me. I find they are flying in the air like bubbles and as if blown by the nourishing Mother-blown out-like the bubbles on the surface of the sea. And there are many who are suffering from superego. They get mixed up with the sand and become very heavy and all the time weeping and crying about personal things. But, once the thing clicks they become one with the spirit of the ocean. Then they feel that deep, joyous force of the sea which nourishes them, guides them, and elevates them every moment. Like deep down in the sea they go and there they find the beautiful pearls of eternal experiences. And when they find these pearls they bring to me as poems, as dances, as smiles, as laughter, as enjoyment. These are all within you, and they lie there away from your consciousness.

Though your consciousness is enlightened by Self-Realisation, it is not yet enlightened by joy. That is, something happens to all of you gradually, as I told you, and should happen to all of you as soon as possible. What

is there to surrender-the force that itself is flowing toward you and nourishing? Do we say the lotus has surrendered itself to its fragrance? Do we say that the sun has surrendered itself to its brilliance? Do we say that the moon has surrendered itself to its coolness? It would be absurd to say like that. The word "surrender" sometimes can mean only, at the most, in the context of Sahaja Yoga that we surrendered our egos, our limitations, our shallowness, what we have achieved is... our own. **We have surrendered all that is useless for something that is great and eternal.** This weight of the ignorance has to drop out.

I don't know what to do. I don't think I do anything, because I'm really doing nothing. Sometimes I think this is not my due to be praised like this, because whatever is my nature that is what I am, and I haven't achieved anything-I just exist with my nature because I can't do anything else. While you have achieved. It's great credit to you, very great credit to you-that you have achieved this enlightenment to see yourself, your True Self, which is so joy-giving. Actually, I should compose poem in praise of you. And I do my best to show by my own methods how the Divine is pleased. And that you see everywhere, every time, every moment. So tonight we all should only say one thing in our heart that this bountiful nature of motherhood should be brought into our consciousness, which I have told you is called Ritambhara Pragma. Means your consciousness gets enlightened to that nature of this Mother Earth which fills it up with different seasons that is 'Pragma'. That happens to everyone I said, but it happens more to people who try to be in the centre and don't go on ego trips.

Some Sahaja Yogis I've known have been boasting that "I'm the one who is going to establish Sahaja Yoga here and I'm this and I'm that. I'm a separate person and Mother is specially selecting me." Anyone who thinks like that is no more a Sahaja Yogi.

It's like he is holding onto a tree and thinking that by holding onto one leaf he is going to dominate the whole tree. Such a person will just have that little leaf in his hand which will also die out after some time. You have to run in the way of the roots, of the branches, of the leaves, of the flowers and of the fruits. You have to be the essence of the tree that nourishes and not just the outward leaves with wrong ideas about yourself. And the people with superego, who are limited by their small personal problems also must know that they will have the same fate in Sahaja Yoga. Put the problems of the tree always ahead of the problem of a leaf.

Now it is high time to jump from that little area to the vast area which has no bounds. And once that happens you will be surprised all these petty little problems will drop out in the ocean of greatness. Don't indulge into them, and leave them in the hands of the tree. So that all your small petty problems will be looked after by that nourishing force. Because you belong to a tree of great wisdom, tree of great sustenance and religion, and tree of great mastery, the mastery that you can never know how great it is. You belong to a tree that has complete security for you, and you belong to a very great tree which gives you complete

witnessing of the drama, and which gives you understanding that the Whole is a part and parcel of you, and you are part and parcel of the Whole.

So you belong to the great ocean of love and generosity. So this great tree of life has everything integrated within itself. This is the tree of life that has been described in the Bible, the tree of fire they call it. Now, you have become One with it. You are blessed by it. You are loved by it. You are gently guided by it. It's so gentle that you do not even feel the guidance like a leaf when it falls on the ground it doesn't make any sound. Try to become identified with that power—that is what you are. Like the meaning of the word is identified with the word, like the moonlight is identified with moon, sunlight is identified with the sun. Let that identification be that oneness, that integration so that you become the light of God's love, that people know God through integration so that you become the light of God's love, that people know God through your depths and your fruits. Is the most fulfilling job, highest paid in every way, the most satisfying, energy-giving and dynamic. You don't have to give up anything—just be organised in the light of your Spirit yourself.

I must thank you very much for the nice entertainment you had for me. It really was a surprise, a great surprise, of tremendous joy. Thank you very much.

(Nirmala Yoga)



RITAMBHARA - PRAGNYA

Lodge Hill Seminar 23-7-83

Pravachan of H.H. Mataji Shri Nirmala Devi

It is my immense joy to see all of you here from various parts of this world. When your heart is so full, the words are too poor to carry the intensity. I wish you could understand that intensity, through your heart. It's all been arranged, I think, by the Divine, that we should meet here all of us in such a wonderful surrounding, in the Nature; that something great should happen to all of us. That we should achieve really something great this time. Now as the time is short, I will tell you first of all a few things about meditation now, then we'll have two more talks; I hope so.

Meditation is a very general word. It is not a word that explains all the three steps one has to take for meditating. But in Sanskrit language they have very clearly said, how you have to move in your meditation.

First is called as Dhyana, and second is called as Dharana, and the third is called as Samadhi. Luckily Sahaja Yoga is such a thing that you get everything in a bundle. You avoided everything else, and you got the Samadhi part. That's the beauty of it. First see the Dhyana. First when you have seeking, you put your attention towards the object of your worship. That is called as Dhyana. And the Dharana is the one in which you put all your effort. Concentrate all your effort. But this is all drama for people who are not realized. For them it's just a sort of an acting that they do. But for a realized soul, it is a reality.

So the first, the Dhyana, you have to do. Some do it of the form, another of the

formless. But **you are so fortunate that the formless has become a form for you.** No problem, you don't have to go from form to formless, from formless to form; it's all there, in a bundle. So you concentrate, or think of some Deity, or some point for Nirakar, for the formless, or of Nirakar itself. It's all a mental projection as long as you are not a realized soul. But once you're realized, you have to just think of Dhayana, whom you are going to concentrate, or you can say, meditate on.

But once you start meditating on a person your attention starts moving. That is also possible after realization, though it is in a bundle; but some people have it part of it, part of it, like that. So when you meditate, still your attention can get disturbed every moment. It can happen, depending on the intensity of your concentration. So there are some Sahaja Yogis I've seen, they are cooking, and there's another one is meditating. The meditating one will say : Oh I can smell it is burning.

So there is no Dharana. Dhar means a flow, a continuous flow. So there is no Dharana. Dhyana is there, but not Dharana. The second part of it is very important, that **you have to put you attention continuously on to your Deity.** Then you develop a state which is called as Dharana in which your attention becomes one, with the Deity. But when these mature, the third stage, of Samadhi, comes in.

Now for people who think that without realization they can do it, I think they are absolutely mistaken. But after realization also,

when the Dharana is established, you have to get to the position where you become Smadhistha. Now, what is that state? When that state comes into your mind, then whatever you do, the Deity that you worship you see that Deity in your work; whatever you see, you see the Deity giving you the show; you can put it like that. Whatever you hear, you find the Deity telling you the Truth. Whatever you read, you find there what the Deity would tell you. So in that state, whatever you do with your eyes, nose, and all these organs, all that, becomes a kind of a manifestation of the Deity whom you worship; automatically. You don't have to think now I must concentrate, alright, I will not have these thoughts, I have to now think about this. It becomes automatically there; you read a book, in the book immediately you find what is good for Sahaja Yoga. If there is a book which is anti God you discard it.

But if you have a problem, you see that "it must be for some lesson to me. That is to teach me some experience." It is the manifestation of the Deity itself. For example a lady feels she is going to have an abortion, take a position : So one person who is not yet in Samadhi Avastha, or conditioned, will say "Oh God I'm such a Sahaja Yogi, I've done so much for Mother; I went all the way to Pulborough thing, and despite that, see, this is the problem." But another would say that "alright let me try. I'll go and tell Mother," on the photograph, or may be telephone, something, and he will find, to his surprise, that it's all done, it's perfectly alright.

This is only possible if you are a realized soul, otherwise it is not possible; so the state that is awakened within you is called, is a new state of mind, in Sanskrit language it has a very

beautiful name, **Ritambhara Pragnya**, which is a very difficult name. Ritambhara is the name of the Nature, and that the whole Nature, one feels, is enlightened. I'll give an example : when a child is to be born, the mothers start lactating, automatically. The Nature itself works out for the birth of the child.

In the same way, when this Ritambhara Pragnya (ऋत्म्भरा प्रज्ञा) starts expressing itself, only for Sahaja Yoga, nobody else, you are amazed how things work out suddenly! Now the time is very short, but I'll give you an example. I came to Brighton, and Jason said "Mother let's have Guru Puja in Brighton." I said, "Alright have it. But you find out the place." So he went to the university, said the university people will help, but it's rather small, and I said, "but ask them," but no, it's booked on Guru Puja" then I said : then what can you do? He said then, what to do Mother? I said, you try somewhere else just now, telephone to somebody else. So went through yellow pages, I don't know what, and he telephoned, and they said we have a place, a beautiful place, and you come along, have lunch with us. Just he went there. He had a very nice lunch, they were very happy; they were to accomodate everyone, they were very nice, and he was amazed how everything has worked out so well.

So the Ritambhara Pragnya has started working in your favour. You all tell me : this is a miracle, that has happened Mother, and we don't know how it has happened. I'll give you an example; yesterday we were doing something with cement and the Italian boy said that we will need two bags of cement. I said, you carry on, it won't finish. Even before I was leaving, they were carrying on, still not finished. Now cement of all the things, imagine !

So this special thing is your own state, where you are feeling the oneness with the Nature and the Nature is feeling oneness with you. So the Divine itself is expressing through Nature, through various happenings, through various incidents- the Love, the protection, the attention that the Divine is giving. And there's no end to it. It just happens, and people don't know how it happens. But that is what is the state of Samadhi. But there could be people if I tell them, will you do this? "Oh no Mother, the shop will be closed. Oh, they won't do it, that's not alright". They go on like that. And there are people who say-- "no! let's see, if Mother has said, may be."

I'll give you another simple example, very simple, absolutely gross, but it's there. One day Mr. Srivastava, he takes one type of tea, very English, and he would't like other tea, you see, so he told me, "oh God, we are finished with the tea and what to do tomorrow morning?" So I said alright let us go to the tea shop. So he said, "it is eight o'clock in the night and what do you mean? They will all laugh at us and there is no shop at eight o'clock open, that tea centre." I said let's go, what's the harm, I'm just saying let's go; but he said "what absurd things you are saying ! I said alright, absurd whatever it is, let's go. He wouldn't listen. So I told the driver, alright, let's drive down. We went there, and the lights were on. We said why? How is it the lights are on? So we walked in, you see very peevishly, and they all were there standing "Oh we've been waiting for you such a long time, you know, and you are the last to come". Just imagine ! So I asked my husband. He said, "I forgot we had a reception here". And they said, you are the last to arrive. And they said, doesn't matter but you'll have your presents. So they gave us two tins each of tea.

I mean, there are thousand and one examples like that. Today like some were trying to push the bed. The three of them were trying, it would not push. I said, alright, I'll push. I just put my Nabhi there, just, I didn't push anything, it just pushed; because of the Ritambhara Pragnya. But this is not the Chamatkar or anything. It exists in the Divine the capacity to manifest its love, to show that you are the saints, you are chosen one of God. But you accept that situation first; but if you behave like all other normal people - Oh God, shops are closed, and that man is so difficult, and I don't think it will happen. Never happen. But you must know you are saints, chosen, and given birth by Me The Form and the Formless. So this Pragnya is going to manifest, is manifesting every moment. Be prepared. Be happy. Welcome it. And accept that you are there. The level is different. (Hester, time? "five minutes") Five minutes more.

Now the time has come for Sahaja Yoga to change it's level. We have to change. We have to go higher. The level has to come up. But Sahaja Yoga is such a cosmopolitan thing that we have got the worst bhoots to the highest, on the same plate. Now, some of them are round ones which are the Ego-Oriented ones, who roll all the time. We don't know how to raise the plate. If you raise the plate they'll roll down.

So you are frightened, you have to hold them. And there are some who are square ones are carrying other squares on their heads, like bhoots, so if you raise them they may all topple down, or may, the bhoots might fall off, God knows. But there are third type who are prisms, more like pyramids, who are nicely settled down, whatever level you raise them, they are stuck there.

So those who are at the periphery are a problem, definitely, for me. Because in my compassion I cannot throw them out. And we have to help them to come out, by really now, telling them, that they have to rise. How long are we to wait for them? Everyone has to see that the peripheral people are brought in properly, so that they don't go out of Sahaja Yoga. Compassion is alright. But not at the cost of keeping the level of Sahaja Yoga lower, never!

We have to raise the level of people who are well settled in Sahaja Yoga. So everybody must try to settle down and come up to minimum standards at least. Otherwise, I'm sorry many will be seived out. That's for the five minutes! I'll have another. I think, one hour or so, one and a half hour later on today. Thank you very much.

"Thank You. Mother." Sahaja Yogis say.
(Nirmala Yoga)



(Contd. From Page- 24)

"I'm not your servant" - immediately the question comes into the head. Little bit trying to do something here and there. Or sometimes thinking-going in the market, you find something. "Oh! let me take it for him". Well, then 'do'. I've seen children, 'all' the time they think of their friends - what they can buy for others. "This is good for my friend, this is good for..." "He's very fond of things, he likes this". All these little-little things, you know. Sometimes even small thing like : Early in the morning you get up, you find the another person is sleeping on one side, his blanket on the third side and his pillow on the fourth side. So you just put his head on the pillow and cover him with the blanket. That's Mother's job.

Not out of fear, but out of sheer' love. Like even if it is cold and buttons are open, you can button up a person. Little-little things, you know. Women have very little-sweet things which they do, which make men very happy.

But women have lost now, that sense. Not the fighting, but thinking what sweet thing you can do. And also, sometimes teasing is alright. Sometimes tickling what sweet thing you can do. And also, sometimes teasing is alright. Sometimes tickling is alright. But a kind of a you see, 'rapport' between each other, even the feeling, that we can do that. It's a master's job. The one who is a master can do it, those who are not, will not do like this. They'll again come back to hurt. Ultimately, they'll land up hurting or biting or coming to blows. But those who are masters will be so beautifully doing the job, that, you see a kind of a very sweet relationship-it's called Madhurya. Without any lust, without any money-business. And the joy would be 'bubbling'. All these perversions and all these things will drop off. But a very sweet relationship-Alright? Even saying that, you are feeling happy!

May God bless you.

108 Names of Lord Vishnu

Foreward

The 108 names of Shri Mataji Nirmala Devi, of Shri Mahakali, of Shri Shiva are based on the Sahaja Yoga Shastras and thus have a definite capacity of sustaining our meditation. But the 108 names of Shri Vishnu in some sense, are a rather descriptive, more random selection of the Sahasranama; they do not, as such, typically reflect the teachings of Sahaja Yoga. For instance some of these names correspond rather to the Shivatatva (Swayambhu, Ugra,

Soma, Ishwara) while others refer to the Brahmadeva-tatwa (Hiranyagarbha, Prajapati).

Therefore it was felt useful to propose here 108 names of Shri Vishnu which bring a more specific focus on those aspects of the Lord of Shri Lakshmi which have been highlighted in Nirmala Vidya, that is, in the teachings of Her Holiness Mataji Shri Nirmala Devi. The list starts with those famous names which correspond to the nadis within the Sushumna.

VICTORY TO THE LORD OF OUR ASCENT!

JAI SHRI MATAJI!

(Gregoire-9-1-84)

Sayanambudhau Nirmale Travaiiva Narayanakyam pranatosmi rupan (O Nirmala! I bow to Your form named Narayana lying in the sea) Om Tvameva Sakshat Shri.....

Keshava	Namoh Namaha	Having all power
Narayana	Namoh Namaha	the refuge of men
Madhava	Namoh Namaha	the honey-like spring
Govinda	Namoh Namaha	lord of the cows
Vishnave	Namoh Namaha	all pervading
Madhusudana	Namoh Namaha	killer of Madhu
Trivikrama	Namoh Namaha	who measured the world with three steps
Vamana	Namoh Namaha	incarnated as short man
Shridhara	Namoh Namaha	bearing Shrimata on his chest
Hrishiksha	Namoh Namaha	controlling the senses
Padmanabha	Namoh Namaha	his nabhi is the cause of universes
Damodara	Namoh Namaha	attained by disciplines
Sankarsha	Namoh Namaha	drawing everything together
Vasudeva	Namoh Namaha	residing everywhere (as Maya)
Pradyumna	Namoh Namaha	infinite, enlightened wealth
Aniruddha	Namoh Namaha	never obstructed nor overcome
Purushottama	Namoh Namaha	highest among the Purushas
Aghoksha	Namoh Namaha	known by turning inwards
Narasimha	Namoh Namaha	incarnated as man-lion
Upendra	Namoh Namaha	above Indra

Achyuta	Namoh Namaha	unchanging
Janardana	Namoh Namaha	oppressor of evil, saviour
Haraya	Namoh Namaha	remover
Krishna	Namoh Namaha	dark one
Vishnu	Namoh Namaha	his splendour pervades the firmament and beyond
Peshala	Namoh Namaha	charming in His darshan, speech, action and mind
Pushkaraksha	Namoh Namaha	his eyes are like lotuses
Hari	Namoh Namaha	bearing a yellow garb, or, liquidating samsara
Chakri	Namoh Namaha	master of the discus, the Sudarshana chakra
Nandaki	Namoh Namaha	holding the sword called Nandaka
Shamgadhanva	Namoh Namaha	having the boy called Sharga
Shankhabhrt	Namoh Namaha	bearing the conch called Panchajanya
Gadadhara	Namoh Namaha	bearing the club called Kaumodaki
Vanamali	Namoh Namaha	wearing the garland called Vijayanti
Kuvaleshaya	Namoh Namaha	lying on the belly of Shri Shesha
Garudadhvaja	Namoh Namaha	his flag bears the emblem of Garuda
Lakshmivan	Namoh Namaha	Shri Lakshmi resides in His chest
Bhagavan	Namoh Namaha	He knows the origin and dissolutions of all beings
Vaikunthapati	Namoh Namaha	Lord of Vaikuntha
Dharmagun	Namoh Namaha	He safeguards Dharma
Dharmadhyaksha	Namoh Namaha	He presides over Dharma
Niyanta	Namoh Namaha	He establishes men in their respective functions
Naikaja	Namoh Namaha	born many times for the preservation of Dharma
Svasti	Namoh Namaha	His nature is auspiciousness
Sakshi	Namoh Namaha	the witness
Satya	Namoh Namaha	the truth
Dharanidhara	Namoh Namaha	the support of the earth
Vyavasthana	Namoh Namaha	everything is based on Him
Sarvadarshi	Namoh Namaha	He sees and knows what is done by all creatures
Sarvagya	Namoh Namaha	He has knowledge of all
Ghana	Namoh Namaha	He is inscrutable
Nahusha	Namoh Namaha	He binds all creatures by His power of Maya
Mahamaya	Namoh Namaha	Supreme creator of illusions
Adhokshaja	Namoh Namaha	knowledge of Him arises only when the attention goes inwards
Yagyapati	Namoh Namaha	the protector, enjoyer and lord of all sacrifices
Vegavan	Namoh Namaha	endowed with great speed
Sahishnu	Namoh Namaha	He bears the duality of cold and heat etc. (ida, pingala)
Rakshana	Namoh Namaha	Taking His stand on sattwa guna He protects the 3 worlds
Dhaneshwara	Namoh Namaha	The lord of wealth

Hiranyanabha	Namoh Namaha	He whose navel is auspicious like gold
Sharirabhrata	Namoh Namaha	sustenance and food
Annam	Namoh Namaha	He cause all beings to eat
Mukunda	Namoh Namaha	the one who grants release
Agrani	Namoh Namaha	He leads the seekers of salvation to the foremost abode
Amogha	Namoh Namaha	He who blesses His worshippers
Varada	Namoh Namaha	He bestows the desired boons
Subhekshana	Namoh Namaha	breaking all knots
Satamgati	Namoh Namaha	the refuge of the seekers
Sukhada	Namoh Namaha	He endows righteous people with happiness
Vatsala	Namoh Namaha	He is cherished by His devotees
Viraha	Namoh Namaha	He destroys the various life styles of Kali Yuga
Prabhu	Namoh Namaha	Skilled in action
Amaraprabhu	Namoh Namaha	The lord of the immortals
Suresha	Namoh Namaha	The lord of the devas
Purandara	Namoh Namaha	He destroys the cities of the enemies of the devas
Samitim-jaya	Namoh Namaha	Victorious in war
Amitavikrama	Namoh Namaha	of enormous valour
Shatrughana	Namoh Namaha	He kills the enemies of the devas
Bhima	Namoh Namaha	Of Him everything is afraid
Surajaneshvara	Namoh Namaha	Exceeding in prowess of the greatest heroes
Sampramardana	Namoh Namaha	He punishes and torments the evil doers
Bhavana	Namoh Namaha	The giver of the fruits of actions
Kshetragna	Namoh Namaha	Knower of the field
Sarvayogavinissrta	Namoh Namaha	Devoid of all attachments
Yogeshwara	Namoh Namaha	Detached lord of the yogis
Chala	Namoh Namaha	He moves in the form of wind
Vayuvahana	Namoh Namaha	He makes the wind blow, or, the wind is His vehicle
Jivana	Namoh Namaha	In the form of the breath of life
Sambhava	Namoh Namaha	Manifesting by His own free will
Samvatsara	Namoh Namaha	Standing in the form of time
Vardhana	Namoh Namaha	He who makes things to evolve
Eka	Namoh Namaha	He is One
Naika	Namoh Namaha	He is not only one as He has many forms
Vasu	Namoh Namaha	All beings abide in Him
Ishana	Namoh Namaha	Controller of all things
Lokadhyaksha	Namoh Namaha	The chief supervisory witness of all the worlds
Triloksha	Namoh Namaha	The lord of the three worlds
Jagatswami	Namoh Namaha	the master of the universe
Yugavarta	Namoh Namaha	He who makes the Yugas turn

(Contd. on Page- 43)

The Fourth Dimension and the Parasympathetic

Brighton, 26.7.84

Pravachan of H.H. Mataji Shri Nirmala Devi (Specially for Doctors)

...The Fourth dimension that they mention about, what do they mean by that ? ... (They call that Transcendental State) ... But what? - They cannot describe it.

Supposing somebody has a low heart-beat, low pulse-rate, or has a low consumption of oxygen or anything, - that's not a transcendental state because you are still in a state where your attention is on your body. So it is not transcendental. You have to 'trans' - **transcendental means you have to jump on to the parasympathetic.** You see, we have four dimensions, you can say. One is the dimension of the Left Sympathetic, another is of the Right Sympathetic, then we have got the Central Nervous System, which is our conscious mind, and the fourth one is the **Parasympathetic.**

In Sahaja Yoga we jump on to the parasympathetic - means, your attention starts controlling the parasympathetic nervous system.

Now how do we prove it, that we become the 4th dimension?

First thing is, the person who becomes the controller of the Parasympathetic becomes the Auto. He can do things. He can do things, like he can tell that another person is suffering on these centres. Without going to any laboratory, without going to any medical check-up. On the fingertips. So the person who becomes the 4th dimension, he becomes the Auto, which is the Autonomous Nervous System, you see, the auto part of it. He controls the parasympathetic.

Now when he controls the Parasympathetic he controls the supply to all the centres through certain movements, through certain kind of technique. For example, some person is suffering from a disease of the heart. Now, a normal person who does not have this Fourth Dimension will not know that he is suffering from some heart trouble. He will have no idea. He will never feel his heart of anything till he suddenly gets the attack, and then he dies. But at the very onset of it a person who is in the Fourth Dimension, that is, a realised soul, can feel that something is going wrong with his heart. Also he knows how to cure himself-The Technique of (curing) Himself. Also he knows that he is the source of the medicines that he has to give, - is a vital thing.

So this is the Fourth Dimension, is a great potential becoming a kinetic force, like an egg becoming a bird. So the egg, - we can see the egg has no way of flying out. But a bird can. There's a tremendous difference between an egg and a bird. So such a person who gets realization and gets established, is no more a person who can be tested with these machines and all that, because these machines deal only with the physical side. But it is he who can test. Even a child who is a realised soul can test another person. You don't use any machine for that. He becomes the one who diagnoses, he becomes the one who cures, he becomes the person who can soothe. Not only that, - on physical level. But somebody who is emotionally disturbed, then such a person knows precisely which centre is disturbed. He also knows how to put that centre right. You do not have to go

to the lunatic asylum to get cured. But a person who has Forth Dimension can cure that person of that sickness, because he precisely knows where the trouble is, and how to put it right.

So all the diseases which are also Physical can be cured, which are Psychosomatic can be cured, the combination of both can be cured. Any combination of these things can be cured by a person who is an established Sahaja Yogi.

But in case a disease has gone so far that it is irreparable, or something artificial has been introduced in the body, as they put steel-sticks and all that, - then Sahaja Yoga does not work on dead things, it works on living. If the organ is still living, it can work out. But if it is not living, then it does not work out.

It works out on 80% of people. But the 20% of people on whom it cannot work out are the people who do not have the basic foundation to be a human being. They are like animals. Their attitudes are like animals, - even worse than animals.

So a state that could be the 'so-called' Fourth Dimension, would be where a person would be no more a human being. He becomes either a devil, or Saintly person. This has to be accepted by medical science that there are people who can be very devilish, and they cannot ascend any further into the 4th Dimension.

The Fourth Dimension is not a mechanical process, but it is a living process of the evolution by which you evolve to a higher being. But for that you have to have some basic foundations.

A person who is an alcoholic, can be cured of alcohol, but a person who is cheating

himself, cheating other people, is cruel to others or say a person like Hitler - he cannot exist. He has gone beyond that state, where we cannot cure him; we can cure animals, we can cure human beings, but not people who are abnormal. There is no word for that, but satanic people. So that's how it does not work out in some people. Also the cases which have gone very down, onto the state where we can say now absolutely out of order, then Sahaja Yoga allows such a body to take another birth, and try.

So, because it is a Fourth Dimension, we cannot take medical science as a vehicle to express everything, because this is higher than that. But in many ways we can medically show that people have been cured of Asthma, of Cancer, of Leukaemia, of everything, through the vehicle of Parasympathetic Nervous System, which doctors cannot handle. Because they have their own limitaton, - they cannot jump on to the Parasympathetic Nervous System. And that is why they cannot cure a patient who has problems of parasympathetic.

All problems can be solved through parasympathetic in case the basic conditions, if they are fulfilled. In medical science, people will even treat Hitler. There is no discrimination. But as you grow higher and higher, even in evolution, you become more discreet. And at this stage you cannot treat a person who is a hypocrite, or who is a cruel man, or who is aggressive to others, or who is practising methods to subvert people-as we have many gurus who take money and destroy many people, just for money's sake. Such people cannot go to 4th Dimension, why should they talk about the 4th Dimension?

Such people have to be something so extraordinary that they become righteous,

virtuous, compassionate, and very dynamic people. They have the greatest quality, is of compassion, which though we accept in our ordinary life, in medical science we do not accept. But on what basis is medical science? There's no compassion. So you 'become' the compassion. This is the point, is to be seen when we talk of the Fourth Dimension, we talk of the beyond. And when we talk of the beyond, we have to project our mind, to see what we expect ourselves to be when we become something of the 'beyond'. **Are you going to be the same mean, aggressive, complicated human being?** Or are we going to be something like a Saint?

So this projection is to be brought into the minds of the doctors. Unless and until they project their mind to that extent to see that if we have to be at a higher position we have to accept that we have to be better people. Now Sahaja Yoga is the synthesis of all the three powers that are within us. The first is the physical power, second is the emotional power, and third is the evolutionary power. You become the synthesis of all these three powers. It's not the analysis.

But medical science is the analysis. So it just analysis physical side, goes on analysing, so that you have one doctor for one eye and another doctor for another eye.

But a doctor has to understand that there is no solution for many problems that we have. So, they have to raise their eyes higher to see that there must be something missing that we have to look for.

Of course, medical science is very important because once you get your realization, even you may not be doctor and you become

established Sahaja Yogi, you can cure people. But with medical science you can prove that it has been cured. So medical science also has it's own purpose.

And the basis of medical science, that is the compassion, is now expressed through the human being who now becomes the embodiment of compassion.

It's not poetry, it's not some sort of an abstract thing, but is a happening of evolution that has to take place, and this is in the last breakthrough about which 'many' people, scientists and also doctors, - we can say psychologists have talked about; though they are not taken seriously.

So now there is time for us to think seriously about it, and to know that we are not only this body, mind and ego, but we are something beyond. That is the Fourth Dimension. And what are we there?

We are the Auto, and the Auto is called as Self. Unless and until you project your mind higher, and do not get contented with what discoveries you have made, on a physical gross level, you cannot see the point of Sahaja Yoga. And what is there to argue about when Sahaja Yoga is curing people? Why do you argue? Why don't you see how it is curing?

Supposing a doctor is practising, and people go and argue with him "How do you cure?" You will tell them, "What do you mean, I'm not supposed to tell that, but I do cure."

Now you have a certificate, say from a Medical College or somewhere, so you think you are a doctor. But supposing somebody has a certificate from the Divine itself, then why not see? Why not keep your eyes open like a

scientist? Why close them by whatever you have known so far? Why to make a barrier from the scientific research you have done? Why not be a research student in Sahaja Yoga also, and see for yourself that you really achieve that state, you have to become that state.

Now, those who talk of the fourth dimension otherwise make people mad. They make them lunatics. They end up as lost cases. So how can that be a Fourth Dimension? There are so many cases of these people, one can show that doing those horrible courses and things, they have become really mad. And they are good for nothing, they are cheats. They are doing all the bad things that one can do. So how can you say that this meditation helps anyone to be a better person, or a better person in health?

Moreover to be only alright in health is not sufficient. One must also see that point. One should not be so much attached to the body, because supposing you have all wrestlers or boxers in this country - now take a position like that- then what will happen? As it is we have too many of them. Now what we need are the Saints. Not physically overhealthy people, who will try to boss over others, but people who are saints, who help - without charging any money, without any aggression, out of compassion, effortlessly - those who are suffering.

But there is another barrier, which must be told very frankly. That when you become a Sahaja Yogi, the vital forces of new dimension start pouring, effortlessly. And you do not charge any money for that - you enjoy your own compassion. Compassion, that is the basis of medical science. So that state, may be, doctors may not like to have. But there are many, many people who cannot be cured by Sahaja Yoga, and they can come to doctors, so doctors

should not have fears about it.

How many people can be helped by Sahaja Yoga, cannot be said. But those who come to Sahaja Yoga can be helped. So it should be at least accepted as a higher type of redemption or a curing power, which must be accepted. And those who 'can' be cured by that must be given a chance. And there should be no barrier about it.

Q: What is this parasympathetic in fact? If it's described in the medical sciences as a thing which balances, brings everything back into balance.

Shri Mata Ji : It depends on, it depend on.

It is actually the evolutionary process. You see parasympathetic works at different levels of our evolution. Say, at the state where you are the matter, it organizes you in the periodic table. Who does that organization? It is parasympathetic. Then, when you rise higher, as an animal, then it gives you the understanding of eating food, seeking food - by which animals seek food. Then as it rises higher, it gives you another feeling - of protection. You seek protection. Animals also seek protection. That is how the evolution goes on, by giving these feelings within us. Or we can say, as the parasympathetic starts manifesting higher and higher the seeking starts becoming higher and higher.

Then it comes up to the human stage, where people seek food, protection. Then when they achieve that, they seek money, they seek possession, they seek the possession of other people, you see, - sometimes called as love. Seek all kind of such things, but still their seeking in not finished. Still they are seeking. Then the same parasympathetic creates an urge within us that we have to seek something higher. This

last feeling after the human stage is to be manifested, and for that there is a residual force placed within us called as the Kundalini; which is actually the power of desire within us, which has manifested everything but it is still residual because it has not yet manifested itself, because this is the power of desire to be one with that divine vital force. And that's why it rests in the sacrum bone - sacrum: meaning sacred; so

people knew about it - and then when this force rises through the various centres, and pierces through the fontanelle bone area, you actually get the cool breeze coming out of your head. For that you do not need any medical science, any laboratory, - just put your hand on top of such a person and you get the cool breeze coming out of his head and after sometime he feels it coming out of his own hands.

(Contd. From Page- 38)

Vistara	Namoh Namaha	He in whom all worlds are expanded
Vishvarupa	Namoh Namaha	Form of the Totality
Anantarupa	Namoh Namaha	Infinite are His forms, or, form of infinity
Avishishta	Namoh Namaha	The pervasive inner Ruler of all
Maharddhi	Namoh Namaha	Whose glory is greatest
Paryavasthita	Namoh Namaha	He envelops the universe pervading it everywhere
Sthavishtha	Namoh Namaha	He stands in the great form of Virata
Mahavishnu	Namoh Namaha	He who manifested His evolved form as Lord Jesus Christ
Kalki	Namoh Namaha	The immaculate rider of the last days

Shantakaram Bhujagashayanam Padmanabham Suresham
 Vishvadharam Gaganasadrusham Meghavarnam Shubhangam
 Lakshmikantam Kamalanayanam Yogibhir Dhyanaagamyam
 Vande Vishnum Bhava Bhaya Haram Sarvalokaikanatham

Amen ! Jai Shri Nirmala Vishnu !

(Nirmala Yoga)

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For my family it was a great relief. Financially we were in bad shape. I had no money even to get framed the photograph of Shri Mataji. I still remember, that evening my father gave me money for the framing of the photograph and asked me to go to Sahaj Yoga Centre regularly.

Medical Science has no remedy for Psychosomatic diseases. Sahaj Yoga is the only remedy. I got cured only because of Sahaj Yoga. There was real transformation. Our financial condition improved miraculously. It was difficult for me to continue my studies after Xth standard but today I am about to complete my PhD. As

the fable goes.... one man complained to god, "at the time of enjoyment I noticed two pairs of Footprints on sand but at the time of difficulties it was only one". God replied, "at the time of difficulties it was Me who used to carry you". Similarly have I got the Divine blessings of Shri Mataji.

Not that we, the Sahaj Yogis, have absolutely no difficulties in life, we do have sometimes. But the intensity of the affect is very low and solution comes just by praying to The Divine Mother!

M.K.Gupta
 (A Sahaj Yogi)

An Experience

It looks funny if the writer himself claims that he is writing a great piece, but I am proud to say that. I am quite sure that after reading this many of us will definitely desire to experience this new world...new world of Miracles, new world of Divine protection which is open to all human beings.

It began in 1992 when I was just 17 years...the only son of my orthodox, Hindu parents. I had been undergoing Psychiatric treatment since last 7 years and if I can recall correctly, it was Epilepsy, Anxiety, Hypertension and what not... A very strict drug schedule, which was very costly also, was prescribed. My doctor told that I shall have to continue these drugs for next 15 years: Frequent liver pain, Jaundice with 106° fever, were the side effects of these medicines!

In my college I was told about Sahaj Yoga. My immediate question was how helpful Sahaj Yoga would be in curing my liver problem. The immediate answer was, *"All these things are the byproducts of Sahaj Yoga Meditation."*

It was difficult for me to digest. My only intention was to cure my liver so that I could start my normal life. It was beyond my imagination that psychosomatic diseases can also be cured with Sahaj Yoga Meditation. For me my doctor was my God, who used to guide my every move.

Sunday morning 10.30AM with my eight friends I went to a Sahaj Yoga Meditation Centre close to my place.

I was asked to pray for my Self-Relization....the awakening of The Kundalini...the most impossible thing according to Hatha Yoga I was practicing and teaching. As long as it was Self-Realization it was fine, but the moment we were told to pray for Kundalini awakening, all my friends stood up and went home.

I felt the Cool Breeze and thoughtlessness then and there. No ritual was taught to me...except Prayers. I found it difficult, because when you pray you become inactive. However I tried to do that... and my intention was only to cure my Liver problem. And to my surprise the problem began to subside! Both, parents and the doctor were astonished. Fifteen days after getting my Self-Realization and regular meditation, I went to the psychiatrist for routine check up. He was shocked to see my face... *"I think you should reduce your medicines,"* He said. I asked him why does he want to take chance, I have to appear for my university exams."

He said, "Ok, but go to lab for your EEG". After 40 minutes I came back with a report which was more shocking to him. It was absolutely normal.

He was not convinced. I was told to get it done from another private lab. Result was again the same. Medicines were stopped with immediate effect. Next day Doctor was more worried. He called up at least twenty times to inquire about my health!

(Contd. on Page- 49)



**PRATISHTHAN
SRIVASTAVA**

