

The Divine Cool Breeze

February and March 1995



Volume 9, Nos. 1 and 2

International Newsletter

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



“Recognition only doesn’t mean that you just recognize Me as Adi Shakti, but recognition means that in every part of your life, you should know that I am with you.”

—Shri Mataji Nirmala Devi, Christmas Puja, Ganapatipule, India, December 27, 1994

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Cover Photograph

Shri Mataji Nirmala Devi at the Krishna River, Brahmapuri, India, December 1989

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

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Navaratri Puja Talk Synopsis

Cabella Ligure, Italy, October 9, 1994

Today we are going to do puja for Navaratri. Yesterday you saw a beautiful description of Navaratri and how the Mother Goddess has created all kinds of powers within you. It's not that only She has the powers, but you all have the powers, and you can all work it out; you can all find out whether these powers are there or not."

"With us, the realization is very important, but there the Kundalini has given you this realization. Of course, Kundalini is a part or, we can say, reflection of Adi Shakti and also the Jagadamba is also part of Adi Shakti. She's placed in the centre of two hearts, which is a very important point. Now all these powers are placed in that chakra. So imagine how many of these powers there must be, and Her powers are expressed through the centre heart in all the Ganas you have around your body. Now these Ganas are the ones who give you the protection, give you the sleep, give you the energy, give you the blessings. All of them are at work all the time, and these bodies are extremely dedicated and connected all the time to the Mother Amba, we can call Jagadamba."

"Now She's the Mother of the Universe so you can imagine how busy She has to be to look after the whole universe. When this centre becomes weak, that means Her connection with the Ganas is reduced. Ganas also are weak and all the powers that could be exercised cannot be done because of this weakness. It's a very subtle centre because it is Mother's centre. It is impossible to understand the love of Mother... When the girls get married and they become mothers, then they start understanding how much their mother must have done for them to come up. In the same way, when Sahaja Yogis become good Sahaja Yogis, like Ganas, they realize how much the Ganas had to have patience, had to have love and intelligence to fight the negativity."

"So all the forces of the Jagadamba act towards hitting the negativity of all kinds. That is Her first and foremost nature, is to destroy all the negativity that is in this world and is against Sahaj, against you. Her destruction takes place in so many ways. First of all, we have to know that if you sin against the Goddess then all kinds of physical problems start, like psychosomatic diseases, all kinds: we can say cancer, AIDS, all of them. But some of the diseases have got also mixed up with the Ganapati. Now Ganapati is the Lord of all the Ganas, so the Mother has Ganapati and She controls all these Ganas through Her son, Ganapati. It is so connected."

We commit sins against the Mother when we become immoral, when we start indulging into things which are not permitted by dharma. "Now you people understand Sahaj dharma innately, from within, I didn't have to tell you." You know what is wrong and right. "So any such things when you try to do, because She's a Mother, She takes time to punish you, no doubt. But if you commit a sin against the Father, like boastfulness, talking big, being cruel, harsh and all that, immediately the punishment comes in. But from Her, She being the ocean of compassion, the punishment is more delayed and a full chance is given to the person to improve himself and guide himself. But when the punishment starts, then you get into diseases which are of a very serious nature."

It comes from fear. People who are oppressed by aggressive people or who are threatened or intimidated start losing faith in the powers of Mother. "So this centre heart is to be looked after. Out of fear, someone can be thrown onto the left side, away from the Mother, because She's the one who gives us confidence, who gives us courage and bravery. Such people can get into all kinds of serious diseases. "Another thing is, if you are driven by your senses into

indulgences without any dharma, then also this central path throws away, you can say, you to the left side because you are not worthy of being at the Lotus Feet of the Mother. Now this centre is the one which, when we are afraid, the sternum bone starts moving like a remote control and informs all the Ganas that the attack is coming. But when you deliberately go to the left side and get into indulgences, then they are not bothered. They say, 'Alright, go ahead, do what you like, you can behave the way you want to behave.'"

"All these different types of movements towards the left take you away from your Mother." There are many stories about Sahaja Yogis and about so many saints who were never afraid of attacking someone when somebody attacked them, or of protecting themselves from all kinds of horrible things with their courage. "This is something one cannot believe sometimes, but it is happening every day. I get letters from people—how they have been courageous."

"If you believe in the Goddess, then know that She is extremely powerful, She's very intelligent and if She has to protect you She'll protect you out and out, in such a way that you will not know how you have been protected. But this faith has to be developed by experience also—how you have been protected always, how you have been helped always, how you came out of so many crises. But despite that, if you get upset, worried, if some clouds appear in the sky of your life, then if you get upset, that means you are still weak."

"So first thing, if you are really worshipping the Goddess then you should have no worry at all of any kind and you should have no fear at all. Go ahead, fearlessly, whatever you are doing, do it fearlessly. But at the same time I have to tell you the other side, that one should not go about like a zombie. It doesn't mean that—saying all kinds of nonsensical things of the right side. But if you have to do something, do it with clear cut ideas and also without any

fear—so all Her powers will start manifesting in you."

A man who is fearless doesn't worry about his sleep or his well-being.... Fearless doesn't mean that you go on hitting everybody, saying all kinds of things, no. It means that you are fearless. Anybody who attacks you, you can always protect yourself." The power starts working through you. "You should allow your mind, your body, to project these powers.... There are so many stories, so many miracles people have described about this. So first of all you should not have any fear about anything. If you have done nothing wrong, if you are on the right path, you will be always protected.... Remember this and believe in this.... This is something very difficult because perhaps our mind gives ideas: 'Oh God, what will happen?' So first and foremost thing, as I said, is to be fearless, to make the Goddess express Herself."

"Thus you become dependent upon yourself. This faith also must be developed. I have seen people who are sick, so they must come and see Me because they do not depend upon themselves. They can cure themselves. There is no need for them to come and see Me. Now there are many cases where people have cured themselves, cured others, just with prayer. But the faith, when it is not mature, then they think I should treat them, I should touch them, I should do this, I should do that. I have stopped it. I used to do once upon a time. Reason is, now you depend upon yourself. Not only that you can help yourself, but you are going to help others."

"But if you do not have faith in yourself that you can cure, you can look after yourself, you can protect yourself, so the whole thing becomes like all the time the Mother has to do the job. Now first of all, you have to feed the little baby. Alright, you can let him eat, look after him, do everything, but when he grows up, then he doesn't want his mother to feed him. In the same way, the Sahaja Yogis, now

how many years I have been working here? You have to grow up, dignified, and you should mature so that you can yourself do things properly. This maturity is there because your Mother has blessed you."

"All Her powers She has given you—every—but one power of patience is difficult. You have to be patient like your Mother. You might think it's very difficult, but try to. You must have patience, first of all, with yourself. I have known many people who think they are spiritually nothing and they have not achieved anything. This is absolutely a sort of escapism—that you want to escape your personality. Just see, if you introspect you'll find out that you have developed into a real spiritual giant now. Nobody can touch you, you can do everything, you can look after yourself, you can support others. Whatever are the powers of all these that they were singing yesterday, all these powers are manifesting in you, but still you leave it to chance, and I should say, you leave it to others, not to yourself."

"Now this is one point, that no one, so far, has done this kind of a job, is to connect all the disciples to the Divine Power. Because it is the Divine Power of Love, you must know how to love others. That's very important, but again, when it comes to love, they will love their child, love their wife. I mean it's very common in Sahaja Yoga. They're too attached to their children. Before this they were known to be absolutely selfish, had no attachment for children, or wife or anything, but now it is like a glue: children are glued to them, wife is glued to them, and family is very important. This is another temptation from which you have to get out. I am not saying that you have to give up your family or child, but again I say, the detachment. The detachment is your power. Watch everything with detachment."

"Now don't think that, 'Oh, I came only few days back in Sahaja Yoga.' No. Don't think, 'Somebody is higher than me, I'm no good.' No. You just introspect yourself and see for

yourself how many powers you have already got. And the more you'll know, the more you'll become humble. It's very surprising. You will become humble, no fear of any kind. You can have fear if you have some, say, a lot of money with you. If you are very well educated you might have fear of jealousies, if you have other wealth like ornaments and things, you'll be afraid of big thieves coming round. If you are a politician, you might be afraid that somebody might take away your seat when you are away. But when it comes really to Sahaja Yoga, it's the other way round. Who can steal your self realization? Tell Me. Who can steal your powers? Who can steal your vibrations? Think of it. And who can steal your love? Because it is coming from the spirit, which is eternal and the flow is all the time there. Only when you go away from your spirit, then only you feel all these things which one feels in the darkness."

"Then another power of Mother is that She gives you the state in which you are a *sakshi*, you are a witness, watching everything. You have tremendous patience.... So you get rid of horrible thing called anger and this gives you such a peaceful witness state that you start becoming younger and younger. I will tell you some Sahaja Yogis whom I gave realization, say last year. This year I met them, I could not recognize; they have suddenly become ten years younger. It's very surprising." You become a peaceful personality because your Mother is there always. You have the faith that She's always there, protecting us, but now we are grown up so She has given us all the powers, all the properties. What is there to be afraid of?

"But this faith has to be not just a blind faith but an enlightened faith.... In blind faith you have faith but no powers; in enlightened faith you have faith and all the powers. When that happens to you, you start growing very much fast, first in your dharma, and you are not afraid of your virtues. You tell people, you talk about Sahaja Yoga everywhere and it works, it clicks. Once you don't have any fear, the whole picture will be clear to you because you

become a visionary, what we call in Sanskrit, *drashtas*. See how C.S. Lewis could see our position. How could William Blake predict our future? How could Jnaneshwara write about Pasaidan which is description of all the Sahaja Yogis? But all the time He is saying, 'Now you get up and work and do this because you are that, and you have got it.' He is trying to assure people all the time. How could Rabindranath Tagore see our going to Ganapatipule? How could it happen? It happens only when people are in enlightened faith."

"In enlightened faith your Mother gives you another very great power, is of discretion.... You have got vibrations, you can feel your vibrations. Now if you don't want to use this new awareness, what's the use of coming to Sahaja Yoga?" We should be able to use our vibrations to find out if a proposed scheme is a scam, or if someone is a good person or not. "Try to put the experience in your heart, and have faith in that experience. What were you? What have you become now? How many experiences of Sahaja Yoga you had of the Mother's attention on you? Now if you have that enlightened faith in you, you become powerful. You are powerless because your faith is like this. But if you become really an evolved, matured, realized soul, then all your powers will work.... You control all five elements by your enlightened faith, for which you don't even have to say anything. The powers are so great that they act. See now, today when the puja was to be done, suddenly it became pleasant. I didn't ask—just it became pleasant, much better than yesterday. Could have been very cold. But this should become, again, a faith which is reality."

"If you remember last time we had a horrible rain and the whole thing was jumping up and people had to pull all these pillars down. As soon as they started saying My 'Jai,' it stopped.... There was no need for you to pull these pillars.... I was just looking at you, I didn't know how to say anything. I said, 'Let them try.' So these ordeals also come to make you mature.... These ordeals, if they do not come, then you will not supersede them, and if you

will not supersede them you will not know what is your faith. A person who is standing on the shore will say, 'I don't know how to swim,' but supposing you made him jump into the water and he swims, then he knows that he can swim. Because you do not know what you have become, you do not know that you can swim, you do not know that you can also save others. You are still busy with small, small, little, little things here and there. But if you just know what type you have become, then you are going to completely change. Your smallness, which looks like a little particle, will cover the whole sky."

"But this power that is within you will not give you ego. One thing, the test is it makes you humble... and extremely loving and compassionate. You will not hurt other people with these powers. That's the sign it is the power of Mother's love. A person who has a mother, very loving and nice—it's a psychological fact—becomes a very nice person."

If you realize what you are now, what you have become, Navaratri Puja is a very, very powerful puja "because it manifests, opens out the channels of your power... and since morning I have been just flowing with vibrations—tremendous—it was like a waterfall of vibrations. And the whole time I'm seeing light, light, light. I was thinking, 'Now I don't know what am I going to speak also.' That's why I closed My eyes because all the time there will be something else I will be seeing and not you people. So better, I thought, I'll close my eyes. But now you are the light. Light is not afraid of darkness, is it? Because it can remove the darkness. That's what you are, but you don't know what you are, and you live with very small, very small ideas about yourself."

"I'm not saying that you should become like gurus that go around talking big with two horns in their head, no. What is your decoration is your humility, is your kindness, is your sweetness, and the way you handle people. You'll be amazed, I also tell people when I find there is something wrong with them. I also do it, no doubt, but in a way that the person

understands it is for the benevolence of that person. So the whole personality, the whole temperament, everything changes. The whole face changes, the whole movement changes, the style of talking changes, automatically, as if the machinery has changed within."

"So you develop the qualities of a real maha yogi. This maha yogi condition is achieved by many people also before, but they had to go through a very circuitous line. They had to give up everything, not to show, but really from the heart they had to detach. They had to get out of it, go to some far-fetched places, and live on ordinary food." Even Buddha, Christ, Rama, and Shri Krishna had to suffer, even though they were incarnations. "But you people didn't have to suffer. On the contrary, you all came out of the suffering: enjoyment, music, everything."

"But to enjoy Sahaja Yoga in *Niranand*, absolutely without anything else but joy, then one has to know that he should give up all the myths with which he's living." There are all kinds of myths. Some people have myths that they are very poor or very rich, very happy or very unhappy. "Complete emptiness. That is joy. This emptiness is filled with joy.... Then you don't expect anything from anyone and this emptiness from within actually gives chance to compassion and love to enter into you. Supposing there's something in a pot already, what can you pour into it? What can you give to it? So if you are completely empty within—nothing of this nonsense of the past and the future, the aspirations, the ambitions, all those things, and falsehood—if you just become empty, it is filled in with nothing but joy, and joy of such an eternal nature. You never ask for it, you do not look forward to it. It is there all the time, and this is what I wish today you people can feel it."

"As you know, the Devi's things are so very deep and subtle, how She took a form of a Mother, and how She looked after Her bhaktas with love, how She fought demons and also negativity. But now the demons have entered into your hearts, these false gurus have entered

into your brains. Through these horrible books so many things are coming, all the time attacking you. Even if you kill those demons, still they'll be lingering in your heads. They should be actually killed when they, once they are reflected into your mind, have gone away. Then only it's possible to eliminate them; otherwise they'll go away but leave their bhoots into your heads. So these negativities which come from wrong type of following you have had, from wrong books that you have been reading—also in Sahaja Yoga when you come, you can be misled by some people. It's possible. In that case also, forgive that person. That person may improve, but you may continue with the same ideas and funny things, and may suddenly come up."

"So the quality is of compassion and love, fearlessness and courage, and the complete emptiness. In this emptiness then you are not worried about what we have to achieve, how many people you have to gather, how many must come to Sahaja Yoga. You are not bothered about that. Automatically it will work out, but you will not desire for it, and you will not hanker, 'Oh, my God, see there's not many people. What to do?' It's good for us in a way, because where is the place in heaven for so many stupid people? So we should not run after people who are negative and useless, but we must definitely take over the people who are genuinely good."

"One thing more I would like to tell you, that automatically such people are dropped out in Sahaja Yoga. In one shot they will go away. They don't stay because they don't deserve to be there. They don't deserve to have the Mother's powers. So this happens in a very beautiful, subtle manner. I go late always to any programme so those who are useless just disappear, and some of them disappear half way through because nothing goes into their head. They don't understand anything so they go away. So now the ones which are left are the real seekers of truth and they get—all of them—realization. In Sanskrit they call it *sheyn*, means selection. You see a natural selection that takes place." How people go away,

and how they come back to Sahaja Yoga is very interesting. This is a common happening in Sahaja Yoga, you know. You should not get upset."

"Now if you get too many people, say from Russia, and not so much from Switzerland—maybe you might think that way but now it's not that bad—then we should not worry because we are no more Russians or Swiss. We are super-human beings. We are Sahaja Yogis. Whether they are Russians, or whether they are Indians, or from some African land, it's alright. As long as they're Sahaja Yogis, you should be happy. If the Swiss are coming to Sahaja Yoga, we should be happy. So this attachment, in a way, is good to begin with, that you want to bring more Swiss because you want to have company. Now you can't live with one person in a jungle with all the others, non-Sahaja Yogis, you see, difficult. So you want to have company, so you want to have more and more and more. But doesn't matter. As many as there are, sufficient and we shouldn't worry about those things, the number."

"But when we want to share our love, then we do feel the dearth, not because we are Swiss, but because we cannot share. That time a new personality rises, and this new personality is the one which works. We are not giving you any money, there are no awards for you, there's no way there's much encouragement.... In any organization, anybody would work like this, the way you work? Nobody would. They give you awards, they give you bonuses, also they give you promotions. They do all kinds of things, you see, to keep you going. But we don't do anything in Sahaja Yoga. So what makes you work so hard in Sahaja Yoga, what makes you spread Sahaja Yoga? Only thing is that you want to share. You can't help it.... But in Sahaja Yoga you share it. You want to spread it. It's because you are collective.... You want more to come in, more to join, to enjoy. You become a very noble person." If somebody wins the lottery, he won't like to share. "But you think that, 'Why not? If I am so much enjoying, why not others? Why not people have the same bliss

as I have?'" Because you become extremely noble, you work very hard to achieve it. "No words can describe My joy when I see you people working it so spontaneously."

"Yesterday I saw the film, the whole drama, and I was really very much amazed and touched that this Marathi music has come to Cabella. Can you imagine any Italian thinking of it? Even hundred years to come, he would not think. But how it has come so spontaneously and is working out? Because there is a sense of collectivity. The New Age people talk of is here, no doubt. This is the New Age, and new consciousness is also here. But what is the new now, is the new collectivity, and that collectivity acts that you want to spread it, it acts. Like your hunger, it is another kind of hunger, that you want to create more Sahaja Yogis, you want to have more brothers and sisters, and you want to help them so that they could come to the pujas and all that and become good Sahaja Yogis."

"Now this kind of an ambition or a joy, or whatever you may call it, the whole plan shows that in your heart the collectivity is prospering, and that's why you cannot enjoy Sahaja Yoga alone, sitting in the Himalayas, no. You want to have other people. This is now the sign of how the Mother's love has taken roots in your hearts, and how you are all going to spread Sahaja Yoga. Of course, I am told there's somebody in Australia, making money. Australia has been always a problem.... How can they think of making money or doing all kinds of things, and doing all kinds of asahaj things? Some sort of a headache comes up—doesn't matter. Leave it to Me, I'll manage it, whatever it is. But you just become great lights of your Mother. That's what I have to request you tonight. You have all the power flowing in you. You have the light, which is enlightened, but you must expand. Expand it more and more and more and you'll be surprised what Tukarama has said that, 'I am like a small little particle of dust, and also I am the whole sky.' This is what is your personality. May God bless you."

Raja Lakshmi Puja Talk Synopsis

New Delhi, India, December 4, 1994

"Today we are going to worship Raja Lakshmi, means the Goddess which rules the kings. It's a very important thing today to understand that something has basically gone wrong in the working of our political systems and why the people have lost their sense of justice, fair play and the benevolence of the people. Where have we gone wrong that this is being lost? It's not only in India, it's not only in Japan or in England or any other place where we think there is democracy. First and foremost thing is that all these countries, even those who have got their freedom, started following those countries which were supposed to be highy and mighty and very powerful like America, like Russia, like China, England, without understanding how far they have reached in delivering the goods that they are supposed to do."

In England, the way the monarchy has been working is shocking. The kings and queens have been so cruel, primitive, characterless, and irresponsible in the way they have acted toward ministers like Cromwell. "There was no surrendering to the Raja Lakshmi principle of one's being." Even now, after becoming independent, it's the same. "There are people in every country who are really of very, very low level and who are trying to look after the welfare of the people."

In many other countries there have been similar problems: the Samurai in Japan, communist leaders, Hitler, and Franco in Spain all thought no end of themselves, were despotic rulers, had no connection with the public, and behaved badly. How can people without any higher qualities than the rest of the people look after their well-being?

"I should say in our own country we had great kings, very great, because our heritage is great

and we had saints who really ruled the kings—like Shivaji had a guru who was a great saint." Janaka, Shri Rama and others had real gurus who really lived saintly lives, inside and out. The people also accepted the kings who had spiritual background and who respected spiritual people.

The trend in India was very different until the English came. The majority of the people didn't like the English lifestyle, but the modern kings and queens of different states started feeling that the English were very sophisticated. Many of these rulers who smoke and drink picked up these things from their foreign governesses. Even the military got corrupted with it, and it is still English style. People cared more for western than for Indian life and culture. Even in medicine, people considered ayurvedic practices to be useless, primitive and backward. So even India which had spirituality ruling in politics also went down like this.

"Before independence in this country I remember we had to fight the British, and what patriotism people had at that time... but they divided us and created a problem for us. Before we could enjoy any fruits of our freedom, we were fighting, we were divided. I don't know whom to blame for that. If we had not accepted this division, there would have been no problem." Now the Bangladeshis are so poor. "If they were one with India, they would have been much better. And what is Pakistan? It's just an empty place—no industries, nothing. That's why they are all the time talking about Kashmir." In their own country people are fighting and there's no growth.

Any kind of a crisis, like a war, immediately changes the value system. Politicians and those who lost their lives in the fights, or those

who stood for something good were *not* regarded as ideal. People took a U-turn and became very self-centred, only worried about their own personal things, their families, or accumulation of money. The people who fought for freedom could not even think of such things. Taking money was regarded as very low-level. People who were absolutely at the bottom, who sacrificed nothing for the country, came up on top and all the good people went down.

In the histories of Shivaji, Ranapratap, Shalivahan and others, one discovers that they used to worship Shakti. All the *Kshatriyas* used to worship Shakti, and they would go up to a point and not beyond. Up to the point till the dharma was there. In a subtle way, this partition suddenly changed the attitude of people or rather, those who were very low-level came up.

Shri Mataji told how She had sheltered three destitute Muslim refugees shortly after the partition, even though Her family was against it. Their vibrations were alright. When some soldiers came to inquire about them to arrest them, Shri Mataji denied that they were there in order to protect them. As it turns out, one of them is now a very famous actress, another one is a very famous poet, and another one is a very, very famous writer.

Many years after partition, this actress was asked to make a film for a project that Shri Mataji was involved with. At first the actress made a lot of demands for money and other things, but when she learned that Shri Mataji was involved, she changed completely. She said, "I'll pay for the whole making of the film. You don't know this lady. What's She's done for me, nobody would do."

At that time in India a new wave started in which a person is not respected or trusted if he has no money. "Actually, it is the other way round: those who have money, you better

never trust them. Those who don't have money are much more honest in this country than the people who have money who are all cheats practically."

"Without money people started suffering very much. Poor people don't mind because they are used to it. Whatever money they have, they eat and sleep off. There were not also very, very poor people as there are today but there were poor people.... The people who have any position or any power or anything are literally frightened of everybody else. This is the beginning of our downfall." Those who were in charge became frightened of losing their money or their power. "That fright kept them absolutely mad. Supposing I am left with no money. So what? What happens?"

At that time the feeling among politicians was how to raise the standard of poorer people. "All the people who had money donated lavishly to so many things.... Most of the things that happened in those days were done by charity people.... Whatever limited money they had, they wanted to donate and do something good for others." So when the Raja Lakshmi acts, (the Lakshmi that is responsible for looking after the benevolence of people), people automatically know that they are there for benevolence. They don't have to tell themselves, they just feel that it is their job. They don't think about party politics or other such things.

Under the influence of the Goddess Lakshmi which rules politics and kingdoms, the first thing is generosity. Also, we must worship the Goddess as Shri Shobha, the mother who decorates you with ornaments and beautiful clothes. Raja Janaka was a king and dressed like a king, but he was completely detached about his possessions because he was such a great saint.

When you get some position, or power, or become a leader, even in Sahaja Yoga, people

change. "I was surprised, if somebody becomes leader, I don't know what happens to him. It is a myth. There's nothing like leadership in Sahaja Yoga.... It is ego that gets pampered, but this ego can be easily managed if you worship the Raja Lakshmi. She is the giver of balance. Firstly She rides on the elephant. It's not easy for a lady to climb on an elephant. I have done it.... Without fear and She sits straight with a complete balanced attitude, and Her blessings are tremendous. The first blessing one gets the imbibement of dignity, dignity of a king, dignity of a queen. You are a queen now so you can't behave like a street woman. With Her blessing first of all you get that dignity. That dignity is full of love for others. That personality emits nothing but love and benevolence for others.... Wherever She looks, in every glance, She blesses people. She doesn't expect anything.... She's the highest of all in every way. What can you give to Her? All these politicians and all these so-called presidents of all these countries are beggars.... They are not the people who can rule, hankering after things."

The first blessing of the Goddess is that a person "has a personality that just blesses people, thinks of their benevolence, cares for each and every person who comes along. Then the second blessing of the Goddess is that you develop a kind of a temperament which is very dignified but also very humorous and understanding what other people are like.... That's only possible if you have this Raja Lakshmi in you." Today's politicians even kill people, arrest them, and put them into trouble, but we accept such people as our rulers.

"Raja Lakshmi is the one who stands on dharma. If there is some adharmi then She will not bless that person." But if he is not really an adharmi, then a person with the power of Raja Lakshmi will go all out to save that person. But then if he finds he's adharmi, he will stop. It's a kind of divine discretion as to whom to be kind to and whom to be punishing. That Divine Discretion should be there in a person;

otherwise you can be influenced by the people around you.

There was a politician in India who was allowed to come close to Shri Mataji. He impressed some of the Sahaja Yogis, and others came to warn Shri Mataji that the politician was no good. Then Shri Mataji Herself told all about the bad qualities and background of the politician. People were shocked and asked why he had been allowed to come close to Her. She said, "Do you think he is close to Me? They are sadly mistaken, but it's nice he's come to Me because he's been troubling people too much and I'll correct him.' ... This kind of a divine discretion has to be there. If a King does not have that divine discretion, then he can punish the good and he may help the bad people."

"But this divine discretion disappears when you are self-centred.... Complete detachment about the power should be there. Why should Raja Lakshmi care for anything?" But some people pamper the ego of a politician and he, in turn, thinks he's very important. Then he doesn't understand why he has lost the election.

"So with this self-dignity, self-knowledge you know what you are. Whatever you may tell Me, whatever you may say to Me, I listen... but I don't accept anything as something great because if I am that, what is there to be great? Now supposing this is a lamp here. So is it great or not great? It is a lamp. So if I am Adi Shakti, I'm Adi Shakti, so what? If you are a king, you are a king, so what? If you are an impostor, then you might feel your ego but if you are really the king, then you won't feel. If you are under the influence of the Goddess, then that is the only thing you enjoy. The rest of it is nothing. Whether you have diamonds or you have silver or you have anything, makes no difference at all."

"Now how people misuse the scriptures also one should see." Because Raja Lakshmi is

sitting on an elephant, people think they should have very big cars. She sits on an elephant because the elephant is the highest animal. It's very kind, very forgiving and has such a tremendous memory. She is not sitting there to show off, but to see from a higher place what's happening all around, to see others better, and to be watchful of others. "That's why a king is made to sit on a higher pedestal. ... If somebody gets a high position then they think they are the owners of that position. This has all come because the brain has gone upside down. How can it be logically?" The king has to think he can give something to the throne he is sitting on, not that the throne can give something to him. The decorations a king wears are not his; instead, these things get decorated by a real king who is dignified. People who do not have innate kingly qualities cannot wear or buy such decorations without exposing their stupidity.

"The person who is innately a king has the blessings of the Raja Lakshmi. Then what does She do to such a man? What She does is first his name is written on the hearts of the people whom he rules. She writes it with Her own hand. They adore him, they admire him, and they try to imbibe his qualities within himself. Another blessing of Raja Lakshmi is that She grants a particular type of a body which has a coefficient which gives vibrations. They may not be very selfish people to make a big advertisement about themselves, talking about themselves, but the way they are, wherever they are, they show. We had many like this in our times also. Maybe that people didn't accept them, maybe they are nowhere now. Some new johnnies are looking to be more jumping. But whatever name is written in the heart of the people are the people who are blessed by this Raja Lakshmi."

"So what a politician has to understand that he has not to make money. He does not have to have a big show about himself. He does not have to do anything like laundering money

from the country. He does not have to kill others who oppose him. He doesn't have to shout at those who trouble them.... He has to remember that I am here for the fame of a *good* man. He should worry about the fame he will be leaving after his death. He should see to it that his fame is safe. For example, see Shri Rama who was a King of benevolence... but his own wife, when somebody challenged that She has lived with Ravana and how can She be pure—He knew that She was pure—still He decided that He will ask Her to go to keep the whole image of a king. And He sent Her away. But nowadays you find somebody's brother employed in America, sister employed there, his uncle has made a big house and his wife has accumulated so much money. It's all going on." Everybody will talk about such a person, saying he's money oriented and he's exploiting us, but nobody will tell him on the face.

"So what you have to worry is about absolute correct character. These days this is another point. Every politician must have three, four keeps; otherwise he's not a politician. One nabob in Lucknow had 165 wives. He thought if he doesn't have 165, people won't accept him as a nabob. So this is another inferiority complex that you should have some women around you so that people will say, 'Oh, what a powerful man he is.'"

"Those days are gone now. Now Satya Yuga has started. In Satya Yuga I assure you anybody who is not blessed by Raja Lakshmi will have to go to jail or will have to leave the seat, will be thrown away.... It has to be. They'll be all exposed, whatever tricks they may try. And they will have the consequence of being artificially the rulers, but the genuineness is the sign that the Queen of Blessings, the Goddess of Raja Lakshmi is residing in that person. In Satya Yuga it will happen, I am sure."

"But even in Sahaja Yoga I find people doing politics sometimes. I was amazed. People think politics means keeping groups, making

groups, telling things from here to there, there to there. That shows you lack collectivity. The person who is a Sahaja Yogi will try to cement everyone together because the power lies in collectivity. To break the collectivity for anything is very dangerous for that person as well as for others."

"So now you have entered into the Kingdom of God. You are now sitting in the court of God Almighty. Here, of course, as courtiers, you have to dress up well, sit properly, take up your seats. You have to be systematic and above board because you are Sahaja Yogis. You are not ordinary people. You are special people. How many people in this world are going to be a Sahaja Yogi? You are special people so try to make yourself such beautiful instruments of Raja Lakshmi that people, when they will see you, they will vote for you and tomor-

row you will rule the world. I do not want you to get out of politics or get in politics, but you have to first get the blessings of the Raja Lakshmi and then only you should understand what's wrong with our country, what we have to do, what is the purpose, why do we want to become politicians.... We have to have plans. What is your project?"

"Put your attention from yourself to outside." People who write letters about their sick relatives can't do much. "When the War of Independence started in India we gave up our studies, gave up our parents.... So now you have to know that if you have to really take to politics, you have to have the blessings of Raja Lakshmi, and for that you have to build up yourself with that dignity, with that sense. I bless you from My Heart that in every country such people will come up. May God bless you."

Christmas Puja Talk Synopsis

Ganapatipule, India, December 27, 1994

"**M**erry Christmas and all the blessings for the next year.... There are certain things which we have to understand from the life of Christ. Christ was born in very poor conditions, just to show that spirituality can live in any circumstances and under any problems. And He had to face so much opposition from His own clan. He was born in a Jew family and that time the Jews would not accept Him, but they did not kill Him. Under no law a multitude can kill. It's the judge, who was a Roman judge from the Roman Empire, who actually ordered His death."

"It is very difficult to follow His life because He was absolutely a Divine personality, and that's why whatever rules and regulations He has passed for the Christians are very difficult

to follow.... For Him, a crime was also a very subtle thing. 'Turn your left cheek if somebody slaps you on the right cheek...' and also He said that 'You have to do it, not the others.'"

In His short life, Christ visited India and stayed there. In the *Puranas* it is written very clearly in Sanskrit that He met a Shalivahana, one of Shri Mataji's forefathers, and explained that He had come to this country because His country was full of *mlechhas*, people with *mala ichha*, which means those who have only tendencies towards collective filth. The Shalivahana told Him to go back to His country and teach them the *Nirmala Parama Tattwam*. He said that only He could go and reform them and clear them. "He tried to do good and people crucified Him! If you see the

Christian religion now, you don't know what to say about it. They have always been opposing Sahaja Yoga and also they have never tried to understand that Christ has said that I will send you the Holy Ghost."

"Some Sahaja Yogis who are supposed to be coming from Christian conditioning stick to that. Now no more.... Of course, we accept that it was very important for Him to come on this earth and to help us out. The steps on which you are, you have to leave that step to go up to the higher steps. That doesn't mean that you should not worship Christ. You should worship, but it is not the way some people are still very much fond of sticking on to it, while He is the One who prepared you for Sahaja Yoga."

"He was the greatest Sahaja Yogi, but He had so many powers which are difficult for human beings to have. But His sacrifices, His adjustments, acceptance of whatever was told to Him, His Love for His Mother, and on the cross, He said, 'Behold the Mother!' The Bible also is not completely representing Christ, as it has happened with every book so there are problems. And as in every religion, people have gone astray from their right path and are spoiling the name of the people who have been Divine and who started those religions."

"One has to realize that He came on this earth to open our Agnya chakra which is a very difficult thing. Sahasrara is not as difficult as Agnya. Agnya chakra is a very constricted chakra on which He resides." The mantra of the Agnya chakra in the *beejakshara* is *Ham*, to forgive yourself, and *Ksham*, to forgive others. To open the Agnya chakra, go into thoughtless awareness. If the Agnya is closed, it can be very dangerous, and can harm you or harm others. "Sometimes people who are possessed also get those possessions in their Agnya chakra and they start acting according to the dictation of these horrible evil forces within them. As a result, these evil forces take over

and we don't know why such a person is behaving in this manner."

In America they have been doing a lot of research about genes and many other things. "Despite that, all the horrible, terrible diseases are coming back, with vengeance! ... It is beyond them to understand why these things are happening. The main thing is you have to be under the protection of spirituality, under the protection of morality, under the protection of divine laws. If you are not under that protection, you can get caught up into anything. America, especially I find, has gone really amuck as far as religion is concerned. They have all kinds of religions, even religions of the devil and witchcraft.... Though they have advanced so much in science, they are living in terror all the time."

"Firstly, one must accept that morality is what Christ has taught us of a very deep essential nature." He said that even in the eyes there should not be any adultery. "Such strict rules He has passed about His own idea of a moral personality. Now as you are Sahaja Yogis, you are already quite equipped and you can follow His principles more easily than other people can, but still some things I have to tell you. As Christ has said, 'I will tolerate everything against Me, but nothing against the Holy Ghost!'" For example, here in Ganapatipule a villager and a village official started troubling us. Then, just ten days before our coming, this local official was suddenly suspended. This is Christ's, Ganesha's work! "I don't want anybody to be destroyed, but it is They who are trying to destroy all those who come in the way of Sahaja Yoga and it is very amazing how things are happening and how it is working out."

"So we should have no fear at all if people oppose us. If they try to do anything, suddenly you will find some solution will come out and you will be amazed at it. So many things happen like that and have been happening all over, and I have so many letters from people

saying how they have been helped by our Lord Jesus Christ."

"But as Sahaja Yogis, what should we have as our code of conduct? ... Very humbly, I have to tell you, you have to recognize Me and you have to respect Me and love Me. If in these words, if I can explain to you, that you cannot have a double life. You cannot show love and another side, you try to trouble Me." We cannot blame people if they did not recognize these incarnations before there was en masse realization. "But after en masse realization, if you do not recognize then it's a serious thing. You should not be addicted to your previous nonsensical stuff that you had.... Now you have become saints. For saints, there is no caste, no community, no race! ... Recognition only doesn't mean that you just recognize Me as Adi Shakti, but recognition means that in every part of your life, you should know that I am with You."

"Disciplining in Sahaja Yoga has to be automatic... but [if] it doesn't work out, then I have to tell you. But the first discipline is that you have to recognize Me and respect Me. Then the second discipline is you have to learn how to be a Sahaja Yogi. Think of Christ. If He is sitting here, how would He behave towards Me or He would behave towards others who are here? Very difficult for Him to accept any kind of nonsense from anyone. He would not tolerate it. I don't mind many things. I say gradually it will be solved and things will be alright. But what I find is that there are still so many Sahaja Yogis who don't really realize the responsibility that they have. He carried the cross. Now in Sahaja Yoga, you don't have to carry cross. You have to wear only garlands, but you must be worthy of garlands. Nobody has to suffer."

The second point is that you should not have a double personality. "Single dedication. You need not be 24 hours in it. You have your own families, your own children, you have your

own life. With that you have to be all the time connected... but your main responsibility is Sahaja Yoga. Instead of that, [if] you get involved into these things, you will definitely harm the collectivity of Sahaja Yoga and create politics out of it."

"The second discipline is that your relationship is only with Sahaja Yogis and with nobody else." Of course, you have to meet others, talk to others, deal with them, bring them to Sahaja Yoga, "but you cannot let down a Sahaja Yogi. Among yourselves, if you have differences, sort them out, and when you are outside then you should appear as one. If you know the truth, there should be no differences.... If there are differences then you should find out that something is wrong with you definitely, and what is wrong is that you are self-centred or you are worried about something which is not Sahaj."

"Even to follow My example may be difficult." Sahaja Yogis have to expand themselves and have a much wider vision of life. We belong to the family of the universe so we have to transcend completely all petty ideas about our own religion, our race, and our country. "If you cannot do it, you are not a Sahaja Yogi. From your heart, you must expand." In India they have the curse of the caste system and in the West, even worse is racialism. For example, in Romania they treat the gypsies very poorly, even though they are good, collective people, very artistic and very loving.

"So the attention should be on a wider vision of life and towards the people who are suffering... who are in trouble, who need your help. Not to make friends with people who will help you in money, or in any other way, but be friendly with the people who are downtrodden. We have become Sahaja Yogis to help them to come up. We have to do something for them. And in Vashi I am starting a centre where the poor people will be treated free. Though we are in the middle, we have to help the people who are

not enjoying any benefit of life. We have to take them to Sahaja Yoga, we have to help them in every way that is possible."

"In the wedding lists, what I have done is to create a balance between say, the developing countries and the developed countries to make a proper exchange. Then I find there are people who are very arrogant about it." English and French girls are supposed to be Christians. Christ did so much for the downtrodden, but these people, when they get married, show off and look down on people who are Sahaja Yogis! ... One of the principles of Sahaja Yoga is that you should get over all these minor things and all these limitations from which we have been suffering and others have been suffering."

"When we come to this collective happening, we have to understand that people have to be collective." It's not necessary to have big palaces to meditate. Anywhere you are, you can enjoy and should not demand things. "When you come to Ganapatipule, I know it's not very comfortable, it's not even a three-star hotel arrangement, but you enjoy each other and you love each other and the company of every one of you is comfort giving. What gives you comfort is the love, affection, oneness, the unity between yourselves. Then you don't care what comforts you have, what happiness you have. This time, suddenly, there were 250 more came than expected. So we had to put these temporary things for you and you didn't mind. I am very thankful to you for that."

"So complete tolerance, and comfort of the body is not important. Comfort of the spirit. If your body wants comfort, you try to make it learn to give up that. Try to make your body your slave and not you the slave of the body." If you don't try this then you are nowhere in Sahaja Yoga because you will always have desires for material things.

"If you care for your body too much, then the light of the spirit goes down. There is no glow on your face and there is no peace in your

mind because all the time you are worried about your body, about your comforts, about your food. You can leave all these things to the Divine. What you have to do is to see yourself that in your behaviour you should be honest, you should be spiritual, and you should be surrendered. That's your job. You have to see, 'Am I surrendering or not? Am I fully with Sahaja Yoga or not? What have I done for Sahaja Yoga?' If you don't do this way, the mind will work the other way round. It will start thinking, 'Oh, this is not good for my child. That's not good.' Once you start thinking, 'What I have to do for Sahaja Yoga?' ... your mind will get into the aura of spirituality, and nobody has to tell you anything. It will just work automatically. You have the power. You have everything. You have the fountain which has to be opened out."

We should realize what we are. Christ said, "I am the son of God" openly, though people crucified Him for it. "So now Sahaja Yogis have to say, 'I am the son or daughter of Adi Shakti.' Once you say to yourself that, suddenly you will start changing because it is a very big position. It's a very anointed position. Once you start saying that, then you will start understanding what is your responsibility." When people who have been to wrong gurus come to Sahaja Yoga, they become extremely generous, dedicated, and humble because they have suffered so much. "Sometimes those who come directly do not have that faith. What you have got, you know better when you have gone through some ordeals, but if you get it sahaj, then they don't understand."

"So we have to also introspect all the time. The first introspection is that, 'Am I humble?' ... Temper is the worst thing." It starts from liver which can be cured. Temper will kill all the collectivity and blur the beauty of spirituality. People run away from a hot tempered person who talks of God. Introspect on what makes you get angry. Some people think they have a right to get angry, but not in Sahaja Yoga. "If there is any problem, you can tell Me. But I

have seen people fighting, quarreling sometimes, and I am amazed, how these people are quarreling among themselves. Gradually, I am sure, as you will grow in spirituality, all these fights and quarrels and what you call the different grouping ideas will drop out. But Sahaja Yoga will not allow you to stay in it. You will be exposed immediately. People will know about it. So try to understand why you get angry.... What you don't like in other people may be within you."

"So it's a cleansing process in Sahaja Yoga which is very important and we need the help of Christ very much because there is rationality that covers your Agnya. You can rationalize everything.... So this Agnya is also our enemy if you cannot keep it open.... If you are getting angry very much, stand before the mirror and try to get angry with yourself."

"Attachments are very subtle. Formerly, what I have known about the western Sahaja Yogis, they didn't love their children very much. Now I find they are glued to their children and they want to move the whole movement of Sahaja Yoga according to the whims of their children. Also Indian Sahaja Yogis are like that. They are very attached to their children.... Attachment is the death of love. If you love somebody, then love everyone according to the need of that person. You have to move. You cannot just stick into one point. That is not your responsibility. That is the responsibility of the Divine and leave it to Divine and you will see, your children will improve, your relationships will improve, everything will improve because it is not your responsibility. Your limitations will affect all these relations, and I should actually say that this limited relationship might also suffocate your relations." This wider vision can be learned from nature.

"It's much easier for you to follow Sahaja Yoga than anybody else in the world could have followed because others were not realized souls." There are other attachments, like attachments to money. Surprisingly, some

treat Sahaja Yoga like a shop, and ask if things can be cheaper. At least 35 percent of the people are coming free. This is the only chance where you can really give some money.... You can share very easily with others because they don't have that much money to come to this country.... As we are talking about global life, we have to understand that we have to share money." If you understand this, your attachment to money will go away. "In Sahaja Yoga, so many people have become very rich, but they don't want to share it. I am not saying that we are here for money or anything, but the fundamental point is the attitude should be of sharing with others. Sahaja Yoga has given us so much, what have we done for it?" Some people are very greedy, some go on borrowing money, and some go on using people for their own purposes. "All these petty nonsensical things are not for Sahaja Yogis. You don't need. Whatever you need, you just ask, you will get it." Some people are trying to exploit other people, and some people are trying to save themselves.

"There should be an open mind." The heart chakra is placed at the opening of the Sahasrara. If the heart chakra opens, then the Sahasrara opens. "Open your heart! Then only you can enjoy yourself.... In this way, you will realize that things are not so difficult. It's all for us very easy, but we have to open our heart and respect each other."

God has made people in many varieties—black, white, tall, and short—and we should enjoy the variety. That brings the beauty of creation! "Outward things should not in any way impress you. People should be clean, neat, tidy—that's different," but to think that everybody should be like you is wrong. "We must love our own country, but we should not be identified with it. All the wrongs of that country we should criticize and we should see. We should not accept them. We should not become a part and parcel of those absurd people who have their limitations. You transcend your countries. You transcend all these limitations.

You have become great now. How can you remain in a small little pond? You need an ocean! You will get suffocated."

"You should not use things made by machine so much. Try to avoid them as far as possible. These machines have created so many problems for us. We should wear something that is made by hand or by people who are using small, ordinary machines which do not require so much smoke to come out. We should be very conscious of ecological problems as Sahaja Yogis.... Where there are Sahaja Yogis, the ecological problem also gets solved because of vibrations. But vibrations will only fight when you are willing to fight for ecology. Everywhere you go, you find so much of pollution. How to fight this pollution is to be paying attention to the ecology. Are we producing all those things which is spoiling the atmosphere? We are responsible. We have to do it."

We have to look after people who are poorer and more unfortunate than us. We must also look after the atmosphere which is filled with nonsensical things and take to a simple lifestyle in which we don't use so many vehicles or so many things which are creating problems. In Dehradun the buses have stopped because the three wheelers aren't very expensive, yet they create black soot all over. "A Sahaja Yogi should never sit in a three wheeler to save some money." It is better to walk or use a vehicle which doesn't pollute much. "There are so many ways in which we can be really be very supportive of this ecological problem because it is a part of our responsibility. Till the age of 47 I was wearing only pure cotton, not even silk. Then when this Sahasrara was broken, then I started wearing other clothes."

"Our life should be such that we should feel sensitive to every growth around us. It is only how you put your attention to things. Like now there are so many new things coming up in India, everywhere.... Once I go to any country I know everything about that." In Germany, for example, there is a big quail

industry, but most people don't know that.

"Christ was born in those conditions because He wanted to give blessings to those poor people to help them spread spirituality. But we are not bothered to see where the poverty is and how we can help them. By all means, you can help them in every corner, in every way." It's very simple to understand where the problems are in your own country, and why people are poor. "We have to take to this. Unless and until your light shines in the society, you are doing nothing. We are just enjoying our own Sahaja Yoga, Ganapatipule and all that. But what about others?" How can we use our creativity, our sensitivity to art and music to help others?

"The attention should be more towards these things than about useless things. Politics, we shouldn't worry so much. It will be all exposed and finished and it will be alright. Let them fight. Let them do what they like.... Your attention should be how you can be creative, how you can help people, what you can do." In everything there is love and compassion, called *anukampa*, and that should be a real, innate expression of every Sahaja Yogi in every field of life. A person who says, 'I don't like this, I hate that' is never a Sahaja Yogi. "Just to please you I wore such a heavy sari. None of you can wear it."

"So what are we doing to please others? We should be a pleasing personality, instead of thinking about how you should be pleased.... To please the Divine, our character, our behaviour should be absolutely clean. I know Sahaja Yogis have done wonders and they are doing very well, but they can do much, much, much more than what they are doing."

"So on this day of Christ's birthday I have to tell you that it is not possible to follow His life, I agree, very difficult! But at least one has to learn from Him that He is before us and let us try to go forward towards Him in His simplicity, in His honesty and the sacrifices He could make. May God bless you."

1994 India Tour Report

November–December 1994

First Week in Delhi: November 26–December 5, 1994

Every few hours a bus full of yogis would arrive at the **Bharat Scout Camp near the Nizamuddin Tomb in New Delhi**. Tired but excited faces looked out from the windows, and when the bus finally came to a halt, the travellers would step down, home at last on Indian soil.

The first week of the India Tour this year was spent at the camp. We were awakened by the sound of a conch, arose, shuffled along the dusty pathways, had a quick wash, then draped in our shawls to ward off the chill of winter, made our way to the auditorium which served as our meditation hall. Each morning a different yogi guided the meditation, followed by collective shoebeating. Afterwards we gathered near the dining hall for ajwain tea and a chance to spend time together. While the days were generally free for shopping or resting, the evenings were taken up with one public program after another. Our Mother's schedule was, as usual, exhaustive.

On **Saturday night, November 26th** we travelled to the New Sahaja Temple where Shri Mataji was staying to attend the regular weekly program. The foreigners were ushered towards the front of the meditation hall and the evening began with bhajans. We sang with full hearts, the curved white walls of the temple encircling us, knowing that Shri Mataji was in residence in the upper floors of the building. We saw the **Adi Shakti Puja** video from 1994, followed by further bhajans, and then a very deep meditation. At that moment, there was nowhere else one would rather be.

The puja originally scheduled for Sunday was canceled since many country groups had not yet arrived. The first public program was on Monday evening, November 28th, at **Faridabad**, a small town southeast of Delhi. The program was packed full of seekers, with about 5,000 in attendance. We saw Shri Mataji there for the first time on the tour. She spoke in Hindi, but we could feel Her divine

attention was also on us. Everyone received their realization effortlessly. At the end of the program, bhajans were sung and after beautiful solos by a few Sahaja Yogis, we all joined in for "Sitting in the Heart of the Universe." We sang out the line, "Shri Mataji, we love you" from deep down in our universal hearts.

On the following evening expectations were high as we boarded buses for the main **Delhi public program**. More than 60,000 posters and 150 billboards advertising the program had been placed around the city. It would have been difficult for anyone in Delhi not to have seen Shri Mataji's face that week. A huge, magnificent pendal supported by 144 poles covering the equivalent of two large playing fields had been erected and the people crowded in, filling every corner as far as the eye could see. The area was fully carpeted, and lit by a seemingly endless series of chandeliers suspended from the ceiling. As had happened the night before, the foreigners were asked to sit in the front. There were about 18,000 people there—a sea of humanity—listening to the vibrant bhajans and waiting silently and patiently for Shri Mataji who arrived just before 9 pm. Tidal waves of Paramchaitanya poured out from Shri Mataji, as She spoke in Hindi. Thousands of seekers received their self-realization by simply putting their hands towards Her.

On Wednesday evening the program was held in **Noida** where our brothers and sisters sang in their now world-renowned style. We all enjoyed ourselves thoroughly as one bhajan after another filled the evening air. There was again a huge crowd, some 12,000 people, and the vibrations were as strong as at a major puja. After the program, Shri Mataji suggested that we spend the following day at the camp, and that the Noida singers come and teach us their songs.

So on Thursday morning we were treated to a music lesson, concentrating on the dholak, a tubular kind of drum that can be played on both ends. Shri Mataji had expressed the wish that we all

learn this, including the ladies, and She had said that we could order our own drums on which to practise and play. As a result, this tour was accompanied by a collection of 70 dholaks which followed us onto buses, trains and then onto airplanes.

On Thursday evening we travelled the 45-minute journey to **Ghaziabad** where Sahaja Yoga is progressing well. There was a large crowd of about 8,000, filling the pendal to capacity. After giving self-realization, Shri Mataji spent a lot of time reading notes from people in the audience and giving bandhans to each individual case. The stream of notes was endless, as was the patience and compassion of Shri Mataji as She placed Her attention on each problem.

An entertainment program from Punjab was arranged for the following evening. We settled down in the main pendal in the camp, a huge, luxurious structure lit by beautiful chandeliers, the floor covered with thick, green carpet. The singing was very enjoyable, and the dancers had hardly begun when a message came from Shri Mataji that we were to have a havan. So we gathered in another smaller hall and offered a short but very powerful havan with our Indian brothers and sisters.

The weekend began with the most auspicious occasion of the **inauguration of Sir C.P. Srivastava's book** entitled, *Lal Bahadur Shastri: A Life of Truth in Politics*. About 2,000 people including foreign yogis at the camp and Delhi yogis assembled at 10:30 am and were joined by Shri Mataji's family and close friends. As the proceedings went on, we all began to see the tremendous importance of this book. Many beautiful and extremely moving speeches were given by Sahaja Yogis from around the world, by Sir C.P., and by Shri Mataji which cannot be summarized in a few sentences. The main themes of the day were that Lal Bahadur Shastri, who was Prime Minister of India from 1964 to 1966, was a man totally above corruption, party politics, and self-interest. He was a skilled diplomat, yet was very unassuming and humble. His private secretary, Sir C.P., is another such man. He played an integral role in the success of the Shastri administration and, in the words of one British minister, was called the

world's ideal administrator. Secondly, we learned what a supportive and wonderful wife Shri Mataji has been to Her husband throughout his career, never complaining that he worked such long hours, and never bothering him with domestic issues.

This book will be an inspiration for all present and future politicians and leaders so that Shri Mataji's world vision may be fulfilled. This story of a born-realized soul whose only desire was to serve his country is a must for every Sahaja Yogi to read. Sir C.P. made a point of saying, "This is *our* book," making us all feel the relevance of this book for our own growth and, in some way, for the spread of Sahaja Yoga.

Shri Mataji explained that Shastri was a man of tremendous depth. When She met him She was happy because She had found a realized soul who had the desire to go into politics. She said most realized souls shun politics. In Shastri She saw a man who the Divine could use to do great work for India to move it away from materialism and self-interest and toward a society focused on morality and the greater good of man.

Shri Mataji said that from the beginning Shastri knew that She was a divine personality and always showed Her tremendous respect. It was Her desire that Sir C.P. work with Shastri to be of help in his great work and for this no sacrifice was too much. Shri Mataji explained that it was fate that Shastri's time in office was so short, and that India had always suffered from bad fate.

The event was crowned by a spontaneous violin concert by an accomplished woman artist who comes from Benares, the same city as Lal Bahadur Shastri.

That evening a Qawali group from Delhi gave a concert graced by the presence of Shri Mataji and Her family. We could see how Shri Mataji was giving a great deal of attention to the Muslims. We watched as She gave the musicians their self-realization and explained Sahaja Yoga to them. Also, as before every puja, we felt Shri Mataji working on us, Her cleansing powers penetrating deep into our chakras and nadis. The evening program began at 9 pm and ended about 3:30 pm.

After a relaxing day during which we could take time to meditate, the **Delhi puja** began in the evening with Shri Mataji's arrival at 9 pm. The puja talk was tremendous and uplifting, and provided us with new insights into the world of politics and international affairs, as well as knowledge of the chakras and Sahaja Yoga. It was a Raja Lakshmi Puja and Shri Mataji stated how important it was for royalty and all political leaders to worship this aspect of the Goddess. (See the synopsis in this issue.) The talk was connected to the inauguration of Sir C.P.'s book the previous day, and indeed this theme continued throughout the tour, culminating in a visit to an epic play about Shivaji's life and his devotion to the Devi on December 26th.

The puja was very powerful and beautiful, the perfect finale to our stay in Delhi. Now that we had rested, shopped, and enjoyed the various occasions with Shri Mataji, we were ready to start our tour of North India. On Monday we packed and on Tuesday morning we set off on the buses. Before departure our Indian hosts offered each of us red roses, some packed snacks, and mineral water for the journey. Our stay in Delhi was memorable, and our heartfelt thanks go to all our brothers and sisters, and to all the tireless members of the Delhi Yuva Shakti.

Tour of Northern India December 6-9

The first stop on our journey was for lunch in **Kurukshetra**, near the famous battlefield in Shri Krishna's time. We then continued north to Chandigarh, the capital of the state of Punjab and the venue for a public program that evening with Shri Mataji. On the way, the police stopped our buses which delayed our journey quite a bit. The atmosphere in this area was not very friendly—while we were stopped, some Muslim Sikhs were protesting near the buses. Twelve hours later, when we finally reached the program hall in **Chandigarh**, Shri Mataji was already on the stage delivering Her talk. The audience was quite small, and many asked typical western intellectual questions, in sharp contrast to the silence and deference shown to Shri Mataji in the Delhi programs. There was no musical program that night.

After some refreshments, we again boarded the buses and travelled for two hours to our final destination for the day. We arrived late at a site in **Yamuna Nagar next to the Yamuna River** which was beautifully illuminated and decorated with a web of silver tinsel suspended far above the central gathering place outside. Our hosts had prepared some hot milk with almonds which was just what was wanted to warm us in the cool night air. We stayed in large storehouses belonging to the Irrigation Department which is conducting water irrigation projects involving the Yamuna River. Sleeping together in large spaces increased our feeling of collectivity and togetherness.

After breakfast the next day, we all went down to the Yamuna River to bathe. The river is wide and shallow near the banks, with a view of mountains in the distance. As we bathed, we could feel a stream of cool vibrations flowing just above the surface, mirroring the river's flow. We felt completely cleansed, inside and out. Shri Mataji was later to say that just up the river from us, Shri Krishna was bathing, blessing us with His presence. We did not know this at the time, but one could sense the sanctity of the moment.

After some time, a message came that Shri Mataji was waiting for us at the VIP guest house called the Pintail Resort. We made our way to a **quiet garden high above the river** and all sat on the grass around Her as She spoke to us as our Mother. She asked us to remove our hats and scarves to take advantage of the morning sun which is good for the growth of the hair, and wearing hats causes baldness.

Shri Mataji asked us to sing some bhajans. She then spoke about dholaks and the importance of rhythm in music and in our lives. Shiva's dholak gives the rhythm of the heartbeat, the beat of life, which pulsates and sends vibrations through the nerves to the entire body. The rhythm of the drum puts us in tune with our inner rhythm.

One aspect of discipline consists of getting tuned into the rhythm of the Divine, being in step with life. This means that we must get up very early in the morning because that time corresponds to the Indian rhythm which is directly controlled by the Kundalini. Shri Mataji suggested that we try to go

to bed early to make it easier to get up early the next morning.

Shri Mataji always gets up every day at 4 a.m., even if She only has had two hours of sleep. She can't help it. As part of our normal routine, (i.e., except after late programs), we should get up at 4:00 am, take a warm bath and meditate. We can sleep after that if we have time. Shri Mataji apologized for having to tell us the truth about getting up very early in the morning, but She said there is no way round it. In Sahaja Yoga there are no obligations but we should know that this is the best time to have a deep meditation.

Shri Mataji said that She realizes we generally do Sahaja Yoga work at night, and that the evenings are more convenient for us. For example, Shri Mataji wanted to have a puja in the daytime, but some people said that would be difficult because they work, so She agreed to have it at night. As Adi Shakti, Shri Mataji can shift the puja time, although normally the correct time is determined from the positions of the planets.

It's very hard to meditate after work. We can have a cup of tea, relax, eat, and footsoak. Footsoaking is the only "punishment" we are given and we have to do it. After footsoaking, go to bed early. It is best if we eat every evening. One of our challenges is to become masters of our body.

We must have pure attention and learn to control our attention, called *chitta nirodh* and this should be practised on this tour. We have to learn to put the attention inside, on the present moment when there is no past or future, where there is no thought. She went on to say that we have all come a long way, but this is the next step.

When we see something, especially something beautiful, we should go thoughtless. While looking at nature, go into thoughtless awareness. In thoughtless awareness we go deep. It is only in thoughtless awareness that we can really appreciate the beauty around us, and only in this state can we grow spiritually.

We must know about nature, including the names of trees and other natural things. Shri Mataji asked us the name of a tree in the garden. It turned out to be a tree transplanted from Europe. If you love

nature, you automatically think of ecology. But so-called environmentalists are acting like a mafia. How can they help nature with money? Only love for nature will change the environment. Through our enlightened attention on nature, ecological problems will be solved. We can rule the elements with thoughtless awareness.

Machinery is responsible for pollution, and machinery is fueled by materialism. Now the West is turning more to hand made things. We should have only a few things, but they should be hand made, with natural products. Shri Mataji said that viscose is natural, but then She hesitated, perhaps because a lot of chemicals are required to process the natural product to make viscose. Hand made things tend to be very expensive because we don't have the hands to make them! Ironically, many Indians want polyester! They don't know that mass produced things are not good for them.

Shri Mataji said that in the West we sometimes take things too far, like with rakhi sisters. Sisters are supposed to use their shakti to protect the brothers, but sometimes the boys go overboard, spending too much money, and there is too much talking between them.

If you sit in meditation and think about shopping, there is no spiritual growth. Of course, we have to shop but if our attention is inside, it gets done very quickly and efficiently. For example, in Los Angeles Shri Mataji bought all the presents for the Indians in one day in one store! That is how proper attention works. Another example was in Australia, shopping for cotton. Everyone said there was no cotton there, but Shri Mataji said to stop the car, and then they found a shop full of cotton that no one had known about. When our attention is on the Divine, everything works out.

Meditation is not a mental process. We cannot grow mentally. We have to go into thoughtless awareness and we have to practise this. Also, we should constantly ask ourselves, "Where is your attention?" See where it's going. What makes us happy? What do we love?

Shri Mataji gave a preview of some of the places we would visit on this tour. Among other things, She told the story of a Shiva temple that was ransacked. Its many treasures were carried to Iran on

the backs of 16,000 camels. She said we were very lucky to be getting a chance to go to so many interesting and important places on this tour.

Having spent these charming moments with our Holy Mother, we walked back to the camp for lunch and to rest. In the evening, we went to **Yamuna Nagar for a public program** where we were welcomed with some refreshments. There were 1,000 people, and Shri Mataji spoke in Hindi and then gave realization. Afterwards She told the foreign Sahaja Yogis that even though we do not understand the language, we emit vibrations that bring peace, joy and love to those around us. She suggested that we speak to the new people after the program to help convince them about Sahaja Yoga.

At the end of the program, a young girl shouted to get Shri Mataji's attention. She made her way to the front and Shri Mataji beckoned for Her to come on stage. For more than half an hour, Shri Mataji worked on this girl with a candle flame, while a Sahaja Yogi also worked on her back Agnya. Finally, the girl spoke to the audience in Hindi, saying that she was blind, and Shri Mataji's compassion had enabled her to see—first Her bangles, then Her bindi, and then Her sari. She ended by saying, "Shri Mataji is God." The whole atmosphere was full of enthusiasm and joy, with people clapping, singing and dancing.

But this incredible day had not ended yet! We returned to the camp, and at about 10 pm we were told that Shri Mataji was coming to the camp for a **music program**. It was a very cold night, yet Shri Mataji sat, well bundled up, on the brightly decorated and lit outdoor stage. Warmth came from two enormous bonfires arranged toward the back and on either side of the area. In the middle there was some empty ground which served as the dance floor. First there were bhajans and some

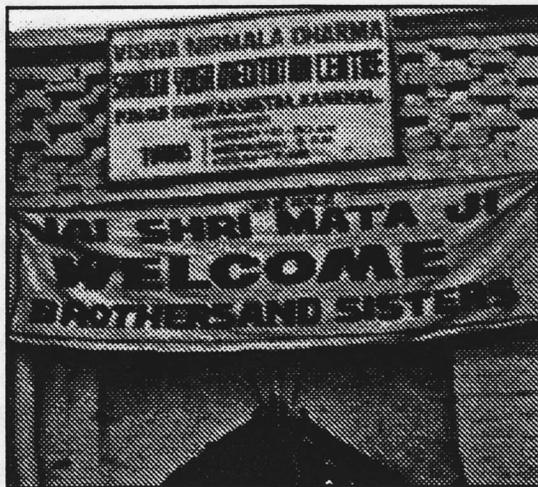
performances by the local Haryana Sahaja Yogis. Then Shri Mataji called various groups to come and dance before Her while the musicians played. Dinner was served near the bonfires very late in the evening to put the finishing touches on a very memorable day.

The next morning, December 8, we set off for **Dehradun** at the foot of the Himalayas. On the way, the mountains can be seen far in the distance. The buses climbed along a beautiful winding road surrounded by forests and guarded by monkeys watching us curiously on the roadside. We entered the state of Himachal Pradesh, full of luxurious vegetation. After about three hours we arrived in Dehradun, a small city in which villas for the wealthy surrounded by gardens alternate with dwellings for the poor.

Our accommodations were in a large two-story ladies college with a central courtyard and garden and small rooms with beds on all four sides. After a meal, we walked to the nearby public program where there was a large crowd waiting. After some music and an introduction in Hindi, Shri Mataji arrived and spoke to this very receptive audience. After the program, we returned to our living quarters and spent some time in the courtyard around some large bonfires which provided warmth. This was supposed to be the cold-

est place on our journey, but it turned out not to be as cold as expected, and the nice accommodations also protected us from the elements. Before leaving in the morning, we had an opportunity to purchase some ayurvedic medicines and other high quality items that are difficult to find in the West.

Our next stop was **Hardwar on the banks of the Ganges**. The town is beautifully situated overlooking the river, and there are two ghats specially designed for bathing, complete with large steps and protective railings. We arrived at mid-day so



Hardwar welcome, December 9, 1994

it was warm enough for the venturesome to enter the icy cold waters. Initially the fresh coldness takes your breath away, but then the body adjusts and the purifying, cooling qualities of this holy river predominate. The current is extremely strong so it is necessary to take a firm hold of the railings. The experience of bathing in the Ganges was so strong that its effects can still be felt days, even months later.

We then proceeded to the Hardwar ashram for lunch. We were warmly welcomed by the local Sahaja Yogis, and had a short meditation before lunch in the ashram's small meditation area, an open room without walls, decorated with flowers, ornaments and incense. It was a very pleasant environment, the food was excellent, and it was, unfortunately, a very short stay there—no one wanted to leave. Each of us was given a small wooden candle holder as a gift as we departed to board the buses for our return to Delhi.

Old Delhi Train Station December 9

Many people joined the tour in Delhi that night, getting on the train arranged by Shri Mataji just for Her children, which was to be our hotel and headquarters for the next fortnight to take us to many great places in northwest India. The size of each train compartment was smaller than normal because only a train of this size could take us to some of the remote stops on our journey. In the small compartments, six ladies had to dress up in saris and spend hours together in a 6 metre square rolling space. This may have seemed a bit tight seen through ordinary eyes, but as Sahaja Yogis we put our attention on what wonderful people we met and how fortunate we felt. That night, with the train in motion, we felt rocked to sleep like a child with its head on its mother's lap. What an adventure!

Jaipur December 10-11

Saturday, at about 10:30 am, our train reached Jaipur, one of the most beautiful cities in the world. It is known as the pink city and is the capital of Rajasthan. The streets in the old city are built perpendicular to each other. The Maharajas

in those days had built hundreds of boutiques and artisans shops along the streets for the purpose of inviting artists and artisans from different places to come and practise their art here. On the whole, more than a thousand workshops were made available. The facades of the houses are very beautiful and all are different. We should make it a point to take care of such places, whose beauty seems to come not only from the outer forms, but from the spirit in which they were built—their higher purpose of preserving and cultivating art.

That day we were split into groups and were taken on buses on different local sightseeing tours, complete with local tour guides. One trip was to the Amber Palace on the outskirts of the city which had been the capital from about 1000 AD to 1700 AD. It was an impressive city built atop a plateau with a fortified wall along an encircling ridge. The palace itself had beautiful halls with walls and ceilings covered with convex mirrors in intricate patterns. The king's sleeping quarters had a mirrored dome, known as the Hall of Mirrors; when the room was darkened, a single light created the effect of a night sky full of stars.

In the palace we found many remnants of bygone luxury that must have rivaled any in the rest of the world: huge crystal chandeliers, large pure silver pots for storing water, the largest in the world, and very heavy swords. Terraces with marble windows and splendidly carved pillars took us into the middle of an incredible fairy tale. The princesses were no longer there, but their gorgeous attire remained, including gold embroidered skirts, jackets and shawls, each weighing more than 20 pounds.

One group paid a short visit to a local jeweller who specialized in traditional "meenakari" work, which consists of setting enamel colours in chiselled gold. He kindly showed us all the steps of his work: the drawing set up at the request of the person who orders the jewel; the first manipulation of the gold itself; the "incrustation" of diamonds and other stones; then the enamel inlay. The whole decoration was of very tiny dimensions, on one quarter of a square inch, with many flowers, leaves, several birds, and all in a frame of even smaller flowers and leaves, with the contour of visible gold.

We left the old city and enjoyed lunch in a beautiful garden decorated with ornate architecture, fountains and lush grass. We relaxed there for a while, listening to an impromptu raga performed on the saxophone.

That night we attended the Jaipur public program at the Ram Nivas Garden with about 1000 people were in attendance. The stage backdrop was an artistic rendition of the city's architectural style. Shri Mataji was seated on a silver throne, with arms in the form of silver lions. Following the granting of self-realization, Shri Mataji stayed for some time enjoying the music of Rajasthan played by the local Sahaja Yogis. Some young girls also danced in traditional Rajasthani style.

We gathered at noon the next day for the puja at a beautifully decorated pendal that looked like a building, with intricately decorated walls and ceilings covered with rich fabric and chandeliers suspended from the ceilings. The puja backdrop was a very large flower mosaic, and the back of Shri Mataji's throne was adorned with the Shri Chakra,

framed by the rays of the rising sun. Shri Mataji was wearing a traditional Rajasthani sari. It was declared to be an Adi Shakti Puja and Shri Mataji gave a very long talk in Hindi. (A synopsis will appear in the next issue.) In the evening, there was a music and dance program in the presence of Shri Mataji. We were entertained by a Rajasthani group playing a combination of traditional instruments, with rhythm provided by a small wooden implement resembling castanets. One of the members of the troupe was a 12-year-old boy who both played and danced, spinning and stepping in harmony with the music while contributing to the rhythm on his instrument. We also heard a classical vocalist who had played at Shri Mataji's eldest daughter's wedding.

Shri Mataji's last words to us in the early morning hours before leaving Jaipur were, "It is a very small train, but it is the only one going through those beautiful places... If you want the vision of beauty, you shouldn't mind the size of the train."

(To be continued in the next issue.)

International Pujas 1995

Subject to Change

<i>Shri Adi Shakti Puja</i>	<i>June 2-4</i>
<i>Shri Guru Puja</i>	<i>July 12-15</i>
<i>Shri Krishna Puja</i>	<i>August 18-20</i>
<i>Shri Ganesha Puja</i>	<i>September 8-10</i>
<i>Navaratri Puja</i>	<i>September 29-October 1</i>
<i>Diwali Puja</i>	<i>October 25-27</i>