

LE 1981



OUR SALUTATIONS AND FELICITATIONS
TO
HER HOLINESS MATAJI NIRMALADEVIJI
ON RAMNAVAMI—1981

THE LIFE ETERNAL

[अनंत जीवन]

A PRAYER



OM TWAMEVA SAKSHAT SHRI MAHALAKSHMI MAHASARASWATI
MAHAKALI TRIGUNATMIKA KUNDALINI SAKSHAT SHRI NIRMALADEVIM
NAMO NAMAH

With all the love we possess, we thank you for Your Grace and Compassion, that is abundantly showered on every individual that has had the good fortune to come in contact with your Divine Presence.

We, the sahaja yogis the world over, have found in your teachings and your Divine Presence the answer to all our searches, we, have in the past suffered, have been misled and have faltered in our desire to experience Reality. Your overpowering Love and the power of your Divine vibrations has healed us, guided us, and filled our hearts with the resolve to share the Divine joy of Sahaja Yoga with others.

We recognise that the collective consciousness must be established amongst the millions, and the experience of the serenity and Limitless Beauty of the Thoughtless Awareness not restricted to just a few, scattered here and there. We pray for your Divine Blessings that we may with courage and determination, fulfill the sublime task for which we have been created.

We are your children, Holy Mother, and respectfully offer our most humble salutations at your Lotus Feet.

JAI-MATAJI



USHERING IN THE SATYA YUGA

A MESSAGE FROM HH MATAJI NIRMALADEVIJI SHRIVASTAVA

Human beings have various sources through which he constructs the picture of God Almighty. His ideas about truth are also based on these different sources. Before realization it is not possible to know what is the real source and which is the imaginary plight. When people construct on their own and write books it gets confirmed by the masses as the authentic version.

For a real seeker it is necessary to open the mind to receive the light of self-realization. He should not discard or accept anything before the self-realization. Because none of the knowledge whether real or fake has granted self-realization. About Kundalini and spiritual happening also there are many books. Some of them are correct, some of them confused and some of them are absolutely false.

When one gets realization the being acts like a computer as if the inner subtle mechanism has been connected with the mains. Through vibrations of chaitanya which appeal like cool breeze one can detect for oneself as to what is reality. The Being realizes that it becomes the carrier of the dynamic force of Divine Love. He understands and records its working. Then only one realizes the meaning of human personality which has evolved from an amoeba to this stage. The totality of man is felt through the spiritual synthesis of physical, emotional and mental beings.

And, if it works like child's play why should you worry how it's done? If you are hungry you should start eating. I leave it to your wisdom and to your freedom to feel the longing from inside.

Sahaja Yoga is the fantastic gift of Nature that has revealed truths for the emancipation and evolution of the human race. So far our evolution has taken place without our knowledge, but the ascent of man now is going to be in his full awareness. In thousands of years man could not reach the moon, but to-day it is possible. The ignorant do not believe of the human landing on the moon. In the same way those who learnt about God through books, and not through Sahaja meditation, are equally ignorant. They have always denied incarnations, real prophets and real gurus.

On the tree of life there might have been very few flowers, but now the blossom time has come. Their fragrance of longing has collectively materialised the manifestation of Sahaja Yoga. Many are going to jump into the realm of Thoughtless Awareness where you get introduced to yourself and start identifying with your Universal Nature. Let us open our hearts and receive the blessings of God Almighty. Through Sahaja Yoga only can the Satya Yuga be felt in the human heart.

THE DIVINE MOTHER—MATAJI NIRMALADEVI

(Excerpt from The Advent by G de Kalbermatten)

HH Mataji Nirmaladevi was born the day of the spring equinox, the 21st March 1923, at twelve o'clock in Chindwara, in the exact centre of India. She chose to take birth in an Indian Christian family. Her forefathers were the great "Shalivahan" emperors from Rahuri-Nandgaon. HH Mataji's father was a very high realized soul, the guru who introduced Her to the workings of modern men. He was a man of great character and honour, a great model of accomplished human behaviour. His generosity and integrity were universally respected and he eventually became a prominent figure in the Freedom movement and the only Christian member of the then Central Legislative Assembly.

While she was pregnant, HH Mataji's mother felt all of a sudden, an intense desire to see a tiger or a lion in the open. No one could draw her mind from it. It was an obsession. One day a rajah from the neighbourhood invited her husband to join in a big hunt for a formidable man-eater tiger. So, he reluctantly accepted to take his wife with him. The next day, they were both sitting with a strange feeling of expectation in the jungle watch-tower (*Machan*). The night came and the surroundings were bathed in the glow of the full moon. After some time a thick silence descended upon them, and, suddenly, a huge tiger emerged from the undergrowth. At this sight the mother felt elated and bubbling with joy. She entreated her husband not to kill the majestic beast. He yielded, asking smilingly: "Is it the Goddess Durga who will be born to you?" After that evening the tiger vanished without a trace.

When HH Mataji was born, She was spotlessly clean as if bathed in scented water. Looking with awe at the smiling and radiant baby the grandmother exclaimed: "She is Nishkalanka!" The mother had delivered the baby without the slightest pain and was able to resume her household duties immediately. Since Nishkalanka is a boy's name HH Mataji was named "Nirmala", (immaculate).

Nirmala spent a very happy childhood and, of course, was the darling of everybody. Even today people remember what a lovely adorable little girl she was. All the animals and birds were her friends but, sometimes, she would really frighten the maids of the house for even snakes would come in her hands to be caressed. Also they would often find her alone in a remote corner of the house, her face beaming with inward joy, lost in meditation. But most of the time she was bursting with energy and used to inspire her playmates in drama, songs and dances. When she played the role of Shri Krishna, at the age of seven, huge crowds were enraptured by the sweetness and vividness of her play; a feeling of spontaneous and total identification with the deities emanated from the grace of her acting. She very early exhibited an exquisite taste for music and the arts, an innate enjoyment of all the many forms of beauty.

When the time came to go to the University, Nirmala chose to study Medicine: She wanted to know how far the human knowledge had gone. A few weeks ago in London, I personally met an old professor of medicine who had been her teacher. He still remembered her very well and recalled with a touch of pride, that she had been his extremely obedient and brightest student. Fortunately I met some of Her schoolmates and college friends, I was really struck by the tremendous respect and love they all have for Her.

After the struggle for national independence the young woman married Mr. Chandika Prasad Shrivastava, who was to become a prominent member of the Indian Administrative Service. Later on he was elected as the head of one of the specialized agencies of the United Nations system. Her in-laws contend that, "Verily, she has been a Griha Laxshmi; ever since She came to the house, grace and wealth has flowed in the Shrivastava family." All her relations sing her praises. It is impossible to describe how much She cares for her family and how much her relatives adore her.

Despite the fact that She is a prestigious spiritual leader, worshipped by thousands all over the world, HH Mataji has always been extremely respectful and obedient to Her husband. She goes out of her way to support his official life and would even give up a spiritual function arranged in Her honour if he so requires. Many of Mr. Shrivastava's friends say that they have never heard or seen such an ideal wife and I am amazed at the mildness with which She takes all the burnt of married life. Indeed, Her husband is so very busy that she is often lonely. But She never complains about anything and She goes on, happily caring and labouring for Her household. She remarked once: "It is not necessary to spend long hours together but to deeply enjoy the few short moments of togetherness." This is one of the ways She manifests—in Her own life—Her great concern for the upholding of ideal familial relationships. The importance of the family is indeed a paramount aspect of her spiritual teachings and Her own life tells the same story. HH Mataji Nirmaladevi is a wife, mother and grandmother. She devotes Her time to Her family life, social obligations and to Sahaja Yoga in a full and profound way; God knows how she does it! HH Mataji's two daughters share the loving attention of their mother with thousands of disciples who claim a different, but very real type of dependence. HH Mataji has raised their Kundalini, granting them the second birth of integrated awareness. Yet, She never neglects Her household, children or grandchildren. Actually, She adores playing with them. And She extends Her exquisite motherly touch to everybody She cares for. While Her husband was the Chairman of the Shipping Corporation of India, the employees would say that "She is precious, like a mother to us. Because of Her we always felt we were all family members."

Those who know Her from childhood remember Her very clearly and love Her very dearly. All Her relations from parent's side and from Her husband's side come all the way from far off distances when they know about Her programmes. They have told us so many stories about Her sweetness, love, modesty and generosity. They all believe that She is a Goddess and there are some who said that they had recognized Her from Her

very early age.

HH Mataji's husband, an extremely intelligent gentleman, rationally acknowledges the fact that the knowledge of a divine personality can never be taken for granted; although he is aware that his wife is quite an extraordinary woman, he confesses that to this day, he does not know who She really is.

It is very typical of HH Mataji's very liberal style that she never asked Her husband to take to Sahaja Yoga. Her daughters told us that She never put any restrictions on them and educated them in complete freedom. But She did expect everybody to lead a very dharmic life; there would be no alcohol, gambling, etc. in the house.

One of Her remarkable qualities mentioned by everyone, is that though She is from an aristocratic and rich family and Her husband is a very highly placed officer, She is extremely mild, humble and kind. She gets up early every morning and quietly does the household work by Herself. I have been told that, when She was building a huge house for Her husband in Lucknow, She cooked Herself for the fifty labourers. As they brought all their relatives, altogether 200 people came for this lunch. It proved to be a very abundant meal, for the workers, families took a lot of food back home! She is extremely good at all these little practical activities that one would have thought to be below the threshold the attention of a spiritual personality. She is a charming housewife and a superb cook!

We have noticed that Her adaptability is super-human: She can sleep on a rock in the open; we saw Her at a programme, sitting in the same chair for nine hours and walk away fresh and relaxed. Her asceticism is perfect like Rajah Janaka's who lived like a saint in his royal palace. We never heard Her complaining about material surroundings, lack of comfort or petty problems. Yet She understands ours and comforts us. Whatever the environment may be this satisfied nature radiates a queenlike majesty.

In public meetings She always talks with the greatest frankness, whenever it is needed, not fearing nor minding in the least attacking established ways of life, beliefs and dogmas when

She finds them so very detrimental to the spiritual progress of Her children: "I am not here to seek votes but to tell you the truth."

Entire volumes of books would not be enough to tell you how we discovered a super-human perfection in someone who is human par excellence. One of the least expected and yet most delightful traits we discovered in HH Mataji is a prodigious sense of humour. We sit on the floor around Her for hours together, giggling, laughing and enjoying Her subtle jokes and sparkling wit. She often says She cannot remain serious for more than ten minutes. HH Mataji's depth is unfathomable, no doubt, but this depth is bubbling with joy. What a delight and a privilege to witness Her play! The most trivial incident creates a tale of wisdom, a poem of beauty; playfully, effortlessly, HH Mataji answers a question in the depth of our mind and opens a precious little corner of our heart. She creates pure aesthetic moments out of nothing with the thread of Her very fine humour. She weaves the flow of hours, hearts, minds and happenings in an exquisite and refined tapestry. What a play!

Whatever HH Mataji is doing She does it with full involvement, full detachment. There is no way She or Her behaviour can be categorized. Yes, we can say a few things: She radiates boundless love, peace of eternity, profound wisdom, majestic modesty and absolutely childlike innocence. She is Knowledge that is beyond human knowledge. She is nobility, generosity, selflessness, simplicity. And yet, when these words are not rediscovered through the inward quality of the purified consciousness they hardly tell anything of the plenitude that HH Mataji expresses in any of Her actions. She is always absolutely relaxed, and whatever She does is perfect. When She plays with her grandchildren, Aradhana, Sonalika, Anand or Anupama, when She looks at the design of a carving, when She deals with us, when She addresses a meeting, when She grants Realization, She is fully present in Her action, more than anyone could be and yet, She is never contained in that action: Her presence, intense as it may be, is never exhausted by being there. She is totally human and totally super-human; to comprehend HH Mataji is an absolute impossibility for people fond of rational identification.

SAHAJA YOGA

A very special sort of wind is blowing through Bombay and it radiates from a very special person: Her Holiness Mataji Nirmaladevi who is here from London where her husband is presently, Secretary-General of an UN Agency.

Many will feel this wind or cool vibrations just by holding out their hands towards Mataji or even her picture. Those who can are on the path of experiencing the goal of every yoga the realization of the self. How is this so?

Inside every human being there lies dormant the key to the knowledge of GOD, a latent consciousness, known as Kundalini, seated at the base of the spine. Much has been written about the Kundalini in recent times, most of it misinformed. There is no reason to be frightened of the Kundalini as it is the Supreme Mother, the Adi Shakti.

In HH Mataji's presence the individual Kundalini rises effortlessly and spontaneously. When the Kundalini starts her ascent upwards through a subtle channel called the Sushumna, a cool breeze begins to be felt in the palm of the hands. This breeze or vibrations gush through the hands as the Kundalini completes its journey at the top of the head and pierces the area fontanale bone. This breeze or vibrations are mentioned in the Gospels, described as Chaitanya Lahari by Adi Shankaracharya and is the direct means of communication with the Universal.

In the stage described above the aspirant experiences a new and sublime state of consciousness call Thoughtless Awareness. This is a state of complete peace and calm, the mind has no thought and yet the aspirant is alert and sensitive to his surroundings. He loses identification with falsehood and artificiality. In matter he sees beauty and not its possession value; in knowledge he identifies himself with truth; his flow of love becomes spontaneous without any tinge of attachment. His personality has become hollow like the flute of the Lord Shri Krishna.

The raising of the Kundalini cannot be adequately described in words. It is a spontaneous happening and *has to be experienced before it can be understood*. It is Sahaja, which means 'Saha'

in and 'ja' born, or within each of us is the capacity to achieve the state of being described above.

Sahaja Yoga is not concerned with merely altering an individual's level of consciousness and awareness. It is to be applied on a large scale, the raising of the Kundalini is to occur en masse. This is the uniqueness of Mataji, for she can simultaneously raise the Kundalini of thousands.

An aspirant's realization is said to occur when the Kundalini has risen to the top of the head. In this state he becomes aware of the Collective Consciousness, or his essential oneness with others and God. Jung had written about the collective consciousness, but in Sahaja Yoga this unconscious has now become conscious. One's attention or chit becomes extremely powerful in this state of mind and can be directed towards raising the Kundalini of others, curing terminal diseases or altering the environment. This is real and possible by the most ordinary persons. Kundalini is the Tao or 'Great River', and Zen is the Thoughtless Awareness. Everyone of us, can actually know that what is said about Sahaja Yoga is true and real from their own experience. It only requires an open mind, alert enough to recognise Truth when seen face to face and magnanimity enough to forgive and love.

Sahaja Yoga is like a chain reaction. He who is realised must give this realisation to others. The more he gives, the stronger he becomes and has more to give. It is a force likely to transform the earth. Perhaps the time has come when cosmic changes are about to unfold and Man is going to take that final step in his evolutionary cycle.

To quote HH Mataji, "On the tree of life there might have been very few flowers in the beginning but now the blossom time has come. Many are going to jump into the realm of thoughtless awareness where you get introduced to yourself and start identifying with your universal nature. Those who deserve will get the throne of their inner being which rules the skies of peace and oceans of divine love and supreme knowledge within, which is silent and limitless."

THE SUBTLE WORKING OF REALIZATION

Once you have experienced the joy of self-realization (yoga or union) and felt a cool breeze on your hands, one should understand that this is a very precious gift which should not be wasted. One should stabilize down into it and allow the inner (antar) yoga to work through one's being. We can be linked to the Ocean of Spiritual Awareness. Self-realization is the process of merging with this Ocean. This is not an abstract concept but an empirically proven and subtle process described in detail below.

Kundalini is a dormant energy lying coiled in the triangular bone (coccyx) at the base of the spine until the time of its awakening. When Kundalini is awakened the subtle centres of our being (chakras) are enlightened as the Kundalini rises within our spine, culminating in the experience of spiritual enlightenment.

There are *seven major chakras*, which are experienced as seven locations in the spinal column (see chart). Their gross expressions are the plexuses of the autonomic nervous system.

The chakras are the landmarks of our inner geography and of man's spiritual evolution through time. Each of the seven main chakras is governed by a deity which expresses an aspect of the divine nature (see table), which helped us to evolve through the different evolutionary stages of the tree of life. The first to be created was the quality of innocence, and this chakra lies below the Kundalini, protecting her. In self-realization the chakras, representing our seven selves, become threaded together by our Kundalini to achieve perfect integration.

By acknowledging the qualities of these divine aspects in ourselves we allow the deities to become awakened. They enlighten the chakras and expand the inner space, allowing the chakra to open so that the Kundalini can rise within us.

When Kundalini crosses agnya chakra in the forehead we become *thoughtlessly aware*, and when it pierces the fontanel bone (brahma-randhra) at the top of the head we feel a cool breeze on the hands (self-realization). We have become connected with that all-prevailing power which loves, thinks,

organizes and understands, and we feel the joy of divine love flowing over us like a refreshing stream.

Kundalini is our Mother, we are her only child, and she has been with us through all our lives just waiting for this moment of fulfilment.

When Kundalini pierces the top of the head it reaches the seat of the Spirit and thus enlightens the Spirit (Atma) which resides in the heart. The Spirit is the innermost part of our being (Self) and is the reflection of God Almighty within us. We now come to know the true nature of our Self.

The nature of Spirit (Atma) is to be a witness to everything we do. After the metamorphosis of self-realization we gradually become one with the witness, which we feel consciously as *vibrations*. Wisdom dawns on us as we now have the guidance of the Absolute. Balancing and harmony become simple and spontaneous. We have become a hollow personality, a reflection of the subtle universal being (Virata).

We can also feel this universal nature in another human being (*collective consciousness*). By putting our hands towards them we can find out the state of their Kundalini, and give them awakening and then enlightenment — like one enlightened candle which enlightens another. Collective consciousness is an actuality that can be empirically tested by any realised person.

If one chakra is blocked the Kundalini will go to that part and nurture it. This may be seen as a pulsation on the spine, or felt as a pricking or burning on one of the fingers. Each finger or part of the hand has a precise correlation with one of the chakras (see chart).

The block (baddha) or 'catch' may be due to various causes, for instance physical damage, toxic substances, negative attitude, or psychic invasion by a dead spirit (bhoot).

By the grace of Kundalini, when a realized soul gives vibrations or puts a bond of love (bandhan) to the block, the obstruction can be dissolved. The pulsating stops, the Kundalini rises, and a lightening of the spirit results.

It may even be a collective problem. Sahaja Yoga works collectively, and if several Sahaja

Yogis together give attention to a problem, it clears much quicker. We cannot do much on our own; we have to work in collaboration with others. This is one of the subtle ways by which Kundalini works for our collective salvation and prevents self-realization from becoming the hoarded treasure of a selected few. By sharing, it increases;

if we do not give vibrations, our own vibrations fall away.

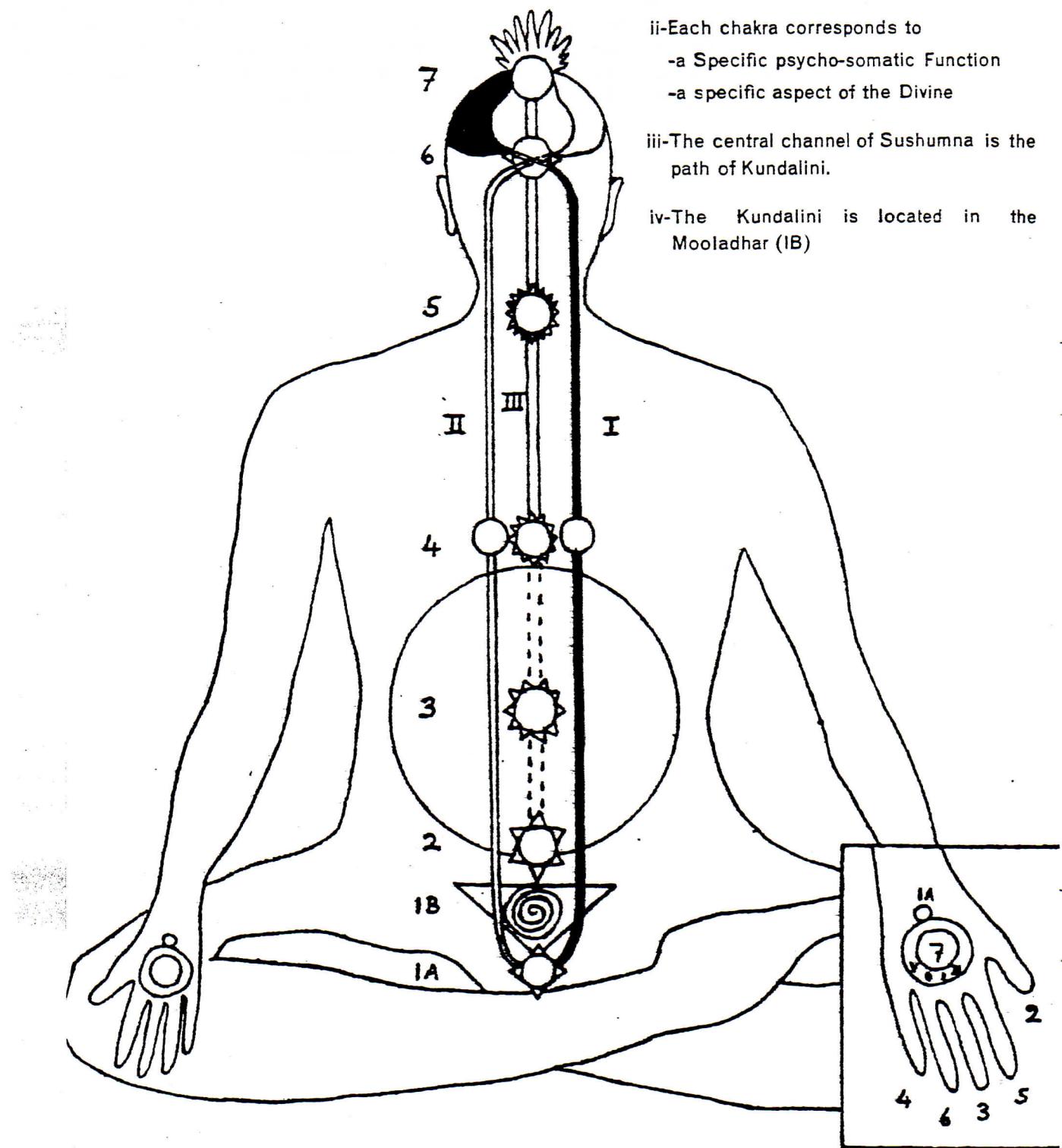
Apart from this, by sitting reverently in meditation before the photograph of Her Holiness Mataji Nirmaladevi we allow the soothing vibrations to open our chakras and increase our own depth.

i-Each Finger corresponds to a specific chakra

ii-Each chakra corresponds to
-a Specific psycho-somatic Function
-a specific aspect of the Divine

iii-The central channel of Sushumna is the path of Kundalini.

iv-The Kundalini is located in the Mooladhar (IB)



ON THE IMPORTANCE OF THE MANTRAS

In Sanskrit, "manana" means to meditate. A mantra is that which is uttered by the meditation; it is the phonetisation of vibrations into a specific sound, message, meaning. When a realized soul (Sahaja Yogi) utters a specific mantra he mediates spiritual energy for the specific purpose to which the mantra relates.

Mantra in Sahaja Yoga

(i) AUM The Amen, THE WORD of John's Gospel. The Aum is the integrated power of the Adi Shakti (Divine Mother, Holy Spirit). Its essence is expressed in Lord Ganesha (Mooladhara chakra); its manifestation in Lord Jesus Christ (Agnya chakra).

"A" Mahakali energy: Ida nadi (left sympathetic nervous system)

Aspect of "tamo guna": Existence

"U" Mahasaraswati energy: Pingala nadi (right sympathetic nervous system)

Aspect of "rajo guna": Creation

"MA" Mahalaxshmi energy: Sushumna nadi (parasympathetic nervous system)

Aspect of "satwa guna": Evolution—Awareness

(ii) MANTRAS FOR THE CHAKRAS

Starting from the Mooladhara chakra

OM TWAMEWA SAKSHAT SHRI GANESHA SAKSHAT SHRI ADI SHAKTI SAKSHAT SHRI BHAGWATI SAKSHAT SHRI MATAJI SHRI NIRMALADEVI NAMOH NAMAH

This can be translated as follows:

"Amen. I prostrate myself (namoh namah) before the one who verily is (twamewa sakshat) the Lord (Shri) Ganesha; who verily is the Power (Adi Shakti) of God the Almighty; who verily is the supreme (Bhagawati) sacred mother (Mataji) Nirmaladevi"

With this mantra, we may ascend on the path of Kundalini through the different chakras, invoking the different deities. The mantra is at the same time the password at the gate of the palace (the chakra) and the salutation to the king (the deity).

For the Mooladhara, instead of Ganesha say Gauri

("Om twamewa sakshat Shri Gauri sakshat...")

For the Swadisthan chakra say Saraswati Brahmadeva

Nabhi	Laxshmi Vishnu
Void	Adi Guru
Heart chakra:	left Shiva Parvati centre Jagadamba right Seeta Rama
Visshuddhi	Radha Krishna
Agnya chakra:	left Mahavira centre Mary Jesus right Buddha
Sahasrara chakra	Kalki

The mantras also assert the act of recognition in which all the deities are proclaimed to be one with the Holy Spirit who incarnated in HH Mataji Nirmaladevi. This recognition is the foundation of the Golden Age of Satya Yuga.

(iii) The Mantra of HH Mataji

OM SAKSHAT SHRI MAHALAXSHMI MAHASARASWATI MAHAKALI TRIGUNATMIKA ADI KUNDALINI SAKSHAT SHRI ADI SHAKTI SAKSHAT SHRI BHAGWATI SAKSHAT SHRI MATAJI SHRI NIRMALADEVI NAMOH NAMAH

"Amen. I prostrate myself before the one who verily is Mahalaxshmi, Mahasaraswati, Mahakali, the primordial Kundalini (Adi Kundalini) transcending the three gunas (trigunatmika), who verily is the Power of God the Almighty, who verily is the supreme sacred mother Nirmala Devi."

MAY GOD BLESS US ALL



USING THE PHOTOGRAPH OF HH MATAJI

The photograph of HH Mataji is endowed with wondrous powers of radiating vibrations of Chaitanya.

The photograph of Shri Mataji is most helpful to the Sahaja Yogi in numerous ways such as

- (1) Testing one's own and other peoples vibrations;
- (2) Cleaning one's own parasympathetic nervous system;
- (3) Daily meditation;
- (4) Awakening the Kundalini and giving realisation to others;
- (5) Giving treatment to others.

The method is as follows:—Place the photograph with proper reverence on a table. Hold out your hands with palms upwards towards the photograph (as if doing Namaskar). See if you feel a cool breeze on your hands. If so you are a realized soul and in good health.

If you get a tingling on your hands then there is a problem, depending on which hand has the tingling. The right corresponds to physical and mental aspects and the left hand to emotional aspects.

Now to treat this, sit with your hands towards the photo and place your feet in a basin of luke warm salted water, and the ailment may pass into the water element. To expedite the process, place a lighted candle before the photograph, place your hands as before, and look at the

photo through the light of the flame; the ailment may pass into the light element. After one has become relaxed the eyes may be closed.

Gradually the tingling will disappear and the ailments also. Sometimes it may take at least seven days as it depends on the nature of the ailment.

The water treatment may best be done at the end of the day; in the morning it is also wise to meditate. The water, after treatment is taken, should be thrown into W.C. For meditation one again uses the photograph, placing the hands before it as above. Watch your thoughts and gradually let them subside; concentrate on feeling the breeze flowing into your palms and flowing down onto your body from the crown of the head.

One should respect such a photograph, there is a protocol which should be followed. It should not be mishandled or given to underserving people (don't cast pearls before swine).

So one asks how does it work? It is a very simple method. Only by placing hands towards Her (or even her photograph) as if asking her grace does one get the divine vibrations which are the action of Kundalini. When it is established in you, you can give awakening the realization to others. One enlightened lamp enlightens another, effortlessly and spontaneously, because she is the divine power (Shakti).

HEALTH AND SAHAJA YOGA

Physical health and well being are among the first tangible benefits of self-realization. Gradually as the awareness becomes tuned to a more subtle level, other great blessings will pour on the sadakha, enriching and uplifting him. But the achievement of physical and mental health is often the most immediate witness of the dramatic force of the vibrations of God's love, which are revealed through the Sahaja Kundalini Yoga of HH Mataji Nirmaladeviji Srivastava. Cancers, paralyses, organic malfunctions of all kinds, are cured, as has repeatedly been documented, not only by HH Mataji in person but by many of her disciples who have achieved self-realization by her grace. HH Mataji has often said that Sahaja Yoga is the only cure for cancer.

God does not want us to be unhealthy; for Man is made in His image. Illness is in reality a turning away from God. The German psychiatrist Erich Fromm wrote that "Sickness consists essentially in wanting what is not good for us".

Through Sahaja Yoga we can explain the subtle ways by which illness arises, and we can develop the subtle weapons by which it can be overcome.

As a first approximation, we can explain the method by which health is assured in the following terms:

1. Health is a homeostatic (means: self-balancing) process of adaptation to changes in the internal and external environment. Normally it is an entirely autonomic (means: self-regulating) function of the glandular and nervous systems.

2. When the conscious mind interferes with this system of natural self-regulation, troubles begin. We can recognize two main types of conscious mind interference: for simplicity I call them habit and worry.

3. God gives us consciousness so that we may appreciate and enjoy His creation. In consciousness we anticipate the future, we remember the past, and by comparing the two we think about the nature of our present existence. These states of consciousness correspond with the three Gunas — Rajo Guna, the desire for what might be; Tamo Guna, the desire for what might have

been; Satwa Guna, the desire to understand what is.

4. Habit and worry are signs of over-activity in Tamo Guna, and Rajo Guna, respectively (over-activity in Satwa Guna can be designated as inquisitiveness!). Habit arises, when we allow the past to condition our view of the present; worry starts, when we anticipate too freely the possible alternatives to the present which may arise at a future time.

5. Because of the nature of mind, consciousness is usually located either on the past or the future. Maya is the veil of illusion which consciousness creates to maintain the belief in individual selfhood. When the mind is free from desires, the self becomes identified with reality and the sense of individual identity is lost in the sense of oneness with God.

For past and future are not real; and it is only when the attention is on the present that we are rooted and grounded in reality. When the attention is fully in the present, the subject is healthy.

Sahaja Yoga is the technique of maintaining the attention in reality.

6. We can compare the human mind quite closely to an electronic computer. On one side is the processor (conscious and preconscious, self-identified ego activity) dealing with plans for the future, and tending to become swollen up when it fills with ambitious daydreams. On the other side is the memory and program bank (subconscious conditioning: superego activity) which records past activity and which can also become swollen by excessive or artificial activity such as ingrained habit or nostalgic or lovestick daydreams.

Of course, the mind needs to take account of past and future in order to deal with everyday events. But, to a surprising extent, everyday events are part of the Maya by which reality is veiled. When we achieve self-realization, we find that it is God Himself who arranges everything, and that everything works out for the best by leaving it to Him. The freedom of consciousness is given by Him so that by running away from Him we may learn once again to find Him with fuller understanding. So we have responsibility; but it

is responsibility to keep ourselves identified with reality, not responsibility for the outcome of events.

When the mind is without desire, then in terms of the computer model, there is no spare capacity: the mind deals only with present realities, the two sides balance, and the attention is free to pass onto the infinite dimension of the unconscious, where all the symbols are universal and collective consciousness becomes a reality. In thoughtless awareness we watch the play of the universal mind, which is absolute and abstract; first as a witness, then as an actor in the divine drama, finally as part and parcel of the author Himself.

This is why in Sahaja Yoga we are asked to "watch our thoughts" in order to become thoughtlessly aware.

Sahaja Yoga is the technique of maintaining the attention in reality of thoughtless awareness.

7. Reason is a function of the future-oriented part of mind. Reason can model the universe but it cannot provide experience of reality; nor, of itself, can reasoning sustain a healthy body. To do so it must be balanced by activity in the past-oriented, emotional, part of mind. Pascal wrote "The heart has its reasons, of which the reason knows nothing". But an emotional view of the universe is also unreal; emotion can only react to events, just as reason can only anticipate them.

8. The attention must be kept in balance between emotion and reason, in order to remain grounded in reality. But this can hardly be done by conscious effort (Hatha Yoga). The balance has to be unconscious, spontaneous Sahaja. Sahaja Yoga is the technique of maintaining the attention in reality spontaneously.

9. Physical health is regulated by the functioning of the sympathetic and parasympathetic nervous systems. These systems are the pathways of non-conscious mental activity. Non-conscious mental activity comprises the subconscious (superego) and supraconscious (ego) states. Superego activity takes place on the left-side (emotional, past-oriented) sympathetic nervous system; ego activity takes place on the right-side (reasoning, future-oriented) sympathetic nervous system. This activity is reflected in the opposed hemispheres of the brain.

10. Overactivity of either side of the sympathetic nervous system leads directly to physical and mental illness.

11. The balance of right and left sympathetic systems determines the state of the parasympathetic system. When the sympathetic is balanced, the body, mind and feelings all function in harmony with reality. This identification with reality is a spontaneous knack like learning to see in three dimensions by using both eyes: it comes from a balance between innocence and wisdom, between confidence and surrender, between forgiving others and standing up for oneself, and so on. Once one experiences the vibrations of God's love flowing through the spine and hands, which is a real sensation that occurs to the realized soul, one must learn to trust and identify with that, and to put aside analysis of how one got there. This is Sahaja Yoga—the technique of maintaining the attention spontaneously in reality through the harmonious functioning of the parasympathetic.

12. Parasympathetic is the vehicle of the unconscious mind. On this gross pathway is felt the subtle experience of Kundalini rising, which is a perceptual experience caused by the interference pattern between different inputs—just like stereoscopic vision.

13. Unconscious mind is universal, absolute, unlimited, without dimensions in time and space, hence susceptible to manifestation through coincidence, symbolism, magic, miracle and the unthinkable, as Jung and other realized scientists have understood. Realization of the activity of the unconscious mind (divine love) as conscious activity (balanced, integrated state of self) is the means to achieve health not only of the individual but of all beings. This is the purpose of Sahaja Yoga.

14. It is the parasympathetic nervous system which controls the activity of the ganglionic centres which regulate autonomic bodily functions. These centres are often perceived experientially in meditation and have been named "chakras" by realized Sanskrit seers of long ago.

15. Each of the chakras has been perceived as the abode of an aspect of the divine, a deity. The technique of health through Sahaja Yoga

depends upon our respecting and pleasing these deities. For each deity a particular state of mind is appropriate.

16. This can be expressed also in a quite different way by saying that health is a function of our self-image. For the deities are also aspects of ourselves — our eternal self. When we ignore such aspects as our own innocence, our joy, our duty, our creativity — when we deny or show disrespect to any such divine aspect within us — we diminish our own worth and we offend the deities. Our punishment is that the deities abandon their regulatory function when we

turn away from them — and ill-health is the result.

For, because of the unitive, universal nature of the unconscious, we may say that in ourselves we find and realize God. And health is incidental to the unfolding of God's evolutionary purpose through ourselves, in the attainment of the highest states of being of which we are capable. If we seek health out of a desire to be healthy, we may not find it. But in finding God we find also that wholeness, holiness, healing and health are all one. This is the priceless gift we receive when we attain self-realization through the grace of our divine mother, HH Mataji Nirmala.

'WHAT WE HAVE TO TELL YOU'
Notes prepared by the first London Sahaja Yogis

We have all been exploring widely different paths in our search for inner truth, including transcendental meditation, physical hatha yoga, the martial arts, spiritualist churches, primal therapy and LSD, as well as the encounter/analysis/relaxation group techniques and the abundance of literature which deals with the subject.

Also we have investigated many of the Gurus in different countries, with their bewildering array of spiritual jugglery: materialization tricks; so-called kundalini yoga and the so-called bestowing of divine knowledge; the nonsense of naked dancing and sex sublimation; bizarre sexual rites of tantra; the widespread belief that by dressing up in a costume one becomes spiritually evolved; and the ridiculous pastime of shouting God's names in the street.

We gradually became more and more disillusioned and tired of the people who live with self-deception all the time. Most of the so-called seekers and Gurus seemed more concerned with the material existence than with God.

Nowhere did we find the authority and dignity reflected in the teachings of Christ, Mohammed, Krishna, and other great incarnations. Instead of the second birth and the new awareness of the Divine promised in the scriptures, we found people accepting hypnotic trance states and even classic spirit possession introduced into them by their Gurus, as evidence of new spiritual life. The general trend among LSD users seemed to be, after a few high experiences, to settle down into the animal awareness of the collective subconscious. We found the majority of these people pursuing a self-destructive and parasitic existence with no regard for the realities of present day life.

We continued our search for TRUTH, each of us looking for someone who was genuine and who was not trying to sell God. In the course of our search we, at last, heard of a prominent feminine spiritual leader in India who is worshipped as the Adi Shakti, the Primordial Energy of God or Divine Mother (the same personality who, it was said, was Mary, the mother of Christ). When we

first heard about such a fantastic Incarnation we could not believe it. Yet we knew that the manifestation of an unprecedented happening had been prophesized by most scriptures. So we tried to get in touch with Her and see what all this was about.

We found that when we put our hands towards Her photograph we experienced a flow of cool vibrations in our hands and spine. This naturally intrigued us greatly; much has been written by Adi Shankaracharya and Kabir about the cool vibrations of the divine as experienced by realized beings. These vibrations are many a time mentioned in the Gospels as the Wind of the Holy Spirit; the Gnostic Fathers called it the Divine Breath. And we could feel it !

Eventually we met Her Holiness Mataji Nirmaladevi, Herself, the Divine Mother! We discovered a most unique, genuine and unassuming personality, absolutely unlike the self important spiritual teachers we had been to before. We were just overwhelmed by Her amazing Love and concern for our spiritual emancipation. In her presence we noticed ourselves relax into a very light, pleasant state of thoughtless awareness as we felt powerful waves of cool vibrations flowing over us. She pointed out a pulsating in the spine of someone bowing to touch Her feet; gradually as we watched, the projections of the spine relaxed and the pulsating stopped.

HH Mataji explained that this was the rising of the Kundalini in the spine — the dormant consciousness of the Divine which it is the purpose of every yoga to awaken.

HH Mataji began to teach us the technique of Kundalini awakening and clearing of obstructions, which She calls SAHAJA YOGA (meaning in-born or spontaneous technique). Soon it became child's play, to tell which chakra or subtle centre was blocked from sensations on the corresponding part of the hand and even directly on our own chakras, and to clear it by symbolic gestures. The tie-up with medical science became clear and we found we could cure even serious illness without any laying-on of hands or other spiritual assistance.

We realized that in sensing another person's being on one's hands and spine we had entered a state of collective consciousness. We were no longer one individual, but witnessing the entire drama. We realize now that the Kundalini is a very integrated, all-pervading energy which includes physical, emotional, mental and spiritual components. The theory behind this technique is detailed and complex, but in operation it is equally simple and spontaneous.

Stimulated by the Mother's Love, all the problems afflicting human beings are gradually soothed, healed and dissolved by the Kundalini herself: even the external environment responds to an amazing degree to the vibrations of a person whose Kundalini is fully awakened. All kinds of illness gets cured as its energy works on the subtle bodies. The most serious damage to the Kundalini and the chakras seems to be caused by surrendering oneself to a satanic Guru; even this gets cured eventually.

As time went on we found that not only could we help to clear the obstructed chakras of others with our attention in collective consciousness, but we could raise the Kundalini and give awakening as well. It began to dawn on us that we had received our own powers — that this was the self-realization that we had been searching for. The mis-identifications and artificial needs which we had accumulated over the years began to fall away from us, and we began to realize what it meant just to enjoy ourselves. The new state of awareness granted by the Divine Love opens for us: it is the kingdom of truth, consciousness and bliss. Just Bliss! We found that we could rise above society instead of having

to live outside it, and that it now became natural to live a normal balanced life, fully assuming social responsibilities.

Many of the so-called New Age practices speak familiarly about God, but they do not mention His worship or His praise. We found when we worshipped HH Mataji as Adi Shakti according to the traditional Indian methods of puja and aarti, that the vibrations flowed much more strongly, especially on the holy days discovered by ancient Rishis. They also increase tremendously when, from the depths of thoughtless awareness, we name and praise the Holy Spirit.

With Sahaja Yoga you get your own powers by which your own evolution is assured, but it is a collective process and it will only increase as it spreads to more and more people. Just imagine, in our own time a Divine Power has incarnated in order to show us what we have to do for the next stage of our evolution! It is up to us to accept the challenge.

The second birth of the Spirit, collective emancipation, all this has been promised. We, Sahaja Yogis from the five continents bear witness to the truth and divinity of HH Mataji's message. We, unworthy seekers, very ordinary human beings, we do feel the vibrations of the Holy Spirit and the new Consciousness.

If you are seeking Reality, if you are seeking God, come and get it NOW. It is here for you. We beg you: do not delay. For the last rider of the Apocalypse has also been announced and on that day it will be too late to repent, weep and cry. It is NOW that the Divine Mother has come to save Her children. She is nothing but compassion and love.

THE COMING OF SHRI KALKI

(Excerpt from The Advent by G de Kalbermatten)

To be sure, Shri Kalki has been duly announced by the ancient scriptures. He will come, it was said, at the end of Kali Yuga; virtue will have vanished, there will be famine, wars and criminal rulers. Women bear too many children. The Brahmins would have lost the knowledge and have only the white thread to distinguish them. Substance and real worth have departed from everything. The sacred rites are gone. The earth is worshipped for its minerals only. Men and women live together without being married, bound by sensuality only. In the *Devi Purana*, the description of Kali Yuga is very vivid. It says that in these days people will eat from steel plates, women will dress like men and men like women. The description of the degenerated modern urban societies is surprisingly correct. Similarly, Lord Jesus announced that his second coming will take place amidst a widespread condition of sin on earth. The sequence can of course be related to the image of the lotus in Hindu mysticism. The flower of purity grows in the mud (*Pankaya*): the alchemy of the Divine Grace transforms the sinner into a saint. Yet, despite the insurance of the writing of the past, we have no hard guarantee that the play will culminate in the hoped for happy end. The very notion of cosmic play, to begin with, refutes the deterministic paradigm and the consequent traditions of religious (Calvin) or chemical (Monod) necessity. It implies the dynamic dialectic of change and necessity that frames the rule of evolution at the molecular, human and cosmic levels. The probability that the seventh chakra of the Virata will completely open to bring forth the advent of Shri Kalki is serious. The alternative implying the total and final destruction of this Universe, is by no means excluded: if man as a whole, in his adharma, crosses the point of no return after which it is no longer possible for him to recognize God, the cosmic play of Creation will have lost its meaning. In the final dance (Tandava), God Almighty calls His Power back to Himself and thus all the worlds dissolve into nothingness. But HH Mataji has, comfortingly enough, told us: "Now I can see that Tandava is averted by the

creation of so many Sahaja Yogis. If the wind blows and a sari is firmly tied to the tree of truth, then all the saris tied together to the first one will not be blown away." She declared Herself to be very pleased to see so many people getting realisation in Sahaja Yoga. She says: "I have never achieved that much before." For the first time in history so many human beings are recognising the truth of a Divine Incarnation.

That is why—or so it seems—man is holding the key role in the last act of his salvation. Again, "Sahaja Yoga is the salvaging operation before the last sorting out by Lord Kalki".

Let us now refer to St. John's vision of Shri Kalki:

"Then I saw heaven opened, and behold, a white horse. He who sat upon it is called Faithful and True, and in righteousness he judges and makes war. His eyes are like a flame of fire and on his head are many diadems; and he has a name inscribed that no one knows but himself. He is clad in a robe dipped in blood, and the name by which he is called is The Word of God. And the armies of heaven, arrayed in fine linen, white and pure, followed him on white horses. From his mouth issues a sharp sword with which to smite the nations and he will rule them with a rod of iron; he will tread the wine press of the fury of the wrath of God the Almighty. On his robe and on his thigh he has a name inscribed, King of kings and Lord of lords". — Revelation of St. John 19.II.

St. John's attention is struck firstly by the horse and then by Shri Kalki. This sequence is not without significance and we should now relate the horse of Shri Kalki to what was previously exposed.

We have said that the cosmic-microcosmic relation, the link between the Cosmic evolution and the human microcosmic evolution consists in the fact that the seven point programme of the Virata is built in each and every human being as the psychosomatic and spiritual instrument of self-realisation. We have also mentioned that self-realisation is the opening of the seventh chakra.

The implications of this happening are as follows:

—On the microcosmic level the opening of the seventh chakra at the individual level represents “the” synthesis of self-realisation. It is firstly the integration of all the different elements of the human person.

—It is also the synthesis between the Human and the Divine, the Finite and the Infinite, the overcoming of the Limit.

—On the Cosmic level the opening of the seventh chakra of a great number of people represents the opening of the seventh chakra of the Virata.

—The relation between Epistemology and History, the link between knowledge and evolution is the fact that, when a sufficient number of human beings will have expanded their level of awareness to the dimension of self-realisation, the seventh point of the cosmic programme will be implemented.

Put it more scholarly terms, evolution of history and phenomenology of consciousness are merging together because their respective fields have been brought together by the advent of this ultimate happening; the Holy Spirit manifesting the deity whose abode is the seventh chakra of the Virata. Shri Kalki is the redeemer and the destroyer, the white rider of the Christian and Hindu eschatologies. His coming is actualised by Sahaja Yoga's implementation of collective consciousness on earth.

THIS COLLECTIVE CONSCIOUSNESS OF THE REALISED SOULS IS THE HORSE OF SHRI KALKI. And now I must again tell you: please, understand your importance: *by building up the collective consciousness of the realised beings you are preparing the cosmic horse of the returning King.*

In HH Mataji's amazing plan of redemption mankind is to be saved through man's participation. Without this participation, Shri Kalki will not come and Sadashiva will rise up and dance Tandava for the final destruction. It is what we want? No! We want the Kingdom of God. His love and His justice. We want to know our divine parents and our divine Self. We want the Golden Age. Perhaps you are scared by St. John's

frightful description of the Rider. But the destroyer of the wicked is the saviour of the innocent. Yes, we have committed many sins but this need not mean we are wicked; we have been misled, confused. Let us *now* renounce our noxious behaviour. The wicked ones will, anyway, laugh at my warnings and sin until the very last moment.

The wicked ones are basically of two kinds: those who are innately wicked and others who take to wickedness. The first lot is doomed to the lowest pits of hell. The second type may be saved by Sahaja Yoga. But the nadis are weak, the chakras drained off and the awareness spoiled. “God's power can destroy Evil but what is to be done when Evil has entered into the awareness of the seeker?”

Only we can answer this question by siding with righteousness and holiness and asking for self-realisation.

I certainly would not wish the condition of “the lake of Sulphur” (Apocalypse) on anybody, wicked as he may be but then, please try to take seriously the warnings of one who, for the time being, is a lone voice, seemingly isolated among the noises of the modern world, making strange utterances and predictions. Why do you need to believe me? Signs, wonders, miracles? Just ask for the vibrations and thoughtless awareness: this is the medium through which everything else will be revealed. The other signs will not convince anyone anyway. We are surrounded by rumours of wars, the majority of the world population is starving, there is widespread immorality, violence, pollution, climatic threats, people are and will remain blind to these. It is now that the chance is given to us to return to God the place in our life that is His due. If we are not actively seeking His truth now we will be among the five foolish maidens who were waiting for the bridegroom; as he was delayed they fell asleep. When he came there was no oil left in their lamps and they did not enter with him into the house. When Shri Kalki manifests, we should be ready.

“But take heed to yourselves lest your hearts be weighed down with dissipation and drunkenness and cares of this life, and that day come

upon you suddenly like a snare; for it will come at all times praying that you may have strength to escape all these things that will take place and to stand before the Son of Man".

Luke 21.3⁴

Lord Jesus Christ, Mahavishnu, has all the eleven rudras (destroying powers) of Lord Shiva. But He uses only one power: forgiveness. You know that He warned us: the sin against the Holy Spirit will not be forgiven. At the very second Lord Jesus ceases to forgive, He becomes Shri Kalki. Up to that point, we have all latitude to repent, to be forgiven, to improve and purify ourselves: the worst sinner has his chance. At that point, that's it.

The Rider is the destroyer. That was made perfectly clear in the Gospels and the Kalki Purana. When He will come, He will neither argue nor listen neither save nor forgive. We should clearly understand one thing: HH Mataji is the Saviour because She is the compassionate One to grant us emancipation before the coming of Shri Kalki. She is the Comforter that Christ has promised. Therefore all our attention should be on Her, on the Now, and on self-realisation that She grants. Shri Kalki is not to be expected now. We are not ready for Him. He is the beloved and most obedient son of HH Mataji. He listens to Her and delays His coming because the Divine Mother wants us to get our realisation first.

Indeed the Kundalini is the Mother of our second birth which is the identification with

the Self. Kundalini is concretely manifested through Sahaja Yoga. Which was brought to us by HH Mataji Nirmaladevi. The new man and the new world find their origin in one Divine Incarnation who became flesh and is dwelling among us full of grace and truth unknown to the world and yet redeeming it.

The second birth of the Spirit, collective emancipation, all this has been promised. We, Sahaja Yogis from the five continents bear witness to the truth and divinity of HH Mataji's message. We very ordinary human beings, do feel the vibrations of the Holy Spirit and the new consciousness.

If you are seeking Reality, if you are seeking God, come and get it NOW. It is here for you. We beg you; do not delay.

Now, brothers and sisters of the scattered flock, where do we stand? Many of us are drawn into a mess. All right. It will not be that easy to get out of these quicksands of adharmic behaviour in which we have been sinking. We might well have to suffer. But there is one thing we should never forget: we now know that the Divine Love of HH Mataji is greater than any sin. Let us take refuge in Her and we will be safe. The surrender to HH Mataji will tune the psyche on to the frequency of the Universal Unconscious and Shri Kalki, as the brain of the Virata, is nothing but the personification of this Universal Unconscious. This is the secret rule which will grant you the mastery of cosmic horsemanship.

SIMPLE DO'S AND DON'TS ABOUT SAHAJA YOGA

The realized Sahaja Yogi must live in today's world a complete and full life and constantly strengthen the Sahaja aspects within himself. The essence of our outer activity should be Balance and Harmony; and within, Serenity Thoughtless Awareness and total surrender to the divinity of Mataji. To guide the newly realized Sahaja Yogi, some simple do's and don'ts are given below:

These are not always easy to follow, but with a little determination, a desire to succeed and faith in Mataji, the do's and don'ts come effortlessly for they are actualities of Dharma.

Do's:

1. Meditate regularly in the mornings and evenings in front of Mataji's picture.
2. Regularly clean out tension from your system using the salt water treatment or any other treatment.
3. To attend meditation programme regularly and to make it a practice to give vibrations to others.
4. Keep your attention during waking hours always on the Sahastrara.
5. Pray to Mataji in moments of doubts and stress and visualise her and the Sahastrara.
6. Maintain a straight-forward and simple approach in your day to day activity.
7. It is essential to lead a full family life either as a child, spouse or parent.

Don'ts:

1. Do not take money or accept gifts for giving realization or curing people. The work of God cannot be sold. It is an act of love.
2. Do not go to any gurus. Avoid temples, maths etc. unless vibrations have been completely checked and cleared.
3. Do not drink alcohol, smoke cigarettes or take hallucinatory drugs. Avoid wearing talismans, black threads etc. given by gurus or tantriks.
4. Do not worry or brood over any problem. Leave it to Mataji to solve.
5. Do not renounce the world or inflict penances on yourself, like fasting, brahmacharya etc.
6. Do not have sex outside the sanctity of the marital relationship.
7. Do not participate in heated arguments on Sahaja Yoga, it is counter-productive — Work it out with vibrations and bandhans.

Sahaja Yoga centres in India and abroad.

For information on programs, further literature or any other assistance you can contact:—

BOMBAY	—	Mr. V. K. Mahtaney, 21/2 Sea-Gull Building, 13, M. L. Dahanukar Marg, Bombay-400 026 — Phone: 368388/387384
PUNE	—	Mr. Dadasaheb Rajwade, 840 Sadashiv Peth, Pune-411 030.
LONDON	—	Mr. Gavin Brown, Brown's Geological Institute, 160 North Gower Street, 2nd, London. N.W.I. UK. Tel. 01-387-0610.
SYDNEY	—	Dr. Warren Reeves, 10 Clarince Street, Burwood 2134, Sydney N.S.W. — Phone: 747385.
DELHI	—	Mr. K. R. Subramanyam, D-II/88 Pandara Road, New Delhi-110 003 — Tel: 387239
RAHURI	—	Mr. M. B. Dhumal, Near Rahuri Railway Station, At and Post Rahuri, Dist. Ahmednagar.
DHULE	—	Mrs. Rajkunvar K. Rahul, Jai-Villa, Agra Road, Dhule, Maharashtra — Tel: 1733





