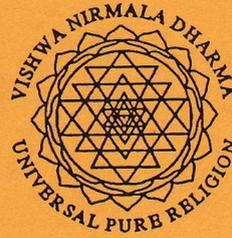


# The Divine Cool Breeze

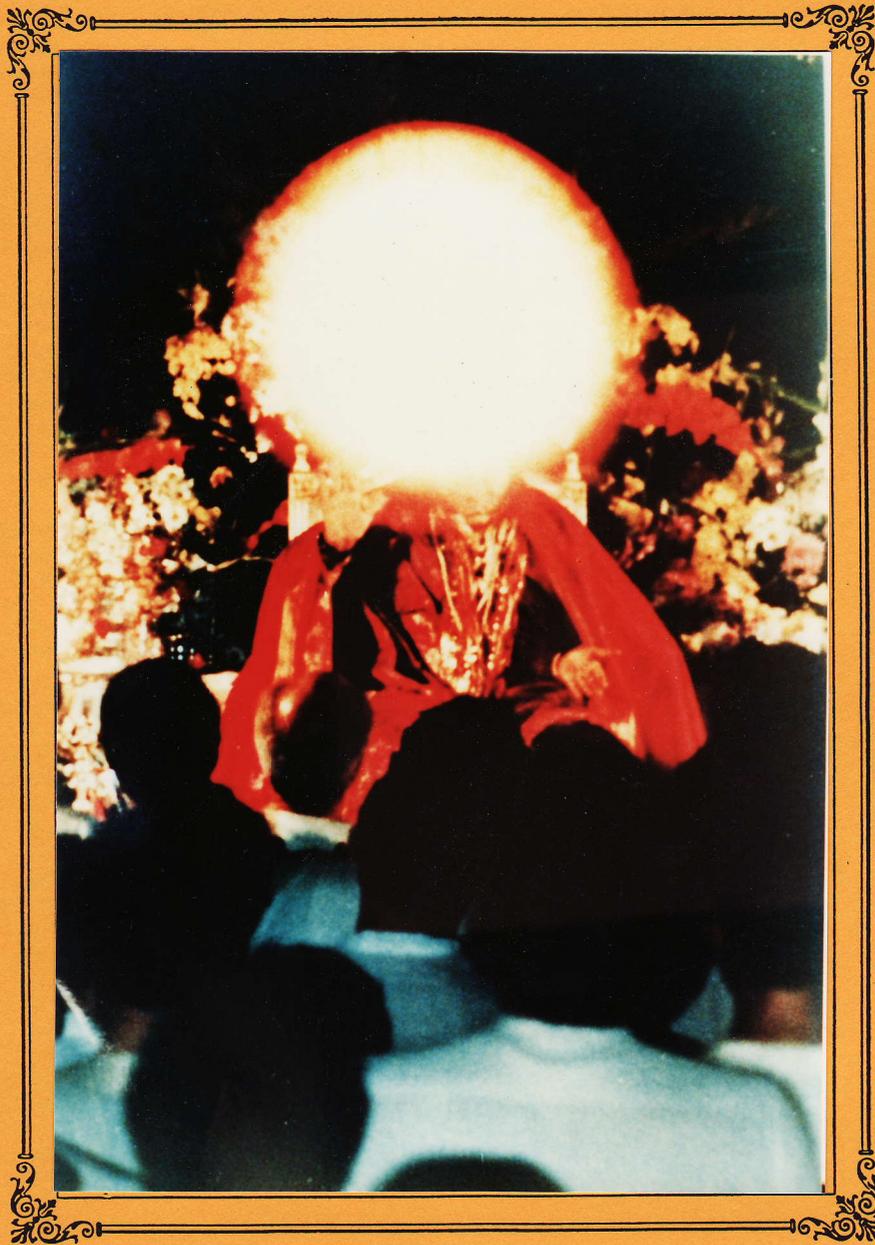
May and June 1994



Volume 8, Nos. 4 and 5

International Newsletter

|| Aum Shri Nirmala Devi, Namoh Namah ||



*"You are being resurrected for a purpose... to transform this world into a beautiful place."*

*—Shri Mataji Nirmala Devi, Easter Puja, Sydney, Australia, April 3, 1994*

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|| *Aum Shri Nirmala Devi, Namoh Namah* ||

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## Easter Puja Talk Synopsis

Sydney, Australia, April 3, 1994

**I** am happy to know so many of you have come here and I feel this is a very important puja not only for Australia, but for the whole world because it has the greatest message which we have actualized now in Sahaja Yoga. We have to understand the message of Christ. There are many people in this world who tried to show off that they are very great rationalists, and that they have a right to pass any remark they like about Christ." In the newspapers, people say that they reject the immaculate conception or the resurrection, or some other aspect of Christ's life. Even if you are a scholar who has a flair for writing, the subject of spirituality cannot be dealt with by people who are not even self-realized "because it's a very divine life, it is a very different life. It's an area where your mind cannot enter. It is beyond the mind. And so the poets or artists who have worked on Christ's life and have tried to say things about Him mostly were realized souls, and if they were not, they could not do any justice to his life."

"It's very surprising that I should be celebrating this resurrection in Australia. You know this is the country of Mooladhara, and Mooladhara itself manifests in the Agnya. So such a great connection you have." First of all, this is the country where Mooladhara was established. "Later on it was manifested in the life of Christ on the Agnya centre. I must say that you have really created some very great people signifying this beautiful manifestation because, as you have Dr. Bohdan who is an Australian in the sense that he lived here, and then he went back to Russia, which is the right Agnya, where he worked. In the same way, as Sahaja Yoga has prospered here to begin with, among all the European countries or, we can say, among all the countries which were not Indian, maximum growth took place first in Australia, and the maximum growth now first took place in the Eastern block in Russia."

"Now the other part of the Agnya is China and it is you people only, out of you only, some people have to look after that. And as it is you are all looking after Taiwan, Hong Kong, Thailand—all these are Chinese races. Apart from that, they worship Buddha" who is on the left side of your *medha*, which is the lower part of the brain. Christ is in the centre and Buddha is on the left side. "You also are looking after the countries which are influenced by Buddha. It's all working out like a plan. Perhaps you are not aware of it—that we are all people belonging to one Virata, and that our needs or our work, all of them have great significance and connection."

"About Australia, there is a myth in India that there was a big saint, and he was very good, but somehow he made some mistakes, or maybe lots of mistakes. So God cursed him, and said you better go away from India. It was connecting India and Africa so the land was brought down to this point." God gave him the land and made him into a star called Trishanku, the southern cross, which is hanging over this land. God told him to resurrect this land, to work out the building up of this country, to make a heaven there for the human beings.

One of the good points about Australia is that "they believe in the multi-racial society and they preserve it. They try to help the people through justice if some people are troubled and tortured. It is a very bold attitude towards progress." This comes after a resurrection of political thought. America is a multi-cultural society "and as a result of that, they have progressed very much financially, but they didn't learn anything from the multi-cultural society." For example, the Spanish who went there destroyed all the ancient cultures, and the new people who have gone don't have any rapport with them. The Indians and other cultural groups have a separate identity, and Americans don't keep any

connection with them. "The original aborigines are also kept out as something very low level. But here I find people have a curiosity, and also knowledge about the other cultures which are around them. That shows the sense of collectivity is within your genes... that it is working out in such a way that this country believes still in the multicultural society."

"All these are manifestations of Shri Ganesha's quality. If you have a group of even ten people, with husband and wife, and they don't have the purity of Shri Ganesha, they cannot exist because there will be always a very great conflict between husband and wife. Also... people will become extremely superficial." Like in America, a woman would marry and divorce based on their clothing and hairstyles. "So the relationship between husband and wife is established by Shri Ganesha, and He gives you the pure idea about how to enjoy your married life."

If people like Freud become important, "they start replacing Christ, and people become enamoured by that." If human beings know that in the potential state, "they are all divine, they all have to become divine, and not to go down to the level of animals—even worse than that. If they realize that their main object of life is resurrection, that they have to rise above all these so-called temptations of life, if they know this potential, then they have to believe in it also so that they do not have these absurd ideas about life." Christ came as a human being but He was divine. "He was nothing but *Om*." There was nothing materialistic (no matter) in Him. "If there was any matter, He could not have walked on water. But if people start discarding all these facts about His birth, (His walking on water and all that), then what is left of Christ?"

This message of resurrection is very important, but what you find is that people go on holiday and do things which cannot be enjoyed by anybody who is a realized soul. "So we have to know our Self—that now we have got our realization—not that it is in a potential state, but it is in a kinetic state." Christ should be the

model for the kind of life we should lead. In days of Christ there were no airplanes or cars, "but He went from places to places and talked to them about spiritual life. The people were not yet evolved. They were not mature enough so He could not give them realization, but He talked about dharmic life. He went to the extreme of the ten commandments, that He said not only that you should not do adultery, but you should not even have adulterous eyes." We should have pure eyes, but Christians and Christian nations "suffer from this disease of not having at all clean eyes. There is a kind of a lust and greed in the eye, and they are not ashamed of it. Thank God Sahaja Yogis all over the world have changed so much, transformed so much. They have become so beautiful that this problem we don't have. And if somebody has it, we want that person to get out of Sahaja Yoga till they cure themselves and come to normal."

"The main problem of the Christian nation is that they have become too much mental. Even sex they do mentally in the sense they flirt. The eyes are so much all the time looking at something and reacting to it. They cannot witness anything. Anything they see, they start thinking about it, react to it. Then the reaction, because they are not evolved, can take them to any level of bestiality—worse than beasts. For example, an innocent person sees something, he goes into thoughtless awareness, and he just enjoys the beauty of that, but a person who is full of lust and greed can never enjoy anything. On the contrary, he would like to possess that thing or would go beyond the limits of his authority and enjoy somebody else's wife, somebody else's husband. This is a very subtle thing we should understand." As realized souls, our friendships should be pure—*nirvach*. You are friendly with somebody just because you enjoy the pure friendship where there's no sense of possession or destruction. "Such a friendship is a Sahaj friendship. I have seen people all over the world, when they come to Ganapatipule—the way they laugh, the way they enjoy. I feel so happy that this new world of such innocent people has been created on this earth in My lifetime."

"You should also realize that you belong now to a very higher type of people.... There is no justification for any Sahaja Yogi to indulge into such dirty stuff because he is beyond it. He has developed a new sense of beauty and cleanliness. He cannot bear anything which makes him look like a person who goes towards all kinds of filthy things. This is a speciality which you have got it which was potentially within you. And despite the atmosphere in which you lived and you saw, you just got out of it and became like beautiful lotuses in the pond of filth. And these lotuses themselves can give such beautiful fragrance to others, that they can make the whole pond fragrant and beautiful."

So the responsibility on you is much more than I would say on Christ because Christ was divine. I was asking them get *Devi Mahatmyam*, if possible. In that He is described as the Son of Lord Krishna and Radhaji, and that He has been given a special power, and He is called as a support of the universe... Mooladhar... and the birth is described in a beautiful way—that first He was created like an egg. This purity, this auspiciousness was made into an egg. That's why during Easter you people give eggs to friends. Now this egg was nicely also kept for ages, and then it was broken into two. The first one became Shri Ganesha, and the second one, which evolved fully, like an egg when it is evolved, and is fully mature... was Christ. You may say that, 'How is it one egg has two forms?' I must say these are Divine happenings. They are very different from what we see in the mundane world."

"Now this egg, the second part of it, became a child, and He was crying for His father. All His life, Christ talked for His Father, and when He knew He would be crucified, He prayed to His Father saying, 'Oh Father, save Me from this cup of crucifixion.'" His two fingers, one for Shri Krishna and one for Shri Vishnu, are always out, expressing His blessing.

"There are so many things by which we can, as Sahaja Yogis, find out how Christ has been ruling throughout. He is not dead. His body

might have been perished in Kashmir, as they say, but He was the Spirit and the Spirit that was in Him was a living, eternally living, great personality." He might have had a little bit of the human aspect to camouflage Himself because, after all, Spirit just cannot come in. The part that He was using as a camouflage might have been dead. "In Divinity, as Ganesha is pure, He is absolutely beyond any kind of contamination." Other incarnations had to behave like human beings, like Shri Rama had to go in the jungle to deal with people, and He wept a lot for His wife. Christ also went to all many places, "but He never behaved like a human being.... Christ was never married. He never wept, as far as we know, except when He was praying to His Father, He just asked that, 'if You could remove this cup from My mouth, I will be very happy.' So it's shown in His Character that He came on this earth as a Divine Personality, He lived as a Divine Personality, and died as a Divine Personality.

"He didn't take the responsibility of giving realization to people, which is the greatest headache.... Christ accepted His resurrection as a natural thing because He knew all about it, and that He didn't have to change, He didn't have to transform Himself. He was the same as He was because He did not need any resurrection. He just tried to show in His life that we human beings can have our realization and we can be resurrected. His message is not the cross, but the resurrection, and this resurrection, if you understand, then one can understand also one more thing—that we are now resurrected from ordinary human beings to the divine level. It was easier for Christ because He didn't have to face any problems, while you are coming out of that human life to such a higher life. Suddenly it is too much, I agree, it is too much to accept, but because you go beyond your mind, it's not difficult because your mind stops thinking."

"Otherwise, normally people would have been thinking, 'Now I am resurrected, all right, so what should I do?' ... All these ideas of human beings would have followed you slowly. But no,

you just felt, 'We are there.' ... You became conscious of your qualities, of your virtues, of your greatness, and those who were conscious became very confident—that we have these values already existing within us. We have these powers which are manifesting and these powers are flowing through us. Nobody doubted it—some did, but very few. As you grew up, immediately you knew that the Divine is acting through you, is there. Everything is tangible. You know everything about your inner being. Gradually you start spreading out yourself, spreading out your personality, and then you don't have the weaknesses as human beings have."

"We had some funny people, no doubt, I know that people start thinking about how to make money out of Sahaja Yoga—that's still a human nonsense going on—or how to show how your powers can assert, how to sort of use your ego to put down people. All these are human style of life, and it existed for some time but now I find you all are washed, as if this Kundalini has just washed you completely. You all have become very beautiful people, extremely beautiful." People say that they have never seen such a group—they don't fight, argue, or make money, and the children are so sweet. "Such a society in these modern times never existed anywhere and how is it existing here? They were quite surprised, as also you should be, that you have achieved this without any much effort or any penance or going to the Himalayas. You got it here because it was all there... and you found it. Our marriages are 90 per cent successful. We have problems from the parents, sometimes from the society, but it's too little to be mentioned.... We can really change this world, no doubt about it, if you remember that the message of Christ is resurrection that has already happened."

After resurrection, your attention should be there. If it is still on your job, money, car, house, children, spouse... then you are still a human being. You have not yet lost that attachment. "A person who is divine has all the relations but doesn't get attached and involved

into it," like the sap in trees. As long as you are attached to your children or to other things, then "divinity has not fully manifested. That detachment is not neglect.... On the contrary, it is the most pure detachment which really nourishes every area of your life. Wherever you go, it nourishes. So you have to test yourself, nobody else has to do it: 'How far I have been kind to others? How far I have been helpful to others? How far I have been collective?' I've seen glimpses of this many a times and it has given me great joy."

We have to have the feeling that we are all collective and we have to help each other. If there is a problem anywhere in the body, the whole body suffers for it and knows about it. "In the same way, in Sahaja Yoga there should be a common feeling all over the world. If something happens here, one person is affected, the whole world should know. Not only know, but they should make efforts. If one person is suffering, the whole world will suffer for that, and this is what is the culmination of our collectivity. Those who try to keep out of it in the collectivity cannot grow also.... When we see somebody in difficulties, say financial difficulty, at that time we should try to suggest or try to help that person as just a part and parcel of the whole. Then that person will realize that I have so many people here. I am not alone. Somebody might get more, somebody might get less, makes no difference. But the activity of the collective should be such that you should feel that oneness, that innate feeling for another person." Without thinking about it, "you should feel attached to that person, and you should feel that you have to do something about it: 'After all, why should he not have the same joy as I have?'"

The first thing you will do normally is to help such people in their chakras or in their endeavours. "It is very easy now to do Sahaja Yoga. In the olden times it was very difficult." If you had tried Sahaja Yoga at the time of Christ, you might have been crucified. "What did Christ do, after all? Why was he crucified? But nowadays, that is not so." Before, saints had

to work hard to get their realization. "You don't have that problem. There is no problem at all, except for one—that you have to have full assessment of yourself—that you are the pure spirit and that you are in the Kingdom of God. Just like Christ. It did not matter to Him." If He had to oppose something that was wrong, He did it. "This courage, this confidence was in Him because He was a divine personality."

"But you have become divine. In a way you know better about life than He knew because He never touched all these points that you have touched, from what problems you have come out. So you should have much more understanding for people who are not in Sahaja Yoga, or who want to come to Sahaja Yoga. Like as soon as they come to any program, you should not start saying you are a bhoot.... You were a bhoot before you came here, quite a big bhoot. If you ask Me, I can tell you." Now you realize your importance, and "you have become qualified. You know everything about it. When you know that this has happened, then try, just to follow a few rules about Sahaja Yoga. It's very easy for you to follow because you are divine, no problem... but don't yield to human pressures that still linger in you or maybe in the society. You keep to your own style, to your own behaviour and you will be amazed that the rest of the world will worship you.... In your lifetime it is going to happen, but try to understand that you are being resurrected for a purpose. And that purpose is to transform this world into a beautiful place, for which all of you should, with full attention, with full understanding about yourself, about your responsibilities, should jump into it."

"Australia has a special responsibility. As I told you, some are so over-responsible, and some are not at all.... Why is it happening like that? I see people who are so attentive, and some whose

attention is still not all right—moving like this, moving like that. So you should try to follow people who have reached a certain height. Try to follow their life, their lifestyle and then you will be amazed that you can do it very easily because you are mature. It's like I've said that you are like an egg, and it has to be hatched once you are mature. But some chicks come out and just start walking nicely, with little legs you see them very nicely walking towards the mother, and the others are still there, covered with all kinds of filth on them, and not able to walk. And then these ones who can walk, bring them, you see, they poke them with their beaks and say, 'Come along, come along,' and they bring it to the mother.... You must watch them. This Easter has a great meaning—that we are now newly-born chicks and we have to now follow a new path. It's a very simple path, but still we are conditioned so we are afraid, maybe, or we have an ego, whatever it is."

"So drop out all these things, just humble down, and just start walking on this path of Sahaj, and one day Australia should be able to cover the whole world. I can't see why not. After all, you are the Mooladhara, and the Mooladhara must play its own role as the wisest people. Wisdom is the power that you get from Shri Ganesha. So you have to be wise, absolutely wise, and know that you have been seekers. You didn't get it because I asked you, or we paid you, or anything but you were seekers struggling to know the truth, and that's how you got it. And once you have got it, you should establish it fully in your life and also in the lives of others. Let others also feel that this gentleman is very unique or this lady is very unique. She is very different. She is not selfish, she is not cunning, she doesn't manipulate. But somehow by her character, by her nature, she is trying to create light for us and enlighten our path, enlighten the path of others. May God bless you all."

## Mahamaya Puja Talk Synopsis

Auckland, New Zealand, April 10, 1994

**T**oday is New Year's Day according to the Shalivana Calendar who were My forefathers, and in the whole of Maharashtra it is regarded as New Year's Day and the best day to start anything. So today I've decided to have Mahamaya Puja. I have never talked about Mahamaya as it is not to be talked or told—it's a secret, as they say. It is the basic of Sahaja Yoga... because it is described when the Goddess comes in the Sahasrara, the Shakti, She is Mahamaya.... She has to be the Mahamaya—means She should camouflage Herself fully. Nobody should be able to know Her as the Goddess, to begin with, and even if they get realization they should not reach to the end of it. There are many reasons for that."

"The first job of Mahamaya was to give realization. Now if I had come on a tiger with a sword in My hand... you all would have run away from Me." If the Goddess had come in any other form, She could not have done what She was supposed to do. The Mother of Christ, Shri Sitaji and Fatima all ended their lives so early and they couldn't do any work whatsoever. "This difficult work of giving realization to others is very intricate. It has to work out in such a manner that nobody feels that it is done by some great personality, or with great awe or fear. So the Mahamaya incarnation has to come—that people can come closer. Also it has one very great advantage—that when a simple person who's just a housewife starts giving realization, people are flabbergasted. Also they think, 'If She can do it, why not we do it?' ... So they have self-confidence, and being a Mother, She does Her loving part, Her compassion, but the greatest is the patience." None of the incarnations who came had so much patience. They disappeared from this Mother Earth quickly, with some excuse or other. "But I had to stay—I don't know how long, but it has to be done up to a point, this work of giving realization."

"The third thing was that you have to be identified into My Body, into My cells of My body, but this is a more difficult task because supposing one of you becomes stupid, becomes foolish, quarrelsome, anything you do, any small thing, it hurts Me. It has to, but I don't think about Myself. I always think about you. So it's an indication to Me that something has gone wrong somewhere. Somebody is doing something wrong to somebody. Some Sahaja Yogis are being tortured, some are sick. Anything like that, I work it out very intensely and intimately. Recently, today only, they told me somebody has got meningitis in Australia. Immediately I gave bandan. I am sure such a person should be cured if she has any faith in Me, and she is in My Being.... They call it a miracle. It is not a miracle... It's again the Mahamaya's blessings are like this. You can't see how you are inside Me.... This is Mahamaya. This is the secret part of it—that you don't know and then when I feel the pain and if I look at it, because I have powers to cure, so you get cured. You don't know how it happens."

"Collectively, whatever you feel, I get it in My body. For example, collectively if you have a left Vishuddhi, I get it.... Any chakra that you catch, collectively, I get that problem and I have to solve it because it troubles Me, so I solve it. It's a compulsion that I have to solve it. Now in doing so, you might think, 'Mother, we are troubling.' You are not. It's My doing. I have taken you into Myself—you haven't.... It's My own work, it's My own responsibility. And if I have done it, it's done. I am supposed to do it, that's the job I have to do. So there's nothing to feel bad about it."

"The purpose... is that I could come close to you, and I need not fill you with fear or oddness, or even a feeling that I am not a human being. I behave exactly like a human being, I react exactly like human beings and all

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these powers are hidden within Myself. Unless and until you are a realized soul... whatever you may do, you won't understand. Or maybe in the previous life you had your realization, or maybe also you have done such tremendous *punyas* that you can recognize. There are people like that who have done it. But to make it more congenial to you is to become absolutely a human being. So I married, I had children, I had grandchildren and I do shopping.... People are surprised how I take Coca Cola (I am not supposed to take Coca Cola?) or I eat popcorn, but I have to be just like you. But inside I am not. Outside I am."

"My attention is such that it penetrates into everything, and I remember each and every thing very well. My memory is very good, even at this age. So you see this attention itself is very penetrating, and when it penetrates it carries with it all the powers that are required, and acts. It's a tremendous machinery... which is very subtle and works wonders. So you start telling Me there is a miracle that has happened.... Nothing is a miracle because if you are all in My body and if My body is divine, then what is a miracle? ... As this hand can communicate with this hand, I communicate with you."

"But one thing is definite—that you should not get lost with this *rupa* of Mahamaya. It's a very dangerous thing because once you get lost... then it doesn't act, it doesn't work out. It is not a casual thing, but I want to live very casually Myself to show that I am casual, but I am not, while you should not pay your attention casually. That won't work out because you are in My body. Every cell in My body is aware, and every cell has a reflector... which works on remote control on your attention also. If your attention is not all right, it corrects.... That's the best way we could evolve human beings."

"There was no other way out because the attention of the people is, on the whole, in the whole world, not yet on the Spirit. But suddenly they get a glimpse that there must be something beyond. So many religions have come, so many

have talked about it... but still the consciousness that we have to be the Spirit is among very few people, and they are the ones called as the Seekers of Truth." The rest of the people are happy with themselves and are busy worrying about their holidays and other things.

"So under these circumstances one had to come in a camouflage.... They are like enemies... of God's Love so you have to enter into them like a spy, camouflaging yourself, and make them dance... let them get lost a little bit here and there. Let them see for themselves because with Mahamaya, She allows you. There are some Sahaja Yogis who left Sahaja Yoga.... I said, 'All right, if they have gone, very good. Good riddance of bad rubbish—doesn't matter.'" Then they again come back, saying that different things happened to them—some met with accidents, got sick, or became unhappy. When they say these things, "I just smile.... Again they come back to Sahaja Yoga, but they are left behind the others. They come up, but slowly.... In a way there is a good example for others—that we don't want to suffer anymore."

"The sufferings do not come from Mahamaya by any chance. On the contrary, once you've called Me the Mother, there is a protective attention on you. Then you misbehave, you cross all the limits and things, then it acts on you. This action has taken place in many cases. Some of them have come back, some are still hanging around and are doing wrong things—because they have done terribly wrong things and they know they'll be found out."

"Now the worst thing that happens in Sahaja Yoga, that people try to make money out of Me because they know I don't understand money, I don't understand banking, and I am very bad at it, but I am not.... I know everything about everyone. They tell me lies. I know that they are telling Me lies, but it's allowed. Do what you like in Sahaja Yoga. You yourself will have to pay for it. It's something so great with this Mahamaya *rupa*, that directly I don't have to say anything. You don't even know that it's done. When it happens, they come rushing to Me,

'Mother, it has happened.' Now I have not done anything directly, neither indirectly, but once you go out of the protection of your Mother, there are all negative forces all around you which also you don't see because you are partly blind. You couldn't see your Mother and you couldn't see these negative forces also. Then you fall prey to these things... or maybe into some paradoxical culture as you have here. There is somebody I know in Sahaja Yoga who is gone now and he is now drinking a lot and he's doing all kinds of things. So such a person gets lost because of his doings. I am not doing anything to him."

"If you are with Me, if you are in Sahaja Yoga, you are protected, you are looked after, but you have to stick on, you have to have faith, and even if there is any problem it gets solved. But those who have gone out of it, who go beyond My reach, then they suffer. So even indirectly, I would say, I am not in any way harming them because I have decided not to harm anyone, especially those who call Me Mother... but they get harmed very badly, no doubt. So if it has happened, just take it up. 'Mother forgives everyone.... This is a lesson for me. It was something because it happened and now I am back.' And then you become sometimes a better Sahaja Yogi than many others. This kind of happening is very common in every country."

This whole culture is so paradoxical. What is paid for and accepted is ugly, sinful, and filthy and goes against the growth of spirituality. On one side you want to be spiritual, and on the other side you have this paradoxical culture which takes you down to hell. "The whole world is a camouflage... an Anti-Mahamaya. So they say that this maya is created by God. No. Maya that God has created is this world, this whole universe... but this illusive life is created by human beings."

Through projections of the brain, money is everything and then, by hook or by crook, you have to get money and then feel you can do what you like. "Anything is all right as long as you have money." Money maya is one of the

illusions that human beings have created, and in that comes also wealth, possessions, materialism. "Everything is created by human beings, and this creation of materialism then boils you down to a personality which is involved in all sinful acts. Everything is all right because money is all right, materialism is all right." For example, people went to America and killed and tortured so many aboriginals there. How can human beings behave like that towards simple, ordinary people living in the jungles? It's genocide. Nature, which is a Maya of God, takes respite. The Mississippi rednecks in America used to kill black children and throw their bodies in the river in the name of being superior white people, behaving worse than animals. Recently terrible floods came which drowned these rednecks beyond their necks. Another example is that Americans were buying wheat and other things from Bolivia and Colombia very cheaply, then selling at double the price and making a lot of money. Now these countries have prospered from the sale of drugs to America. It has become such a fashion that even senators and high government officials are taking to drugs.

"These people are so immature—worse than children. They are not grown up, only in age. They have done good maybe in mechanism and all those things, but that has nothing to do. It's your personality growth, and that's why I find them just like dwarves—the way they have attitude towards things. And everyone practically must have taken drugs, except for Asians may not have.... There are two genes which are protective, found only among Asians—means Chinese and Indians. All the rest of the people don't have those genes which should protect them so they are so vulnerable to all these nonsensical things that are going on and they take to it easily." This happens even among educated, good people. For example, a 70 year old man may marry a 20 year old lady.

"It's such a paradoxical world that if you come from Sahaja to this you see what's going on. What are they doing? What's the matter with them?" Taking off clothes has become very

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common. At a cricket match in Australia where they are supposed to be good cricketers, some women were sitting topless and now they are losing in cricket. If there is no innocence, no chastity, and no respect, how can they win? They are insulting the Goddess there. If the attention is distracted, how can they win in any game? "Are all women trying to become prostitutes? ... This is something they don't understand." People like Michael Jackson are celebrities, making a lot of money. It's such a paradox. "Can you say that this is an advanced country when the ideas are so low?"

"After coming to Sahaja Yoga you can see for yourself." But you must get these protective genes established in you. "This is the thing in Sahaj Yoga. And suddenly you people have given up all that nonsense. You don't want all that. Actually if you see it properly from any logical point of view, without the maya of this nonsense... you can logically understand that it is wrong. Why do you feel jealous of another man or woman?" People have murdered because they were jealous. "If it was natural and normal and joy giving, you should not have felt bad about it.... If this happens to your own daughter, you may not like it. Nowadays there are people who like it also to the daughters. If today someone has something to do with the daughter, the whole society is against it. But maybe tomorrow this horrible devil maya, which is anti-maya, will work out and maybe then nobody will mind it.... If you people do not hold it right into your hands—the culture side of Sahaja—I don't know what's going to happen. If you read the newspaper everyday, you feel really dizzy, you don't understand in what maya these people are lost."

"So it's an anti-maya. Because Mahamaya has come, so anti-maya has come." Fifty or sixty years back, it was not that bad. "Once in a while people used to do something nonsensical, but now it is rampant. But it now... has become accepted as a fashion, and if you are not in it, you are out. You have to be in the madhouse. You should see this clearly because now you have come into the maya of God. Maya also

means love, the God's love, and in that your eyes should open out and see. People are doing such horrible things, like influencing young girls to drink alcohol and then go to brothels. Such behaviour could even be accepted in India one day because it has such an overpowering effect. That's why the Maya of God is such—all these beautiful things are there so you can get lost with it, you can see it, you can picture it, you can paint it. But no, they are not interested. They'll make this also ugly. They'll make every picture ugly. They'll make every face ugly. So this is the anti-maya... and for that you need a Mahamaya to correct it and to solve the problem."

"The complete working of the Divine depends on you people, wherever you are. How many you are is not the point.... How intense you are, how you want it work out, how you want to put your attention to it. It's very important how you are going to do it because you people should understand the responsibility. This world is getting drowned and I feel that at least 80 per cent of the people will be finished. Ten would be hanging in between in limbo, and ten percent will be Sahaja Yogis the way it is moving in the West." India may be different, and also Russia and the Eastern Block people may be different because they are jumping into it. "I don't know how they have discovered Me so easily. They say My face is evident."

Another maya is of power and the power of money. They try to have power over territory which has also made people quite mad in the past. "Now they are all fighting for some nonsensical land which will never belong to them. It stays here permanently, eternally, but the fights are going on." In the name of religion they are also fighting for land, or they for changing their religion or getting more people in that religion. "I don't know what their idea of religion is. Is religion meant for that? ... So here again the Mahamaya has to work, and the Mahamaya works this way—that She integrates all the religions. She shows that all religions are the same, have the same spirituality." Instead of making people spiritual, they have made them

money-oriented or power-oriented. "It's something absurd that you cannot explain... and that illusiveness is called maya. And this illusiveness appeals to many people—that's the point I am worried about. Something is illusive, then they go on running on after that like a mirage, and ultimately they are destroyed."

The picture now is that ten per cent of the people will be saved—at the most. "But this is a very sad affair because it has taken so much effort to make human beings, to make them all right, to make them sensible, and now what you find is that they are going to be all finished. It's too much to bear, too much to believe in, but it is going to happen if you people do not take it up seriously and work it out."

"For you also there should not be any illusions because many of you are more busy with other things. To you other things are more important than Sahaja Yoga. But whatever you are doing, you can bring in Sahaja Yoga into that... in politics, agriculture, in social life, in your jobs, everywhere you can bring Sahaja Yoga. By your own behaviour, by your own intelligence, you can bring Sahaja Yoga into every field which you have to think about.... And this is what is to get into the Maya of God—that you get rid of all the illusions which are false, which do not allow you to see the right thing and then seriously to get into the productive side of Sahaja Yoga. You can imagine how productive is Sahaja Yoga, how the miracles work out, how there is this Divine power which is anxious to help you, despite all this Mahamaya."

"In your lives... a maya plays when you do not want to do the right thing. 'All right, do it, do that.' ... Ultimately you learn a lesson. I don't say 'no' if you say, 'Mother I want to do it.' 'All right, go ahead.... whatever you want to do.' (If I find you congenial, I may tell you that 'Better not do, it's not going to help you.') But then when they get a complete disillusionment, then they take to the right decision, come to the right thing.... Let them try with their own freedom, but then they realize that, 'What Mother said was right. I should have done that.'"

The maya "allows you to do what you like. You use your freedom... whatever you think is proper, you do it... but Mahamaya is that which brings you back to normal, brings you back to reality, to understand. It is at that point when you understand Mahamaya." Russians understood this when they realized that Shri Mataji is doing greater work by working with human beings than Einstein who is just working with matter. "To them I am higher than all of them, greater than all of them which is a fact also... the way work is done, but it doesn't mean that it's something to be ego about it because if I am made like that, I am doing it. What is so special? ... One gets the pride and the ego only when you think you are doing something more beyond you.... This tent is meant to give shade. Now if it is giving shade, should it have ego? ... But if you assume that you have got something special about you, that you have to do that—whatever special you have." Flowers are beautiful, but they are not going to have ego about being so beautiful.

"So this ego comes when there is—again the Mahamaya part of it—that you are in the maya of your own understanding. Now you are Sahaja Yogis. You should be very proud.... Look at these horrible people who are not at all connected with God.... So it is just sort of an assumption that 'I am something great' that makes you ego, but that is also a maya because you have to learn. Ultimately your ego breaks and you understand what a Humpty-Dumpty it was.... There are some Sahaja Yogis who refuse to do any work of Sahaja Yoga. I said, 'Why?' 'Mother, we are too intelligent and our intelligence cheats us and we'll develop ego.' I said, 'now this is an escape.... Sahaja Yoga can never give you ego, but will give you joy. If is giving you ego, it is not sahaj.'" You just enjoy giving realization, curing somebody, being kind. "You are playing such good music, all this you learnt Indian style—I don't know how. Anybody should be very full of ego. But no. In the maya of your Mother, you just enjoy."

"Maya should give you enjoyment. That's the best thing that this maya can give, and you can

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enjoy it so much. I think it is a very beautiful atmosphere created by this Mahamaya. So you can enjoy each other, you can enjoy My company, you can enjoy nature. Such a rapport, such a beautiful understanding between everything else is there. Nobody is bothered as to who is higher, who is lower, what is the position. How much money he has got or what he has got.... If somebody has a talent, he enjoys because he has a talent, and the others also enjoy because he has talent. No jealousies, no rivalries.”

“It makes no difference whether they are from Russia, or from America, or from India. So all these differences which are skin deep are finished, and I find everybody appreciates everybody’s talent.... Suddenly you’ll find someone say, ‘Oh, he’s such a gem.’ ‘When did you meet him?’ ‘No, I’ve heard about him.’ All this appreciation and all this beautiful feeling for others is only possible through Sahaj. No jealousies, no rivalry, nothing. These come because of ignorance which creates a maya—about yourself, also. ‘I am this, I am that,’ and then the ‘I’ comes down like that. So all condition-

ings also can create a maya. Many conditionings are there—that ‘I am from such a family, I am from such a thing.’ That all has to be stopped.”

“So today’s special day is of New Year’s where they say today is the most auspicious day to start something new, and this Mahamaya’s dissolving has to be started. Gradually you should try to understand. Many people ask Me, ‘Mother, how do you do it?’ Forget it, it’s Mahamaya.... That part you need not go into—just enjoy. Just enjoy that you are in that maya and you are enjoying it. It’s the best way to enjoy this Mahamaya. And today for the first time we have this puja of Mahamaya. Because of *Gudipawada* I thought something unique must be done which encompasses everything of Sahaja Yoga. It’s not one incarnation, it’s not one nadi, it’s not one Goddess, but all of it is there,” just as everything is integrated in a film—audio, visual, drama, music, acting. “In the same way, I think Mahamaya has everything, every part as you tell Me, everything that you enjoy, everything that you discover. Everything is in that vision of Mahamaya which has been created for you. May God bless you.”

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## Shri Mataji’s 1994 Tour of Australia and New Zealand

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Shri Mataji again blessed the land of Shri Ganesha with Her presence for three weeks between the months of March and April 1994. The Sahaja Yogis of Australia wish to thank Her for coming and allowing us to worship Her in Puja. Below is an account of the highlights of the Tour. Every word of Shri Mataji’s is precious and we are incapable of capturing the full significance of Her message. We humbly ask Her forgiveness for any inaccuracies or mistakes contained herein.

### Perth

Shri Mataji arrived in the early hours of Friday the 25th of March from India and the recent celebrations of the great day of Her Birth. The plane arrived around 1 am with about 100 Yogis from Perth and the East coast, as well as some from South East Asia there to greet Her.

She made Her way from the airport to the Sahaja Property at Gidgegannup. The Perth collective has purchased an aircraft hangar and is converting it into an Ashram and multi purpose centre. The Yogis have also constructed a house for Shri Mataji by the edge of the lake a short distance from the Ashram. The house appears like a small castle reflected in the calm

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waters of the lake. Shri Mataji was very happy with Her house and with the Ashram in general. She was full of praise for the project and suggested that the property and huge Ashram could serve as an artists' colony: painters, writers, poets, anyone involved with the arts could find inspiration in such a setting and their art would prosper. She also suggested that it could be used as a commercial conference centre and art studio.

She enjoyed the many perfumed flowers placed in Her apartment and felt that in the land of Shri Ganesha there should be perfumed flowers. We have been having our most successful seminars at Giddegannup, with seekers coming back regularly, perhaps because we can be so close to Shri Ganesha there. They can sit on the ground or grass to learn shoebeating, be close to the water and generally experience the healing power of nature during the talks. The vibrations have been noticeably increasing throughout the past year.

Although we did not have Shri Mataji with us for very long in person, She was flowing through us strongly all the time. When a Sahaja Yogini was waiting outside the place where Shri Mataji was resting, she sat enjoying the vibrations, but when she later walked up the hill to where we were enjoying an entertainment evening, she found the vibrations were very much stronger. Then she knew where Mother really was! Several Yogis also mentioned experiencing a strong flow of energy around us all as we settled down for the night.

The concert acts ranged from the serious to the side-splitting. Two 14-year-old yogis wrote, directed, costumed and acted out a drama about Shri Ganesha's birth which brought the house down. At the critical moment when Shri Parvati instructed Shri Shiva's men to seek out the head of the first animal they encountered, a Yogi's dog appeared as if from nowhere and walked straight up to Shri Ganesha! The actors behaved very professionally and waited for the audience to recover before they completed the drama in its traditional form.

A slide-music presentation, *The Story of Australia*, explored the experiences of immigrant and indigenous Australians, highlighting in a matter-of-fact manner the insults and indignities which need to be pardoned if we are to restore the balance between the people of different origins as well as that between the people and the land itself. In preparing the material the Yogis involved felt much clearing, both personally and in the wider sense, and there is much more to be done. Two aboriginal ladies attended the public programme.

The public program in Perth was a great success, with more than 600 people in attendance. The Perth yogis together with a few of the Yogis from the East coast formed the music group and performed three bhajans before the program began. Perth Yogis have certainly changed since the days when no one could sing. Now we have many instrumentalists as well. The audience really warmed to the music and were clapping along. One could feel a real warmth and acceptance from the audience. When Shri Mataji began, the assembled seekers were both receptive and respectful of Shri Mataji. It seems that many of the seekers had already experienced the cool breeze during the bhajans earlier. Shri Mataji went through the Realization meditation with them and almost all raised their hands to confirm they had felt the cool breeze. About 30 who did not have a strong experience were invited up onto the stage where Shri Mataji Herself worked on many of them. She told us afterwards that they all had Agnya... many of them were Christians.

After the program the music group performed more bhajans as Shri Mataji worked on people from the crowd. Among the bhajans were two new ones written by local Yogis. While working on people, Shri Mataji turned to the group and commented about the new songs. With everything going on around Her, She still had time to acknowledge the new offerings of music written in Her praise.

The next day one gentleman was waiting on the Ashram doorstep. He couldn't wait for the advertised follow-ups—he wanted to get started!

Another gentleman rang and said he smelled the perfume of the flowers around Shri Mataji as She was working on him. He awoke the next morning and immediately got up to try to be in meditation. When he put his attention on Shri Mataji and tried to remember what She had shown him, the perfume of the flowers filled the room. He called his wife, who had not attended the programme and she smelled them, too!

Instead of hiring a special venue for the follow-up programmes we decided to have them on two consecutive evenings at the regular venues. This gave seekers the opportunity to attend twice at three different places near the city. More than 100 people came altogether to the six programmes. At the Ashram Yogis had to sit outside as there was no more room. From the quality of the people we are hopeful that some will stay. Shri Mataji requested us to take care of them in Sahaj manner and to look after them as they are such good people.

## Melbourne

### *Monday, March 28th*

Shri Mataji arrived in Melbourne on Monday afternoon at 5:10 p.m. The city was bathed in sunshine and enjoying unseasonably hot autumn weather. Sahaja Yogis from Melbourne and the four quarters of the country had been drawn to the place of Shri Mataji's arrival, their hearts full of longing to catch a glimpse of the Divine Goddess and to pay homage to Her.

The assembled Yogis waited in eager anticipation as Shri Mataji's flight from Perth landed at Tullamarine airport and She made Her way into the arrival lounge surrounded by the Sahaja Yogis travelling with Her. She sat amongst us for a time and received offerings of flowers, Her beaming face showering love on us all. She greeted all the Sahaja Yogis as they made their way to Her chair and did namaskar before Her. There were about 150 Sahaja Yogis present, and after a time everyone had the opportunity to pay their respects and welcome Shri Mataji.

Shri Mataji then made Her way to the main Ashram known as 'Pytchley Hall' which was to

serve as Her residence in Melbourne. Upon Her arrival at the Ashram Shri Mataji was in Her sitting room talking to the local leaders. The remaining Yogis were sitting in an adjoining meditation room. Shri Mataji was discussing local events and recent happenings in Australia. After a time, Shri Mataji took our leave and retired for the evening. The Sahaja Yogis then retired to a courtyard at the rear of the Ashram and enjoyed a delicious meal. The time was joyfully spent meeting old and making new friends as the Melbourne collective played host to the visiting Yogis. The local collective kindly accommodated all the visitors in the homes of Sahaja Yogis. Following our meal we made our way to the houses which were to be our homes over the next four days.

### *Tuesday, March 29th*

The next morning many of us awoke after spending quite a restless night. After conversations around the breakfast table it seemed that Yogis right across the city had also experienced restless nights. We then heard that Shri Mataji had been up for much of the night working things out. It is beyond our comprehension the extent to which Shri Mataji is always working for our benevolence.

Shri Mataji awoke and left the Ashram mid-morning for the centre of the city where She was to do some shopping. As She left the Ashram Shri Mataji's car was followed by a procession of Yogis. They made their way into town and shopped at some of the major retail outlets in the city. Some of the group then enjoyed a lunch at a renowned Chinese restaurant situated in Melbourne's 'Chinatown'.

That evening many Sahaja Yogis gathered at the Ashram to meditate. We did not see Shri Mataji that evening. The Melbourne Yogis had hired a local hall and arranged an evening of singing and collective enjoyment.

### *Wednesday, March 30th*

Many Yogis gathered at the Ashram where word had come that there was to be a picnic the next day. We were informed that Shri Mataji would attend and She would talk to us there. The

public program was to be held that evening so many Sahaja Yogis were busy preparing.

The public program was held at the Camberwell Exhibition Centre. The program began at 7:30 pm with a performance by the Sahaja Music Group which was made up of both local and inter-state musicians. It was the first time many of them had performed together yet they began the program with beautiful renditions of some Sahaja 'classics'.

The introductory talk was delivered by the Victoria leader, a retired Senior Lecturer from one of Australia's most respected places of learning for young artists. He is a dignified and widely respected figure, both within and outside the Sahaja collective. His introduction to Shri Mataji drew upon his considerable knowledge and experience in areas of art, spirituality and the history and philosophy of Western culture. He inspired the audience as he spoke of how the media, our politicians and our society conspire and implore us to become consumers and materialists. He said this lifestyle robs us of any true joy which can only come from the spirit. He suggested that we can all become much more than this and that we can break through to the next stage of human spiritual evolution. All this, he said, had been made possible through the grace of Shri Mataji Nirmala Devi, the greatest spiritual being on the planet today.

His talk was a fitting prelude to Shri Mataji's arrival. Shri Mataji arrived to find about 600 people in attendance. She spoke in a very forthright manner and told the seekers that the time and age of truth was at hand and that people should not only take their self-realization but they should establish themselves as spiritual beings, as people with an evolved consciousness.

Following the granting of self-realization, Shri Mataji said that She would stay with us for a time as the musicians played some music. She said that listening and clapping with the music would help establish people's self-realization. After the completion of two bhajans, Shri Mataji took Her leave and left the hall.

### *Thursday, March 31st*

We gathered at the site chosen for the picnic, a beautiful nature reserve adjacent to a dam in a

place called Lane Cove River Park. We enjoyed our lunch and relaxed in the afternoon sun, the children playing as we waited for the arrival of Shri Mataji. The fields were green and lush, the autumn breeze blew around us and the afternoon sun filled the surrounding trees with light. It seemed Mother Nature was preparing Her garden for the enjoyment of the Divine.

Shri Mataji arrived and sat amongst us, the sunlight shining in Her hair and illuminating Her face. She called us closer and, like small children, we rushed forward to sit at Her feet. She began to talk to us, and we felt She had the keys to our souls which She opened and filled with the wisdom of the Divine.

Shri Mataji began by saying that nature and spirituality go together very well, that one encourages the other. She then moved onto another topic and discussed how negativity comes in such a camouflage that it is hard for us to make it out. We can go along with it until we find ourselves in great danger, and then great damage can be done to Sahaja Yoga. We must come out of it and realize the value of our own being and not let ourselves be suppressed, oppressed or led astray. She said that some of the new people who had come were better than the older people who can become power oriented, or behave as if they are masters of Sahaja Yoga, and this only results in bringing people down. We all have to practice Sahaja Yoga very well. We should be careful of charismatic people who talk too much and speak against people. They should not be listened to and we should not get involved in their domain. She said that if there is a problem with the leader, She will know about it but She may want to test how far we can understand the situation—that we should have the power to discriminate good from wrong.

Shri Mataji said that Sahaja Yoga is working in 60 nations and that Her attention is everywhere. After all, we are all Her children and She has special concern for us all. It is for the betterment of our lives that Sahaja Yoga has come—to enable us to enjoy the Kingdom of God. Everything is for us, but if we are not sensitive to what is good for us we may fall into a trap. She went on to say that we have to meditate, morning and night. She said that in the

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beginning She knows that we found meditation boring but gradually we will grow into it and see the benefits. She told us that She cannot meditate for us, we have to grow ourselves.

Shri Mataji asked us to see what a unique time we have been born into and what special people we must be to be in Sahaja Yoga. We must have been special people and have done something great; otherwise we would not be here. We did not come here to gain materially, or for some other reason. We came for our ascent so now is the time to make the best of it.

She then spoke about western children and said that the children in the school did not want to study—they want to play all the time. Children should know the value of their lives. Mostly they are realized souls and intelligent, sometimes too intelligent. We should try to get them interested in higher things and we should try to spend time teaching them because they have to come up.

After the talk some people with problems came before Shri Mataji. At one point She went into a deep meditation. For a moment it seemed as if the power of Mahamaya was reduced and we looked upon and felt the presence of the Adi Shakti, the source of all power.

## Sydney

### *Friday, April 1st*

Shri Mataji travelled from Melbourne to Sydney for the Easter Weekend on Friday afternoon. Kingsford Smith Airport that Friday afternoon resembled central station at peak hour. There must have been 200 to 300 Sahaja Yogis at the airport. It was a sight to see, hundreds of people, a sea of flowers, all eyes fixed at the walkway leading from the customs checkpoint. A video screen gave the first indication that Shri Mataji was on Her way to us. As Her image appeared on the screen a roar rose from the crowd and a sea of people moved as one towards the doorway.

As Shri Mataji appeared, Sahaja Yogis young and old began offering flowers and welcoming Her to Sydney. Eventually a path was cleared

and a seat was found for Shri Mataji. A steady procession of Yogis then greeted Shri Mataji and the rest gave their offerings of flowers. The seats beside Shri Mataji were filled to overflowing with flowers. It was quite a scene as hundreds of Yogis were crowded around Shri Mataji, almost forming an impasse for the bemused patrons of the airport.

She left the airport and made Her way to the Bundilla Scout Camp in suburban Sydney.

A touching story that day was related by a young man who was to have his first glimpse of Shri Mataji. He was all dressed and ready for the airport when the organisers asked some of the young people to miss the airport and head directly to the camp and prepare the stage in case Shri Mataji wished to address us when She arrived. This particular young man had never seen Shri Mataji and was eager to join the rest of the Yogis at the airport. As the call went out for volunteers to go to camp he almost felt tears come to his eyes as he said he would miss the airport and go to work at the camp. He related how they were working on the stage all day, but their minds were with the rest of the Yogis at the airport. As the sun began to set they saw Shri Mataji's car arrive. Then, to his unbounded joy, each of the boys who had stayed back and worked at the camp was allowed to go inside Shri Mataji's quarters and individually offer his flowers to Her.

That afternoon Yogis from all the States and Territories of Australia as well as Yogis from New Zealand, Asia and Europe began to assemble at the site chosen by Shri Mataji as the place where we were to worship Her in the aspect of Shri Jesus Mary.

### *Saturday, April 2nd*

The daylight hours were free, people spending their time meditating outside Shri Mataji's cottage, or in the joy of reunited friendships, or labour in the kitchen.

We assembled in the main pendal in the early evening, for the evening entertainment. Before the concert, Shri Mataji addressed us.

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Shri Mataji gave a short discourse after the concert. She said that music is for the spirit and that Her aspiration is for Indian music to spread all over the world. In Her travels She has seen so many musicians abroad that Her desire is being fulfilled. Many people are taking to Indian music. She said that the beauty of Indian music is that it is Divine music. It starts and ends with the Omkara. Whatever is one's nature or religion, we enjoy this music because it is for the spirit. This is why we can listen to this music so easily. If we were not Sahaja Yogis, we would not be able to.

With red Indian classical music, one cannot learn unless one is dedicated. It is not like jazz. One has to know everything about it, which is very difficult. Shri Mataji ended by saying that with Sahaja Yoga we can have a universal understanding of music.

### *Sunday, April 3rd*

After some rain on the previous days the sun rose gloriously on Easter Sunday. The Puja setting was prepared during the morning. The backdrop consisted of a day and night scene, the right side of the painting depicting a rising sun above a lion, who was lying next to a lamb on the moon side of the landscape. When Shri Mataji arrived for Puja 500 adults and 150 children had gathered to perform Puja to Adi Shakti. (A synopsis of the puja talk is contained in this issue.)

### *Monday, April 4th*

Following the Easter weekend Shri Mataji left the camp and stayed at the Australian National Centre at Burwood. This was the sixth occasion this Ashram has been blessed with Her physical presence.

Shri Mataji mainly rested on Monday. In the afternoon She did some shopping before returning to the Ashram for the evening. Many Yogis gathered at the Ashram for meditation but we did not see Shri Mataji that evening.

### *Tuesday, April 5*

Originally there was to be a public program on this day; however the public programs were

reduced to one per city so Tuesday became a free day. A picnic was arranged to bring the collective together. To our immense good fortune, Shri Mataji joined us for the picnic.

The site chosen was a National Park situated by a river system within the heart of Sydney. The Park is quite expansive and has over 20 private sites which can be booked by groups for private use. Shri Mataji had visited the park in 1983. Without prior knowledge we booked the same site which had been used 10 years earlier and had erected Shri Mataji's pendal within a few metres of the original place where She had rested all those years ago. The pendal was decorated Indian style with splashes of silk, palm leaves and garlands of brightly coloured flowers.

The weather was perfect: a clear blue sky overhead, the warm autumn sun bathing us all as we relaxed beside the gently flowing waters of the river. Shri Mataji's car arrived and She alighted, making Her way across the field of green grass. The sunlight heightened Her countenance Divine, Her every step seemed like a petal falling to the ground. We sat on the grass beside Her and listened, treasuring every word as She addressed us.

### **Shri Mataji's Sydney Picnic Discourse**

Shri Mataji said how fortunate we were to be able to enjoy such beautiful natural settings on the outskirts of our city. Having picnics has helped to develop collectivity. As She looked around at the trees and the river She spoke about the bounty and variety of Nature and the nurturing effects Mother Nature has on man's spirituality. Enjoying and feeling one with nature sobers down our temperament because we see how nature obeys the laws which govern it. Every leaf desires to get sunlight and they all collectively help each other to get it. There is great collectivity in a jungle. They are under the complete control of divine laws, and they are enjoying. Only human beings have free will to go to heaven or hell. In modern times, if we do not take a course leading to sensible things, we may be all wiped out from the surface of the earth. Our genes are affected by wrong behaviours, and it is passed on from parents to children. The susceptibility to do wrong things comes from the genes.

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Shri Mataji then spoke about our children and the need to discipline them; otherwise they would fall into the traps of Western Society, such as drugs and other bad things.

Asians have two extra genes and these genes protect them from doing wrong things. Aboriginals and those who have lived in nature have only one protective gene, but for white skinned people there is no gene to protect. They are left to winds—whichever way the wind blows they start blowing. It's such a big problem with the white skinned people. Also, they think they are the higher race, but they are not, according to the biological process. They easily treat others cruelly and take to bad things very easily. There are some Sahaja Yogis who stayed for some time, and have again taken to their bad life. One must be cautious and very careful to stick on to our sublime, glorious self. Otherwise it is dangerous. The bhoots will first catch you—that's why there's so much schizophrenia and horrible diseases, especially in America.

White-skinned people are more vulnerable to all kinds of things, and they have suffered a lot. That's why so many have started seeking because they realized what a terrible, unprotected life they were into. Many Sahaja Yogis all over the world are steadying themselves, and are progressing beautifully. That means the genes which were not protecting have become protective, and those genes which make you vulnerable become clean so you cannot get into those things again. People get AIDS because they have vulnerable genes. Our duty is to see that we get even farther out of the hell that exists in western countries.

The diseases and violence in these countries, especially in America is not an accident. There is very little attention on children, and hardly any poetry written about them. Indians love children the most, but out of love, they discipline them. If you love your children, you must discipline them. Some of the children in the school are possessed—they may be too adamant so they won't listen. They are depressed, completely undisciplined, or very violent. If children are taught to value materialism, they develop an antagonistic attitude toward that kind of suppression. And then they want to destroy

everything they see as a possession. Finally, they start taking to sex very early, partly due to the genes and also as a result of the horrible influence of the media. This loss of innocence is very hard to get out of the mind. The problem is that we don't love our children as we should, including disciplining them. Love should not spoil. A mother must have the courage to train and discipline her child as a Sahaja Yogi. Children need to be loved and respected, they have to be respectable, and they should realize that they belong to a very prestigious family of Sahaja Yogis. Their attention must be such that they understand what they are doing.

In collectivity, try to bring up your children so they don't feel they belong only to you. There should be no competition—other children should also be praised. It's not good manners to praise your own child to others. This helps the collectivity overall because you start seeing good things in everyone.

The lack of protective genes makes people take to bad things as a venture going headlong into them. So it is very important to introspect, to see if it is good or bad to do something. Some Sahaja Yogis used to take drugs to try to get to spirituality, but, drugs harm the brain cells. Others followed false gurus. We should not become affected by people who form secretive groups and create problems, or listen to people who are trying to destroy Sahaja Yoga, which is the only hope for the whole world. We must use our insight and powers, and be careful about our vulnerability, understanding that we are surrounded by vultures.

Shri Mataji said that as Sahaja Yogis we are responsible for what happens in the whole world. We have to read newspapers and watch the news in a detached way so that we know what is happening in the world and put our attention on global concerns, on areas of great upheaval such as Bosnia and South Africa. She said that South Africa is facing a great turning point in its history but the country is precariously placed. We should all put our attention on whatever serious problems exist in the world, and desire that things work out. At this point Shri Mataji looked up at the sky and after a few moments said that She will go to South Africa.

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Shri Mataji was recently honoured by the St. Petersburg Academy in Russia as one of ten in the history of the Academy to be voted as one of its members. The full text, which was read aloud, follows:

"Mrs. Nirmala Srivastava, Doctor of Philosophy and Medicine, a distinguished authority on the fields of religion, philosophy and science, by Her noble activity does very much to promote happiness and friendship of the Indian and Russian peoples (and all the nations of the world); She was always regarding our land as a centre of world spirituality and morality, centre of rapprochement for the peoples of the west and the orient, centre of the revival of sublime ideals, which have been put forth by Russians and many other nations of Russia.

"Being the founder of the Elevated teaching of Sahaja Yoga, Mrs. Nirmala Devi Srivastava absolutely reliably connects the physical and psychic health of a man with the mode of his life and morality.

"Shri Mataji Nirmala Devi was born in 1923 on the 21st of March in Chindwara, in the central part of India, in a noble Christian family. Having revealed Her extraordinary abilities already in childhood, later She got a higher medical education and took an active part in the struggle for the national independence of India. In 1947, She married Mr. Srivastava, and now they have two daughters.

"Sir C.P. Srivastava for 18 years occupied the post of Secretary General of the International Navy Organization of the United Nations system. Having been unanimously elected for this post three times in succession now he is the honorary secretary general of this agency. During the elections of the Prime Minister of India, Sir Srivastava held the office of General Secretary. He was awarded by 34 awards of different countries. The Queen of England marked his retirement granting him the honorary title of Knight Commander of the Order of St. Michael and St. George.

"Mrs. Shri Mataji Nirmala Devi and Mr. C.P. Srivastava, considering the Russian people to be

spiritual and pure, see in our Motherland the centre of spiritual revival of the world.

"Being absolutely sincere, from the bottom of my heart, I recommend to the Presidium of Peter's Academy of Arts and Sciences to elect Shri Mataji Nirmala Devi to be an Honorary Member of our Academy."

—Y.A. Vornov, Vice-President  
Peter's Academy of Arts and Sciences.

This offer was approved and supported by the Academy. Only twelve people have received this honour in the history of the Academy, and Einstein was one of them.

Shri Mataji spoke about the possibility of electing a new president in Iran, the younger brother of the French Ayatollah who has recognized Shri Mataji. This could be very beneficial for the Iranian people. About India, Shri Mataji noted that Sahaja Yoga is much more widely recognized than ever before.

Many things are changing in the world. Sahaja Yoga is showing its own success and we can add to it. People can come out of any trouble, as long as they are sincere and attached to Sahaja Yoga. Whatever else we do, the first and foremost thing is Sahaja Yoga. It should be our priority in every way, including how we spend our money. We have to be fully into it and this will give the greatest pleasure and fulfillment of life. Shri Mataji said She was very proud of us and blessed us to become great Sahaja Yogis.

Shri Mataji then spoke about the importance of meditation, both morning and night, for our growth in Sahaja Yoga. If we do not do this then we may again fall back to where we were before we came to Sahaja Yoga, and then it may be too late for us.

### *Wednesday, April 6th*

The day prior to the public program, Shri Mataji commented that She had not seen any posters around the city. She related the recent experiences in Calcutta and Delhi where the city was covered with posters and tens of thousands of people had come to the program.

The Yuva Shakti of Sydney took this to heart and a call was made for all the posters which had not gone up as yet. The night before the program a music practice was held. After this, many of the musicians and others visited the heart of the city in 5 cars. There about 20 Yogis armed with hundreds of posters and many rolls of sticking tape gathered. We met at the Town Hall which was to serve as the venue for the program and from this point numerous groups of Yogis radiated out sticking posters to lamp posts, telegraph polls, bus shelters and other vantage points, being careful to avoid private property. Within a few hours our supply of posters was depleted and Sydney was now vibrating in harmony with the face of the smiling Goddess.

The day of the program was spent handbilling at key vantage points around the city. Within the space of a few hours 8,000 handbills were distributed. At other vantage points around the city large banners with Shri Mataji's face were also displayed.

The public program was held at 7:30 p.m. at Sydney Town Hall where 2000 new people had gathered to see Shri Mataji. When Shri Mataji arrived for the program, some so-called born again Christians were outside the hall. One ventured forth and asked Shri Mataji if She was born again. Shri Mataji said that, "Yes, She was," and asked the lady if she was. The Christian said that she was, but Shri Mataji said, "No, you cannot be. Look at your face! You can count the circles of wrinkles! If you really want your second birth then you are welcome to come inside."

Shri Mataji then walked up the central aisle of the hall as 2300 hundred people stood in silent acknowledgment. On stage a large video screen had been erected to relay Shri Mataji's discourse to the assembled crowd. Shri Mataji was welcomed to Sydney by the Deputy Lord Mayor Mr. Tan, a man of Chinese heritage. He spoke about Shri Mataji's background, Her tireless work for the seekers of the world and Her message of spirituality. He spoke of Buddhism and how one seeks a connection to Nature and that Sahaja Yoga offers this connection. He said that meditation had come from the West, then he corrected himself and said that it comes from

the East, then he corrected himself again and said, "No, it has all come from the Mother."

Shri Mataji thanked him and began by saying that Sahaja Yoga does, indeed give one a connection to ones inner spiritual nature. Shri Mataji's discourse was again very direct, She spoke of the lack of protective genes in white people. The previous day She been speaking about this to the Sahaja Yogis, now She was informing the new people. She said that without this protection white skinned people are like leaves in the wind which can be blown in any direction.

She said that Sahaja Yoga can awaken your own innate spirituality which can take one beyond these forces. She then gave self-realization to the assembled seekers. Nearly all 2000 new people raised their hands to confirm they had felt the Divine breeze. Shri Mataji stayed with us while the musicians played a few bhajans. Shri Mataji clapped to the rhythm of the music, asking all of us to clap with Her. She said that listening to this music would help establish our realization.

She then left the stage and walked down the central aisle out of the hall. The crowd then rose to their feet and watched as She left the hall. As She reached the doorway she paused, turned to the crowd and raised Her arm as She looked around at all the newly realized souls.

### *Thursday, April 7th*

During the day Shri Mataji mainly rested. This was Shri Mataji and Sir C.P.'s wedding anniversary. That night a small celebration was planned in honour of the occasion. Word had reached us that Shri Mataji would talk to us that evening.

Many Yogis gathered at the Ashram in the early hours of the evening and waited in meditation for Shri Mataji. This was Shri Mataji's last day in Sydney.

### **Shri Mataji's Wedding Anniversary Discourse**

Shri Mataji began by talking about Her family, Her early life, Her education in Medical college at Lahore and the interruption to Her studies due to the extreme civil unrest during India's

partition. She said return to Her medical studies was impossible so in Her words Her family were after Her life to get married. In India She said no girl is spared from marriage. So She married; on Easter Monday. Mr. C.P. had seen Her once.

She said before independence, many of Mr. C.P.'s family were wealthy landowners, but after afterwards all of this was taken away. They had to sell their family silver and each family was left with only 50 acres. After leading a very privileged life they found themselves on hard times. Only Mr. C.P., who had not relied on his landholdings was well established in a government career. Shri Mataji worked very hard to see that they all prospered. She helped them get educated, found them jobs, and looked after them, so much so that today all Her family on both sides revere Her and know that She is responsible for their good fortune. Though they are good people, they meditate, not many of them have come to Sahaja Yoga. This is because they are too close to Her. If one is very close to something one cannot see it properly. Sahaja Yogis are seekers who could not rest until they found the truth.

### On Deepening in Sahaja Yoga

Australia has a lot of Sahaja Yogis. But due to a rough start some conditionings still exist. The quality of Sahaja Yogis should improve. two measures of quality, Shri Mataji, said were

- Yogis who are anxious to do whatever is possible for Sahaja Yoga
- Yogis who have very good families, have good children and well-run households.

Although there are Sahaj Yogis who have been in Sahaja Yoga for many years, there's nothing like 'senior Sahaj Yogis.' Some of the new people are very deep. Many Sahaja Yogis are more concerned about themselves, their families and children. But we should pay more attention to the needs of others than ourselves. then nothing can harm us. Shri Mataji said that She is extremely bothered about our troubles and quarrels. She's forgiven all those who've troubled Her. Once people call Her Mother, She just forgives. If we take care of others and start doing small things for them, our attention will sharpen

and Sahaja Yoga will spread through us. Yogis should project themselves toward things more important than themselves. To improve oneself, it is important to 1) meditate and 2) know if we are left or right sided. If left sided, then we should only use the candle treatment. If right sided, footsoaking. But in general few people are balanced enough to do both. In Sahaja Yoga there are leaders. This is mythical in a way, because they're only there because Shri Mataji can't personally talk to each yogi. Although there were leaders in Australia who were off, no one notified Shri Mataji, and it would have been better if they had. Sahaja Yogis should write to Shri Mataji if there is someone creating a big problem for everyone. they should not complain in general, but communicate the exact, truthful details of the problem. Then it can be solved in her attention. She would be thankful for this.

We should introspect to see that there is no racism within us. Some of the young children were developing a racist attitude at school and Shri Mataji suggested that the teacher be changed. Indians should be teaching. Leaders should not tolerate racism in the collective. White race is very arrogant. Their forefathers crossed over the maryadas, and they have committed monstrous crimes against indigenous peoples. They tend to catch sicknesses very easily and go toward violence more easily than eastern people. This is because there are two protective genes in eastern people that the white race does not have. After Sahaja yoga, these genes are transformed. To help the children we should not be over protective and let them play outdoors. They aren't fragile. Shri Mataji requested that we should not get married in Sahaja Yoga if we are sick or have big problems. Also, it is all right to decline a proposed marriage or soon after marriage communicate that it isn't working out, but it causes difficulties to be married for several years, have children, and break the marriage. It brings a bad name to Sahaja Yoga. Sahaja Yogis should try to understand that after all it isn't so important. In front of children parents should not fight or be angry. The children pick up these habits. The relationship between husband and wife should be one of love and respect.

Shri Mataji said, "Don't do anything that makes you unhappy, like having big, big plans. You can

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write to me. I don't want you to end up bankrupt or anything!"

Shri Mataji spoke of the ego and how it comes into one's life and ruins us. We are surrounded by ego—it is in our societies and inside us. If we are to see it, we must introspect all the time and see the ego there. She said that one of the signs of ego is anger and temper. If we are angry or if we are shouting, then we should know that we have ego. One thing we can do if we are angry is, rather than shouting at someone, we should go into a room somewhere and find a mirror and shout at ourselves. Or we can find a pillow and beat it up. Shri Mataji said that the worst thing that can happen is that we may have to buy another pillow.

Shri Mataji then spoke of the desire within people to form groups. She used the example of the Artists Cooperative that was being formed. She said that there was no need to form groups such as this within Sahaja Yoga. The desire to come together and form a group comes from our animal past where animals formed packs. She said this is not a part of human behaviour. In Sahaja Yoga we all have to be together as one. We should always remember that we are all Sahaja Yogis first. If we have talent as an artist or musician we should enjoy that gift but we should not get lost with it. We should remember that we are Sahaja Yogis first and not get lost in that art or music or whatever else we are doing. She said first we will form an artists group, then a musicians group, then a dishwashers group, then a broomsticks, group and on and on it will go. This is not Sahaja Culture. We should all come together as one.

Shri Mataji then went on to speak about certain people who have been causing problems and wanted to see her. People should not insist on seeing Shri Mataji. She said next time She came She would discuss these problems in a public setting to expose those people causing trouble. She said that when She gave us self-realization She did not enter into a contract with us that guaranteed our right to see Her alone and discuss our personal problems. She said that it was not right of us to try to see Her. The correct channel was to write Her a letter, or give a letter to the leader who would then pass it on to Her.

If She wanted to see us then She would call for us.

Shri Mataji said that we must know that She is all around us. We can speak to Her in the photograph. If we look deep inside of ourselves, there we will find Her.

### *Friday, April 8th*

Many Yogis left early in the morning to drive to Canberra, the capital of Australia to greet Shri Mataji at the airport. Canberra is about four hours drive, south-west of Sydney. Being the nations capital, it is peopled by bureaucrats and power hungry civil servants. Shri Mataji arrived on the afternoon flight from Sydney and was greeted by about 150 Sahaja Yogis. She spent some time accepting flowers before making Her way to the hotel. Shri Mataji spent the afternoon resting in preparation for the evening's public program.

The public program was held in the centre of the city in the Civic Theatre. As the time of Shri Mataji's arrival drew near, the theatre filled to overflowing. All the seekers packed the theatre, and the Sahaja Yogis sat on whatever floor space was available. About 300 new people were in attendance at the program.

As with all the programs on this Tour, Shri Mataji spoke very directly to the seekers. Canberra has a fairly strong Christian tradition and Shri Mataji spoke at great length about Christ and his life and how Christianity has failed him. Following the talk Shri Mataji said that She has been holding programs now for 25 years and She has become somewhat of an expert at answering all kinds of crackpot questions. She said that She can answer any questions we may ask but this will not help us in the process of self-realization. Better leave the questions behind and get one's self-realization. This left the audience in a state of absolute silence. Shri Mataji then gave the audience their second birth.

Following the program Shri Mataji left the hall and returned to Her hotel. There She met in private with all the Sahaja Yogis of Canberra to talk about local issues and the path the collective should take.

A few days after Shri Mataji left, the Canberra collective found the perfect Ashram, a 40 acre property outside of the city—8 bedrooms, tennis court everything a Yogi could wish for.

### *Saturday, April 9th*

Shri Mataji left Canberra in the morning for New Zealand. She stopped for about an hour in Sydney. While in transit She sat amongst us talking to the people around Her, sometimes giving advice.

At one point She was speaking to a person with a right side problem. She explained that this particular person should take to water treatment and should not use a candle. She said when working out left and right sided problems, the two treatments should not be used together. If someone is suffering from left side problems, only three candle treatment candle treatment should be used.

Shri Mataji then left us to spend some time in New Zealand before returning to Australia in Brisbane.

## **New Zealand**

### *Saturday, April 9th - Tuesday, April 12th*

At the airport on April 9th, New Zealanders from Auckland, Palmerston North, Wellington and Christchurch, and other Sahaja Yogis from Australia and South Africa, joined together in a Maori karanga of welcome to Shri Mataji Nirmala Devi, after Her flight from Sydney. It was a time of flowers and laughter and vibrations. Through gentle cleansing rain Shri Mataji travelled to the Ashram where She, and many fortunate Sahaja Yogis, stayed for the four days of the great visit.

The following day the Adi Shakti graced humankind with the first Mahamaya Puja. During Her talk She pointed out that the day was, according to the Shalivan calendar, the first of the new year, and throughout Maharashtra this was considered the best day to start anything new. A synopsis of the puja talk appears in this issue.

During the following day Shri Mataji rested. That evening, at the town Hall public programme, after bhajans sung by Australian Sahaja Yogis and a repeat of the Maori welcoming song, Shri Mataji talked of the spirit and granted self realization to virtually all the 600 new people who attended. Later Shri Mataji said that Sahaja Yoga will now spread in New Zealand, and that Maoris will start to come in. Those who attended the programme at the Town Hall also enjoyed the beautiful exhibition loaned to us by the Sydney Sahaja Yogis.

The next day Shri Mataji went shopping and shared lunch with a group of Sahaja Yogis in a restaurant looking out over Auckland's glittering Waitemata ("sparkling waters") harbour.

During Her visit Shri Mataji talked to Her children on many topics, but often Her comments returned to three particular areas: the arts (and the need to explore the centre, as opposed to the aggressive right and the subconscious left) agriculture (and the need for international development and exchange of non-hybrid seeds) and the power of vibrations.

It was with love, respect, and enormous gratitude that we waved farewell to Shri Mataji as she left on the Tuesday evening for Queensland.

## **Brisbane**

### *Tuesday, April 12th*

About 100 Sahaja Yogis were at the airport Tuesday night to welcome Shri Mataji to Brisbane, back for the last leg of Her Tour of Australia. Upon Her arrival She was given a seat in the arrival lounge and accepted flowers from all the assembled Yogis. After leaving the airport She was driven to Her property at Wamaran where She was to stay the evening.

Brisbane is a special place in that Shri Mataji owns 15 acres of land 60 kilometres outside the city at a place known as Wamaran. The local collective comprise about 30 to 40 Sahaja Yogis. During Shri Mataji's visit they played host to about 140 visiting Sahaja Yogis. Two large tents were erected at Wamaran, one to serve as a

## Shri Mataji's Concert Night Discourse

Shri Mataji began by saying that Australia had the second position in relation to numbers of Sahaja Yogis next to Austria, if one excluded the Eastern Bloc, Russia and India. She said that people in Australia write Her very long letters. She suggested that we keep the letters shorter as She can tell on vibrations the nature of the problem. She said that most people write to Her about personal problems. What She wants to hear about is the spreading of Sahaja Yoga and how it is working out.

Shri Mataji then went on to talk about how all people who call themselves Sahaja Yogis should contribute to the funds of Sahaja Yoga. Some people are very miserly and some are very generous. On the whole everyone should be generous. Sahaja Yoga should not be treated as a side issue. She then said that meditation is the most important thing and it must be done with respect and dedication.

The second thing Shri Mataji emphasized is that we should not form groups. Rather we should be going across our cities and to smaller places and trying to spread Sahaja Yoga. If we do this then we can multiply quickly. We are all duty bound to do this. She said the nature of light is to spread out, we have to spread Sahaja Yoga as much as possible. She said, "First of all you have a duty to spread Sahaja Yoga. Secondly it is for you to enjoy Sahaja Yoga but also to see that by your behaviour you do not trouble Sahaja Yoga all over the world."

Shri Mataji reported that the leaders have said that most Sahaja Yogis are excellent but as far as working for Sahaja Yoga only a few are available. This is not the way of showing our sense of gratitude. If we wish to show our sense of gratitude then we must run to ask what we can do. Shri Mataji told us of the last public program in Pune where the Yuva Shakti had built 35 large gates on the road leading to the program and they had advertised all over Pune. 100,000 people received their self-realization. In Bombay the program was held in Shivaji Park where 130,000 people attended. It was reported that it was the largest crowd ever gathered at the Park, surpassing crowds which even Gandhiji had drawn. All of this, She said, was done by Sahaja

Yogis. To them Sahaja Yoga is their life, it is their aim, their totality.

The problems in our society are usually related to economic or political concerns. It is like this in every Western society, but the main problem we are facing in our societies is morality. All kinds of filthy things are happening and our children are suffering. Shri Mataji then said that women are responsible for our society. They have to change it. They should not do things which are wrong and they should not allow their children to do anything which is wrong. Shri Mataji said that She was told that no one is allowed to correct others' children. Anyone can correct children, adding that parents should thank that person. In India others are allowed to correct children. That is why Indian children are very much better. They are disciplined not only by their parents but by the whole society, and the idea is that they are children of the whole society.

Shri Mataji then went on to say that in the West one finds that if anything belongs to someone else then it is spoilt, but if it is theirs then they keep it carefully. This is not Sahaja Culture. We should train our children in Sahaja Culture.

After Shri Mataji's talk the concert began with a performance by the children of the local Sahaja Yoga School, followed by the children of the Dharamsala School. This was followed by some Western songs composed and sung in devotion to Shri Mataji. The next performance was by five young Sahaja Yogis from Canberra who have been studying with a Kuchipudi style dance master for the last eighteen months. Their level of expertise after such a short period of study was exceptional. Shri Mataji praised them and said that this was only possible because of Sahaja Yoga.

The western choir then sang some pieces and the evening ended with performances by the Institute of Eastern Music headed by Mr. Asok Roy, who played sarod. Shri Mataji praised the performance and said that we were very lucky to have such an eminent performer as Asok Roy in our city and that we should take to Eastern music if we can.

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men's, and the other as ladies' dorm. The toilet and shower facilities was similar to those on India Tour. The setting was also reminiscent of the India Tour—we were surrounded by Nature, enjoying our collectivity, eating together, sitting around the campfire at night, sleeping on the ground and enjoying the harmonious sounds of the loud sleeper slate into the night.

### *Wednesday, April 13th*

Shri Mataji left the property in the afternoon to take up residence in a hotel in the centre of town a few minutes away from the venue of the public program. Before leaving Her property She spoke to all the assembled Yogis.

### **Shri Mataji's Wamaran Discourse**

Shri Mataji said that we have a very nice place here where we can all come to be with nature, and escape from the rigors of the madding crowd. She explained that nature was very good for meditation and for enjoying our being within.

She said that society is ruined through money orientation. This has helped create a paradoxical culture which has resulted in cases where some children are even killing their parents. A perverted psychology has been built up which has resulted in a high level of violence in western societies. She said that money begets violence, people crave money, and if they do not get it then they resort to violence.

Another problem is lusting after power. In South Africa the white people have taught the indigenous people that it is better to be separated into groups so the indigenous people have stupidly taken to this idea. It is the old method of white domination through the principle of divide and rule. So now the Whites are going to leave and this division of people into three groups exists which is very difficult to overcome. She said that South Africa is very badly affected by it, and Her attention is very much there. All the people are killing each other because of their race. The whites are in danger but they should have left long ago.

She said that Sahaja Yogis have to understand that whatever races we were, now we have come

up higher, now we are in the Kingdom of God. Here Sahaja Yogis are not members of any special race anymore. We have ascended higher and higher. Sahaja Yogis have to know we are here to cure this world. We have come here at a time when the world is really in a mess. If Sahaja Yogis are in their egos, then they cannot see this. They will not have a natural concern about what is happening in the world. Nothing will touch them. They will not have that feeling or concern because they will be covered with ego. Shri Mataji said that Sahaja Yogis have to get rid of their egos; otherwise, we cannot grow. Our sensitivity has to move towards everything—not only to nature and to the beauty in this world, but also to the ugly things. One has to be sensitive to see what is happening.

Shri Mataji asked what is going to happen to our children. Are they going to take to the bad ways of life? Are they going to be rude, unkind, and full of ego? This progeny is going to save this world.

Racism has brought so much sin to the world. Again She spoke of South America where one cannot find even one indigenous person, except in Colombia and Bolivia. They are such nice, simple and innocent people. To think that millions were killed by these white people. These sins are now working on them, especially Americans because now they are consuming drugs from South America and they are taking to all kinds of incurable diseases. All these problems are due to ego.

If we cannot tackle our ego, then we cannot grow in Sahaja Yoga. Ego comes from reactions which come from one's conditionings. From a young age you are told that you are white and that you are great and that goes into your head. We do not think of what the whites have done. Another thing which is very shocking in Western societies is that men and women think they should be attractive to many other men and women. She said She cannot understand the need for this—it is a waste of time, money and effort. This concept shows such a stupid mind. These people think they are advanced but to Her they are retarded. Women have no time for their children and husbands have no time for their

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wives. If we put our attention on nature and on innocent children, we will feel very satisfied.

Shri Mataji then spoke of celebrities who are only admired for their beauty. They misguide people and contribute nothing to society. Just because they can act they should not become people's ideals. The media also encourage these wrong ideas. The best thing now is to reduce all these false ideas about race, religion and beauty and come to reality. We have to show those around us that there is nothing of this kind of ugliness in us. Look at Abraham Lincoln and Mahatma Gandhi—from the outside one may call them ugly but they had beautiful minds, they had inner beauty which gives a shine on one's face.

She went on to say that we must ask ourselves what work we have done, how much we have done for Sahaja Yoga. We are people that the Divine has chosen to do something extremely noble and important. So we should see where we are, and make sure that we don't get into this mad world which is so paradoxical. We should be sensible enough to see that we are Sahaja Yogis with so many powers and never yield to all these horrible things that have existed and are still existing in our society. We can really save this society. It's a big responsibility. We are intelligent, but we do not assume our powers because of our ego. If we humble down we will start seeing ourselves clearly, and be able to know what is Sahaja and what isn't. Then everything will change. Shri Mataji said that humbling down should be very easy. First of all, there should be no anger or temper. There is no reason to call a spade a spade—the person who has a problem should know for himself. If our attention is outside, not inside, we can't see ourselves. If we start seeing ourselves, we humble down.

Humility is a very beautiful quality which is seen as a weakness in modern times, but we should ignore that and enjoy our virtues. It is a very beautiful expression of one's faith. The greatest way of enjoying life is through humility, which can be achieved through introspection. Ask yourself, "What am I proud of? What have I got?" We should keep asking ourselves questions

and then it will be very easy to find out the answers.

Shri Mataji brought our attention to the beautiful rapport between nature and the Divine that can be seen in this beautiful place. In the same way, we can have that same rapport but we have to know that we are the instrument of God. As instruments, we should not have angularities or wrong ideas. Whether these problems come from our parents or the society, there's no use blaming them for it because now we belong to the new society of Sahaja Yoga which is worldwide, so beautiful, so kind. We should feel relaxed because we belong to this great community which is all over the world.

We should think of how much we can do for Sahaja Yoga. We should try to make *punyas*. The Paramchaitanya is now working very well, making everything smooth and nice. Paramchaitanya is now acting, but we must nourish it because even if there is great potential for everything but we are not channelizing, it will not work. So we must meditate morning and night, and we should try to keep our attention in the centre. When we see something we should be able to go into thoughtless awareness, to watch everything without thinking, which is so joy giving. She asked us to try to establish that thoughtless awareness within us. She was sure that we would become very dynamic, very compassionate, and we can all achieve a great manifestation of Sahaja Yoga.

She spoke of our desire to build a house and said it was not so important. What is important is that we are the houses of Sahaja Yoga, we are the ones who can do it. We don't have to have a house. We have to have the establishment within us that we are responsible for Sahaja Yoga. Following this talk Shri Mataji asked if anyone wished to ask Her any questions.

### **About Right Heart**

Someone asked Shri Mataji to speak about the Right Heart. She said that the right heart is the outcome of the liver. It can also come from your wife—how you treat her and how she treats you. If a wife is dominating, the husband can catch on right heart from that. Shri Rama was an example

of how to treat your wife. In their lives, although they loved each other very much, they only cared for the collective (the country), and made many sacrifices for the sake of the collective. Both husband and wife are in coordination with each other. Shri Rama showed how an ideal man should behave. Shri Mataji said that in the West it is more the women than the men who are extremely dominating. For example, Indian ladies never feel that they are being dominated by their husbands if they cook for them or serve them. Instead, they feel it is a privilege. The real role of a woman is to show her love and to express it—with that the Deities are happy. The Deities are never happy with a woman who tries to insult her husband.

The western idea of equal rights is wrong because it doesn't allow for women to take on their natural roles as women or for men to take on men's roles. For example, if the leaves of a tree would say they want equal rights and want to be where the roots are, what would happen? It is anyway easier to be a woman because then you have only one boss, but men have to please so many. Men encounter many problems when they go out so naturally they need to be soothed down by their wives. There's no domination, only enjoyment, if men and women both take to their own different types of personalities. Of course, men should not dominate.

Shri Mataji told several people that they were thinking too much. She told one Sahaja Yogi that if you think you are sick, you will get sick but if you think you are all right, you will be all right. She said it's a big problem to convince us that we're all right. In the West, we think too much about health. It makes people frightened and over-protected. This is why people get sick when they go to India—because they don't develop immunities like the Indians do. We should realize that as Sahaja Yogis, we have our vibrations, so how can anything trouble us? If Sahaja Yogis keep going to doctors and hospitals, it means they have no faith in themselves or in Sahaja Yoga.

### Opening the Heart

Someone asked how to open the heart in meditation. Shri Mataji said to open your heart

you just put Her in your heart, if you can. Look at the photograph and say, "Come in my heart." She said that She is such a big person, the heart will have to open—otherwise you cannot get Her in. In your meditation say, "Mother, please come in my heart."

She said that She is at our disposal. If people have been unkind to you in the past and you have not forgiven them, the heart becomes closed, you are unhappy, you become critical of others, and you don't make others happy. You should just feel for everyone and think about others. When you think about others, the Divine Power thinks about you, and things work out in miraculous ways. If you think only of yourself, nobody likes you or wants to have anything to do with you. Try to do things for others to express your pure love. If you apply your feelings to any material thing, you can express love through it. Small things we do touch the heart. When love is pure, it is so joy giving. We become miserable if we don't use our capacity to love others. As Sahaja Yogis, we have to be extremely lovable and filled with pure love.

### Establishing New People

Shri Mataji said that the first thing is that we should not quarrel among ourselves, and we should not correct each other in the presence of new people. We should show our innate unity and understanding.

The second thing is that among ourselves we should show real respect for each other. The language we use should be sweet and convincing, and people should see the pure love between us. Our character will influence them, nothing else. If anyone is dominating, tell the leader. Some people who are crackpots or crazy sometimes attend meetings and say that they are Sahaja Yogis because Sahaja Yoga has an open door policy. You should tell new people that such people are not real Sahaja Yogis—from people's faces you can make out the good Yogis.

When holding programs, only sensitive, solid Sahaja Yogis should be there. The leader should see that nonsensical people who call themselves Sahaja Yogis are not there. Also, everyone should not talk—just those who know how to

talk should do the job, and the others can help with the vibrations. People who are forward or over-smart tend to go and talk to people. Instead, it's better to wait to see who the leader says you should see, and show one's patience, dignity and poise. We must be careful about how we talk to people—they should feel that we are humble, good-natured, and compassionate. Otherwise, they'll think we are like any other people. Also, offer them some tea, something non-controversial, not of any particular style. We must learn how to *gradually* bring them to Sahaja Yoga. We also have to learn how to join together.

#### ***Thursday, April 14th – Saturday, April 16th***

We did not see Shri Mataji again until the public program on Friday night. During the week the men busied themselves working on Wamaran's now famous mud brick machine. There are still a considerable number of mud bricks required for the construction of the Ashram and the available labour was put to good use. We were to make quite a few bricks during our stay at Wamaran. During the day the men worked making bricks while the ladies kept us well supplied with delicious meals.

The Brisbane public program was a great success. As with all the public programs on the Tour, the hall was packed to overflowing. Each city attracted their largest ever crowds during this Tour. About 500 people attended the Brisbane program and nearly all received their self-realization. Shri Mataji was reported as being very happy with the quality of the people.

#### ***Sunday, April 17th***

This was the saddest day of the Tour, the day when Our Holy Mother was to depart our shores for another land. Our feeling of loss was tempered by the thought that other Sahaja Yogis would be counting the hours before they could also be with Shri Mataji.

When Shri Mataji arrived at the airport She spoke to some of the Yogis within the crowd. She again spoke of the need for parents and the wider collective to discipline children.

Shri Mataji walked to the departure gate followed by a large number of Sahaja Yogis bidding Her farewell. As She walked through the departure gate, She turned to us, did namaskar, and gave her parting message to us:

“Remember, always meditate.”

## **Reports from Around the World**

### ***England***

In early summer, Shri Mataji gave a public program at Albert Hall in London which attracted 5,000 people, the largest number ever to attend a program in England. This year's program was beautiful, short and sweet. There was less music than in previous years, but the musicians reportedly surpassed themselves.

After a short introduction, Shri Mataji delivered a talk described as concise and bright. After the talk, She asked for two more songs and then, when everybody was ready for more, Shri Mataji rose and bade the audience goodnight. This

resulted in an interesting after-effect. Literally hundreds of people came to the follow-ups, many more than ever before.

### ***France***

Vishwa Nirmala Dharma has been officially recognized in France. This was the last place where it had to be recognized, and this marks the moment of universal acceptance of Vishwa Nirmala Dharma around the world.

At a public program in Paris in July, there were 3,000 people in attendance. This is the largest turnout to date for a program in France.