

# The Divine Cool Breeze

November and December 1996



Volume 10, Nos. 10 and 11

International Newsletter



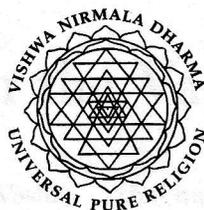
North American Shri Krishna Puja 1996, Camp Vacamas, New Jersey, USA

*"I have given you lots of love, ocean of love... but now you have to nourish yourself, you have to become powerful within yourself."*

—Shri Mataji Nirmala Devi, Navaratri Puja, Cabella, Italy, October 20, 1996

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|| Aum Shri Nirmala Devi, Namoh Namah ||

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If you have photographs of Shri Mataji which you feel would be suitable for the cover of the *Divine Cool Breeze*, please send a copy and/or a negative to the address below, along with the place and date if they are known. We welcome original illustrations, decorations and border art (pen and ink reproduces best) and articles about Sahaja Yoga in your country.

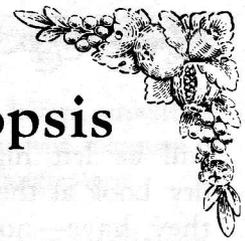
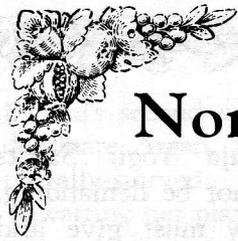
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# North American Puja Talk Synopsis

Camp Wacamas, New Jersey, September 29, 1996

**T**oday we have decided to have Krishna Puja because America is the Krishna Bhoomi. It's very surprising that such a great incarnation of Shri Krishna came even much later than Rama, and has sent His special people to live in America. Of course, there are many who are seeking in this country, no doubt, but there are many who are also misleading them. That's how you find, despite all our effort, we have not been able to expand Sahaj Yoga very much."

"What one has to learn from His life is very very important. The first and foremost thing He taught was collectivity." As a small boy He used to gather other small boys together and play with them. He played pranks on His friends, His Mother, and the gopis. He behaved like a naughty child to show that He was just like us.

He took His birth among simple, innocent people who knew Him very well and cared for Him. These villagers saw the great miracles of Shri Krishna's childhood. He killed demons "because He had to prove that He was the incarnation of Shri Vishnu... As a child, how He killed those people is remarkable, and how He made them out though they were all camouflaged."

"In these modern times it is difficult for people to believe that there could have been an incarnation like Shri Krishna. But in Sahaja Yoga we have method of absolutely establishing the truth that Shri Krishna was there ruling on the Vishuddhi chakra. From His childhood you can see He was fond of collectivity and He tried to create collectivity of people who were very simple, uneducated, good hearted people."

"He actually emits collectiveness. The collec-

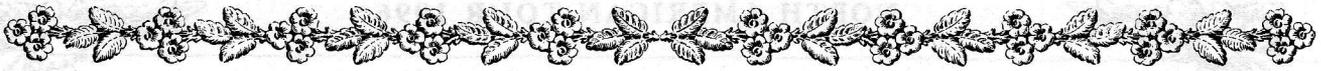
tive consciousness that you enjoy is because of His blessing. I find that Americans are very collective in the sense that they are more bothered about other countries than about their own." They try to correct problems all over the world. But they do not see what's wrong with America, their own country, how it is divided on racial and religious lines. "All of these are just concepts which they have accepted and are fighting among themselves."

Now some people, even small children, believe that they are born criminals and that they should become criminals. The worst part is that all these criminals are regarded as big heroes. "See the perversion, to what limit Shri Krishna's blessings have been used. That's why this country is very difficult. One after another there has been attack of negativity."

Then there is the Christians' concept that the Jews killed Christ. "It's not true, He was never killed by Jews... 'Christ was killed by Jews' is a false statement, absolutely." It was the Roman law that crucified Him. But the Christians held on to this wrong concept and felt that they had a right to torture the Jews. This happened more in America than in other places.

So from among Jews came some devils like Freud who said, 'Alright, we must shatter these Christians absolutely. Their moral roots must be finished.' He started his own psychology to destroy the Christians, and Christians stupidly accepted. Nobody saw the vindictiveness behind his work.

Then the racial problems between blacks and whites started. "The difference is only skin deep... this divisive method started and it's still going on. I always say without blacks Americans



will be left high and dry. Look at the talent they have—not only music... You don't have the stamina of the blacks also."

"With all this what is going to happen to America? It's a country which has to be collective because of Shri Krishna. All of them are immigrants here... Whether they came early or later doesn't matter." It was the trick of Hanumana that Columbus lost his way and came to America instead of India. Otherwise the Indians would have been finished and there would be no Sahaja Yoga.

"Now you are in a country where you have to be collective. Krishna won't spare you unless and until you are collective or you give up this nonsense of skin-deep differences, then religious differences." Shri Krishna had friends who were black, white, lame, and poor. He took His birth in the Yadhava race who were milk sellers. Later in life He became the king of Dwaraka, but He didn't set Himself apart as a royal personality with all pomp and luxury.

There are many sweet stories of His life showing how He enjoyed His collectivity, never showing off. "His collectivity has to be worked out in this country. Unless and until it is done *from your heart*, it is not going to work out."

You must let go of any ideas you have about yourselves, whether you are rich, or have a high position, or some special family background. If you still stick on to these things, you are not a



*North American Puja, September 29, 1996*

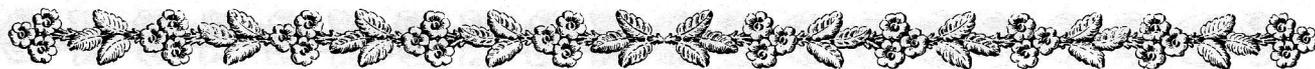
Sahaja Yogi. Saints cannot be demanding. They must give and give and give.

"Whatever may be your position in life, if that can overpower you then you are not a Sahaja Yogi at all. Shri Krishna, who is the Virata, who is the great primordial personality, didn't show any such signs of His greatness. But Americans have a speciality to show that they are something outstandingly great. But Sahaja Yogis,

please, don't learn those things. You have to make others unlearn. If that cannot happen it's better to leave Sahaja Yoga for ever. Such people will make everyone miserable and destroy Sahaja Yoga in America."

You must also become timeless, even about protocol. If you are over-particular about time, Shri Krishna will play tricks on you. Time is your slave, you are not the slave of time. If you are the slave of time, you are not guided by the Divine. The Divine works out everything very well for Sahaja Yogis. If you are not a Sahaja Yogi, you'll topple down. "In every way, you should find out what things we have accumulated among ourselves which is not Shri Krishna's quality."

Shri Krishna stole butter so that the children who needed it could have it, and not the rakshasas in Mathura, His uncle's soldiers. "Just the opposite in His America. All the false gurus, all the rakshasas come here and they get all the butter." Shri Krishna is the Brain of the Virata, but Americans behave as if they have no brains at all. They will believe anyone who talks big, give



away their money for something extremely stupid. Even Sahaja Yogis start behaving in a brainless way.

Shri Krishna is also Kubera, the God of wealth. But the wealth of this country is turning into debts because of the special brains of Americans. "They are so stupid that whatever is selling in the market, whether they need it or not, they'll buy it." They go on taking out loans till they are completely in debt. In the land of Kubera you should be rich, not just the bank balance, but your temperament should not be miserly.

You need to introspect. "Are we collective? Are we willing to share everything that we have? Do we look down upon people who come from other countries? Do we have racialism in us?" Judge yourself. Meditate, judge your vibrations and see if you are really collective or not. "Because you are not like that, Sahaja Yoga does not spread."

Because Sahaja Yoga is Shri Krishna's play, it is very simple, so there is no disciplining left to do. "You are your own guru. But these things which are lingering in your mind, which are just the opposite of Shri Krishna's life, which you have acquired in this country are still... left. Some of the people are really still so much busy with themselves. They look so pale, thin, I tell you I can't believe they are Sahaja Yogis."

Shri Krishna offered Himself as Arjuna's charioteer. He didn't fight and show off how great He is. But yogis will say, 'Mother, I am the leader... I am this.' "You are a Sahaja Yogi. It's a very great name that you have achieved, the highest position you have achieved. There is nothing more to be achieved." Indians do not catch so much because they understand what they have achieved, that they are already in the ocean and that it's for them to swim over. They don't go on asking for God realization or some other realization.

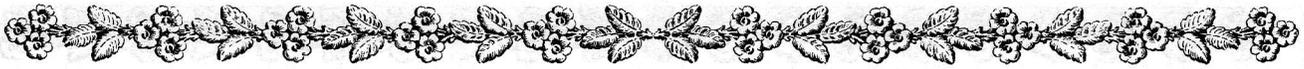
"All these things [which hold you back] some of you have crossed over, some of you have absolutely lost them, but some of you are still there and they are the most dangerous thing. As Christ has said, 'Be careful of the murmuring souls.' I don't know how to stop these little rat-like people who are cutting the nest of Sahaja Yoga."

After so many visits to America, how can people still talk ill of each other and create problems? How beautiful was Shri Krishna's friendship with Sudama. All the beautiful manifestations of Shri Krishna's character must show in your character as well. "Then only this country can be saved."

There are many people from all over at this puja, but still we are not so many as we should have been. Austrians alone must be twice as many. "If they could do it, why can't we do it? Because we do not introspect and we do not grow out of our egos. Then we'll say that, 'Why didn't Krishna meditate?' You have to meditate on Shri Krishna. If He meditates what will happen to you all?"

Many seekers attended the program despite our inability to do good advertising. "I put the responsibility on them, because... it is Shri Krishna's responsibility, and that is what is your responsibility now. You are responsible for America and Canada, South America... You people should be such that people who see you, listen to you, are with you, should know that these are the gopas and the gopis of Shri Krishna."

"Unless and until that happens this America is the most difficult place. Sometimes I feel it's not Gokul but Mathura... I must say this time there were so many people and I asked them to promise... They will try to keep My promise, I'm sure. But it is you people who disappoint them. When they see you they are disappointed."

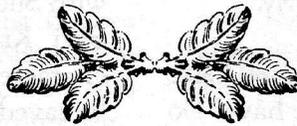


Vishwa Nirmala Dharma was established first in America as a religion, but the rest of it is zero. "So all these differences and divisiveness has to finish and we should be One in the collective nature of Shri Krishna. First, meditation is very important, introspection is very important, and also meeting each other, talking to each other, knowing each other is very important."

"It has worked all over... in India tremendously, Russia tremendously, Bulgaria tremendously, so

why not here? It's no fashion for brainless people. It is a living process which has to take place where you must mature, and what I find that Americans are not matured. But you are now mature, you are now mature people and I hope you will all behave like mature people henceforth. So may God bless you."

"...Try to understand every name of Shri Krishna."



## Shri Mataji's 1996 North American Tour

Shri Mataji arrived in New York on Tuesday, September 17, 1996. During the first part of Her stay, She spent time with Her family in New Jersey, near New York City.

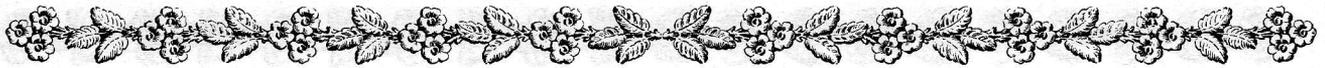
### Toronto September 18-20

We were all thrilled to have the opportunity to welcome Shri Mataji to Shri Krishna's land on behalf of all our American brothers and sisters.

Shri Mataji arrived on the afternoon of Wednesday, September 18. The leader of Canada was able to welcome Shri Mataji as soon as She stepped out of the airplane since one of the customs officials is a relative of a yogi and has great love and respect for Shri Mataji. Shri Mataji was welcomed by about 120 yogis. She smiled and looked at Her children with love and joy, receiving roses from each one. While waiting for Her car, we all sat at Her feet. We presented Her with a letter of welcome from the Prime Minister of Canada, Jean Chrétien. Shri Mataji spoke on a variety of subjects.

The program was scheduled for the next day in the evening. At last year's program, we had had less people than in previous years which was a bit of a disappointment. We all hoped that this year would be different and that more people than ever before would come and receive Her blessings. For the program this year, we rented Convocation Hall, one of the older and more beautiful halls in Toronto, with a capacity of 1600. The hall is circular with an enormous circular skylight in the centre and a very dignified interior. The seats were placed very close to the stage so that everyone could see Shri Mataji quite easily.

We wanted to tell everyone about Shri Mataji's visit but we lacked the money to make a big advertising campaign—so instead we used Yogi power. More than any other year we displayed our desire to the Deities through our efforts. We put up 10,000 posters in stores around the city in about three weeks and handed out approximately 4,000 pamphlets. On the day of the program, Shri Mataji went shopping downtown for presents for the Indian yogis.



*New York Airport, September 1996*

At 6:45 p.m. when the doors opened, a steady stream of people began to come in. We had about 800 people present for the program. Matt Malley played a few acoustic songs and then a few bhajans were sung. Shri Mataji arrived early so there was no time for an introduction. Shri Mataji gave a relatively short talk. We were upset when a few people left in the middle of Her speech and Shri Mataji mentioned that this doesn't happen anywhere else. After Shri Mataji's speech, we were all surprised when She invited everyone to come and meet Her personally.

About 400 people stayed to meet Shri Mataji and She patiently worked on every one, curing diseases, cleansing chakras, and bathing them in love as only our Mother can. At one point, Shri Mataji mentioned that they have all been damaged. Many were following false gurus and Shri Mataji showed how you could see the damage done to their subtle system by black marks on their hands around

Sahasrara, Swadhishtana, and Mooladhara. To Catholics, Shri Mataji asked them to say, "Are you the Holy Ghost that Christ has promised?" To Shaivites, She asked them to say, "Are you the Shakti?" and to Buddhists, "Are you the Matreya?"

At around 12:30 Shri Mataji was still there working on people. We had only expected to be in the hall until 11 and the staff were visibly upset. They shut off all the lights, but Shri Mataji did not take any notice. She only asked us to bring the candles closer to Her and She kept on working on people.

When all the new people had seen Her, some of the yogis began to come up. Afterwards Shri Mataji mentioned that if they had been meditating and clearing themselves this would not be necessary, that they all wanted their certificates that they were alright. Shri Mataji departed at 1:30 in the morning.

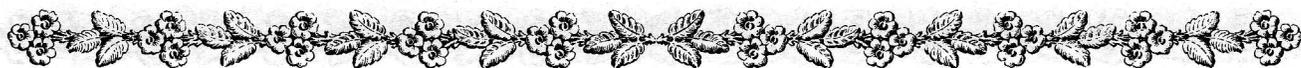
On Friday Shri Mataji rested and did some shopping. In one conversation when Shri Mataji was told that there were many young people coming to one of our programs, She said that we must look after them since the young people are the future race. In the evening, we all gathered to see Shri Mataji depart for Her next destination, Vancouver.

## **Vancouver September 20-22**

During this visit to Vancouver, Her Holiness Shri Mataji Nirmala Devi visited our city and gave new direction, guidance, and depth to all the Sahaja Yogis. The highlight of the stay was the public program.

Shri Mataji arrived in Vancouver on the evening of Friday, September 20th from Toronto. At the airport, Shri Mataji sat down, received flowers, and spoke to everyone. That evening She retired to rest at Her hotel and commented on many topics:

- Shri Mataji found the Chinese to be very considerate and attentive to Her needs. Like the Indians, they are very good business people, largely because they do not drink.



- The western countries have an over-production in manufacturing. This leads to problems, as quality is lost in assembly line methods.
- The wealth of many rich Americans is a façade. They have the appearance of wealth, but they are really in debt.
- Sahaja Yogis should trust the leaders that Shri Mataji has given them. There is no need to write letters of complaint.

On Saturday, while driving in Vancouver, Shri Mataji commented, "I never worry about where I am going. I just enjoy. Wherever I go in Vancouver I feel vibrations." On the way to the North Shore, the cars toured through Stanley Park. "You have the nicest falls in Vancouver," She said, commenting on the changing of seasons. [Note: In American English, "fall" means "autumn."] From the park She could see the waterfront and harbour activity. She suggested that we should send some Canadian wheat to Cabella.

Two yoginis who work in a local department store had a wonderful surprise when they saw Shri Mataji in their store! They helped with the shopping and spoke to Shri Mataji about spreading Sahaja Yoga among the Iranian people. One of the yoginis explained that she had been unable to greet Shri Mataji at the airport, and was overjoyed at the chance to see Her. Shri Mataji explained that "it was your love that drew Me here." On the way back to the hotel, while passing through the aboriginal lands at the Capilano River, Shri Mataji was visibly saddened by the plight of the natives. "They really suffer," She said with compassion.

On Saturday, September 21st, the evening of the autumn equinox, Shri Mataji Nirmala Devi blessed our city by speaking to the seekers of Vancouver at the Robson Square Conference



Los Angeles, September 1996

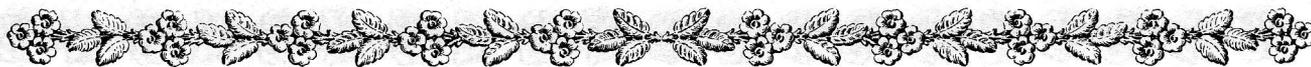
Centre. She described these days as the time of the last judgment. "You are going to decide whether you want the truth or untruth," She said. The seekers don't know what they are seeking. "You are seeking your evolution." In a world of chaos, She advised the people that they are the ones who can solve the problem. "Not only are you seeking it for yourself, but for everyone who wants to have it." She spoke of the collectivity of the world, "We are all in different countries. We are all brothers and sisters.... Something happens to one person, the whole world knows about it. So the loneliness of life finishes and you

enjoy the company of brothers.... You can help everyone you want to help."

She spoke of the blossom time. "You jump in the ocean of joy. And joy is singular; it's not like happiness, unhappiness.... Everything that you see you enjoy. Enjoyment is such that you cannot describe. It is to be experienced." She encouraged the seekers to become great trees of Sahaja Yoga. "I wish some Canadians could go abroad to do this great work." The experience of self-realization was brief. Shri Mataji invited all to enter into the Reality. "God has not forgotten us," She said, "We have forgotten," but in your wisdom you can "take to it, and find more like you, and give it to them. You'll really enjoy yourself, no doubt.... My message is that enjoy yourself."

Shri Mataji was pleased and said that these people are mature seekers of quality, and will stick on better than those in the past. That same evening Shri Mataji and those in Her hotel suite watched a Hindi movie, *Mai Tera Diwana*, which She particularly enjoyed. It dealt with the issues of jealousy and infighting.

On Sunday afternoon Shri Mataji left our city and



our country. Our last views of our Mother were in the airport's duty free shop. She bought small carvings made locally from a volcanic rock, except for those carved into owls. On Her arrival on Friday, when thanked for coming to Vancouver, Shri Mataji merely replied, "I had to." When She departed on Sunday a yogi asked forgiveness from Shri Mataji if any mistakes had been made, knowingly or unknowingly, during Her visit. She tapped him on the shoulder. "No, no... I am sad to be leaving you behind." This is the greatest for which we can hope, that Shri Mataji is pleased with Her stay in our city.

## Los Angeles September 22-26

A lot of work went into publicity for Shri Mataji's two public programs in Los Angeles. There were ads for the public program in many different publications, including weekly and daily newspapers, in several languages. At the ashram on the eve of Shri Mataji's arrival there were huge numbers of flowers and vases—flowers for the public programs and for Shri Mataji's hotel suite. When the Sahaja Yogis greeted Shri Mataji at Los Angeles International Airport on Sunday, September 22, everyone offered flowers. There was a moment of pure Sahaja when a Sahaja couple from Austria who were passing through Los Angeles Airport from Hawaii appeared in the midst of all of the yogis walking through the airport with Shri Mataji. The yogis had expected Shri Mataji to arrive the following evening and had given up on being able to see Her; unexpectedly, the couple found themselves before Her in their casual, flowery Hawaiian outfits.

A team of yogis worked night and day preparing delicacies for Shri Mataji at the hotel. While stay-



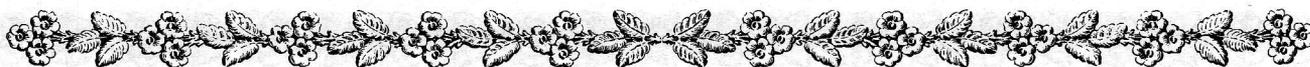
Los Angeles, September 1996

ing at the hotel, Shri Mataji saw some Sahaja Yogis, worked on them and gave them individual advice to improve their growth.

On Tuesday morning, Shri Mataji went with a small group of yogis to see the piece of land which will be the site of the future Los Angeles ashram. It is north of Los Angeles, about 40 minutes by car in a rural area with horse corrals near a small stream called Pegasus Creek. When we

arrived, Shri Mataji sat in the back seat of Her car and some water was poured through Her hands onto the ground as we sang the mantra to Shri Bhoomi Devi. Shri Mataji got out of the car and stood on the land, surveying the possibilities. The first thing She said was, "Shant, very peaceful. I'm very happy. It's very joy-giving. It's a divine gift." As She viewed the surrounding mountains, She commented that people should be able to see the mountains from the house that is to be built. "I live in the mountains." She spoke about stone arches for the entry of the house, and constructing the house so that the wind will pass through the windows.

The first public program was on Tuesday evening attended by about 600 people. There were many friendly, familiar faces in the hall, including a large Berkeley contingent. Three bhajans were sung to open the evening program. Then a yogi who is a member of a famous American rock band sang two songs. The American leader gave an inspired introductory talk which was spell-binding and included stories of Shri Mataji's youth and involvement in the Indian independence movement. Shri Mataji arrived at a point when the evening still seemed young. She spoke very frankly, humorously and bluntly. She seemed to be more direct, more informal than in previous years in Los Angeles. She requested the seekers to grow in Sahaja Yoga.



Many people left the hall before the moment of realization. Shri Mataji said that the U.S. was the only country in the world where people left the hall. One felt supremely relaxed, contented and blissful. At the moment of realization, nearly everyone raised both their hands in the air. As Shri Mataji prepared to leave the hall, a few people approached Her and spoke to Her. She stopped to work on one lady. Then She left, a cordon of yogis advancing before Her.

After Shri Mataji spoke there was a short Indian dance performance by an Indian Sahaja yogini living in the San Francisco area who taught dance in India. Her performance, which was extremely heartfelt and artistic, was very much appreciated by Shri Mataji.

On Wednesday evening, September 25, there was a special program for Iranians living in Los Angeles. Shri Mataji gave a short talk after an introduction in Farsi by Majid who was visiting from France to once again help in organizing the Iranian-American public program. Shri Mataji compressed the main themes of the Tuesday evening talk and also spoke about Judaism and Islam and how Iran keeps people in line through fear, as do religions.

Shri Mataji left around 9:30 p.m. for a 10:05 p.m. flight. Some yogis stayed back to work on the new people and answer their questions. Others drove to the airport to say good-bye to Shri Mataji. The flight was delayed and we had the opportunity to be in Her darshan a few more minutes. Then She boarded and we began to leave. A wise yogini said, "The plane hasn't left yet!" and we all walked back to the plane. It stayed at the boarding area a long time, leaving around 11:00 p.m. One could feel the attention at Sahasrara very strongly while standing and watching the plane.

## East Coast Public Program and Puja Seminar, September 27-30

A new surge of joy enveloped the city as hundreds of Nirmalites, sparkling and buzzing, descended



New York Airport, September 1996

upon New York for the Great Coming of Shri Mataji Nirmala Devi. The preceding weeks of fervent shoe beats, havans, and prayerful pleadings still hung in the ether catapulting the postering, ad campaigns and puja weekend preparations through the obstacles and into perfect placement—just in the nick of time!

A choir of 20 yogis singing bhajans launched the public program, successfully filling the hall with joyful vibrations as 700 people took their seats. The American leader's fresh introduction included a description of Shri Mataji's first trip to America, which, he told the crowd, She financed Herself through the sale of Her gold bangles. He described the poem She wrote after speaking to "empty chairs" and *To My Flower Children* was read to the audience, many of whom were moved to tears.

Then, Behold, the Mother arrived! She spoke very directly—as if She were talking to each person individually, asking all to promise to grow in Sahaja Yoga and to take responsibility for spreading it all over the world. She asked the people to put out their hands and try to feel the vibrations, and every hand went up in response to Her query. She explained that the song *Jogava* is about Kundalini rising, and then had the choir come back onto the



stage to sing it. The all-pervading joy gave an absolute vibrational experience to the audience. After She left, the crowd milled around respectfully for a long time as no one wanted to leave either the vibrations or each other. The feeling that She was still physically present lingered for a long time.

The next day, Camp Vacamas looked like an India Tour gathering as a large group of English, Austrian, Colombian and Mexican Yogis joined the North Americans. The great joy of being together again dominated the atmosphere so that nothing else mattered much except to feel the love. Preparations for the music program and puja continued, but more effortlessly than ever before. It seemed that at last even we American yogis are beginning to comprehend what "I am not the doer" really means. With warmer temperatures than usual, the abundant nature of Camp Vacamas, including the beautiful, still lake, provided a perfect meeting, resting and meditating place as the yogis prepared their inner selves for puja.

Saturday evening's entertainment program was interrupted early on by a thunderous rain storm as Shri Vishnumaya knocked out the electricity announcing that Shri Mataji would soon arrive. Torches and candles immediately provided sufficient light to inspire the singing of bhajans, which reached a peak of joy and excitement just as the lights came back on. The yogis had responded to Shri Vishnumaya's announcement.

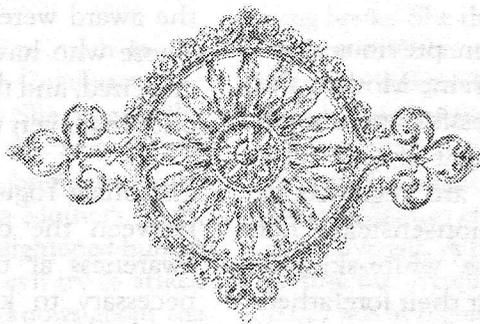
Then it became possible to show the video of Shri Mataji's life, *The Vision*, a beautiful portrait capturing some of Her magnitude, sketching the outlines

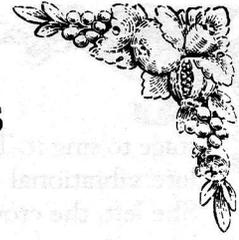
of Her great work and extraordinary love. The music and dance arrangements that followed were impressive for their level of achievement, since most of the performers have been working to perfect their art over the years. One highlight was the *Black National Anthem*, sung spontaneously by a young yogini who had the courage to perform this difficult piece *a capella*. Original songs of love and appreciation for Shri Mataji were played and sung by the yogis who wrote them. The several Indian-style dance performances were nearly perfect in form and subtlety. The finale of bhajans and dancing would have taken us into an endless night had not our Compassionate Revered Mother sent a message suggesting sleep would prepare us well for tomorrow's puja.

The next day arrival of Shri Mataji at the puja hall impacted many yogis with the growing awareness that Her Presence had been strongly felt long before She arrived at Camp Vacamas in person. She announced the puja to Shri Krishna and with great strength and a loving smile declared that She would succeed in working out the Vishuddhi. Essential to this task, She told us, is Her need to work through mature Sahaja Yogis who are very strong in knowing and living the power of collectivity. She challenged us to rise up to the task.

These words still remain in our collective attention as many of us work at identifying our own immaturities and work harder to love each other better. We continue to pray that we can become good instruments for the holy purification of the Vishuddhi.

—The North American Collective





# Navaratri Puja Talk Synopsis

Cabella, Italy, October 20, 1996



Today is a special day. As you know we are worshipping the Goddess who came on this earth nine times before to kill all the demons and all the negativity, and relieve all the bhaktas to worship." Despite Her battles against the negativity, today there are more devils, new devils. Perhaps it had to be so in order for the drama of Kali Yuga to play itself out. "But this time is going to be a very different type of war... the war of the peaceful people. And the peaceful people are the most successful people in every walk of life, even in a war."

Throughout history the people who really worshipped God with full faith were destroyed in all kinds of religious wars. This in turn made people doubt the existence of God and the Divine power. Religious leaders took advantage of the situation and said that those who were killed must have been sinful otherwise they would not have lost.

Now we come to Kali Yuga, and in a subtler, different way, the same thing has started. There is a big war going on between the realized souls and those who are anti-God—corrupt, cruel people using God for their own purpose, "using the flag of God, that banner which they have no right to use." Sahaja Yogis have to fight them.

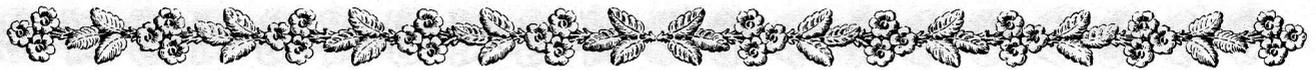
This war is very different from previous wars. After the nine battles of the Divine Mother, the negativity again became successful and started feeling confident. But in the light of Kali Yuga, all those historical victories are regarded as shameful, aggressive and nonsensical. For example, the progeny of the white-skinned conquerors are ashamed of what their forefathers did to the Native Americans.

"This awareness which has come is the real victory of modern times, of this Kali Yuga." The aggression that used to be accepted as part of the lifestyle is now being challenged everywhere. Oppression and cruelty are being punished. War criminals like Genghis Khan used to escape punishment, but in modern times aggressive people like Mussolini, Hitler, and Stalin are being brought to trial and taken to task, mostly in their lifetimes. No one thinks of them as heroes; even their statues have been pulled down. This started happening at the beginning of Kali Yuga.

"See the power of modern times." All this is frightening to people who think they can get away with anything. It's not the dominated but those who are dominating who will suffer physically, mentally, and emotionally. "So today's victory of the power of the Divine Mother is doing one very great work, is to expose, and exposure will be condemning publicly those people who are doing wrong. If you see from that point of view you will understand how we are victorious now."

"Many of you felt very sad that I didn't get the award. This award makes no difference to Me and to you also, I must tell you. Because you have come without Me having any award, and many will come without having any award as such." But for the first time, the people who got the award were condemned in the newspapers. Those who have made the selection are being criticized, and those who were selected are being criticized even more.

As Sahaja Yogis, we have to know the difference between the consciousness at that time and awareness at this time. At that time it was necessary to kill the demons, but now they are back again on the stage. In Kali Yuga,



they are exposed, condemned, and punished publicly. "So the collective awareness has got such a great victory."

What is consciousness and what is awareness? Normally you are not conscious of your hands, but if your hand is pricked, you become conscious of your hand. In that state of consciousness you have knowledge about the hand. Then again you become unconscious of it, and the knowledge disappears. "So to say there is ignorance or there is knowledge, both things are just the same." When you are not conscious about your hand, you are ignorant about it. "Normally all human beings live at that level, that somebody has to tell you."

Awareness is a different thing. If you are attacked, you put up your hands. You are not conscious of the hands themselves, but you are aware that you have hands and have to use them. After self-realization, you go beyond both consciousness and awareness because you go beyond thought. "Anger, all kinds of ideas, all kinds of aggression, everything is manoeuvred or worked through your mind. So if there's no mind anymore, you exist with reality... Means what? We have conquered all our enemies by giving up one enemy—that was our mind. There's no mind to suggest, there's no mind to tell you."

When you ask yourself the question, 'Who am I?' you immediately become thoughtless; you cannot answer this question. If you are not a realized soul you might say, 'I am a woman', or 'I am a doctor.' "But once you are a realized soul... you just get dissolved into yourself. This is what is reality. But you are aware also. Now, that's another point." When you ask yourself a question, your mind will not know the answer, but you will be aware of it. For instance, "if your nabhi is catching, immediately you know, 'My nabhi is catching, I have got liver.' You don't have to ask questions." So in this new realm of

reality that you were not even aware of before, you become aware of the whole. "You become aware of the collective. You become aware of the problems of the whole world. Now this awareness is very different."

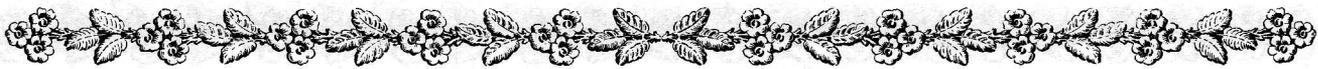
"The first awareness as I told you, is like this, that if somebody tells you that you are this and this, you become aware of it. In this [new awareness] nobody has to tell you, it's just there. You are there, you know what it is. And this is what we have achieved in these modern times."

The blessing of modern times is that you now know who you are. "You always say, 'We are the pure spirit...' Are you sure? What makes you believe that?... You haven't seen your spirit, have you?... It's just you're saying something because I say so." But you know you are the pure spirit because the description of the pure spirit is that it is aware of the Divine Power. Only when you identify with the spirit can you be aware of the all-pervading power. This is written in all the *shastras* and in all the scriptures.

As the spirit you know about your own chakras and your own nadis. "Now what has happened is that you are separated from yourself and you can see yourself...very clearly." You begin to see yourself as past, present, and future. You see your own past through the eyes of your present state, and you start forgetting it.

Then you start thinking about the future. You first worry about what will happen to your children, your wife, Sahaja Yoga. Then you begin to think of Shri Mataji, then the whole world, "because your awareness has expanded. You are not in the limited sphere now, anymore. You can think of all the problems of the world."

Where do the answers to these problems come from? "Your Mother believes in giving the solutions, not only the problems." These are not the same problems that existed in the Navaratri;



the time is past where you can go and kill the demons with swords in your hands. Many do not even know how to hold a sword and do not want to know because they are "in the ocean of compassion enjoying themselves nicely. They are enjoying their own compassion and compassion of others, compassion of their Mother. But then how to solve the problem? The problem can be solved if you become really powerful yourself within."

"Where is your attention? You have to move inward.... I have done My job. I have given you realization, you have grown so much. I have explained to you, I have told you everything this time. I have given you lots of love, ocean of love... but now you have to nourish yourself, you have to become powerful within yourself."

You become powerful when you believe that you have transcended your human personality and have become a super human being. This is what we call faith—not blind faith but it is a fact. "A hundred times I have told you that you have to have first of all faith in your ascent, in your position as Sahaja Yogis. For this, meditation is very important, very important. Without meditation you cannot have full faith in yourself."

This faith is not a mental, emotional or physical state; it is a spiritual state, where nothing can disturb or overpower you "because that state if you have, that means you are part and parcel of reality. Then you are an honoured member of the God's Kingdom. Then you are the most revered personality. Then you are like a Deity, then you are like a Gana. In that state, when you are... beyond the human state, you are extremely powerful."

In that state of *shraddha*, of enlightened faith, you become part and parcel of the whole, the planets, the sun, the moon. The sun shines for pujas, the vibrations make a cross or show miraculous photographs, all without being told. "It's a

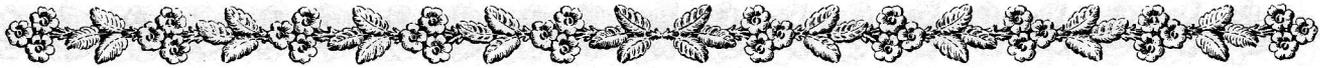
new type of mechanism.... I am sometimes surprised how the ingenious methods they have of their own, how they manage things.... It all works automatically... Only thing, if I have anything, is just complete, complete faith that I am at that state, and that's why there is complete patience, *ahuri*."

You are a new type of people, struggling to know about the absolute truth. Without the absolute truth, you are nowhere, you have no discretion, no understanding, no wisdom. Once you know the truth, it is important that you grow, that you accept it whole-heartedly. It is very dangerous to be only half-way this and half-way that. If a seed is sprouted and then doesn't grow, it is useless.

The same is true for your awareness. You can't continue to see your life in the same way, complaining about your family, your money, your job. "The state of being one with the reality means that the whole of reality is at your feet, the whole of it works for you. Once you even get a glimpse of that state, I tell you, you become so much peaceful within yourself." Then no matter what your situation is, you are in that state "which is like the purest of pure gold which cannot be tarnished."

The challenge is to develop that state of mind in the face of problems. You are yogis, you have realization, you can sing nicely, you have nice children. Now suddenly some negative force comes in to trouble you, so what? "Otherwise how will you know what you are? If there is no darkness, how will you know you are the light?... That state (*swarupa*) is possible for all of you by saying, 'Not this, not this, not this, not this'." You have already reached the state where there is no mind, "but you have to develop a kind of a personality that realizes what you are."

When you realize what you are, you are aware of it, not conscious of it. "I'm aware I am Adi Shakti... but when you say, 'Jai Shri Mataji,' I



also say, 'Jai Shri Mataji.' I forget that I am the one you are talking about." This should be the state. When you have no mind, you are just lost into your self. Whatever happens makes no difference. "I don't think I am very special. But if you ask Me, then I will say, 'Alright, I am Adi Shakti.'"

"But for you it is creditable because you were not born realized.... I have achieved nothing, I have been like this and I will be like this. Whether I fight the devils or I sit before you, makes no difference.... But for Me, you are great because you have achieved this.... I have been on this earth many a times before... but I never had people of this calibre."

"So again we come to the same point, that we should be aware of ourselves, complete *shraddha* in yourself. If you have some *shraddha* in yourself, you will have *shraddha* for Me also.... You

forget how great you are and how far you have come.... I am very proud of you... but because I am a humble person, I don't know how to show off. I have such nice children, so many of them, so lovable."

"I don't know what to do for you really, but have faith in yourself. Then you will see how much faith you will have in reality, that there is reality with you at every step, every moment. No fear, no sense of achievement.... I feel there are so many powerful personalities who are one with reality. This collective oneness was never so."

"And so I will say that on this day what we have to do is to kill the devils within ourselves, that's all. If you want to really worship Me, that's what you have to think, what are the devils within you.... You don't have to worry otherwise for outside devils; they cannot do anything to you. May God bless you."

## Navaratri Puja Seminar, Cabella 1996

Navaratri Puja was organized by several countries this year—Poland, Switzerland, Russia, Ukraine, and United Kingdom. It was really a joy to see so many yogis from Poland, Russia and Ukraine at the puja. Navaratri was to be the final puja celebrated at Cabella for the year and well over 1,000 people attended.

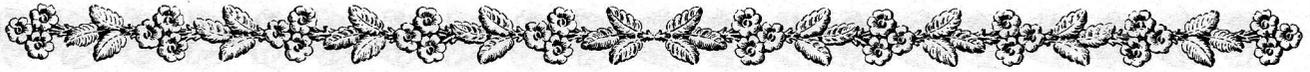
Shri Mataji blessed us with beautifully sunny weather all weekend, in marked contrast to the continual rain of the previous few days. Since Shri Ganesha Puja, Italy had experienced torrential rains and, rather than dust, the hangar was a sea of mud surrounded by streams of water. The host yogis had erected a wall of wood and tarpaulin at the open end of the hangar to help reduce the degree of exposure to the elements. They also hired large heating units which pumped hot air into the hangar to help keep

us warm at night. To a large extent their efforts were met with success: inside temperatures were much warmer than at Shri Ganesha Puja.

Saturday morning was spent enjoying meeting up with friends from different places, footsoaking in the river, and some shopping. It was announced that Shri Mataji had opened a shop up in Cabella village for many of the Marguerita products. Many people went to buy things from there.

On Saturday afternoon we had a beautiful havan inside the hangar. The names of Shri Durga were read out and translated in both English and Russian.

We all settled down for the evening program around 7 p.m., and Shri Mataji arrived with Sir C.P. around 8 p.m. The hangar was completely full with Sahaja



Yogis including Shri Mataji's two faithful dogs who sat at Her feet during the performance and who were not shy in voicing their approval at various moments throughout the evening. At one point their enthusiasm took them on stage to take part in the play. The members of the audience were unsure if the actors chasing the dogs around the stage was an intended part of the performance, but it certainly added an extra dimension.

When the curtain was lifted we were all treated to a beautiful backdrop depicting Shri Mataji as Shri Durga riding on Her tiger, complete with all Her weapons of destruction. Shri Mataji's throne was of sparkling gold with royal blue upholstery, and as always beautiful flowers adorned the stage. It looked beautiful beyond words.

The entertainment program was grand indeed. All in all there were about nine performances, each one as beautiful and elevating as the other. It is impossible to do justice in words to describe how their performances were. The greatest joy is in actually seeing them. They started with two girls from the Dharamsala school who danced beautifully to the bhajan *Brahma Shodile*. Now they have a very large screen which projects the performances, so anyone sitting far away can see close-ups of the artists. This is especially wonderful for Indian dancing with all the intricate steps and facial expressions.

Next we had the main musicians of the evening featuring Nishat Khan on sitar. As always, this was a very elevating performance. At their introduction it was mentioned that the first time they had performed was at Ganesha Puja in Brighton, UK 1985. During his performance, Nishat Khan asked Shri Mataji why he had waited so long to come back and perform for Her. He said it had been a year and felt this was too long. He then went on to say that the next raga would be composed as he played it. During this raga he seemed to become a little frustrated and started talking to Shri Mataji in Hindi. Afterwards, Shri Mataji said that he had been complaining like a child about his performance and She said that She hoped we had recorded him so that he could later listen so he'll know how well he played. She said that She had not heard such sitar playing before.

Next were two girls from Kiev who danced *Bharat Natyam* style. It was delightful and the costumes were impeccable. This was followed by a drama from Poland based on a story by Tolstoy called *The History of Christianity*, depicting how religion had become corrupt over the years and how, through Sahaja Yoga, everyone can transform. The play related the story of a group of seekers and the malevolent influence of the Orthodox Church. Tolstoy was an active critic of the Church and its failure to follow the teachings of Shri Jesus Christ. He was excommunicated for his efforts which more than anything helped establish his popularity in Russia.

Again we were treated to one of the girls from Kiev performing *Bharat Natyam*, followed by the Swiss musicians playing and singing *Rag Durga*. Their love of music was clearly reflected by the joy they imparted to the audience. It was a strong and powerful performance and one with which Shri Mataji seemed very pleased. After this we heard two Ukrainians who also sang and played beautifully.

This was followed by a comedy drama performed by the United Kingdom called *The Absurd Drama of the Wicked Red Men*. It was very lighthearted and was based on the theory that when Shri Mataji originally created the Universe everything was good and beautiful, until, somewhere along the line, wicked red men got into the creation and wrought havoc along the way.

The ladies of the Ukraine performed a dance which displayed both grace and proficiency and was even more astounding given that they were self-taught.

The last spectacular performance was produced by the Russians and United Kingdom combined. It was called *The Heart of Our Mother*. Presented in the epic traditions of the Russian playwright, the play unfolded over four hours and was accentuated with poetry and dance, video and slide presentation and action scenes as the Devi danced and vanquished the foes of Her Bhaktas.

Following is an extract of the description of the play handed out before the program.



The Heart of our Mother creates the Universe, the stars and Our Mother Earth through Her Love. The Deities descend on the earth, creating a human being, who will be able to appreciate the beauty of the Mother Earth and enjoy it. They grant him different divine abilities and talents. But the main gift is freedom given by his Mother to realize the sense of his life and the Divine knowledge. Mother asks the child not to forget Her and remember about Her protection. But along the way the human forgets truth and his Mother.

Thousands of years pass in illusion of freedom. Suddenly the human wakes up. What does he see? The results of his actions are wars, the suffering Earth, horrors of civilization. He rushes about in the desire to realize the meaning of life and explain the happenings. He appeals to the different religions, but they are already distorted by false gurus and don't carry the light of the truth.... The seeker finally gets entangled in nets of lies and hypocrisy. Cries of despair break out of his breast. The chalice of Mother's heart fills with compassion and the Great Mother responds to the call of Her child. She asks him to remember his own Mother, the Great Protectress, Shri Durga, who always comes to help in the difficult moment.

We see the scene of the past with the historical battle of terrible Durga fighting with the demon forces.... She then asks the Deities to give realization to the people to make them able to fight evil by themselves. They answer that people are not ready to get the truth about Kundalini, but that the time will come when people will awake and Devi-Mother, the Comforter will reveal the light of truth....

Next Shri Mataji comes down to earth in the form of our sweet Mother and Comforter. She comes with all Her powers. She opens the Sahasrara—the last stage on the way to the Kingdom of God. The human, brightened with the light of love streaming from Mother's heart, falls down at Her feet.... The enlightened human enters the world. The forces of evil try to attack his spirit again, but the human knows about the

protection of Mother and remembers Her and calls for help. The nine-faced Goddess saves Her child who brings the chalice of his enlightened spirit to Her feet.

Thousands of people from all over the world, like the great rivers, gather to their Mother. She awakens their hearts. The ancient prediction begins to come true—The Great Mother reveals Herself on the shores of Bharat where people from all races meet.

And let us bow before our Mother's Heart that is the bottomless source of Compassion and Love and the safe cradle for all the humanity.

As the play heralded the first rays of the rising sun, we had the opportunity to see many of the members of the Eastern collectives as they performed before us. Shri Mataji was later to say that in India it is traditional to stay up for nine nights during Navaratri so it was good that we all stayed up together for one night. We then retired for a few hours before the puja preparations began.

The next day, we gathered at 3 p.m. The puja began at 7:30 p.m. by which time the assembled yogis had filled the puja venue and enjoyed many hours of bhajans. Shri Mataji arrived resplendent in a red sari and began Her discourse. We all enjoyed a beautiful and very nurturing puja. (See the synopsis of the talk in this issue.)

After the puja Shri Mataji distributed many gifts to yogis from the different host countries. Just before She left, we had been singing and She noticed that not everyone was joining in. She asked all people attending Diwali Puja in Portugal to please bring song books. She then asked all people who had them to raise their hands. She told those that didn't that America had produced a really good one and that we should buy one from them.

A beautiful poster was distributed with the Best and Worst Qualities of a Sahaja Yogi printed on it as the collective gift. A poster from Russia and Ukraine depicting the Trypillia era (six to three thousand years B.C.) was also given as a gift to all who attended.



# Diwali Puja Talk Synopsis

Lisbon, Portugal, November 10, 1996

**T**oday we are going to worship the Mahalakshmi, which I think is very much worshipped in this country where they worship Her as Maria." There is a swayambhu of Maria in Portugal, and there was an apparition of Her as well.

Mahalakshmi is the principle through which you have risen to the Sahaja state. "Mahalakshmi's powers have created within us a proper balance, a proper route for Kundalini to rise." She balances left and right, widening the central channel, the path of compassion and love. "Through that compassion and love She creates this path because She knows that if the path is not wide enough, the Kundalini cannot rise." Ultimately you reach a state where you begin to seek. Many have become lost in their seeking, but now many have come to the right path and to the right ascent.

The Mahalakshmi principle also allows the Kundalini to go to the different chakras and correct them. She is a very flexible force which understands which chakra is in need of help. "All this works out because of Her compassion and love, that you should get your absolute truth."

In Sahaja Yoga we still have many problems. People are ascending but still carrying with them stones from their past so they cannot climb. They try, then fall down, go up, again fall down.

"But today I am going to tell you about what is the state one has to achieve." In the second chapter of the Gita, Shri Krishna describes the state of *Sthita pragnya* but it is difficult to understand. Gnyaneshwara described the same state as *Sahaja sthiti*, or the state of Sahaj.

A person in the Sahaja state is like a mirror. No matter who looks into the mirror, the mirror

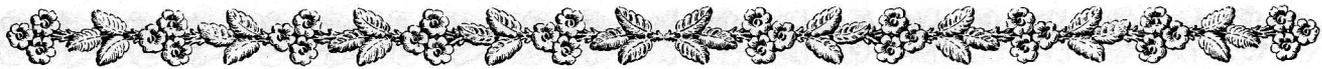
itself does not change. To the mirror it does not matter who is looking in, or where he is. "He stays within himself. He contains within himself.... In the same way all the senses that we have... do play around, but for a person who is in a Sahaja state, it doesn't matter, it makes no difference. He's not involved."

"This is a state you all have to achieve, then you are really Sahaja Yogis." But still people are getting lost into money, leadership, or jealousies. "That means a lot of work has to be done still, within. There is no need to work as such, if you leave everything. That's why I always say meditate, because when you meditate what happens, is that all these things that are pulling you down are finished. Gradually they disappear because you become your self. You get contained by your self. Then you are never bored." In the *Sahaja sthiti* you rise above lust and greed and just witness. "This state is not difficult to achieve for you at all because you have crossed over your mind."

All these problems come to you through your mind. It is a myth that the mind gives you ideas. "Some people think, 'Yes, Mother, but'.... The mind says 'but' and then you start feeling very depressed, sometimes unhappy." Some people even feel bad because there are so few Sahaja Yogis. Just witness. In the Sahaja state you become so subtle that nothing can disturb you.

In nature there are 92 elements which cannot be transformed. Silver cannot become gold. If you try to change an atom you create a bomb, something absolutely destructive. "It's only human beings who can change, who can transform... You can be made into a new element, that is the self."

When you try to transform a molecule by breaking it down, it explodes, it doesn't work out. But when you try to synthesize matter, bring it together, then you can create something new.



“Human beings have to get synthesized also. They can be synthesized better than matter because they change, they transform.”

Matter and nature are completely different from human beings. The transformation of human beings is a living process. In nature the living process is under the control of the Divine, “but here you are under your own control.” You know what is happening to you, you can see your ego, you can see your nabhi problems. “First starts the knowledge about yourself, we call as self-knowledge. But one has to even go beyond self-knowledge.” In the light you can see what’s wrong with you; then you can start to separate yourself from those things.

“So Diwali is that one by one so many lights are enlightened and you start seeing... what is wrong with you.” Once you see it you don’t want it, so you start working to get rid of it, to become clean. After a while even the knowledge disappears. “You are just there. There is no need to know about your chakras... You don’t mind anything, you don’t get upset with anything, you just enjoy the love and compassion... and you are just nothing but Sahaj.”

Once your self-knowledge is complete then you begin to get rid of those things which hamper your progress. “You start separating yourself into that Sahaja state.” You also develop the dimension of collective consciousness, which is the element of modern Sahaja Yoga. In the olden days they didn’t have this added dimension so they all got lost.

When this collective consciousness grows you start feeling for others and working out for others. “You become... a drop in the ocean, means complete ocean.” And the ocean has its maryadas and accepts them. It doesn’t try to cross them. In the same way you become self-contained. “You are not selfish but... you are contained within yourself.”

“I know many Sahaja Yogis are angry that I have

not punished many horrible people who have been troubling Sahaja Yoga. I don’t have to bother. There’s Paramchaitanya which is doing lot of work, let it look after it.... After all, things are working out, so why to interfere? My job is just to watch... There’s no need for Me to kill anybody in this lifetime, or to destroy; they are destroyed by themselves.”

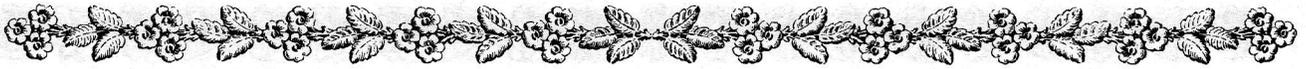
The divine power does all the work. It “is separated from Me, you’ll be surprised. I’m alone, absolutely alone.” This power knows what is good for human beings and for Sahaja Yoga. It works on its own like a reflex action.

Many years ago in England the yogis asked for a very long summer, and they did get a very long, hot, horrible summer. But the autumn colours that year were very beautiful—the ochre colour appeared on the leaves, then red, yellow, greens. So even if something bad happens, it is compensated by the Paramchaitanya.

“All these things are managed by Paramchaitanya. I am doing nothing... I’m just sitting down and watching. To Me nothing matters. You see it’s working out slowly and steadily.” Maybe the Ganas or the Deities answer your prayers and do some work, but “for that then I am not responsible, in no way.”

“All kinds of things I am doing... in the sense that I’m looking after things, flowers, this, that. As your Mother, I love you... but I don’t do anything as such to love you.” “This is the state in which once we rise we call it as a *Sahaja sthiti*. In the *Sahaja sthiti*, you think you are doing nothing, everything is working out. But, at this stage, if I tell you, you will say, ‘Oh, we are not doing anything. Why should we spread Sahaja Yoga, it is not our job?’ Just now, that’s not your *sthiti*, that’s why.”

You can only rise into the Sahaja state when you have self-knowledge. But when you go beyond knowledge, then when you say something, it just works out. “I never feel vibrations of anyone... I



don't feel My Kundalini either, nor any chakras... but I know automatically, like a computer. But that computer also I am not." It's very difficult to describe this *sthiti*; to understand it you have to achieve it. You have to rise into this subtle state which is nothing but bliss, "where without doing anything, everything works out. If that is your state, alright. But it is not so. So you have to rise up to that state by doing.... First you have to know and then knowledge has no need."

On Diwali we put lights everywhere so that we are putting Sahaja Yoga everywhere. The lights are not aware that they are giving light. "In the same way... what you are doing is enlightening people... It's a good idea; you must do it. But also know that you have to become the lamp yourself which doesn't know yourself."

First we have to enlighten the world. Then we have to become the light which doesn't know itself. It will no longer come into your head. Whatever you are, you are. "There is no need for anyone to declare anything or to say anything. That is the state one has to achieve, but to get to that state you have to work." And the work is to spread Sahaja Yoga, to enlighten others. Then in a subtle way you will realize that 'I am the light.'

Many yogis are doing a lot of work to spread Sahaja Yoga in so many countries. "It's a very great thing that has happened." The darkness of religion, the darkness of racialism and other isms have been removed.

"I hope in your lifetime only you achieve this state where you achieve your complete work of self-realization to others. Those who do not give self-realization to others, who just come for the pujas, these things are mediocres, they cannot rise very high... You just rise higher with the puja then again you go down. But those who steadily grow will grow into this state I'm sure. In My lifetime I should be able to see such people who are such that if they stand here they emit peace, they emit light, they emit everything because they are the light. They don't

have to enlighten but they are the light."

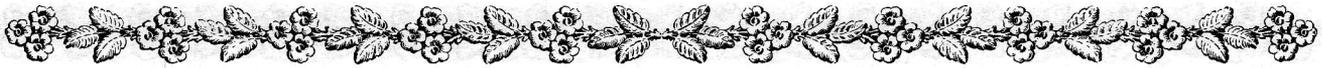
"Such a state has to be developed and to be worked out within yourself.... Those who do not work for Sahaja Yoga cannot rise higher. You have to work for Sahaja Yoga, you have to spread it more... enjoy each other, this brotherhood. All the qualities of a beautiful personality should be there." In the *Sahaja sthiti* state "you will be perfect, but you must get rid of all these things."

For the Mahalakshmi *tattwa* one must also realize that madness about money is real madness. Greed which is never satisfied holds you back. "In your work you will know whether you are cleansing or not. In your work you will know how you are doing your work. Once that is done, then I am sure that some of you will achieve that state in My lifetime, in your lifetime."

On Diwali, we have to become subtler. We should not be influenced by fads and fashions. If you follow thoughts which are given to you by someone else then you'll completely lose yourself in that thought. "You are your self, you are the spirit, and when you become the spirit, then you start knowing so much, and that knowledge is very important. This is the gap between a saint and a normal human being which you have crossed gradually. So you know what are the problems of the human beings are, and... you know how to deal with them."

"Those people who are working it out and spreading it all over are the ones which are really very much there. To them I must say the Paramchaitanya is just their servant." Whatever they desire, it works out. When you develop faith in yourself, that you have the light, then the whole nature is with you.

Still many have horrible things in them, such as lust. "First you must be established in Dharma." If you are righteous the Paramchaitanya will obey you. If something doesn't work out and you get disappointed, this is a sign of your immaturity-



ty. "What is there to be disappointed? Maybe that was good for you." Supposing I get lost, I don't know where to go. It doesn't matter. "Wherever I am, I am there. How can I be lost to Myself?"

The authority comes to you through your faith. Truth gives you the authority which works. Very simple, uneducated Sahaja Yogis are extremely powerful if they have complete faith. Also you must have *didiksha*, or patience. If you want something done immediately, "how will you see the whole thing working out?... The world is running so fast and you are the ones who have stood out, watching this rat race; you are not one of them." So you must have full faith in yourself and patience in the working of the Paramchaitanya.

"Another thing which is important is the faith in your guru. If you have faith in your guru, Paramchaitanya is kind to you, is very helpful, but if you doubt then Paramchaitanya also doubts you because Paramchaitanya knows you through your guru.... Because you know I am very forgiving, so people start taking liberties." Any other real guru would punish you.

"So the faith in yourself is, with patience, you watch and do not get disappointed with anything whatsoever.... All your potential will rise, it will express itself but be careful not to get into ego about it. Gradually it will flower and others who are surrounding you will get the fragrance of it and they'll come to Sahaja Yoga... The blessing of the real Divine will be that you will be raised to the state which we call as perfect, complete.... But you judge yourself. Are you absolutely one with Sahaj? Are you absolutely dedicated to Sahaj? Or are other things more important to you than Sahaja Yoga?"

"There is something to be understood very clearly, that there is no competition in Sahaja Yoga, cannot be... You are different people... your style is different." There can be no envy, no backbit-

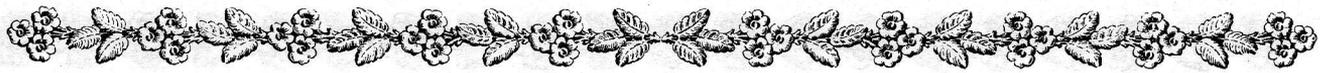
ing. You cannot be dishonest or cheat others. If you think you are very high up in Sahaja Yoga, it is not so. If you start thinking what you are, then you are lost. How many people have you given realization to?

Sahaja Yogis are shy to talk about Sahaja Yoga. They will meet a hundred friends but will never tell them about Sahaja Yoga. They will go to a party where others are drinking and will say, 'I don't drink,' instead of saying, 'I am a Sahaja Yogi. I cannot drink. By nature I cannot drink.' "So this is the third point: one has to make the announcement." All the saints announced. Many were killed for it, but in these modern times you have rights. Nobody can kill you. "And the announcement should be with full faith and understanding about Sahaja Yoga, how important it is."

"The purpose is to transform the whole world. With your transformation, the whole world transforms.... One has to wonder and appreciate what things are happening now, where are we going. We are going into the Kingdom of God, and all the blessings, all the bliss will be there." You will be in the state of bliss which is so great that you won't even know you are in it; you are just there.

"I hope all of you achieve that state with this Diwali being done in Portugal which is a special place of Mahalakshmi." It is a subtle state, but it is very, very easy to achieve for you. "It's slowly, gradually there.... That should happen and then you can announce that Sahaja Yoga is the only way."

"People feel very shy to say something to their friends and... you must know that all of those whom you love, whom you know, will go to hell or will hang in the limbo, or what. If you have achieved it you should pull them out also. They may not be seekers, it doesn't matter now. I think we are finished with the seekers now. We must be. We must have people who are not so seeking, it looks like that. So may God bless you all."



## 1996 Diwali Puja Seminar, Portugal

Diwali Puja this year was held in Portugal over the weekend of November 8-10, 1996. The hosting countries were Portugal, France, Romania, all the African countries, and Greece.

For a hosting country, a puja and all the blessings it brings to the collective and the country start well before the puja weekend itself. All the preparations which are required, such as preparing a performance or dance for the entertainment night, making a present for Shri Mataji and little gifts or puja cards for the visiting yogis, as well as many administrative jobs, bring the collective together as they try to find the best way to present their country and show their love for Shri Mataji.

If the puja is in your own country, then there are the added responsibilities of providing accommodation and transport. This the Portuguese did very well. They found a very beautiful camp in which to hold the puja and accommodate the yogis two hours outside of Lisbon on a hill above the Atlantic Ocean. The camp was full of lush semi-tropical vegetation and flowers. The ocean with huge waves crashing down onto a sandy beach was only 30 minutes walk away.

The weekend started Friday evening with a trip to a small chapel in which there is a swayambhu in the form of the Virgin Mary. The yogis completely filled the beautifully decorated chapel. Cool vibrations coming from the swayambhu, which looks like a little statue of the Virgin, could clearly be felt. The swayambhu was found by two boys who were led to an undiscovered cave by a bird, then a rabbit. A chapel was later built on top of the cave. After listening to this story, the yogis sang *Namo Namu Maria* and Shri Mataji's three mantras, which put us all into a very deep state of meditation.

Saturday there was a havan in which negativity from all around the world was burned. That evening, there was a spectacular and very powerful

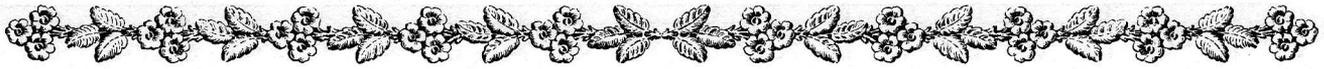
fireworks display upon Shri Mataji's arrival at the entertainment program. The fireworks seemed to completely surround the yogis and made us feel as if we were witnessing the opening of the primordial Sahasrara.

The program contained a tremendous variety of different acts which reflected the large number of different hosting countries. There was a drama from Greece depicting its ancient history and its eventual fall from grace. Other performances included dances from French Africa and Romania and a short play from South Africa depicting how the vibrations of Mother's love are transforming it from its racist past. Also presented was a comedy skit in the form of a future Sahaja TV news program on Sushumna channel.

The evening was capped by a performance by the French Qawali singers who had written all the qawals especially for this Diwali Puja in Portugal. Shri Mataji was very impressed and marveled at how these singers had come up in France "of all countries." She said that miracles such as these are brought about by the power of our Kundalinis. All yogis can achieve this and should try to find their own creative specialty and work to develop it.

The puja was a little after mid-day on Sunday. In Shri Mataji's puja address, She told us about the state we have to achieve. After Her talk but before the puja started, She told us to sit with our hands towards Her in a relaxed manner during the puja so as to absorb the vibrations.

After the puja was finished and the aarti had been sung, the present-giving began. Many of the gifts given to Shri Mataji were made by Sahaja Yogis. Two of the most spectacular were a 108-piece tea set, hand-painted by the French yogis, which all fit into a huge tea chest, also made by a yogi. The Greek collective offered a hand-painted silk sari in a hand-carved walnut box. The sari and box were decorated with scenes from the ancient wall paint-



ings of Santorini. As these and the other handmade gifts were being presented, Shri Mataji said many times, "All the yogis are artists."

When all the national gifts had been given, it was Shri Mataji's turn to start giving. She called group after group up onto the stage to receive gifts of jewelry or small oil lamps. She called all the dancers, all the singers, host country yogis. The list went on and on, and finally, when She couldn't think of anyone else to call, She called for all the yogis who had not yet received a gift to come onto the stage. The evening closed with Shri Mataji wishing us all a Happy

Diwali, leaving the pedal along a line of Sahaja Yogis whom She said are the real lights of Diwali.

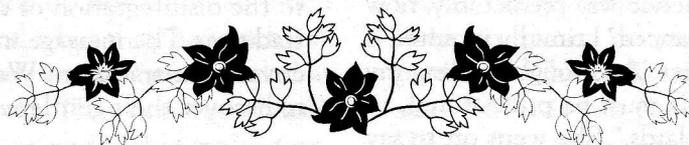
We returned to our countries to find our collectives strengthened and invigorated—and with the realization that all work put into hosting a puja is not really work at all because of the tremendous joy and blessings that it gives. In addition, our desire to put on a good show is so great that we achieve things that we would never have dreamed we could do. This experience strengthens us individually and collectively and gives us a deeper understanding of the miracle that is Sahaja Yoga.

## *Shri Mataji's Itinerary*

*Subject to Change*

### **March 1997**

Sa	15	Musical Evening, Scout Grounds, Hazrat Nizamuddin, New Delhi, India
Su	16	Mahashivaratri Puja
We	19	Musical Evening, Scout Grounds, Hazrat Nizamuddin, New Delhi, India
Th	20	Musical Evening
Fr	21	Birthday Puja



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## Theatre of Eternal Values—The Story So Far

The "T.E.V Story" began about 18 months ago in Cabella when Shri Mataji suggested forming a theatre company to promote, in Her own words, "eternal values" sadly lacking in our contemporary Western culture. With this divine sanction for artistic expression, it was not at all hard to attract a group of experienced and like-minded actors, dancers and musicians for our international seminar launch last May in Belgium. Shri Mataji named the company Herself, and suggested we debut with a comedy by Molière. She spoke of him very fondly in a Yogi-packed pizzeria overlooking the sea when She visited Genova in June 96. She told us she had read most of Molière's plays, and we also learned that She wrote and directed a prize-winning play at college—a comedy on modern life. (A vain search was attempted to obtain the text for a subsequent Guru Puja production.) Shri Mataji told us that Molière must have been a realized soul. His comedies which accurately portray human weakness and folly are yet so sweet and reconciling.

Shri Mataji made a number of other remarks regarding the arts and artists. As Her initial proposal had begun to sink in, I was involved in the packing and storage of Shri Mataji's puja gifts, which included a collection of dozens of paintings from various countries. She examined them in detail before deciding on their final destinations. The mobile gallery eventually tailed off and the bearers sat at Shri Mataji's feet as She began talking about art and artists. She praised them for having uncompromising personalities and visions which have eternally enriched and shaped our culture. She mentioned a few 'Greats' like Michelangelo, for not only did he struggle to survive but he had to contend with an idiotic Pope who obstructed his work in praise of God.

I must confess, a recurring but un verbalized thought during this audience was predictably, how should the project be financed? I timidly inquired if it was to be only for pujas. As though reading my mind, the reply came, "It must be professional, to the highest artistic standards." She went on to say that real artists had rarely enjoyed recognition in

their own lifetime and had nearly always starved in their humble garrets, but "no more, not in this age." A great boon for all artists!

As a yogi later put it, "the sisterhood" of Shri Lakshmi and Shri Saraswati is manifesting. The considerable costs involved were only partly offset by the box office returns and the show literally got on the road thanks to the generous support of Yogis in Belgium, France, Austria, Germany, Italy, U.S.A. and India—and, of course, with the tacit understanding that the members of the company were unconditionally waiving their fees this time around.

The "investment" has paid dividends in terms of the international impact of the production. Touring the world with members from eight different countries in the company, Theatre of Eternal Values is physically enacting the unification of peoples and cultures. The media, especially in India, have reacted very positively. A number of national newspapers and magazines featured us, and Star TV News aired clips from our Delhi show and interviews.

A few days earlier in Bombay, Shri Mataji had told me how our plays should reveal the absurd aspects of Western life to deter Indians, especially the youth, from following in our footsteps. She wants them to cherish and maintain their values and dharmic behaviour by being shown how we have damaged our society.

Members of the company who were interviewed in Bombay were able to spell out these salient aspects of the play, *The Imaginary Invalid*. Katherine Gruyer from France who directed, explained in an interview for "Mid-Day" that Western women were neglecting their feminine principle which "has led to the disintegration of the family. So respect your tradition. The message in Europe is different: rediscover your tradition. Women in the west need to rediscover their gentleness."

In the play we see how Beline, the imaginary

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invalid's second wife, misuses her femininity to dominate Argan. She plots to acquire her emotionally-starved husband's entire wealth. Thwarting her plans are Argan's natural children whom she manages to cut off from his will with the help of a complicit notary. In a play about the eternal opposition between the 'heart' and the 'head,' Beline is the personification of ruthless ambition and greed, the antithesis of the caring and wise 'Toinette, housekeeper and backbone of the family. A quirky domestic drama verges on tragedy when Angelique, already in love with Cléante, is obliged by her father to marry a doctor so that he can be supplied with free 'round-the-clock' medical care. At the end of the second act, we have a moment to reflect on the undoubted virtues of sensible match-making, discredited by the vices that thrive thanks to the prevailing marriage selection criteria, which are based more on parity of caste and the consistency of the dowry than on compatibility.

Molière diverts our attention in the interlude between Acts I and II from the plight of a naïve and, after all, rather spoilt young girl, by entertaining us with a mature Punchinello and 'Toinette,

both behaving like moonstruck lovers, unwitting satyrs in a clownesque parody on the excesses of infatuation and of emotional entanglement.

The third act reveals how Argan's 'incurable condition' is unscrupulously exploited by dubious members of the medical profession until his wise sister, Beraldine, convinces him to become a doctor himself: "the living principle is within you," she says. And here we have it at last, the Sahaj message of the play: Molière highlights our reliance on chemical remedies for our spiritual ailments and the necessity to find a cure from within. Thus the play becomes a metaphor for our times.

...It's a long story and you can find out what happens in the end yourselves—but try to imagine the impact of 14 yogis on stage at, say, "Siri Fort Auditorium" in Delhi. It's the finale, there's music and dance—a celebration of the work of a realized artist with a mass of over 1,000 people applauding, and you have a picture of the tangible benefit this Sahaj cultural project is having.

—Victor Vertunni

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## Announcements

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### ***Dear Parents in Sahaja Yoga,***

At the last Sahasrara Puja, I had the blessing to be able to present a photo album to our Divine Mother which included 126 photos of babies born in the year 1995 in the Sahaja World. Shri Mataji was very pleased. She said, "So many saints were born." Later on, after the puja, She asked to see the album again.

Now that 1996 has come to a close, it's time to collect the photos of all the children born in that year. Ideally the photos should be collected by one country coordinator. It works very well if one mother whose child is taking part collects the photos. If you can't collect the photo yourself, please ask a reliable parent to get in touch with me.

Each photo should have an attached note with the following details in very clear writing:

- full name of child
- full names of parents
- date, time and place of birth

I'm looking forward to hearing from you soon.

Your sister,

Veen Scialo  
14A Montpelier Road  
Ealing  
London W5 2QP  
Tel. 0044 181 8109210  
Fax 0044 181 2487136

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## Announcements, continued

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### ***Spirit of Harmony CD***

A CD by the Calgary Boys' Choir called *Spirit of Harmony* may be ordered from Gerald Wirth, a Canadian Sahaja Yogi in Calgary who directs the choir. This recording project began with the idea of boys singing about world peace and harmony. In addition to various more or less traditional pieces of music like the *Hallelujah Chorus*, several songs were composed specifically for this project. Themes include war and peace, relationships between social classes and the search for personal tranquility and freedom. It comes to the conclusion that world peace and harmony can only become reality through peace within ourselves and the spiritual growth of the individual and the collective.

The CD also contains some Sahaja Yoga songs: *Binati Suniye*, *Seekers Song* and the first part of the *Ganesh Atharva Sheersha* set to music. An American Sahaja Yogi writes: "I bought the CD at the North American Puja, and I can't tell you how many times I congratulated myself for this afterwards. It has become the most popular CD in our house, we listen to it almost every day. It's so beautiful and full of vibrations."

The cost of the CD is \$20 US. It can be ordered by faxing or calling (403) 271-2418, by e-mail: [wirthg@cadvisioncom](mailto:wirthg@cadvisioncom) or by writing to:

Gerald and Elke Wirth  
820 120 Ave. S.E.  
Calgary, Alberta  
T2J 2K6 Canada

The CD can be ordered several at a time to save on shipping costs, or we can send them to centres on a consignment basis. The choir will be touring Europe in July 1997 and will have *Binati Suniye* on the program.



### ***Theatre of Eternal Values***

T.E.V. Company  
Via Spartaco Lantini 8  
27058 Voghera (PV) Italy

#### **CALLING...**

all actors, dancers, singers, directors, technicians!

Following a successful tour in Europe and in India, we are re-casting some of the roles in our English language version of *The Imaginary Invalid* and in general inviting more actors, dancers, singers, directors and technicians to come forward.

If you are interested in joining the company now or in the future, please get in touch with us at the above address, attaching a short résumé, a recent photo and details of availability and level of oral fluency in English.

#### **ROLES AVAILABLE:**

- *Angelique, Diafoirus, Purgon.*
- *Dancer to play an Angel* (Paris, Vienna and Frankfurt only)

#### **FUNCTIONS:**

- *A lighting designer/technician familiar with manual and computerized lighting control panels*

#### **1997 TOUR DATES**

Milano May 5-10  
Paris May 12-17  
Vienna May 19-24  
Frankfurt May 27-29

Europe: 20 performances

U.S.A. September/October 1997  
(to be confirmed)

India November 1997 (to be confirmed)

Please circulate this notice among your collectives and in newsletters.

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## Experience in the Vashi Hospital

I just returned from a stay of two weeks in the Vashi Research and Health Centre after the India Tour, and want to share with you some of the experiences I had during my stay there.

I must begin by saying that it was a tremendous experience—not only of clearout and curing, but first of all of spiritual growth. The Paramchaitanya is so intense and focused on you once you “check-in” and get your own room. Every single day had its lesson and I could see it as a definite step forward in my evolution.

The treatments that were applied were the ones we know and practise at home (footsoaking, shoebeating, matka, camphor, 3 candle treatment, etc.). With these simple techniques that Shri Mataji has put to our disposition everything can be cured and solved. An important thing I remembered was Dr. Rai's words during my first conversation with him: “What we do here is nothing else but to put the patient in balance, and then the Kundalini does the rest.”

Some aspects of detail: the cost of a room is at present 1000 rupees/day, food being an additional Rs 125/day (or 150 for non-vegetarian diet, which means the lunch or dinner will have an additional meat dish). The total comes to about \$33 US dollars per day, which is not expensive at all. The only charge is for the room, there is no charge for the treatment, which is exclusively based on Sahaja Yoga (I have rarely seen Dr. Rai using a stethoscope or checking the blood pressure of a patient.) Every room has a picture of Shri Mataji, a small altar with an oil lamp, and all needed supplies are provided for free (oil, candles, matches, salt and footsoak bowls, etc.) However, a few treatments incur a small charge (e.g. 7 limes and chilies cost Rs 20, which includes a clay pot and lid to keep them in).

I cannot overemphasize the politeness and readiness to help of the doctors and of the entire staff of the centre (needless to say, since they are all Sahaja Yogis). The spirit of sacrifice for the good of the patients knows no limits. The doctors don't care about food if there is a patient who needs any help at

that moment (i.e. to be worked on). I have seen Dr. Rai himself coming out of his room to help with a patient even after 9 p.m., always with a smile and a completely detached, compassionate mind.

The discrimination and vibrational power of the doctors there is more than remarkable. I have seen the doctors (especially two Russian yoginis) working on patients practically the whole day, uninterruptedly, one after another, and was amazed how can they carry on without catching, since they always, absolutely always, looked completely fresh. Also, the two Russian yogini doctors I mentioned, although they hardly knew any English at all, were able to communicate with Dr. Rai (and virtually everyone), with them speaking Russian and everyone else replying in English! It was really amazing, how one can understand the abstract meaning, as Shri Mataji described, through vibrations.

A typical day at Vashi was being served a cup of chai (tea) around 7:30 a.m., then breakfast and another cup of chai at around 9:30, then the doctors' visit at around 11. The doctors would check your vibrations and Dr. Rai would decide which doctor would give you the treatment (i.e. work on you) that day. Then lunch would be sometime between 1–2 p.m., then rest, a short evening doctors' visit around 7–8 p.m., then sometimes a short collective meditation lead by Dr. Rai with aarti and bhajans, and dinner around 9:30 p.m. All this interspersed with all the shoebeating, footsoaking and meditation you want to have.

And now here's a couple of “tips” I noticed or learned during my stay in Vashi. Some of the techniques described below might work for you, some might not; they are by no means the definitive word, but only things to be experimented with.

- First of all, it is important to accept yourself as a patient there, even if you are not ill and have not come to get cured. I made the mistake on my first day of thinking, “Oh, it's true that around me there are patients, but myself, I'm all right, I'm not actually a patient here.” Consequently, I didn't comply with the common sense rules that patients

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should not work on anyone or be worked on by anyone except doctors, and they should never go beyond the hospital property. Needless to say, I felt very sick at the end of the day and I learned my first lesson: to have wisdom. Also, it seems that once you accept that you are a patient there, in your own room the Paramchaitanya becomes extremely active and ready to cleanse you and establish your growth.

- Something that the doctors employed extensively to keep themselves clear while working on patients, or in-between, was to say the mantra of Shri Bhoomi Devi with the hands/feet on the ground (or hands toward the ground, if standing). I could almost feel the energy going out of their hands into the ground. Also they were asking the patients to do this many times when they were being cleared out or they were clearing themselves out.
- While a patient, it's a very good idea to spend most of your time in your room in an atmosphere of meditation, introspection and rest. Actually, 95% of my time there I spent either meditating (in which I include footsoaking, shoebeating and all techniques) or resting in my room. Indeed, sometimes the vibrations in your room are better than the ones in the meditation space, since the latter is used a lot for all types of treatments, especially camphor—like a continuous clearout area. I also spent some time in the little gardens of the hospital which are absolutely wonderful and meditative in themselves.
- While saying mantras, my attention used to not be in a definite, specific place (i.e. sometimes it would be on the respective chakra, sometimes in the Sahasrara, etc.). I discovered that the best is to keep the attention always in the Sahasrara and not on the respective chakra while saying mantras. I could feel the coolness along my spine and in the Sahasrara if the chakra whose mantra was being said would become clear (similar to the sensation felt during shoebeating when the problem clears out).
- Another conditioning that got knocked out was my habit of saying the mantras either 1 or 3 times. As a matter of fact, most of the time when the doctors would work on me they would not say the mantra 1 or 3 times, but twice, 4 times, etc. (I don't know

if it was just to knock out my conditioning about 1 and 3, but anyway it worked very well.)

- Dhooping/ajwaining/frankincensing your room on a regular basis is a good idea (ajwaining means put some ajwain and camphor in the camphor burner and go around the room, especially in the corners and edges, making bandhans with it).
- For the Ekadesha Rudra mantra, you can make circles with the candle around the head, at the level of the Ekadesha Rudras (above the Agnya but below the Sahasrara). I have noticed an intense usage of the mantras of two of the Ekadesha Rudras: Shri Kartikeya and Shri Hiranya Garbha. For the latter, I was sometimes asked to keep my right palm brought behind my head (right elbow pointing upward), with the fingers and palm on the head, between the left ear and the back Agnya. I don't know where the place of the Hiranya Garbha is, but I know that it worked well (made me feel well), even by simply keeping my attention in the Sahasrara while saying it. Also, I "rediscovered" a fact I knew but never applied in practice, namely that the Ekadesha Rudras are represented on the palm as a line (more like a strip) between the circle of the void and the base of the fingers.
- Two mantras I never used before, although I had heard about them, are for Shri Lalita Chakra Swamini and Shri Chakra Swamini (for the two chakras between the heart and Vishuddhi that control the hands). I discovered that indeed I had catches on these two chakras and started working on them, especially after noticing that when doctors worked on the left side of a patient and said all the mantras, they would always mention the mantra for Shri Lalita Chakra Swamini.

I'm sure many things have slipped my memory, but hope that I was able to give a little overview of staying in the Vashi centre as a patient. Dr. Rai said he envisions the Vashi centre not only for curing diseases that have become advanced, but also for having yogis come once a year or once in two years, to cleanse themselves and to establish the vibrations of the clearout. Dr. Rai estimated that spending 10 days in all should usually be enough. Jai Shri Mataji!

—Calin Costian, Dallas, Texas, USA