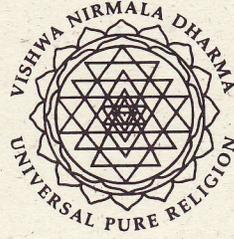


The Divine Cool Breeze

1997 – Volume 11



Nos. 9 and 10

International Newsletter

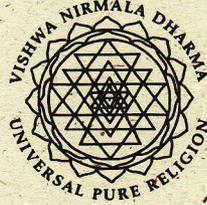


"As a guru, you should like every kind of culture.... You should not look down upon anyone for their colour, for their race, for their status, class consciousness...."

—Shri Mataji Nirmala Devi, Guru Puja, Cabella, July 20, 1997

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|| Aum Shri Nirmala Devi, Namoh Namah ||

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Cover: Sahasrara Day Puja, Cabella, May 8, 1994

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Guru Puja 1997

Synopsis of Talk

Cabella Figure, July 20, 1997



Today's puja is very important for us. You all have got your self realisation, you have all the knowledge that is necessary to give realisations to others. You have to know what you have already... because if you do not try your hand and if you do not try to give realisations to others, firstly you will have no faith in yourself. You'll have no self esteem also." Secondly, you must not get too involved with those to whom you give realisation, trying to work on the person, their family, all aspects of their lives. Someone might be related or close to someone but this does not mean the person will have that much of a chance of self-realisation.

"Only way to grow is to be collective, there's no other way out. If people think that by staying away from ashrams, alone living somewhere, they will achieve much, that's not the way Sahaja Yoga is meant.... It is not a question of spiritual growth; it is a question of your collectivity growing in you. That is how you become a person who is collective, who enjoys collective, who works on collective and lives with collective." When this happens you develop new and subtle powers that can penetrate into any person or molecule. This is only possible if you have a temperament which is collective.

"Without being fully collective you cannot

achieve that height which is very necessary today for Sahaja Yoga." There are so many problems in the world today which you all know very well. "When I went to America I felt that, 'My goodness, this is a hell that they have created here,' because they have no dharma.... Completely they worship adharma," and this is spreading all over the world. "All over the world you get reactions of American adharmic life, and people think there is nothing wrong in it.... But they don't see the destruction from the very basis of their life, their families, their societies. The whole country, I feel, is filled with such ugly type of adharmic nature."

"But if you have to save your children, you have to be an ideal guru yourself. If you just talk of Sahaja Yoga and if you try to assume that you are a Sahaja Yogi, also you try to propagate Sahaja Yoga without all these powers being awakened in you, it would

be a failure." How do you develop these powers within you?

"It's rather embarrassing for Me to tell you how you have to behave towards your guru.... Spontaneously, as soon as you get your realisation and grow in it, naturally you develop a very humble attitude, through which you achieve lots of qualities of your guru." In order to rise higher, you must place yourself lower than your guru, not treat your guru as an equal. "Some people take too much advantage of My good nature."



Stage decoration, Guru Puja 1991



Complete humility is very important. "Now you check on that." When you talk to others, when you think of others, when you look after your wife and children, are you humble? Some think that if you are humble, others will take advantage of you. But no one can take advantage of you because Paramchaitanya looks after you all the time.

"How many really believe that there is Paramchaitanya with us?" If you really believe that, then you don't get frightened or worried. "But if you think that you are not protected... how will things happen? Then Paramchaitanya leaves you alone."

"You have to see the whole drama, how Paramchaitanya works out.... Supposing you are not in a proper shape and you try to show off too much. Then what happens? The Paramchaitanya will teach you a lesson that you will remember—that you should have been a little different from what you have been."

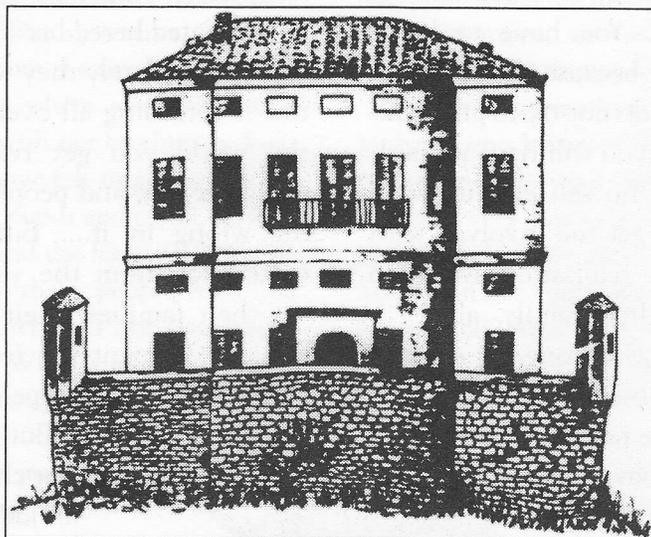
"To begin at the root of it, we have come to Sahaja Yoga because we wanted to know the absolute truth." Absolute truth is known through your vibrations. Whatever the vibrations tell you, you have to follow. But unfortunately, I have seen many people who think that their vibrations are alright, they are alright, and whatever they are receiving on their vibrations is first class. Now how to correct that

point is very difficult. It comes from ego. When you have ego you can never find anything wrong with you. And even if the vibrations are telling you something, it might be somebody else who's telling you something, because you are not there. Your ego is there, and your ego is just spoiling you and teaching you things

which normally you would see clearly that, 'I'm doing something wrong.' "In this process of correction and improvement... you should see, are you getting subtler or grosser?"

Some yogis go around checking small things on vibrations, including material things, for a material gain.

"You think that if... the vibrations are alright, then you are quite safe. You'll not lose.... It's not true." Vibrations are not meant for worldly matters. Using them in such a way cheapens them, "because vibrations can suggest things which may be detrimental to your growth.... Once I wanted somebody to go somewhere, so he said, 'I didn't go Mother.' I said, 'Why?' 'Because I saw the vibrations were very bad.' I said, 'That's why I asked you to go! If the vibrations were good, what was your use going there?... I asked you to go there so that you could help.' We want to have an easy, cozy life and all our problems must be solved by Sahaja Yoga; otherwise we think Sahaja Yoga is of no use."



Palazzo Doria, Cabella



We want all our desires fulfilled, and those desires are mostly personal. Our mind still moves in the way of the consumer society. If you want a girl, and you get a boy, you blame Sahaja Yoga. "Anything that, according to your desire, doesn't work out, then you think... you are suffering because of Sahaja Yoga." Your faith is shaken because it is not that deep. "But if you are deeply embedded in Sahaja Yoga, then... 'What may come, I will be a Sahaja Yogi!'"

"Normally in Sahaja Yoga it is difficult for people to die.... Even if they want to die.... It's the Paramchaitanya which decides for you." But if that is your wish and it is not fulfilled, you feel disturbed. "Your wish is not the wish of God Almighty, while Paramchaitanya is the wish of God Almighty."

"For example, I went to America... and America attacked Me, little bit it troubled Me. For all these days I'm suffering, so-called... but that I had to do because now the American Sahaja Yogis will realise how much one has to pay to make this dumb head of Americans to rise." Americans are very foolishly enamoured by people who are taking money. "So many people... told Me, 'Mother if you start saying that this I can give for \$300, You'll get thousands and thousands of disciples.' I said, 'They'll not be My disciples.'" They don't understand that you can get self realisation without paying any money.

People may be difficult at times, shopping for gurus, asking troublesome questions, even arguing with you. "You just give them up." Their right is to get realisation, but not to argue with you. You must have your dignity intact because you are a guru. If you behave pleasantly, with humility and dignity, "your personality itself

will suggest that there is something special about you."

How do you develop that type of personality? In the West the problem is ego; in the East, superego. In America blacks are treated differently from whites. "Colour is given by God." So much racialism has worked its way into the human mind.

"As a guru you must develop a complete detest for racialism." Qualities like cruelty or kindness do not depend on the colour of a person's skin. "Temperament doesn't go with the colour. But because the blacks have been ill treated so much... they react naturally sometimes in such a manner that it is very crude and very cruel.... Any one of you who has such a feeling that somebody's black and somebody's white cannot be a guru in Sahaja Yoga."

In India the caste system is "equally bad and horrible." Many great poets and sufis have been born in the lowest caste. The castes are man-made, and just like all other man-made ideas, just like man-made cloth, they don't suit us. These kind of ideas will lead to destruction "because hatred begets hatred, and it goes on increasing and increasing. If you cannot get rid of your hatred then I would say you are not a Sahaja Yogi."

You have the conditionings of the family you were born into, whether it's a white family, a Christian family, a Jewish family. These things do not make you higher or lower. "All the problems of the world today... are because of human attachment to nonsensical ideas of superiority. Only through collective living will it change. For example, in an ashram we should have all coloured people living together, with equal rights, with an equal understanding, and love and affection. If that is not there, no use



calling it an ashram.”

“Love is such a thing... that cleanses all these ridiculous ideas we have about other people.... Any person with depth, any person with loving heart cannot see these superficialities.”

Today we are celebrating the Guru's greatness. None of the gurus believed in a caste system, or any kind of difference between black and white. One simple way to get rid of these stupid man-made ideas is to sit down in meditation and see how many people you love, and why. “There are certain fixed ideas which are to be dislodged completely. Very important for every person who is a guru in Sahaja Yoga—means he has to be a clean-hearted, open-hearted, loving-hearted, fellow. His heart should play the tune of Paramchaitanya.”

If you hold on to all these divisive ideas, you can never have collectivity. Through introspection and by living together you can see what is missing in you, how you are judging others. “It is so peaceful to have a heart which is full of love, because every movement of that heart is so much joy giving.”

“The level of your personality as a guru is judged by your clean heart, by your loving heart, by your highest remarkable personality.” You cannot build up this personality artificially. So many cultural conditionings or taboos are not important in Sahaja Yoga, like where to put the forks and spoons on the table. A guru

should be able to eat anything, stay anywhere, and not be bothered. Many are very anxious to eat as soon as the food is served. The very lowest type of desire is hunger. “A guru doesn't bother... but one has to develop that by killing your ego.... You should not be very much catered to if you want to be a real guru.”



Guru Puja 1991, Cabella (the first puja in Cabella)

Many problems have been solved through Sahaja Yoga, such as drinking and taking drugs, which is a big blessing. But in order to create a beautiful life that will attract everyone's attention, it is important how you talk, how you behave, how you love. “As a guru, you should like every kind of culture... You should not look down upon anyone for their colour, for their race, for their status, class consciousness... All of us... should not be conscious of what has been

our birth, what has been our personality, or what has been our beginning.”

The Russians in America are very deep people. “They wouldn't raise their eyes to Me.” One reason is that they were oppressed during Communism. “Now they have come to America where they have seen so-called freedom and what nonsense it is doing. So knowing these two extremes, I think they have gone very deep into their own being. And they have such strength and such unity among themselves.” Also, they had no religion to follow; to them all religions are the same.



A guru cannot belong to any religion because all religions are man-made. "They have created such a problem all over and they are all fighting amongst themselves. How can they be divine?" Among yogis you can still tell who was a Christian, who was a Jew. If you put your attention inside, you can dissect yourself, to see what's wrong and why you have not been very successful as a guru.

Another aspect of the guru is that he doesn't bother about time. "Every time is the holy time." He is not bothered if someone is early or late. He is not a slave to man-made watches. He is beyond time, *Kalateet*. He is also *Gunateet*; he doesn't belong to the left side or the right side or the centre. "He is beyond these three... gunas, where he stands and sees everything in the divine light. If something good happens to him, he says the divine light has done, if something bad happens to him, he says the divine light wanted this way."

The right-sided person will wonder why things didn't work out the way he planned; he will challenge. The left-sided person will start crying, 'Why has such a thing happened? It is so terrible.' If he is in the centre, he might wonder why he did not know what was going to happen, what happened to his vibrations. But the guru is just the witness of the drama. "It happened, it was to happen, so it has happened." And the lesson is that something was right, or wrong. That's all. "For that moment not to go on churning in your head." Nothing can enhance the personality of a guru. He will not feel he is not being honoured if he is only offered a few flowers because nothing can enhance his personality and he doesn't judge himself through your eyes, "he judges himself through his own eyes." He doesn't hanker after anything; "he sees for him-

self the joy of enjoying himself."

A guru in Sahaja Yoga has to be a binding force. He should have the power to bring people together. Some people are very good at breaking up relationships between people, but there are those who bind people closer together in a very sweet manner. It's not a matter of forgiving; it automatically works out, and others are drawn to such a person.

There are very, very few Sahaja Yogis in America. "But still you see we have to hope for them because there are lots of seekers, and lost in the wilderness of seeking." In New York, "we had about 4,000 there at My lecture, which has never happened there in that country... Gradually, even in America, it may start growing. The Sahaja Yogis must not only worry about their houses... but go all out to them. "Some of the Sahaja Yogis who could afford to go should go to America and work out this outside work. Maybe if there are outsiders who come and talk about Sahaja Yoga they might be impressed."

There are many false gurus there, and the seekers have accepted them, have lost everything to them. "There is basically something wrong with their brains that they don't understand." Reading *Meta Modern Era* may reach them, but you can also write your experiences and publish them. What you write "should show your quality of Sahaja Yoga.... One should not feel that you are putting them down... but say it in such a manner that it corrects them, and helps them."

A guru should not have any false ideas about himself. He may be rich or poor; Kabira was just a weaver. All of these people wrote with great beauty and poetry by entering into the great realm of spirituality. Many yogis have



written beautiful poetry, but some of these poets have turned out to be very obstinate and egotistical.

Your personality should be such that others know they have met a guru. You don't have to give up anything in Sahaja Yoga, but you must get rid of your ego completely. "Collectively also ego should be driven out." Many are egoistical secretly within themselves, but sometimes it shows. "It's a very subtle nonsensical disease that people have, and they just indulge into it."

Now one has to work very hard. "The most important thing is how much you have dedicated your life, your time, to Sahaja Yoga. Then only you will achieve that state of guru." Whatever personal problems or responsibilities you have, your attention should be on Sahaja Yoga and the emancipation of human beings. That should be your widened vision, to encompass the whole world.

"Once you develop that kind of a personality, then you'll be amazed how you can help so many people. I know there are so many Sahaja Yogis here who are worthy of praise and really I love them very much and they also love Me very much. But as you are now going to be the gurus, you have to be careful not to think that you are a guru already. Once you start thinking you are a guru, your ego comes up."

"So once you decide, 'I am nothing, I am just a little ripple in the heart of my Mother,' if such a humble feeling you get, then all your problems can be solved, and things will work out. Because your attention and your behaviour is going to impress other people.... Whatever you may try, it is you who is going to get Sahaja Yoga further."

"There's so much to be said about how to become a good guru... but I think I'll keep it for next Guru Puja." ■

1997 Guru Puja Weekend

The weekend began with a Friday night program. We had the joy of listening to many great performances from *Nirmal Sangeet Sarita*, Kishore Chaturvedi, a flautist, and several new musicians, including one playing guitar Indian-style. In addition, the Theatre of Eternal Values performed *The Imaginary Invalid* for the first time in Cabella.

During the course of the evening, Baba Mama introduced a young boy who had achieved the top scores in the ICSC examination. It was also announced that Dr. Mishra's son from Toronto received the top GMAT score world-wide. The students of the International Sahaja Public School

are also doing very well, Radha Partridge graduating with distinction.

A second entertainment program was held on Saturday night, which Shri Mataji attended. *Nirmal Sangeet Sarita* played again, this time performing a new qawwali written by Baba Mama. All the host countries offered a performance, including Georgia and Turkey. The Italians performed a Tarantella dance. A yogini who had come into Sahaja Yoga one year previously with a punk haircut performed a classical flamenco guitar duet with another yogi, and we were yet again able to witness the transformative powers of Sahaja Yoga. The program ended around 3:30 in the morning. ■



Shri Krishna Puja 1997



Synopsis of Talk

Cabella Figure, August 23, 1997



oday we are here to celebrate Krishna Puja.... We have to first realize what is the strength of this puja: how are we going to establish Shri Krishna within ourselves?"

Dharma means the primordial taboos that are built inside human beings. Aborigines understood this, but we dominated them and they had to change their style of life. "The primordial taboos are only understood if people are trying to understand oneself, or else whatever has come to them through tradition."

"Sahaj Dharma is a little bit different, in the sense that it is much higher than the Sahaj ideas that we talk of." It is even higher than the teachings of Shri Krishna or Shri Rama. Shri Rama thought people should have discipline, be serious about life, have a full idea about their own being, and respect themselves. Those who were good people understood that whatever is bad for us—the primordial taboos—we should not do.

It's human nature to go against primordial taboos because they think they have freedom to do what they like. Actually they are under the spell of all kinds of allurements or temptations which are against human life.

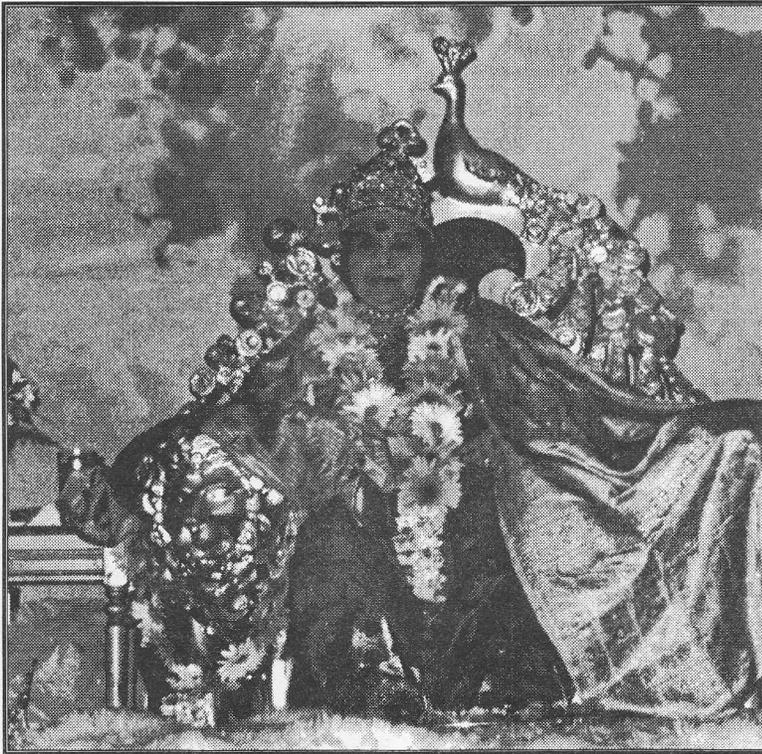
"It's very natural to be a person of dharma." Small children feel very shy to take out their clothes in front of others; they have this *lajja* quality: "You should be shy, you should be humble and respect your body."

In modern times, women expose their bodies, trying to be like aborigines—but aborigines were innocent. Even if women were scant-



Shri Krishna Puja 1997

ily dressed, men did not behave in funny ways to show that they have a sexual attraction to the women. "It is absolutely absurd that men should be attracted to women and women should be attracted to men—on the street... you see that going on! This adhama is the worst, I think. It's a curse. Because, after coming to Sahaja Yoga also people start doing this nonsense.... They should all go to the lunatic asylum, they are no good for Sahaja Yoga. But



Shri Krishna Puja 1997

dharma gets established as soon as you have the light of the spirit.”

Shri Rama and Moses had to spell out the rules and commandments, “but Shri Krishna thought the other way round—to establish a dharma of pure love.” In Shri Rama’s time, as in Islam and Christianity later on, taboos were forced on people but it didn’t work. “So He thought better to ask them in their freedom; they must develop pure love. Radha... is called *Alladha Dayini*. She’s the one who gives pure joy.”

Today tobacco is becoming unacceptable in the society. Tomorrow drinking will also become taboo when they find so many people dying from horrible livers. Drinking is a natural taboo for your body. “If you do something all the time which is not good for you... you are becoming adharmic.”

“Sahaj dharma is that you are just free,

complete freedom from lust, greed and all nonsense. You’re above it.... Sahaj dharma is above the dharma established by Shri Krishna or by Shri Rama because you have reached that state. In complete freedom you have to be dharmic.” You do not need to be told what not to do. “Your vibrations will tell you.”

America is dying of consumerism. In America you can borrow any amount of money from the bank. “I was told some people used to come to Ganapatipule after taking loans. I said, ‘Stop that nonsense.’ All the time the attention is distracted thinking about how to pay the loan, even when you want to do something good for yourself

by coming to Ganapatipule.

“Such a mind is not free. The free mind is that which has attention completely enlightened by the Spirit, but problem is we are still rising out of this human bondage to a higher life of realization. And when we are going to that level, we have to realize that we have to give up all these shackles, all these horrible things within us.... Your brothers, your sisters, your father, your mother, your husband, everybody—they try to put you down.”

If those around you are drinking, they will try and get you to drink. They make this type of collective action into a fashion. “In Sahaj, you are absolutely free from all these nonsenses. If you want, you can wear good dress, if you don’t want you need not. You are free. You are free from money bondage.... In the Sahaj dharma, to you money is nothing but dust of your feet.”



"We have such a collective sense of accepting nonsense. That has to be dropped out, specially in America... also in England." [A dog comes on the stage.] "I have not seen dogs taking to any fashions.... You are not slaves of anything. You are free people."

Sahaja Yogis should not all look the same. "You have to be individuals because you are free, but... freedom is always supported by wisdom. That doesn't mean that you do what you like.... In the light of the Spirit, you don't get involved into this kind of collective madness that is going on. We are so collective in mad things. I wish they could be collective more in wise things. Wisdom is very important, and a joy-giving quality of Radhaji."

"*Alladha Dayini Shakti* has to come within us—means when we meet another person in the collectivity, another person should feel happy with you. So He (Lord Krishna) taught the Dharma of love." Love is not there if you discriminate because of skin colour. "Here they go to the sea shores to make themselves black and there they say, 'We don't want to have any blacks.' Specially for Americans.... This kind of separation I found there among the blacks and the whites. I really wept."

One year the yogis asked to have a program in Harlem. "I said, 'Why not? I'm black. If you call Me black, I'm black; if you call Me white, I'm white; if you call Me yellow, I'm yellow... These people, so sweet, so beautiful, I tell you. I could see their heart.'"

The American system goes against democracy and against Abraham Lincoln's vision. "His principles are finished, his ideals are finished because... some people came and wrote... against the black people. What business do they have to write against something

that is created by God?"

People come in different colours and hues, like the trees, and flowers, and sky, just to make us happy—*alladha*. Variety gives you happiness, and it is a sign of beauty. But some people have a sense of superiority because they have a certain type of look. "How can you join hands with them? You want your freedom? Then be a free person. In the freedom you have to have variety."

"The Sahaja Yogis who are going back to America should... go to the black people.... With Sahaj Dharma, you take people into your heart, you love them. Your love flows all the time. Your compassion flows all the time.... You should have a heart which is open." Try to return the great warmth and openness that lies in their hearts.

"Supposing you are walking on the street, you see some black gentleman going. It's a terrible life there for them.... I've cried and wept and I felt very sorry. So, as a Sahaja Yogi... you should say, 'Hello, how are you?' Shake hands with them. They won't cut your throat, I can tell you."

In America, blacks and whites are competing in criminality. "But if you are kind and if you are loving, you can remove that part of criminality which is within them, because hatred can be only be washed away by pure love."

"It's not a very great thing to be white.... It looks very funny and pale and joyless." But there is no point in trying to make your body brown and getting skin cancer in the process. This stupidity is also very fashionable. It is a fashion to wear sleeveless dresses and dresses that end above the knee. But it is a natural primordial taboo that these chakras on the arms



and knees should not be exposed.

“Sahaj dharma is that you have a sense of shame. What you talk to others, what you say to others, how you behave towards them, in the Sahaj dharma is *alladha dayini*. If something is not *alladha dayini*, keep quiet.... What is there to be sarcastic, showing off your brains in your sarcasm? It's not a sign of good breeding... but if you talk sweetly, what's the harm? This sweetness comes from Radhaji.”

The story of Shri Krishna and Shri Radha has been made into a sort of Romeo and Juliet. “It was not that. She was a very pure woman and She was Mahalakshmi. So to be a Mahalakshmi after coming to Sahaja Yoga,... you should dress up in a way that's perfectly alright.”

“Women are serene in Sahaj dharma. They are not stupid, frivolous, laughing at anything. That's not the way for a woman... but laugh of appreciation, laugh of enjoyment, is so pure and creates such a beautiful atmosphere.”

The whole ecological problem is in our brains, inside us, and is reflected outside. The Mother Earth, the whole atmosphere reacts to our behaviour. In Sahaj dharma, you first of all give up lust and greed. You become free of this bondage; men don't run after women, women don't run after men. They sit together, talk together, laugh together, but in purity.

In Sahaj Dharma forgiveness is very important. “If somebody cannot forgive, then he cannot be a Sahaja Yogi.” You cannot forgive unless you forget the past. “Otherwise you'll go on saying, ‘This person tortured me.... He was very mean to me.... To be the calibre of Sahaja Yoga, you should be free of your past.”

“If there is forgiveness, you'll be surprised, you'll feel very relieved and your married life

will be very happy.... If you marry, then live like an ideal Sahaja Yogi, and if you are a Sahaja Yogini, then you can carry on very much better by forgiving all the time.”

In Sahaj Dharma, the husband-wife relationship should be really romantic and beautiful. We talk of love and all that here. Very rarely people fall in love and carry on with it. “It's a blessing if you really get that kind of a feeling... but in that love you shouldn't forget that you are a Sahaja Yogi.”

“Bring up your children, not troubling them too much, but into a free life. Let them use their wisdom.” It is your duty to correct them when they go astray. “That correction should be in a Sahaj way.”

“Dealing with children, always make yourself an example, yourself part and parcel of that event.... They can give up everything but not your love. If they know that you love them, they will not accept anything that will make you not love them. This is for definite because children are the best people who know about love.”

There are very few books written beautifully in English about children. “So talk to children.... You'll be amazed, they are full of honey.... You are amazed how they say things, how they talk of Sahaj, how they are expressing their spiritual strength.”

“You are all grown up children of mine and I want you to know all the beauties that are within you, that you have to enjoy.”

Learning to laugh at yourself is the best way to enjoy yourself. Not spending too much time looking in the mirror is another way.

“Mother has established Sahaj Dharma, much more than what Shri Krishna wanted to establish.” In addition to the Dharma of Love,



“we have so many other beautiful facets and such beautiful things within our personality that we have forgotten to enjoy. The attention should be on your own qualities, on your own personalities, and then you’ll be amazed how your personality is giving you joy, giving you *alladha dayini*, giving you so much of patience with others.”

“Nothing’s so serious.... I don’t have to kill anybody. I don’t use any weapons in this lifetime.... You must try to see the beauty as Sahaja Yogis. You should be sensitive to see how you have been helped, how you have been guided, how you have been blessed. This is Sahaj Dharma. If you cannot know that, then you live on a very low level. It’s not the fault of Sahaja Yoga, but it’s your style, you are not sensitive.... We should take example from good Sahaja Yogis and not from the bad ones. How do we proceed in enjoyment—which is an ocean, just an ocean?”

Many Western people cannot share. That is uncollective. But Indians “have a good sharing capacity because they’re still primitive, they are still primordial, yet not gone out of the way to satisfy their own ego.” They like to share. Some people have such beautiful houses, but it is not for sharing. It is only for showing off.

“Sahaja Yogis have not to borrow any money. There’s no need. You can do away with things. Why to have so many cars? Nowadays, people don’t even walk at all.”

Enjoy your nobility and your generosity. And not to side with anyone. You’re not identified

with anyone. Sahaja Yogis are able to see what is wrong with their own country because they have now been chosen to change their country.

“Just by saying, ‘Remove poverty,’ poverty cannot be lost.” You have to have feeling for the poor. In Sahaja Yoga, you will have more of a feeling for the problems of your own country. “You get that very deep feeling within you, if you are a Sahaj Dharmi.”



Shri Krishna Puja 1997

“This is the New Dharma we have established now in this world, a new race with a new dharma, which is much above even Shri Krishna’s vision.” He described the best first, saying that you have to become *stitha pragya*, which means to become

a Sahaja Yogi. He goes on to tell Arjuna to get out of the illusion. “If people are not following Satya Dharma, have nothing to do with them. If you can correct them and help them, it’s alright; otherwise, forget them.”

“First deal with people who are straight... who are simple and innocent and then you can take to difficult people when you are that good.” Being the spirit, you also know about others very well, and you can make out what chakras they’re catching.

You should be kind to new people, sort of a buttering. You are doing this just to make him a Sahaja Yogi, because you love him. You should not go on immediately telling them what is wrong with them. Show that you have fallen in love with that person. You are nice to that person because you like that person. Then gradually you pull him up. “Americans



have to learn this.... Americans think they are very superior people. For wisdom, I would not say they are so good. It's completely lacking. And they misunderstand people very fast, start judging others." This is not the way to have Sahaj Dharma. "Sahaj Dharma is you are your own.... You are in your own realm and in your happiness and joy. Where is the time to criticize others?"

"Show your maximum love to everyone. In that love, you should not show your pity, but love which is again *alladha dayini*. This is the message of Shri Krishna but I don't know how many understood it."

Sahaja Yogis should be generous, should not bother too much about themselves. They should think of the collectivity. Collectivity is not to force people to come to Sahaja Yoga. "Once they come to Sahaja Yoga they will know the joy of life and you don't have to tell them anything. Nothing has to be told, just silently it will work and they'll feel your love. Love is something so great. It not only helps others but it also helps you. It's so joyous to give realizations to others."

Criticism is not the way to enjoy love. Pulling the leg of others is all right, just for fun, but not to harm or torture, not to make that person fall. "You are all Sahaj Dharmis. You have accepted Sahaj Dharma and in Sahaj Dharma we have to have pure love of the heart, not hypocrisy, and a sensible life."

"This Pope is against abortion. I'm not. If a

woman is suffering, let her have an abortion. The one who is living is more important than the ones who are not living. If somebody wants to have an abortion, that child can be born again.... Nobody dies permanently."

The Pope is against abortion because he fears that there will be more Moslems than Christians. Divorce and abortions are indeed taboos, but they are permitted for people who have to get out of troubles. "But to be very frank, we don't have to do abortions; it is achieved by Paramchaitanya.... It's nice because it knows what is to be done, how to achieve it. And sometimes you are in trouble, then know that you are not leaving things into the hands of the Paramchaitanya. If you leave into the hands of Paramchaitanya, things will work out very well."

To understand Sahaja Yoga, you must know how much you're enjoying yourself, how much enjoyment you are giving to others.

Shri Krishna didn't talk so much, except for the Gita. Those who read the Gita don't understand Shri Krishna. How will they understand Sahaja Yoga?

"Practise on love, on forgiveness, on appreciating others, on giving joy to others." If you give somebody a small gift, they may not understand, may not realize, may not feel it. But if you are a Sahaja Yogi, you will.

"Thank you very much for all this that I have said to you. Try to enjoy yourself and make others enjoy you. May God bless you." ❀



Shri Krishna Puja 1997



Shri Krishna Puja Celebration and Marriages

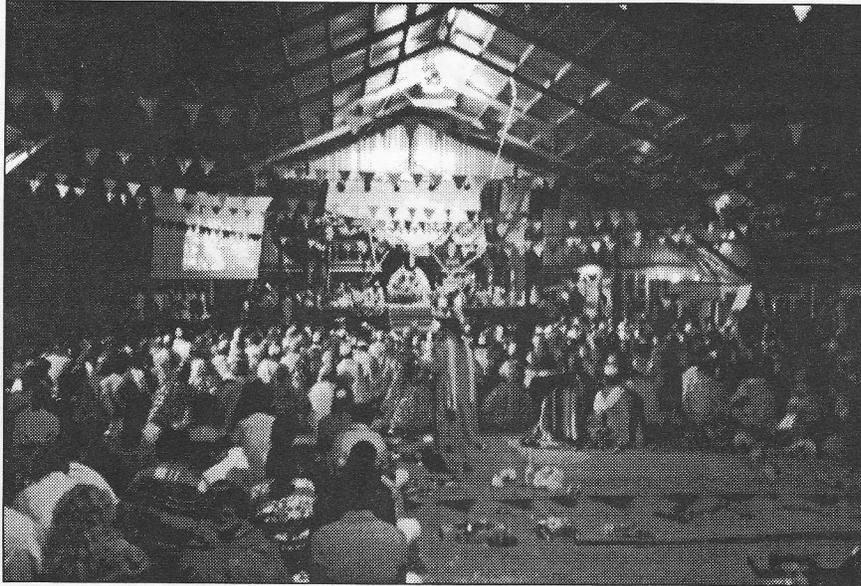


Sahaja Yoga weddings, Shri Krishna Puja 1997

We arrived to the hustle and bustle of Cabella Ligure gearing up for a large puja weekend. After arriving at the hangar, we readied our places and got an idea of all the jobs to be done. After lunch at the Castle, each of us went to our assigned tasks to prepare for the arrival of nearly 1,200 yogis. From the American host countries there were 40 from Brazil, 40 others from South American countries combined, and nearly 80 from Canada and the US, all joining forces to prepare food, set up tents, shuttle people from the airports, and prepare the stage and evening programs. Also, there was enough time to greet our friends and make new ones in the process. Many had come to Cabella for the first time.

On Friday evening, when the stage was set and everyone was ready, we had the great pleasure of a performance by Baba Mama and the Indian musicians on shennai and tabla. While they played, Shri Mataji and Sir C.P. arrived. We all settled down for a delightful entertainment program. A young and talented yogini living in southern California danced *kathak* for Shri Mataji with graceful poise and technique. Shri Mataji's enjoyment was evident, and with the large screen set up to Her right, even those at the back of the hangar had a great view of each performance.

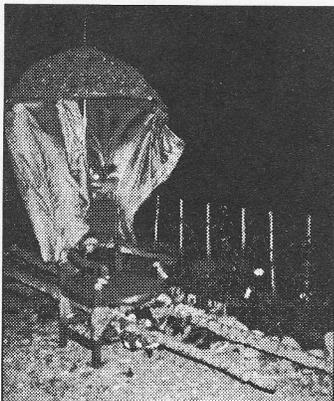
Then we enjoyed a series of performances by two Vancouver children who are brothers. They danced, sang and played beautifully, opening the hearts of



Sahaja Yoga weddings, Shri Krishna Puja 1997

each of us. So innocent and so confident, it is easy to see how the vibrations have taught them so well. It's a great lesson to see what purity can accomplish with training. There were songs from a group of North Americans, beautifully performed, and an American also sang one song in her own moving style. Four Colombian couples demonstrated a traditional dance from South America in which they dance delicately with handkerchiefs, respectfully showing love and admiration for each other. This was very fitting as a prelude to the marriages.

Next, a play called *The Havan* was performed by the US collective. It began with some dispirited American yogis around a havan fire. During the



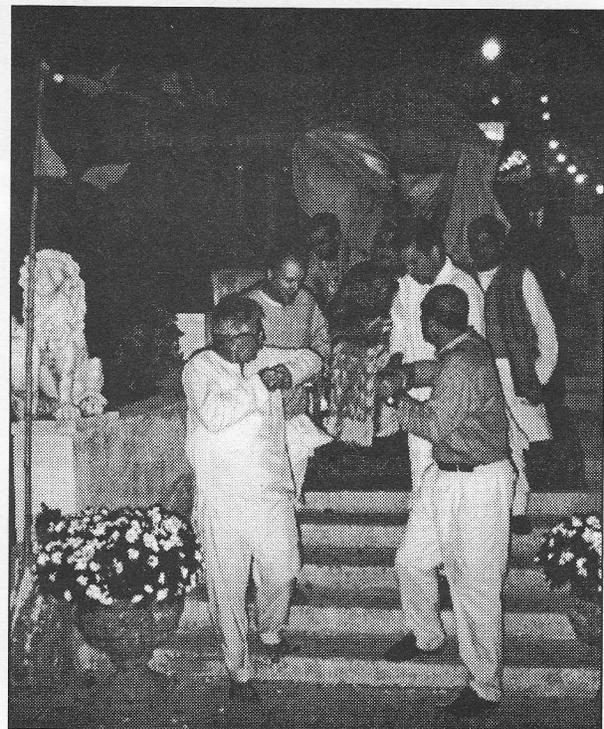
Shri Mataji's palanquin

havan, six different types of American negativity were, in turn, vanquished by the havan, with the help of Shri Krishna and Shri Vishnumaya. Appearing before us were a Klu Klux Klansman, a televangelist, a drug-

ged-out, poisoned hippie, a Hollywood actress and Hollywood mesmerizing media, represented by a personification of the television set, and lastly, organized crime and the mafia, all played with candour and humour. Shri Vishnumaya zapped them, thus destroying their negative hold over society. In the end, Shri Krishna gave strength and vibrations to the yogis performing the havan, creating a positive force and increasing collectivity. Through the power of the Vishuddhi, Americans can become the voice of Truth and

Dharma for the world, replacing the negative influences destroyed in the havan.

Then there were three films. The first showed the South American Collective at their national semi-



Carrying Shri Mataji in a palanquin, Shri Krishna Puja 1997



nar weekend, highlighting their collectivity, bhajans, and enjoyment. The second was a documentary on Native South Americans, with a focus on their traditions of spirituality. There was footage showing Colombian Sahaja Yogis who attended a large South American Indian gathering, reaching out to introduce them to Sahaja Yoga from their viewpoint. Shri Mataji later commented on the importance of concentrating efforts on connecting with these spiritual people so that they can also come to Sahaja Yoga.

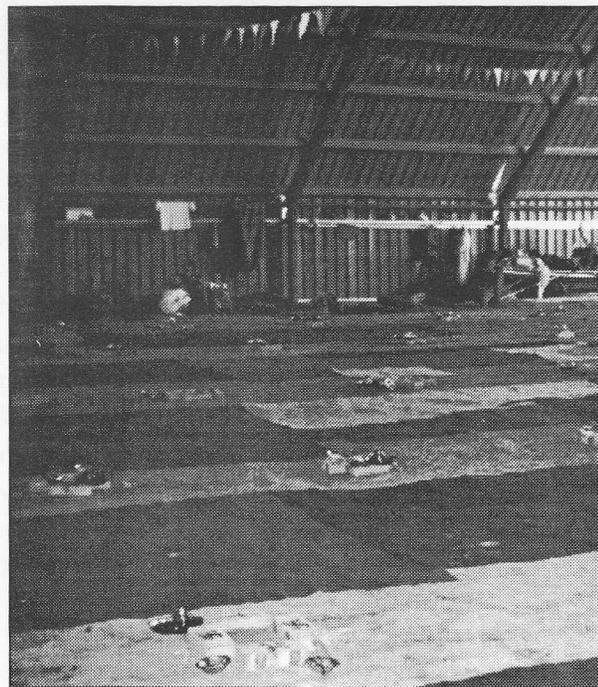
Lastly was a drama by the West Coast Yogis: a story of redemption. A Christian reporter has to interview a captured Iranian fundamentalist Muslim caught trying to blow up something. At first there is no common ground and the reporter's job is on the line. The Muslim refuses to cooperate. The reporter's wife, who happens to have her own talk show and is about to interview Shri Mataji for her program, convinces her husband to keep trying to find an opening to get the story. Meanwhile, the Christian reporter begins to question his own belief system in comparison to both the Muslim and his wife's new-found knowledge from Sahaja Yoga. After good drama and terrific acting, finally there is a breakthrough as the Christian reporter and the Muslim fundamentalist find common ground through their human emotions for a dying mother and a son's pain. A transformation takes place, and in the end, the Muslim takes to Sahaja Yoga, along with the reporter and his wife. All have found new faith in the Spirit. Shri Mataji commented at length on the professional quality of the performances and subject matter. She then requested the LA collective to produce three new films to be broadcast on Indian TV to expose the fundamentalist qualities of Christians, Muslims, Hindus, Jews and false gurus. She requested that they not use Her in the films, but to just expose the negativity through their creativity and quality films.

It was quite late when the time came to announce the marriages and the couples presented themselves for Shri Mataji's blessings. A very auspicious number of matches—108—were announced, including those

for Romanians who had not yet arrived due to some visa problems at the border. It was a joyful atmosphere when Shri Mataji retired with Sir C.P. to conclude the evening. Dinner was served to a ravenous crowd, and we all got to bed very late.

Saturday morning began very early for the kitchen crew as they prepared brunch and served it around 10 a.m. Still, yogis arrived through the day, swelling the numbers far beyond previous years. In tune with the play of Shri Krishna, the "usual" weekend schedule was set aside to make time for the many festivities that were in store. The puja was scheduled for 6 p.m. on Saturday, and the stage crew/decoration committee worked solidly the entire day. The weather was gorgeous and added to the new joys of the couples as they acquainted themselves in preparation for the Sunday marriages. Preparations were nearly completed when we got the news that the Romanians would be arriving late and Shri Mataji would postpone Puja until their arrival. Dinner was held early to accommodate a very late evening Puja schedule. Finally, the 40 or so Romanians arrived, tired from their 50+ hours of travel.

Krishna Puja began around 9 p.m. Shri Mataji



Preparing hangar for marriages



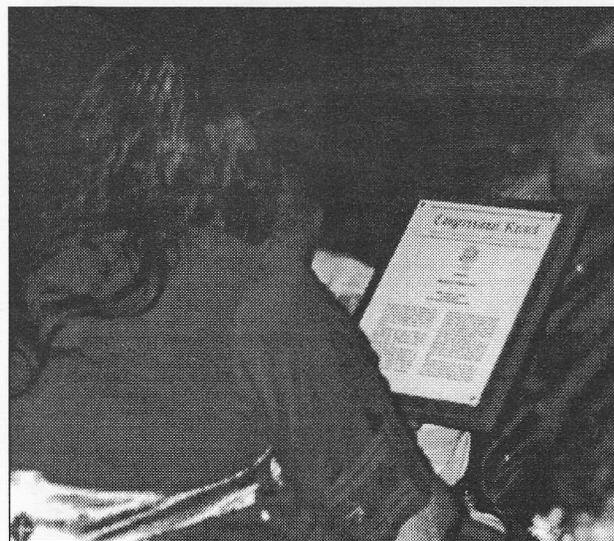
spoke a lot about America, the qualities of Kubera and collectivity. She spoke also about the power of the principle of innocence and wisdom that transforms one out of a lifestyle of lust and greed. And She spoke at length about racism, especially in America. We are to work harder to spread Sahaja Yoga to all the indigenous populations and Blacks in America and elsewhere. And we are to introspect as to our depth, stop finding faults with everyone else, but look inside to see our own limitations, weaknesses and faults and correct them. We must use all the tools and methods She has given us to ascend. Those are the highlights, but She expressed much more. During the gift giving, Shri Mataji was presented with a recent entry from the U.S. Congressional Record which praises Shri Mataji and Sahaja Yoga (see next page). This is an important acknowledgement of the great contributions made by Shri Mataji—which is now on record—from a country which has lagged so far behind in its spiritual development.

Shri Mataji explained that Sunday was for marriages, and She found it quite amusing that we were to have Indian marriages—hosted by Americans—in Italy. She said it was Shri Krishna's blessing, as they had all the things from the Russian marriages that did not take place, and enough very nice marriage saris already in the castle. So it was set. Couples were told to arrange for their "families" and the ladies/brides were told to have their *mehendi* ceremony after Puja on stage. The Haldi ceremony was to be at 9 a.m. on Sunday at the river, with the men and women performing their ceremonies separately. Shri Mataji left the Hangar, but the bhajans and songs continued while the *mehendi* began. Some couples who had just met had time to talk. Again it was very late as brides settled down carefully to avoid damaging the drying decorations on their palms and slept for a few brief hours.

At 8 a.m., everyone was up and people collected themselves to file down to the river for the Haldi ceremony. The men had theirs downstream where the men's tent was placed, complete with music over a loudspeaker. The ladies assembled by the bridge, and

before long the cleansing and purifying of Haldi commenced. Curious onlookers and tourists delighted in our frolic in the river and took pictures and videos and cheered us on. The music began with guitars and drums as we gleefully cleaned the Haldi from ourselves in the gloriously chill river. There was much dancing and splashing and we emerged cleansed, cold and vibrating from the water's edge. We went back up to the Hangar and enjoyed brunch at 11 a.m. The couples had the afternoon to meet, talk, arrange family and wedding items, and to receive their number assignments. It was a long warm afternoon spent mostly in the shade of trees fanned by the wind. There was plenty of time to rest and ready ourselves for the wedding experience. Meanwhile, all the North and South Americans kept their host posts and diligently prepared all the 88 wedding Havan fire pits and the stage for the Holy Marriage Ceremony.

Finally, couples had to part and prepare themselves for the ceremony. Ladies went off to the first floor of the Castle to be dressed and decorated in the traditional Indian way, complete with facial and foot decorations with kumkum. The men prepared at the men's tent some distance away near the river. Finally, the ladies were dressed and fed and led to the grand stairway to meditate prior to the Gauri Puja with Shri Mataji. We spent nearly five hours going deep



Presenting the United States of America Congressional Record



Congressional Record

PROCEEDINGS AND DEBATES OF THE 105th CONGRESS, FIRST SESSION



United States
of America

HONORING

SHRI MATAJI NIRMALA DEVI

HON. ELIOT L. ENGEL
OF NEW YORK
IN THE HOUSE OF REPRESENTATIVES

Mr. Speaker, Sahaja Yoga Meditation, since its founding in 1970 by Shri Mataji Nirmala Devi, has helped tens of thousands of people in more than 65 countries to attain a deeper spiritual self knowledge which leads to a greater ability to become their own best advisor.

The meditation helps one to identify, heal and integrate the spiritual, emotional, intellectual and physical self to improve health. It gives an increased sense of integration and peace.

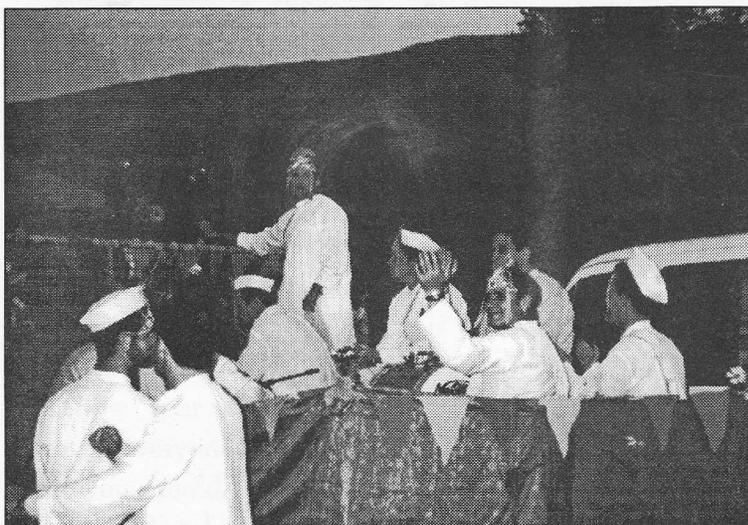
Shri Mataji has carried the message of Sahaja Yoga Meditation worldwide for the past 27 years, education Westerners and Easterners to their common spiritual roots. She has always offered her meditating techniques free of charge to help the greatest number to achieve a reawakening.

Shri Mataji is a mother and a grandmother who is married to Sir C.P. Srivastava, former Secretary General of the United Nations Maritime Organization. In her youth, she studied in the ashram of Mahatma Gandhi and was very active in India's struggle for Independence from Great Britain.

She was named "Woman of the Year" in Italy in 1986. She also received an honorary membership to Peter's Academy of Arts and Sciences in St. Petersburg, Russia. In her recent visit to New York, more than 3,000 people received their "self-realization" from her.

On August 23rd and 24th, she will lead an international celebration in Cabella, Italy, to focus on the spiritual growth of America. She is a woman of deep caring and compassion whose spirituality has improved the world.

Congressional Record presented to Shri Mataji, Shri Krishna Puja 1997



Grooms' procession, Shri Krishna Puja 1997

into meditation, cleansing and settling ourselves to prepare for the auspicious event. There were many differences from the weddings in Ganapatipule, but the depth was there and the excitement was all around! At last, we were lined up by number to perform Gauri Puja one by one to Shri Mataji by the entrance to Her Quarters in the Castle. Two by two, She blessed us before we proceeded to the Hangar. She was so beautiful and in so happy a mood to see all the brides. It felt as though this was the moment of fulfilment for this medieval castle, brought to its fullest expression in modern times as the venue for this festive occasion.

At the same time, the grooms and their best men were having a procession from the men's tent through the town of Cabella. The grooms were on decorated trucks, and the music was blaring. It was a community event, a great open celebration of these new Sahaja marriages. On the hillside near the Castle, the men sang and danced to the harmonium, guitar and drums as they awaited the Darshan of Shri Mataji following the brides' entrance into the Hangar. There were fireworks and everyone was bursting with joy.

All in our lines, the brides waited for the grooms to arrive behind the curtain that would separate us for the last time. All were assembled with garlands in hand, parents beside us, as Shri Mataji and Sir C.P. arrived to begin the union of 88 marriages and

remarriages. There was such silent meditation throughout as each and every part of the ceremony was explained, first in English, then translated to Russian, Romanian and Italian, so everyone could fully absorb the meaning of each part of the ceremony. It was fantastic to feel the silence so completely, and to be fully aware of each present moment as a lifetime of eternity.

We began around 9 p.m., and it took until 1 a.m. to perform the full ceremony and to absorb all the meaning of Sahaj Marriage, a spiritual marriage. Its purpose is to foster collectivity and further our ascent while providing a pure

example of good marriage to the society, which needs an example of Dharmic life. It also provides a stable environment to raise Sahaj families and nurture all the great souls who want to take their birth. Shri Mataji spoke about not spoiling the children and proper education in Sahaj schools. She spoke about compassion and forgiveness as keys to a successful marriage. The whole evening was woven together by the performances of the Indian yogis, including a Shennai player brought especially to add to the auspiciousness of the marriages. Shri Mataji invited new couples to come forward with a couplet using their spouse's name to rhyme a clever saying about them. Two or three couples gave a good try and then, mercifully, the food was served!

Joyously and gingerly, we fed each other as Shri Mataji kept explaining different aspects of our relationship and the romance we'll find together and nurture into a loving, lasting bond. After some admonitions around 1 a.m., Shri Mataji and Sir C.P. took their leave, but She encouraged us to stay up all night singing and dancing. And so we did, till the wee hours when some of us had to pack and catch our early Monday flights home. One last goodbye after repacking and changing, and the bus carried us back to another world and a new life.

—Jo Bajescu, USA (A happy bride) ■

“Shri Mataji, You are the Messenger of Peace”

Address by Ayatollah Rouhani ❖ Royal Albert Hall, London, 3rd July, 1997

(Text translated on sight and read by Derek Lee.)

If we consider the most ancient evidence left by *Homo sapiens*, we can see that man has always been aware of the existence of a Supreme Being, who is Lord of all things and of all living creatures.

Using every conceivable means, human beings of every era have always tried to show their feelings of deep respect (and reverence) towards God and to perform what is due to their Creator.

This is why Islam has always stressed the possibility of direct communication with God. Even those who have fallen into idolatry have never denied the existence of the Creator, but have simply put their idols and their images in His place. And this is still happening today. This being the case, how can we recognize a true prophet and what is his or her mission?

The mission of the prophets is to reveal the Will of God, that is, to provide a logical and tangible explanation of religion as it is experienced in our daily lives.

Genuine monotheism—the belief in a Supreme Being—means (or implies) the unshakable oneness of the whole creation; that is, the indissoluble union between man and God. Monotheism proves, then, the pointlessness of idols and of images that come between man and God. The mission of the prophets is thus to set human beings upon the right track, and in order to do this, the prophets have used two parallel and complementary paths:

The way of learning, based on theology and philosophy.

And the way of Self-knowledge or Self Realization.

That is why we find in our Holy Book, the Koran, both scholastic discourses and phrases which hint at the “way in” to knowledge of the Highest Self. The concrete means of putting this message into practice is what is offered to us in this age by Shri Mataji Nirmala Devi.

To back up this Truth, if you will allow me, I will quote these words of the Prophet Mohammed, who tells us, “God is closer to man than his own veins.”

And the Prophet says, “With the knowledge of the Spirit, man will begin to know himself, so as to finally achieve knowledge of God.”

“With the purification of his inner being, man becomes conscious that he is the Spirit.”

It is thus that both the experience of spontaneous Self Realization (which is revealed by Shri Mataji Nirmala Devi) and Sahaja Yoga (which is the practice which She teaches) are in perfect harmony with the teachings of Islam. It is because of this revelation by Shri Mataji that I have wanted to speak to you tonight.

In a similar vein, I should like to end my talk by referring to the condition of women in Islamic countries today. As you know, the position of woman as mother is glorified in the Islamic tradition. The Prophet Mohammed went as far as to say, “We experienced paradise at our mother’s feet.” Regarding the position of the woman as a wife, Islam not only acknowledges her complete right to choose her own husband, but pays homage to her in the famous words of the Prophet, who says, “The best amongst you is the one who behaves best towards his wife.” Or again, “Women are sent to us by God and men are responsible for keeping them safe.” Women are thus considered to be equal to men in both their responsibilities and in their legal and civic rights.

Today, unfortunately, we have seen that this great insight of the Koran is not always understood and therefore not respected in the various Muslim countries.

You, Shri Mataji, by virtue of your courage, your sincerity and your purity, by virtue of your untiring travels through the five continents, you are today justly considered to be the Messenger of Peace in the world.

Your exemplary life makes you the perfect symbol

and model for Muslim women. May their quest for Justice, their desire to be able to enjoy a true spiritual life in their own dignity, may their quest find an echo in the spiritual approach of the real Islam. This will make it possible to put a stop finally to all kinds of injustices which are still being committed against women in the name of religion.

It is with this vision and with the aim of defending the rights of women in Muslim countries throughout the world and in particular in Afghanistan, in Iran and Turkey, that I address this brief talk to you, Shri Mataji, and to all the people assembled here tonight.

—Medhi Rouhani

“We hold the future in our hands”

Address by Claes Nobel ♦ Royal Albert Hall, London, 3rd July, 1997

Well, indeed, life is full of surprises. After all we are meeting here, inspired by the message and work of Holy Mother Shri Mataji Nirmala Devi and She is not here in body, but She's here in spirit. Also the wonderful letter that we recently heard from Ayatollah Rohani, which speaks very highly of the work and the mission of the Holy Mother, where he indicates the importance of women in the world. He is not here either and, frankly speaking, only 36 hours ago I did not know that I would be here at the Royal Albert Hall, addressing this audience. Still I say, dear Holy Mother, and I also recognize her husband, Sir C.P. Srivastava in the audience, and I say most importantly, dear friends, fellow seekers of truth, are you out there? Because with all this light I can only see about 20 people in front of me. So, say “yes” if you are here, then I know. [Lots of clapping] Now I can see you and I can hear you, as well as you can see and hear me.

With that said, I want to say that I have a vision, I have a vision of the world that is better, safer and saner than the one we are presently experiencing. It is a world where people live in harmony and peace with themselves and in harmony and peace with nature. Now, those words are vast. It's a bold vision. Do I have a practical way of going from vision to reality? Yes, I will share that with you and I will share it and indicate the tone of the meeting by ten small words, and they indicate how this global world transformation shall be undertaken, and they are: right thoughts, right words, right deeds, right here and

right now!! [Lots of clapping] The key word is, of course, “right”. This world is fighting about what is “right”. What is right to you might be wrong to me, and vice versa. It is a grey area. So we need a reference point, so we can distinguish between right and wrong and between truth and lie. Tonight Shri Mataji will show us what is right. Tonight Shri Mataji will empower us to become masters of our own destiny. And tonight we will be guided by the knowledge of Self Realization in the light of truth and we shall all know absolute truth and absolute peace.

Now, 100 years ago Alfred Nobel established his Nobel Peace prizes. These prizes represent excellence. We have prizes in Chemistry, Physics, Medicine, Literature, and Peace. Of those prizes, I hold the Peace prize to be the finest. And I want to tell you that Alfred Nobel listened to a woman, he listened to his secretary, Berta, in Paris, 100 years ago, when she said, “Dr. Nobel, you should use your vast fortune for the betterment of the world.” Tonight you are listening to another woman, we are listening to the message of Shri Mataji. However, I am very much inspired, first by my uncle and later on, you will hear, by Shri Mataji. Alfred Nobel talked much about peace. He was frightened that his awesome, explosive dynamite, which cleared up land for harbors and tunnels, could also be used for warfare. Today in the arsenal of military systems, it's like a small firecracker. But at that time it—dynamite—was a most awesome, destructive material.

Now, Alfred Nobel thought basically about peace

as an absence of war, but I assure you that peace is much more than absence of war. And I see that peace exists in four specific areas. The first area is the peace that the individual has in himself. How do we treat our mind, our emotions and our feelings? How do we treat our body? Are we slaves to other masters or are we our own master? Until we have the inner peace in ourselves, we can never have an outer peace in the world. And the safest and best way of finding world peace is to have mass movements—that includes all religions and philosophies, all enterprises, whether they are of a political or scientific nature—to realize what inner peace is. And that's what we are talking about tonight.

Self Realization. What does Self Realization mean? Well it means that we are "realizing" something, but what is the Self? Ladies and Gentlemen, the Self in us is the divine, cosmic power that exists in each and every individual, but which is dormant in most people around the world. The spiritual leaders—from ancient laws—they knew about this, and they spoke about this. But this secret of secrets has been suppressed, deliberately, until Shri Mataji, with great courage and great wisdom, being an old soul, who decided by Herself to come back to the Earth at this critical time in our history, in order to share her knowledge and wisdom, which is the Sahaja Yoga, which is instant Self Realization, which is to activate the dormant principle that we all have, which is the Kundalini and to help the Kundalini to rise up and thus become, as it says in the Bible, "You are created in My image." [Lots of clapping]

That was the first category, the first sphere, of peace, the one we have within ourselves. The next one is the peace that we have among each other, in the family, in our community, in our nation, that we have peace with other ethnic groups and with other religions, that we really become true, what I call "active" listeners, and as "active" listeners are able to put ourselves in the place, in the shoes, of the other party. Only then, when we have the outlook from their perspective, shall we understand what they are trying to say. We're always talking, talking, talking. My dear wife, who is not here tonight, said, "Claes,

you talk too much, you don't listen." I have started to practise what she calls "active listening."

The third sphere is the sphere that pulled me in originally. After all, I am a European, a Swedish business man. Why am I up here, speaking the language of spirituality, and saying "That is where the hope of the future exists"? I am doing so because I have a deep and profound reverence for Nature. As a Nobel peace laureate, Dr. Albert Schweitzer said, after he had worked and worked, trying to distill a phrase that contained everything that he knew, everything that he wanted to say through his philosophy, Dr. Albert coined the phrase, "reverence for life". Nature is nothing but a plethora of examples of life in this multifaceted vision. And I tell you, dear fellow seekers of truth, we, humanity today, in our ignorance, in our greed and in our lust for power, we are in the process of destroying the very thing that makes this planet unique and that is: Life on Earth. [Lots of clapping] And, so far, we do not know of another planet in the universe that harbours this miracle. Earth is like a blue jewel in space and there is only one Earth and this Earth is fragile and we must take care of her and respect her. Earth is also called Nature. We cannot break the laws of Nature, we must live by them, Mother Earth will break us. And we are only one species of, we do not know how many species we have—five, ten, fifteen million, but this we know (and this has been proven by the world's most foremost scientist in Harvard University, United States, Dr. Edward O'Wilson) we are today bringing to extinction 250 species per day!! That is as if we are deliberately and wilfully pulling out thread after thread of what consists of the fabric of life. And Mother Nature will not let us continue doing that without correcting us as naughty children.

The fourth sphere of peace is the peace that we should know between ourselves and God. Any religion or any group who raises their army and destroys their enemy in the name of God is not following what God has asked us to do. The world should not know of violence [lots of clapping], and the world should not know of war.

I call, as we already heard, these four spheres of

peace, "Earth Ethics". And tonight we will hear more from the Holy Mother how we shall have a reference point, how we can distinguish if we have a charlatan and a fraud in front of us or if it's a genuine, honest person. And you, dear audience, you have come here tonight from many different walks of life and, like you, I have also been seeking for the truth. I am beginning to discern truth rather clearly. And let me tell you this, that I look upon life on Earth as a kind of a school, a school where we are learning perfection and purification. Now, on Earth, everything is inter-dependent, interactive and inter-related, and on Earth, as well as in heaven I guess, every action has a reaction, every effect has a cause and every cause has an effect and the Holy Mother—as I said, She is a highly evolved soul—She has learned from many, many lives, what it is all about. It is all about laws, the unseen laws, the spiritual laws, they are always there and they work as infallibly as the law of gravity works [drops his pen onto the floor]. It always works—all those unseen laws, it is for us to learn and perceive that law.

I am very comfortable with the teachings of Shri Mataji and I am very comfortable with the Holy Mother herself. I say so because in the Bible there is one saying, amongst several good ones, "You shall know the tree by its fruit," and lately I have met the young men and women, in different parts of the world and certainly from many different parts of the world, and they are all shining beautiful human individuals that radiate inner peace and balance. They are unique. You have followed, and you are in the process of following, and will be I think, those individuals who should call themselves, "Ambassadors for the Earth," and after tonight's session is over, I am sure that you shall see clearly how you shall distinguish between truth and lie and you shall realize that blind faith is of no value and that fanaticism—and to take up violence as last argument—is of no value. Eventually those things will bring you unhappiness, they will bring you conflict and potentially war. Ladies and gentlemen, I know that we hold the future in our hands, I know that the future is in your hands. I know it's in my hands and I also

know that the future of the planet exists in the hearts of the individuals.

Now, I will close my remarks tonight by a fable from India. I heard it when I attended the Rio Conference '92. That was the twentieth anniversary of the Stockholm conference, that for the first time put the "Environment" on the world agenda. In Stockholm in '72 we had only two heads of state: the Prime Minister from India and King of Sweden. In Rio twenty years later, we had 110 heads of state. A marvellous declaration was drafted, Agenda 21, just last week in New York, just 70 heads of state that continued with Rio, plus five. But, as I told Sir C. P. when he asked me about the outcome of this conference, I said, "Well, we are talking about 'sustainable future,' but it seems to me that in the UN there is much of a sustainable dialogue ongoing." Tonight we shall take the action.

Well, I asked a Holy man from India, a robed acharya, and I said, "Is there hope for the future?" And he said, "Mr. Nobel, I will answer your question as follows: When the dear Lord had created the Earth, He was very, very happy, very, very pleased. It was His finest creation in the universe and he decided to celebrate, to have a party, and God invited in all the angels and all the devils. When they were there, he toasted them, and wished them welcome as a good host, and said, "There's only one rule that you must strictly obey. While you're having a good time"—and by the way, the best food and the best wine was served, ambrosia nectar—and he said, "there is one rule and that is that while you're here, celebrating my creation, you may never bend your elbows." The devils cried out and said "We don't want any part of such a party! How can we enjoy it, not bending our elbows?" So they left. Then the party started, the angels were having a jolly good time and the dear God was very, very happy!!"

Now how could they eat and drink without bending their elbows? Well, I sense that you can see what the moral of the fable is. The angels were feeding each other, they were sharing and they were caring. And that is what we shall do in the future together. Thank you very much. ■

News from Around the World

Swiss Yogis Visit Ivory Coast

[Note: This is a diary describing the experiences of some Swiss Sahaja Yogis who visited the Ivory Coast to assist with the spread of Sahaja Yoga.]

INTRODUCTION

For a few years we have been in contact with one Sahaja Yogi, Jean-Claude Lainé, leader of Ivory Coast. We had invited him to Switzerland five years ago and he was able to go to Puja in Cabella and to India for the tour. A few months ago we felt it would be great to go there and help the collectivity of Ivory Coast to spread Sahaja Yoga. We proposed the project to them, and slowly and nicely it came to fruition. Everything worked out perfectly, we got good priced airfare, and we were able to send posters there nearly for free (actually it cost 3 boxes of chocolate).

So we were five Sahaja Yogis from Switzerland who manifested the desire to go there. We must say that we had brought the project to the attention of Shri Mataji and She was very happy that we could go there.

SATURDAY NIGHT, 18TH OF OCTOBER

After a pleasant trip to the Ivory Coast, we were bathed in the plane by the nice fragrances of Africa, but arrived still full of the franticness of our western life. Immediately the heat of Abidjan slowed us down. Upon our arrival, we discovered the hearty welcome and kindness of a thief who was prowling in the airport. Luckily we also discovered that he was not so proficient at his job. Finally, around midnight, we arrived at the ashram without any problems.

SUNDAY, 19TH OF OCTOBER

After a relaxing day, we were talking with some Sahaja Yogis of Abidjan under a typical African

kiosk called Pallote (pronounced payot). Suddenly, an African drum sounded and we heard a beautiful song in Diula, the local dialect. A procession began. It came under the pallote, around us, and carried us away. Everyone danced to the magical rhythm over to the pendal in the garden. We were seated facing the dancers, musicians and singers, enjoying their beautiful songs. At the end, two young girls came to us with a large bowl which was the water ceremony to welcome travellers. The entire ceremony was very moving. Our hearts were opened by the experience. If our eyes are lotuses, then the dew came very quickly in that country.

Ignace, appointed as Pujari, began the Puja. The bhajans were coloured with African folklore which is very beautiful. At the end of the Puja, the Chorale (as they call it) performed their own compositions. It was something one should hear at least once in one's lifetime. Then the rhythm came to tickle our feet, and we found ourselves dancing to that magical tempo. After the meal, we started the nice habit of staying up late into the night, chatting with everyone. Our first story is about Anna. She was posterizing alone in Abidjan. A lady passed by and looked at the poster and said, "Is She the devil? Why are you doing that? It is very bad." Anna did not know what to answer, for she was new in Sahaj. Then, coming from nowhere, a man started explaining to the furious lady everything about Kundalini, Chakras, Spirit and all, supporting Anna. The lady could not argue, cooled down and went away. The man disappeared as he came without a word. Anna, astonished, could feel that she was protected.

MONDAY, 20TH OF OCTOBER

Preparations for the public program were continuing. The Sahaja Yogis had the desire to contact a radio journalist who has a two-hour national radio program called *Myth and Mystery*. This journalist gives

everyone a chance to express themselves about spirituality. Unfortunately, Paul Dokoui, the journalist, was unreachable. They were quite disappointed. Suddenly, the telephone rang. It was Paul Dokoui who, after having seen the poster, wanted to do an interview. During the preparation for this interview, he got his Realisation. The show will be aired to the public after the Sahaja public program.

We also learned that Sita, a Sahaja Yogini, could announce all the public programs on TV. The journalist who was a sceptic tried to challenge her by saying, "You say you can feel the condition of others, so can you tell them what my problems are?" The Yogini put her hands towards him while putting her attention on the Sahasrara. Her Agnya fingers registered catches so she said, "You can't forgive, you must forgive." Then everybody there who knew him applauded, confirming that she was right. Because of this, many of them wanted to come to the public program.

In the evening the Chorale group started to rehearse bhajans for before the Havan. After three notes of *Durgati harani durga ambe*, an apocalyptic rain fell from the skies. It lasted so long that we were not able to have the Havan, but the storm was performing in the sky. The night once again finished late with songs and dances.

TUESDAY, 21ST OF OCTOBER

With naive conditioning, we were expecting all sorts of reactions at the public program. We were there to prepare the hall, with a battery of chilies, lemons and vibrated water. Slowly, the 400 seats were all occupied. The Chorale group sang the African version of *Gayatri Mantra*. At the end of the Realisation, many hands rose into the air, signifying realisation. The heavy vibrations progressively became cooler. The public program was a great success, and all our little fears vanished. After two hours of intensive questioning by journalists and the public, we felt the profound and sincere seeking of the people.

Late in the evening, back at the ashram, the

three lakshmis of the ashram, Ida, Victoria and Prisca, shared stories of their travels in Benin and the miracles they heard there. As you will see, it is truly amazing.

- The wife of a Sahaja Yogi was not happy that her husband was practising Sahaja Yoga. She didn't even dare to look at the photo of Shri Mataji. But one day she addressed the photo, full of fright and anger saying, "Who are you? Are you stronger than my Lord Jesus Christ?" Suddenly, before her, the face of Shri Mataji transformed into a representation of Christ. Panicking, she ran to call her husband and show him the photograph. He said, "You see, I have nothing to add to this." Slowly the photo came back into the original image.

- A new Sahaja Yogi, still doubting about Sahaja Yoga, became very sick. He tried many things to get cured, and finally his family sent for four nuns to pray for him. When they saw the photo of Shri Mataji, they told him with anger that She was the cause of his sickness, and that he should burn and throw everything away. They were very aggressive. Back at their place, upon entering their living room, the four nuns found Shri Mataji sitting there on the sofa; they panicked. One of them, courageously, addressed Shri Mataji, "If you are more powerful than Christ, rise up in the sky." Shri Mataji stood up and rose slowly and silently into the air, then disappeared. The four nuns went quickly back to the house of the new yogi, and bowed before the photo, asking for forgiveness.

WEDNESDAY, 22ND OF OCTOBER

We departed by bus for Bouaké at 10 o'clock. It was a good opportunity to discover the landscape which is very beautiful. At Bouaké the young collective heartily welcomed us. There were about 30 people, and most were students. They started singing bhajans using a *jemb*, a unique instrument which produces a very joyful sound. Then it was time to exchange impressions and experiences with the Yogis. They were very eager to know what is hap-

pening in Sahaja Yoga all over the world. As they can't travel so much, it is important for them to get information.

THURSDAY, 23RD OCTOBER

Early in the morning, after meditation, we felt that it was going to rain. The sky was heavy, black and grey. We prepared ourselves for the public programme which took place in the evening. It will rain, we thought, that is for sure; the vibrations will clear the town. We were surprised to find that after a while the situation changed, and we enjoyed the sun and a cloudless blue sky. During the day, Jean-Pierre wanted to record some images with his video—the songs, and the messages of *Happy Diwali* that the Bouaké collectivity wanted to offer to Shri Mataji. But before that, we meditated together to prepare ourselves for the evening. During the meditation we prayed for the success of the programme, and asked Shri Mataji to clear out all the negativity. It was very deep, and the vibrations very strong. After the last syllable of the three mantras of Shri Mataji, a torrential downpour of rain started, like an answer to our prayers. We felt that when we do things collectively, the Divine is with us.

At the program, we observed that 99% of the people were men. We even had a few Europeans. The hall was full, with more than 500 people. Again the presentation was shared between the yogis of Bouaké and ourselves. During the question and answer session, we felt that the type of questions reflected a true seeking, and a deep reflection about spirituality. A big part of the success of the program was due to the strong desire and the dynamism of the collectivity of Bouaké. We could see on their faces the joy they felt in the preparation and organisation of the program. Back at Jean-Claude's house, the Yogis once again started to ask many questions about the life of yogis around the world—what is happening in Cabella, our relationship with young yogis in Switzerland, and how it has developed so well in Russia, as it is the land of ego. They also had many

young people who experience problems with their families who are against Sahaja Yoga. It is a real problem for them because they don't know where to go for their daily meditation.

Yet another banquet is served! We have decided that this trip is also rich in gastronomy experiences. A cup of *gem* (fruit juice strongly perfumed with ginger—careful—it's spicy/hot), and hop into bed.

SATURDAY, 25TH OCTOBER

We returned to Abidjan on Friday. The third public program in Abidjan was held on Saturday at 9:30 a.m., mostly done by the Abidjan yogis. For some of them, to speak in public was a new experience and we could see tremendous transformations between the beginning of the talk and the end. They started with a very uneasy feeling and finished by expressing a real joy in sharing the truth of Sahaja Yoga. In the ashram, we had the follow-up at the same time. About 8 or 9 new people came.

In the evening we had a havan. At the same moment, a cock flew up a tree in front of us. After all the stories we had been hearing, we wondered if it really was a cock. The havan was in three parts. First, the mantras of Shri Mahakali, then all the negativity, and then offering different expressions of our devotion to Shri Mataji; the vibrations were strong. After the three mantras, suddenly big clouds appeared and the sky was full of lightning, as if the havan continued in the sky.

SUNDAY, 26TH OCTOBER

Before the Puja, we recorded the speech and dances which the collectivity of Abidjan wanted to offer Shri Mataji for Diwali Puja. It was really beautiful, joyous, and moving. There is sometimes a special moment in our lives which seems similar to moments we had in our childhood, at the feet of the Christmas tree. Shri Mataji has advanced the date and put down a present from which comes out a myriad of cheerful surprises. During the Puja, we felt like

we were in Cabella as the vibrations were so powerful. Then they started the entertainment in our honour: two ballets and a play. The program finished in a never-ending saraband, bubbling with joy like fireworks. It was a unique moment where all our hearts, wide open, melted together. Once again we ended the evening on the terrace chatting with our brothers and sisters.

MONDAY, 27TH OCTOBER

Between the sea and the lagoon, a long and straight road bordered by palm trees and huts was our avenue as we drove to Bassam. It was a well-known place for typical handicrafts from all over Africa. There was a multitude of small shops made of palm tree leaves with funny names like *Boeing 747* or *Eiffel Tower*. We found what we came for, a gift for Shri Mataji. Two splendid masks representing a man and a woman. At Diwali Shri Mataji explained that it is a King and a Queen.

For dinner we were invited by a Sahaja Yogini of Abidjan, Mrs. Safi, who had prepared a delicious meal with many African specialities. It was a real banquet and we were welcomed like VIPs. We tried to hide the fact that this would be our last night together, and we wanted to extend it to its farthest limit. It was like a family meeting—we were talking, listening to music, dancing. It was simple and great at the same time. The feeling we had at that moment was like we had been together for six months, so intense was our experience during our stay.

TUESDAY, 28TH OCTOBER

Our last night in Abidjan was short. The three lakshmis of the ashram had taken so much care of us that we decided to give them a break and prepare the last lunch, as a cook was amongst us. It was a big change for us to once again eat western food after a long week of discovering interesting meals like giant snails, hairy crabs and other delicious new tastes. We wanted to slow down the time, as the moment

of departure was approaching quickly. We tried to fix in ourselves the last impressions, the last images, the last smiles.

At the airport it was less sad than expected because a group of four Yogis was also leaving for Portugal at the same time. They were on their way to their first Puja in the presence of Shri Mataji. In the twilight we all got under the pendal. Amon was there, Safi, Barry, Bernard, Maurice, Ignace, Carine, Adeline, Jean-Claude, the three lakshmis and all other Yogis. We had a last collective meditation during which we thanked Shri Mataji for this marvellous adventure. Then the silence emanated and pervaded our hearts.

Everything was nicely arranged by our Mother, even for the voluminous present for Diwali, which the group leaving for Portugal was able to take without any problem. As soon as we had reached the airport one of the Yoginis who was working for Air Africa met a colleague of hers. This man took care of everything—money, passport, ticket, visa, luggage, and our heavy packages.

In the plane, we already wanted to return to Africa as we dozed, slept, and dreamed of our innocent and wonderful Sahaja Yogi Brothers and Sisters working it out for that great country. Since we've returned from our 10-day experience in Africa, our feelings, impressions, and emotions are deeply intact within us. We can feel in our hearts this lovely link which took place between them and us. We were transformed during these 10 days; our desire to spread Sahaja Yoga became stronger, as did our desire to be with other yogis. We can perceive new things because we learned a lot about ourselves, about the importance of the collective and the importance of using vibrations; simple things, obvious, but things which unfortunately sadly fade away in the habits of everyday life.

It has been a real and beautiful gift, something hard to describe in words, something which filled us with vibrations, and we will be eternally thankful to Shri Mataji for it. These 10 days spent with our brothers and sisters of the Ivory Coast allowed us to

deepen our yoga, and especially to experience that to get closer to other yogis, and to open ourselves to others, brings us closer to Shri Mataji. This love which takes birth when yogis are together, is nothing else but the manifestation of the Love of our Mother.

Sahaja Yogis' lives in Kazakhstan

Dear Friends!

We'd like to tell you about Sahaja Yogis' lives in Kazakhstan. As you know, after the Soviet Union was divided, a lot of new countries appeared, and one of them is Kazakhstan. It's quite a large country which lies on the way from Europe to Asia. It was a country of shepherds who take their cattle from the great steppes in the North to the high mountains in the south. The people who live in this place are simple and open-hearted. Perhaps they have not such deep roots in culture and spirituality as Indians and Russians because of the hardness of their life in the past, but during the USSR years they received a lot of help from their nearest neighbour, Russia, which brought a new dimension in their development.

A few years ago there was a first program of Sahaja Yoga in the capital of South Kazakhstan, Chimkent City. It was very amazing that after some postering about 200 people came to the program. The first hall that was chosen was quite small, but surprisingly on the night before the program there was water pipe accident in the area of this hall and the administration proposed another hall, much bigger than the first one, and it was filled completely with newcomers.

After this program a new Sahaja Yogi collective was established which became larger and larger. The south of Kazakhstan with its beautiful nature and soft climate was very effective for spreading Sahaja Yoga and in some new towns new Sahaja Yoga collectives appeared. Now we have about 300 yogis in our country.

Every summer we participate in the Russian-Ukrainian tour of Shri Mataji where we can also meet our brothers and sisters from all over the world, and our hearts are fulfilled with love and happiness.

Some of our lucky yogis have had the opportunity to go to international pujas in Cabella, Ganapatipule and other places. Each of these journeys is an incredible experience for us which brings so much joy and lots of us go deeper and deeper. During Diwali Puja in Istanbul, Her Holiness Shri Mataji told us that, thanks to their geographical positions, our countries are quite close to India and have some similarities with Indian culture.

Recently we organized a celebration of Five Years of Sahaja Collectivity in Chimkent. To the big musical program came musical collectives with congratulations, dancing groups, MIDI and regional TV. All enjoyed a lot of Indian and folk music, which Sahaja Yoga musical groups played. It was a very friendly and joyful atmosphere that Shri Mataji gave for us.

Step by step, Sahaja Yoga is spreading all over Kazakhstan and now also in the north of this country a new Sahaja collective is emerging. We hope that it will spread wider and wider across this land of steppes and mountains.

Much love to all Sahaja Yogis from all over the world. We would be happy to see all our brothers and sisters in our country at any time. Welcome to Kazakhstan! Jai Shri Mataji!

—Dimitri Bondarenko

1998 Esoteric Fair in Copenhagen

Scandinavia seems to be in general one of Europe's "Last Frontiers" for Sahaja Yoga. In Copenhagen, there have been a couple of great yogis valiantly trying to get a group going for over three years, but so many of the seekers are guru shoppers who cannot stop seeking when they find the truth, who are indeed proud of being seekers, that it has become a very difficult and lonely task. People do want

information about Sahaja Yoga, a few even come regularly to public programmes each week, especially in response to leaflets left in public libraries, but they cannot easily accept being *told* about anything and would like to go on doing their Tai Chi, psychoanalysis, Hatha Yoga and goodness knows what else in parallel with a feeble attempt at understanding Sahaja Yoga. People come once or twice, look very promising, then never return, perhaps because of a certain Danish reserve.

Having just returned from the final day of three at the first Esoteric Fair where we have had a stand, I wanted to share with our brothers and sisters some of the joy we have felt in giving realisation, seeing those dilated pupils and joyful, flushed faces shining with love, and the feeling of directly addressing the Spirit in these people with the Divine Hand of our Mother, as if She were really there Herself in Person! What a relief to cross a spiritual desert and drink again of the power of pure love.

We cannot know how many will come to the follow-ups in two days, but we have seen Mother's miracle playing out again, and it was important just to give realisation. The last man I worked on before leaving this afternoon was an Iranian who came to see us because a good friend of his had received his realisation the day before. There were many cases like that where newly realised souls had told friends about their experience and recommended them to come and try for themselves! Of course, this chap and I had a lovely conversation afterwards about our having some great yogis coming from Iran, Shri Mataji's enthusiasm for the Sufis, how we had met some of the Sufis in Istanbul and what great experiences we had, and how we love Qawwalis in Sahaja Yoga. But the most beautiful moment was when he told me that he felt now was the time for the whole world to come up this way!

Then there was the young hippie girl who laughed so sweetly when I asked her if she smoked! Somehow, when her boyfriend came closer to her

as we were talking before realisation, a shadow came over her, and you could see that her life might change dramatically with realisation. We talked about the problems caused by drugs, which she should know about if she was a real seeker (she said, smiling, "I think I am"). It was a very moving moment, and it is at such times that you feel a deep love for the seekers and realise fully that it is with the pure power of love that we are working. In these situations, we have the great privilege of talking directly to people's spirits.

A woman came to see us, brought along by her husband who had received his realisation the day before, and who had obviously felt it very deeply. She was very distressed and admitted she really needed help. We didn't discuss this, but as I worked on her I quickly felt a deep and painful left heart catch. Afterwards, she was, like most of the people who left us, radiant, and it turned out as we talked about her catches that a lady in her life who had been like a mother to her had recently died of a mysterious heart attack, and had been an adept of an infamous false guru.

This morning a man and his two daughters were receiving their realisation together! A delightful aspect was witnessing the different style of each yogi in talking about Mother and describing Sahaja Yoga before actually giving realisation. It was for most of us the first such fair we had attended, and we found out again how nourishing and necessary it is for us just to transmit the light of Truth, and of course, how "She does it all!"

We had brothers and sisters coming to help us from Switzerland (two Swedish sisters from the collectivity there) and Norway, but in fact there were several nationalities represented in our team of nine yogis. As you may imagine, there was much joy shared by us all on Friday and Saturday evening over dinner after the day's activities! Spring is finally coming to Denmark, the buds of collectivity are waiting to burst at last! Thank you again and again, Holy Mother!

—Kingsley Flint, Denmark ■