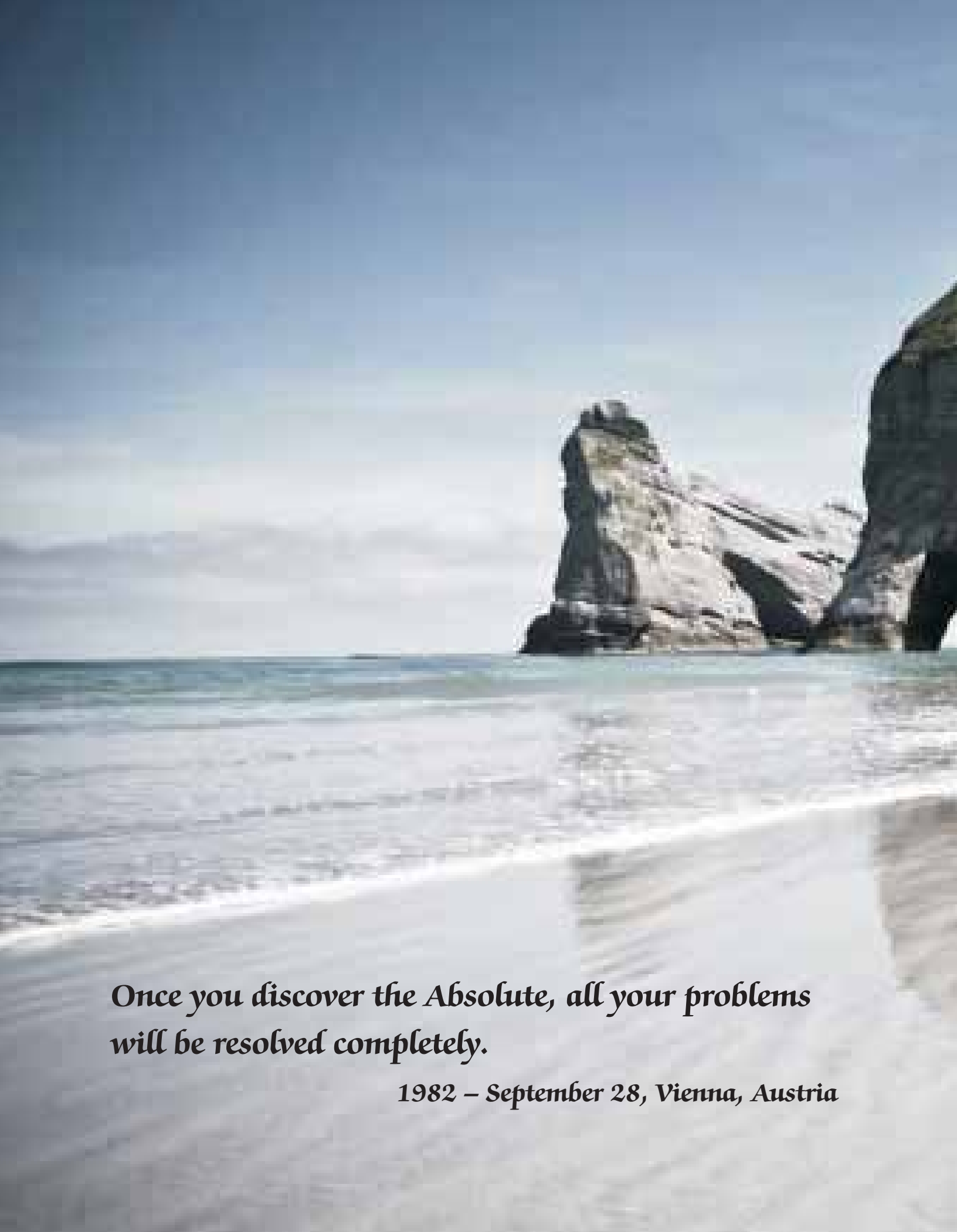


Yuvadrishi

Sept 2012





*Once you discover the Absolute, all your problems
will be resolved completely.*

1982 – September 28, Vienna, Austria



INSIDE --- THIS ISSUE

1st Statutes of the Lord ...4

2nd Statutes of the Lord ...6

3rd Statutes of the Lord ...9

4th Statutes of the Lord ...12

नकारात्मक शक्तियाँ ...18

Note : Subscriptions for all 2013 Magazines would be open from 1st Sept.2012 to 30th Nov.2012 only.

Today you have arranged this worship of your Guru, that is your Mother. Perhaps you are very unique people that have a Guru who is a Mother. Why this Puja is arranged? One has to know that it is very important for every disciple to worship the Guru, but the Guru has to be a real Guru, not a one who is just exploiting the disciples and who is not authorized by God.

The Puja is arranged because you have been initiated into the Statutes of the Lord. You have been told what are the dharmas of a human being. For that actually you need not have a guru. You can read any book and you will know what are the Statutes of the Lord. But guru has to see that you practice them. These Statutes are to be practiced, to be brought into your own life, which is a difficult thing. And without a guru, a correcting force, it is very difficult to follow these Statutes of Lord, because there is a gap between human awareness and Divine awareness, a very big gap, and that gap can be only fulfilled by a guru who himself is complete.

Today is a purnima day, *purnima* means the complete moon. The guru has to be a complete personality to talk about these Statutes and to elevate his disciples to this level of understanding, by which they imbibe those Statutes. He is there to fulfill this gap, and for that it is essential that every guru has to be a realized soul of a very high quality and greatly evolved. He need not be a person who is an ascetic, or he need not be a person who is living in the forest. He could be a common householder, he could be a king. All these outward manifestations of one's life do not matter. Whatever may be your position, I would say the so-called position in this world makes no difference to your being a guru, as long as you have imbibed the Statutes of the Lord. Again, I say you have to imbibe the Statutes.

Lets see what are the Statutes. **First** is, you do not harm anyone. First principle is that we are not to harm anyone. Animals do harm without knowing that they are doing harm. If you go near a snake, he'll bite. If a scorpion is there he can put his poison into your being. Human beings are not to harm anyone; they can correct but not harm. So the principle of not harming was taken to a very, very.. to a point where reality disappeared. For example, when it was said 'Do not harm anyone', so people started saying: 'All right, we'll not harm mosquitoes, we'll not harm bugs. We'll not kill them.' And there are some people who are following religions in which they preserve mosquitoes and bugs. This is absurdity! Taking anything to absurdity cannot be reality.

First of all, we should not harm anyone who is walking in the path of God, the one who is a realized soul. He may be wrong, there may be some mistakes in him, still he needs correction; nobody's perfect as yet. So do not harm, always try to help. Secondly, anybody who is a real seeker, he may be wrong, he might have gone to wrong gurus, he might have done wrong things; but have feelings, because you have been going on the wrong path yourself sometimes; you have been misled before, so have more sympathies. That's why, if you have done mistakes, in a way is good because you have more sympathies for such people. Then you are not to harm human beings in any way. You are not to cause them any bodily harm, any emotional upsetting just for harm's sake; for correction its all right.

Guru Puja, 1980



1st Statutes of the Lord





2nd Statutes of the Lord

The **second Statute** is that you have to stand on your own legs and know that you are here, one with the truth, the testimony, the testimony of the truth: that you have seen the truth, you know what truth is, and you cannot compromise with falsehood, you cannot. For that you need not harm anyone, you have to just profess it. You have to stand up and say that you have seen the truth and this is the truth, and you have to be one with it, so that people see that light of truth in you and they accept you. Its not for telling others that: 'You have to be truthful, and this is the truth we have seen, that this is what God's laws are, how they work out. Through vibratory awareness we have been able to see this is the truth.' But be completely confident about it. But for that, first of all you must test yourself completely, otherwise you might be playing into the hands of ego. It happens with many people who start doing Sahaja Yoga, to begin with. So be cautious, be sure that you are telling the truth and nothing else, and that you have felt the truth in full ways.

Those who have not felt any vibrations, shouldn't talk of Sahaja Yoga at all; they have no authority. They have to receive vibrations, they have to fully imbibe within them, and then they can say: "Yes, we felt." This is a very important task Sahaja Yogis have to do in these modern times, is to tell aloud that they have found the truth. That part is very weak. In whatever way you like: you can write books, you can announce it, you can talk to your friends, to your relations and everywhere. Tell them that this is the truth now, that you have entered into the kingdom of God; that you are blessed by the

*You have to be truthful:
first, foremost thing is that you should know the truth,
you should stand this testimony, and that you should announce it.*

Grace of God, that you are realized souls, that you have felt the Divine power which is pervading everywhere, and that you can give Realizations to others. This you have to tell others, and know that by your accepting truth you are not adding anything to the truth, but you are adorning yourself.

One requires courage to enjoy the truth. Sometimes people will laugh at you, will mock at you, may persecute also; but that should not be any worry to you, because your relationship is with the Statutes and with the Grace of God. When that is your connection, you should not worry about other people, what they have to say about it. You have to stand up, adorn yourself with that truth and talk to people, that people will know that you have found it. With that authenticity with which you speak, people will know that you have found it.

The difference between a realized soul and a non-realized soul is basically this: he doesn't talk of his woes and his separation with God, but he says: 'I have found it now, this is it.' Like Christ said: 'I am the Light, I am the Path'. Or anybody else can say that, but you can make out that it is not true. With the confidence, with that complete understanding coming out of your heart, people can make out this is absolute truth. And then all kinds of falsehood must be denounced. Doesn't matter if somebody feels bad, because by telling that you are saving them, and not harming them; but must be told in a correct way, not in a frivolous way. In a very persuasive way, you must tell them that: 'No, this is wrong'. You must wait for the time when you can tell people, more in confidence. Talk to them: 'This is wrong, this is wrong, you don't know. We've done the same thing.' This is how you are going to express your principle of mastery, or you can say *Guru tattwa*. You have to be truthful: first, foremost thing is that you should know the truth, you should stand this testimony, and that you should announce it.

Guru Puja, 1980

3rd Statutes of the Lord



The third thing for a guru in Sahaja Yoga has to do, is to develop detachment. Gradually you do develop it, because you find that unless and until you develop that detachment, you are not receiving vibrations in full way. All kinds of detachments have to be developed, means your priorities change. Once your attention gets fixed up with your Spirit, the catch or the hold on things which are of no importance starts reducing by itself. For example, you have a father, you have a mother, you have a sister, this is a bigger problem in India. Here you are over-detached, but in India people are very much involved in their own children, in their own: 'This is my son', and others are all orphans. Only your sons are the real children: your daughter, your sons. 'My daughter', 'I must do this for my son, for my father, mother' here also. Two types of attachments are there, one through *moha*, through involvement into them; that you want to do this for them and that for them, and give all the property to them, insurance for them, every sort of thing. And another could be, the way we have here, that you

*A person who is detached is the most beautiful person,
is the extremely loving person, he's love.*

hate your mother, you hate your father, you hate everyone. Both things are just the same.

So a detachment must be developed. The detachment is that you are your father, you are your mother, you are everything, your Spirit is everything to you. You have to enjoy only your Spirit, as everything. Then the detachment comes from there, and then you really do good to them by detaching, because you see the complete vision about them and about what is to be done. For example, people have also attachments to certain crazes. Human beings always become crazy after something, I mean it can be anything. One has to understand there should be only one craze: is to be settled absolutely into your Spirit. All other crazes will disappear, because that's the greatest joy-giving thing, that's the most nourishing thing, that's the most beautiful thing. So that, all the other things fall off, you enjoy only that which is the source of all enjoyments.

So you get yourself attached to your Spirit: detachment starts working. Sometimes detachment is taken as a license for becoming dry to others, which is absurd. This is only human quality also: make everything ugly, whatever is beautiful. Actually, a person who is detached is the most beautiful person, is the extremely loving person, he's love. Look at the flowers, they are detached. They are dying, tomorrow they are not going to live, but every minute they live, they are emitting fragrance to you. The trees are not attached to anything, they will die tomorrow, doesn't matter; but anybody who comes to them, they give shadow, they give fruits.

Attachment means death of love, complete death of love is attachment. For example, in a tree, say, the sap rises, goes to all the leaves, goes to all the necessary parts, all the flowers, all the fruits, and goes back to the Mother Earth. He is not attached to anyone. Supposing the sap goes and gets attached into one fruit. What will happen? The tree will die, and the fruit will die. Detachment gives you the movement of your love, circulation of it.

For things now, things have no value unless and until there are emotions behind it. Now for example, a sari, this one I am wearing today, was bought for Guru day, Guru Purnima, but they had no sari. The other day they wanted to have a sari for Puja, so I said: 'All right, use this.' But I wore it again today, just to say that this was bought with that emotion that on a Guru day, Mother would like to wear something of a lighter shade: white, the pure color of silk, its complete detachment. But in white all the colors are mixed, then only it becomes white. In such a balance and unity it is, should be, that you become white, and whiter than snow.

*Detachment is purity, is innocence. Innocence is such a light,
I tell you, light that really blinds you to all that is filthy.*

Detachment is purity, is innocence. Innocence is such a light, I tell you, light that really blinds you to all that is filthy. You wouldn't even know that a person has come with bad intentions. You look at the person, you see, say somebody comes to you, you'll say: 'Oh, come along, what do you want?' You'll offer him tea and all that, and he'll say: 'I have come to rob you.' 'All right, rob me if you want to, its all right.' He may not at all rob you! That is what is innocence, which one can develop only through detachment. Detachment is of the attention. Do not allow your attention to get involved into something too much, even rituals of anything. ... If some mistakes are committed, what does it matter? If you see on the abstract plane, it's love. This is just a step forward. Like somebody ran very fast and fell down before reaching me, and he said: 'Mother, sorry I fell down before reaching You, I should have not done that. But see how I prostrated before You!' Its complete poetry, detachment.

So one has to develop that detachment to be a guru, and that detachment doesn't mean sanyas or anything like that. Yes, sometimes one has to wear those dresses to announce, because if you have to do lot of work in a short time, then you have to take such intensive behavior, like Christ, we can say, Adi Shankaracharya. All these people had a very, very short life, and in that short life they had to achieve such a tremendous task that they had to actually take a military uniform, just to avoid problems, not to impress others. Now-a-days people wear that dress just to impress others that they are detached, and do just the thing opposite of it.

So we understand that first, one is not to harm anyone, *ahimsa*, not to kill anyone. That doesn't mean that you shouldn't eat meat and fish and all that - that's all nonsense. Of course I mean, you should not hanker after food, no doubt about it. 'You dont kill anyone' means you do not kill a human being: 'Thou shall not kill'. So first thing is not to harm anyone. Second is to know that you have found the truth and give the testimony of the truth. Third is the detachment, the way I have told you about detachment: not to get attached to any one person because he's a relation or a something, but develop a universal feeling. And also not to hate anyone: that is even worse, that's a kind of a worse type of attachment. This word should go away from the mouth of all the Sahaja Yogis: 'I hate'. It is called as a *dandak*, is the Statute. You cannot hate anyone. Even rakshasas, you better not hate them, give them a chance.

Guru Pujja, 1980



4Th Statutes of the Lord

Now the fourth thing, the **fourth Statute of the Lord** is to lead a moral life. These Statutes were given by all the Gurus, take them from Socrates onward, Moses, Abraham, Dattatreya, Janaka, up to, say, Nanak, Mohammed Sahib, and take up to the point where it was only about a hundred years back you can say, at the most, was Sai Nath. All of them have said that you have to lead a moral life. None of them have said that you do not get married, that you do not talk to your wife, that you have no relationship with your wife; all this is nonsensical. Lead a moral life. When you are young, not married, keep your eyes on the ground; Mother Earth gives you that innocence by which you develop that principle within you, is very important principle. Its such a pure principle, it really helps the society to develop its dignity. Now think, in a society where you do not know who is your sister, who is your brother, who is your mother, what complications it can create; what confusion, what unhappiness. It is one of the most essential things for human beings, to be moral. For animals it is not necessary.

Most of the confusions and problems, specially in the Western life, have come because they have thrown morality in the sea, and to accept morality as the very basis of society, its very difficult for them, its a complete reversion. But you have to do it, you have to turn the whole wheel back. So, many things were done in the beginning of the society to establish this pure relationship. There are laws which act, as if there are laws of, chemical laws are there, there are physical laws are there, in physics and chemistry. Indeed, there are human laws which one should understand. The relationships between each other, the sublimity of their relationship, the purity of their

relationship must be understood, and then only you can have a very, very happy married life, which is the basis.

'Thou shall not commit adultery.' But Christ has said - perhaps He knew the modern people as they would be using their brains for this - He said: 'Thou shalt not have adulterous eyes.' What a vision, in those days to think; I mean, even I could not understand it when I was in India. After only coming here I could see that, what did it mean. Its a possession on the eyes, possession. It's a joyless, useless behavior, its tiring. Attention is frittered away completely; there's no dignity. Eyes should be steady. When you look at somebody steadily you should know that you have got Sahaja Yoga in you; with love, with respect, with dignity. Not staring at people and just playing into the hands of these possessions. The whole society is possessed. All the satanic forces have been let loose, I think, and the way people are possessed, they cannot see through these things. And they are supposed to be Christians! Attention is to be looked after. That's the most important thing, because attention is the one which is going to be enlightened.

So we have to know what morality is. Let people laugh at us, let them say that: 'These are goodie-goodies', or this sort of thing. We are! We are proud of it. We are not ashamed of being righteous people. This is a very important part of righteousness. Those who do not follow this will lose their vibrations very fast.

Then, for a guru, he should not accumulate things, he should not have possessions, much possessions with him. If he has possessions, they should be just for giving away. A guru must give away his possessions. He should not have stamp collection, and all kinds of collections that people go on. Whatever things are useful, beautiful, which give happiness and joy to others, to their eyes: such things must be collected, such things which give the symbol to his life. Very symbolic things he should have, which suggest that he is a dharmic person. He should not have things which are symbolic of adharmikta, of irreligious life. Everything that he has or he wears, or he shows, should be representative of his dharmikta.

I dont know what was the situation here [London], but in India, when we were young, we were not allowed to listen to all kinds of music, not allowed, just not allowed. Not to see all kinds of filthy things and filthy documentaries and things, not allowed. Anything that is impure, giving bad vibrations should not be possessed, and even a, whatever you have, you should think whom you can give this. So it means you should have possessions to express your generosity. Sahaja Yogi has to be generous like the sea. A miserly Sahaja Yogi, I cannot think of that, it is like mixing of darkness with light. Miserliness is not allowed in Sahaja Yoga. Anybody whose mind goes: 'How much I can save money, or save my labour'; how?

***For a Sahaja Yogi it is important to use things
which are more natural in their character;
to give up artificialities, to be more natural.***

There are many labor-saving devices also, and money-saving devices. Or cheating others, or making money out of certain few things here and there: all such things are against Sahaja Yoga, they will pull you down. Enjoy your generosity! How many times I must have told you about generosity.

I remember once I wanted to give a sari that I had from abroad, you see, because in India people like that kind of a sari very much; though I mean, I don't understand why they like it, nylon sort of thing. And a lady said that: 'I haven't got any sari from outside and I would like to have one imported sari.' And I had only one left with me, because I am quite good at giving away. So I told one of my niece-in-laws, I said: 'I want to give away this sari to her. On a holy day we can give it to elders, so I'll give it.'

She said: 'You have only one left now, why do you want to give away? You have given away all you had.' I said: 'Now, I feel like giving. I'll give away. And we were discussing this in the kitchen, you see, and I said: " Why do you tell me? I am not going to take your advice on this point.' And at that time the bell rang and a gentleman came. He had brought three saris for me from Africa, and one of them was exactly the same as the one I had. Because I had given some silk saris to this lady when she was going to Africa, she thought she should send me some saris, so she sent. You are just standing in the center, from one door it comes and at the other door it goes. Its nice to see all that movement, its very interesting.

Apart from that, the way you give it, you see, the emotional side of it is so beautiful, you can't imagine. I met a lady after, say, twenty years of her married life, in London suddenly, and she said: 'Oh, what a coincidence!' I said: 'Why?' You see, I'm wearing the same pearl necklace you had given me on my wedding day, today, and I should meet you! I mean, the whole thing, the whole drama changed, you know, that meeting. I mean it was something, nothing so great. It is how you give even a small thing, its the greatest art of giving, one has to learn in Sahaja Yoga. Give up the mundane type of things, you see, like if you go to somebody's birthday, you send a card: 'Thank you very much.' Make it a more deeper, significant thing. Let us see how you develop your symbols of love.

And when you'll have these things of vibrations and then you'll give it to a Sahaja Yogi, he will know what it is. Never lack in generosity, specially amongst Sahaja Yogis. Gradually you'll be amazed how through small things you win over, as if the vibrations flow through those things and work out on those people.

Then for a Sahaja Yogi it is important to use things which are more natural in their character; to give up artificialities, to be more natural. I don't say that you go and take out the roots and eat them, or you can eat the fish raw, I don't mean that. When going too far with things, always you

must avoid. But try to lead a life which is more natural; natural, in the sense that people know that there is no vanity about you. Or some people can be the other way round, you see, they will dress up like a tramp just to attract more attention. I mean they can be both ways, you see. When I find some of the people, you see, coloring their hair and all that.

So you have to be natural person, very natural in your behavior. It can mean anything absurd also to some people who do not use their wisdom. Wisdom is very important in Sahaja Yoga, that one has to keep intact all the time. 'Natural' means you must wear natural dresses which are suitable to you. For example, in this climate there is no need for you to wear dress like Rama used to wear. He would not wear anything on top, you see. There is no need. You have to wear the dress to whatever country you belong, whatever suits you for the occasion. Whatever you think is dignified and good, which speaks for your more elegance and your personality. Whatever suits you, you should wear, not like all the people wearing that Moss Brothers dress, in the grey suit, horrible-looking, and absolutely making clowns out of them. No clownish things are necessary, no dandy stuff is necessary: simple, beautiful dresses should be worn, which give you dignity.

Actually in the East, people believe that God has given you a beautiful body, and it is to be adorned with the beauty of what human beings have created, just to respect it, just to worship your body. For example now in India people wear, women wear their saris. The saris are expressive of their moods of these women and of expression of their worship of their body, because you must respect your body. Dresses should be such that should be for utility as well as dignity. There is no need to have uniform clothes for Sahaja Yoga at all, you see, I do not like it. There should be variety, as the nature is. Everyone should look a different person. For a puja and all that you may wear something similar, doesn't matter, where your attention need not be on the variety, but outside, you should be a normal person. You are all householders, nobody has to announce something. Even you people, I do not tell you that you put on your red mark while walking on the street, because you should be like normal people, not to be pointed out. You need not be absurdly dressed or funnily dressed; in a normal way as others wear. To be normal is very important in Sahaja Yoga.

Then we have to know that Sahaja Yogis have to get over all kinds of discrimination and identifications according to races, color or different religions into you are born. Because you are born as a Christian, you do not belong to a church. You were not born in a church, thank God, otherwise all the spirits there would capture you immediately. But these identifications will linger on. To accept anything new, you are to be reborn, and you are reborn now. Now you are dharmatita - means you need not follow any particular type of religion. You are open to all the religions, and all the essence of religions you have to take. You are not to denounce

***The beauty is of the heart, not of the face,
and that shows and shines.***

any religion any time, to insult any religion any time, or to insult any religious Incarnation at any time: its sin, it is a great sin in Sahaja Yoga; any one of them, and you know who they are.

There should be no racial understanding of oneself. You could have been a Chinese or you could have been a Negro, you could have been anything. As long as we are all human beings, we should know that we laugh the same way, we smile the same way, we hold the same way. This is all conditioned in our mind of this society that you, some are untouchables, some are touchable: this is in our Indian community - horrible people. Brahminism of India has ruined India completely, and you learn from them. For example, who was Vyasa, the one who wrote Gita? Who was he? He was illegitimate son of a fisherwoman. That's why deliberately he was born like that. All these Brahmins who read *Gita*, tell them who was Vyasa? *Brahmins* are those who are realized souls, and for realized souls there's nothing like all these nonsensical things, like where are you born, in what caste and community you are born.

With all education and everything in the West, you find this nonsense of racialism; I just can't understand. If somebody is fair or dark, after all God has to make variety, in color, in every way. Who told you that you are the most handsome people going round? Maybe for some of the markets here, or maybe in the Hollywood it may fit in; but in the kingdom of God all these so-called handsome people will be denied entry; marrying seven husbands and all sorts of things. They will be all put in hell.

The beauty is of the heart, not of the face, and that shows and shines. I mean, people are a little bit aware of it, that's why they go and tan their faces. I don't know. They are quite aware that it is too much showing off we are doing. But to have vanity, to have such absurd ideas! Some people like red hair, some like black hair, some like this; I mean, there have to be different types of hair. And why do you like a particular type of hair? This I can't understand. There's nothing like 'like' and 'dislike', whatever God has created is all beautiful. Who are you to judge whether 'I like this' and 'I like that?', who is this 'I'? Who likes is Mr. Ego, which is being pampered by this society, which teaches you how to smoke cigars and how to have your lager, morning till evening.

All this training and all this conditioning has to be thrown away, just like filth, and see that God has created all of you as His own children. It's such a beautiful thing! Why do you want to make it ugly with these ugly ideas? All this ugliness of 'I like' and 'I dislike' are nonsensical. Only there should be one word: 'I love'. Forget everything. There's no need to remember what British did to Indians and what Germans did to Jews: forget it. Those people who did anything are dead and finished; we are different people, we are different people. We are saints. This is for your Statutes, I have told you, which you have to imbibe.

Guru Puja, 1980



नकारात्मक शक्तियाँ

मुझे लगता है कि परमात्मा के नज़रिये से जब भी कोई कार्य अत्यन्त महत्वपूर्ण होता है तो सारी नकारात्मक शक्तियाँ इस दिव्य कार्य में विलम्ब करवाने के लिये, इसमें विघ्न डालने के लिये तथा इसका पथ परिवर्तन करने के लिये अपनी योजनाओं को कार्यान्वित करने लगती हैं। यह अत्यन्त आश्चर्य की बात है।

प.पू.श्री माताजी, इंग्लैण्ड, ३१.३.१९८३

..... सोलह राक्षसों ने संसार में जन्म लिया है और वे अपने को महागुरु बन के घूम रहे हैं।

प.पू.श्री माताजी, २६.१२.१९७५

..... सभी राक्षसों को मार दिया गया था परन्तु एक बार फिर वे अपने स्थान पर वापिस आ गए हैं और सबसे बुरी बात ये है कि वे अब गुरु रूप में आए हैं। वे चर्च, केथोलिक चर्च, प्रोटेस्टंट चर्च एवं सभी प्रकार के मंदिरों और कट्टरपंथियों के रूप में आये हैं वे राक्षसों जैसे प्रतीत होते हैं। यदि आप उन्हें मानते हैं तो वे आपको प्रभावित करके आपकी खोपड़ी में घुस जाते हैं।

प.पू.श्री माताजी, २३.९.१९९०

..... आधुनिक समय में यह राक्षस लोगों के मस्तिष्क में प्रवेश कर गये हैं। उनकी शिक्षाओं और उनके द्वारा बनाये गये भ्रमों के कारण लोगों ने उन्हें स्वीकार कर लिया है।

..... ये लोग मानव शरीर में प्रवेश कर गए हैं और उन्हें भयानक रोग, समस्याओं तथा कष्ट से भर दिया है।
अतः समस्या कहीं अधिक जटिल व गंभीर है।

प.पू.श्री माताजी, जेनेवा, ८.१०.१९८८

..... राक्षस प्रवृत्ति लोगों में घृणा करने की तथा घृणा को अभिव्यक्त करने की शक्ति होती है। इनमें से कुछ तो जन्म से ही दुष्ट होते हैं और कुछ दुष्ट बन जाते हैं क्योंकि उनकी सारी शैली आक्रामक और प्रतिरोधात्मक होती है। परन्तु घृणा की कोई सीमा नहीं होती, बिल्कुल कोई सीमा नहीं होती। वे यदि किसी से घृणा करते हैं तो अपनी घृणा को न्यायोचित ठहराने के लिए सभी प्रकार के तर्क करते हैंघृणा की ये शक्तियाँ कभी-कभी संघटित हो जाती हैं, और विशालकाय असुर का रूप धारण कर लेती है जो मनुष्य को सताता है, उन्हें कष्ट देता है। वे जो चाहें नाम धारण कर लें परन्तु वे पूर्णतया शत प्रतिशत आसुरी शक्तियाँ हैं और सर्वशक्तिमान परमात्मा के हृदय में उनके लिए रहम या करुणा का कोई स्थान नहीं हैभले लोगों के रूप में भी ये आ सकते हैं या ऐसे किसी भद्र पुरुष के रूप में जो परमात्मा के विषय में बहुत कुछ जानता है। वे यह भी कह सकते हैं कि उनमें आत्मसाक्षात्कार प्रदान करने की शक्ति है। सभी प्रकार के झूठ वे बोल सकते हैं क्योंकि उनमें वो आसुरी शक्ति होती है। सभी प्रकार के असत्य को अपनाकर वे दावा करते हैं कि हम ये हैं, हम वो हैं, हम आपको ये दे सकते हैं, वो दे सकते हैं। वास्तव में लोगों को नष्ट करने के लिए वे पृथ्वी पर आये हैंइन आसुरी लोगों में इतना साहस है, इतने आत्मविश्वास से वे परिपूर्ण है कि वे मनचाहा कार्य करने से नहीं हिचकिचाते और जो भी व्यक्ति उनका पर्दाफाश करने का प्रयत्न करता है उसे वे नष्ट कर देते हैं। ये लोग आपके मस्तिष्क में गलत धारणायें भर देते हैं। वे कहते हैं हम महान व्यक्ति हैं, ऐसे हैं, हम वैसे हैं, सभी प्रकार की बातें करते हैं जिनका कोई प्रमाण नहीं होता और लोग उनसे प्रमाण माँगते भी नहीं।

प.पू.श्री माताजी, कबैला, १७.१०.१९९९

..... हमारे देश में कुछ नीच किस्म के लोग हुए हैं जिन्होंने सिखाया कि यौन द्वारा कुण्डलिनी को जाग्रत किया जा सकता है। ये तांत्रिक बन बैठे हैं। इन तांत्रिकों ने मंदिरों में सभी प्रकार के कुकृत्य किये। इन्होंने श्री गणेश का कामुकता द्वारा अपमान किया।

प.पू.श्री माताजी, मास्को, ११.९.१९९४

..... ये दुष्ट लोग हैं, ये देवी जी को नाराज़ करके, ये गणेश जी को नाराज़ करके, उनके सामने व्यभिचार करके ऐसी सृष्टि तैयार करते हैं जहाँ वे दुष्ट कारनामे कर सकते हैं जहाँ वे भूत विद्या आदि करके लोगों को भ्रमा सकते हैं।

प.पू.श्री माताजी, दिल्ली, फरवरी १९८१

..... तांत्रिक-मांत्रिक सब राक्षस हैं, मानव नहीं हैं, ये सारे के सारे राक्षस हैं। इनसे बचकर रहिए, अपने

बच्चों को बचाईयेये लोग पैसे लेते हैं पर तंत्र-विद्या करते हैं। वास्तविकता में जो मनुष्य अत्यन्त पवित्र न हो वो श्री गणेश के चरणों तक नहीं जा सकता। ये लोग तो गणेश को सामने रखते हैं और गणेश की पूजा करते हैं और भूतों को बुलाते हैं। ये किस तरह से? देखो, जब अनधिकार चेष्टा होती है, जब अपवित्र मनुष्य इस तरह की छलना करता है और बार-बार उसे याद करता है तो श्री गणेश स्वयं वहाँ से सुप्त हो जाते हैं। ये सब देवता बहुत Sensitive हैं, सब देवता जितने भी हैं सेन्सिटिव हैं। उनके सुप्त होते ही वहाँ सब राक्षस आ जाते हैं और वो राक्षस गण आकर के हूँ...हूँ करते हैं। कुछ चमत्कार भी दिखाते हैं, ऊपर से अंगूठी निकाल दी, कुछ पत्थर निकाल दिया, ये निकाल दिया, वो (भभूत) निकाल दिया। वहाँ गणेश सो गए। गणेश को सुला दिया पहले पूरी तरह से, उनको अपनी नास्तिकता से, अपनी गन्दी चीज़ों से उनको पहले सुप्तावस्था में डाल दिया, पूर्णतया सुप्तावस्था में डाल कर वहाँ पर राक्षसों को बुला दिया और अपने कार्य को पूरी तरह से कर दिया।

प.पू.श्री माताजी, बम्बई, २६.१२.१९७५

..... सारा तांत्रिक शास्त्र श्री गणेश जी को नाराज़ करके पाया जाता है। जिनको लोग तांत्रिक कहते हैं असल में तांत्रिक नहीं है। जो वास्तविक निर्मल तंत्र है वह यह सहजयोग, क्योंकि तंत्र माने कुण्डलिनी है, तो यह शास्त्र केवल सहजयोग से ही जाना जा सकता है और जो तांत्रिक हैं वे परमात्मा के विरोध में हैं।

प.पू.श्री माताजी, १५.२.१९८१

..... अभी भी बहुत से दुष्ट लोग बाधाओं के रूप में कुछ सहजयोगियों के अन्दर छुपे हुए हैं। ये दुष्ट आप पर आज्ञा और हृदय से आक्रमण करते हैं। आज्ञा से सहजयोग विरोधी विचार आपके मस्तिष्क को भेजते हैं और हृदय से वे शिकायतें करते हैं। आप यदि इन्हें पहचान लें तो ये प्रभावहीन हो जाएंगे। इसके लिये केवल एक ही इलाज है जिसका उपयोग आत्मसाक्षात्कार के बाद ही किया जा सकता है।

इसकी विधि इस प्रकार है - आपका चित्त मुझ पर होना चाहिए और अपनी आज्ञा से निम्नलिखित विचार करने चाहिए, 'हम कितने भाग्यशाली हैं कि हमें आत्मसाक्षात्कार दिया गया, हम सहजयोगी हैं, परमात्मा ने हमें चुना है। यदि हम दुर्बल होंगे तो किस प्रकार कार्य कर सकेंगे? आदिशक्ति ने हमें पूर्ण मानव जाति के उद्धार करने की शक्ति दी है।' इन विचारों से आपको आलोचना करनी चाहिए। 'हमारे प्रति परमात्मा का प्रेम कितना गहन है, उन्होंने ही हमें आत्मसाक्षात्कार प्रदान किया है, वे दया के सागर हैं। हमारी सारी गलतियों को भुला कर वे हमारे हित के लिए कार्य कर रहे हैं और हम उनसे अपनी गलतियों को क्षमा करने के स्थान पर आलोचना कर रहे हैं।

प.पू.श्री माताजी के मराठी पत्र से अनुवादित, १९.१२.१९८२

..... मानव मात्र के हित के लिए इन आसुरी शक्तियों का विनाश आवश्यक है परन्तु वे पूरी तरह नष्ट

होते नहीं जैसे बुरे मनुष्य कुछ समय के लिए जेल में चले जाते हैं, वहाँ कष्ट उठा कर अधिक शक्तिशाली बन कर वापिस आ जाते हैं और पुनः संतों तथा भले लोगों को सताने का प्रयत्न करते हैं।

प.पू.श्री माताजी, कबैला, १७.१०.१९९९

..... कुछ वर्षों में सभी कुछ कार्यान्वित हो जायेगा। उसके बाद मैं उन पर गर्जूगी। इसके पूर्व आपको तैयार हो जाना चाहिए क्योंकि एक बार जब मैं उन पर गर्जूगी तो वे पलट कर आप पर वार करेंगे अतः आप लोगों को इतना दृढ़ होना है कि उनके पलटवार से आप समाप्त न हो जायें। उन्हें नष्ट करना उन्हें समाप्त कर देना मेरे लिए सुगमतर कार्य है, परन्तु वे अवचेतन में चले जाएंगे और पुनः आप पर आक्रमण करेंगे। अतः मैं चाहती हूँ कि वे पक्षाघात, शक्कररोग तथा अन्य व्याधियों के साथ जीवित रहें, वो ज़िन्दा रहेंगे, मरेंगे नहींमैं केवल इतना चाहती हूँ कि आसुरी शक्तियों के शिकंजे में फँसे सभी मनुष्यों को हम मुक्त कर दें परन्तु इस कार्य के लिए हमें स्वयं को समर्पित करना होगा।

प.पू.श्री माताजी, लंदन, २४.५.१९८१

..... मैं आपको चेतावनी देती हूँ कि सावधान हो जायें और समझ लें कि वे कोई ज्ञान-वान नहीं देते, वे तो आपको सम्मोहित कर रहे हैं। सिर्फ पैसा ऐंठने के लिये वे ऐसा नहीं कर रहे हैं, वे परमात्मा का साम्राज्य नष्ट करने के लिये कटिबद्ध हैं, आप सबको नष्ट करने के लिये कमर कसे हुए हैं, क्योंकि वे शैतान हैं और शैतान का साम्राज्य स्थापित करना चाहते हैं।

..... ऐसी बहुत सारी शक्तियाँ हैं और उनकी गति बहुत तेज़ है।

प.पू.श्री माताजी, मेकोबियन हाल, आस्ट्रेलिया, २२.३.१९८१

..... ये जो नाश की शक्तियाँ हैं, इसकी तरफ आपको नहीं जाना चाहिये।

..... आपको चाहिये कि आप सिर्फ देवी माँ का आवाहन करें और उनसे कहें कि ये जो अमानुष लोग हैं, इनका आप नाश कीजिये।

प.पू.श्री माताजी, नवरात्रि पूजा षष्ठी, १६.१०.१९८८

..... सारी नकारात्मकता तथा अनिष्टकर धारणाओं को समाप्त करने के लिये महाकाली की पूजा सर्वोत्तम होगी।

प.पू.श्री माताजी, म्यूनिख, ८.१०.१९८७



Now you must practice to see something without allowing any thought to rise. Then you start sucking through your Spirit the beauty, the glory, the fragrance of a flower.

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You are transmitters. Everywhere you are sitting in meditation you are transmitting vibrations, do you know that? At that time if you are thinking say of your jobs and your other things which you have been thinking before, the transmission is poorer. Think of love. Think of the whole country, think of the whole world at that time. You are transmitters of these waves of love, and love will flow from you.

1979 – October 15, London England

